

The Way of the World

March 1976



The Holy Spirit Association for the
Unification of World Christianity

3

MARCH, 1976
VOLUME VIII
NUMBER 3

The Way of the World



Let Us Know God's Heart

Man was created in the image of God. Only by having us become happy will He become happy. It is God's desire to bring man back so that He can love them as He would have done before the fall. It is not only God's desire, but the desire of the whole creation.

—Reverend Sun Myung Moon (page 3)



In Defense of Religious Freedom

When we bring the central issue of God's mission for America to the American people, they will be divided into two camps: those who can understand God's purpose and can accept our church and work with us, and those who cannot. The camp that cannot live up to America's mission is the same camp persecuting us now, and they will clearly diminish as God continues to bless America and as we go on to fulfill our role.

—Neil A. Salonen (page 18)



Youth Culture and Religion

The use of drugs and a "now" orientation has rendered many American youth almost incapable of making commitments to anything. This is not a generation of crusaders! Yet, historically, those people who have been able to make great contributions to mankind have done so only through a strong commitment to their cause.

—Nora Spurgin (page 32)



A New Generation of Pioneers

"Re-pioneering" America... is a matter of bringing back the original God-centered ideals and values that made this nation great... The pioneers' task is to reawaken the original values by offering new hope from the Divine Principle.

—Ted Agres (page 50)

contents

- 2** In This Issue
- 3** Let Us Know the Heart of God *Reverend Sun Myung Moon*
- 18** In Defense of Religious Freedom *Neil A. Salonen*
- 32** Youth Culture and Religion *Nora Spurgin*
- 38** What Deprogramming Really Is *Sherrill Westerlage*
- 43** With All Your Strength *Rev. Royal G. Davis*
- 50** A New Generation of Pioneers *Ted Agres*
- 58** Religion in America Today: Three Viewpoints
- 66** Poetry
- 70** The D.C. Striders and the Force Behind Them *Vicki Tatz*
- 77** Restoration to the Way of Heaven *Ki-Kun Chang*
- 85** The Fusion Principle
- 88** The Unity Game *Kenneth Weber*
- 92** How the World Began *Lloyd Eby*
- 98** News and Reports
-

STAFF: Founder: Reverend Sun Myung Moon, Editor in Chief: George Edwards, Managing Editor: Vicki Tatz, Design: Roberta Wackler, Contributing Editor: Louise Strait

PHOTO CREDITS: Agency for International Development, 103. Barrytown International Training Center, 50, 52, 57. Information Service of South Africa, 95. New Future Photographics, 8-9, 17, 36, 38, 64. John O'Boyle, 70.

Published monthly by the Holy Spirit Association for the Unification of World Christianity, Incorporated, 6401 Chillum Place, N.W., Washington, D.C. 20012 (202) 723-3747 © HSA-UWC, Inc., 1976. All rights reserved. Opinions expressed in this magazine do not necessarily reflect the official views of HSA-UWC. Subscription: \$12.00 per year (U.S.); \$24.00 per year (Europe, Latin America); \$30.00 per year (Asia, Africa); single copy, \$1.00, \$2.00, or \$2.50 by region. Original manuscripts are invited and will be published at the discretion of the editor. Please address all correspondence to the above address.

in this issue

The Unification Church of America has been the center of a storm of controversy in recent months, focusing largely on attempts by some parents to kidnap their sons and daughters from the Church and "deprogram" them until they renounce their Church affiliation. The Unification Church has consistently held that such activities are illegal and constitute a restriction of the members' freedom of religion.

President Neil Salonen discusses the latest round of activity by opponents of the Church and our responses to it in a talk he gave to members. Acknowledging that there have been mistakes on our part, he nevertheless went on to point out the positive values of the Church that will mean our ultimate success in achieving our goals of revitalized religious faith in America and the establishment of a unified world fulfilling God's ideal.

Nora Spurgin discusses the present youth culture in relation to the level of commitment of Unification Church members from the point of view of a psychiatric social worker in her article which follows Mr. Salonen's. To wrap up this theme, Sherrill Westerlage describes her experiences during "deprogramming" and her subsequent escape and return to the Church.

While all this negativity is going on in the media, the work of

the Church continues—speaking to people about the need for God in their lives and encouraging them to a deeper awareness of America's mission in the world. A vital part of this work are the pioneers in each state who are "opening up new territory" for God all over the country. Ted Agres, in his article, describes some of the experiences they have encountered in their missions.

Rev. Royal G. Davis reminds us in his sermon that the Bible calls us to not only serve God with all our hearts and all our minds, but with all our strength—i.e., with total commitment. He tells us how Ignatius Loyola, founder of the Jesuits, fulfilled this commandment and that the Unification Church today is taking up this commandment as well, to serve God with our total being. He sees a new image of Christ emerging—that of the triumphant Christ ushering in His kingdom.

And while work to prepare for the Bicentennial God Bless America Festival continues in New York and all over America, the international pioneers continue to hack through the jungles—both physical and spiritual—in all the far-flung parts of our globe. Reading their experiences gives us an ability to see America in a different light, and realize more and more deeply America's responsibility to the rest of the world.

V.T.

by **REVEREND SUN MYUNG MOON**
Founder, Unification Church International

Human beings living on earth easily think of things centered on themselves.

Organizations also think of themselves and their own success. All nations, without exception, think of things centered on themselves. But for the human fall, that kind of desire would be good, not bad. Without the human fall, if you thought of yourselves it would be as children of God; you would think the way God would want you to. If you thought of your family it would be of your family centered on God. When you thought of your tribe, you would be thinking of God's tribe. When you thought of a nation, you would naturally think of that nation under God. This would be the relationship between God, society and yourselves,

Let Us Know the Heart of GOD

From a talk given on April 20, 1975 at Tarrytown, N.Y.

if there had been no human fall.

But, since the human fall, human beings have come to think of themselves selfishly and to think of their families, their tribes and their nations in the satanic way. We don't understand that we have been doing that because we didn't understand that Satan was evil. Why aren't we supposed to think of things centered on ourselves? Since we are living on Satan's side instead of God's, when you think of things in a self-centered way you are making the bond between you and Satan stronger, so that you cannot separate from him. You and Satan are bound together, and by doing things that way it means you don't want to be separated from Satan. But your original mind tells you that things are not right, that you are on the side of evil while you belong on God's side.

Deny the satanic environment.

So it is reasonable for fallen human beings to want to be separated from Satan by denying themselves and by denying the satanic environment. Look at yourselves: you may be handsome or beautiful yet you still are not satisfied. Somehow your lives feel empty and in vain. Isn't that true? (*Yes!*) The same thing applies to families, tribes and nations. They are not at all satisfied with what they have. They are groping in darkness for something higher, better and happier because they are not satisfied with what they are now. To step up and up towards a higher goal means that you must deny where you are situated. Only by denying your present situation and sacrificing what you now have can you climb up the ladder to reach the goal.

When you know that goal and believe you must restore yourselves to that point, just imagine when you are restored to that point on the individual level; unless you restore your whole family, you are not happy at all. Even though you may have restored your whole family, if your clan and tribe were still below that level, then you could not be happy and you would have to come down again to lift them up.

*God being
wise and
always
thinking of the
whole would
not be
satisfied if you
had restored
yourselves as
individuals,
families, tribes
or nations,
unless you
also restore
the whole
world.*

Again, even if your tribe is saved, and brought back to the original point, if your nation as a whole was still down below, without having been saved, then you would have to go back and lift them up, too. Unless you do that, you are not happy at all. If one nation is lifted up to meet the standard of being united with God and if the whole world were still in Satan's hands, the people could not be happy.

If we view things from God's standpoint, we must ask how He would feel. If God could educate us in love, what method would He use? God wants to restore individuals, families, tribes, nations, and the whole world at once, if possible. Therefore, God is somehow trying to prevent us from going the satanic way on the individual, family, tribal, national and worldwide levels, all at once. God would want us to wait until we restore the whole world. He wouldn't be happy if just we as individuals were saved. If you are completely separated from Satan, with all the nations and the whole world under you, then God would be overjoyed. God being wise and always thinking of the whole He would not be satisfied if you had restored yourselves as individuals, families, tribes or nations, unless you also restore the whole world. So, God is always waiting for us to restore the whole world and only then will He make His last move.

God will start all over again.

We know that God needs religion because only religions are concerned with salvation and people struggling to save the world. In this sense, all religious people are waiting for the last days to come because they know that the last days mean the consummation of sinful history. If consummation means that everything on the face of the earth will be destroyed, that would mean God is a failure. So, God is struggling hard to restore individuals, families, nations, and the whole world. He will start all over again, with a new world order in which people will live happily ever after and perfected people will be living with God.

Human history must witness the time when all religions and religious people assume hegemony over the world, ruling the world with conscience. Out of all the religions, there must be one central religion of God's choice through which God would exercise His power and restore all mankind. Only Christianity can carry out that mission. It has been the nature of God's heart to wait until that day comes, then God will set up the new standard. Has human history ever witnessed that kind of period? Looking back into our past, we must clearly understand whether there has ever been such a period in which any of the religions took the lead towards that goal.

Roughly divided, there are two main blocs or ideologies, democracy and Communism. We are well on the way to becoming united into oneism or ideology, but in the future we must expect an inevitable collision between democracy and Communism, one winning over the other. "When will that be?" is the question. When will that time come? Which ideology will achieve its prize? Has democracy won over Communism in the past? (*No!*) Is it coming in the future, then? (*Yes!*) Do you think that the democratic world will ever win over the Communist world? (*Yes!*) The leading democratic nation is now America; do you think America will win over Communism? (*Yes!*) Did America win in Vietnam? (*No!*) Vietnam was the obstacle and since you retreated from Vietnam, what will happen? When will the time come when America will win over Communism? Do American youth have confidence that America will win over Communism in the future? (*No.*) Are they confident that America will keep its leadership over the rest of the nations? Do you think America is rising or declining? (*Declining!*) If you go on like this, you are doomed to peril! If that happens, is it against God's will or in accordance with God's will? (*Against!*) But the American public doesn't understand that. The democratic world doesn't understand the situation. The presidency of President Nixon was the

culmination and if he failed to keep his presidency, I knew that America would decline. So I was desperate to help him. People were calling me "pro-Nixon," but I was not at all pro-Nixon. I was pro-God and I saw things from the viewpoint of God. That's why I was desperate to help President Nixon at that time.

Religions and democracy must unite.

Communism could have been defeated. God's heart was seeking any person or group which set the goal of uniting religions with the democratic world. The rest of the world would then unite into one, and win over the satanic power of Communism completely. God was looking for such a person or group. If that person or group thinks that unity between religions and the democratic world and then unity among all humanity will be brought about by them, then Communism will be defeated. God would love that group. There's no other group in the whole world but ours which is able to carry out the job. So, would God depend upon you or not? (Yes!) God needs us.

The members of the Unification Church want to sweep the whole world, starting from the individual level of things, and going to family, tribal, and national levels, finally reaching out to the end of the world. It is only in the Divine Principle movement that we are all united, never wanting to separate from each other. When we are separated, it is only when we want to go back to reach out to the people and bring them back and have them united with us in even stronger causes. So it is natural that we are constantly on the battlefield while there are still Communists left in the world. We are alert, and not only that, we advance forward to fight against them and win over them. We will live and die for this cause, and we will never retreat until we win over the last Communists. We cannot be frustrated. We cannot sit idle.

What kind of a leader would you want? One who will be just sweet and kind and not push you

If men had not fallen, they would have lived in the ideal world, intoxicated by divine love. God would have danced, sang, smiled and laughed. He would have caused all creation to be in harmony.



hard or one who is almost like a dictator, pushing you hard so that you can dash forward to attain the goal? In a time of emergency, for instance when America is declining without hope of rising again without strong leadership, your president must be strong enough to dictate to the people and push them hard enough so that the nation will win over Communism or any invading power. Would you want a president who is always weak in decision-making? (*No!*) I wouldn't want such a president over the people of America. God would not want one like that. You would not want one like that. Isn't that true? (*Yes!*) That's God's way in a time of turmoil and confusion. From the standpoint of God, if you zig-zag during an emergency it will last indefinitely. You will not be able to attain the goal.

We must go straight up, without going zig-zag.



Which of the two ways would you want? (*Straight!*) Would you choose the easy way or the tough one? If you would choose a difficult way, are you wise or foolish? (*Wise!*) Now you have the general picture of what I mean, and if there is a God, He would want to have us go that way. Then alone God can rejoice over what we are doing. Only in that way can we have victory.

God wants to dance and sing.

God cannot but help think of things this way. God always remembers the days on which He loved Adam and Eve before the fall. He was omnipotent and His plan was to have His children live in the world without satanic invasion forever, under His divine love. If men had not fallen and could have experienced God's heart without separating from Him, they could have lived in the ideal world; they

would have lived under the protection of God's love. They would have lived in utter satisfaction, intoxicated by divine love. What would sinless Adam and Eve look like? Would they frown and be discontented all day? Or would they sing and dance all over? Would the angels frown at the ideal son and daughter of God rejoicing? No, the angels would have had to sing and dance with Adam and Eve. God also would have danced, sang, smiled and laughed, so that the whole world would shake. He would have caused all creation to be in harmony with the happiness of dancing, smiling and singing together. When you are happy and laughing and dancing, would you feel like escaping from each other or like coming closer to each other, hugging each other and dancing hand in hand? Then what would have happened in the world? Would we have unity or separation? When all are united, will people be happiest or the most miserable? If the whole world is laughing, dancing, and singing songs, who is the top leader? It is not God, but Adam and Eve. Your physical parents, too, when their children are dancing and singing, would smile and feel like dancing and singing.

We now clearly understand that man is in the position to dominate the whole creation when the whole creation is harmonized in joy and happiness. Isn't that wonderful? (*Yes!*) Have you ever thought of that? That's why you need me. It is God's wish, man's wish, and the wish of all creation that such a world come about so that they can sing, smile, and dance in utter happiness, harmonized with each other in beauty and goodness. Both God and the angels are looking at the world, waiting for that day to come. Have you become like that?

God will beat you, then save you.

You're always begging to God, "Oh, please! Help us, save us from the dangers of life!" How disgusted God must be, to look at you always begging in misery! Do you think God would be happy in your doing that and call you to His side

with a happy heart? What would He do to those people? Would He kick at those people? First He will frown at you and feel like beating you, and after that He will feel sympathetic to you and try to save you. That is why, in the religious world, people are always beaten first and then saved. That's what we call indemnity. You'll be beaten, you will bleed, and you will look miserable. And then God will become sympathetic with you, and soothing your heart will say, "You were originally created to be loved by me, but you are in satanic hands, and in order for me to save you I had to do this." Then He will take you back to His side. That's God's heart—it's His way of loving you.

But you too often betray God's love, you leave God again after coming back to Him. He looks for you again, but you are separated farther and farther from Him. What would God's heart be like at that moment? He would feel like beating you harder and harder and when you cling to Him again, He cannot sympathize. Just imagine, if your parents love you dearly and you betray their love, sin and come back to them, they would welcome you. But if you separate from them again, and commit even more mistakes, and repent to your parents, what would they feel? You are prodigal sons, always breaking your parents' hearts but you are so greedy that you want to be loved by your parents more than your brothers and sisters. When God looks at you being like that, what do you think He feels? We can well imagine that God is miserable looking at us. God knows that we are miserable people, but more than that, God will look at Himself always miserably because His children are in such a condition.

When God is so miserable, who will console His heart? Whenever God is disappointed at human beings now, He's sure to remember sinless Adam and Eve living in happiness. Isn't that true with you? Suppose you have sinned, when you look back to your past you repent and say, "Oh! If only I hadn't done such a thing. I could have been happy in the bosom of my parents. Before it is too late, I want

to go back to Father and Mother” and you struggle hard to go back. You recollect the days in which you were utterly happy. Comparing your present life to life in that previous world, you want to leave this situation and go back to the original state.

God will be happy when we are.

Man was created in the image of God, so we can imagine that God's heart is the same. Only by having us become happy will He become happy. It is God's desire to bring man back so that He can love them as He would have done before the fall. It is not only God's desire, but the desire of the whole creation, including the spirit world. God, man and the whole creation are waiting for the day to come in which all will be restored. The first desire of man is to see the day in which some people at least will be restored to the point above the stage where Adam and Eve fell. Secondly, he or she would want to see the day come in which not only some are restored and live in that world but he himself, too.

So you must find one person who is entitled to be loved by God, and then by uniting with him, you also go back to the original status. Without our finding such a person doing the central job, we cannot follow his example and restore ourselves as individuals and we cannot take a mate and build such a family, clan, tribe, nation and world. Religious people have been prepared for that person to be found, and then to have the people follow his example. In all the major religions, people are expecting the Messiah, whatever the terminology may be for the leading figure by whom or through whom the rest of the people can be saved. When the Messiah comes, he's the central personage whom other people would miss and to whom they would like to bring their families, clans and nations. Even religious people want to lay a foundation to live in this world, and to receive benefit from their religion. But when we really understand that we are now living in the fallen world, we want to have nothing to do with that world. First of all, we must

*Whenever
God is
disappointed
at human
beings now,
He's sure to
remember
sinless Adam
and Eve living
in happiness.
Only by
having us
become
happy will He
become
happy.*

deny ourselves and our former circumstances in order to be able to come back to man's original status. Has there ever been such a religion? If there were no such religion in the world, it would be miserable. So, our purpose in this movement is to build such a group.

In our movement, all young people are obedient to the call of God. If God ever finds such a group of people, He could have hope that He could build the ideal world of unity through these people. If they found the Messiah, they would follow him, and whatever is said by him would be put into practice. A very beautiful young white lady could marry an ugly black boy if that is God's will. If a girl of 18 is supposed to marry an old man, can you say, "If it is God's will. . . as you please! I will do that." If in such circumstances the answer is always "yes" then you are going to be introduced to God by the mediator. The Messiah can introduce you to God because he's the greatest example of that dedication. Whatever he is told by God, he will always answer with "yes." If you do the same, the Messiah will find his image in you, so he can easily introduce you to God. Those who are entitled to the kingdom of heaven are that kind of people. Jesus Christ was one, and anyone who is obedient to commands coming from God is one. Those who are in the highest realms of spirit world are those who lived that kind of life. Are you the sons and daughters to the Messiah, inheriting his way of life? (Yes!) Are you ready to be crucified if it is God's will? (Yes!) If you are able to say "Yes" to whatever God tells you to do, then God will respect you and smile at you instead of being angry.

Be obedient to God's will.

At the time of the fall, what was the attitude of Adam and Eve? Were they obedient to God's will? No. So we must go the reverse way, doing opposite things. Girls, if you are told to shave your hair and even shave your eyebrows and everything, if it is God's will you will obey without reservation, won't

you? (*Yes!*) When you are told to go fund-raising, will you say, "Oh, I'm a graduate student with an MA degree! How can I go out on the street selling flowers? That's a nobody's job." Instead of doing that, you must say that you can be the king of fundraisers.

How would God react? He would be enchanted by you. He would miss you and want to see you. If God is with you, all satanic people will be repelled from you. So, without your being conscious of it you are already victors. Even in witnessing, when you are too old to witness to people, you can easily fear, "Oh! Again I must witness to the people. Not two hours, but five hours, eight hours, 24 hours, even in my dreams!" Instead of doing that, why don't you do the job willingly so that when you are told to do eight hours of witnessing, you want to do 24 hours. God will be beaten by that. At Barrytown, when I assembled all the overseas missionaries, at first I imagined that they feared going to unknown lands, but their faces were all brilliant and full of hope, so I was very happy.

To go back to the mainstream of my thought, you must think that nothing is impossible when you do things asked by God. In building God's kingdom, I need that kind of people as citizens. It is God's ideal to build a world in which the kings of the earth are going to live. Seen from this viewpoint, does God have such individuals, such families, such nations and such a world? No. We now know that it is the desire of God, man, the angels and the whole creation to have that kind of world established, but it has not been realized yet. Don't you want to see God's face all lit up? Do you want to see Him dance, and hear Him sing? (*Yes!*) It is not only your wish, but also the wish of the angelic world and the whole creation. It is the wish of God Himself. It is the focal point of all wishes, the goal of all wishes, the sum of all wishes. If such a family should ever exist, it would be one where God would want to live, the angels would want to live, and the whole creation would want to rejoice. Not only a nation, but the

*You must
think that
nothing is
impossible
when you do
things asked
by God. . . .
Don't you
want to see
God's face all
lit up?*

whole world must be built like that.

Sing and dance through life.

But if there's no such individual, no such family, no such nation, and no such world what would you do? You know that God wants that kind of a world established and you, too, want it. You should have the confidence to say, "I am above the level where Adam and Eve fell. I have nothing to do with sin. I'm the king of yes-men and I will fulfill every command from God." God would want to see if you can do it. He will trust you so much. Wherever you go, even though you have fallen into the dungeon of life, you will sing and dance. Satan cannot attack that kind of person. If you can do your job happily and smile and dance all through life, if there are obstacles before you, you will kick them out of the way. After going through all these things, you will sing songs of glory and victory. Toward such people, God cannot but feel joy. God cannot but protect you and help you, and to those persons, there's nothing but victory ahead.

If you can say, "Here I am, all ready, and my mate is here. We can form an ideal family. And with our family in the center we can form an ideal clan, tribe, nation and world," God cannot but rely on such people and use those people to restore the whole world. If there's any such individual, he's sure to make a family like that. If there's any such clan in the world, that clan is sure to be able to build a tribe like that, the tribe the nation, and the nation the world. If you are that kind of person, ready to build a family like that, would your wife follow you out of joy and willingness? Or would your wife say, "I have been with him 30 years, and he has not even bought a house for our children. We are living under such miserable conditions; how can I believe in his being able to make a future world?" There are numerous religions in the world, but there's only one religion in which people are confident to build such a family, such a tribe, nation and world. That's none other than the Unification group.

All through my life, I've known that I was born for that. I will live for that and die for that. In my lifetime I have got to build my family on that base, and build my clan, tribe, and the world into a place like that. I have been under great difficulties and hardships, but I survived all those things and came to the United States to win a victory here. The Unification Church excels any other church. It excels the democratic idea, and it excels Communism, so God cannot but rely on this group. While in other Christian denominations there is rupture and division, in our movement there's strong unity. We are confident of winning the democratic world, and we are confident to win over and absorb Communism. So, God cannot but rely on this group. There's no other group but ours. Even in the free world there's racial discrimination and conflict between colors, creeds, and things like that. But our movement transcends that. The democratic world and even the Communist world discriminate between classes but we transcend that, so we are the only and the most wonderful group on which God can rely. We will always be standing in the vanguard, and all others are destined to follow us.

We are building a new world.

You are born in America, but you are not an American citizen anymore. It is God's heart to want to do the job, and if you are really His children you must be able to carry out what is assigned to you by God. Then alone can you really call yourselves the sons and daughters of God. We are going to build a world in which everything will be God-centered, and all people will be united—singing, dancing, and smiling. All will live together in unity and harmony. This is our job to carry out; it is our task to build such a world, and we are confident of doing that. Just imagine: in the near future we will be using Telstar to televise what we are doing to the ends of the world. When we dance, people all over the world will see us dance and sing in harmony over TV. God

We are going to build a world in which everything will be God-centered and all will be united in unity and harmony. This is our job to carry out.



will be so happy He will not only smile, but He will almost weep out of joy; angels and the whole creation will do the same, together with man. Here we transcend national boundaries: Germans, Americans, Japanese, and members from many nationalities are preparing for the day to come. We are practicing living that type of life in God's kingdom. It is God's heart and God's wish to establish and live in that kind of world. Can you do that? (Yes!) Knowing that this is God's desire for you, and this is God's heart, I want you to be confident to carry out the job, establish this kind of world and live as citizens of the world. □

in defense of religious freedom

From a report to church members on the activities of the week of February 15, 1976, during which Sen. Robert Dole of Kansas provided a forum on Capitol Hill for opponents of the Unification Church to air their accusations for the benefit of the media and invited representatives from federal agencies. The event was one of the gravest injustices ever perpetrated against a religion in the history of our country.

by NEIL A. SALONEN
President of the
Unification Church
of America

Rabbi Maurice Davis has been trying to mobilize people opposed to the Unification Church and to give the impression that there is going to be a major investigation of our church by the government. Kansas Senator Robert Dole sponsored a meeting on Capitol Hill to give opponents of the church a forum to air their accusations—often outright lies—before the media and representatives from many important government agencies. The Unification Church was denied a voice at this meeting, which was set up to resemble a government hearing but wasn't in any way either official or actually a hearing. The "Day of Affirmation and Protest," as they called it, was

scheduled for Wednesday, February 18.

We had meetings all day long on Sunday, February 15, to try to formulate our strategy to respond to this crisis. Finally late Sunday night we decided upon our plan. First, we would create a telegram in support of the church and seek signatures of support from at least 200 parents who encouraged their children's involvement in our movement. Second, we would mobilize support among the religious community by a second telegram protesting that we couldn't even speak out in our own defense at the meeting, and solicit at least 40 signatures from clergymen of other denominations. This was not asking for direct support for the Unification Church, but a recognition that if our rights are threatened, their rights are also threatened.

The third point in our strategy was to bring some parents to Washington with us. The only way to effectively respond to this terrible outcry against us is to produce some who will speak out in our defense. If a negative parent says, "My children are in the church and I'm horrified," it's not enough for the church to say, "Well, you don't need to be horrified; actually it's quite wonderful." Some other parent has to get up and say, "My children are also in the church, and I'm so grateful they are."

Early Monday morning we

went down to Washington and we began working. We bombarded the media both in Washington and in Senator Dole's home state of Kansas with statements about how unfair this entire thing was. I know that Sen. Dole is not an evil man, and when he agreed to sponsor the meeting I'm sure he didn't realize the extent to which he was being used by opponents of the church.

We found out that Sen. Dole had invited representatives from all the federal agencies to attend the meeting—the Federal Trade Commission, the Department of Health, Education and Welfare, the Labor Department, the Criminal Division of the Department of Justice, the Immigration and Naturalization Service, the Internal Revenue Service, and even the Post Office! The motive behind all of this, of course, was to say that we're not a religion, that we have nothing to do with God, that there's no religious faith here, that it's just a political business. And then people get frightened—I would, too, *if it were true*.

We're not afraid of a real investigation, conducted by the government, in which everybody could present his evidence. In that setting people could say whatever they wanted to, and we could respond, and the truth would come out. But this was not an investigation or a hearing; this was just a media showcase. Just imagine: here would be Sen. Dole and all the important agency representa-

text of telegrams:

Text of telegram from parents to Sen. Dole:

"We are parents of young men and women who are members of the Unification Church: we are writing to express our support of their commitment. Anti-church groups at your meeting on Wednesday do not represent our views nor in our opinion the view of most parents of church members. You have not only lent the dignity of Congress to this apparent effort to stifle religious freedom, but your repeated refusal to meet representatives of the Church is unfair to our children, whose reputations are at stake. We must protest this injustice in the name of God." (Followed by the names of 800 parents)

Text of telegram from ministers to Sen. Dole:

"Our forefathers came to this country in order to obtain religious freedom. As clergymen of different faiths, we firmly support the right of anyone to practice the religion of his choice. We are shocked and dismayed at the one-sided meeting you have arranged between opponents of one religious group, the Unification Church, and several government agencies. The closed format of the meeting, including your failure to provide an opportunity for the group to offer any defense of itself, is a threat to all religions. It can only serve to be a trial by media under the blanket of Congressional prestige. We urge you to reconsider the dangerous significance and precedent of your actions." (Followed by names of more than 200 ministers)

tives, appearing to the television cameras as if they were *all* attacking and investigating the Unification Church, and the witnesses that were going to stand up and speak were not even under oath and therefore not subject to penalties for perjury. They could get up and say whatever they wanted to, and the TV cameras would cover it all, and it would come across to America as truth. And we were ab-

solutely forbidden to say anything at all. In fact, until the very last minute it was clear we weren't even going to get in to observe the meeting as admission was by invitation only, and they were giving tickets only to people sympathetic to their point of view. I couldn't believe it was really happening here in America!

That evening things were looking rather bleak. Our goal,

remember, was to have 200 signatures from parents, 40 from ministers, and to take 30 parents with us to the meeting. At dinner time we were feeling really serious, because it seemed like we hadn't made much headway. We had tried to go to the federal agencies but they hadn't been responsive, those that were open. (February 16 was a holiday.) They said, "If Sen. Dole invites us, of course we'll go, and then we'll just be noncommittal." I said, "But don't you realize that even by attending you're adding dignity and credibility to something which is so outrageous?" They said, "Well, it may be outrageous, but that's Sen. Dole's responsibility, not ours." If a U.S. Senator invites them to a meeting, they feel it's their responsibility to attend.

We were just sitting there at dinner, trying to somehow swallow our food, when the first call came in from headquarters in New York to report that already 51 ministers and 178 parents had signed the telegrams! We were electrified to hear that news, and knew that within a short period of time we would easily pass the 200 goal. Soon we had to have four people manning the phones to take the calls and write down the names just as fast as they could be reported. Our members had gone out all day, all over the country, talking to ministers and collecting signatures. Two people in Indianapolis got 15 ministers to sign

in just one day by going from church to church.

In the end when we finally sent the telegram it contained signatures from more than 800 parents in support of their children's involvement in our church. And more than 200 ministers signed the other telegram. The two telegrams were delivered to Sen. Dole early Tuesday morning; copies were circulated to every senator and congressman and were also released to the press. For the first time there was a sense that we were on the offensive, and people were shocked.

We heard that when Sen. Dole saw the telegrams he said, "I don't believe those telegrams," just like that. You can perhaps get a feel for the climate we were confronting. But we decided to make one last try to see him. Our two members from Kansas who were kidnapped and deprogrammed but returned to the church called Sen. Dole's office and pleaded to see him. They were told, again, that the senator was "Very busy," but they said, "You don't understand; this is extremely important. We're asking as his constituents from Kansas to see our senator." Finally his office relented and let them come. A church leader, Dr. William Bergman, accompanied them. The purpose of the visit was to make one last desperate appeal that I be allowed to meet with Sen. Dole, just one final appeal before this disaster would take place.



Mark Goodman tells parents about his kidnapping experience and rescue. Mr. Salonen is in the background.

The first thing they did was to show him the petition with 800 signatures of parents who support their children's involvement in the church. They said later he just slapped it down on the table and said, "I don't want to see it." When I heard this I felt it wasn't that he didn't believe it, but rather that he was suddenly realizing he had gotten in way over his head. He never intended to be in the middle of something like this; as a politician it's the very last place he wants to be. So he was really upset.

The two girls told him all about their kidnapping and de-programming experiences, and even showed him the article in which the Communist newspaper *Isvestia* is quoted as coming out in support of the anti-Moon groups in Paris. "Can't you see what's happening?" they asked. "Can't you see the real motivation behind the attack on the church, and how people are being manipulated? Won't you please talk to President Salonen?" The senator said no, he absolutely would not talk to me.

As the girls came out of the office they saw their parents waiting to see Sen. Dole, and they immediately ran over to them and hugged them, just a natural feeling on their part, in spite of everything that had happened. It just shows the wonderful power of the bond of family love. This is an important lesson we are learning: If parents are really close with their children,

they don't even listen to the junk from Rabbi Davis or the media.

That night we were expecting the arrival of our positive parents, and I wondered how I could possibly bring them up to date on everything that had happened, to help them understand. I thought we were really taking a chance, to bring these wonderful innocent positive parents to Washington and put them through this meat grinder of a meeting. I knew they would hear things even I had never heard before. I didn't even know what my own reaction was going to be, and I wondered how they would feel about us by the same time the next day.

Tuesday evening things were in a big flurry. The phone was ringing constantly. The newspapers wanted to know if we were going to demonstrate, if we were going to attack Sen. Dole's office—what action we were going to take. They were looking for a fight. They want somebody to make a fight because that's what they want to cover.

About this time I got a call from the woman in charge of our registration table at the Sheraton Park, to say she and the girls had recognized some women as parents of our members and had given them information packets but had gotten a strange and rather unfriendly response. They discovered that we had accidentally—or providentially—picked the same hotel that Rabbi Davis had put all

of his people in, and so all the parents, positive and negative, were on a collision course in the same hotel! There were many encounters in this two-day period where different parents would see each other and argue back and forth and, instead of weakening our wonderful positive parents, I think it really gave them strength.

It was so obvious that the positive parents were standing there with their children, while the negative parents were standing there alone. The positive parents were happy with their families; the negative parents were angry and upset. The point was that it's their decision to make. If they can just accept and support their son's or daughter's involvement in our church, then we can all be connected and be happy together. But if they attack the church, then they are separating themselves from their children and letting themselves be driven out by all this negative information.

That evening I talked to the positive parents who had arrived. They were all really precious people. When I looked at them I almost cried to think that they had come without fully understanding what was wrong—I could see it in their faces—but because they felt their children were being unrighteously attacked and they wanted to do something to help. Even though they didn't feel prepared at all—they didn't know what to say and they couldn't discuss specific



Mrs. Kathleen Erskine (standing) has two daughters in the Unification Church: "This is the type of church I've been praying for for 40 years to bring up my children in. You don't

issues—they came because they wanted to stand up for their children. This was real support, in the purest sense. They were happy with their children's involvement in the church and they wanted to do something to support them.

While all this was going on, a second drama was also brewing. Just after we received the call saying that all the parents, positive and negative, were staying at the same hotel, we received another call from a courageous brother saying that he and a very brave sister



know how thankful I am. This church is really the answer to prayers. I'm telling you, you don't know how happy I am."

had escaped from the deprogramming center in Ohio, which had been left lightly guarded when many of the deprogrammers went to Washington for the anti-Unification Church meeting. God used that as an opportunity to free a very important person, important because she's a symbol of our freedom and our rights and our cause, Wendy Helander. This was her second kidnapping, and they had been trying without success to deprogram her for three months.

I want you to know and to feel

and to realize how God is working to protect all of our members and how, if we just persevere in faith, even through the longest ordeal, we can never really be taken away from the church. Those people who did leave as a result of deprogramming already had some problem in heart. You must examine yourself, and if you find areas in your faith which need to be strengthened, you must pray desperately every single day to understand and to have a strong connection with God. If you're here for only a superficial reason, then you can be taken away for some superficial reason, but if your feet are rooted in our faith, then nothing can ever take you away, even if you were taken physically for one or two years or more. If your faith was strong, God could sustain you, and in the end you'd have a wonderful story to tell.

Many people often ask why we don't infiltrate Ted Patrick's deprogramming movement. There are several reasons and I don't want to go into all of them, but as much as anything it's because in a way we are infiltrating each time they kidnap one of our members. They're getting a real wild card when they kidnap one of us. They never know if this is the one out of two that's going to return to the church very quickly, or if this is someone with whom they might succeed. Rather than for us to try to become one of them and use dubious means and pretend to



Douglas Alexander's parents joined him in Washington, D.C., among the 61 parents and their children brought together that day by a common desire to protest against injustice and restriction of religious freedom.

be deprogrammed, our members who have actually been kidnapped very often feel the inspiration how they can help someone to escape.

Richard was kidnapped at the end of January, and he felt that God could use him to bring out either people or information, if he could just gain their trust. He was successful, and was assigned to help deprogram Wendy, and eventually he became one of her guards, which was when he was able to help her escape.

Meanwhile we had tried al-

most everything to find and free Wendy. We had private investigators spending thousands of dollars, and lawyers filing countless court suits; none of these things worked. But without our even having to plan it, because her faith was strong and because someone else put himself in the position to be used by God, God could take care of her and bring the result. This was wonderful news and I felt that it was in part the justification for this terrible week that we were enduring.

And so Wednesday morning dawned and we began our activities. I went to the hotel to talk to the positive parents, and their number kept increasing and increasing. In the end 61 parents gathered in order to support us.

At our briefing we talked about many different things. Two people gave their testimonies and talked about what they had gone through as a result of being kidnapped away from the church and being deprogrammed. Lynda McKenzie described our International Family Association, and Dr. Bergman talked a bit about life in a typical center, and we just tried to give the parents a rich experience.

We decided not to picket the meeting, not to demonstrate or otherwise become undignified in any way, but rather to attend quietly and either stand or sit in the back, not participating but maintaining a silent vigil of protest. Originally the meeting had been open only to those holding tickets, but under pressure on Tuesday it was finally changed to an open meeting—first come, first served—which was definitely not their original intention.

All our church members and their parents wore a red carnation above a Unification Church card, so it was very clear who we were. When I walked in with several other people, we were the first Unification Church members to be recognized as such in the room. It was the most amazing feeling. We

walked into the room and stood in the back just opposite from where Sen. Dole would be sitting. I wanted to look proud and calm, although I felt hurt and angry that this could even be happening in America, because it was really nothing but a media circus. I haven't seen that many cameras since Watergate. As we walked in, it was like the whole room did an about-face. Everybody turned around. They started pointing and nudging each other, and then people came and took pictures. And we just stood there. A few reporters came up and said taunting things.

The meeting finally gathered together, and some of our parents were able to get in but many others stood the entire 2½ hours out in the hall in sweltering heat.

In the beginning I was worried what effect the meeting might have on our parents, because they started out by reading some of the strongest things that Rev. Moon has ever said, lifting them completely out of context and trying to make it appear that our church's main purpose is a military takeover of the world. They never mentioned Rev. Moon's inspirational messages, his general plans or his basic instructions to us. Instead, they wove together a series of these things, taken out of context, and they made it sound really terrible.

Then they began their accusations. But they had a problem:

their egos got in the way, so that different people wanted to make different points, and it was hard for them to really zero in on any one or several of their outrageous claims.

In many of the things different people said I could see that there are many ways that our church must always strive to improve our communication, many times that children haven't communicated with parents. We must definitely reform, as we are responsible for that. If our members who go fundraising are deceptive and say things that are untrue, they're doing our church a tremendous disservice. The most successful fundraisers never do that, never. So some things definitely need to be reformed, no question about it.

But those were not the things that interested anybody. The things that were most terrible were those that were completely wrong, like Rabbi Davis comparing us to the Nazi youth movement. That was when I most resented not being permitted to stand up and defend ourselves. By all rights, in a democracy we should have been able to stand up right after that and say, "That's absolutely not true. We don't hate people on the outside. We don't have an absolutely unlimited source of money," etc. But we weren't permitted to say anything at all.

At one point they were trying to criticize Unification Thought, saying how we alienate people

from the standard methods of education, and that we think democratic education is no good. They said, "Now listen to this: 'The purpose of education is to make man's mind a reflection of God, and therefore to please God.' " That was their criticism! Our side of the room just burst into applause, because it was the purest thing that had been said during the whole meeting.

Just as we predicted, they had no real questions for the federal agencies. But the meeting went on and on. We endured throughout the entire time, and many parents whispered to me as we were standing there, "I'm proud that I could stand up for this cause. I'm really proud to be here."

At the end of the meeting Sen. Dole said, "I understand there are some members of the Unification Church in the back." At that point some of our parents yelled out, "And their parents," and he was surprised. He asked, "How many parents are there?" And many, many hands went up. The voice came again, "And many more outside standing in the hall!" People spun around in their seats, surprised to think that any parents would come and support this movement.

It made a very important point, that we weren't standing there alone; we were standing there with our families. Our families were brought together, not divided, by Rev. Moon. Our



RABBI MAURICE DAVIS

families were happy. I think it was at that moment that Sen. Dole first suspected that our telegram with 800 signatures might have credibility.

We felt at that point that our strategy had been successful. We had 800 names instead of 200, 200 ministers instead of 40, and 61 parents instead of 30. Then we went one step further: we thought to really demonstrate the Principle we would give a banquet that evening, not just to lift up all the positive parents who had been through such a difficult day, but for all the negative parents as well.

I was amazed at how much stamina our positive parents had. I could really see that when we have

these parents strongly mobilized, that will be the way to end the persecution. For example, Rabbi Davis is exciting people in the Jewish community, trying to imply that we're anti-Semitic and getting people angry at us. Joe Stein's parents were there in support of the church, and after the meeting one Jewish parent grabbed them and said, "Is your son going to say Kaddish for you?" Kaddish is a prayer glorifying God, and it's very important in the Jewish tradition that the son come and say Kaddish at the time of his father's death. Of course if the son leaves the faith, one of the things they worry about is that no one will say Kaddish for them. This is a very threatening thing to a Jewish family. But Mrs. Stein just looked up and said, "Are you going to know if your son says Kaddish for you?" Mr. Stein added, "Kaddish is said to God, not to the dead body, whether you say it in the Jewish way or the Christian way"—and then Mrs. Stein piped in, "It's still Kaddish!"

Back at the hotel we explained the facts behind some of the more terrible accusations, and we also explained that, as with young people, there are many areas where our young church must reform. That's why we need the experience and guidance of our parents. That's why we need them to get involved in the church, so we don't do the crazy things that sometimes get the centers in trouble. I'm not going to

defend those things. They're not defensible. All I will say is that they were never meant out of an ill motive. They were never meant for any purpose except to do something to help mankind and to help the world and to serve God's will. Therefore, if we have people with experience we'll use that experience; if we don't, we'll have to do it ourselves in the best way we can. By rejecting us they're partly responsible for some of the crazy things our young people do, because we need the advice and experience of our parents.

Then we went down to the banquet hall and about six of the negative parents also came, to see their children. We talked with them throughout the evening, and I went and thanked them very much for coming. One father said, "It was difficult," just like that, and I realized that it was. But by the end of the evening I hope they were somewhat reassured. We could never expect that after so much hatred and negativity that just one event could completely change them, but here at least for the evening their families were reunited again. The Korean Folk Ballet gave a wonderful performance, Sunburst's songs were tremendous, and Prof. Boslooper came down from the seminary and gave a wonderful and humorous talk which was especially appropriate for the parents because he described how people thought he was crazy, as a respected doctor of

theology, to get mixed up with "that Moon outfit," and when he told them about his actual experiences with our church it reassured them immensely. It was a wonderful evening.

And at the end they said crazy things. I myself thought this was a very black day, and when the newspaper reporters asked if I had any comment I said, "This was a day of disgrace for the U.S. Senate, that they would let so much dignity come to something like this." I wondered how we would ever put together some of the things we lost on this day. But the parents didn't feel that way. They had just had a big fight, they felt some victory, and they felt close to their children. They were saying things like, "What a wonderful day!" When they left they thanked us so much and said, "Don't give up now. Don't throw in the towel. You didn't come this far to turn back now!" There may have been one or two parents that were more shaken, I don't know; I couldn't talk to them all. But almost without exception they were really galvanized by the experience, because their own experience with their sons and daughters in the church was so completely different from what was being said.

A number of the parents said, "How many of those parents ever went to a three-day workshop? If they had spent just a little time with the church they would never

say those things."

But we realize we still have a great amount of work to do. The point that definitely has to come out is the reason that we exist as a church. We don't exist in order to oppose Rabbi Davis, or to debate whether or not we kidnap people or brainwash people. We exist in order to establish a certain relationship between man and God, and to create families in order to restore the world. Even in the face of the heaviest persecution we have to make sure that people understand our positive values, and that the image of our church grows as a church that prays, a church that receives direct revelation from God, and a church that understands spiritual phenomena.

We have to use our left hand to push the persecution out of the way, but with our right hand we have to make sure that people understand our purpose. We have to talk about our life of prayer, and how our lives have been completely transformed and saved, to put an end to some of the tremendous falsehoods. Maybe we should have more public prayer meetings, or even pray all the time on the streets, or open every press conference with prayer. Under all circumstances we have to especially emphasize that point.

Also, we must do something positive which makes the image of our church recognized by the American people for what it really is. This is why the Bicentennial

God Bless America Festival June 1st at Yankee Stadium will be so important. Nobody else is doing anything to help people give thanks for God's blessing on America. If our movement continues to expand, criticism is inevitable, but it will die down because sensible people will begin to see what is behind our movement. When we bring the central issue of God's mission for America to the American people, they will be divided into two camps: those who can understand God's purpose and can accept our church and work with us, and those who cannot. The camp that cannot live up to America's mission is the same camp persecuting us now, and they will clearly diminish as God continues to bless America and as we go on to fulfill our role.

As we prepare for the big Yankee Stadium bicentennial celebration, the uproar against us may multiply, but in the end there will be a huge conclusion that when America needed someone to lead her back to a commitment in the world, and to make her understand her spiritual foundation, one person stood up to do something about it, Reverend Moon.

The greater the price, the more glorious the victory. The fact that we can accomplish in the face of so much opposition will make people understand that such a result can come only because God's power is working through this movement. □



Youth Culture and Religion

by NORA SPURGIN

Mrs. Spurgin, an experienced psychiatric social worker, has been a member of the Unification Church for nine years.

Today's youth are searching for a code of moral behavior. In the past, a reference point was generally provided in the home through religious or non-religious moral principles. Today various institutions outside of the family are left with this responsibility. There is a growing attitude that young individuals must discover their own standards and principles—often on the basis of

immediate gratification of needs and desires. As a result, many individuals are faced with situations which they don't have the emotional maturity to handle. The standard of moral behavior has become increasingly vague and individualistic, resulting in a generation of individuals with no unifying social consciousness, a generation whose individualism has extended into alienation.

Seeking Absolutes

It is in this climate of frightening alienation that many youth are seeking absolutes, a frame of ref-

erence and a code of moral behavior. It is often newer, less-established religions which provide this frame of reference, meeting the need in what can be a meaningful way.

In a culture where great value is placed on freedom and a "do-it-now-do-whatever-you-feel-like" atmosphere, concepts like sacrifice and delay of gratification are almost obsolete. At the same time most people would agree that there is a certain mobility, maturity and health about being able to rise above more immediate needs or desires for the sake of a greater future gratification or achievement. Although *sacrifice* may have a negative connotation, certainly many of us would find occasions in the process of our lives when we give up one desire as an investment in the fulfillment of an even greater desire.

One indicator of a certain level of maturity and mental health is the ability to make a strong commitment to a religion, a philosophy, a job, a marriage, a friend, etc. Our present trend indicates a weakening of marital commitment as reflected in the breakdown of the family unit. Also, the use of drugs and a "now" orientation has rendered many American youth almost incapable of making commitments to anything. This is not a generation of *crusaders*! Yet, historically, those people who have been able to make great contributions to man-

kind have done so only through a strong commitment to their cause.

Conversion Experience

The needs for a frame of reference, a code of moral behavior, a way out of alienation, sacrificing something, and commitment are being met in a number of ways, one of which is the development of newer religious movements of a less-established or less-formal nature. Because there is a definite commitment to something larger than oneself—whether it be God, other people or a meaningful philosophy of life, there is a specific accompanying emotional experience. This can be described as a conversion experience which can drastically change one's outlook on life and consequent lifestyle. To love and to be loved, to find a purpose in life to which one can devote oneself, to gain a new sense of value and self-esteem, to work toward a common individual and collective goal, to find meaningful answers to basic questions of morality and a philosophy of life—all of these may converge to bring about a dramatic change.

Traditionally we have accepted this kind of change as a meaningful and valid experience of faith. Man has basic mental, spiritual and emotional needs. To the extent which he can lose himself in the "good life" or even in less-wholesome activities these needs are artificially compensated for. We have yet to prove that a

meaningful belief in something greater than oneself (God) is not *ultimately* the answer.

However, religion today, in addition to serving as a supplement to family life, may be called upon to become a full substitute where the family has failed. This is the spiritual atmosphere in which many religious and pseudo-religious groups have developed, all of which reflect the common needs of youth today. However, the merits or demerits of each must be considered case by case.

Total Commitment

One religious group, the Unification Church founded by Sun Myung Moon, has recently received wide media coverage. Being linked with other groups generally designated as "cults," it is unfortunate that generalities have been made which in no way concern all of the groups. In fact, probably the only common denominator one would find is that young people have joined a church or cult involving their total commitment. This in itself is a threat to many of their parents.

Some references go so far as to mention the Unification Church in the same sentence as a reference to Charles Manson's family, the S.L.A., satanism, witchcraft, Scientology, Children of God, Jesus people, and meditation and yoga groups. In life-style, indoctrination, and philosophy, each group is different. Some of these groups

have elements of occultism, atheism, and even violence which would give parents and society real cause for alarm.

The Unification Church is a church, rooted in Judeo-Christianity, with a substantial theology (including a seminary). In its organization, its historical development, and the uniqueness of its theology, it is more similar to the Mormon Church than any of the above-mentioned groups.

Conversion experience and a change of life-style are real components of the Unification Church and are the very phenomena which are causing people to observe, with a variety of reactions, changes in their friends and relatives. One reaction of a number of parents, fanned by the "deprogrammer" Ted Patrick, who has made a business of their frustrations, has been fear of the changes in their sons and daughters. Before this fear is allowed to mount, the actual causes of it must be carefully ascertained.

Because the Unification Church is a young church drawing membership largely from among idealistic youth, and because it has a definite concern for addressing itself to the broader issues of humankind as well as the meeting of individual needs, there is a strong emphasis on evangelism. In some isolated cases this "evangelical fervor" might be construed as fanaticism. Anyone familiar, however, with the total spectrum of the

church internationally, would find in its members all the varieties of human nature and responses, the mellowing out of the older maturer members, and the deep incorporation of a great spiritual philosophy of life.

Opportunities for Growth

I would like to point out several aspects of the life-style and philosophy of the Unification Church which offer a unique opportunity for its members' personal development and spiritual growth.

First of all, the environment of communal living in the church centers is based on a philosophy of sharing, working and worshipping together and offers a wealth of personal relationships. In the teachings of the Unification Church there is a positive, forward-looking attitude toward life, growth and development, and individuation within the context of the group. There is an extending beyond the other-worldly view of orthodox Christianity, with its hope of future fulfillment, to a more present, this-world hope. To quote from *A Prophet Speaks Today*:

"We are looking for the ideal man or ideal woman. However, having looked at the people of the whole world, you will come to the conclusion that there is no person who can truly be the model for you. Ultimately speaking, however hard you try to find such a person, you will not find one. You

must finally decide that you had better find the perfect model for you in yourself. Then you have started in search of your original self."

Secondly, the international and inter-cultural nature of Unification Church projects offers a unique opportunity for intermingling of cultures centered around a religious frame of reference. There is an easy flow of give and take in the working, living, and worshipping together, thus setting a precedent for a future world in which continued advancement can lie only in the development of one free world.

Reverend Sun Myung Moon, as the founder of the Unification Church, stresses the virtue of the individual in relation to the whole: "If too much stress is placed on individualism, then collective virtues are lost, love of the nation, brotherhood of the people, family integrity, relationships between parents and children and even the values of the individuals themselves."

Brainwashing?

The recent interest in brainwashing and the concern that brainwashing techniques may be used to change the life-styles or goals of American youth poses an issue which is also presently being related to religion. While we might be concerned about possible coercive methods of persuasion and their harmful effects on individu-

als and society, we must preserve that freedom which allows people to choose their own constructive goals and life-styles.

The recent publicity of the Unification Church is one of the most striking examples of this controversy. It is most important to clarify some points and present a true picture.

Prior to December 1973, when Ted Patrick* had parents kidnap their daughter and unsuccessfully tried the first deprogramming of a Unification Church member, parents of young Unification Church members had various reactions to the involvement of their sons and daughters. These reactions ranged from joining the church along with their children to disowning their sons and daughters for choosing a church of a different faith.

However, since that time, Ted Patrick and his associates have been developing a technique of either deceitfully or forcibly taking young people from their chosen re-

*Ted Patrick is the originator and organizer of a process called deprogramming. "By all counts deprogramming rated as one of the top religion news stories of the year: members of a wide variety of sects and groups were being kidnapped, as the headlines put it, and held against their will and pressured to renounce their religious beliefs." John McCandlish Phillips, *Christian Life*, Nov. 1974.



TED PATRICK

ligious group, keeping them under guard for as long as 2½ months and systematically repudiating their religious beliefs, discrediting their religious leaders, and ultimately slandering and terrorizing the young people themselves with verbal abuse, obscenities and even physical attack. After this haranguing which may last for 30 hours without sleep, a point is reached where the young person's will may begin to break; at this point he is asked to denounce his religion and take up a crusade against it, believing now that his religious beliefs were all evil, exploitive, and destructive to himself as well as others.

In cases where the deprogrammer has been unsuccessful, he encourages commitment to a hospital for psychiatric evaluation, further demoralizing his subject. As a result of indoctrination and emotional pressure, parents have been led to believe that their

youths have been brainwashed and that definite techniques of mind manipulation at the least are justified in order to "rescue their sons and daughters." Several groups have been formed whose sole goal is to encourage other parents to "deprogram" youth and remove them forcibly from this church in the name of re-uniting families.

Only since the kidnapping and forcible deprogramming began, a specific kind of suspicion, and mistrust are developing between some members of the church and their parents. The number and degree have been exaggerated and multiplied by the media.

Freedom to Worship

The above is a short summary of the situation. In closing I would like to clarify several points. (1) The behavior of Ted Patrick and associates is definitely criminal and he has numerous charges against him. However, groups and individuals are paying highly for his services and promoting this activity. (2) The freedom of young adults (18-30) to worship as they please is being taken from them forcibly through techniques involving mind manipulation methods and even brainwashing. (3) Ted Patrick recruits candidates for deprogramming by enticing parents through use of fear, emotionalism, and distortion, insisting that the church's weekend re-

treats, where a series of religious lectures and discussions are presented, are in themselves brainwashing. (4) The "deprogramming" of church members has proven to be extremely destructive to their mental stability. They are put through "culture shock," having been involuntarily "stripped" of their beliefs and given another set of values—a new anti-religion which is exactly the opposite of the one they had. They move from positive goals to destructive goals and are pressured to join in a crusade against what they formerly stood for.

For the Unification Church, the activities of Ted Patrick and those groups encouraging him are more than frustrating. The reputation of a total church and its members are at stake. But for the public—for the future of Americans, the effect is far more serious. The charge that religious indoctrination is brainwashing holds many legal implications and the potential loss of religious freedom.

I close with a quote from *Newsweek*, March 1. "And last week 300 parents contended that Korean zealot Sun Myung Moon had brainwashed their children. But as the experts see it, none of these examples constitutes brainwashing. Says Chicago psychiatrist Marvin Ziporyn: 'Brainwashing is a myth perpetrated on the American public. People can be propagandized and taught new ideas, but that's not brainwashing.'" □

In the past four months, I have experienced a family tragedy which is now occurring all over this nation of America. The details of my story are shocking and outrageous for any conscientious person. I hope this testimony of my experience can truly influence the spirit of Christianity which has protected our country for 200 years and given us the human rights we need now so desperately to defend.

I have been a member of the Unification Church since August 11, 1973. Based on a deepening understanding of the Bible, Divine Principle (and its application) and experience with God through

prayer, I am always reaffirming my decision to remain with the Unification Church as a full-time member. I truly desire to give my time and energy for its goals and activities.

For 7 days in September 1975, I was forced to remain in the same house with Ted Patrick and be constantly (24 hours a day) subjected to his "techniques of deprogramming." Altogether I was held, physically, 75 days before I could escape and return to my work with the Unification Church. I have witnessed first-hand how this man has completely deceived and manipulated my parents and as a result of the whole experience, has caused a great separation and lack of trust in my family.



by **SHERILL WESTERLAGE**

WHAT DEPROGRAMMING REALLY IS

Ted Patrick will attack any religion or organization, and if necessary, push a media blitz nationwide (as he is doing now with the Unification Church), if he feels he can gain either financially or egotistically. I heard him say many times that people in the "cults"—Hare Krishna, Jehovah's Witnesses, Mormon Church, Children of God, Transcendental Meditation, and even the Catholic Church—are victims of brainwashing from their leaders and that all these people need to be "deprogrammed." And of course, he is happy to be the "rescuer" and bring these religious "nuts" back into "reality" at a price of \$2,000-\$5,000 (or more) per head.

Although he has been arrested and convicted several times in several states, as well as being expelled and barred from Canada as an undesirable, Patrick is continuing his crusade to "Let Our Children Go." I am 25 years old, and the other "children's" ages range between 18 and 30 years of age.

I have recently learned that Ted Patrick and his nationwide associates are scheming and making great efforts to completely destroy the Unification Church and use it, later, as the model for ridding the country of other so-called "cults." I think it is essential to expose his method of working, and to warn this country of the great danger which is now threatening our religious freedom, as guaranteed in the Constitution. This warning is

especially urgent when one realizes that law enforcement officials have often turned a blind eye to Patrick's activities and in some cases actually cooperate in his campaign against the members of the new religious movement.

My parents have been completely deceived and victimized—I only hope that this testimony, which I hope and pray can open many people's eyes clearly to the truth, can also help to eventually bring a solution to our present estrangement.

On September 20, 1975, I flew to Dallas from New York to spend one week with my family. I was under the impression as the result of several phone calls from my parents that my father was very ill, with a possible brain tumor. I was literally scared to death and so worried about my father that I never seriously contemplated the possibility of being held against my will or forced to endure the "deprogramming" techniques of Ted Patrick.

Ted Patrick, his bodyguard "Goose" and Cynthia Slaughter, helper of Ted Patrick in his deprogramming, came to my parents' home in Dallas on the 23rd of September. Mr. Patrick left Dallas the following Monday, the 29th of September. During those 7 days I was completely helpless. I was absolutely forced to endure his verbal abuse, obscenities and spiritual harassment for stretches of 12 hours at a time. Ted Patrick determined when I slept, ate, took a

shower or listened to him. He was in absolute control of our home, completely manipulating my parents.

All of the windows in the house were nailed shut, the locks on the outside doors had been changed and the door knobs removed. The telephone was guarded at all times. All of the neighbors had been warned to notify the police, who had been warned, that if I should by some chance try to escape, I should be returned immediately to my parents' house.

Ted Patrick slept in my bedroom in my bed while I was instructed to sleep in another room with "Goose" and my mother. I absolutely refused. "Goose" is 6'7" tall and wears a gold ring in his ear. He is 26 years old (approximately) and is really a "tough" guy with his mod clothes, straw hat, long shoulder-length hair and ever-present cigarette hanging out of his mouth. He never wore a shirt, shoes or socks and always walked around in a very leering way. Every morning when I was woken up, he was standing 5 feet away in the doorway watching me, with his usual attire of no shirt, a cigarette, a sneer. He always guarded me if I was in the bathroom. I was rarely allowed to enter the bathroom alone, without my mother or Cynthia and always with the permission of Ted Patrick. Goose occasionally called me under his breath a "cold bitch"

etc. and even remarked that if I were not a girl he would knock my head off, as he was so disgusted with me. I was always threatened by his presence and literally scared to death of being used in such a way as he implied and "suggested."

The schedule was usually the same—the "sessions" with Ted Patrick lasting as late as 4 or 5 o'clock in the morning. I was always forced out of bed by 8:30 or 9:00 to endure the harassment from Cynthia or Goose until Ted Patrick made an appearance between noon and 2 p.m.

After two weeks of "rehabilitation" being reinforced consistently with the elements and techniques of deprogramming, I was forced to sign an affidavit swearing I had been psychologically kidnapped by the Unification Church, rescued by my parents and if I ever returned to the Unification Church that the authorities should forcibly remove me because I would not be there of my own free will.

All in all, I was for 75 days held against my will, the first 28 days being constantly harassed about my membership in the Unification Church and the remaining 47 days being constantly supervised, with no freedom to telephone or go out alone.

Finally, on the 3rd of December I was able to fly to Indiana alone, with my parents' permission, to supposedly visit my uni-

versity and old friends and professors. I flew immediately to New York and returned to the Unification Church.

The world Ted Patrick offered to me was strictly the material world. He encouraged my parents to buy anything for me, clothes, a car, an apartment, travel, etc., in exchange for my heart and soul and moral beliefs. He encourages smoking, drinking, sex—anything to “live it up,” “enjoy yourself” and “have a good time.” The fact that the Unification Church and Reverend Moon most of all is sacrificing everything to bring a world of peace and harmony and full of God’s spirit is completely overlooked by him—and considered insignificant. He is satisfied to live in hell and bring everyone else there with him.

I can say that because he is totally against any spiritual pursuits. So many young people today are especially looking for spiritual guidance. Therefore, he attacks Transcendental Meditation, chanting by the Hare Krishna, and “Hailing Mary” by the Catholics all in the same breath.

I was never allowed to pray, although I was always in the depths of prayer inside. He always accused me of worshipping Satan, praying to the devil and he completely denied my sincerity to seek a deeper relationship with God.

I think that it is essential for people to understand the nature of deprogramming and what he is ac-

tually doing. My conclusion is that, in fact, he is breaking down a person emotionally and spiritually. When the “victim” is about to lose his mind or go berserk because of the spiritual pressure, Ted Patrick begins to feed in his lies and false information. This is the essence of *brainwashing*! He employs mental, emotional, spiritual and sometimes physical tortures to force the victim to not only give up his former religious beliefs, but to also hate viciously the church he was just “rescued” from and to love and obey himself, Ted Patrick.

However, I can briefly summarize his strategy. He explained his philosophy to me in this way. His purpose is to bring the victim to the point of hysteria, anger and hatred. He said he works through the emotions to enter into the mind of the victim. Once he can infiltrate the mind, during such an emotional upheaval, he can tell the person anything and the victim can understand he is speaking the truth. In this way, Ted Patrick can influence the victim to renounce his previous religious commitment and proclaim that he had been “brainwashed” and “manipulated by mind control” from the “cult.” Afterwards, this is reinforced through “rehabilitation.”

He accused me for hours of being a whore, a prostitute, selling myself to the devil, worshipping a Satanist snake, being no good, rotten, a God-damned bitch (etc. with more off-colored adjectives).

He didn't call me this just one time, but repeatedly, over and over and over, for hours, screaming, yelling and shouting it to me. And during these outbursts, he would forcibly rock my chair back and forth and back and forth and take my hand or stroke my arm.

He threatened me constantly, causing intensive fear and paranoia to grow and grow within my mind. He said he was going to take me to a cabin in Colorado and lock me up with him and Goose for 6 months!

He ordered my parents to give anything to him that was related to the Unification Church so he could "burn it all for 40 hours and burn Satan out." Therefore, he took my *Divine Principle* and *New Hope* books (which he ripped page by page in front of me screaming and yelling the whole time).

He tried to completely destroy Reverend Moon's image to me. He took his picture and drew moustache and beard, and scribbled all over it. Then he would sit on it and throw it in my face, etc. He tried to accuse Reverend Moon of every unpardonable sin imaginable even though every one of them was an absolute lie. He always compares the leaders of religious or spiritual groups to Charles Manson and Hitler. Especially, he has strong prejudices towards Orientals, gurus, or any spiritual guide from the East.

He tries to attack the doctrine of Divine Principle. However, he knows practically nothing about it

and cannot speak logically or coherently about anything intellectual (or otherwise). There is no possibility of debate or argument with him and he has no real truth to offer in return. He can only make rash statements and false accusations

He is a very dangerous man and must be stopped. When he is deprogramming, he has a terrific evil power and I'm confident that he can actually break someone's spirit and do permanent emotional or mental damage.

During my 75 days of captivity, I grew very close to God. I prayed daily for His guidance and truth. I read the entire New Testament and studied deeply the words of Jesus and St. Paul. I became deeply convinced of the wrong that had been done to me and hundreds of other young people throughout the country. I resolved that if I could ever escape that I would truly devote my efforts to destroying this evil and driving it out of our country. America must be cleaned out and revitalized.

But this can only happen in our 200th birthday year if we can humbly turn to God and receive His will. The selfishness, greed and evil which Ted Patrick and his associates represent must be put to an end. We can accomplish everything good and wonderful by relying upon God and the righteousness which He has instilled in each of us through His son. □

WITH ALL YOUR STRENGTH

by REV. ROYAL DAVIS

*A sermon preached March 7, 1976,
in Washington, D.C.*

Once upon a time, when the Messiah of the Christians was asked which of all the 613 commandments and prohibitions in the Torah was most important, he answered, "Thou shalt love the Lord thy God with all thy heart, all thy soul, all thy mind and all thy strength." (Mk. 12:30) The text is well-known. You have heard it quoted often and perhaps listened to one or more sermons expounding it. In our Unification Church tradition probably most emphasis is placed on love for God with all our hearts. In 24 years of preaching as a Congregationalist, Sunday after Sunday, my personal emphasis was often on the need to love God with all your mind. Today, however, let's push both aside to concentrate on the last part: "Love the Lord with *all thy strength.*"

Once upon a time a man took that commandment seriously. His name was Ignatius Loyola, a sol-

dier, a Spaniard, a Christian, born the year before Columbus set sail for the New World. In rather broad strokes let me draw a word picture of the age and the man.

From one standpoint Loyola was unlucky enough to be born in a time as bad as our own. Do you remember the World War II expression SNAFU? Ignatius lived in a snafu time: "situation normal—all fouled up." Religiously everything was off-base—at least from the viewpoint of anyone who still believed in the one, holy, apostolic church. Look at Christendom—Germany, Switzerland, Scandinavia and England in the hands of the rebels! Poland, Czechoslovakia, and Hungary infected with rationalism, skepticism, Unitarianism. Constantinople in the hands of the infidels. And Rome, poor Rome—a city of corrupt cardinals and a ridiculous Pope with his hands tied, his head empty. That was the religious situation in Ignatius' day.

Politically, the state of Europe was one of constant war and rumors of war. With western Christendom divided among rival nations, squabbling, jealous, resentful—who could halt the seemingly irresistible advance of the terrible Turks? Toynbee once compared those victorious Muslims of the past to the Communists of the present. In 1450 or 1500 the Turks did scare as many Europeans as the Russian Communists used to in 1948.

After a thousand years as the center of Christian civilization, Constantinople had fallen. While Ignatius lived, the Turks would push ahead to the gates of Vienna in the heart of Europe. (Of course, the differences between the Turks and the Communists far outnumber the similarities. Islam is not atheistic, is not materialistic, is not totalitarian, and is not barbarous.) But in Ignatius' day, the Europeans more or less shut their eyes to the Turkish menace. "So what if Constantinople fell? Who can get upset over Greece or Albania or Yugoslavia—out-of-the-way places inhabited by ignorant nobodies!" Loyola lived in an incredibly stupid age. Europeans traded with the Turks, made alliances with them, and often praised them.

In those days there were even people like Shirley MacLaine, a grade-A actress but an F-minus political scientist. When she came back from a tour of Maoist China, she bubbled with enthusiasm because the streets were clean. In Ignatius' time equally foolish tourists returned from a visit to the Ottoman world just delighted by

The Miracles of St. Ignatius Loyola, by Rubens, 1620. St. Ignatius Loyola dramatically implores God to exorcise demons from the sick and lame. The work was commissioned by the Jesuits as an altarpiece for their first Antwerp church. It was placed in the church on the occasion of Ignatius' canonization in 1622.



the fact that the Turks took a bath every day! As for the Turks, they smiled and plotted, determined to wipe out European culture and all it stood for.

Now look at Ignatius the man—a tough, worldly soldier who had been wounded and turned to Christianity when he was in a hospital bed. He decided that the only way to save his Church and his world was to found an order of men who would dedicate themselves without reservation to the vicar of Christ at Rome. He took for granted the conventional Catholic belief that Christ chose the Pope to represent him, to be the voice of Christ, to serve as the living brain of Christ.

Ignatius' Society of Jesus, literally "the Jesus battalion," was to carry out the orders Christ's representative gave. He was to be their brain; they were to be his hands and feet. The idea was not unusual; in fact, it was quite commonplace. What Ignatius added was will power, absolute commitment, total dedication. "Thou shalt love the Lord thy God with *all* thy strength," not 10 percent, not on Sunday only, not in spare time. *All* thy strength.

Scientists claim that the average man uses a very small fraction of the intellectual power and psychic energy stored up inside him—in most cases six to 15 percent. Just think of what men could do if they released all their energy and harnessed it to some noble

ideal like bringing God's kingdom to earth!

Ignatius had another rare virtue besides sheer will power: he could tell the difference between the essentials and the extras in the life of faith. The Dominican university professors looked down their long noses and scoffed that the Jesuits were theologically naive and philosophically old-fashioned. Ignatius didn't bother much about whether his men knew all the intricacies of St. Thomas Aquinas' theology. The Franciscans complained that Jesuits were too confident, too self-reliant, simply not humble enough. According to Franciscans you could bring in the kingdom by just never offending anybody, singing hymns about nature's prettiness and setting up manger scenes with a real infant to play the part of Baby Jesus. As the little devil Wormwood told another little demon, Bittersweet, "Don't worry about the Christians in prayer because so long as they stay on their knees they will be too preoccupied to reconquer the world for God!" Probably devils have a defective theology but one thing is clear: Ignatius was more interested in a doing religion than a merely devotional one.

Dominicans criticized the Jesuits and Franciscans complained about them. As for the kings and princes of Europe, they whispered that the Jesuits were a quasi-political party masquerading



A drawing of a Jesuit missionary in Chinese dress, by Rubens.

as a religion. England, Russia, Austria, France and even Spain outlawed the Society of Jesus at one time or another on the pretext of its alleged subversive political activities.

Once Jesus told his disciples to be as innocent as doves and as wise as serpents. Ignatius Loyola took that idea literally and tried it out. The Jesuits were as unafraid and as persistent as the pigeons who gather about when you sit on a bench in the city square. And like the snakes who can move around quite nicely without legs, the Jesuits gave up what they didn't need but used to the fullest what

they had.

Let me try to explain the Jesuit spirit, the quality of their determination, the extent of their will power. They were the panzer battalions of the Church, the commandos, the kamikaze pilots, the Green Berets, the urban guerillas of the day. They were resourceful, innovative, successful, simply because they were totally committed. They knew what they wanted and the gates of hell would be crashed, if need be, to get it.

The Jesuits were especially determined to move into places of power, decision-making spots. Wherever possible they befriended kings, nobles, powerful merchants, rich bankers, influential university professors. If they couldn't get to the men they worked on their wives, girl friends, and children. When they went to China, they dressed like mandarins, spoke in the language of scholars, became experts on the Confucian classics. In India they wore turbans, praised the virtues of Hinduism, read the sacred *Vedas* and emphasized the points they held in common with the Brahmin sages. Jesuits wanted to win friends and influence people.

Can you imagine the effect of such a society—men organized like an army, disciplined like soldiers, totally obedient to their leader, the general superior? Prominent nobles in England were accused of having Jesuits on their staffs. Protestants trembled in fear

or rage at the very mention of the name "Jesuit." Jesuits were said to be in the pay of foreign powers, dangerous men plotting to overthrow the government.

Parents were most upset when their sons joined the Society of Jesus. "I didn't raise my boy to live a life of sacrifice! Who knows what really goes on behind those closed doors of Jesuit houses and training schools! They won't even let my son write home, or visit us, or allow us to see him! Save our children from the Jesuit kidnapers!" wailed the parents, even good Catholic fathers and mothers.

Blaise Pascal, famous scientist, great philosopher, devout Christian, wrote a whole book against the Jesuits. Do you know his major complaint? Jesuits practice "heavenly deception;" they will say anything, do anything, to get what they want.

If you want to know the outcome look at your history books. Jesuits saved Poland, Hungary, Czechoslovakia, southern Germany, Belgium and Ireland from leaving their Church. They built a wall which kept Protestantism from spreading beyond north Germany, Scandinavia, Holland and the British Isles. They started missions all over Asia and they reformed the Vatican. Why? How? Simply because one man and his supporters dared to love the Lord our God with all their strength. As a Protestant, a theological liberal

and a social libertarian (surely not labels given to Jesuit lovers), let me just say that Ignatius Loyola and his Company of Jesus wrote one of the most inspiring chapters in church history.

In the March 5 *Washington Post* could be found a sentence from the latest meeting of the National Council of Churches: "commitment to Jesus Christ must have an impact on the issues of social and economic justice through the stewardship, integrity and interdependence of Christian disciples." That statement is supposed to represent the conviction of the 31 biggest, most powerful and wealthy Protestant and Eastern Orthodox denominations in America, with 42 million members. It's a clear call for political, economic and social action on the part of Christians and churches.

Now, do you think a U.S. senator is going to investigate the National Council of Churches as a political group masquerading as a religion? Can you imagine a New York rabbi warning that the last time he heard frightening stuff like that it came from the Nazis, or the Spanish inquisition? There will be no congressional investigation of the National Council by the Justice Department, the Internal Revenue Service, HEW, etc.

Why? Because everybody knows the NCC statement carries no more weight than the paper it was written on. Nobody expects the ordinary churches to be seri-

ous: to put fists and feet behind their words. Conventional Christianity has no intention of loving the Lord our God with *all* its strength, with total dedication, with 100 percent determination. Yet like the Jesuits of 400 years ago, Unification Church looks suspicious because we might try to put our ideas into practice. On the basis of three years spent watching you, listening to you, seeing you in action, I rather believe you might just turn out to be as successful as the Jesuits.

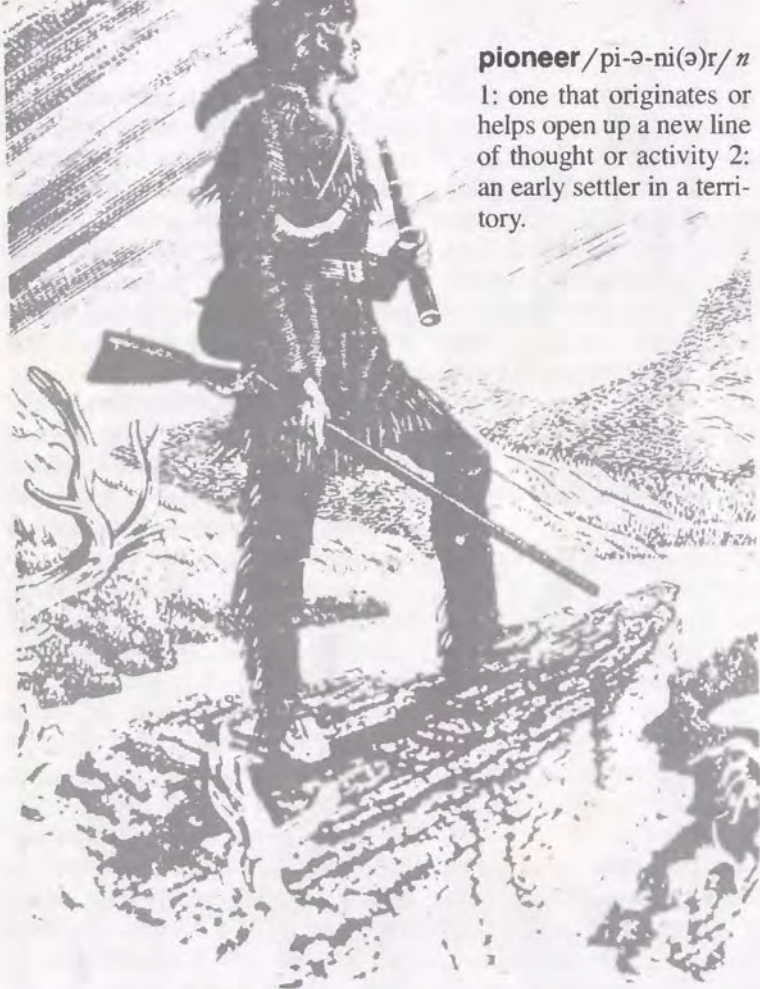
Does this mean the kingdom may not arrive in the near future? Let's put it this way. If you decide to reach the stars, you will at least have a good chance to climb to the top of the highest mountain and that's a lot higher than anybody else has got in recent years. Those who remember the past can be blessed to repeat it.

Let me conclude by suggesting an ideal worth pondering. A long time ago, about the year or so before World War II, a group of Protestant Christians in Europe and America started a movement called "Christus Victor." Prominent in it was the Dutch theologian Visser t'Hooft who became the first general secretary of the World Council of Churches. If we are going to rebuild our world according to God's plan, these men said, we need a new vision of Christ. The first image of Christ in art was that of a young shepherd carrying a lamb over his shoulders.

Its relevance disappeared when men no longer lived the shepherd's life. The second image—born in the Dark Ages—was of the suffering Christ: Jesus on the cross, his head crowned with thorns, his side bleeding, his hands and feet pierced with nails. That image too has had merit but not for our time. Now what man must have is Christus Victor, the victorious Christ, Christ with a king's crown and purple robes. The idea was good but the churches lacked the will to make it a reality. Do you? Do we?

Reverend Sun Myung Moon's life and thought do not easily fit into any of the common pigeonholes used to classify men and ideas. What impresses me is how much his vision of the Christ who is yet to set up his kingdom parallels the Christus Victor ideal. Nobody can get much inspired by the Good Shepherd of an agricultural and nomadic society which has been dead for centuries. Nor can one be really challenged to build a new world order on the basis of a Man of Sorrows, acquainted with grief, who is helplessly nailed to a cross by the pagan state and the reactionary church. But Christus Victor—the king recovering his rightful kingdom—that kind of Messiah is the sort of man who can transform the world in the name of the God to whom we are called upon to dedicate *all* our strength. So be it.

□



pioneer /pi-ə-ni(ə)r/ *n*

1: one that originates or helps open up a new line of thought or activity 2: an early settler in a territory.

A NEW GENERATION of PIONEERS

by TED AGRES



It's 8 o'clock. A Unification Church pioneer opens the door of her newly-found apartment and steps outside. On the busy street in front of her, people are scurrying off to work or to school—some on foot, others in cars or buses. But their faces are drab, expressionless.

With a feeling of love kindling in her heart, coupled with sincerity and determination, the pioneer also hurries off. But her destination is to proclaim the words of God, to inspire and spark the spirit of unity, hope and love that is part of America's founding theme. For some people in this city, today is going to be a beautiful day—a day marking their spiritual rebirth! The restoration of America begins anew.

Pioneering. The word rings with the excitement of the old west—opening up new vistas, exploring the unknown. But the pioneers of the past are 100 years long gone. Today, bustling metropolises thrive in the once-placid forests and plains of America.

Where, then, are the areas for the *new* pioneers? What territories can they open up? What can they settle? And for what purpose?

In the Unification Church, the pioneer is a lay missionary. He or she “opens up” new territory by establishing a Unification Church center in a city or town in any of the 50 states. This is the physical part of it. More importantly, the spiritual aspect of pioneering is to witness to and teach the Divine Principle to local citizens of the community in order to help them become more loving and more God-centered people.

In this sense, the pioneer is the catalyst for a renewal of basic values and ideals: love of God, love of mankind, and love for all creation. Of course, the pioneer, in the true Christian spirit, also serves the community with numerous projects and programs—from counselling young people to helping in schools or nursing homes.

Because the Divine Principle is so universal in scope, people of all ages are attracted to the practical and ideological solutions it offers. It usually isn't long before the “pioneer” Unification Church center becomes a focal point in the community. In one community, when our pioneer introduced himself at the local bicentennial committee offices, he was warmly welcomed. The clergymen on the committee had been unable to write a bicentennial prayer for



The Unification Church pioneer offers new hope—the Divine Principle.

their program, so our pioneer was asked to write one. The chairman was really impressed and very grateful. Another pioneer, in another city, was invited to speak at The Creative Center, a community service group. She talked in depth about America, the threat of Communism, and Rev. Moon. The director of the center wants her to teach the board of directors next, and to give lectures every week at the center.

God-Centered Self-Reliance

But to be successful, the pioneer has to grow—by relying on himself and deepening his relationship with God. “God-centered self-reliance” pretty well sums up the attitude of the Unification Church pioneer.

“Pioneering is a relatively new activity in the Unification Church,” explains Jonathan Slevin, acting director for the American Pioneer Program at the Barrytown,

N.Y., International Training Center. "From our headquarters here, we keep in touch with about 300 pioneers in the 'field.' There are currently about six pioneers in each state, working independently during the week. Every weekend they come, with their invited guests, to special workshops held in centrally-located cities around the country."

Pioneering is the crowning achievement of a long and rigorous educational/preparatory course. It begins with advanced training, called the 120-Day Training Session, at Barrytown. The first part of this—"Phase I"—is a two-month classroom lecture period in which members learn the more profound aspects of the Divine Principle, important details of living a Principled life, deeper insights about prayer, and how to lecture and teach workshops.

Phase II of the 120-Day program is field experience in fundraising. Through this experience, graduates of Phase I develop self-confidence and the ability to relate to all types of people. "It's a valuable experience," says Ashley Noble, head of Barrytown's fundraising department. "Its importance lies in deepening and broadening the person's character and faith." Donations received during this time are used to maintain and expand the Church's Training Center.

Finally comes the time the trainees have been looking for-

I want to teach you this: love God and love people at the price of your life.

-Rev. Sun Myung Moon

ward to—Phase III. Now they are ready to leave for their city or town to pioneer. Mr. Ken Sudo, director of Barrytown, calls it "re-pioneering America" because it's a matter of bringing back the original God-centered ideals and values that made this nation great.

Patriotic Origins

"The pilgrim founders came here from England for the purpose of building a nation free from religious persecution and able to respond to God's will," says Jonathan Slevin. "This spirit is evident even in the mottos of the United States: 'One Nation Undivided' and 'In God We Trust.' What other nation boldly proclaims its belief and faith in God?"

"But how much are these ideals present in the hearts and minds of today's Americans? Unfortunately, very sparsely. So the pioneers' task is to reawaken the original values by offering new hope from the Divine Principle."

What does a pioneer actually do? What kinds of experiences do they have? Let's listen to some actual reports and find out.

Rebecca is in her early twenties. She's pioneering in a southern town and lives in an old hotel. One hundred years ago it was the only hotel in that area of the south, but it had degenerated. Recently a man bought it who is concerned with recapturing its original spirit.

One morning Rebecca walked into the coffee shop for breakfast and there was the hotel guard. She sat down and they started talking and soon the owner came in and they were all sitting together, talking.

She told the owner she had many ideas about how to help run the hotel. She had been praying about it and received many ideas. One idea, she said, was to initiate programs for the old people that live in the hotel. The owner said he had similar ideas and even wanted to turn one whole floor into a halfway house for young men getting out of prison. They both felt inspired as they continued to talk.

The next day she again came down to breakfast and again the guard was there. She told him she was involved in a religious program and needed a room where she could teach. So they looked at the various rooms.

Finally they came to the suite where the owner and guard had been staying. It was the best place

in the whole hotel and had two bedrooms, a living room, and a kitchen. Rebecca said, "Oh, this is so beautiful, but I'm sure that with my budget it would be impossible to rent a place like this."

That evening when she came back from witnessing, the owner greeted her and said, "Come on. Let's look at that place." He took her up and said, "I'll give you this room for the same amount of money that you're paying for your own room." Complete with beautiful furniture, it generally rents for \$360 a month, but he's giving it to her for \$150 a month, and \$100 of that he makes up for with a \$100 donation.

Unusual? Consider then this testimony from Linda, a pioneer in Pennsylvania. While fundraising one evening, Linda felt that she hadn't thoroughly covered the block and decided to do it again. As she passed by a Lutheran church, she felt drawn to go in, as she had the first time she passed it. But because it was getting dark, she walked by. As she went on, however, she felt herself more and more pulled back to it, and finally she could resist no longer.

The custodian let her in, and after she had prayed, she began to read the Bible. After a few minutes, a woman came up to her and asked, "Are you Linda?" Linda nodded. "You're much younger than I thought you'd be," the woman said. She then told Linda

how the night before she had been praying and in her prayer she was told to go to this church where she would meet a girl named Linda who would be reading a Bible, and that she should listen to everything Linda told her.

The woman was a fundamentalist Christian who felt that Christianity was at the the end of an era and that something new must be coming. Linda taught her almost all of the Divine Principle in one day. This woman is so excited she is now attending a workshop!

God's heart encompasses love for all His children, and the pioneers too, learn to relate to all types of people. After all, every person is a sister or brother, and originally one of God's children. So listen to this experience from a pioneer in Wyoming:

Kelly met an ex-policeman who is attempting to start a church. His name is Dan and he asked Kelly to give a sermon at one of his evening services, at which the congregation consisted of a few transients, some old drunks, and a very strong Christian man. "No one had any money or any good clothing," Kelly says, "but they were so grateful to Dan for the food and for his love. These people knew suffering, so they knew God's heart more than any people I've met. Most of them work baling hay, and don't have any connection with God except through Dan, who himself was an

alcoholic and has great compassion for his brothers. Yet he knows that he has a greater mission. He said to me, 'I don't know why I came to Wyoming two weeks ago. Something guided me here and we met because God guided me to you. I have searched so many religions. Please teach me the truth!'

Or consider this sister's experience. It's really startling!

A short while ago, Heather was street speaking and a young man came up to her and listened to her for a while. He was very impressed and told her that she should go visit a Christian household that he knew about. He said they had had a prophesy that she would be interested in.

The next day she went there. Before knocking on the door, she prayed to Heavenly Father. A young girl answered the door, and Heather said, "Laurie, hi. I'm Heather." The girl was so amazed she broke into tears.

It seems a month earlier, one of her brothers was praying and started speaking in tongues. Another person translated and said that it was a revelation that a girl named Heather would come, singing a new song. So when Heather came to the door, Laurie was surprised and happy that the revelation had been fulfilled! In fact, the day before, Laurie had prayed and prayed, "Lord, where is Heather? Where is Heather?" The very next day Heather walked up to the door

and said hello.

Mike had been witnessing at a college in Maryland. One day, before entering the school he prayed for one hour on the steps of the campus. As he went in, the third person he talked to decided to attend the weekend workshop.

As he continued walking around campus, he realized that he must uplift the spiritual atmosphere there. Heavenly Father told him: "You must speak out this day!" Mike thought that maybe he would go home, write a speech, and come back the next day to give it. But as he walked, he kept praying and knew that he had to speak right then. He sat down, Heavenly Father really inspired him, and he began to write.

Mike wandered into the cafeteria. It was noisy, for there were about 300 people there. He realized that right at that moment he must speak for God. He stepped up on a chair and began speaking right in the school cafeteria! At first it was so noisy that no one listened to him at all. But after a while people began to turn their chairs and listen to him. He kept speaking until almost everyone was listening to him. Even the women cooking in the kitchen came out.

When he had finished, Heavenly Father had inspired him so much that people got up and started applauding. One person in the audience stood up and said,

"Hey! Let's hear it for God!" And everyone cheered and applauded.

Finally, listen to this report from Ann, a sister pioneering in California: "I was street preaching in front of the post office on my second day, when this elderly woman came up and listened to everything I was saying. She asked me my name and what I was doing. I told her I was a pioneer with the Unification Church. As she heard this, she started crying, and she became really excited. She gave her name and address and told me to come to see her that afternoon. So I went.

"When I got there I discovered that she had invited a leader from the Baha'i faith and also a Chinese girl. The elderly lady explained to them, 'I went to the post office this morning, not knowing why; usually I don't go there at all. But for some reason I was led there. I saw this young girl standing on the street corner, doing what I've always wanted to do all my life. She was talking about the United States and how it was going to be saved.

"As I was walking home, I saw in a vision the United States opening up completely and rising in the air, and a whole new generation of young people teaching a new truth and reviving the morals and the standards of all the people. They were spreading peace in the United States and after that, all over the world.'



People of all backgrounds and ages are interested in finding God and finding solutions to the problems of this country.

"The woman said that then she felt the spirit of God completely overtake her; she was shaking and couldn't believe that it had happened. She was really excited.

"At her house, the woman asked me to talk to her two friends. So I told them about our Church and our work, and that America has a great mission, but if America fails its mission, God will leave America and the world will be destroyed. They accepted that, but the leader of the Baha'i faith wasn't sure. She wanted to know how we're going to bring unification of races. I explained that if we

can love each other and see God as our Parent, then we can recognize that all of us are brothers and sisters. She liked that idea."

These are examples of some of the experiences the pioneers have been having. There are many more. What is happening today has been likened to the spirit of Pentecost that came 2,000 years ago. There is the same feeling of excitement, of the imminence of a new spiritual awakening! And there is every indication that the pioneers are paving the way, bringing this new spirit and hope to all of America. □

RELIGION in America Today:

**What is the condition
of religion in America
today?**

At a recent panel discussion in Washington, D.C., Rabbi Marc Tanenbaum and Senator Mark Hatfield aired their views on the condition of organized religion in America today and replied to questions from the audience. Their comments below are excerpted from that discussion. In addition, The Way of the World selected passages from the speeches of Reverend Sun Myung Moon relevant to the issues discussed.

Rabbi Tanenbaum is the national inter-religious affairs director of the American Jewish Committee. He has been a pioneering leader and thinker in inter-religious relations for nearly 25 years. Mark Hatfield is the Republican Senator from Oregon, serving his second term.

Rev. Moon: Sincere Christians today pray earnestly and strive to lead a life of faith in order to insure their own salvation. Once their own salvation is secure, then Christians try to save their families. We do not realize that if we really struggled to win our nation under God's will, our families and ourselves would be included in the scope of that salvation. Today Christianity is declining in the world, and this is the cause.

The founding ideology of the United States was Christianity. If the people of the United States would put themselves in the position of Jesus and pray to God, "Let the whole world be saved, even if our nation may have to be sac-

THREE VIEWPOINTS

rified," the United States would continue to be a great nation. Then this nation, even though it might be faced with disaster, could be resurrected as Jesus was, and would be able to save the whole world.

The mere numbers of the Christian population in America are not impressive. You cannot impress God with numbers, but only with fervent faith. How many Christians in America are really crying out with fervor for God? How many American Christians feel that God's work is their own work? How many people put God first? How many are ready to die for God?

Rabbi Tanenbaum: By the usual American standards of success in the marketplace, religion is by and large, by all external signs,

reasonably successful. Despite statistical ups and downs, institutional membership in churches and synagogues rose 46 percent between 1950 and 1970, while the general population growth declined. By 1971, religious groups received more than 40 percent of the total philanthropic giving in our nation. But the criteria for spiritual success is to be looked for elsewhere. Namely, "What difference does it make, to be a Jew or a Christian today, in the kind of world in which we live?" Jews and Christians who are faithful to their shared biblical covenant stake their existence on the central biblical affirmation that each human being is created in the sacred image of God; that human life is of infinite worth and preciousness; that no human being can be used as an object for someone else's

project or program or ideology, or even someone else's revolution.

My late blessed teacher Rabbi Abraham Joshua Heschel has written, "Judaism has no symbol for God. Neither the synagogue nor the temple is a symbol of God. Neither the sacred Torah scrolls, nor the shofar of a ram's horn, nor the candelabra menorah is a symbol of God. The only symbol of God in the Jewish religion is the human personality. And we experience the divine presence in our midst only through the ways in which we manifest toward one another the divine attributes of justice, of love, of truth, of moral integrity, of caring and compassion."

There are many signs of such reverence for life all about us. The decisive role that religious leaders and groups have played recently, and continue to play, in mobilizing food aid and relief services for millions of starving people in the world—Guatemala being the latest tragic instance—these are but some signs. But from such expressions of moral and spiritual health we do not suffer. Rather, from social pathology, from callousness to human beings, from dehumanization, are we threatened. And our spiritual health and very survival depend on our confronting and overcoming such widespread brutalization of the human spirit today.

The condition of religion, therefore, the condition of authen-

tic biblical religion, will be judged ultimately in America's third century by the degree to which we take seriously the instruction of such great prophets of Israel as the prophet Isaiah, and translate his vision not into pieties and liturgical codes, but into actual change of human conditions. "Wash you," the prophet said. "Make yourselves clean. Put away the evil of your doings from before mine eyes. Cease to do evil. Learn to do right. Seek justice. Relieve the oppressed. Judge the fatherless, and plead for the widow."

Senator Hatfield: If we look at the church as an organization located in a building, we see many indications of declining loyalty to it. Church membership is down, for the first time since records have been kept. Church giving did not keep up with inflation last year. A recent poll showed that the church is 23rd out of 25 in its influence on the lives of Americans as an institution. Onlookers are aware of the divisions within the church over the historical issues of faith and practice and the current issues—the role of women, abortion, and charismatics.

Christ's view of the church and leadership in it was purposely to avoid putting the emphasis on structure and organization. He spoke in a figurative sense, when he spoke of the church as "the body of believers." He was more concerned about obedience and

discipleship, than organizational achievements. He repeatedly resisted the efforts of his followers to struggle for power and position. He said, "The rulers of the world lorded over you, but I am among you as one who serves." The marvelous foot-washing experience was only one of the ways he demonstrated what he meant by "servant leadership."

I believe that any weakness in the impact of the church in society today is probably not a result of doctrinal impurity, or inadequate church growth promotion, but a failure to simply and radically obey the commands of our Lord!

Rabbi Tanenbaum could recount for us the amazing durability of the Jewish faith during periods of its history, when it was centered amongst hostile cultures. In the Christian faith, as well, much of its strength is to be found among the believers who are a part of the church dispersed. While two-thirds of Americans do not attend a church or synagogue regularly, some of them are very much a part of the growing fringe of the spiritual church. For the dispersed church, the church building serves mainly as a place for the believer to meet for training, for fellowship, and to observe the sacraments. The church at its best is where the people are: in ghettos, in the offices of national leaders needing fellowship and encouragement, in prison study groups, and many other places where people are.

How do you resolve the conflict between the challenge to love, but the deceitful hearts of men?

Rev. Moon: People are alienated from the love of God, but if and when they have a deep desire to love God or to be loved by Him, God's love has a magnetic power. That person will inevitably be drawn to God and join the mainstream of the flow of His love. Love is the only element that can draw us to God, and the path of love alone can lead us to reach God.

People throughout the world are learning that God is absolute and perfect, and perfect God demands perfect man as His object. Jesus said, "You, therefore, must be perfect as your heavenly Father is perfect." (Matt. 5:48) He is clearly indicating that our standard of value is the perfection of our Heavenly Father.

All of us want to be perfect. All of us want heaven on earth, but we ask, "How can it be done?" We wonder if it is at all possible for man to be perfect. Some contend, with apparent justification, that all one has to do is merely look at man to see the gross error of such an aspiration. We point to the sin and suffering inherent in all things, even in the things that are most holy. We say, "Only God is perfect." However, when we fully

comprehend the design for man in God's concept of creation, we will understand that perfection is within our grasp.

Rabbi Tanenbaum: It is a classic question which is as ancient as not only the prophets of Israel, but as the Bible itself. It is essentially the moral ambiguity of human nature. In Rabbinic tradition, we speak of it as the ongoing conflict between the evil impulse and the good impulse in human beings. Jewish tradition, which has a profound sense of realism about the flawed nature of human beings, who are both creators and creatures, says that the genuine spiritual quest is the struggle of man constantly to contain the evil impulse, and to seek to affirm and strengthen the good impulse, in terms of service and justice to other human beings. We do not accept that a human being is saved, ultimately and for all time, by one act of revelation. Because, if that salvation has taken place in the life of every individual human being already, how can we then explain so much evil, injustice, bloodshed and hatred in the world? But it is our human responsibility, as faithful people, to seek to be present in the world, to struggle against the forces of injustice, and to make manifest God's presence through acts of justice and caring for other human beings, hoping that, at the end of time we will see the signs of the Messianic

age, as we say in Jewish tradition, a time in which there will be an end to bloodshed and suffering, there will be fraternity and justice and love. Then we will know that the Messiah has come.

How is the modern adult to come to terms with his religious relevance and enrich others on a day to day basis?

Rev. Moon: Up to the present time, people have been inclined to think religious life belonged to some airy plane far above human life, and imagined that God would just sweep them away to heaven with His power. But the way to heaven is to broaden the scope of our love by loving the people in our home, by loving our neighbors, by loving our friends, relatives, clans, nations, and the whole population of the world. God would take delight in living in the home where that kind of love is lived. But He would want to expand that home to ever-broader levels until the whole of mankind could become one huge family under God as our Parent.

Because of the fall we lost three loves—parental love, marital love, and children's love. In bringing them to be centered on God, we must raise all our love to a

higher dimension than what we have known on earth up to now. We can raise love above the level of Satan's dominion and back to the original standard and value of love, to the standard that matches God's love. We will find the standard of love in man as the children of God in the perfect love of God, as the married couple in the perfect love of God, and as the parents in the perfect love of God.

Senator Hatfield: I think that one has to, first of all, come to grips with to what his life is committed, to whom his life is committed. If one has committed his life to Christ, one sees Christ as the perfect man, the model man, the person to whom we can look for not only the measurement of perfection, but also the person to whom we can look for energizing our life on a day-to-day basis. I believe, in other words, that one has to seek out his spiritual confrontation and settle that in his own heart and mind. The second part, equally important, is the mission of his faith. We oftentimes verbalize a great deal, but we do little to activate and to affirm our faith through action. I believe in the faith and works concept of Saint Paul and Saint James. Therefore, I would say that one would seek daily, through the indwelling of the Spirit, through spiritual intake (of study, of meditation and of prayer) and by loving justice, doing mercy, and faithfully following God.

Is nationalism a sort of religion in America today?

Rev. Moon: We must understand that America was formed to be the new flag bearer of God's will to move towards world salvation through cooperation between religion and state. America's mission is abundantly clear. It is to fulfill the desire that God has had since the beginning, to make this world one world of God, a world in which His ideal will blossom. It is not by accident that America's founding spirit is described in the motto, "One Nation Under God." This was already destined in the will of God.

I know that if America continues along the present road of apathy and complacency, God may leave America. America must reach out to the world for its salvation; even at the price of sacrificing America herself. America must wake up. Her people must unite and launch the unifying movement of God to achieve the unification of all Christianity and of all religions. Right now there must come a fresh spiritual revolution to ignite a new fervor in Christianity and in national spirit to pursue a higher vision of the world. This must happen in America.

Senator Hatfield: I think we have had a legacy of Constantine for about 1500 years now, that has



been a very difficult one to live with. We have had difficulty in delineating between our allegiance to Caesar and our allegiance to God since that time. The church shortly thereafter began to bless the cause of the state, and the state in turn protected the church. I think nationalism and the church have had a long history of going hand-in-hand, the cross and the flag exploiting people in colonial imperial periods, along with scriptural admonition and support. So I think we can say in America today, this is one of our problems, the legacy of Constantine. We frequently cannot delineate between Caesar's demands and God's de-

mands of justice and mercy and love.

If there is a God, how do you know? If God created us, who created God?

Rev. Moon: Every part of your body is delicately made to suit its purpose. How can you say you were created out of nothing? Even in the material world, you have to have a blueprint first. From that we can gather that there is someone who planned the blueprint before the coming of humankind; whenever you wash

your face, when you look into the mirror, you feel the wonder of who made you. Even looking at your eyes alone, we know that well before the birth of the eyes there was someone with vast knowledge of natural science including the heavenly bodies, the air, dust, everything existing in the world.

When you observe human society closely, you know that anything material is the product of something invisible and internal. We cannot see our mind, but we know it exists and we know that everything starts from something invisible. When you smile or laugh, is it because your mind is happy or your body? Your laugh is a result of your mind being happy. Everything was created with something invisible as subject and the visible thing as the object, so whenever we see tangible things we can think of their origin as being something invisible. It is a logical and scientific conclusion that God exists.

Rabbi Tanenbaum: Seldom in Jewish history and human history has the question of the existence of God been more perplexing to the Jewish people than in the wake of the Nazi holocaust. I recall one of my colleagues, a rabbi who immediately after World War II went to the concentration camps in Dachau and Buchenwald and saw the gas chambers and the crematoria into which six million Jewish men, women and children,

and millions of other human beings were offered up as human sacrifices. My colleague came back to New York; we sat in a conversation with Roman Catholic and Protestant evangelical friends one night. And in an explosion of honest integrity as he searched his soul he slammed his fist on the table and said, "After Dachau and Auschwitz I cannot believe in a Lord God of history who is a God of compassion and justice. How could there have been compassion and justice when a million Jewish children were thrown up in the air for rifle practice and were shoved into gas chambers?" Martin Buber tried to explain, based on authentic Jewish tradition, that this was a period of the eclipse of God. God had hidden His face from His people. It is a great mystery.

And yet we know, in our very flesh, that we are nothing other than animals were it not for the fact that in every human soul there is something more than chemicals, more than material animal nature, and that which is more, is something of the divine. So we are fated, by our destiny, to continue to search for God's presence, to act as if God is present in our lives, to make manifest that which we do know of Him, or Her, as the case may be. We are still hoping that the fuller revelation of God's presence in our lives will come to us at a time when we deserve to have that manifestation in our midst.



poetry

ALONE IN A GARDEN

Where are you?

friend...shadow...

Where are you hiding?

It's been so long,

but I still remember what you look like—

I still remember

all the plans we made,

all the things we were going to do...

the mountains...

the tree houses...

the treasure hunts...

Remember?

You were growing up

and we planned it all out...

don't you remember?

And we always said we'd be together

forever...

If you'd have just trusted Me a little longer,

grown a little more...

I just turned around that morning
and you were gone.
And I didn't understand
but I knew it was true
because I looked everywhere.
I'm still here
where you left Me,
I'm still here.

But where are *you*?
where are you?

I keep searching
all the places we were going to go to...
the mountains...
the meadow...

but I can't find you anywhere.
You promised you'd be here.
Everything else is all ready,
and you promised.
Have you forgotten already?
Can't you hear Me calling you?

—Janet Cook

AS A CHILD

Content beneath the giant oak
Hands on hips and breathing deep
I filled my lungs with Winter's crisp
And filled my heart with love of Earth.

Away, across the purposed water
Man-sounds sought my shuttered ears,
Reminding me of all my brothers
On this borrowed globe of soil.

I squatted, child-like, aimless
Brushing at the patterned sand
Hand lengthened by a curving stick,
Curved upward like a shallow cup.

Sifting shifting patterns
In my sandbox privacy
Sweeping, slowly sweeping
Every fragile pendul-arc
Softly touched away the
Microscopic, brittle grains.

Suddenly, a rapier edge
Of slivered glass lay in the sun.
A glint of green, electric! Pure!
Its brilliance caught my hooded eye
AHA! Triumphant, offering back
The pictures that had gone before:

I'd stood direct on razored glass
And had not even been aware.
It is what it is... I marveled, awed.
Emerald, piercing, clear and true.

Then satisfied, I left my play
And ran to share my new-found prize.
Truth also, clean and sharply real
Lies unsuspected, barely hid
Beneath the layered grains of sand
More precious for our child-like search.

—Judith Harris Carter

GOD'S GRIEF

Flowing drops from every fountain
As I walk on earth they well...
My eyes are filled so quickly
I must store them in my heart.

Now where may I bring them?
I've too many, I must share...
I've offered them to everyone,
But no one wants My tears...

—Judith Harris Carter

THE D.C. STRIDERS and the force behind them

by VICKI TATZ



When they dash across the finish line in record-breaking times, the D.C. Striders stand out brilliantly in their brightly colored uniforms emblazoned with the symbol of the Unification Church and silhouettes of three runners bursting forth from the middle. Sports reporters come up to Striders coach Glenda Moody and wonder quizzically, "Haven't I seen that symbol somewhere before?"

But Glenda has been attract-

ing notice for her team ever since she, as a white, woman track coach, began working with predominantly black ghetto youths in 1968. Now the coaches who once laughed at her have to respect the fact that she has built her team into one of the best in the nation, with seven Olympic medal winners among them.

What has kept her going despite the obstacles has been her ever-deepening conviction that if you live by God's Principles, results have to come. But the results that she points to with pride are not the trophies and records, but seeing the young people she works with learn to have faith in themselves and in God. Both Glenda and her associate John O'Boyle are members of the Unification Church, and they believe and practice the Divine Principle, a series of revelations by Rev. Sun Myung Moon, founder of the Unification Church.

"The Principle teaches us how to love," says Glenda. "I was 20 years old when I started and I certainly didn't yet have the depth of heart that I needed for this work. But I started putting the Principle into practice on the team—giving love—and I saw some incredibly beautiful things unfold.

"I had been in the Church for two years when I got started with this work, and I was beginning to question some parts. I decided to test it out *in life*; if it could work,

then it was real. The experiences I had were so amazing that I really started having faith in this Principle and over the years that faith has only been confirmed over and over again."

An outstanding example of the changes she has seen take place in hundreds of young men (and, more recently, women too) is the story of Maurice Peoples:

"When Maurice graduated from college, he was a good runner, but a nobody, and he needed help. So he joined us and John and I trained him. He lived with the Unification Church members during that time. Maurice didn't like white people and he didn't believe in God. But people at the center were nice to him; I got him some clothes. Before he left for the Olympic trials, one of the white brothers hugged him good-bye and wished him good luck. This blew his mind. He realized there might be a God and he asked me to get him a cross. He has never taken it off his neck since then. This is what happened.

"Maurice had no faith in himself; his first race was against John Smith, who held the world's record. When he beat John Smith, Maurice said to me, 'There must be a God.'

"His mother told me," Glenda says, " 'I've never seen such a change in my son.' Even for me, to see someone's life change so much in one month really confirmed the Principle for me.



Maurice went on to Munich with the Olympic team. A year later he won the NCAA championship and broke the world record. Other clubs offered him a lot of money and I urged him to accept, but he said, 'No, what's been given to me can never be replaced.' He stuck with us and helped to recruit other members for the team."

All members of her team pray before they run. At first they totally rejected the idea, but this changed and at a meet in Atlanta in 1972, whites and blacks crowded



around them afterwards. They had never seen anything like that before—runners kneeling to pray before the race began. One observer commented to Glenda, "We've been trying for years to get blacks and whites together (they sit in separate bleachers usually) but it took a track team to do it!"

The Striders compete on four age levels: junior high school, high school, college age, and post-graduate. Those still in school participate from May to August, while the post-graduates compete all year at events sponsored by the two track and field organizations with which the Striders are associated, the Amateur Athletic Union (AAU) and the U.S. Track and Field Federation (USTFF).



"In the summer, when the college kids come home, they teach what they've learned to the high school and junior high school kids, and that's when I really see God's love expanding," Glenda says.

Soon after they started winning meets, colleges began offering scholarships to Glenda's kids, and that's how a unique part of her program got started. Now scholarship aid is an important part of the Striders program. About 300 students have been or now are on full four-year scholarships, and close to 100 have already graduated. Ninety-eight percent of those awarded scholarships graduate, an astoundingly successful rate compared to other programs.

Asked the secret of her suc-

cess with the kids, Glenda says, "I just apply the Principle—by loving them sincerely. I discipline them when they need it, and I praise them when they deserve it, just like a parent. In fact, if in some cases the parents wouldn't sign their scholarship application forms, I had to take over guardianship to see that they got the break they needed. The first thing we have to do is get them to believe in themselves, in their self-dignity."

Each year Glenda gives out crosses to those kids that have given something of themselves to the Club, who have demonstrated maturity, etc. This tradition, too, is another incentive for them to learn new values.

Two who are now seniors in

SASKATCHEWAN, CANADA (December 1975)

Event	Place	Name
600 Meter	1st	Fred Sowerby (World Record)
500 Meter	1st	Fred Sowerby (Meet Record)
400 Meter	1st	Cuthber Jacobs
400 Meter	3rd	Leon Pullum
Mile Relay	2nd	

CYO MEET, COLLEGE PARK, MARYLAND (January 9, 1975)

60 Yard Dash	2nd	Alice Annum (Women's)
60 Yard Dash	4th	Dr. Del Merriweather (Men's)
5000 Meter	3rd	Ron Martin
Mile Relay	2nd	

PHILADELPHIA CLASSIC (January 23, 1976)

60 Yard Dash	1st	Alice Annum (Women's)
60 Yard Dash	5th	Dr. Del Merriweather (Men's)
Mile Relay	1st	
500 Yards	1st	Fred Sowerby

MILROSE GAMES, MADISON SQUARE GARDEN, N.Y. (January 30, 1976)

60 Yard Dash	1st	Alice Annum (Women's)
60 Yard Dash	4th	Dr. Del Merriweather (Men's)

high school had been planning to quit school in their sophomore year because they felt they had no purpose to go on. "When they started feeling some value as individuals, they realized they could go on to college, get a good job, and get their families out of the ghetto. They started making long-range plans, and for ghetto kids who live from day to day, this is unusual. Now both are on the dean's honor roll and are planning

to go to college."

Glenda and John don't have to teach doctrine to get their kids to believe in God. "They learn by seeing our actions," Glenda explains, and "by seeing how much we care. Sometimes I get so frustrated I cry right in front of them. They *know* I care. In fact, they're jealous if I spend time with anyone else."

Reasonably enough, Glenda wasn't immediately accepted by

Mile Relay	1st	
3000 Meter	2nd	Ron Martin

MASON-DIXON GAMES, LOUISVILLE, KY. (February 6, 1976)

500 Yards	2nd	Fred Sowerby
-----------	-----	--------------

TORONTO MAPLE LEAF GAMES (February 13, 1976)

500 Meters	2nd	Fred Sowerby
------------	-----	--------------

WINNIPEG, CANADA (February 14, 1976)

Mile Relay	1st	
500 Meter	1st	Fred Sowerby
3000 Meter	1st	Ron Martin (Canadian Record)

OLYMPIC INVITATIONAL, MADISON SQUARE GARDEN, N.Y. (February 20, 1976)

Mile Relay	1st	(Meet Record)
60 Yard Dash	2nd	Alice Annum (Women's)
5000 Meters	1st	Ron Martin

NATIONAL RELAY, MADISON SQUARE GARDEN (February 27, 1976)

Mile Relay	3rd	
600 Meter	1st	Fred Sowerby
60 Yard Dash	2nd	Alice Annum (Women's)

the black community in which she worked, but she won their trust. For instance, one night she was standing on a corner in a rough section of town, waiting for a cross-town bus. A group of kids approached and she heard them say, "Let's get her." However, as they attacked her they saw the Striders emblem on the back of her jacket and immediately one of them said, "Hold it!" It turned out that one of his best friends was a

Strider. The boys picked her up, brushed her off, saw her home to her apartment, and two of those boys are now teachers.

"We are probably one of the most respected black programs in the D.C. community," Glenda now says. "People are amazed by our success, but they're willing to put money into it." The Striders also receive donations from the Unification Church.

One reason that high-caliber



athletes like to run with the Striders, even though they could possibly make more money with another team, is that they know for sure that Glenda and John are fair and that they're honest. They never try to take advantage of their members or to use them. Rather, they are totally dedicated to their work. "I love what I'm doing," says Glenda, "because I see so many lives changing overnight. Seeing this happen just deepens my faith."

There are now about 300 Striders ranging in age from 14 to 27 and they include people from

Antigua, Ghana, Jamaica, Trinidad, and England who live in the Washington, D.C. area. About 85 percent are blacks.

"My ideal," Glenda says, "is to be able to express Reverend Moon's heart, his deep concern for humanity. Our team is composed of different races, different nationalities, all working together and showing it's possible—like a microcosm of the world we want to build. By our helping these athletes from other countries we're putting into action Rev. Moon's desire to help and serve the other nations of the world." □

restoration to the way of heaven

by **KI-KUN CHANG**

Mr. Chang is a professor of Seoul National University, Korea. This paper was presented at the Fourth International Conference on the Unity of the Sciences, New York, November 27-30, 1975.

© Copyright, 1975, International Cultural Foundation, Inc.

The standard of value in society should be based on coexistence and the coprosperity of all people, called "great equality" (*Da-tung*) in the Book of Rites or "Benevolence" (*Jen*) by Confucius. *Jen* is the most important and fundamental element both of Confucianism and traditional Oriental thought. It means "humanity of loving people and utilizing things of Nature." The principle of Confucianism is to create and develop the lives of all things in harmony.

In Doctrine of the Means we read: "This equilibrium is the great root from which grow all the human actions in the world, and this harmony is the universal path which all should pursue. Let the state of equilibrium and harmony exist in perfection, and a happy

order will prevail throughout heaven and earth, and all things will be nourished and flourish."

We all recognize that man has developed and that development will continue forever as long as human beings do not commit offences against Heaven, which in the traditional thought of the Orient has been regarded as the creator of all things as well as the supervisor of the universe. Confucius said, "What speech has Heaven? The four seasons run their course and all things flourish, yet what speech has Heaven?"

Heaven is unperceivable, yet it creates and evolves all things. In the Orient they do not necessarily take Heaven as God in religion, but as nature itself as well as the truth or the law of nature. Lao-ze said, "Tao follows the law of its intrinsic nature." In the Book of Changes it is said, "The great virtue of Heaven and Earth is to create." They believe the development of human beings accords with the way of Heaven and Earth, which is altruistic.

The Factor in Development

In primitive days human beings were not so far from the animals. But they succeeded in development as we know. What is the factor of human development? Before answering I would like to illustrate the formula for the constitution of man (quoted from "The Study on Humanity" by Chen Li-Fu in Taiwan):

$X = (A + B) + C$
X. . . . a human being
(A + B). . . . the instinct for self-preservation and breeding
A. . . . Food
B. . . . Sex
C. . . . *Jen*: the cooperation based on love for humanity which is the factor of human development and sanctity.

In the Book of History it is said, "Heaven and Earth are the parents of all things, and man is the most intelligent of all living things."

The Chinese character *Jen* (仁) is morphologically interpreted as follows:

- 1) *Jen* is composed of two (二) men (人).
- 2) *Jen* was interpreted by Confucius as "love for others."
- 3) *Jen* contains three elementary virtues, namely, "wisdom, benevolence, and courage."

In the Doctrine of the Means it is said "Wisdom, benevolence and courage—these are the universally binding virtues. It is by the same means that duties are carried into practice."

Food and sex are the great desires of man. But if man were to develop only his instincts for food and sex, what would be the difference between him and an animal? Also, how could he call himself the most intelligent of all living things?

Of course the difference lies

in the fact that man can cooperate in common existence and evolution and enlarge his life by "benevolence and righteousness." Therefore, the pursuit of *Jen* along with the search for food and sex comprise man's three basic instincts, and *Jen* is also intrinsic nature. In the Doctrine of the Means it is said, "What Heaven has conferred is called nature; accordance with this nature is called the Way; the cultivation of the Way is called instruction." The philosopher Zhu-ze interpreted nature as the truth of Heaven.

Owing to the uninterrupted development of wisdom and the achievement of sincerity, man can proceed in the cultivation and perfection of his nature. He can, in accordance with his nature, advance on the high road to the common existence and common evolution of mankind. At the same time he will be regulating his family, contributing to the well-ordering of the state, and pacify the world. This is why I assert *Jen* is the factor of human development and cooperation based on love for humanity.

Now we have to examine cooperation in detail. Cooperation has two scopes; one is of space and the other is of time. The one of space means to unite all people into one for common existence and common evolution, and the one of time means to succeed and develop human civilization from generation to generation. Thus

the scope of human cooperation is universal.

The Chinese equivalent of the word "universe" contains two characters, *yu* and *zhou*. *Yu* means what is above, what is below and the four directions, and *zhou* means ancient and modern times. Thus *yu-zhou* constitutes the four dimensions.

It is only with uninterrupted motion that space and time can be produced. The movement of the universe is ceaseless. To support this movement, there must be a great and inexhaustible dynamism; that dynamism is called "sincerity." The Chinese character of "sincerity" means originally to create and to complete. In the Doctrine of the Means, it is said, "Sincerity is the Way of Heaven." That is to say, the Way of Heaven is to create ceaselessly. It is also said, "The Way of Heaven is utmost sincerity without rest."

Since man is a vital part of the universe and the most intelligent of all living things, it follows that man's virtue should be compatible with the universe, his environment. This is especially so since it is clear that the Way of Heaven and Earth is altruistic, unceasing and shows its greatness by being large and substantial, high and brilliant, far-reaching and long-enduring. This way of largeness and durability is what should be sought by all mankind in order to achieve the objects of common existence and evolution.

"The East is integrative and the West is analytical. Eastern culture is based on spiritual things, while the West is based on material things. Eastern people are mediators, while Western people are aggressive. This is the time to unify these two sides of human nature. From that union, we can reach higher dimensions."

—Rev. Sun Myung Moon

The Law of Nature

The principle of the coexistence and coprosperity of all people is derived from the Way of Heaven, and when all people observe it they can expect to live and develop; but if they fail to observe this they will decline and die for the same reason as we expect all scientific achievements to follow the law of Nature.

I again claim that the standard of value in society should be laid on the coexistence and the coprosperity of all people and the Chinese character of *Jen* is the symbol of it.

Symptoms of Modern Society

All humanity is now confronted with a serious worldwide crisis, which after analysis I define as follows: "In the vicious circle of physical and material mechanism, the alienation of humanity reaches the limit."

I strictly disagree with those who say that such phenomena could be either civilized or developed. I regard them as being as fatal as the flood in Noah's day. Therefore we by all means must

overcome them to obtain a future for mankind.

The vicious circle of material mechanism prevails all over the world in both the Communist world and the free world. In the Communist world where they evaluate a person merely according to the value of his material production, true humanity has been completely liquidated by Bolshevikistic and radical methods. On the other hand in the free world where they tend to give weight to the rational functions of industrial technique, the alienation of humanity seems to have been justified through a gradual abandonment of humanity.

Yet there is a definite difference between the intrinsic natures of the two worlds. In the Communist world, there can be nothing but despair, but in the free world we can expect the revival of humanity on account of our freedom which is the source of ideals, independence, and creation intrinsically conferred by Heaven. Man is the only creature able to realize his ideas, to bring his existence into accord with the universe

which is eternal and infinite. As man can only develop such mental faculties with freedom, we could not expect real human development in the Communist world without freedom.

The main elements of material mechanism are "money, matter and might" in the primary state; "capital, goods and authority" in the secondary state; and "monopolistic enterprise, national resources and sovereignty" in the third state.

Having become fully developed through the three states, these triune elements would deprive man of his spirit and humanity as a fetish would. In a physically oriented society men pursue scientific rationality, mechanical organization and activities without clear goals, without esteem for the human personality, living emotions, spiritual values and the ideal of coexistence.

Man is consequently made submissive to material power and is alienated from his humanity. In time he is degraded to being like a standardized part of a machine, and would also be deprived of his capability to accord with the absolute existence, where all people live together with a consciousness of kind, realizing world peace for all.

Material is originally neutral and accordingly could be used by man for either good or evil, but in the vicious circle of mechanism, the material used for evil has fi-

nally become an idol and is used to override humanity and nature.

Mechanism Is Almighty

The Almighty in modern society is not God or Heaven but the fetish of material mechanism. Man, alienated by it, has become more insignificant in value than material, and has lost his personality, emotion and spirit. Most of the people in the modern world are paralyzed in sympathy and deprived of their consciousness of coexistence as one family.

Without the religious exaltation of living in the eternal existence due to his having become a spiritless being, man has become isolated, solitary and restless like an old tree trembling in a winter wilderness. In time he will be driven to kill himself physically and morally due to intolerable despair over his aimlessness and emptiness.

The lack of consciousness of kind makes people material egoists and drives people into endless conflict as they pursue only their own benefits, disregarding all others in existence. Monopolistic enterprises reign over the markets of the world and sometimes violently threaten the lives of people by the destruction of nature and the environment. National resources as well as atomic energy are frequently abused as weapons to oppress underdeveloped countries. Such ways are contradictory to the Way of Heaven (namely, the

way of world peace) and arise from a lack of humanity and of the consciousness of coexistence and co-prosperity.

The crisis of modern society reaches a climax when politics becomes entangled in the vicious circle of material mechanism. However much they may make flowery excuses for their conduct they will inevitably be blamed from the point of view that all nations, as inhabitants of the globe, should harmonize to develop the civilization of mankind and to realize world peace and the happiness of all instead of splitting the earth into pieces through egoism.

In such chaos, many problems arise internationally out of the disharmony between the strong and the weak, and even between people and their own governments. In the mechanical world of modern society, the intellectuals have also lost their lofty ideals of education. Education develops one's intelligence and virtue, and inspires one to devote oneself to the Way of Heaven, the way of world peace and prosperity for all. But present education has failed to enlighten humanity; it only tries to standardize all students like mass-produced goods or like soldiers.

Meanwhile, young men captured by mechanism drive their cars at high speed only to enjoy high speed itself, without any destination; they gyrate all night dancing as if they were born to do nothing

of value; they sing songs which sound like machines because they are so far from human emotions and spirits; and they take pride in developing their mechanical means of killing people, as though it were an art.

These are examples of the convulsion of the mechanistic modern society. But diseases can not be cured by noting the convulsion. Here we are reminded of the man in Zhuang-ze who, startled by his own shadow, ran desperately to get away from it and exhausted himself to the point of death.

Restoration of Value

Man is a being of five dimensions, that is, a being of time, sphere (three dimensions) and spirit beyond time and sphere. Man cannot exist apart from time, sphere and spirit. As a being of time, he can live in the past, the present and the future through his father and son. As a being of sphere, he can live with others in cooperation. As a being of spirit, he can live in absolute truth and virtue beyond time and sphere. Thus every man can restore the Way of Heaven, and he can also live with all his ancestors through the tradition of human civilizations; at the same time, he will be able to live long after with his descendants through the development of human civilizations.

On this premise, man, not being a part of a machine, but rather a being of five dimensions,

should live together in one world of absolute truth and good and should live only to devote himself to the Way of Heaven in which all living things develop in harmony. The philosopher Lu Shian-san said, "The universe is my mind and my mind is the mind of the universe."

In order to live this true life, we must overcome the present crisis of modern society which has fallen into the vicious circle of material mechanism and must restore ourselves as beings of five dimensions.

I suggest the following four recommendations as the course towards the absolute value which would have to be observed for us to accomplish a fundamental remedy of our crisis:

a: We have to recover our true humanity, that is, become beings of five dimensions.

b: We have to hold to the reality of one world for all mankind; that is, we must devote ourselves to the realization of true peace in the world, while we have to perceive clearly that the egoism of a nation combined with the extraordinary power of science and technology could quickly destroy the earth for all, including itself.

c: We have to harmonize ourselves with nature, namely the Way of Heaven, to realize the total and eternal prosperity of the globe, the only place for us to live.

d: We have to make use of material and technology; that is,

not be their slaves and not become alienated from humanity because of them.

Oriental Ethics

Now, believing that we can learn and find much precious and fundamental wisdom towards the remedy in traditional Oriental ethics, I will present some of its main points.

(1) Reverence to Heaven. In the Orient, Heaven has been traditionally regarded as the creator of things in the universe and as the real existence of the providence. But Heaven does not work by itself and selects man, the most intelligent of all living things, to achieve its great works of creation and development in the real world. The most virtuous man of all the people, its representative to realize the hope of Heaven on earth, is called the Son of Heaven.

The duty of the Son of Heaven is not to reign over or dominate people but to enlighten them to realize Heaven's ideal and to guide all people to the Way of Heaven where all can live in common existence and prosperity.

It is essential for politics to observe and teach the providence that is called *Li-jiao* to reach one harmonized and unified world. Confucius said, "The way to fulfill humanism (*Jen*) is to deny oneself and to respond to the Providence." Tsu-shia said, "Only by observing the Providence can all the people in the world be

brothers.”

(2) *Jen*. Confucius advocated *Jen* as the principle of ethics necessary to a society where man had failed to realize the idea of the one world of the Providence. He believed that mankind could realize world peace through *Jen* (humanism, benevolence, cooperation based on love for humanity).

Jen is love for humanity based on familial love. It has two meanings: one, internal love, the other, external love. Internal love equals *chung* (to do one's best) and *shi* (to forgive or understand others as I wish them to do for me) which are expressions of the highest degree of human sympathy. External love is equal to *po-shih-ji-zhong* (generosity and benevolence to people).

The *Jun-ze* (the humanist and intellectual) is not one who takes love from others but one who gives love to others and who is willing to sacrifice his life and body for the fulfillment of *Jen*, and his motto is to cultivate himself and to serve others.

Filial Piety

The principle of filial piety is based on reverence to Heaven and on the succession of human civilization. The father as well as Heaven is the origin of one's being and the inheritor of human civilization, so one loves his father and observes his father's way as he would love God, follow the Way of Heaven and observe the human

development of civilization.

Filial piety is equal to denying oneself and responding to the Providence; and accordingly is the root for the fulfillment of *Jen*. It is also the root of all virtues. It leads to loyalty and patriotism. The man of filial obedience takes responsibility for his own home, society, nation and the whole human civilization with love for humanity. We could not expect a man with no love for his own parents to love all mankind. Man should cultivate filial piety by learning from our love for our parents to love all people.

Concluding, I recommend the following:

1. The absolute value in society should be *Jen*, that is, cooperation in love for the coexistence, coprosperity and development of all human beings.

2. We should emphasize Oriental traditional ethics as well as Christianity in order to overcome the crisis and to realize one world in accord with Providence.

3. We should understand the merits of Oriental ethics and try to teach them at school as one would foreign languages or science lessons. Especially we have to accustom children to filial piety, the root of love for humanity.

I will conclude with the following words, "We should not take a man with weapons as more civilized than a man without them, as if a strong lion could be said to be more civilized than a weak butterfly." □

Dr. Warren Lewis, professor of Church history at the Unification Theological Seminary, stated: "Some theologians have been saying that there finally has to be a getting together of Orient and Occident—apart from simply sending missionaries to the Orient and receiving the latest hot-shot guru from whatever new religion happens to come our way. After reading the Divine Principle, I can say that it is outstandingly to the credit of Reverend Moon that he is the first person to attempt this blend."

Not only does Rev. Moon attempt this blend, he adamantly asserts the necessity for such a unity to come about: "Western civilizations will never be culminated unless there is a fusion of two civilizations—Western civilization, which is based on science, and Oriental culture, which is based on spirituality. With the Pacific Ocean in the center, the two cultures must fuse with each other to create one civilization which is perfected, elevated, and noble."

From the union of the two sides of human nature, mankind can reach higher dimensions. Even more important than that, God does not recognize differences. There is no such thing as America, Africa, Europe, or Asia to Him, only one heart, one love, one family of His children, and one world.

One of the cornerstones of Oriental philosophy is filial piety. This recognition that the family—not the individual—is the basic unit of human life is a key element in the Divine Principle as well. The Principle, in fact, teaches that the God-centered family is the means for fulfilling God's purpose in creating man. Oriental philosophy calls filial piety "the root of all virtues." How true.

The reason this is so is that the very purpose of our existence is to love others, and we aren't born with that automatic ability. It's something we have to learn and to work at. For example, recent research with monkeys has shown that aggression towards

others develops relatively late, while love comes early in the game and gets a chance to become well-established first. But monkeys who are separated from their mothers from birth never have the chance to learn how to love or be loved, and when they become mothers, they are "monster mothers."

When the family starts falling apart, watch out. Remember, filial piety is "the root of all virtues." This has always been more recognized in the East and has held those cultures together despite many external upheavals over the centuries. Once you love and sacrifice for others on the small scale of the family, it is only a matter of expanding the scope to achieve love and responsibility beyond the family, at the community, national, or worldwide level. But if it doesn't start in the home, it may never get started, period.

But we don't need to learn how to love just to keep ourselves more or less "together," to prevent social chaos. The deeper and more important reason is that God's nature is love and in order to know God, to become one with Him and to be His true sons and daughters, we have to share in His capacity to love unselfishly and unconditionally.

This is where the Divine Principle goes beyond traditional Oriental philosophy giving a more complete understanding of God's nature. Heaven, as it is referred to

in Oriental philosophies, is not just the laws by which the universe is held together. Inquiring minds want to know *why*? Why did God create? Why does man share the same qualities as his creator? What is the origin of love in the first place? These are questions that until now, man was not able to answer completely. But they are the most fundamental questions in our lives.

Reverend Moon expressed it this way in one of his talks:

"You are not happy because a flower exists, but because you see the flower. You are not happy because there is music, but because you hear it. You are not happy just because there is someone beside you, but because you can see him, talk to him, and be with him. So, happiness requires a relationship. This is true of man and also true of God."

God needs man as the object of His love, in order for Him to be able to fully express His love. When we deny God, when we deny our relationship with Him, we cut off the very reason for our existence and cause untold grief to God's heart.

So, the universe is more than forces of plus and minus, yin and yang. Yin and yang can explain the existence of the universe, the give and take of forces, but they do not explain the *purpose* for our existence. For that you need a Being with heart, will, and character.

This is what Christianity has

"You are not happy because a flower exists, but because you see the flower. You are not happy just because there is someone beside you, but because you can see him, talk to him and be with him. So, happiness requires a relationship. This is true of man and also true of God."

—Rev. Sun Myung Moon

to offer to the world. It was Jesus Christ who taught us that God is our Father and that He wants us to be His children. He is not just the almighty God, ruler of the universe, giver of the Law. He is our *Father*, implying a relationship of mutual love.

And yet the West, with this understanding, became the center of technology and materialism, while the East developed a capacity for sacrifice and a depth of heart that the West still lacks today.

There is another area in which the Divine Principle of Reverend Moon goes beyond both contemporary Christianity and Oriental philosophy. Neither can adequately explain the origin and nature of evil and suffering in the world. Oriental philosophy acknowledges its existence and the need for mankind to overcome that part of himself and strive for self-betterment, but offers no explanation of the origin of evil. The Bible gives an explanation, but one so fraught with interpretations and degrees of acceptance that it is



plain to see that something must be lacking in our understanding of it.

The Divine Principle is God speaking to man today, revealing for the first time the origin of evil and what must be done to end evil and bring about the establishment of the Heavenly Kingdom on earth in these days.

By his fusion of Eastern spirituality and Western analytical thinking, and by his deep understanding of the heart of God and God's purpose of creation, Reverend Moon brings hope to the world of truly bringing about that kingdom. □

It wasn't until they had left the town far behind them that the children looked around to see where they were. They were now walking down a long sandy beach next to the ocean, and before them they could see dozens of beach houses lining the beach.

Dennis looked over at Quincy. "Say, where did you find the dog?"

"I guess that he found me," said Quincy. "He rescued me from some stray dogs last night."

Wendy smiled, "Does he have a name?" she asked.

"I don't know," said Quincy.

"Well, have you thanked him for rescuing you last night?" asked Dennis.

"How?" laughed Quincy.

"He can't talk!"

"There are many ways to thank him," said Dennis. "You could pet him...or give him something to eat...or even give him a name."

Quincy stopped walking and thought for awhile. He still was holding a little bit of salami in his hands. Slowly he knelt down and held out the piece of salami. "Here boy," he whispered. He thought for awhile longer and said, "Here Nickey! Here Nickey!"

With his ears perked up and tail wagging, the dog happily walked over and took the food out of Quincy's hand. As the dog ate, Quincy cautiously petted him on the head, and the newly named Nickey kissed the boy on the hand.

Now the children and the dog began walking down the beach

THE UNITY GAME

A Short Story by KENNETH WEBER

again. Dennis reached down and picked up a stick. "Here, take this," he said giving it to Quincy. "Throw it for Nickey to play with!" Taking the stick, Quincy threw it far down the beach.

Happily, Nickey bounded through the air and down the beach. With playful snarls and growls the dog picked up the stick in his teeth and threw it high into the air. Then, picking it up off the beach again, he bounded happily back toward the children and lay the stick down at Quincy's feet.

In this way, a wild and joyful game began. Each of the children took turns throwing the stick, and each time Nickey would toss the stick high into the air before returning it to the children.

Now it was late enough for the other children to come out and play on the beach. One by one they emerged from the beach houses; children of all races and nationalities: Negro children; white children; Oriental children; Indian children! One by one they came out onto the beach, and one by one they spotted Dennis, Wendy, and Quincy playing with the dog.

"Hey, look at the dog!" shouted a little Indian boy running down the beach and grabbing the stick before Nickey had a chance to get it. Nickey looked up quizzically as a Negro boy ran up and grabbed the stick out of the boy's hands.

"Give that back!" shouted

the Indian boy.

"Aww! Your mother wears combat boots!" laughed the Negro boy tossing the stick high into the air. The stick was caught by an Oriental boy who had it grabbed out of his hands by a white boy.

Now Dennis, Wendy, and Quincy found themselves completely surrounded by children, and Quincy was again becoming afraid. But Dennis was not afraid. With courage and determination he leaped into the crowd of children. "I'll bet that I can do something that none of you can do!" he shouted.

A boy four years older than Dennis looked down at him. "Bet you can't!" he shouted.

"I've invented a game," said Dennis. "I'll bet that I can give more to you than you can give to me!"

"I'll give you a knuckle sandwich!" said the boy laughing, and with that all the other children broke into uproarious laughter.

But Dennis didn't give up. "I'll bet that I can serve you more than you can serve me!" he shouted.

Again all of the children broke into uproarious laughter.

Quickly Dennis took off his wristwatch and gave it to the boy. "Here, take this!" he shouted. Reluctantly the older boy took the watch. "Ha!" shouted Dennis. "I'm ahead! If you don't give something to another boy or girl, I'll be the winner!"

With a look of surprise and confusion, the boy quickly gave the watch back to Dennis. But Dennis turned and gave his watch to a little girl next to him. She in turn gave it to another boy, and the boy gave it to someone else. Finally the watch was passed back to Dennis' hands. Now a chain reaction was started. All of the children took their toys and started giving them to each other.

Quincy looked on in amazement. "I've never seen anything like this!" he said.

Wendy laughed and looked over at Quincy. "Love is a giving thing," she said. "It begins in a circular motion like electricity. If you try to give more than you receive, or serve more than you are served, you will find that it's impossible. Your rewards will always be greater than what you give out. It's only the people who take everything for themselves who lose everything."

As Quincy and Wendy watched, toys nearly flew through the air as they passed from hand to hand. Finally one little boy started finding out that he just couldn't give out fast enough. Laughing and shouting he tried to pass the toys on; but they were being given to him too quickly. Finally he found himself loaded down to the point where he couldn't hold anymore. "Geel! This is fun!" he laughed falling down under the weight of all the toys.

Now Dennis spoke up again.

"Let's go to each house and do something for each one of your parents. Follow me!"

Quickly each one of the children grabbed their toys and followed Dennis up to the first house. "What can we do here?" asked Dennis.

"Cut the grass," said the little boy who lived there. "My Dad hurt his leg at work and can't get out to cut it himself."

Dennis and the little boy then ran to the garage and got out the lawn mower. A surprised father looked out of the window as the two children began cutting the grass. "Get the idea?" shouted Dennis.

With a loud cheer the rest of the children began running to different beach houses. They rang doorbells, knocked on doors, and at each house they did something to serve the parents who lived there. They washed windows, shook rugs, helped clean houses.... The entire neighborhood was filled with children of all races and nationalities who were serving each other's parents. . . and Wendy's words came true at each house. As the children gave service to their parents, their parents gave back to them. At some houses the children received food, and at others they received small amounts of money in payment for their services. When all of the children came together at the end of the day, they were loaded down with small fortunes of food and

money. Standing beside Dennis and Wendy, Quincy looked in amazement at each child's treasures.

Now Dennis looked around at the children again. "Who is the most disliked person that lives around here?" he asked.

All of the children thought for awhile. Then one little boy shouted out, "Mrs. McCaw is! She lives in that big haunted looking house down the beach!"

Dennis smiled again. "Let's take all of the food we have and make it into a nice attractive basket. Then let's take the money we've made and buy her a nice gift."

"Let's buy her some candy," said another boy. "Maybe it will sweeten up her sour personality!"

"No!" said a little girl. "Not candy! Flowers! I think she would like flowers!"

Again all of the children were full of activity. As some of them gathered all of the food together and started decorating a basket for it, others gathered the money together and went to buy the most beautiful flower arrangement that they could afford. After they had gotten both gifts together they marched down the beach to Mrs. McCaw's house.

The house was definitely haunted looking. It was much larger than any other house on the beach, and it towered high into the air. Nervously the children walked up to the front of the house, and

again Dennis stood before them. Slowly Dennis took the gifts and gave them to Quincy. "Here Quincy," he said, "It's your turn to give."

Nervously Quincy walked forward with the gifts and rang the doorbell. At first nothing happened; so he rang the doorbell again.

Suddenly the door flew open and Mrs. McCaw stood towering over the children. Slowly her gaze passed from one child to another. "What do you want?!?" she shouted in a witch-like voice.

Quincy felt Dennis give him a push from behind, and nervously he held up the basket of food and flowers. "We wanted to give these to you," he whispered.

Mrs. McCaw looked down at Quincy and felt the trembling in his voice. "You want to give these to me?" she asked.

"Yesss," trembled Quincy.

Tears now came to Mrs. McCaw's eyes. "Oh, you dear children!" she wept. Tears streamed down her face, and for a long time she just stood and cried. "I thought everyone hated me," she whispered. "Please all of you children come inside! I have some ice cream and cake, and we can make some cookies. Please come inside! I want to meet all of you!"

With deep sighs of relief and with shouts of joy, the children went into the house.

They had made a new friend.

□

how the world began

by LLOYD EBY

A review of Helmut Thielicke, *How the World Began*, translated with an introduction by John W. Doberstein, Philadelphia: Fortress Press, 1961, 308 pp.

At least two fruitless ways of understanding the first eleven chapters of Genesis are possible. The first is to view these passages as an historical or quasi-historical account of events happening in the primordial past, as beginnings obscured by the mists of time from our current and immediate human concerns. The second is to see these accounts as myths, understanding myth as legend, and therefore as having little concrete descriptive or explanatory power, as having about as much to do with us as a Babylonian epic. Either interpretation makes these stories distant from us and robs them of any power to concretely affect us now in our situation as humans, to move and challenge us, to present ourselves to us, and to present God and His relationships to us and to creation in our immediate situation.

Helmut Thielicke avoids either of these lines of interpretation. His book, *How the World Began*, is a series of sermons, subtitled *Man in the First Chapters of the Bible*, that constantly relate this material to us today, that illuminate and open our lives, hearts, and personalities, and that present our relationship to God in its immediate difficulty, hope, and splendor.

As a book of sermons, the book is not an academic treatise, yet a scholarly work would do well to present so many intellectual challenges and stimulants; it

would almost certainly be duller. In his handling of this material, Thieliicke makes it a positive vehicle for our understanding of ourselves, our relationships with others, our faith and doubts and our relationship with God.

The motivation for investigating these chapters of Genesis is that, in order to understand ourselves now, we must know where we have come from and what our original purpose was.

Quite simply, we are seeking the secret of our life, Thieliicke says. "The fact is that when we want to know who we men are, we do not investigate, as we do with a rose, the final stage of maturity. . . we inquire about the *bud*, we examine his prehistoric origins; in the last analysis we inquire about Adam and Eve. . . we human beings know very well, or at least suspect, that when we grow older and when the whole human race grows older something is going on that is totally different from the blooming, ripening, and self-unfolding which we observe in nature and in a rose."

In order to understand what it is that perverts us and makes us grow bent and misshapen, instead of blossoming and fruitful, we need to understand our origin, and to understand the cloud—the sin—that overcame us in the beginning.

The first verse of the Bible begins with God, creating out of a void. There was no reporter there,

so how can anyone pretend to know what happened? The men who wrote the Bible knew very well that there was no reporter there at the beginning, but they also knew something of the nature of God and man, and they were able, in a few lines, to tell something universal and profound about these problems, something so profound that they speak to all people everywhere with a continuously new and invigorating message. The point of these stories is not reportorial, but to show that God was there in the beginning and that He is there for me and for us now.

Creation began with light, and according to Genesis 1:3-5 and 14-17, this light *preceded* the creation of the earth, the sun, and the moon. How could this be? If we understand light as the beginning of beauty and the beginning of divine inspiration and work in the physical realm, as an affirmation that first, above all the world and earth and man's life, however squalid and dreary and dreadful and faithless they may have become, there is this primordial divine illumination and that it is beautiful, then we can begin to understand that God is there and that God is moving and controlling. We men shrink from the divine light, as the people shrank from and misunderstood Jesus. There is something in our dark hearts that does not want to be enlightened. But if we are willing

to receive this divine illumination, then we too can begin to shine with beauty and experience real joy.

The account in Genesis 1:6-25 presents a world of primeval beauty, a world we instinctively know differs from the world we now live in. "The autograph of God has disappeared from a great many things in our experience and the traces of the words 'Let there be' have been erased." So we are driven to doubt and despair, especially as we observe the horrors man visits upon his fellows. And we are in confusion as to the origin of these calamities and horrors. We constantly seek and ask for some sign from God, and later from Jesus, as Job called out to God. Why does God always refuse us? It is because God really speaks to our heart when our heart is open to Him. When we come near to the heart of God, then each of us can feel God in his heart, each "you," no matter how seemingly insignificant or great, can be known and loved by God.

The story of the creation of man means at least two important things. First, as man appears among the plants and animals, we are intimately connected with the earth, with the plants and especially the higher animals: we eat, we breathe, we have glandular secretions as they do. We may be the crown of creation, but we cannot be too smug about that. We are, however, all *designed* by God; how-

ever perverse and base we may have become we are to be bearers of God's crown. But we are still animal, so any religion which becomes so spiritual that it neglects and separates from the physical goes against our created nature. We are to be fruitful, to multiply, and finally to have dominion over creation.

Second, the discussion as to whether man appeared on earth through evolution misses the point. It may well be true that biologically man developed through aeons. But man *is* different; human sexuality is different; man becomes man when God gives him the spark of life, and this life given to man is different *in kind* from the life given to animals. It is spiritual life and man is a spiritual being in the spiritual embrace of God. So man's interaction with his fellows, although physical, is also spiritual.

The creation of Adam and Eve, male and female, means that sexuality was part of God's ultimate plan for man from the beginning. Man is not just male and female, but *a* man and *a* woman. Today people often begin to wonder in their marriages, "Is this mate, among all possible others, really the one for me?" So they become unfaithful and divorce. There is no provision for this in the original creation. We think, foolishly, that it is the fact that this other person is for me which makes our marriage, but it is really



If we understand light as the beginning of beauty and of divine inspiration, then we can begin to understand that God is there, moving and controlling.

the other way around: marriage makes this other the one for me. Marriage makes a history, and that history makes us what we are. So the failure of marriage shows a failure of the partners to make themselves one for the other in the union. People become radiant because they are loved; I must not be misled into feeling that I will love that one because he or she is radiant.

The story of the fall of man presents at least two important things to us. The first is the etiology and progression of temptation. The serpent did not come to the woman and say immediately, "Why don't you eat the forbidden fruit?" He began instead with an intellectual discussion of God, beginning at the periphery of her faith, and very gradually working into the core. So it is with us: temptation begins as some little doubt or strange desire that tugs at

the corners of our consciousness, and becomes finally overwhelming only when we have give and take with it. Satan does not come to us with an immediate challenge to do evil, but he tries to confuse us, until at last we have given up our defenses and finally succumb to evil, probably having convinced ourselves by that time that it's good. Second, sinful man is unwilling and unable to take responsibility for his sin. Adam shifted the blame to Eve (indirectly blaming God) who shifted the blame to the serpent. In his heart, the serpent certainly blamed God. That is what we do today, we want ultimately to charge our failure to God, to say that He created us with these or those characteristics, that it is these which cause us to sin, and therefore God is responsible. So we persist in our sin unrepentant, instead of coming to God in penitence.

The Cain and Abel story holds worlds of meaning. Cain, as the elder son, had the birthright and was the favorite. His brother, as younger, was insignificant in Cain's eyes. Thus Cain felt he was entitled to the favor of God, and he had no regard for his brother, just as today those who are big in a worldly way feel themselves entitled to God's blessing more than the insignificant people. But God does not choose that way. So Cain, in his anger at his own rejection and the acceptance of his insignificant brother, killed his brother, and human history began in murder. This heart of Cain, the heart of jealousy and hatred, is in all our hearts and leads to the bloodshed in the world.

After Cain's murder of his brother, the ground cries out with Abel's blood, so the earth is no longer a place of security for Cain. He becomes instead a wanderer in the earth, always hunting, yet never finding, a place of true security. The harmony that was to exist between man and creation has been severed. Man is doomed to wander always, looking for a home he can never quite find, even in his most comfortable and settled existence there lurks the possibility and impetus toward unsettlement (the case of the Hearst family springs to mind).

Cain's descendants moved toward the east and founded cities. Cities suggest culture, and today, running through all our human cul-

ture, we can find the traces of murder and bloodshed. None of our culture is free of the traces of the blood of Abel.

Cain and man cannot return to God, once he is overcome by jealousy and murder, because he has renounced God in his hatred and jealousy of his brother. But in that brother is God. God doesn't announce himself to us in a religious way, but through that person whom we loathe. When we can love him, then God will be there with us.

Many themes are interwoven in the flood story: the second day of creation and the separation of the waters, God's creation of order out of the clouds and seas, the possibility of destruction inherent in this created order, God's execution of His judgment naturally and not supernaturally when man renounces God, man's usually secret and subtle renunciation rather than open and purposeful rebellion, etc. The most important theme however is that God remembered Noah; God remembers those who are faithful to Him, and He knows how to preserve them and grant security. Also, God's explanation of what happened is given *afterwards*; Noah did not understand the meaning of what was happening, but had to act in faith. So it is with us.

Noah also showed great faith in that he had no passion for security. He fulfilled his responsibility and then let God do the rest; God

shut him into the ark. He could trust God in both the great things and the small ones; he did not stop to settle the elementary things of life, and then turn to God to see what God had for him to do. Instead, immediately after alighting from the ark, before building a house or solving the chaos of mud outside, he erected an altar and prayed. So it is with us: if we do not erect an altar immediately at the beginning of our day, immediately at the beginning of whatever it is that we undertake, we lose the purity of our lives and faith. Our faith must be alive and constantly growing, and growth needs nourishment.

The Tower of Babel is a symbol of man's arrogance, man's belief that he doesn't need God, that he can get along well enough by himself and doesn't want divine interference, with his life and his plans. Man is not content to subdue the earth, as God commanded; but he is determined to be master too. Man was to subdue and cultivate the earth in the name of God, but he goes past that and determines that he can go roughshod over creation, doing whatever he wants because he is free. But he grossly misunderstands freedom. Freedom becomes a pretext for madness, for bloodshed and arrogance, giving rise to a Napoleon or a Hitler. But always, when man has forsaken God's community, he feels a need to create some community or al-

liance himself. So men came together to build the tower. But God, from his vantage point, looked with irony on their puny tower and scrambled their language. This scrambling of language can be seen as rectified at Pentecost.

Joseph too was in a position to restore the arrogance of man when his brothers came to him in Egypt. When they learned that he knew who they were, they were afraid that he might have them imprisoned or killed, but he told them that he was not in the place of God, and forgave and embraced them.

Because we know that we are under God, that God is the author and director of the world, that God led Noah through the flood and put the rainbow in the sky, we can look forward to a new world, yet to emerge. The rainbow still shines in the dark places, we have a Father and the world is not mere chance, but God is moving the world to some goal, whatever tyrants and fools may arrive and pass on. Behind all there is God, in the shadows.

This is a series of sermons of great power and majesty, with great meaning and power for us today because they take these passages from Genesis as universal, as applying to us today in our life of faith, just as much as they did to the people who wrote them, and just as much as they will as long as man remains man in the way he has been since Adam and Eve. □

news & reports

The following are reports and observations from selected representatives who now reside in over 120 nations all over the globe.

Guyana:

The Hallelujah group is really wonderful. In only a year it has emerged as the best cultural group and choir in this nation. We now have our own musical play called "Pass the Word On." Of course, the word is God's word and it is very principled and all the music was composed by the group. Nearly every week our young

people are on the air talking about the cultural group and, of course, mentioning our activities. We will be giving a charity concert for the reparation of St. George's Cathedral (one of the modern wonders of the world—it is immense and made of wood only). Heavenly Father is helping us in so many ways to reach out to people.

Guyana Family members present musical play, "Pass the Word On."



Revelation From Mohammed Predicts End of the World

December 12th is a very important Moslem holiday. One incident which happened in the Middle East was translated into English.

The Iman is the person who leads the prayer in any mosque, and this particular one is very important. On that day (December 12th, 1975), he was reading the Koran and preparing to go to sleep in his own room and suddenly Mohammed came to him in a vision. Mohammed said:

"It is with dismay that I tell you that from Friday (the 5th) until today (the 12th) 160,000 people died and all of them went into hell. The rich aren't donating to the poor, children aren't obeying their parents nor wives obeying their husbands. Men and women are committing adultery; they criticize and slander their brothers, entirely violating the law. They aren't saying their prayers, or if they do, it's with a bad will, to show off. The end of the world is approaching and is very near. Abstain from illicit sexual relations. Cling to your faith in God. Avoid committing sins. Respect the 5 quoted prayers so much that they have been memorized. Give to the poor, don't criticize or slander your brothers. Invest yourself into your

prayers.

"I am so angry with your actions. Unite and rededicate yourselves to the law that you have abused. I don't know how I can defend you before God or how I could send an angel to ask mercy before the Most High who has much anger absolutely against you. I repeat again that the end of the world approaches. I can't say exactly when, but you will soon see it. When you see in heaven bodies like eggs of birds, that will prove to you that it is the end of the world. After that there will be a total eclipse of the sun that will last three days, and after that the sun will reappear in the west, contrary to normal, rising to its zenith and then it will return to the west again, and afterwards, resume its normal course. Then the doors of mercy will be closed. We won't be excused of our sins or be pardoned anymore. That is when the great penalty (judgment) called "Didjil" will appear and we will have to follow its evidence. Those who follow (fall behind) will be the prey of flames. . . ."

After that, Mohammed told him to send this revelation to Moslems all over the world and commanded them to reproduce it and share its contents with each other.

Morality a Problem In Cameroun

In this country, poverty, unemployment and unfair wages stand in the same hand-out line. These are also the points which

cause the people to become greedy for money and weaken or give in to corrupt, immoral practices. It is a strong man who can withstand the torture of hunger or the power of money—only a man with deep faith and conviction.

Swaziland:

Today is Sunday and I went with a girl (who I am teaching Divine Principle to) to her church. It was all in Siswati, except for a few songs but I enjoyed it. The service lasted two hours, and was very full of young and old. I am so humbled to see the love my black brothers and sisters have for God. They have a special faith that I am hoping to touch.

During the service a couple came up to the front of the church. They sang two songs together and then spoke about their love for God and Jesus. It is a tradition in the church to have the newly married couples do this and it was such a beautiful sight.

During the service it was quite crowded so I held one Swazi child. I really felt as if I am becoming a mother to children God has for so long wanted to embrace.

They don't have song books so they sing verses over and over so it was easy for me to sing along and this brought added joy to my day as I want to learn the true heart of my people through their language.

Chastity is a rarity here, at least in the cities. Before most children reach the age of 15 they have known sex more than once. The villages face another problem, that of one man and a number of wives.

The first time I heard of the problem of morality being so great and beginning so young I was shocked. Several times I have had to fight back the tears, so that those who were explaining to me would not see them.

However, I know that whether corruption existed in the past and even now, the important thing is to change the future from this day forward.

If Mary Magdelene could change and become one of the strongest supporters of Christ, then also may all those whose lives have been scarred by their past. If they are willing to try I will give my whole heart and energy to help them achieve that aim.

But as with God, without their trust and confidence, I have no power to work with them.

THE FACE OF THE CAMEROUNIAN

To look upon the water
it seems beautiful
In its stillness there is peace.
But what lies beneath,
I cannot tell.
Sometimes heaven, sometimes hell.
Change breaks the water in waves
of pain.
But God's tears fall as rain.
Oh, my God, I pray, the water
will change.

Central American Poverty

When I was on the south coast, I saw many homes of poor families, constructed with odds and ends of wood, bamboo, or grass. Many of these homes seem to be built without a sense of beauty or sense of hope, just thrown together any which way. In the poor areas, the dogs have hardly any flesh on them—the ribs are really sticking out. That's one way you can tell if an area is poor or not.

I visited one home, a grass hut. At first, I thought that nobody lived there, but then I noticed a woman in the doorway. She invited me in to sit on the hammock in the shade. The hut had a sand floor. She and her four children

were all barefoot. She was busy at work grinding the dough for tortillas—grinding it between two stones. She explained that her husband had been a fisherman, but he got sick (a stroke, I think) and had to sell his boat. Now they are eating almost nothing but tortillas (unleavened bread made with corn meal).

One group of people who is working to "help" the poor people is the Catholic Church. But many priests are Communists. I was shocked to hear about the priest in a nearby town. My friend went to talk with the priest in her home town because a friend of hers was complaining that she comes to see me and is learning strange ideas.

Her priest said he saw nothing wrong with her coming here, and it is always good to learn new things. But then he also asked if she was a university student. She said "Yes," and his reaction was, "Oh, good, I hope you will learn some of the revolutionary ideas there. It's always good to keep up with the latest ideas."

He also said that the Bible is the "least Christian book" he knows and that people who believe in the Fall of Man are stupid, because "man never fell." He is known to study Marxism and is very active in organizing the "campesinos" (peasant farmers). He wants these peasants to seize land belonging to large property-holders. There have been many instances of lands being seized in various sections of some countries here.



America's Blessings As Seen From Africa

To make friends, we are trying to establish relationships whenever possible and edge little by little towards their thoughts on various things. There is no university or place where people gather, except the mosque.

Language is a big problem as well. Though most educated people speak French, we don't so well. Beyond that is a dialect of Arabic which we are trying to learn little by little, but there is little

other way to learn except by trying to talk to someone. We know many people, and have guests drop by from time to time.

What is disappointing about that is that much of the time we are used. People come by and try to be friends so we will lend them money, or any number of other things. Alcohol is prohibited for natives so they think we may be a source of that as well. We have not made a practice of lending money. In one case we did just to see what would



Poverty means hunger and primitive shelters whether on a Central American beach or the African desert.

happen. A guy who was always very nice and would come over from time to time came over and said that he needed \$5 for dinner, because the Army was serving a kind of food that he can't eat because he has had stomach problems. He swore over his mother's grave that he would be back in three days to pay it back. That was the last we saw of him until about four weeks later when he came panting up to the door asking us for \$20 for an emergency, a matter of life and death, etc. We just asked him why he didn't come back before now? He pleaded and begged,

which is the worst part. He finally left (empty-handed) and we haven't seen him since.

All the time there are people begging on the streets. It is part of the Moslem duty to give alms. I have seen some truly beautiful scenes of people giving to one another—little children giving to old men in the street, so many things. They never fail to come up to me. It really hurts. I know that I could give them all I have, and they would be the same tomorrow as they are today, and I would be able to do them no good.

But the point that I have been

leading to is the sheer human degradation. Have you ever been to a zoo and seen 20 monkeys scrambling for one peanut that someone happened to throw in—that is the way it is. It's that scrambling that I hate. It is less than human. One-legged guys come up to me pleading and begging for just a penny; they think that because I am white, that I must have millions and here I go waltzing past them. How else can they feel? Then you see some lady throwing stale bread out of her window at a group of kids who scramble in the street for it in more confusion than the monkeys. I was riding past a big warehouse where the Chinese keep grain and I saw a woman out in front scraping up the remains that were on the ground with her shoe and cradle it in her hand for the evening meal. That in itself is not so spectacular, but it was just the image that hit me as I looked on—the degradation of the human spirit, the scavenging like dogs over a lone morsel. What kind of life is that?

Being here and seeing these things are leaving indelible impressions in my mind. I think back to the time when I was still in the States, when I could work freely and not have to confront the basic problems of survival, before pursuing the way of salvation for the people. What we have in America! What a life! We can never know, even if we live in it, what it means to live like this, truly live like this.

To have no childhood, but just scrounging. Yet we can get free scraps at a restaurant which would be a feast for some of these people. We can go to a big university, have all sorts of opportunities. What a blessing America has received and how little she realizes.

I am an American, or more generally, simply white. It is obvious that we have to show them the ideal. We have to expand our base here and in the U.S. in order to help these people learn how to live for themselves. We must give them what they need, not just throwing bread crumbs in the dirt, but something substantial that will last after the food is digested, and the thank-you's said. We have to give them the desire and the will to live, and live right; to stop scrambling, to want to provide for themselves instead of just acting dumb and letting the whites do it. There is much we have to learn, but if I was only to take these impressions with me when I left I know that it has and would continue to change my life.

Northwest Africa:

I found a new friend—he's 16 years old and a high school student. My roommate originally met him last summer while doing karate exercises in the school yard near our house. He has a Christian background and a very pure heart

and is serious about our teaching but almost all his family is Moslem and his father has been pressuring him to convert for a long time. He didn't tell his folks about Principle and I am trying to befriend his parents and teaching him to serve his brothers and sisters more in order to gain the respect of his parents. He asked me to teach him in early December and somehow I managed to explain the essential

points. Then I told him to pray for three days (he also fasted one day during my seven-day fast). To celebrate his dedication to God I cooked him a big pancake dinner using all raw ingredients and cooking over a fire (as always). I told him that cowboys in America used to fry up some pancakes over a campfire like we were doing so he nicknamed the pancakes "cowboy bread."

Mission Work Expands In Liberia's Interior

Today I am writing from a district deep in the jungle. From January 10-19 we participated as counselors and teachers in a Chris-

tian youth camp here in the area. We walked for a good part of two days "through the bush" to reach the camp. There are few motor

Unification Junior High School in Monrovia, Liberia: members, teachers, and students.



roads in the interior. It's good training and excellent exercise. We are becoming veterans at living and travelling in an "uncivilized" manner.

However, as our plans become reality, the people will be encouraged to clear out the forest for motor roads and airstrips. When they know and see that the white missionaries are serious then they can really pull together to "lift up this work." (President Tolbert's motto is "Total Involvement for Higher Heights.")

Yesterday we offered 12 acres of land for the Sun Moon Unification Mission of Gbuezohn, which will serve six villages. The people don't like to send their children far for schooling and only those with money can give their children book learning in the coastal cities. But they are suspicious of missionaries because of broken promises and disappointments in the past. The last missionaries to promise development here came in 1968 and haven't been seen since that day! Eight years have passed—now it's the year of restart.

The man who owns the mission land is the same man who let us live in his home when we were pioneering Buchanan last November. He has paid a price for this mission by losing his uncle and three-year-old daughter during December. His daughter was mysteriously poisoned on Christmas. She died the same day.

"God is really Somebody" is the expression of our Bishop Moses Doe Weah, the Kru man who turned over his 29 churches and six schools to Rev. Moon. I feel like Moses or Abraham or Esther because Heavenly Father is communicating so directly to us. Every time we missionaries discuss things, Father pours out inspiration after inspiration. Our development is a testimony to Rev. Moon's teaching: If you have the ability to carry out only 10 things out of 100 God will fill in the other 90 if you are determined to fulfill all 100.

The five of us are trying to train and supervise over 2,000 people (mostly children) whose lives are directly influenced by our projects. God's plan is to raise the children of Liberia to be "naturalized" citizens of His kingdom.

Last night we had a "Celebration of Life" campfire especially for the 30 or so children in this village who will be our students. We provided vocal selections as well as harmonica and violin music. Our Liberian "missionary in training" Ben was the master of ceremonies and taught the children some wonderful games. There is one song we sing as we dance around the fire: "Gonna run, run, run to meet my Savior, Oh when he comes, when he comes!" Everywhere I go I take my pictures of Rev. Moon and our family and explain all about our

movement. Everyone has received them because they are very pure-hearted people who "judge the tree by its fruits."

Tomorrow we will be back in Buchanan and the battle for truth will continue. The fundamentalist American missionaries from the Buchanan Christian College—a mission school with grades 5th through sophomore year of college—know of our rapid development and it really has them bewildered because God couldn't possibly give such blessings to a "false prophet." They have one school in Buchanan; we now have three. We have to prevent them from developing resentment so I am praying for a strategy to bring closer unity and cooperation.

I just took a break for a lunch of palm butter, goat meat, and rice. We haven't enjoyed any python steak as yet but we have seen various snakes forced out of the brush by driver ants. Other delicacies we have tried are deer meat, porcupine meat, goat, chicken, and calf meat. Eventually I will try monkey meat which they say is "too sweet." But one must be careful of "stomach complaints" when trying something new. I experience "stomach complaint" almost continually but I will become immune to it soon. "Take time" in Liberian English is the equivalent of "Be careful." My stomach is adapting slowly. Next week I want to try ground pea soup which is actually peanut

butter soup; a ground pea is a peanut. It's been too long since I've had something like a PB&J!

The hill where we will have our mission is covered with thick jungle vegetation since it hasn't been "brushed" for 15 years. Yesterday we chopped through it with machetes to pray at the spot where it will stand. I gave the prayer, asking Heavenly Father for His blessings so Liberia could truly liberate Africa.

Playing with the children is the most enjoyable witnessing in the world. Of course, many are terrified by white people. One little girl was screaming in Bassa: "Get away from me. I hate pink-skinned ladies!" We love to make faces and do tricks for them. Even the grown-ups start to imitate us.

The kingdom of heaven is truly at hand. It is thrilling to enter each village along the way and be greeted by singing and rejoicing. *Apo gede po zuo*—We give thanks to the God (or Praise the Lord!)—is often heard in the Bassa dialect. We reply with *in po jize zuo*—I thank Jesus!

Southern Africa:

The Catholic monseigneur is a very simple Italian man who seems to like us. He said if there is anything he can do for us he would be happy to. He stands in a position of Pope for all of the country



the forest before dark. The route down to the river, although thickly overgrown in places, was thin in comparison to the foliage we faced in our struggle up the river. And as my companion and I crawled through the narrow places in the lattice of undergrowth—something like trying to crawl through a wicker chair—we concluded that were we to meet an adversary in such a place our best strategy would be to make friends with him at once.

As we struggled upstream and the sun settled inexorably lower in the sky, I began to wonder if this river hadn't taken a sneaky couple of extra bends between the falls and our location. And I began to privately contemplate the contingency of our not reaching the falls by sundown. Knowing we were sharing our surroundings with leopards, I concluded that such an eventuality would drastically reduce our chances of seeing the following sunrise with our

physical eyes, so we struggled on.

As weariness descended by degrees upon us—our clothes and skin clawed by thorns and our way barred at every turn by sturdy poles as thick as your wrist, crisscrossing every which way like a wooden cage—I began to feel anger and frustration rising inside me. At that point we came to a halt and spent a few minutes in sincere prayer.

Such a time is a good time to pray. We especially prayed for the others whom we had neither seen nor heard from for several hours, that none of them would suffer an injurious accident requiring him to be carried out. As to ourselves, we told Heavenly Father not to worry. We would reach our goal in time. Then with renewed spirit, frustration defeated, we pushed on. But we had hardly gone five paces when we saw the top of the falls through the trees. It was a gloriously welcome sight!

After resting at the foot of the falls, we climbed the steep trail out of the canyon and made our way back to camp. Reunited, we were all wonderfully exhausted and grateful to be alive and safely out of the woods. We felt we had all been given a training exercise in perseverance and overcoming obstacles by Heavenly Father.

A few weeks later, I accompanied William to his home in Kisil District in the green highlands of western Kenya. I spent four days with him and his family and

myriad relatives in a little hut without electricity, plumbing, windows or floors, some two kilometers from the nearest road. We ate *ugali* and *sukuma* with our hands and slept in the same bed. In four days in the heart of Kenya I learned more about the traditional African way of life than I could have learned in a whole semester of university anthropology.

Middle East:

The local citizens enjoy the basic rights of a democracy of the rich; in other words—the dollar is what actually gives power, similar to America. Also hard to imagine is that here the foreign population outnumbers the citizens, who are overworked and underfed. Great numbers of people are coming daily from the whole Middle East, India and Africa to earn money for their families back home. This means there are a great number of married or single men whose families are not here and who know the bottom end of life. Because of this I've found my greatest response in the poorer foreign community, for they are the ones closest to the heart of God.

One girl is very strong—a leader of about 500 fellow girl students. She and I have shed tears together a number of times over the suffering of the world. Her heart is very deep and already committed to end the injustice in her country.

El Salvador:

Now that the new year is well underway I have a brief moment to recollect and get myself back in order. Last year closed with a decided upswing giving us the needed push for this new year. It was really hard to tell Christmas from any other summer day with temperatures in the 70's and 80's. Though the streets were laden with tinsel and baubles and every household so covered with Christmas lights that it gave the appearance of Sunset Strip rather than yuletide joy, we seemed to miss the usual feeling of cheer and brotherly love. We kept on working through both holidays though we took a breather to see "The Ten Commandments" on Jan. 2. Our lectures on both of those days certainly gave a greater sense of meaning to our listeners than the frolic and nonsense going on outside.

Honduras:

Today as I left the house, a boy about 16 years old came up to me on the street and, hands clutching his heart, he said, "I feel a pain." Immediately he fell down unconscious in the middle of the street, his hands contorted. I didn't know what to do. Another man on the street picked him up explaining the boy was an epileptic. The boy revived immediately and said that he was hungry, but

refused food. He looked poor and I realized that his lack of proper food and medicine probably aggravates

his ailment. I wondered how many desperate people are here in Honduras like him.

A Night of Inspiration

I want to offer my report on the situation here as seen through these eyes. January has ebbed away, leaving in its wake many things left undone. There is disparity between America and here. We who have set sail to unknown lands are plodding through a spiritual stone age while America prepares to enter the era to recreate the universe. Soon perhaps the gates will open here allowing the flood of love and truth to flow in, closing the gap between heaven and earth. Meanwhile, as a pioneer, we have unique experiences as we venture into the frontier areas. Evil maintains an upper hand here and "he" is able to concentrate his attacks. Under this pressure we see ourselves, our strengths and weaknesses. Also, we understand more about the subtle way our opponent knocks us off course and how he has captured the people of the world. Through pioneering I've learned to understand God more clearly. Let me relay one experience I had two nights ago:

I live on the top floor of an apartment building and often go on the roof to pray. Late at night, as I stood beneath the stars, I felt God throughout the heavens above. But He had nowhere, no

point to touch the earth until I opened my heart to Him. At once when I began to pray, He rained His love down on me. The roof shimmered with His wonderful presence. I felt that I was the only point through which He could connect to the earth in this city. In the houses below me the people slept, unaware of the Father above. I wanted to scream down to the people and wake them up and tell them to look up into the skies.

The story goes on: At that point, I resolved to arise early the next morning, and make it a victory. I would control my appetite, pray hard and step out into the day with courage, accomplishing many things towards the dispensation. But, for some reason I didn't hear my alarm ring the next morning and woke up at 8:30. After a brief struggle in which I lost, I went back to sleep for an hour. The appetite resolution followed a similar pattern. By the time I got out on the street, it was time for lunch and on and on until by nightfall I felt thoroughly accused and unworthy. Satan had beaten me through myself. The next night brought angry self-recriminations and accusations and from all this arose more determinations. Alone we are so vulnerable.

Republic Day: Big Celebration In India

I have an interesting story I don't think you could read about anywhere but from India. January 26 was Republic Day. To celebrate, public buildings were lighted so many people went to see them. Did I say many people? I think nearly all of Bombay went. If you look at the map you will see that Bombay is an island and the main city is on the tip of the island. So there is one way to go and one way to come.

We left for downtown around 10 p.m. Upon arriving at V.T. (comparable to Grand Central Station in New York City) there were millions of people—really! Every street was jammed with trucks all filled with people in the back—maybe 100 in each truck. All were shouting etc. It was like a traffic jam after a big parade or baseball game. In addition to all the trucks there were people and people and people. All different sizes and shapes and dress but all going in the same direction as the trucks—somewhere!

Suddenly it was 12 midnight. I checked the train schedule to see the last train back. It was at 1 a.m. so we took a bus. On the way it dawned on me that all those people walking were also going to be going back by train. Then I became nervous—wow—how could they all fit? It would be really

miserable, closer than packed—stuffed, with one person practically lying on the next. Really bad. That's when your purse gets stolen, etc. So we rushed back and somehow we found a train and sat down waiting to go. It wasn't so bad. But our train never left. Finally, after dozing, along with all the other passengers in the compartments of the train we found out it was the wrong train.

Two other trains left, but we were not among the cheering passengers. We changed trains, but all the trains were full and waiting until morning. What a sight—10 trains full of people sleeping, singing, dancing, talking, whatever—and waiting for morning. It was like rush hour at 3 a.m. We finally arrived home at 6:30. I guess some of us will never forget Republic Day.

Jordan:

My friend hit a man riding a small donkey last week. Here, the legal system enforces give and take. He must visit the man in the hospital, and give him chocolates, etc. so he will not speak badly about him when the case comes to court next week. It's a good system, coming from the way a family works.

Bicentennial **God Bless America** Committee



The official logo of the Bicentennial God Bless America Festival. Its circular design connotes the world. The thirteen stars, white in a blue background, represent Jesus (the large star) and his twelve disciples, as well as the original thirteen colonies. The stripes below are in red and white.

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

