

The Way of the World

September 1973



The Holy Spirit Association for the
Unification of World Christianity

9

The Way of the World

Volume V, Number 9

September, 1973

contents

-
- 3 Editorial:** Meet the New "Way of the World"
-

SERMONS

-
- 5 The Starting Point of Good and Evil** *Sun Myung Moon*
- 20 Faith: Making the Invisible a Reality** *Takashi Oyama*
-

NEWS AND REPORTS

ASIA

-
- 26 Korea:** My Experiences in Korea *Hal McKenzie*
- 38 Japan:** Japanese Leaders Visit America
- 42 Australia:** Response Vastly Improved *Carl Redmond*
-

NORTH AMERICA

-
- 48 The British Came. . . And They Went** *Brian Wijeratne*
- 54 New Properties**
- 57 Coming Soon to America**
- 58 International Bus Teams Launched**
- 64 New Hope Comes to America**
- 70 Americans Host Japanese Students**
- 73 Heavenly Fund Raising** *John Hessel and Paula Grey*
-

EUROPE

-
- 78 Germany:** "The Times They Are a'Changing"
Annemarie Manke
- 80 Austria:** 20 Prepare for American Mission
Julia Mittermüller
- 82 Sweden:** Bookstand Attracts Passersby *Friedhilde Bächle*
-

Continued

83 Finland: Tale of a Little Town *Virpi Uuskoski*

84 England: Poem *Rosemary Lloyd Kirk*

THE WORLD

RELIGION

85 The Late Great "Late Great Planet Earth" *Joy Schmidt*

100 The Gnostic Challenge to Christianity *Joy Schmidt*

102 Russian Prophet Berdyaev *Rev. Royal Davis*

106 Trends Among Fundamentalists *Elmer L. Towns*

114 Religion is a Matter of Love *Interview with Martin Lönnebo, Th.D. by Nils-Gösta Eckman*

118 Spot Checks

CULTURE

120 Poetry from Underground *Excerpts from "Russia's Underground Poets"*

SCIENCE

128 Unified Science: Harbinger of a Scientific Revolution

129 Part I: A New Paradigm *Hal McKenzie*

137 Part II: A Unified Field Theory *Glenn Strait*

ECONOMICS

142 It's a Shrinking World

POLITICS

146 Books at the Rising Tide Bookstore

149 The Moral Society *Gary Jarmin*

STAFF: Editor in Chief: Mrs. Rebecca Salonen. Editor: Joy Schmidt. Advising Editor: Hal McKenzie. Art Director: Gil Roschuni. Composition: Ann Bowser. Production Manager: Justin Fleischman. Printing: Ken Pope, Roger Hellman. Mailing: Richard Copeland. Contributing Editors: Rev. Royal G. Davis, Glenn Strait, Louise Berry. **PHOTOCREDITS:** Hal McKenzie: pp. 7,13,27,64,146. Ken Weber: pp. 8,9, 114. Wolfgang Waldner: pp. 58,65,84. NASA: pp. 85-97,142. Korean Ministry of Culture and Information: pp. 30,33,34. Sotheby, Parke, and Bernet, Inc.: p. 54. John Hessel: pp. 74,76. Bob Armstrong: p. 75.

Published monthly by the Holy Spirit Association for the Unification of World Christianity. 1365 Connecticut Avenue, N.W., Washington, D.C. 20036. (202) 722-0968.

editorial

Meet the New Way of the World

Greetings from Washington! As you can see in this month's issue, we have great plans for *The Way of the World*. The new arrangement of the contents is designed to give our readers a clearer, more comprehensive view of where the world is going. *Time*, *Newsweek*, and the *New York Times* are influential world publications, but how many are looking at the world from God's point of view? Too many publications are playing the "Devil's Advocate" by emphasizing the seamy side of world affairs. We want WW to be God's Advocate—to view the world with the same love and hope as our Heavenly Father, and be His vehicle for spreading the truth.

Whenever we witness, we usually pray for God's Spirit to speak through us so that we can be a mediator between God and the people we meet. Our hope and prayer for WW is the

same, but on a larger scale. We pray that our Father can speak to millions of people through these pages, revealing the way that He wants mankind to go.

To fulfill this ambition, WW must reach new levels of quality and achievement. Eventually we should have branch offices in all the major capitols of the world with family correspondents aggressively gathering news from every corner of the globe. We plan to have contributing editors, knowledgeable in each of the major fields of human endeavor (Religion, Culture, Politics, Economics, Science), regularly submitting news and articles in each major field. We want to expand our circulation to embrace conscientious people of all backgrounds who can find in our publication a source of information, inspiration, and guidance which can help them throughout their lives. In short, WW can no longer be just an

internal "church" magazine. After all, our church exists not for itself, but for the world—the world that God loves so much that He sent to it His only Son.

New Policy. Because of reduced costs in mailing and printing, we are now able to slash the cost of subscribing to WW from \$24.00 to \$12.00 per year. We hope that many will take advantage of the new reduced rates and greatly increase our circulation.

To professionalize the operations of WW, we intend to be much stricter about subscriptions—therefore, people whose subscriptions have run out will not receive WW until their subscription is renewed. We are mailing this September issue to all centers and subscribers, regardless of their past standing. But, starting with the October issue, all backsliders must renew their subscription at the reduced rate of \$12.00 per year if they want to receive *The Way of the World*. Enclosed in each issue is a coupon upon which you may write your subscriptions.

How can you help. Now that WW is ambitiously expanding, your help is needed more than ever, especially in sending reports and articles. With the new format and technique, however, there are several things our correspondents must keep

in mind:

First, quality is more important than ever. All material should be considered in the light of how it will help all mankind. As a general rule of thumb for Family news and reports, use the same wisdom in writing it as you would if you were witnessing to someone.

When submitting articles taken from other publications, please remember to get permission from the publisher or author to reprint, because in America we have to be careful to respect the copyright laws.

Finally, please send photographs whenever you can, preferably large black and white glossy prints.

WW Correspondents. We would like all correspondents for WW to become fully accredited in their countries as foreign correspondents, with all of the privileges granted to members of the press. Therefore all persons who wish to become WW correspondents should check with the appropriate agency in their country to find out the steps needed to become accredited foreign correspondents for WW. We will issue a letter of accreditation to all Family members who request them with the approval of their national church leader. ■

The Starting Point of Good and Evil

by REV. SUN MYUNG MOON

It is difficult for us to define exactly what is good and what is evil. As we have seen through human history, a thing was called good if it was in conformity with the idea or the philosophy of the age, or else it was thought to be evil. More specifically, for example, if and when one who has made a promise breaks a promise or fails to carry it out, the other would call it bad or evil. The individual would call something good when he gains something and causes himself plus, or bad if he loses something causing himself minus. When we ask ourselves if it is really good when something

This sermon was given on June 24, 1973, at Belvedere International Training Center.

causes us profit or bad when it causes us minus, then we are not sure because the standard of profit or loss varies according to the individual. When we compare the conditions in the Communist world with the conditions in the democratic world, religion is not admitted in the Communist world whereas it is admitted in the democratic world. We can safely say that the standard of good and evil in the Communist world is different from that in the democratic world. Roughly divided, there are two main ideological blocs in the world; the Communist world and democratic world. But even in the democratic world the standard of good and evil can vary according to the nation and to the view of life of the people. Then, what is the origin of good and evil? It is fundamental to clarify at what point good and evil started.

The starting point of your life is your parents; the starting point of your parents are your grandparents, and so on. When we trace back our human history, the starting point for humanity is our first human ancestors—Adam and Eve. The starting point of Adam and Eve had to be God, and therefore, God's standard of good and evil should be the absolute standard. Therefore, the standard of good and evil after the

human fall could not be a fundamental one—even if we do find a better standard of good and evil in the democratic world, where people believe in God. You are not the starting point of good and evil; and neither am I. Then, what is the starting point of good and evil, and where is it?

The starting point of good and evil was Adam and Eve, the first human ancestors. Again, it has something to do with God. Originally the relationship between God and man is that between the Creator and the created, or the Master and servant, Father and son and, in general, that between subject and object. In no way is man the subject being in his relationship with God. Man is the result of God's creation. Right from the beginning man was not born out of his own accord. We were born from the motivation of another existence, which was God. Therefore, it is clear enough that we are not the subject, but are in the position of object to God. We were not born because we wanted to be born. Then, what could motivate our desire? We cannot think of ourselves separately from God as subject. We are nothing without Him. Only when we look for Him and find Him can we find the motivation of

our life. We are destined to find God before finding the true meaning of life. We know that we have our own desires but we must know that these are secondary desires. The original desire can be found only when we find the ultimate subject, God, and become one with Him in love and in goodness. In other words, the standard of goodness cannot be defined by ourselves, by man. The standard of goodness must be defined by the ultimate subject Being who is absolute and perfect—whether we name Him God or something else.

Then, the question is what is it that God would have us do as goodness? Would He not want us to attain the purpose and value of our lives by becoming one with Him and doing good things? Then, goodness will start from that point. If man is in the object position to God as the subject, God is compelled to show us the way of goodness. And He already showed it to Adam and Eve. As I said before, the relationship between God and man is that between subject and object. The subject and object must finally become one through the action of give and take. Love alone can keep the perfection of give and take making any two into one. Centered on love, what kind of



Kook-Jin and Father.

relationship would bring the two into the closest and strongest oneness? It must be the kind of love which we first experience in our life as a child to our parents, which will last forever. That is the love between father and child. As I said before, the very beginning of our lives started with the love relationship between our parents and ourselves. Only when there is perfect love between a husband and wife can they give birth to perfect children. The love between parents and children will last through eternity, while conjugal love can be broken.



Edwin Ang with new-born son, David.

Parents should show God's love. So, again we must say that the love relationship between parents and children is the strongest. Even without trying, in their loving and serving their children, parents are the example for us to learn how to love and serve others. The first thing in our life we learn from our parents is how to love and serve others. We cannot deny that our parents, in the position of God, have shown us the example of God, loving and serving His children.

Then we come to the conclusion that if man learned from God in the beginning how to love and serve others, and put it into practice, a world of love and harmony would have come about. Loving and serving others is the example and tradition set before us by God. If Adam and Eve, following His example, loved and served each other, and they, in oneness served and loved God, the world of goodness and unity would come about.

If you serve others without love there, true unity cannot come about. If you calculate profit from others and for that purpose, serve others and exalt them, the person cannot become one with you, because only love can make true unity. If you serve others at the sacrifice of yourself, centered on love, the love can be returned manifold; however hard you may serve others, if it is not centered on love it will cause nothing and you will have worked in vain. If you really love someone, you can leave everything in his hands with assurance. It is because in love there is no "mine" or "yours," but everything belongs to both. Only love makes it possible. In this case, loving and serving that person will not cause any loss to you. If you leave things to someone you love, they are

still yours, and what is his is also yours—thus in love, you have twice the benefit. As you love and serve the person, you can come to completely occupy his heart, thus coming into perfect unity and harmony with him. So no power whatever can separate those who truly love each other. If you serve people with love, what you have given will be returned to you, with all he has added to it.

Kingdom begins with parental love. In the beginning God would have wanted all humankind to become one with each other in love. The expression of love should have been service and sacrifice for others. God, Himself, did the same for mankind. If Adam and Eve,

after the example and tradition of God's love, had loved each other, and, if they in oneness had loved and served God, their descendants would have done the same and the ideal world would have come about. Only in this way could God have built the ideal world through man. In love you want to completely occupy your mate and you want to be completely occupied by him. Isn't that true? Yes, you want to be completely occupied by your mate, until there will be no "you." In that situation there can be no "you" and no "he," but in oneness, both of you are elevated to a higher dimension of yourselves. In that kind of love there can be no complaint, no negative power can



Wesley Samuels, Jr., David Ang, Toby Fernsler (2 years ago).

work there; even though you may be smashed and trodden upon, your love cannot be broken. If, on the worldly level, your physical parents loved and served you by restoring Godly love in their hearts, you then could have done the same following their example, while your children in turn would do the same for their descendants. This is how the kingdom of Godly love could have come about. The children who had received this kind of love from their parents would learn to love their parents in return. This is the first love the children learn and the first love they practice.

As I see, in this country of America, the parents are not quite with such love. If the parents should love their children transcending individual interest, then their children, too, could have learned and practiced the love towards them. Then, the bond of love between the parents and children could be so strong that the parents would never divorce each other and leave their children in misery and unhappiness. No child would want his parents to love him with self-centered love or half-heartedly, with their interests in something else. The same applies to brothers' love towards each other. Even in the relationship between the

government and people of a nation, if they do not love and serve each other, their relationship will be broken.

Goodness begins with love and service. Now we have come to the truth that the starting point of goodness is to love and serve others. This is the standard of goodness which started at the beginning of human history, and has lasted through the process of history and will endure through eternity. The same thing applies in the relationship between God and man, parents and children, husband and wife, brothers and sisters—and between families, between tribes, between nations, thus making the whole world into one under God in love and goodness. We call this present world a world of evil because this world is not what it should be according to the standard of goodness we have set.

You are Western people, but suppose there is an Oriental man loving you more than any Westerner, including your brothers and friends, would love you. Would you not love this Oriental man more than you would love your brothers? It is man's original tendency to respect and exalt the persons who love and serve others. We cannot deny this fact. If goodness is to serve

others centered on Godly love, then what must be evil? Evil is the contrary. What must it be to love and serve others for the sake of oneself? Is that good or not? Even though people seemingly love and serve others, if they love and do

case, you think of the urgency of God's providence of restoration and are desperate to witness to the people from that viewpoint, then it is good. It is good because you are doing that not for your sake, but for the sake of God.

"If you serve others at the sacrifice of yourself, centered on love, the love can be returned manifold."

things centered on themselves, it is evil.

Serve for the sake of God.

So, we can see that good and evil start at the same point but head for different directions. Service to others is seemingly good, but unless the service is centered on Godly love, we cannot call it good. So, we cannot deny that good and evil are headed for different directions according to the quality of love they are centered upon. Even in witnessing to people, if you evangelize in order to go to heaven, then what is this, good or bad? You must rearrange your way of thinking and put things in order. You may say to yourself, "In this movement I must bring in at least three or more members in three years' time in order to be blessed. I must work desperately hard." Is that good or bad? If, in that

Evil is acting for personal pleasure. Every religion teaches us to pursue goodness and practice good, teaching how to love and serve people. But we must have the clear picture of how good and evil start at the original point, going to entirely different directions, according to the quality of love that things are centered on. We know that Adam and Eve fell somewhere in the beginning. This means that evil came into existence at a certain point, where it could have been good. For a man who was born not out of his own will, to have wanted to do his own will was the beginning of the fall. In order for him to be good, he was supposed to do the things his subject, God, would take delight in. But apart from this, they wanted to do what they pleased and thus caused evil to come about. Evil having been brought about from this point,

if anything starts at this point, we can define it as evil.

I am here as your leader, but if I always want you to do things for my sake, then you will fall away one after another as time goes by. If I keep doing this, there will be none left here. All will escape from me. If I do things for a selfish and self-centered purpose, the outcome is only too clear. I could pretend to be good for awhile, but sooner or later your spirit would come to know that I am not, and though you pretended to obey me you would inwardly complain. Finally everything will meet with rupture. Nothing like perfect unity is possible there. The more we struggle to be united into one, the quicker the rupture will come about. This is what has happened all through human history, everything being judged by the people as

to whether it is good or evil.

Jesus came to save the whole world. In this light, we can judge that persons like Jesus led a wonderful and good life, according to the ultimate standard. From his childhood he did not think he was born for only his own family, his tribe, or his nation. He knew he was born to save the whole world; thus he called himself the son of God. He had the definite idea that God was his Father and he His son. He thought, "I am born for you, I live for you, and I am going to die for you." Therefore, he was confident that God's love would abide in him forever. We know that was a great discovery. With this confidence he left a great example of divine love—even asking forgiveness of his enemies who put him on the cross. With this great love he



influenced and moved the hearts of the Roman people who had once opposed and persecuted him; and from then on, the Roman Empire came into the sphere of Christian culture, playing an important role.

If the people of the United States and the people of the whole world really know this theory of divine love, the whole world will come to be a world of goodness with every possible scientific achievement used for the good of the world, and where every man knows he is born for others and for the sake of the whole. That's why every man by nature wants to do things for the public benefit, thus leaving good accomplishments after his death. You want to be thought good by others, but before being proud of yourself, you must be able to be proud of your friends,

your group and so on—larger units of society. Then the people around you will be proud of you. If you are too proud of yourself, others will not like you. Always think that you see things, hear things and experience things not for the sake of yourself, but for the sake of appreciation of the things you perceive. Do this in order to appreciate things you see and hear. In this way, your viewpoint is entirely different from that of ordinary people. The stories you will want to hear most are those which other people take delight in. Your original mind tends to like things which all others like. Isn't that true? To do that we must tear down the walls in which we have been confining ourselves. We must take the initiative to tear down the walls to reach out to others



instead of waiting for others to reach in to us. Suppose there is a highway newly paved. Everyone would want to drive on that highway instead of the narrow, bumpy road. In this case you don't have to tell them to drive on the highway, they will do that automatically.

Work for the sake of your nation. Now I am sure you know clearly what the starting point of good and evil really is. We know that if we serve others centered on divine love, it is always good. Everything you do for the sake of yourself is either bad or at least not good in God's sight. If I hold up my hand for a selfish purpose, is it good or bad? At least you are not interested in my feat, isn't that true? But if I hold up my hand for your sake, the same act will arouse your attention and interest. Suppose there is a marathon runner on the Olympic track, racing desperately representing the nation; wouldn't the people themselves feel as if they are running the race and cheer him on? In that case the runner is doing a great thing for the sake of his nation. Is it bad or good? Good! When the runner wins the first prize, it really doesn't belong to him alone. His name will remain with the history of that nation. Would you, too, want to become a

famous and important person on the national level? Then, try to serve others centered on true love. Even if you were a candidate for president, would the people elect you if you are serving others for self-centered purposes?



Now the Watergate event is the focus of world attention. American people believe that Nixon and his colleagues did that for their own interests, but if the President did that with the belief that he was the only way this nation could be saved from its difficulties and that he therefore had to be re-elected, then he might be justified by God. Who knows? Then any disrespectful attitude from the people toward the President would not be right.

The kingdom of God is the ideal world where goodness alone dominates. That is to say, it is the world where peo-

ple serve each other centered on divine love. Again, this is the place where people exalt and respect those who serve others. At the time of the human fall, the archangel dominated Eve and Eve dominated Adam, while the order should have been the contrary. Each wanted to utilize the other centered on their own interests; this was the beginning of evil. Thus, in the fallen world, fighting between individuals and wars between nations have continued. Wars have continued because the defeated nations or people always wanted to restore what they lost.

The Father's heart and the servant's shoes. Have you ever stopped to think in what way we must do things in the Unification Church? Members of the Unification Church believe that the world cannot be saved except by our group. We know clearly that our church will develop and expand to cover the whole world with love and goodness. Our motto as you know, is, "With the heart of the parents, in the shoes of the servant, let us shed tears for mankind, sweat for the earth and blood for heaven." Are those simple words? Have you ever tried hard to put that into practice? Would there be any "I" there

which is ego? No ego is possible there. It means we have to be the incarnation of parental love towards mankind. If we practice parental love toward mankind, serving them as a servant would, then we should never regret shedding tears, sweat and blood for the sake of mankind, giving out our whole being. If we do this, we will not have done this in vain, because we will have many people appreciating it and following the example. In studying, or in witnessing to the people, if we do that with the concept that we are going to be famous or appreciated by people, then it is already bad.

In speaking of success would you want to be successful now or later? I would rather reserve the success to the end, because if you succeed now, it will be a small success, while later it would grow to be a success of greater dimension. More than that, if you succeed now, you are apt to be arrogant, and being contented, you will never struggle on. Then your success will end as success centered on yourself. Should your success be self-centered, or centered on others? Consider America.

The nation should benefit all mankind. In the history of mankind we have seen without

exception that just as a nation enjoyed its prime, it would begin to fall or decline. America cannot be an exception. The United States is proud of being the leading nation of the world, but it cannot go for eternity. You must know that your nation is blessed by God not for the sake of yourselves, but for the sake of the world.

If there is any way at all for you people to keep your blessing, it is for you to think that the success of your nation is not for yourselves but for the benefit of the world. You must not only think that way but you must act that way and do things for the benefit of the world. Then your success will not remain where it is but will be multiplied until it will cover the whole world to save mankind.

You must think that today's success is the training and preparation for tomorrow's bigger success. For most people, success is self-benefit, and so they cling to it, never sharing with others. They are apt to enjoy their success—never working harder. This is a totally wrong idea, because they could not have had success without the aid of others; so it does not belong to them alone but to others too. If you feel like being proud of yourself, you must first be proud of God and mankind who made your

success possible. Then your success can be justified. When you are successful you must turn to God and say, "Oh, Father, but for Your help I could not have been successful." And turning to mankind, you must say, "I could not have done it by myself."

So your success belongs to God and to mankind. Then both God and people around you will be pleased and will have you enjoy it. They will think you are a wonderful person entitled to success. If you have this attitude, succeeding will not end there, but you will have still greater success. But if you are boastful, then success will end there. When you think of yourselves, have you lived your lives with that attitude? So, bear in mind that your success must always be returned to God and to mankind, always serving others without any complaint or regret, to the end. Then, you are going to be qualified for victory.

Seeming failure becomes success. You must always put yourself in the position of object to God as the Subject, and to other people as another subject, and be ready to love and serve them. Then, they, in turn will love you and will be willing to let you enjoy successes and victories. Jesus, too,

though he died on the cross for mankind, looked like a failure at that time, but history has proven that he was a success because his ideal and deeds remained alive in human hearts—thus causing Christianity to develop as it has. Therefore, if you sacrifice yourself for the sake of others, you are already successful even though it may seem that you are a failure. There is room for you to rise again for bigger success. If you may have to fail once, twice or even a hundred times, there is still room for you to succeed if and when you do things for God and for others. Such a person will be helped by heaven and earth until he attains victory. But those who struggle and do things for the sake of themselves, their accomplishment will be ephemeral and limited.

Which kind of success would you choose? You know too well. We must re-evaluate ourselves according to this standard. I know that among the Unification Church members there are some who would say, "I have been in the church so long, and what has become of me? If I am going to die like this, what will be left behind me? Don't I look more miserable than when I was in the world ten years ago?" Is this a good way of thinking or a bad way of thinking? Don't

ever think that way. However hard a situation you are in and however miserable you may look, and even though you may be on the verge of death, your sacrifice will be justified by God and you must be sure you are doing this for God's will and for the sake of mankind. When you are on the edge of defeat, without your realizing it, reinforcements are being sent by God to rescue you. On the spiritual level myriads of saints will come to save you, while even on the physical level, people's minds are on your side supporting you even without their being conscious of it.

In movies you have seen many such instances. Suppose there is a patriot who is captive in an enemy camp. After severe torture, he is at last about to be shot to death. Without his knowing it, reinforcements are coming to his rescue. His last chance to be saved was when he was asked to help the enemy against his own nation, to save his life. If he had been cowardly as to say yes, when the reinforcements came to save him, he would have been put to shame. But, if he should say, "I have lived for my country and I want to die for my country," then the reinforcements will praise him and the whole nation will exalt him and remem-

ber his name in history.

Spirit world is mobilized for you. In a way you are fighting in this kind of battle for the will of God. Billions of spirit men are mobilized on our side. Have you ever thought of that? How wonderful it is to know that because of one individual like you, the whole spirit world is mobilized. Suppose there is just one more peak to cross over, and then there will be a highway paved where you can reach out and gain the support of all mankind. Then if you are frustrated on the way at the threshold of victory, how pitiful it will be in the end.

So, you must know that you are not fighting alone, but with companions on the spiritual level as well as on the physical level. Therefore, even though the battle should look unfavorable, the next moment it can turn out to be a victory. If you fight on with readiness to sacrifice yourself, so much help will come from above and around you. How wonderful our battle is! Those who begin things with good motivation must never vacillate but carry it through to the end. How much more would it be so when the matter is centered on God's will! The beginning and the end, alpha and omega, must meet. God will find the world through us and the world will find God through

us. God and the world will meet through us. On the vertical level, God will connect with us, and on the horizontal level individuals will connect families, tribes, nations and finally the whole world.

Be humble and steadfast. Satan tends to take the offensive while heaven is on the defensive. The time for victory for the heavenly side comes at the end of the battle. It is too early and even dangerous for us to be boastful; and it is safe for us always to be humble and steadfast. At the end we can be proud of our victory, and it will be yours for eternity. It is characteristic of the satanic world that people are always proud of themselves and boastful of what they have done. They always initiate battles, but in the end, the victory will be for the heavenly side, where people have always been attacked. In humbleness and with strenuous effort, we will finally defeat the enemy who is overconfident. On the Godly side, people defeat the satanic side while serving others centered on divine love. If you are ready to give your lives for the great cause, you can win the minds of the people, which is real victory on the side of righteousness. This is the standard of goodness. If we go on like this, any opposition

or persecution is nothing. We can be sure that before long, everyone will come to our side.

My words will prove to be true. Otherwise there is no God. As long as there is God, our will united with God's can be realized. God's will is not for America alone, or for any one nation. We know it is for the whole world and for the entire mankind. That's why we are here, transcending racial, national, and religious boundaries. We are here for training in preparation for the coming battle, to advance forward to the end of the world.

Love your brother. We must long for and love the kingdom of God more than we do our respective nations. In the love of the kingdom of God and its people, we must serve the people at the sacrifice of ourselves. This alone can bring us victory to erect the kingdom of God on earth. We must restore the relationship of love between God and man. In order to be loved by God, we must first love our brothers and having united with them, come back to God's bosom and be loved by Him. That is to say, by our winning our Cains and returning them to God, He will be made happy by us and can really enjoy a rest after a long struggle. This is the way we should live to be as filial sons of God. We must

know that this is the true way of life.

If we are thus in the strong love relationship with God, no other power whatsoever can sever our relationship. By our doing this alone, we can build the Kingdom of God on earth where peace, happiness and the ideal can prevail. There is no other way possible for us to build the kingdom. In the kingdom we are going to be the first citizens under God, our Lord and everlasting Father. Thus, good and evil starting at the same point will end in the victory of righteousness. Everything dark and negative will be eliminated, goodness alone dominating. Then the world of God's original intention will start right there.

God has never once been frustrated or exhausted in the long, long battle against Satan. He could fight the battle only through us. So we as His children must resemble Him by following his example, never getting frustrated or exhausted, fighting through to the end until we win the final victory. Now we are going to march forward to the whole battlefield of the world with the United States as our base. I want you to go through this training with a strong sense of mission, and perfectly prepare yourself for the coming battle.

Faith: Making the Invisible a Reality

by TAKASHI OYAMA



This sermon was given by Mr. Takashi Oyama on October 8, 1972 in Washington, D. C. Miss Young Oon Kim translated. Mr. Oyama, a native of Korea, organized and directed many successful family businesses in Japan.

"Now faith is the assurance of things hoped for, the conviction of things not seen." Hebrews 11:1.

Based on this verse I wish to speak to you. I came into the family when I was 61 years old; this past April was my eighth anniversary. I was born into a Christian family. My mother was very devout, and I was very faithful to my Christian faith until I almost finished college in Japan. I was a good student and followed closely the words of Jesus. But after college I had an enormous ambition to succeed in busi-

ness. Once I was president of 12 or 13 firms. In business I deviated from the words of God, and He became dim. Until I was 61 I lived in the Satanic world. When I came into the Principle I completely changed.

After I studied the Principle, I realized what I was doing. Before the Principle I had had the ambition to become the most successful man in the world, at least in Japan. The Japanese were my number one enemies: I used them for my selfish ways, paying them cheap wages. I used them to accomplish my own success. The Principle changed me completely. After the Principle I learned that I am to serve, sacrificing myself for others, and this new philosophy started ruling my life. After joining the Unification Church, I became an evangelist, resolving to love those enemies I had intended to use. I wanted to serve them, love them, and sacrifice everything for them.

"I gave up everything I had."
I studied the Principle and read the Bible again and tried to realize God's ideal through spiritual activities. But I realized that it was impossible to establish His kingdom just by spreading the truth, without tangible means. As Jesus said, give up everything you have,

deny everything and follow—this I did. I gave up everything and started from zero. I looked around in the church, and I saw only young people who witnessed and taught. I was the oldest member in physical age. Most of the members at that time were in their twenties and thirties.

In practical matters, opinions differed between the younger and older members. The mission of Japan began 14 years ago as it did in America. I have been in it for eight years now. When I came in, I had more experience and more sins than the younger members, so because of the Principle I had to serve them as a subject and love them from the position of object.

I had resolved to dedicate myself completely to this work and to God. So, even though the young people did not accept my opinion, I resolved to stay and die with the family. Faith is something invisible; it is to realize completely what is invisible. To make concrete something which is vague, we must go forward with conviction and confidence. If I became the incarnation of the Principle, something may happen, the impossible may happen.

I began with collecting trash.
At that time I didn't have any

money. So at the age of 63 I pulled a hand cart from house to house to collect trash. I found that the course in the Unification Church is completely opposite to that in the secular world. There, you can cheat and take over anything you can. But in the Divine Principle your life must be clean and pure in the sight of God and of men. It is exactly the opposite course. Looking at the distant goal, I had to walk the narrow path. So I started a small business with three members. In the first year we started collecting plastic trash; in the second year we started flower selling; in the third year the marble statue factory. Eventually I formed a large corporation which includes the many small companies. This firm is doing business in two countries, Korea and Japan. Now I am expanding to America and Europe and the world.

This is an incredible thing we do. In Japan they work from 7 a.m. to 11 p.m. for four years. They have no Sundays off, but work seven days a week. This is a formidable and incredible thing we are doing in this modern age. During the day they sell and the drivers sleep. At night the drivers drive and the sellers sleep in the back of the truck. In the morning

the flower sellers have to buy bread, stop in a public place to use the restrooms, etc. Why?

Sinners must go through the sacrificial way to get rid of their sins. Through such a hard sacrificial life, I learned how God has suffered for the past 6,000 years working with fallen man who is constantly inclined towards his fallen nature.

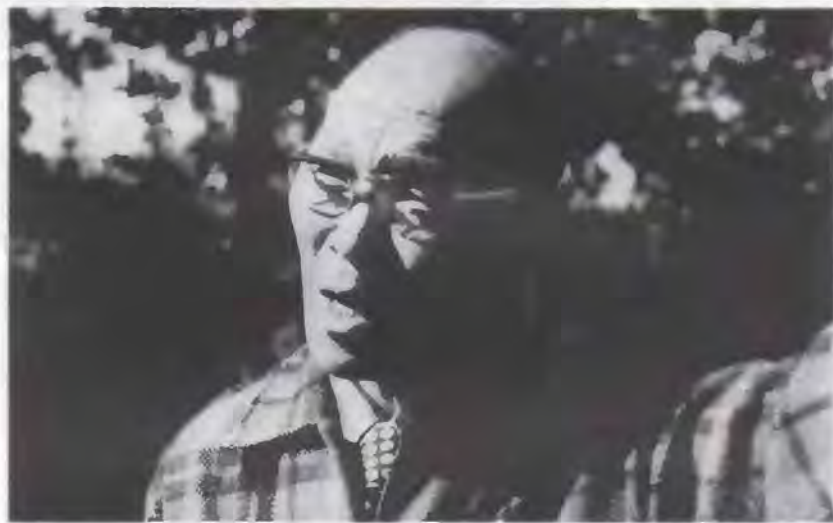
I found that whenever I had leisure time I was immediately involved in give and take with Satan in thought. But those who have been trained in this way will never be tempted. They have become such strong members. However educated they may be, when they don't have high ideals but do have leisure time, they run to sin. Not only for making money but to get rid of sinful elements; they have to continue the hard life.

Young people must build financial foundation. In my second year we held a training session for 220 adults, and in my third year I was able to motivate the family to hold a training session for 430 adults. So I succeeded in evangelical work. I tried to inspire those adult members to help the young people in an economic way. Young people who have just finished college have an easy time stepping into the

Principle. They have no responsibilities in society as the adults do. So I decided I had to use the young people to establish the economic foundation.

We should not depend on other people or beg from other

We have to restore God's love. It is God's dispensation to send you away in a direction you never thought of when you finish your education. Through the fall, you have lost the right character, the one which God expected you to have. Only



people to restore all material things. I thought I must launch out. Also in order to pay indemnity for my sins I must take the path of indemnity and sacrifice. By accepting the Divine Principle, you cannot eliminate Satanic elements from your body and soul. I had drunk, smoked, made love and committed other sins. These things cannot be eliminated from your body and soul overnight. It takes time.

through hard work, sacrificing for God can you restore it. You lost God's love—you have to restore it. But you cannot do this until you realize His love within you by going through the hard way. I said that the businesses I started in Korea and Japan will be expanded to America and Europe. Thus we want to open gates throughout the world for people to reach the love of God.

When the words of God be-

come one with me, I have the confidence to bring about God's will on earth. We will fulfill unification on sea, land, and in the air. The problem is how we train people who come into the Unification Church. How can we remold, reforge Satanic young people and bring about new young people? After going through this hard training and receiving the blessing, how can these young people go back to Satanic foolishness? They cannot leave true love. The children who are born from such couples, the second, third, and fourth generations will not even know the meaning of immoral love. So when you restore your true self, there is no reason why you can't restore things of the world and your spiritual goal.

We have to restore concretely. As it said in the Bible, faith is to realize unseen things in a concrete form. We have to restore concretely, not just abstractly. In this world everything; economy, science, etc., must be won over by our actual power and capacity—not just by our words. Because we are fallen, we lost the power. God can release this power only to pure-hearted people. Only true character can inherit God's kingdom. After passing through the Old Testament and the New Testament, we are born in the

age of this last dispensation.

The existing churches are high buildings, built upon sand, empty. There may be a few true believers in those churches, but the rest are followers. In the Principle I found the hope and the ideal to rebuild our own characters, to rebuild our sinful selves and establish God's kingdom on earth. I will work this way until I die.

In the Unification Church you must follow your leaders and central figures: listen to and obey them. This is the only way you can fulfill God's will. Do not give free time to yourself. If you do, you will accomplish only idle things. I never give free time to myself. You can achieve your goal only by working continuously with hope. If you stop and rest, you can't fulfill.

Let us have courage and hope. Rev. Moon has explained the words in the Old Testament and New Testament scientifically and logically. He has clarified the hidden words of God for us. After 2,000 years, the hidden plan of God has been revealed through the Principle of Creation, Fall, and Restoration. God's plan has been clearly revealed to us. With this Principle and by sacrificial practice, we can assuredly reach our goal. Let us have courage, and hope, and put out all of

our effort. I cannot but believe that the new heaven and earth will be realized. At this moment of history, the sinful history of 6,000 years is turning and a new heaven and earth are being created. I feel as a young man, just born. After the blessing, after five generations, there will be nothing to fight against in the world. Use your youth to glorify God. You are living in the most glorious age.

Since the North-South talks started, the need for education about Communism has become greater. So all the leaders of South Korea, will have to bow their heads to our work in anti-Communism. They will follow those who have real capacity and true ability. However great your statesmen may be, if you are truly God's sons and daughters, they will be drawn to you with magnetic power even though you are young. The oriental word for real capacity and ability does not refer to title, but to actual accomplishment. This is what we must have, not just the title. The power is in real capacity and ability. However prominent the government leaders look, they are in darkness and will follow light if you really possess it.

How to have true ability and power. The Unification Church

is a factory to create people of true capacity, true ability, and true power. The person that I am cannot be replaced. For eternity, I am the only one. But it is the Unification Church where, like in a factory, we remodel people born in the Satanic world into people of heavenly character. We must go through suffering, through sacrifice to become this person of true ability and power.

In this time I have explained, based on my eight years of experience, that if we go in hope, with 100 percent effort, we can realize what we desire. We cannot foresee our future too clearly. But my eight years of experience shows clearly that if we march on with hope, conviction and 100 percent effort, we will reach our goal. Don't worry about hindrances, otherwise you can't move a step. If you have this faith, try to develop yourself. Nothing will be impossible. God created us to make everything possible within His power.

I want you to have self-confidence and strong conviction. With obedience, sincerity, earnestness, continue your work and there will be victory. Deny yourself, identify with the purpose of the whole. With such faith, trust, conviction, and effort, I'm sure we can fulfill what God wants us to accomplish. ■

FROM KOREA

My Experiences in Korea

by HAL MCKENZIE

As you all know, I have just returned from having spent about 14 months in Korea as editor of *The Way of The World* and director of the Seoul Western Center. It is difficult in the short time that I have to fully share the experience of almost a year and a half, especially when that period had such a profound effect on my life. However, I will do my best to convey the flavor of what it is like living in Korea, and the spiritual quality of our Korean family.

I had been to Korea briefly before in 1970 and 1971 on missions for the Freedom Leadership Foundation. One thing that struck me was that, even after an absence of only a year, the city of Seoul seemed to change significantly every time

From a talk given to the Washington, D.C. family, on Sunday, September 15, 1973.

I visited it. And even as I was living there, the country was experiencing rapid changes, both internally and externally.

Externally, new buildings are always going up in Seoul. Before 1960, the tallest building was 12 stories; as of a few years

really a city on the move, although this is accompanied by the usual problems of pollution and overcrowding. Economically, South Korea, as most of you have read, has undergone a miraculous transformation since the Korean War. Poverty,



View from street of main church at Chungpadong, Seoul

ago, the tallest was 31 stories; now a 36 story building has just been completed, and taller ones are on the drawing boards, including our own headquarters building of 43 stories, so the skyline of Seoul is constantly changing. A new subway is under construction (the only one in Asia outside of Japan and China) which will be completed at the end of this year. In general, Seoul seems to have a sort of exciting boom-town atmosphere—it's

by Western standards, is still evident, but compared to other Asian nations, Korea is significantly ahead of Vietnam, Thailand, and the Philippines, is on a par with Taiwan in many areas, and is expected to reach Western European levels of development by the end of the current five-year plan in 1976. This is incredible when you consider that Korea was prostrate, devastated and seemingly hopelessly backward right after the Korean War, and

really didn't get off the ground until the turn of the '60's, only 13 years ago.

Politically also, Korea went through profound changes while I was there. Rapid developments on the international scene such as Nixon's trip to China and the mood of detente in Europe had a profound effect on the Korean political situation. President Park declared a state of emergency, the Red Cross talks between North and South Korea began, and the structure of the government was completely changed under the "Yushin" or "revitalizing reforms" policy, which abolished the old two-party system and established a Uni-

fication Council. In general, President Park is seeking to unify the people spiritually as well as administratively in order to cope with the coming negotiations and competition with North Korea.

Internationally, Korea has opened up diplomatic relations with so-called "non-hostile" Communist nations such as Russia and Yugoslavia. At the recent Universiad games in Moscow, the games at which the Israeli team was jeered by the Russians, Korean basketball and volleyball teams participated, and were very well received. The teams received a hero's welcome when they came back to Korea; this is the first time in nearly 30 years that Korea has had relations

Panoramic view of Seoul, 1971.



with the Soviet Union. I have heard it said that it is a good bet that the Little Angels might even perform in Moscow before long.

All this is to set the stage for what I'm sure you're most interested in, which is the spiritual climate of Korea and the progress and development of our Korean family. First, I will describe a little about my impressions of the Korean character in general, along with what I've experienced about our Korean family's spirit, and then I'll recount some of the the recent developments of our church in Korea.

First of all, Korea has a tradition which stretches back more than 4,000 years, the longest unbroken tradition of

any people besides the Jews. They date the founding of Korea precisely 4,306 years ago with the coming of the mythical figure Tangun, whom anthropologists assume was a nomadic chieftain from some Tungusic tribe. Korea has undergone cross-culturization and invasion from China, Mongolia, Japan, and most recently the West. However, even during the worst periods of foreign oppression the Koreans always maintained their own unique culture, tradition and language, while at the same time assimilating foreign ideas with a wholeheartedness which made the new influences a further part of their own unique culture. The Chinese used to call Korea "The Land of the Supe-





Buddhist scriptures, Tripitaka Koreana, inscribed on wooden plates (81,258 blocks) during the Koryo Dynasty (918-1392), are preserved at Hainsa Temple.

rior Man," because the Koreans adopted Confucian ethics and scholarship with such enthusiasm and ability that it put China's best scholars to shame. With the coming of Buddhism, Koreans also wholeheartedly embraced the new thought; now Korea has the largest and most complete collection of Buddhist scriptures in the world, at Heinsa Temple in Kyongju, carved on 80,000 wood blocks. Also, Christianity was adopted with such enthusiasm that Billy Graham has called Korea a "gravitational center" for Christianity and a "spiritual super-power." Even Communism has been adopted with such fervor in North Korea that it has a reputation for being the most rigid, authoritarian and thoroughly communized Stalinist regime in the world.

This wholeheartedness of the Koreans seems to be their most prominent trait—whatever they do, they put their whole selves into it. One of the most amazing and moving experiences I have ever had was when one of our Korean family was giving his testimony, and began describing how, when his father was dying, he couldn't communicate to him the great new truth of the Divine Principle. As he began to describe the deathbed scene, he suddenly broke down and wept with

a deep anguish and grief at least as great as that he'd experienced so many years ago at his father's bedside—all those years hadn't dulled his grief one bit. In general, Koreans seem to feel things much more deeply than we do in the West. They gave me the impression that their hearts had depths and dimensions that I could never plumb; indeed, I felt very callow and insensitive in comparison to them.

Part of this depth of heart I think is a result of the fact that Korea has undergone a long history of tragedy and misery from foreign oppressors. The Mongols, Manchus, Japanese, Russians, and most recently the Korean Communists have inflicted immense tragedies upon the Korean people; the Korean War was only the latest in a series of devastations which have hit the peninsula. Nonetheless, the Koreans have always bounced back with a resilience and courage which I am sure is unparalleled anywhere in the world. Their sufferings have given the Koreans an undercurrent of melancholy. For example, in Korea birds don't "sing," they "cry." A Korean cannot say "the birds sing merrily," because the word they use to describe the sound a bird makes is the same as that used to describe the expression of human

grief. Whenever our Korean family gathers to pray, there is copious weeping. More than any other people that I have known, the Koreans really feel the sorrowful heart of our Heavenly Father.

Along with that the Koreans express a spirit of sacrifice and martyrdom. Koreans have, as a nation, experienced untold sacrifices because of foreign oppressors, and today, even in peacetime, Koreans are happy to work very hard for very poor rewards for the sake of their country. This spirit of sacrifice is especially evident in our Korean family; in the early days, some of the members even died of malnutrition because they worked so hard for God without thinking of what to eat. For Western family members, we have so much material affluence as it is that it is easy to give it up; but in a country which is desperately poor to begin with, to work sacrificially for God for no material reward is many times more difficult.

Nonetheless, in spite of all their hardships, the Koreans have an irrepressible ebullience which breaks out very often in broad humor and hilarity. This is seen most expressively in Korean folk dances and masked drama, which are always full of earthy humor and satire, and always have the audience roar-

ing. I have experienced many times with our Korean family when a comedy skit or mime would have everyone rocking and aching helplessly with laughter. In comparison, the Japanese and Chinese are very straitlaced; if you joke or kid a Japanese, they will usually take you seriously and become quite concerned or flustered; but if you kid a Korean, he immediately picks it up and responds with a jibe of his own. I have heard it said that the English and Americans, who are always great kidders, get along much better with the Koreans than with the Chinese or Japanese.

Along with his natural ebullience goes a cockiness and self-assurance which is truly wondrous to behold. The average young Korean male, regardless of his station in life, invariably has great ambitions to be a business tycoon or great statesman. A Korean may know next to nothing about cars or electronics, but he will think nothing about tearing apart a balky car or telephone and by some miracle have it working again. This creative spirit is also manifested in a native inventiveness and ingenuity. For example, it was recently discovered that Koreans were the first to use movable metal type, almost two hundred years before



Korean mask dance.

Gutenberg. Also, Koreans invented the first ironclad battleship and were among the first peoples of Asia to begin the systematic study of the stars. One of the most remarkable Korean inventions is Hangul, the Korean alphabet, invented by King Sejong in the fourteenth century; a remarkably logical and scientific phonetic alphabet which is the only alphabet to have been consciously invented, rather than developing haphazardly over the years. For this reason, Koreans are among the most literate people of Asia, and have a passion for scholarship and education. Korea has a very large proportion of college students for a developing country.

Korea has an optimism and pioneering spirit which reminds me a lot of what it must have been like in the early pioneering days of America. In America we have the Horatio Alger "rags-to-riches" folk hero; in Korea they have the "dragon found in a ditch"; that is, a low-born person who rises to great heights by wit and hard work. I have met more than one such person in Korea; dynamic, noble characters, clearly headed for greatness, who were raised in conditions of utmost poverty and hardship.

This sort of idealism characterizes to a large extent the Korean national aspirations as a whole. The Koreans have the most amazing ambitions for

their country, as is seen most clearly in the fact that this movement, which seeks nothing less than the transformation of the whole world, came out of Korea; the Koreans are the only people that I know from a small country who have the gumption to imagine that they can transform the world. This is not only limited to our family; I read an article in *The Korea Journal* by Dr. An Pyong-Uk, a famous philosopher, about the attitude that

Koreans should have toward their nation. He made the point that great civilizations have never arisen from large countries; for example, the Hellenic civilization arose from the tiny city-state of Athens; the Renaissance came out of the miniscule city of Florence; and the world-transforming power of Christianity came from the tiny state of Israel. Considering the 4,000-year tradition of Korea, the toughness and resilience of the peo-



Commencement exercise at Korea University.

ple in the face of adversity, its position as a crossroads of Eastern and Western culture, and its position in the temperate zone from which the great civilizations have come, Dr. An insists that Korea will be the place from which the next great world civilization will arise. Indeed, there has been a Messianic expectation in Korea for the last 500 years, when a book of prophecy came out at the beginning of the Yi dynasty predicting that "The Man of True Words" would come from Korea, and that Korea would be a light unto the world. There are several religious groups in Korea who believe this, and many spiritualists in Korea have received this revelation.

Finally, no description of the Korean character would be complete without a description of Korean spirituality. It is said that in the days before Christianity came to Korea, when a foreign traveler would ask a Korean about his religion he would usually reply, "I have no religion"; and yet he would worship his ancestors, go up on a mountain to meditate and pray, give offerings to the spirits, and send his wife to a Buddhist temple to pray for a son. What we know of as "religion" to a Korean has always been just an everyday aspect of life, and the spirit

world was always as real and ever-present as the fields, forests and mountains. Koreans always believed in a personal God called Hananim; legend has it that Tangun himself began the worship of Hananim, and the altar that he set up stands to this day in North Korea. Mountains have always been associated with man's search for God, and in Korea, which is 74 percent mountains, Koreans have always been inclined to go up on a mountain to meditate and pray. In the early days of our church, when the Korean family was enduring persecution from the established churches, they could not say directly that they were from the Unification Church or they would be immediately rejected; so, some members, as a ruse to enable them to witness, would say that they had been up on a mountain for ten years meditating and had received a revelation which they wanted to share; and then they would proceed to teach the Principle. The idea of going up on a mountain for ten years was just plausible enough to a Korean to make the ruse work.

Many of the Korean members I talked to were guided directly to the Principle through dreams and revelations. I have even heard stories of people who spiritually

received the very street and house where our family was holding its lectures. This ever-present spirituality has led many Westerners to think that Koreans are a superstitious people. This is partly true, in the sense that much of the spirituality of the Koreans is still primitive and not centered on God. However, as we know from the Principle, the spirit world is a concrete reality, as scientists are beginning to find out. In the light of all the research into parapsychology and the increased interest in man's spiritual nature recently, who can say that Korea won't lead the world in that area?

I will conclude my report by describing some of the recent developments in the progress of the Korean church and the Seoul Western Center.

The most exciting thing going on right now has been the tremendous progress made with Korean intellectuals and academic leaders. I'm sure you have all heard of the Divine Principle seminar for prominent people, which took place on December 27 last year, to which 110 professors came. Also, I'm sure you have read of the very positive comments of the professors about Unification Thought and our church. Most of those professors and many more have now been organized into the

"Professor's World Peace Academy," which was formed last May. The last time I heard, 168 professors and academic leaders are members. The purpose of the PWPA is to pursue the study of peace as an academic discipline. The president of the PWPA, Dr. Lee Hang-Nyong, president of Hongik University, remarked in his opening speech that this is the third time that Korean professors have been organized—the first two times were in response to the student uprising of 1960 and the student protests against the Japan-Korea treaty in 1965. This time, however, the professors weren't just reacting to crises, but preparing in advance for crises to come. Furthermore, the previous organizations were temporary, but PWPA is permanent, President Lee said. Thus the PWPA was seen to have real historical significance in regards to Korea's development.

Our Korean family runs the secretariat and publishes the official magazine, "Forum," which publishes the scholarly papers of the members. Plans for the future include increased international contacts with scholars around the world and an awards program similar to the Nobel Prize, for scholars making significant contributions for world peace and

unification.

It is very exciting to see how influential the Principle is becoming in the academic field. Right now the Korean family is reaching the intellectuals with Unification Thought, which is Dr. Lee Sang-Hun's application of the Principle to philosophy, and deals with such things as ontology, epistemology, axiology, ethics, aesthetics and so on. At Myongji University, a Christian college, Unification Thought and Divine Principle are part of the curriculum, and Mr. Kwak Chung-Hwan, the former CARP leader, is now a special lecturer at Myongji nearly full time.

In the economic field, great progress has been made also. Recently the new ginseng tea factory was opened at Sootaek-Ri, which has vastly improved and expanded facilities and will allow production of a greater volume of ginseng tea as well as the manufacture of such things as ginseng soap, ginseng cola, ginseng tonic, etc. Also our family has taken over a titanium plant in Incheon. Titanium is a metal used in making white pigments for paints and dyes, and is a component in such things as jet engine parts. I visited the factory—it was very impressive, and really had the look of heavy industry. This promises to be a real growth industry, be-

cause as Korea becomes more industrialized, the demand for titanium will grow, and also they plan to export to foreign countries in the future. So the future looks bright for the Korean family, both spiritually and physically.

As for the Seoul Western Center, we too have experienced progress. God has guided us to many good people in the diplomatic and missionary community in Korea. In the future, the Seoul Western Center will become an extension of the American church, and have the same status as a foreign mission in Korea. Eventually in this way we hope to be able to begin social service programs for the Korean people such as orphanages, day care centers and so forth, financed with the help of the American family.

In conclusion, I would like to say that the progress in Korea depends a great deal on how well we succeed in America. Korea as a nation is tremendously dependent on America, particularly in regards to the economy and military aid. Consequently, whatever we do in America for the Principle will have a tremendous impact in Korea. Therefore, we know that the best way to help Korea, is to make the greatest victory we possibly can here in America. ■

Japanese Leaders Visit U.S.A.

As the months go by, Japanese seems to be becoming the second language in some American Unification Church centers and One World Crusade teams. At least this was the case when six key Japanese church leaders visited Washington, D.C. September 9-12. Directors and lecturers for the International Leadership Seminar for Japanese students held in San Francisco this summer, they were touring the United States, Europe, and Asia.

"We want to extend our vision through visiting many places around the world," explained Mr. Hideo Oyamada, acting director of the Japanese Unification Church. San Francisco, Los Angeles, Chicago, New York, and Washington have changed our image of America. It is so difficult to understand a country unless you visit it."

Captivated by Lincoln. The Lincoln Memorial deeply impressed the visitors. For Mr.

Nobuyoshi Hori, this day was memorable. "For a long time I had wanted to see Lincoln's statue. I have had a very strong impression of Lincoln, for when I was a child about eight years old, my mother gave me a book about President Lincoln. I read that Lincoln studied George Washington's biography and decided, 'I will be like Washington.' When I

Mr. Hideo Oyamada, Doris and Dennis Orme, David Kim, Mr. Masatoshi Abe, and Mr. Ken Sudo at joint conference, Estes Park, Colorado.

read the book, I decided that I too would become someone special." He aspires to become true to his name (Hori is pronounced like "holy").

"I think Abraham Lincoln is my ancestor," grinned Mr. Masatoshi Abe, remarking on the

beauty of the Lincoln Memorial and the sculpture. "The true leader of this country is the one who loves this country the most," he explained after visiting the Capitol and Congressional offices. "I feel that the real representatives of the United States are not there, but here. If you love this country so much it will not be a problem for you to become good lead-

ers of this country. You must make a strong effort to fulfill your five percent responsibility." Mr. Abe directs publication and information services for the Japanese Unification Church and the International Federation for Victory Over Communism.

Mr. Gentaro Kajikuri, secretary general of the International Federation for Victory



Over Communism lectures to the International Leadership Seminar in San Francisco. After returning to Japan, he plans to train more than 1,000 university student leaders.

Our way is sacrifice. After spending two months at Belvedere and two months in San Francisco, Mrs. Haruko Kanari said, "I can never forget the courtesy and kindness which I experienced from you. After I go back to Japan, I will pray for you and for this country, that you may achieve Father's purpose." A woman of deep heart and wisdom, Mrs. Kanari is one of three "mothers" of the Japanese family, with a praying mission. "When I arrived in America," she continued, "I prayed to Father to understand the situation of His heart. The next morning the answer came: the way of the Unification Church is the self-sacrificing way. Through many experiences I know that our prayers will be accomplished."

Mr. Ken Sudo, former general commander of One World Crusade in Japan, charmed the family with his comparison between himself and the tall Americans: "The value of a man is not decided by the length beneath the chin." Someone illustrated the maxim on the blackboard, leaving no

doubt in anyone's mind about the existence of a Japanese sense of humor. What he lacked in height, however, was made up by his zeal: "I have the determination to win the victory by spiritual strength." Just prior to coming to America, he organized a 100-day training program for family members in Japan and expects to have responsibility for education at Belvedere. Although he gave an entertaining and inspiring speech in English, he explained that he will embark on a crash English-study program—mostly by flower selling! Mr. Sudo's former One World Crusade team 3 is now commanded by Mr. Hori.

Japanese programs. But the give and take between the Japanese and American families was by no means one-sided. The Washington family eagerly listened to the reports and testimonies of the Japanese leaders. They explained that Mr. Kuboki is presently on a tour of Japan, giving public speeches on "How to restore Japan." His series started in Sapporo (where the Olympics were held). Speaking first in the large cities and then one in each prefecture, his topics are: the Divine Principle, Japan's most serious problem (the Communist threat), culture,

and education. Very famous as a Victory Over Communism lecturer, Mr. Kajikuri has made speeches for more than 80 days throughout Japan. Mr. Kuboki building on his foundation, is paralleling Rev. Moon's lecture series in America.

The general pattern for Japanese family members is to spend the first six months working for a family business; next do missionary work on a One World Crusade team; followed by Victory Over Communism programs. After that, each member or his leader chooses the most suitable area to work in.

A Japanese evangelist Rev. Nakamura is a liaison between the Unification Church and Christian ministers who have come to Divine Principle seminars. Through the "Union Church" Rev. Nakamura and Rev. Emi (a Catholic priest) work for Christian unity in Japan. On September 11 more than 50 ministers were expected in Tokyo for a joint conference of Asian ministers.

Testimonies. Each of the leaders has been with the family for at least ten years. Two of them gave brief testimonies. Longing to become a Presbyterian minister, Mr. Oyamada originally heard the Principle just before he planned to enter

a seminary. The Divine Principle answered his two most serious conflicts: the struggle between God's love and human love, and whether or not Jesus Christ would come a second time. Since joining the church he has worked for three years as a missionary in the countryside, followed by education and student ministries and later One World Crusade.

Mr. Hori explained that, like his hero Lincoln, he studied law, but with some difficulty, later turning to the study of religion. Three years after entering the university he began seriously searching for the purpose of his life. Finally, shortly before President Kennedy was shot he came to know the existence of the spirit world. Believing that Kennedy went to the spirit world, Mr. Sudo bought a Bible to read and later came to the Unification Church. He counseled the family, "The most difficult task is to overcome ourself. If we each can gain the victory over ourself, we will win the kingdom."

After leaving America, they will visit London, Paris, Frankfurt, Rome, Athens, Cairo, Cyprus, Israel, Teheran, Delhi, Bangkok, Hong Kong, and finally Tokyo. Next year they expect to return with 120 more Japanese students. ■

Response Vastly Improved

by CARL REDMOND

The restoration work here continues and we now are getting many more people to the center. As we make more indemnity ourselves, then the response from people improves vastly. Twenty-three people have visited in the last twenty-one days. Seven heard the conclusion in the last week. Every night we are giving out the truth. We now have someone helping us in all our efforts, Beverley Jones. She is Australian and heard the truth three years ago in England. Now she is with us in all our activities, witnessing, etc. Our thanks to Father.

Yet it is not easy work here. The people are not so spiritually minded and it takes quite some effort to find those who

are. Many are caught up in the physical materialism and don't think deeply at all. On the other hand there are the theological or extreme spiritualists who are only fond of symbolology and discussion, not action. So we have to find those in between. We are very fortunate though in getting much greater response to the Principle recently and feel progress is being made.

In this time, we feel very closely the love and unity between us and the entire family. Our love and prayers go to our family who are in the very front line at this time. We look forward to a resounding victory in America and pledge our support in whatever way we can. ■

north america

THE BRITISH CAME...



AND THEY WENT

by BRIAN WIJERATNE

The much-awaited training program for the 120 British students commenced at Belvedere on the 18th of July and concluded on the 31st of August in the most remarkable fashion when at 7:00 in the morning an important announcement pulled the students out of their beds in a manner never seen before in Belvedere for the past 40 odd days of the course. In effect, they were racing against time to catch a plane back to London scheduled for a 10:00 a.m. flight from New York.



At the beginning, on their arrival the students were greeted very warmly and it is only pertinent to mention here that some of them were both staggered and surprised to have been attended to in such a manner.

At first the students, understandably, had difficulty in settling down quickly enough. Even though some had a fair idea of what the program would be like, most students were quite lost and so naturally eager to acquaint themselves with exactly what was supposed to happen during the next 40 odd days. But as always in this type of situation there were those whose responses to the proceedings were surprisingly satisfactory and they were stimulating to the staff as much as they were inspiring to the program directors. Exposing the revolutionary truth of Principle to 120 intellectuals full of academic pride was indeed the most heroic achievement on the part of the lecturers.

Moreover, one sensed the appreciable amount of English sarcasm with respect to American wisdom and the situation deteriorated until they were told that the revelation came from the land of Korea. This restored everything back to normal in the lecture room.

In the light of these facts it was still a miracle to behold some students who absorbed the most important points in the Principle as if they knew only too well that experience is not only sensory but imaginative and spiritual as well. The students found lectures of Victory Over Communism and Unification Thought more edifying—especially Unification Thought which seemed to challenge them with an air of academic philosophy. Indeed, during the entire duration of the program there were several who carried textbooks of conventional philosophy, metaphysics and orthodox religion. Family members were consistently aware that students enjoyed being analytical and critical on most occasions with a hundred-and-one concepts of energy and humming themes, such as the wave-particle duality of matter, not to forget the fact that Buddhism appeals to both the intelligentsia and the laity alike. Some brilliant young scientists or students always pestered family members by the one statement that spiritual phenomena were not empirically verifiable. Family members also came to observe that while American methods of education stressed that scholars be empirical and practical in their approach, the



Audience at welcoming party entertainment.

British were highly theoretical and conventionally academic.

In the later weeks the staff—consisting of family members directed themselves at serving the students with total unconditional love, prompting them to open their hearts more and more—thus making a good base for a deeper relationship with them. The students were quite moved by the love and concern that was present amongst family members who were attend-

ing them. The more perceptive students sensed a new standard of life ever present in the family. One of sheer dedication and service of unconditional love based on, and arising out of a pure love for our Heavenly Father. At times when the family sang, some of these students were deeply moved emotionally.

Family members always acknowledge the gratitude that we have for the Japanese family

in Belvedere who at a most critical time of the program invited the students to a ginseng tea party and afterwards raised their spirits so high and succeeded in setting on a mass song and dance session on the floodlit lawn, the conclusion of which sent the British boys scuttling to their beds that night intoxicated with Oriental hospitality and humor and exhausted with physical exertion from the dances. The following morning one student encountered me and said "I say old boy what an evening we had. I'll

join your church anyday if you have parties like that every evening."

However, the Japanese hospitality alone was not sufficient at this stage and the family members worked hard at sharing even better relationships with students and so it was on the various outings and trips that followed, that such an idea had a base to manifest. Magnificent trips were arranged to New York City, the U. N. Buildings, a boat trip around Manhattan Island, West Point, Bear Mountain, some beaches in New Jersey and so on. Near-

Banquet at Freedom Leadership Foundation's Fourth Anniversary.



ly all the students enjoyed these outings tremendously and during the third and fourth weeks of the course some students responded quite well.

The Washington trip which lasted five days was like a dream in a wonderland for all the participants. Some students, soon feeling the loving atmosphere within the family, which was now strengthened with members from Washington, really expressed their gratefulness for being able to be in this program. Many hours of sightseeing and a stage musical in the J. F. Kennedy Center were the highlights of the Washington trip. Also, the students got a fair deal out of the activities in discussion groups which were initiated for the first time into the program.

Back in Belvedere everyone admired the estate's beautiful setting and its surroundings were extremely warm and pleasant. The grass, although parched in some places, looked at its best in places as yet unworn by thudding feet. The lovely trees covered in clouds of bright green leaves, the summer flowers that dropped and left a sticky essence on the grass, and the famous Hudson, relieved of floods and flowing serenely in the background, left the British boys with countless sentimental memories.

They found the food rather tasty too. The delicious smell of vanilla always seemed to fill the Belvedere kitchen, and due to this the students weren't unduly bothered or feeling homesick. Besides, the American pancakes with maple syrup, the homely salads and sandwiches of peanut butter and jelly proved good substitutes for English treacle tarts and dreamy dishes of salmon.

The women in the family proved to be excellent. Those in the kitchen made food with loving hands and great concern while those who served did so with great love and care. Clearly, they were favorites among the students. Almost everyone acknowledged and applauded their tremendous dedication. These things really mattered in that it moved the hearts of the visitors and seemed to bring them nearer the hearts of the hosts. It was apparent even in conversation the relationship of give and take between students and family members were becoming much more like the subject-object relationship, in that the positions of subject and object changed instantaneously as well as spontaneously. This was very encouraging and inspiring to have observed a proper subject and object relationship which in effect would be a reflection of God.



Summertime singing and lectures on the Belvedere lawn.

Further discussions on Principle, more lectures on the advanced study of it and of the History of Providential Restoration made it possible for the keener students to grasp the true meaning of God's relationship to man. On the entertainment side there were movies and sing-song sessions, almost every evening. Although not all students were making good progress, the program directors were satisfied with the keener, positive ones. All activities at this stage were directed at the culmination of of the course in Denver, Colorado, where the Anglo-Japanese Joint Conference was going to be held. Also, a group of students who were positively in-

terested in Principle and wanting to observe the typical life-style of members in the various centers were given the opportunity of visiting centers in Providence, R. I.; Boston, Massachusetts; Durham, New Hampshire; and Burlington, Vermont.

The trip to Denver, Colorado was received with a great amount of zealous enthusiasm. On arrival at the airport, there awaited buses for the party to go sightseeing and indeed the whole of the afternoon was devoted to looking around the fantastic sights of the fabulous Rocky Mountains. There was excellent fellowship between the British and Japanese students that evening. The

much-awaited joint conference turned out to be an unqualified success, and both British and Japanese students in the respective panels responded magnificently to the call. There was a variety show in the evening and members of the family and the British and Japanese students all performed together. The scenic beauty of Colorado, and the surrounding mountain ranges at Estes Park where the conference took

place rejuvenated the entire conference party, as did the sports competitions that took place there. The high point of the stay in Denver was undoubtedly the talk by the founder of the International Unification Church, Reverend Sun Myung Moon, who spoke on the "True Way of Life." He said that the most important things for man were Love, Life and Hope. After the talk, everyone who was present

Rev. Moon addresses Japanese and British students at Estes Park.



seemed to be engaged in discussing the topic of the talk and its contents in remarkable ways for quite some time. The students both British and Japanese seemed to be quite vociferous. One student remarked that the beauty of Rev. Moon's speech lay entirely in the emotion which he imparted to it. It was indeed the greatest thrill for family members to have witnessed the coming of our Leader face to face with the students. So, ended a most memorable occasion.

Back in Belvedere there was

would be extremely interested in any study that would lead me closer to God and to my fellow men, and enable me to participate actively in the Divine plan of Restoration."

Graham Hawkins of Leeds University, a research student on polyesters wrote: "Hearing the Principle itself has been an extremely good experience for me. During my visit to other centers we were best able to see the work and new life style in action. I may now develop an entirely new way of looking at life, considering the existence



a course evaluation in the form of reports and answers to questions. Some reports consisted of genuine inspiring material. Lewis Rayapen, of the University of Wales, now researching into the contemporary French novel, writing in praise of the Divine Principle added "I

of God and the spirit world which although a very basic step, I may never have considered otherwise."

Godfrey Camrass of Bristol University, a law student wrote: "My understanding of people has very widely increased by my meeting all the

various family members and the Americans and Japanese students. My Christian beliefs have been strengthened by the experience—this point cannot be emphasized too highly. The personalities and the attitudes of the family members and the impressions of the church has improved my thoughts on my views of life. It is indeed now a more optimistic view. This I think must explain itself. I would certainly like to study Principle further.”

Richard Blazek, a graduate of Cambridge University now

covered that the questions which I had been asking about life were being asked by more people than I thought. Previously I had the tendency to think that people with negative approaches to many things were not bothered about such questions. I realized more fully the truth of the statement, ‘The more you give, the more you get in return.’ Many of my internal conflicts about the relationship between a man and a woman were resolved. I found that true happiness is more than a theoretical con-



researching in biochemistry wrote: “I learned that I could relate to individuals which I did not like at first sight. Before coming on the course I had few friends, and sometimes wondered whether I had any value. I found on the course that I did have value. I dis-

cept, and that it can be attained by anyone provided they are willing to work to achieve it. Study of the Divine Principle? Yes, I am determined to become fully conversant with as many aspects of it as possible.”

Peter Hutton also of Cambridge University wrote: “I

learned about growth of understanding of spirit world, new perspective on the meaning, purpose and nature of life, insights and meaningful interpretation of the Bible and also the understanding and the realization of new ways to increase the rate of spiritual growth. I am also interested in going into more thought and ideas on how the Divine Principle can be applied to practical, social and political problems on the modern world."

Kevin Moye, a mathematics undergraduate at Cambridge University said: "I enjoyed the course very much and I am very sorry to leave so early. The Divine Principle talks of love and I think we should try to unite the world in this way even though it may seem difficult."

Patrick Rix, yet another Cambridge University student wrote: "I should like to put on record my appreciation and thanks to every member of the family for the tremendous amount of love and effort they have put into this course. I am positive that all the students have gained something from it, whether it be a challenge to their own beliefs or simply a glimpse at a different way of life, which seems to hold some potential for good insofar as it makes a positive attempt to

eliminate the selfishness which is the cause of so many problems in life today."

Dominic de Prochnow, a classics graduate from Exeter University wrote: "I feel I have increased in tolerance and general decency towards others. The course has undoubtedly made me less selfish than I was before I came. Also, I have started to think about matters which I had not greatly considered before."

Charles Delaney of the University of Dublin in Ireland wrote: "In particular, the analysis of evil as misused love and the definition of freedom and so on, are obvious to me now and it amazes me that I have never thought in these terms before. The course has also caused me to ask many questions. In fact my desire for greater understanding of things in general has been stimulated far more than ever before in these six weeks!"

Anthony Whitehouse from Edinburgh University in Scotland wrote: "My understanding of life has grown an infinite number of times since I have been here. Mainly because before I came I had no understanding of life and did not think too much about it. However, I am now in the process of asking myself a whole host of questions about life in gen-

eral and about my life in particular. My appreciation of the world we live in has been greatly enhanced, particularly an understanding of what is meant by the spirit world and also by an appreciation of my own relationship to the physical world around us."

The last few days at Belvedere were usefully spent by the students. There was a test on Divine Principle and it was here that the staff at Belvedere were deeply inspired in the process of being mystified. Exactly as in their conversational attitude of late on the Divine Principle, the presentation of answers on their scripts showed that inspiration came to them, not via a process of highly intellectualized form-filling but rather the broad context of emotional communication. On the evening before their departure there was a farewell party in Belvedere, and here certificates of merit were awarded to those who had participated in the program with distinction. The farewell party was well attended by members of the New York Center as well as those of the Japanese family, who made the proceedings rather lively.

As the final goodbyes approached, there were many students who were moved by

their feelings at that moment, and others who were quite positive that they wanted to stay for another week at beautiful Belvedere. However, amidst the melancholic air around the students, some of whom felt genuinely sorrowful to leave the United States, program director, Michael Warder asked one of them whether he wanted to delve deeply into the Principle. The student gave a prompt answer explaining that what he had heard of the Principle was sufficiently convincing and therefore he did not think that he wanted to study further, but he did most specifically say that he wanted to be very directly involved in God's dispensation for the restoration of mankind.

All in all the family members who served with the staff during the course gained invaluable experience. To be united within the family was as important as to be united with the purpose of the whole. At times it was most trying for some family members and at the same time there were others who enjoyed the program joining in with the British in almost every activity. In my opinion it was an extremely good life experience for all the family members who were given the opportunity to serve the British students. ■

new. properties

Even before the English students left, Rev. Moon announced plans for similar conferences of 120 people each next summer and spring. Already, Belvedere is overcrowded, so the family has been looking around for places nearby in which to expand.

Therefore it was providential that a property was discovered for sale in Barrytown, New

Aerial view of school buildings and Massena mansion, Christian Brothers' Training School.





Picnic on Christian Brothers' Training School grounds, Barrytown, New York.

York, about an hour and a half's drive from Tarrytown. The property was once a Christian Brother's training center, and is a large school and dormitory located on a 255-acre estate facing the Hudson River. The school was erected in 1930 by the Christian Brothers, a Catholic monastic order, and flourished between 1931 and 1968. The high school connected with the center contained a boarding school for up to 180, and the complex housed 300 at its peak, including 96 cells for novices. In 1968 the high school was

closed for lack of funds, and in 1969 the retired brothers were moved to other communities to live out their retirement, and the building was closed.

The main building is four stories, and has a large central chapel, classrooms, dormitories, a general kitchen, two dining rooms, and two inside gymnasiums. The property also contains two ball fields, tennis and handball courts, a swimming pool, and three other small houses.

Our church is negotiating the contract now, and the Ameri-



"Exquisite Acres" mansion.

can family is working hard to raise the down payment.

While the Barrytown project was going on, another estate near Belvedere was purchased called "Exquisite Acres." The estate is 26 acres, has a large stone 35-room mansion, gatehouse and caretakers' cottage,

and a vegetable and fruit garden. The property is in a secluded location about a ten-minute walk from Belvedere, and has an even more beautiful view of the Hudson. Most of the original furnishings of the house were also purchased by our church at auction. ■

Master bedroom, Exquisite Acres.



Coming Soon to America!



*Front row, left to right: Hun-Jin, Hyun-Jin, Un-Jin, In-Jin, Ye-Jin.
Back row: Hyo-Jin, Rev. Moon, Kook-Jin, and Mrs. Moon.*

Inteternational Bus Teams Launched



A year and a half ago, One World Crusade began with two bus teams in the United States, weaving threads of new hope and inspiration in the hearts of searching Americans.

Now each state has its own One World Crusade team and two new units formed in July travel on a 21-city itinerary, preparing the way for Rev. Moon's lecture series this fall and winter. Mr. Joseph

Front, left to right: Carlo Zaccarelli, Mario Sorace, Kuniko Watanabe, Francesco Santelli, Fiona Williamson.



Wolfgang Waldner and Mrs. Yumiko Kudo speaking at rally.

Sheftick and Mr. Perry Cordill, captains of the first two teams, now lead the international mobile units. Unique in the history of the Unification Church, International Mobile Units One and Two each have 40 members from Japan, Europe, and America. They come as missionaries of a new era to America, to restore the spiritual foundations laid by the founding fathers of America and to reawaken Americans to their responsibility to God and to mankind.

From August 13-27, 40 members of Mobile Unit Two waged

an intensive campaign of love and service to the people of the United States capitol. Rallies in Washington's Dupont Circle and Farragut Square attracted notice (including a photograph in the *Washington Post*). Passers-by stopped in curiosity at the international gatherings on the sidewalk near 1365 Connecticut Avenue, home of the Unification Church of Washington's lecture rooms and national offices. Meetings three times daily and two weekend workshops attracted a constant flow of interested people of all ages.



Commander Perry Cordill.



Assistant commander Ryoji Sawamukai with Wolfgang Waldner.

"I want to win Americans to Christ." "In America there are so many Christians," Mrs. Yumiko Kudo, from Japan, commented, "and I meet them often. In Washington I have met many Japanese, but they have no religion. In America, the Christian spirit is so wonderful; I can understand why God loves America."

Yumiko shared the experience of most of the Japanese and some of the Europeans when they came to America: they could not communicate easily in English. "First of all, I want to speak English, second I want to speak English, third I want to speak English. This is because I want to win Ameri-

cans to Christ. But even though I still cannot speak good English, by strong prayer I can lead everything to the Heavenly Father." Yumiko and the other team members demonstrated this strong desire, pouring out their hearts in endless talking and listening to people.

In addition to Mr. Cordill, there are three Japanese and four European group leaders, and Mr. Ryoji Sawamukai, the Japanese assistant commander. The group leaders take turns directing the morning services. After a couple of songs the group leader prays, reads from a sermon, and gives a short inspirational message. Then the group leader offers a prayer,

followed by group prayer and a verse of "Tong-il," Korean song of unity.

Lakeside workshops. Tampa, Florida and Atlanta, Georgia introduced many of the team members to the American way of life. For weekend workshops in Tampa, the team rented a Presbyterian church camp on a very beautiful lake outside of the city, and a motel on another lake. Divine Principle study in the outdoor setting and the group fellowship inspired many people to accept the Principle. Daytime lectures were held daily at the downtown YMCA. Afterwards, the team invited people to a "heav-

enly campground cold water party," and many responded.

According to Commander Cordill, the team's first rally, held in Tampa, was a "high point in unity." Permission was obtained to hold the rally in front of the Federal Building. A newspaper account drew sympathetic responses from the people the team members met in following days. A television station was very helpful and plans to interview Rev. Moon when he speaks in Tampa.

In Atlanta, the team had a 15-minute conference with Mayor Sam Massell. Their usual rally program of songs and dy-



Carlo Zaccarelli leads songs in Philadelphia rally.

namic speeches was impossible in downtown Atlanta, so the team alternately sang at the Peachtree Center and scattered throughout the noon-time crowd to invite people to lectures at the Church center.

Atlanta was Mr. Yoshijiro Ozaki's favorite city. Why? "The people there have a high level of morality and dress nicely. Also, the streets are kept very clean."

"We build a One Family World." Yoshijiro does not yet have a free command of English, so we wondered how he explains the One World Crusade to the people he meets. In reply, he pulled out a pamphlet describing the One World Crusade, enclosed in a plastic wrapper. Very carefully he spoke: "The One World Crusade is working in America to build a one family world. A one family world is the true purpose of history and the purpose of creation. We have the conviction that the one family world will soon be established because new truth appears. In the past there have been many wars. Our One World Crusade team comes from eight countries, but we love each other beyond national boundaries. This is a miracle in human history."

German member Wolfgang Waldner's memories of Atlanta focus on late evening conver-

sations on heavenly tradition among Mr. Sawamukai, Ryoko Horii (his translator), Jack Hart (One World Crusade commander for Georgia), and Wolfgang. He recalls Mr. Sawamukai's explanations of what salvation means in our time. First, we must serve Christ and those in the position of Abel. Second, we must carry out Christ's desire and purpose in order to be in the position of true children. Then God will give us heavenly energy and strength.

Great dedication and maturity. "I am impressed with the dedication and maturity of my team," commented Commander Cordill. "They work very hard and they all try to fulfill our Father's will. Because of the maturity of the team, I think we will be much more successful."

The Japanese who came to America were chosen from those who brought at least three people to Christ, passed the Divine Principle test, and successfully completed one month of fund raising. Before coming to America, Mr. Sawamukai had been a leader of family businesses in Japan, and Yumiko Kudo directed a cultural center in Tokyo, also giving Divine Principle lectures in front of universities. While a student, Yoshijiro Ozaki taught the Divine Principle in front of street car

stations and witnessed at universities. Wolfgang Waldner directed one of two One World Crusade teams in Germany.

Even before meeting the family, Wolfgang was much attracted to Japanese culture and art. "I am so thankful to be with the Japanese now. I learn so much from them. Also, the students who come to the workshops held by the international team have a very strong emotional experience, which comes from the different cultural heritages represented." Yoshijiro likes working with the Europeans and Americans because they can teach each

other their languages. "We have a very good relationship between the various nationalities."

In Washington, the international team attracted people from Vietnam, Japan, Greece, and other nations. In Atlanta, one group visiting a Baptist church met a lady who had been a Christian missionary in Japan for 20 years. She went home with the family after church and later heard Mr. Sawamukai's testimony. Tears came to her eyes, "I never thought I would hear Japanese talk like this about the salvation of the world." ■



Victory cheer led by Mr. Cordill.



Ticket sellers hold rally on New York's Fifth Avenue.

New Hope Comes To America

In 21 cities around the United States preparations are underway for the "Christianity in Crisis: New Hope" speaking tour by Rev. Sun Myung Moon. The three-day series in each city will include speeches on "God's Hope for Man," "God's Hope for America," and "The Future of Christianity."

Tentative program plans include singing by a 40-member choir, introductions, and Rev. Moon's speech. Members of the American, European, and Far Eastern Unification Churches will travel with Rev. Moon.

Preparations in each city include mass advertising, ticket selling, and arrangements for

Christianity in Crisis

New Hope



Rev. Sun Myung Moon

- God's Hope for Man
- God's Hope for America
- The Future of Christianity

The most dangerous time in a civilization comes when its moral and ethical foundation is in crisis. History has shown us that if a society loses this, it cannot survive.

Our foundation, Christianity, is in a period of obvious crisis. Is it still true that, "In God We Trust"?

If the light has been darkened, it is not yet extinguished. Just under the surface lies a

wellspring of transforming power offering the greatest hope for our age.

Rev. Sun Myung Moon from Korea knows this power and has inflamed the hearts of hundreds of thousands with his vision.

He calls upon us to put the truth into action, to seize this great moment in history, to meet the challenge and break through into a new era for mankind.



Day of Hope staff in front of Baltimore billboard. Left to right: Tom Burkholder, Neil Salonen, Mike Leone, Alice Eppy, John Hessel, Linda Marchant.

interviews, meetings with civic or religious groups, and a banquet for key leaders of the city.

Introducing planning staff. At National Headquarters in Washington, five people have been working as the Day of Hope staff, coordinating campaign preparations in each city and preparing publicity. Former HSA treasurer and FLF staff member Michael Leone is campaign coordinator. Alice Eppy, first Day of Hope staff member, came to Washington from the Detroit Unification

Church. Originally from New York, she was formerly secretary to the vice president of Singer Sewing Machine Company and is skilled in public relations work.

Media director Linda Marchant came from her work as state representative of the Unification Church in Nevada and years working with media. Tom Burkholder, from the Kansas City, Missouri, Unification Church, is an expert in sound and lighting. Michael Leone's assistant John Hessel coordinates the logistics for the

campaign, in addition to supervising van acquisition and maintenance and the entire Mobile Fund Team program.

Mr. Leone explained the purpose of their work. "We expect to bring to the public eye Rev. Moon of South Korea, a dynamic and inspiring spiritual leader of thousands of people. Plans are to fill every hall, every night." He will travel with the tour group, accompanied by Tom and Linda from the staff.

Newspaper and magazine ads, billboards, bus and commuter train posters, and mass leafletting introduce the series to the people of each city. Professionally made tapes of music were sent to 540 stations for public service announcements.

Description of halls. New York and Baltimore have contracted for halls considered as being the nation's top in acoustics: Carnegie Hall in New York and Lyric Theater in Baltimore. Carnegie Hall has an intimate atmosphere, even though its capacity is 2800, because of its several tiers of balconies. The Lyric Theater, in Baroque style, has a wide oval-topped forestage with full-length side balconies supported by columns. Opened in 1894, it is now undergoing renovations.

Philadelphia's site, the Scottish Rite Cathedral, has a capacity of 1900, while Boston's John Hancock Hall has a 1132 capacity. With modern design and seating this hall is in one



Planning the Washington, D.C. campaign are, left to right: Keith Cooperider, Harry Phillips, Mike Beard, and Brad Bufkin.



Lobby of New Orleans Theater for the Performing Arts.

of two prominent towers in downtown Boston. Also near downtown, the Lisner Auditorium on Washington's George Washington University campus, holds 1502.

The brand-new New Orleans Theater for the Performing Arts is known as the Kennedy Center of New Orleans. The 2300 capacity hall is the home of the New Orleans Philharmonic Orchestra. The Dallas church has rented the Convention Center Theater holding 1700 people in a new complex. Also part of the convention facilities, Tampa's Sheraton-

Tampa Motor Hotel Ballroom holds 1200.

"The most amazing hotel I have ever seen," according to Mr. Leone, Atlanta's Regency Hyatt House has a huge corridor with glass elevators rising to a revolving restaurant. Rev. Moon will speak in the largest room of the hotel.

After a two-week break Omaha will hear Rev. Moon speak at the recently built Burke High School auditorium, seating 1100. The West Bank Auditorium will hold 1200 people on the University of Minneapolis campus. Cincinnati's elegant Convention Center will hold 2800.

The largest hall contracted is in Detroit—the Masonic Auditorium seating 4600. The number one spot for entertainment in the city, it has seen the most famous performances over the years. Chicago's very modern convention center, McCormick Place on the Lake, has one large and six small theaters and a 20,000 seating capacity restaurant. The auditorium's fan seating will hold 1300 people. Kansas City's Capri Theater, holding 1300 people, has been the leading hall in the city for years. Just before Christmas Rev. Moon will speak in Tulsa's Assembly Hall in the Civic Center, holding 1200-1500 people.

The final leg begins in Den-



21-City tour, Christianity in Crisis/New Hope series, 1973-74.

ver's Phipps Auditorium (962 capacity), and then goes to Seattle's Seattle Center (1034 capacity), San Francisco's Scottish Rite Auditorium (1000 capacity), Berkeley's Zellerbach Auditorium (2200 capa-

city) and finally, Los Angeles' Hilton Hotel, capacity 1200.

This year's speaking tour builds on last year's Day of Hope meetings in seven cities, and will expand to one city in each state by next year. ■



MANSE!

Americans Host Japanese Students

In a spirit of international brotherhood, the Japanese Unification Church and the International Re-Education Foundation of San Francisco sponsored an International Leadership Seminar for 87 graduate students of Japan's Tokyo University. The 40-day seminar ending September 1st introduced the Japanese students to their first experience of American life, lectures on universal problems by prominent Bay Area educators, and presentations of the Unification Principle.

Ranging in age from 21 to 32, the Tokyo University students are pursuing a variety of fields—from English literature or law to chemistry or engi-

neering. They admittedly came to observe Americans at first-hand and learn what makes them tick, what has made American democracy a strong force in the world today, what motivates Americans to their many accomplishments, and what they can bring back to Japan from their experience to help their own country.

This is one of the aims of the seminar—to develop future international leaders who recognized that world peace can only be brought about through unity and cooperation.

Twelve members of the University of Tokyo chapter of the Collegiate Association for Research of Principle (J-CARP) accompanied the students as



Panel discussion between Japanese and English students in Estes Park, Colorado. Topics were: "Crisis in Christianity," "The Threat of Communism," and "The Unity of the World."

team leaders, and five key staff members of the Japanese Unification Church gave lectures on the Unification Principle, Victory Over Communism, and Unification Thought.

Introduction to the American way of life came through living in San Francisco's International Re-Education Foundation center and similar communities in the Bay Area and visits to local universities—Stanford, University of California at Berkeley, City College, and San Francisco State University.

The students also toured Muir Woods National Monument, Yosemite National Park, and the Colorado Rocky Mountains.

A joint meeting in Denver,

Colorado August 24-26 with students from Oxford and Cambridge Universities in England focused on an exchange of views on prospects for world unification and the future of Christianity. Rev. Moon's long-awaited speech concluded the joint conference. The English students participated in a similar 40-day program at the Belvedere International Leadership Training Center, Tarrytown, New York.

Prominent educators in the Bay Area who addressed the students included:

Dr. Stefan Possony, senior fellow at the Hoover Institution on War, Revolution, and Peace at Stanford University, who talked on "The American Role



in World Strategy”;

Dr. Ronald B. Herring, associate director of international research at Stanford University, on “Acquiring Cultural Self-Awareness”;

Dr. Edgar D. Mitchell, Apollo 14 Astronaut and head of Edgar D. Mitchell and Associates, which is studying human psychic potential and its implications for science, who spoke on “A New Perspective on Man-kind”;

Dr. Steven M. Gelber, professor of history at the University of Santa Clara, on “The Ethical Problem of Black Employment”;

Dr. Kenneth Eberhard, professor of religious studies at the University of Santa Clara, on “The Ethical Problem of Drugs in the United States”;

Dr. Jules Dundes, director of the Broadcasting and Film Institute at Stanford, on “Broadcasting in America Today”;

Dr. Abraham Jah, professor

in the College of Ethnic studies at UC-Berkeley, on “The Corporate Mentality—A Concept of the American Mind”;

Dr. Milorad M. Drackhovitch, a senior fellow at the Hoover Institution.

Acting director of the Japanese Unification Church, Mr. Hideo Oyamada, explained that this seminar is the first of three yearly seminars. “These students of Tokyo University are the elite of elites in Japanese society; they are representatives of each prefecture in Japan. Next year half will be from Tokyo and the other half from all over Japan. For each of them, this was their first visit to America, and they will never forget the kindness they received from the American family members. Even if they come again, they will always remember their first visit.” One of the many positive Japanese students is staying for several months with the Berkeley family. ■

Heavenly Fund Raising

by JOHN HESSELL and PAULA GREY



Almost a year ago the American family initiated its first national fund raising drive—the Belvedere project. With that came the beginning of the first national fund raising team, known as the Mobile Fund Raising Team or MFT. Since its inception in August 1972, we have been team leaders, watching it grow from 12 to 36 members, from one team to three. After sharing in its evolution up to this point, we'd like to convey some of our experiences and insights.

We spent four months selling candles full time in New York City. Because of this we were asked to lead the first MFT. We were quite excited because here was an opportunity to give 100 percent of our time and energy in an unprecedented way. Our schedules, goals, and lifestyle were then geared to demand all that we were able to give. The entire pattern of the MFT lent itself uniquely to this kind of total involvement since its purpose was so single-minded, its goals so tangible, and its results so

visible. The harder we worked, the greater were our results, and we worked harder.

As time passed, we grew—not only in practical knowledge of the functioning of the team, but in quality and depth of heart. Though we longed to do spiritual work, we saw that candle selling was far from one-dimensional, but was also an effective means of spiritual training. Young members were soon forced to face their personal problems and overcome them. Some came to the MFT incapable of witnessing be-



Left to right MFT'ers: Front Row: Paula Grey, John Hessel; 2nd Row: Helen Koepke, Pam Lee, Diane Jones, Claire Baum, Kathy Nelson; 3rd Row: Kass Ericson, Eoywn McKenna, Kate Hunt, Pam Stockwell; 4th Row: Mary Ann Viscardi, John Oldham, Randy Berndt, David Hill; Back: Richard Copland, Kevin Kelly, Ray Mas, Fred Goble.



Lewis Burgess sells a candle in one of the first candle selling ventures.

cause of their fear of people, but were soon able to outgrow that. Quite a few younger members consider themselves raised by the MFT.

Candle selling, though considered financial and not spiritual work, demands that you give your heart in order to be successful. Because of this constant and intense giving, each candle seller receives energy and love from God in return. As we worked each day we felt God at our side, not just in our prayers, but in our actions. Our prayer time was not spent searching for God because He often felt so near. Our greatest lesson has been that whatever work you do, if it's done with your whole heart, He will be there. Though we've heard these words be-

fore we've never felt them so concretely.

The work was hard, and our days long, so we quickly developed a deep respect for each other's sacrifice. We discovered a kind of love within the team, not resulting from friendships or horizontal ties, but from seeing each other give himself completely. Teams have changed and people have been rotated, but certain memories have stayed; memories of those who worked the hardest and gave the most. Being in the leadership position, we could truly feel God's love for these sacrificial individuals. As members of the team we all felt a love that became the fiber of unity, giving us the strength and determination to succeed.

In the past year, there has been a steady increase in our totals; teams and individuals are constantly making new goals and breaking them. When we began the MFT, setting a goal was not an incentive, as it should have been, but a limit. Once we reached that goal, we said, "I've done my share." But then as results constantly improved, and we repeatedly

it confines God's ability to work through us. Herein lies a lesson for success. God desires to use us as His tools. Our responsibility is to become clear channels, and not block His path with our own pride, ego, or fear. The secret of the nation's top sellers is



Team visits a museum of beautiful bird sculptures at Bellingrath Gardens after ten days in Montgomery, Alabama.



raised our goals, we realized that goals serve as guidelines for our work, but not as limits to our responsibility. How can we be satisfied with one day's results with an entire world to restore?

Putting such a limit on ourselves doesn't just confine us;

this: First, you must be so united with God's will and His mission for you that you would be willing even to die in order that the goal might be reached. With this must come a deep humility, working only to further God's will, drawing no attention or glory to yourself.

By doing this the energy of your success is returned to God, its source, and is then given back to you; so the cycle continues. Those who excel must realize that they have been given a gift—to keep it they must learn to use it properly. This whole idea applies not only to candle selling, but can be used to succeed in all aspects of our work.

An obvious example of this is found in witnessing. It's very easy for some to draw people through their personal charm or magnetism, but the quality of that contact and experience is so much higher when you allow God to speak through you. How much better to have a spiritual child attracted to God's love rather than to yours.

Even the most successful sellers have to deal with the pain of rejection. To be able to respond to each rejection with true love is the most difficult, yet most rewarding, of lessons. Instead of returning the pain and hurt that you may feel, you must learn to convert negative energy into positive. In responding with such unconditional love, you've begun to understand God's heart. One girl used to smile and say "God bless you" at every door, even if she may have been refused. At first it was difficult, but then she was able to say it with a sincere heart. After one bitter refusal she smiled, asked

God's favor, and then continued down the street. Half an hour later, she was surprised to see the same woman drive up to her. That one seed of goodness planted as she left had transformed the woman's heart. Though the lady bought three of them she gained more than candles that day. This isn't at all an unusual experience, most sellers have seen this at one time or another.

One of the most consistent qualities about the MFT is its mobility. In our MFT days we've traveled from Hartford to Dallas, from Orlando to Akron. We're sad to leave each city, for we leave behind many hours spent with businessmen, students, and housewives. When we hear the names of cities like Newport News or Philadelphia, thousands of images come to mind, that collectively ignite a warm glow in our hearts. We have developed a love for America and Americans compiled hour by hour, door to door. Now more than ever we can understand God's love for this country and see how He's poured His blessing upon its people. We've also seen the tremendous misuse of this blessing and the suffering and pain that Satan has caused throughout the nation. Seeing both God's love for this land and the suffering of its people, we now long to give ourselves for the salvation of America. ■

FROM GERMAN OWC

"The Times They Are a'Changing"

by ANNEMARIE MANKE

Time flies they say. That is a statement which I can only confirm, especially when looking back over the development of team life in Germany. "Have almost two years gone by, since the first team was set up?" I ask myself. The difference between then and now is hardly comparable!

I remember it all as if it were yesterday. Germany was little more than a rather large family. It was still possible to squeeze the whole lot of us into the dining room in Essen. Everyone knew everyone. Any new members were celebrated individuals for weeks on end. They were coached, encour-

aged and carried over any hurdles for a long while. Any problems from backache to kitchen stove as well as questions pertaining to the understanding of the Divine Principle were shared with Paul Werner, our national leader, and his wife.

At this point Germany was not so well acquainted with us even though we had made a lot of noise already. We were soon to remedy that! Mr. Werner had already prophesied that all Germany should soon speak of us. It was not long afterwards when he just returned from a short stay with our Leader that the prophecy began to bring its fruits. The

whole German family had anticipated great changes. They were not wrong in their expectations. That fall the first 10-man team was set up. What a sensation that was! We were the envy of the entire German family. Imagine being able to witness and preach the Divine Principle all day long! Watch out Germany, here we come, we said to ourselves! Aachen was our first city. We were all rather nervous, I must admit. None of us had ever given a street performance before, but despite shaky knees and quavering voice we held our ground. One violin, a guitar or two and 10 enthusiastic voices was the content of the performance. When we were finished we charged down the street full of fire and spirit. The New World was so close to us, it was almost tangible. We wanted so desperately to share it with the people.

It was not long afterwards that we started walking the streets with sandwichboards hanging from our shoulders. We preached in the streets, boys and girls alike. It was not unusual for crowds of 50-100 people to gather around us. Those were the days! Thousands and thousands of leaflets were given out. The word was spreading like wildfire. We worked on through the winter night up to Christmas.

In the meantime plans had been made to increase the team to 20 people. This seemed a colossal step forward. In April our Leader arrived and unsettled all Germany by setting up a 40-man team. We were in the big time now. Team work in Germany was now officially part of our international movement called One World Crusade.

Our Leader expected us to revolutionize Germany by flooding it with words of divine love and truth, which could tear the people out of their drab existence to a life of spirit. With this in mind we battled in the streets for the next nine months.

Many of the people who joined our Crusade were to go to America, this land once termed the "Land of Promise." Today it looks as if its promises of freedom, equality and righteousness had gone down the drain. Somewhere it's reminiscent of fallen Rome. Our family all over the world has been uniting its forces and concentrating its energy to raise the ruins of "Rome." The One World Crusaders in Germany and other countries have been working to re-establish America's position as champion for freedom and righteousness, but this time within the realm of God's dispensation of the restoration of

a new world—the kingdom of heaven here on earth. In contributing to the restoration of America each nation widens the scope of its mission from a national to an international level.

Here in the German family and especially in the teams we have been able to learn what it means to develop a universal sense of responsibility. We

have learned that no one person exists for himself, but that the value of a person is to be found in his relation to the world and God.

The times are changing and the pace is quickening. God has waited so long for the realization of His will. He is now summoning His soldiers from all corners of the world to join the One World Crusade.

FROM AUSTRIA

20 Prepare for American Mission

by JULIE MITTERMULLER

We are glad to report that in Austria one of our long dreams has been realized. In spite of big financial problems, we set up a print shop. We hope that our printing machine will help greatly in supplying many people with pamphlets and booklets about the Divine Principle and information on the danger of Communism. We are still being heavily attacked by the official Catholic Church, which

distributes special pamphlets against us. Counteracting these attacks, we shall try to fulfill the role of a good Abel in dealing with Christian groups. We always get new encouragement when we meet people who, although they belong to some group, have already noticed that the church has lost much of its inner strength and are longing for a strong living relationship with a living God

which they can't find in their group, though they try hard. We have to pray for them, understand them, and love them. Since a deep understanding of the Divine Principle gives us such a clear light on many Bible passages, we are well armed for the confrontation with the church.

In July, three trainees came back from Belvedere and brought us the new study guide by President Young Whi Kim. We have held several training courses for family members at our new headquarters; already many brothers and sisters have had the chance to study the Divine Principle thoroughly and take tests. At the moment about 20 members are preparing for their departure to America in the middle of September, trying hard to become stronger fighters from day to day. All the Austrian family has joined in a prayer condition for the American mission and all the important events there. We now know very clearly that only our sacrifices can save America and the world. This was also the main topic at the European conference in Holland, in the wonderful "Glory House." Peter, Gertrud, and Goon Koch and twelve other members of the Austrian family stayed there from August 10-14, and the rich give and take with brothers and sisters

from many different countries gave us a very strong determination to be successful for our Heavenly Father. One of my personal experiences at the conference was a deep longing for unity such as I had never felt before.

All the Austrian centers have started a 40-day condition with the goal of doubling the number of their members, and we hope that soon we can report good results. During the summer months we found fine brothers and sisters and some parents heard the conclusion. For all of them the weekend workshops at our farmhouse were a great help, and we thank Father for this wonderful place.

The missionaries from Denmark, Belgium, Luxembourg, and Turkey stayed with us for some time, and two brothers from Denmark, a Belgian couple with two daughters, found in Denmark, two boys from the Belgian family, and a brother from Luxembourg came to participate in a training course and gain the experience of living Principle in a larger family. We pray for small and big victories of all the brothers and sisters all over the world.

"Whatever we do, wherever we go, we are all in one embrace. When we roll the clouds of dark away, we will see His shining face."

Book Stand Attracts Passersby

by FRIEDHILDE BACHLE

In the middle of last month the 5th European Conference was held, hosted by Teddy and Pauline Verheyen at Glory House in Holland. Representatives and family members of 27 nations participated in it. There was an atmosphere of unity, joy and strong decision to win the victory for our Heavenly Father.

The reports of all different countries gave us an insight into the special difficulties in their missionary work. On the other hand they showed how Father leads extraordinarily prepared people to the centers. With gratefulness to our Father we returned to our own missionary fields.

Through our book stand in the main shopping street we

can attract the attention of many people passing by to our movement. In order to give evidence of the Principle's basic message, we have drawn some posters. As the University is starting we hope that there will be more guests to our center.

In spite of the vacation, we could talk with young people in the streets for many hours daily. A few of them had already met members of the Unified Family in Germany, England, or Holland.

We are proud and very grateful for the privilege to belong to this family and above all for the opportunity to enlarge and strengthen it by our own efforts. ■

Tale of a Little Town

by VIRPI UUSKOSKI

We think it is logical that all people should accept the Divine Principle at once. Everybody wants to become happy. But when a man cannot feel God and communicate with Him, he feels lonely and separated. He doesn't have anybody to live for. It is loneliness that makes people's hearts so unmovable.

It was a day when I felt very lonely in the street because there was nobody who could understand me. The town was gray. Feeling inside that a person whom God has sent would come, I—by intuition—looked to the other side of the street, and knew that a little running girl was this person. I hurried to catch her.

She didn't believe me when I quite suddenly wanted to be her sister and love and understand her. She pushed me back. She didn't answer me.

She didn't express herself. I told her that the world can be one family, but she only looked at me with big eyes.

This made me think, "What do I do now? I have already told her everything." Then I tried again and again to explain what I meant and to give her all that I had. Little by little she trusted me, and in the end she started to tell her inner feelings. I was really astonished how wonderful a person she was and how prepared!

One day she understood that Christ had sent me and that the Divine Principle could make her free of Satan's power. She followed the call. Now seeing how Satan is separating people from each other, she helps others understand it.

This was an experience from the middle of Finland, in our little town surrounded by large forests. ■



*How the marvelled mysteries of the past
Dissolve before all eyes;
The news upon our lips today
Is Father realized:*

*What precious word is this
That such a price was paid?
Two lonely lives of suffering,
Ten million souls now saved.*

*Watch the world rejoice with us
As this new song we sing
The very dust beneath our feet
Seems eager to join in—.*

by ROSEMARY LLOYD KIRK

the world

religion

THE LATE GREAT LATE GREAT PLANET EARTH

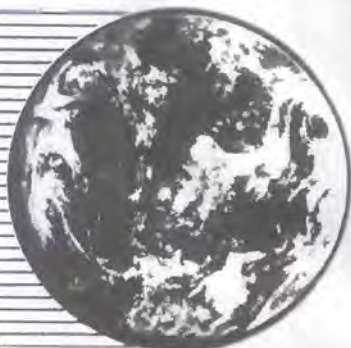
by JOY SCHMIDT

Editor's Note: In last month's Way of the World, Editor-in-Chief Hal McKenzie wrote a review of Hal Lindsey's classic, The Late Great Planet Earth. On coming to America to move the Way of the World to its

new home, he found out that Joy Schmidt, now on the staff of Way of the World, had also been working on a critique of Lindsey's book—only her review, from the Biblical point of view, is much better. Joy

studied Biblical Studies at Eastern Mennonite College in Harrisonburg, Virginia and at Oral Roberts University in Tulsa, Oklahoma, where she studied Greek. Here are excerpts from Joy's very scholarly and penetrating critique.

Prophecies for Jesus' coming.
Lindsey's explanation of the two portraits of the Messiah



(the suffering lord and the reigning lord) is that a valley of time separates them. But nowhere does Lindsey ask how God feels about human suffering and salvation and why God's will should be prolonged. Lindsey goes on to say that prophecies for the first coming were precisely fulfilled and notes that there are many more prophecies for the second coming. Will we take them seriously and literally?

Restoration of Israel. Many Christians expect that Christ will return to Israel, which will

be restored in the last days as the central nation of God's providence. Israel's destruction as a nation was predicted in Deuteronomy 28, as Lindsey notes, but only if they were disobedient:

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do

all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee and overtake thee." (verse 15)

Also, verse 46 says of the coming sufferings resulting from disobedience: "And they shall be upon thee for a sign and for a wonder, and upon thy seed forever." Therefore, prophecies of the second exile and the dispersion of the Jews world-wide are given as a warning, not as an expression of God's intention. There are

also prophecies for the physical restoration of Israel after a long desolation in Ezekial 38 and 39, which should be considered as a warning of what would happen if the Jews rejected Jesus.

Lindsey quotes the prophecies from Matthew 24: 15-20 as referring to the second coming, and the people fleeing to the mountains to escape des-

the end times: The Jewish nation will be established in Palestine; the Jews will repossess Jerusalem, and the Jews will rebuild the temple and reinstate ancient Jewish rites. Lindsey sees dual aspects to the restoration predicted for Israel: physical restoration (items one and two above) and spiritual restoration (item three). He predicts that the northern ene-

"If thou wilt not hearken unto the voice of the Lord thy God...all these curses shall come upon thee and overtake thee."

truction. Verse 34 says, "This generation shall not pass, till all these things be fulfilled." Lindsey's interpretation is that the generation which sees Israel being re-established as a nation will see the fulfillment of all these prophecies. However, "this generation" refers to the people Jesus was speaking to, and his disciples expected that all the prophecies of his return would be fulfilled in their lifetimes. Jesus told them that to make them work more earnestly to spread the gospel.

Lindsey says that three events will center around the Jews in

my will invade before the spiritual restoration is fulfilled, but there is no biblical evidence for that statement. The well-known vision of the valley of dry bones in Ezekial 37 explains the dual restoration: first the dry bones were reassembled, with sinews and flesh, but there was no life. God's spirit then entered them, and they rose. Lindsey also cites many writers from previous centuries who expected the physical restoration in Palestine of the Jews.

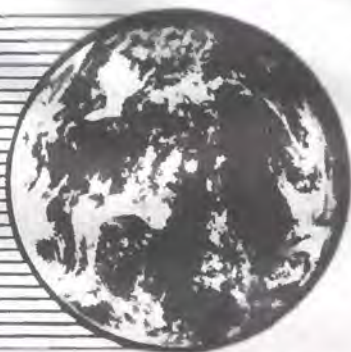
The revived Roman coalition. Lindsey considers the major

key to understanding the prophecies of the future to be Daniel 7. There we find the vision of four beasts having successive dominions: a lion (Babylon), bear (Media-Persia), leopard (Alexander the Great), and the fourth beast (Rome). This fourth beast has ten horns representing ten kings and another one springing up where three others fell, making war

all people will serve him. Even Jesus referred to this type of prophecy in Mark 14:62:

"And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming on the clouds of heaven."

Jesus, if he could have overcome Satan and established the heavenly family, society, and



with the saints until the Ancient of Days comes. Many Biblical scholars see this as predicting the first advent: the ten kings being ten conquered nations in the Roman Empire, the other one being perhaps King Herod who persecuted the Jews just before Jesus' coming and during his early years. Daniel 7:13 says that after the beast is conquered, the son of man will come with the clouds of heaven and be presented to the Ancient of Days. Kingly power, sovereignty, and glory are to be given to him at that time, and

nation, would have won the Roman Empire and been recognized by all nations. But because Jesus could not do this, the fulfillment of these prophecies has been delayed until the second coming. In Daniel 7:12 it clearly states that the first three beasts remain, even after the fourth beast rules. Obviously, in the 2,000 years since Babylon, Persia, and the Alexandrine rules, the greatness and sovereignty of these kingdoms has not been continuous, and in our days is no longer significant. Also, it is illogical that there should be

three consecutive kingdoms prophesied, and a fourth one 2,000 years later.

But Lindsey, like many fundamentalists, mistakenly assumes that this prophecy refers only to the second coming. He says that the ten horns are ten nations arising from Rome's cultural heritage in the latter days. The little horn is the antichrist, different from the

early Germanic tribes. Lindsey tries so hard to prove that present European trends are a revival of the Roman Empire, but without historical basis.

A great deal of space is devoted to Revelation 13, regarding the beast with seven heads and ten horns (same description as the beast in Daniel 7). One of the heads has a deadly wound which has healed. The

"And ye shall see the Son of Man sitting on the right hand of power, and coming on the clouds of heaven."

others in that he is both a political and religious leader (no biblical basis for this statement). Lindsey believes that the Common Market and the reunification of Europe into a ten-nation confederacy will fulfill this prophecy.

Lindsey believes that the ten-nation confederacy will happen before 1980. As an example of historical errors in the book, Lindsey assumes that Hitler's scheme for the Third Reich derived from the original Roman Empire. Rather, Hitler was thinking of the First Reich as the mythological days of the

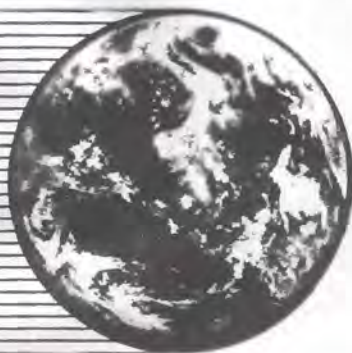
beast derives his power from the dragon (Satan) of chapter 12:3. The beast is described as being like a leopard (very swift to attack), with the mouth of a lion (making a big noise) and feet of a bear (sneaking up unawares on the victim.) Lindsey warned that Satan will give the beast miraculous powers, and therefore cautions Christians not to believe miracles and signs. Chapter 13:3 describes the beast as having a mortal head wound. The person with this mortal wound will have a statue made of himself and men will worship the

statue. He thinks that the antichrist figure has not appeared, or at least has not made himself known.

Communism as the anti-Christ. Although Lindsey and several other schools of thought believe the antichrist will be centered on Rome as a world dictator, or maybe a Roman Catholic Pope, it is also possible

nism), drawing with his tail one third of the stars of heaven. Through Communism, Satan has captured the allegiance of one third of the earth's population. The head with a mortal wound could refer to Stalin, who was badly denounced and attacked under Khrushchev, but is now being reinstated as an ideological hero.

Additional prophecies in the



to view the prophecies as being fulfilled in the rise of Communism as a world power. The ten horns of the beast signify the ten satellite nations in Europe in the Soviet Communist sphere: East Germany, Poland, Hungary, Czechoslovakia, Rumania, Yugoslavia, Bulgaria, Estonia, Latvia, and Lithuania. There have been seven "heads" or leading figures in the Soviet Communist tradition: Marx, Lenin, Stalin, Malenkov, Bulganin, Khrushchev, and Brezhnev. In Revelation 12:3, 4, the dragon is described as being red (color associated with Commu-

nism), drawing with his tail one third of the stars of heaven. Through Communism, Satan has captured the allegiance of one third of the earth's population. The head with a mortal wound could refer to Stalin, who was badly denounced and attacked under Khrushchev, but is now being reinstated as an ideological hero.

Additional prophecies in the

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (I Thess. 5:3)

Communism deceives many people with false promises of peace and prosperity. As soon as they take over a country they begin a terrible purge of political and business leaders, intellectuals, and religious people. It is also interesting to

note the roles assigned to heads of some Communist states:

"The son of perdition... opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (II Thess. 2:4)

Churches in Communist coun-

Scholars and scientists behind the Iron Curtain must rewrite history and revise scientific studies to correlate them with the Marxist-Leninist ideology. When one studies Marxist philosophy and the history of Communist rule, one can see clearly how it is an antichrist movement.

In Revelation 13:11-18, a second beast appears after the

**"For when they shall say,
Peace and Safety; then sudden
destruction cometh upon
them."**

tries have been turned into museums or relics with pictures of Lenin, Stalin, or other figures prominently displayed. In North Korea, school children are taught to pray to Kim Il-Sung: if they pray to God they get no rice; if they pray to Kim Il-Sung, they get rice. In the rest of II Thessalonians 2, Saint Paul describes how this wicked one will appear only at the proper time, when the restraining force is taken away:

"And for this cause God shall send them strong delusion, that they should believe a lie." (verse 11)

former, which Lindsey assumes will be a Jew, probably from the tribe of Dan, playing a John the Baptist role to the former beast. (However, there is no biblical evidence for the second beast being a Jew.) This second beast is also called the false prophet (Rev. 19:20 and 20:10) and is cast with the first beast into the lake of fire. The second beast is the one who will make it impossible to buy or sell without the mark of the beast, 666. (Rev. 13:17, 18).

Babylon and the "One World Church." The third figure in

this drama is the "Mystery Babylon" (Rev. 17 and 18). Lindsey equates Babylon with the "One World Church" that is to help the antichrist before the time of the tribulation (p. 103). His explanation of this is mostly a diatribe against astrology and the ecumenical movement; he cannot substantiate it from the Bible. On page 132, Lindsey says that

According to Lindsey, Babylon (the "One World Church") will be a mystery religion, because the name Babylon has been associated with astrology. Lindsey points to the widespread interest in Satan worship, astrology, and drug use as preparation for the takeover by the "One World Church." Idol worship is also prophesied in Rev. 9:20. The



Rev. 6-19 all describe events to take place during the tribulation. Therefore, there should really be no need for the faithful Christians who believe in Lindsey to worry about the "One World Church." If events take place as Lindsey prophesies, they will be raptured before the "One World Church" appears! There are many Christians who say that the "beast" is the "One World Church." Lindsey says that the whore or harlot is the "One World Church." But no one can give any biblical basis for either view.

fundamentalist Christian's fear of astrology is based on this interpretation. But the Book of Revelation is full of astrological references.

To connect astrology with Babylon, Lindsey quotes Isaiah 47:9, referring to the "Queen of the Chaldeans and daughter of Babylon":

"But these two things shall come to thee in a moment in one day, the loss of children and widowhood; they shall come upon thee in their perfection for the multitude of thy sorceries and for the great abun-

dance of thine enchantments.”

Revelation 17:5 describes “Mystery Babylon the Great, the Mother of Harlots and Abominations of the Earth.” According to Lindsey, a harlot is one who “claims to be united with Jesus Christ in a mystical marriage but is really an adulteress in the spiritual sense.” (p. 111). The harlot rides on

centered on astrology.

The apostate church. People may ask how the Christian church could let this happen. Regarding the Christian church at this time, Lindsey says that the church is apostate and has no power to stop these growing abuses. Lindsey lists the doctrines of the apostate church as:

Judgment “for the multitude of thy sorceries and for the great abundance of thine enchantments.”

the seven-headed and ten-horned beast.

“The seven heads are seven mountains, on which the woman sitteth, and there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.” (Rev. 17:9-10)

Lindsey says that the seven kings represent Chaldea, Egypt, Babylon, Media, Persia, Greece, Rome (at John’s writing) and last, the revival of the Roman Empire. All these kingdoms were supposed to have been

Denial of Christ’s return (II Peter 3:4).

Denial of the second coming (II John 7).

Denial of sin (I John 1:8).

Denial of the Trinity (I John 2:23) – actually, this verse only says, “whoever denies the Son does not have the Father...”, not that Jesus was God Himself.

Denial of the virgin birth (no scripture is given to substantiate this, since the virgin birth was never mentioned in the Acts or the Epistles as part of the early

church's teachings).

Denial of a personal God.

Predictably, Lindsey rejects the ecumenical movement, such as the World Council of Churches and the National Council of Churches. The reasons he gives are: in 1969, the World Council of Churches recommended resorting to violence if it is the last way to overthrow political and eco-

"drunken with the blood of the saints and with the blood of the martyrs of Jesus" (Rev. 17:6). More than 80 million people have died under Communist rule.

The true antichrists: those who oppose Christian unity. Lindsey goes out of his way to try to show that a "One World Church" will be the antichrist,

nomic tyranny and recommended that churches confess that they are filled with racism. Also, he accuses the World Council of Churches for engaging in Christian-Marxist dialogue which compromises Christian beliefs. Lindsey is right in opposing this situation, but an apostate church is one that also does not oppose tyranny and one that upholds racism. The state churches behind the Iron Curtain can be accused of spiritual harlotry and collaboration with the Communists. Marxism-Leninism, a God-denying religion, is

by "proving" that God never desires unity. He bases his argument on the story of the Tower of Babel. This tower was built to "reach to the heavens" (Gen. 11:4). He interprets this to mean studying the stars (astrology). In verse 6, God said:

"Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from which they have imagined to do."

This does not mean that God never intended to have a uni-

fied world culture, as Lindsey states, but that their hearts were evil, and thus if they were united they would only multiply evil. God intends to destroy Satan's sovereignty by dividing it and letting the relative good overcome the relative evil. Then the Messiah can come and unite all people in goodness.

Christian unity is the major

prayer was for our time, since we have believed on him through the words of the disciples; (2) that our unity as Christians is to be like that of God and Jesus; and (3) that only if Christians are united will people believe that Jesus was sent by God. In light of this, how can anyone say that Christian unity is against God's will? Saint Paul says that



**Communism is "drunken
with the blood of the
saints and with the blood
of the martyrs of Jesus."**

theme of Jesus' high priestly prayer in John 17 and of Saint Paul in Ephesians 4. Jesus' longing for unity is most clearly stated in the following:

"Neither pray I for these alone, but for them also which shall believe on me throughout their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: That the world may believe that thou hast sent me." (John 17:20, 21)

There are several important points to note: (1) Jesus'

Christians are to be united as one body, centered on God, our Heavenly Father.

"Endeavoring to keep the unity of the Spirit in the bond of peace, there is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all, and through all, and in you all. But unto every one of us is given grace according to the stature of the fullness of Christ." (Eph. 4: 11-13)

Therefore, anyone who is

against unity of true Christians stands in the way of the spread of the gospel and the growth of Christians to become the mature image of Christ. We can conclude, therefore, that such a person is the antichrist.

Divine Principle solves riddle of the rapture. Lindsey believes that the rapture will take place before the seven years of tribulation. All true believers,

and blood inherited through the fallen blood lineage must be changed to the temple of God, by being born into the lineage of Christ (Rom. 8:23). Then we can inherit the Kingdom of God. Lindsey says that our bodies will change at the rapture, when:

“In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the

living and dead, will rise into the air at Jesus' coming. Nowhere does the Book of Revelation prophesy a rapture. Three passages are used to substantiate the belief in the rapture: I Thess. 4:16-17, I Cor. 15:50-54, and Rev. 13:6.

“Flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit corruption.” (I Cor. 15:50)

Lindsey believes that at the rapture our bodies will be changed. However, this verse means that the satanic flesh

dead shall be raised incorruptible, and we shall be changed.” (verse 52).

This is also seen in Philippians 3:20,21:

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body....”

Therefore, Christians expect their bodies to be changed—both the decomposed bodies of the passed-away saints, and

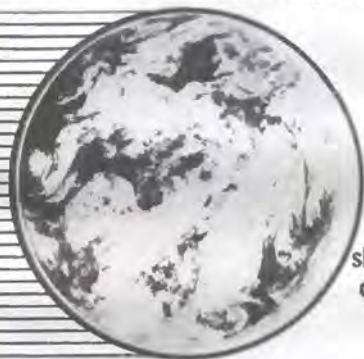
the bodies of Christians living on earth at the time of the rapture.

However, because of the Divine Principle, we know that the resurrection from death to life is the spiritual transformation from being separated from God to being one with God. This transforms our bodies to the status of temples of God. (See Chapter 5 of Divine Principle).

of the Second Advent, believing it, and attending the Lord, and being delivered from original sin through him. Those in the spirit world will recognize him first, and then those on earth will come to him through spiritual cooperation.

The final passage Lindsey cites to prove the rapture is too flimsy to pass scrutiny:

"And he opened his mouth in blasphemy against God,



"For the trumpet shall sound, and the dead shall be raised incorruptible."

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (I Thess. 4: 16-17)

This transformation comes by receiving the new truth (trump of God) brought by the Lord

to blaspheme his name, and his tabernacle, and them that dwell in heaven." (Rev. 13:6)

The only people that Lindsey can think of who would be in heaven would be the raptured saints. According to him, the antichrist, forced to think of an explanation for the sudden disappearance into thin air of all the Christians, would blaspheme them for being heretics and trouble-makers. Obviously, however, many saints in the spirit world, men of great faith in God, have been

denounced by Communist leaders. Russian Communists now teach that Jesus was a cosmonaut coming from some part of outer space who hoodwinked the people. God's work and God's prophets have been discredited by many recent materialist writers. In Soviet Russia, Christians are locked up in insane asylums, and the populace is told that anyone

aries to the Jews (never expressly stated in the Bible), preparing people for Jesus' second coming. He says that while the second coming will be visible to the entire earth (Rev. 1:7: "Every eye will see him"), only the Christians will see the rapture, because it is to be a mystery (I Cor. 15:51: "Behold, I shew you a mystery: we shall not all sleep....").

who believes in God is mentally ill.

A source of disagreement among Christians is whether the rapture will be an event distinct from the second coming and whether it will come before the tribulation. To both questions, Lindsey answers yes, for the following reasons: (1) According to Lindsey's system of thought, the rapture is to take away the church, but the second coming is for the benefit of the Jews. In Revelation 7, the 144,000 gathered are from the 12 tribes of Israel, and they are to be mission-

However, the word mystery or secret can mean something not now known, but to be revealed later. It does not justify a rapture that only Christians will see. (3) Lindsey says that the second coming will be a time of global war (not expressly stated in the Bible) but the rapture will not necessarily be during a time of war. (4) His chief reason for believing in the rapture is that the Bible talks about physical bodies of Christians being changed. Therefore, the principle of resurrection in the Divine Principle solves the issue by explaining that the

change is spiritual.

Interestingly enough, Lindsey believes that there will be a literal Kingdom of Heaven on earth after the second coming and during the millennium, but that it will be only for the converted Jews. The Christians will have only a spiritual kingdom in the clouds, while waiting for the great judgment. All these arguments are an elab-

consider it to be a complete discussion of the prophecies of the future. However, there are major oversights in Lindsey's work. Jesus clearly states that the Jews lost their mission as the chosen people by rejecting him as the Messiah (Matt. 21:43). There is no mention of the "One who is to rule all nations with the rod of iron" (The Lord of the Sec-



**the
end**

orate avoidance of the Bible's simple teaching that the Kingdom of Heaven will come on earth with Christ's coming. Besides, it is not logical that the faithful Christians who have been praying throughout the centuries "Thy kingdom come, thy will be done on earth as it is in heaven," be resurrected to only a spiritual kingdom. Even on earth today many Christians still pray for God's kingdom to come on earth.

Lindsey's major omissions. There are many Christians who can read Lindsey's book and

and Advent) as being a man, born of a woman (Rev. 12:4-5). There is no hint that the Lord will have a new name when he comes (Rev. 2:17; 3:12; 19:12). Never are Jesus' sad words concerning his rejection at the second advent referred to (Luke 17:25; 18:8; Matt. 7:21-23). Lindsey closes with a description of the glories of the new heaven and the new earth, but nowhere does he talk about the marriage of the Lamb (Rev. 19:6-10; 21:1-4; 22:17) or the restoration of the tree of life (Rev. 2:7; 22:2, 14). ■

The Gnostic Challenge to Christianity

by JOY SCHMIDT

Beginning in the first century and expanding greatly in the second, a fusion of Eastern religions and Christianity known as Gnosticism attracted so many people that it is thought that most who claimed to be Christians adhered to Gnosticism in one form or another. Gnosticism is a very general term for a variety of popular practices and systems of thought that eventually was declared to be heretical by Christian councils in the fourth century.

Gnostic components included Orphic and Platonic dualism, Syrian thought, Persian dualism, mystery cults,

Mesopotamian astrology, and Egyptian religions. Scholars cannot agree on the precise origins of Gnosticism, although it is known that even before the Christian era, elements of Judaism were incorporated into the general syncretic (fusing) process of the Hellenistic culture.

The origin of the term Gnosticism comes from the Greek word "gnosis," literally, knowledge. However, this knowledge was not a philosophy that issued from man's striving, but meant two things: a revealed knowledge transmitted to the initiated elite, and a mystical vision of the truth.

These two meanings of "gnosis" resulted in elaborate sets of rituals and ceremonies designed to aid the soul in escaping the material world of darkness and ascend to the light. Gnostic philosophical

Some ministers have compared the Divine Principle with Gnosticism. This article points out differences.

systems were derived from the rituals and ceremonies in order to satisfy the intellectuals.

Basic concepts common to many versions of Gnosticism include: Spirit is good and matter is evil. Salvation is freeing the spirit from matter. Only "gnosis" can liberate the possessor, giving the soul the secret incantations necessary to overcome many powers opposing the final freeing of the soul from matter. God is without personality and known only as the "First Principle" or the "Unknowable," considered by some to have nothing whatever in common with man.

who never had anything to do with the evil flesh. God sent him to free a few select men from the material world by deceiving the "Demiurge." Most gnostics did not believe that Jesus really suffered on the cross, but someone took his place. The chief emphasis of Gnosticism is redemption, but by this they mean deliverance from the material world. The orthodox view of redemption, by contrast, means being saved from sin. The ethical result of gnosticism, for the most part, meant asceticism, even to the extreme of abstaining from food and marriage.

*I ascended up to the light as if on the chariot of Truth,
the Truth guided and led me.*

*She brought me over gulfs and abysses
and bore me upward out of gorges and valleys.*

*She became to me a harbor of salvation
and laid me in the arms of life everlasting.*

(Odes of Solomon XXXVIII, 1-3)

There are supposed to be descending orders of spiritual beings (some say 365 orders), the lowest of which was responsible for the creation of the world and man. This lowest power, sometimes called the "Demiurge" or the "Old Testament god," is only just, compared to the "Unknowable," who is good. Jesus Christ was an appearance of one of the highest of the spiritual orders,

Gnostic doctrines were taken from oral Christian traditions and various gospels and epistles which were later declared non-canonical and do not appear in the New Testament. Gnosticism was characterized by extreme diversity of sects. Two men were outstanding leaders: Basildes and Valentinus. Some also consider Marcion and Mani as part of the Gnostic tradition.
(to be continued)

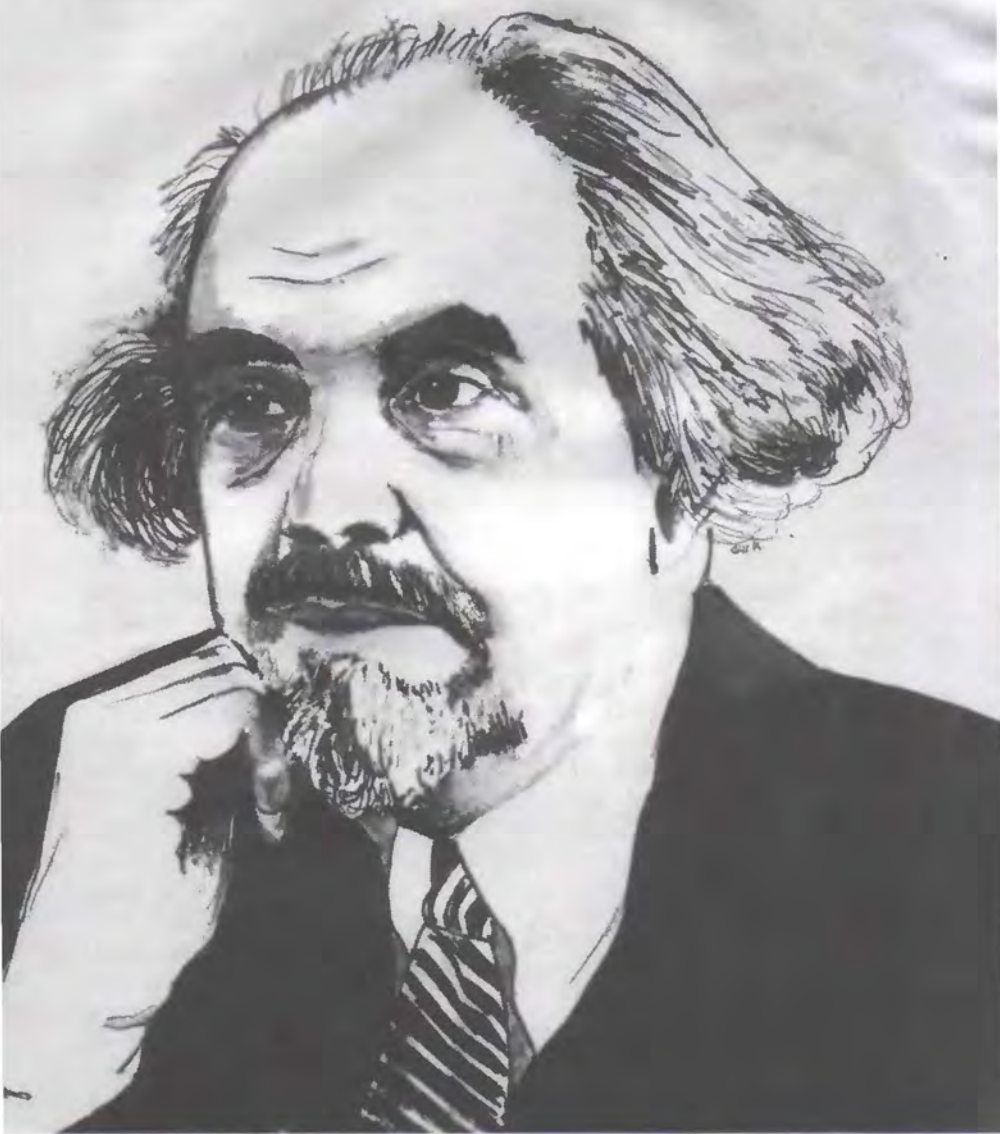
Russian Prophet Berdyaev

by REV. ROYAL DAVIS

As the World Council of Churches celebrates its 25th anniversary this year, the objective observer can at least praise the way it has introduced Eastern Orthodox Christianity to Western churchmen, both Catholic and Protestant. Within Eastern Orthodoxy the Russian church is of special importance, and within it no one has had quite so much contemporary influence as the lay philosopher of religion Nicolai Berdyaev (1874-1948). Berdyaev in our time was for modern Orthodoxy what Jacques Maritain was for Catholicism and Paul Tillich for Protestantism. The very fact that all his major books have

come out in paperback editions shows the depth of his impact.

Berdyaev came from Kiev, the ancient seat of Christian Russia. His family belonged to the aristocratic and military class swept aside by the Revolution of 1917. Though Berdyaev himself had opposed Czarist reaction as a student, been imprisoned for his youthful indiscretions, and spent three years in exile, he soon recognized the satanic underside of Revolutionary Marxism. Once Lenin secured his grip on Russian society he quite naturally strangled the intellectuals who might provide an opposition party. Many were killed or driven into Siberian



exile. Berdyaev was one of the lucky university professors expelled from the Soviet Union but warned that he would be shot if he came back.

Berdyaev joined the more than one million Russian refugees in Germany. He repeatedly described himself as an exile rather than an émigré. The emigre was anti-Communist for reasons of economic advantage, social status, and political loyalties. The exile was cast out because the Communist society would not tolerate an independent spirit.

Sheer economic necessity drove Berdyaev from Berlin to Paris. As many Americans recognized, Paris in the 1920's was a cultural refuge from middle class materialism, the 5&10¢ store capitalism of the West, and the Red dictatorial terror of the East. Paris was Picasso, Gide, Cocteau, Bergson, Loisy, Valery, Maritain—a truly Renaissance city of the human spirit. Almost alone it stood for life, light and love in Europe between two world wars, an oasis of classic humanism. For the Russian, the French capital provided both physical safety and intellectual stimulation.

Berdyaev once noted the basic difference between the Christian West and the Christian East. The Western church since Augustine conceived of

man as a wretched sinner. The Eastern church thought of him as a noble creature upon whom was indelibly placed the divine image. Man the sinner was totally depraved, hopelessly corrupted, inordinately proud, completely rebellious. By contrast man made in the likeness of God came from Him and is destined to reunite with Him. Berdyaev was thoroughly Platonic, decidedly Byzantine, wholly Orthodox in orientation. His doctrine of God-manhood provides us with a positive self-image, reinforces the cultural activities of the human spirit, and respects the intellectual side of human nature.

Berdyaev called his approach the philosophy of the Creative Act. God and man share a common image. The divine and human are alike, human creativity mirroring God's creativity. By His very essence God reveals Himself by creating an orderly and beautiful cosmos out of nothing. Likewise by his freedom man most fully expresses himself in creative activity of every kind.

In his Paris years Berdyaev gathered about him every sort of creative person. His home became the meeting place of philosophers, theologians, poets, painters, Catholics, Protestants, traditionalists, modernists, almost anyone with

artistic sensibilities or speculative vision. He really believed that by means of the Platonic dialogue one could truly come to understand creation and Creator.

Such catholicity of temperament led the Russian to re-interpret the whole Christian tradition in a novel fashion. His was a philosophy of freedom, the metaphysics of Genesis One, so to speak. As God creates stars, rivers, creeping things, and fowl of the air, so man, His image, creates poems, paintings, novels, cathedrals, philosophic systems, constructive theologies, and saintly lives. Dante's hell has to be abandoned precisely because it denies the lasting value of large parts of God's handiwork and because it obscures the permanent significance of the divine image dignifying every individual.

According to the Russian Slavophiles, Catholicism errs by treating man in an absolutist fashion, considering us as mere servants to be ordered around by a divine monarch. Protestantism went to the opposite extreme with its excessive and destructive individualism. Orthodoxy corrects the political Christianity of Saint Peter and the antinomian Christianity of Saint Paul with a Christianity derived from Saint John, the Gospel of light and love, run-

ning water and ecstatic fire. The Old Testament religion of law and the New Testament religion of faith must be replaced by Johannine religion of spirit, creative and free. Now that we have passed through the age of the Father and the age of the Son we herald a new age of the Holy Spirit. Berdyaev thus took the old Russian idea of *sobornost* (community) and applied it to the whole range of human activities.

Berdyaev would applaud a church which believes that Eastern wisdom and Western thought should be reconciled, a church aware of the demonic character of Communism, a church desiring the unity of religion and science, a church young in spirit and open to new revelation. ■

The above article is abridged from a report given at a Washington, D.C. meeting of the Theological Committee which is under the direction of Miss Young Oon Kim. Rev. Royal Davis, an ordained Congregational minister, is a contributing editor of the journal Religion and Society and now lives at Washington's Upshur/Varnum Unification Center.

Trends Among Fundamentalists

by ELMER L. TOWNS

A few years ago the critics of fundamentalism predicted its demise in an increasingly enlightened America. But to their consternation fundamentalism is experiencing explosive growth while the mainline denominations continue to decline in membership.

Carl F. H. Henry, then editor of *Christianity Today*, made these comments on fundamentalism in 1966:

Fundamentalism is considered a summary term for theological pugnaciousness, ecumenic disruptiveness, also unprogressiveness, scientific obliviousness, and/or anti-intellectual inexcusableness. By others, fundamentalism is equated with extreme dispensationalism, pulpit sensationalism, accepted emotionalism, social withdrawal, and bawdy church music ["What Is Fundamentalism?," *United Evangelical Action*, July 16, 1966, p. 303].

Today's fundamentalist cannot be stereotyped in this way. The fundamentalist is committed to absolute obedience to the Word of God; as a result he attempts to separate himself daily from outward sin. The

Copyright 1973 by
Christianity Today. Re-
printed by permission.

fundamentalist has a deep commitment to Bible teaching, almost to the point of indoctrination. He gives very little attention to "relevance." The pulpit is God's tool to convince both head and heart to choose Jesus Christ; sermons are ended with an invitation to the unsaved to come forward and make a decision for Christ. Churches are organized and disciplined for outreach into the community. Emphasis is on separation from apostasy on an individual and corporate level.

Fundamentalism is divided into two camps, reflecting two areas of emphasis. First, there are "withdrawing fundamentalists," explained by the Northern Bible church movement, which refused to cooperate with apostasy. (They also might be called "militant fundamentalists.") These churches place priority on pure doctrine and pure life. The second are "aggressive fundamentalists," who are committed to bold evangelistic outreach. The catalyst for this movement is aggressive soul-winning through local churches; pure doctrine and pure life are seen as important ingredients but as means to the end. This group is often accused of "button-holing" prospective converts or proselytizing believers from other churches.

If fundamentalism is the personification of the Southern Bible belt, lately it has taken on the new look of the wide belt and added notches for the aging process. Some of the following trends are evident among fundamentalists. (Baptist groups provide most of my examples, but similar examples could be drawn from other traditions).

1 *Large churches.* Four years ago I published *The Ten Largest Sunday Schools* (Baker) followed by a listing in *Christian Life* magazine of the 100 largest Sunday schools. This communicated to the theological world that fundamentalism was alive and well and prospering throughout the United States. Most of the 100 largest Sunday schools give allegiance to the fundamentalist ranks, and they are growing; these 100 churches have attracted more than 47,000 new attenders during the past three years.

Fundamentalists are building large preaching auditoriums (not called sanctuaries) where masses gather on Sunday morning to hear old-fashioned pulpit oratory. Dr. R. G. Lee, pastor emeritus of Bellevue Baptist Church, Memphis, is now kept busy preaching to larger crowds than he ever had at that prominent church of

the Southern Baptist Convention. The Northside Baptist Church in Charlotte, North Carolina, is completing a 5,000-seat auditorium; it began with twenty-nine members in a tarpaper shack seventeen years ago. The First Baptist Church in West Hollywood, Florida, has just dedicated a 3,700-seat auditorium and Thomas Road Baptist Church in Lynchburg, Virginia, plans a 16,000-seat auditorium. Calvary Baptist Temple in St. Louis began thirty-five months ago in rented facilities and is now averaging 600 in Sunday school and is selling bonds for a 1,400-seat auditorium. Fundamentalist preachers usually shun new approaches to pulpit communication, such as conversational preaching and dialogue encounter. These contemporary Spurgeons gather large crowds by preaching biblical content, with the aim of stirring man's emotions, resulting in a decision of the will. Of course, not all the newcomers were recruited among liberals or the unconverted. Many rural churches languish or close as their members get the habit of commuting to worship as well as to work and shop.

2 *New colleges.* Dr. Noel Smith, editor of the *Baptist Tribune*, has

said that fundamentalists are now starting new colleges at a rate of one a week, and in the past two years have begun more than sixty institutions—most of them Bible colleges—to train young men for the ministry. Furthermore the existing fundamentalist colleges have not declined in enrollment. Fundamentalists seem to be turning away from the traditional Bible colleges raised up at the beginning of this century, those associated with the Accrediting Association of Bible Colleges. They believe that “neo-evangelicals” have captured the Bible colleges, and fundamentalists are displeased with the more modern styles allowed by administrators (such as long hair on men, and short skirts on girls). Dr. Greg Dixon of Indianapolis Baptist Temple thinks the evangelical Bible colleges are too weak on local church loyalty, whereas Dr. Jack Hyles, founder of the Hyles-Anderson Bible College (380 full-time students the first year), thinks evangelical colleges have sacrificed soul-winning in their desire for academic excellence. Reverend Ron Schaffer of Temple Heights Baptist Church, Tampa, Florida, plans to start a Bible college, simply because he sends fifty young people away to school each year, and this depletes his corps of lay

workers. Schaffer feels that by keeping his young people at a junior college in his church, he can build a stronger church and reach Tampa for Christ.

The colleges started by fundamentalists have varying degrees of strength. One, Lynchburg Baptist College, mothered by the Thomas Road Baptist Church, has a \$1 million budget and 1,226 students in its second year of operation. Another, the Springfield Bible Baptist College, with a heavy emphasis on preparing teachers for Christian schools, had only six in its first year; nevertheless, the Reverend Harry Vickrey, president, went into a heavy advertising campaign to pick up additional students at midterm.

Most of the colleges begun by fundamentalists are under the control of one large local church that has the financial resources and potential students to build a college. The evangelical Bible colleges that came into existence during the first half of this century were founded by a local board of concerned Christians who appealed to individuals for finances. The evangelicals built their colleges on the surge of interdenominationalism, whereas fundamentalists are building their colleges on the renewed interest in the local church.

Some of the curriculum offerings in the new colleges are ambitious. Baptist World University, for instance, located in the New Testament Baptist Church, Miami, Florida, offers degrees from B.A. through Ph.D. Other colleges are much more limited. The Bus Workers Bible Institute in Beth Haven Baptist Church, Louisville, Kentucky, has twenty-five students its first year for a one-year course. Some colleges have faculty members with no academic training other than Bible college.

3 *Christian day schools.* The Christian day-school movement is burgeoning among fundamentalists; most of the schools belong to one large church, meeting in its facilities and drawing students, finances, and support from its congregation. The largest Christian grade school in the country, Pensacola Christian Schools, Florida, registered more than 2,800 pupils this year. Several other schools with enrollments over 2,000 are located in Florida, because state laws are generous to private schools.

Because fundamentalists usually do not list their statistics with a denominational office, it is difficult to judge the number of schools. However, Dr. Al Janney, president of the

American Association of Christian Schools, estimates there are more than 6,000 private Christian (not Roman Catholic) schools in America today, with an enrollment of over one million students. In 1950, 91 per cent of American children attended a tax-supported school, whereas two years ago 74 per cent were in public schools. The changing mood in America favors the parochial schools of fundamentalists.

Many observers have charged that the fundamentalist schools are racially motivated, growing out of the busing laws enforced throughout the South. However, this slanderous generalization does not stand up, because many of these same churches bus black children to their Sunday schools. The growth of Christian day schools comes from four sources: (1) a desire for biblical education for children; (2) a desire for quality education for children that is thought to be synonymous with discipline, reflected by the *McGuffey's Reader* that is used in many schools; (3) a desire to escape the violence and tension in public schools; and (4) a desire to promote a deep-seated patriotic conservatism, which fundamentalists charge is absent in public schools.

The growth of these schools, with their high tuition, has

given financial leverage to local churches to build larger and better buildings, resulting in added space for Sunday-school expansion. Fundamentalists now have some fine facilities and classrooms: carpeting throughout, plastic-molded armchairs, and well-lighted, public-school-sized rooms.

4 *The master teacher plan.* The Sunday schools in fundamentalist churches are rapidly moving toward large, open-session classrooms that resemble a modified team-teach approach to education. The traditional small Sunday-school cubicles are no longer adequate. Competent teachers instruct large classes, surrounded by a corps of helpers who specialize in such areas as singing, story-telling, memorization, and handwork. The master teacher uses effective stimulus-response psychology in teaching that reinforces indoctrination, which is a characteristic of fundamentalism. When the church mounts a large attendance drive, the Sunday-school class with the master teacher can accommodate an extra wave of children on Sunday morning, whereas the traditional Sunday-school organization with small classes for every ten pupils would be inundated and ineffective.

5 *Curriculum.* Most fundamentalist churches prepare their own Sunday-school lessons, with a heavy emphasis on mastery of Bible content, memorization of Bible verses, and application to everyday life. These pastors suspect denominational and interdenominational publishers, even though many of those publishers grew up in the fundamentalist movement years ago. Dr. John Rawlings, pastor of Landmark Baptist Temple in Cincinnati, says, "How can these publishers know my needs? They unconsciously suggest church organization that is contrary to the way we do it."

6 *Local church conferences.* The Sunday-school movement among evangelicals has flourished through Sunday-school conventions, the National Sunday School Association being the grandfather convention. The smaller conventions at the state, city, and denominational levels were aimed at teaching Sunday-school workers how to do it. Leaders at these evangelical conventions have generally been Sunday-school publishing-house personnel and professors from evangelical Bible colleges. However, the fundamentalists are gathering for seminars and conventions

sponsored by a single church, with the thrust of "how we did it" rather than the evangelicals' focus on "how to do it." For eleven years Dr. Jack Hyles at Hammond, Indiana, had averaged more than 1,000 pastors at his annual pastors' school, and many think the growth of fundamentalism is due in part to the training pastors have received from Hyles. Last year Dr. Jerry Falwell (Thomas Road Baptist Church, Lynchburg, Virginia) registered more than 5,600 at a pastors' conference, and this year a number of other fundamentalist pastors are beginning conferences, inviting their friends to come in and see "how we did it."

7 *Media explosion.* The fundamentalist preacher has always been stereotyped as the "radio evangelist," and many fundamentalists have felt the epitome of gospel ministry is a fifteen-minute daily radio outreach to the city. Fundamentalists are continuing their use of radio but sophisticating their outreach. Many churches back up the broadcast ministry with a printed weekly periodical reporting the work of the church through news, pictures, and articles. Dr. Jerry Falwell, in a pastors' seminar, said, "Every

pastor should have a printing press and typesetting equipment." Literally thousands of them have followed his advice and are saturating their communities through the newspaper.

In the last year there has been a mass move to television, stocking the Sunday-morning channels with religious programs and televising Sunday-morning services. Thirty-two of the 100 largest churches have a weekly television ministry.

8 *Church campus.* A few years ago the average church was happy with a five-acre plot of ground; however, the trend among fundamentalists is to get 100 acres or more on an expressway or main thoroughfare and build a total church-living complex. Dr. Hyles is building Baptist City, with a senior citizens' home, orphanage, and schools, kindergarten through college. Faith City, in Tampa, Florida, is located fifty miles from Disney World and will include a ranch for boys, a college campus, an orphanage, a senior citizens' home, Sunday-school and church buildings, a bus garage, lakes, and parks. FaithWay, a campus planned by Ypsilanti (Michigan) Baptist Temple, includes all the above, plus book-

stores, printing facilities, and a home for men from the city mission. As other pastors plan church campuses, they are anticipating Christian banks, cafeterias, doctors' offices, counseling centers, day-care centers, motels—and, one pastor even said, "a beauty shop where women can get their hair curled to the glory of God."

The multiphase ministry among fundamentalists is built on the *synergistic* principle. Sociologists have taught that innovation in American life begins with the business community, moves through government and education, and finally influences the church. The shopping center illustrates the synergistic principle: two major stores, surrounded by a number of specialty shops, will attract twelve times as many customers as only one large department store. When shopping centers became a reality in the early fifties, sociologists predicted that the synergistic principle would make an impact on the churches during the seventies. The large churches with many ministries fulfill that prediction.

Ernest Troeltsch in *Social Teaching of the Christian Churches* says that new movements of Christianity begin as seeds and evolve through a sociological cycle into a denominational-church type.

Fundamentalists reflect the life style of sectarian Christianity and will continue to come into existence and evolve as the liberal-denominational aspect of the church deteriorates. Whether the reader agrees with fundamentalism or not, he can't ignore its existence or present growth.

The future looks bright for fundamentalists, but the upward trend is not automatic; they will have to continue diligent work for more gains. Whereas Wheaton became the center for evangelical Christianity, eventually a new catalyst will emerge (not yet discernible). Already new mission boards, publishing houses, and Bible conference grounds are coming into existence. Magazines for fundamentalists are gaining in subscription. New heroes draw allegiance; fundamentalists are disillusioned with the evangelical leaders.

Even though fundamentalism is growing, it is not yet as large as the liberal establishment. And even though fundamental churches are growing, the mood of the country does not favor orthodoxy. They will have to work harder to make inroads and conserve their gains than they did twenty years ago. Most fundamentalists are not the aggressive fighters of liberalism found in the past; they have learned that little pro-

gress is made through winning debates or "showing up" the modernists. Most fundamentalists channel their "aggressions" into an organized work, knowing that the greatest blow against liberalism is to win its lost church members to Christ and get them into a Bible-believing church.

Today's fundamentalists understand the dynamics that make them strong. They appreciate "relevance"-oriented ministries, yet are not swayed from their church practices, based on a literal understanding of the New Testament church. They have a commitment to revivalism with a foundation of Bible teaching, the former related to emotionalism, the latter to indoctrination. Whereas a typical American church emphasizes the common man and his place in the ministry, the fundamentalist elevates the leader. The fundamentalists recognize the leader must not be a modern "Elmer Gantry," yet must take "the oversight thereof...neither as being lords over God's heritage" (1 Pet. 5:2, 3). Knowing the dynamics inherent in sectarian Christianity, modern-day fundamentalists are evolving into a discernible movement. The future does not belong to the decaying liberal establishment but to those who will take it by faith. ■

by MARTIN LONNEBO, Th. D.

interviewed by NILS-GOSTA EKMAN

Religion is a Matter of LOVE

Everybody can have religious experiences—but for experiences you need more than curiosity.

I think it is very typical for the movements for spiritual awakening to be looking for reality. People are so accustomed to hear a scientific vocabulary that they use it even when they speak about religion. I think the old churches have neglected far too much by not expressing religion in such a manner.

There were from the start already two different lines in Christianity. One line speaks more of faith, the other more of experience. The former stresses the institution, the trust in the Word and the sacraments and in the authority of the church. This line carries a risk for dogmatism and blind faith. The other line is based more on prophecy, charism and mysticism. This means experiences that a person can have by himself, and the risk lies in subjectivism and general confusion.

Common trends. A real deep confrontation between the two important religious traditions would probably reveal that they have many well-documented spiritual experiences in common. Christianity itself has a universal aspect. That does not mean that it has to lead to syncretism and other peculiarities. But I do not think that a superficial confrontation or ecumenical trend can prove very valuable.

In the theological work I am engaged in for the moment, I try to show that there exists a common structure in all religious experiences. Deep down the two lines or traditions are linked together. So was the case with the early Christian church. Paul was at the same time a prophet, an official, and a mystic.

Balance of faith and experience. Old Swedish theology speaks of both faith and experience. The latter can be called perceptible grace, felt only in blessed times. The important thing now is to find a balance between the two sides of religious life. The old churches should stress also the perceptible grace as a legitimate expression for religious experience. It is possible for ordinary persons to have religious experiences.

All knowledge and all reality

forms principally a unit. Knowledge of God cannot be completely separated from knowledge of other things. You can find out about other realities by experimenting, keeping your eyes open, sensing, testing everything. The most important way to experience God is to search for your own identity (to use the classical Christian words) since God is reflected in man's true mind. But in order to find God in such a way and to look past the false mind, which is a distortion of reality, purification is necessary.

The way to purify is by prayer and work. In both forms there is first an active and then a passive phase. The active purification takes place when a man tries to be a real man. He who seriously tries to find his true mind will infallibly find that what he thought was reality was an illusion. He will make the painful discovery that he has played different parts in a ridiculous masquerade. And so he no longer quite knows who he really is. He then, in a more passive manner, has to trust God's experiments with him. That means that instead of an act of will, he needs more love and forgiveness. A person who spends a substantial time in the laboratory of God, will most certainly experience peace, meaning, light, and power.

Goal is happiness. It is generally witnessed that there is a similar tradition in mysticism all around the world, even if there are also differences. The basic pattern is purification—enlightenment—unification. In traditional theology other words and actions are used for the same experience. That is especially easy to see in the teachings concerning baptism, communion, and sanctification. Earlier one spoke often about the order of grace. This is most profoundly expressed in the blessings of the Sermon on the Mount. These blessings describe what has been reached by those who have had experiences of this kind. The way to happiness is sacrifice. Blessed are the poor in spirit, blessed are they that mourn, blessed are the peacemakers, blessed are the pure in heart. The aim of the purification is profound happiness, to be blessed. The night is only a passing stage to the day. According to Galatians chapter 5, “the fruit of the Spirit is love, joy and peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” If there is no joy, the purification was just an illusion. Before a saint of the Roman Catholic Church is canonized, it is examined whether he or she has had joy. No joy, no canonization.



Mrs. Moon sings at Belvedere.

They who want God to make experiments with them, must fully understand that it is not a question of pleasure or curiosity. It is a question of life, where only one thing matters. Experimenters gain experience, whether atheists, agnostics, conventional sceptics, before making their own experiments.

All can experiment. The saints are the scientists of faith. They have dedicated their lives to research. Not everyone can become a fulltime researcher. But everybody must do certain basic experiments of reality, to be able to orientate himself in the environment, whether material or spiritual. Noise and

stress are the biggest threats to religion. The experiments are disturbed. God can be found most of all in peace and quietness. Therefore one can presume that meditation will play a growing part in the future. It is not necessary to do it in a strange, oriental way. It is quite possible to find peace at home, in the summerhouse or wherever you are.

Religion is superdemocratic

in the sense that anybody can have religious experiences. Above all, it is not necessary to have special intelligence or knowledge. It is more a matter of love than intelligence. Even a person with a damaged brain can reveal himself as being an extraordinarily profound and strongly religious person. He is just as able as others to experience peace and joy and to shine with goodness. ■



David Ang and Toby Fernsler

Spot Checks

●This reference to the One World Crusade appeared in the Jesuit magazine "America," July 21, 1973; p. 27: **Crusaders for One World** -- Midway in June, the wide, brick-paved walk running past Central Park on the west side of New York City's Fifth Avenue draws noontime strollers because it is steeped in grateful shade. The people drifting along there last month sometimes met a smiling young Japanese man or woman gently offering a blue handbill advertising a One World Crusade. According to the throw-away, this crusade is an international organization of young people working for that "true brotherhood that can only be realized when all men find their common parent-God."

Not everyone agrees with these youthful crusaders' specification of the aspiration for unity, but the ideal itself stirs the universal human consciousness...

●The World Council of Churches, celebrating 25 years since its birth at Amsterdam in 1948, has its next big assembly scheduled for Jakarta, Indonesia in 1975.

●Yale Chaplain William Sloane Coffin says of a politician involved in the Watergate affair: "We have the opportunity to learn from him the ancient lesson that to do evil in this world you don't have to be evil—just a nice guy, not yet a good man."

●Gen. T. B. Simatupang, an Indonesian Protestant, hero of the war against the Dutch and former chief of armed services, was elected to the presidium of the Christian Conference of Asia, a council claiming to represent 36 million Christians. The entire Indonesian delegation protested a conference resolution passed at Singapore praising the Red Chinese this summer.

●Attendance at Kirchentag, the once-popular mass rally of German Protestants has slumped badly. In 1954 at Leipzig 650,000 were in attendance; this summer at Dusseldorf only 35,000 attended, two thirds of which were young people.

●The Missouri Synod Lutherans seem determined to rid their denomination of theological liberals. Most commentators feel that the decisions of the annual convention will result in a major housecleaning at Concordia Seminary in St. Louis.

●OSLO—Norwegian Bishop Alex Johnson called for a more firm stand against evil effects of Communism when addressing a meeting of Nordic Bishops at Jyväskylä, Finland, recently. He said that the church had been far more outspoken in the late thirties when Hitlerism was criticized and that the church had not demonstrated the same courage confronting Communism. Those who were persecuted because of their religious faith had the same demand on church support as had people who were discriminated against because of their race, the bishop maintained. Several passages of the Bible tell about the courage needed when the church wants to fulfill its prophetic task towards secular authorities. For the church to evade controversy when ideological conflicts arise, is fatal to Christian witness, the bishop stated.

●According to a writer in the American Catholic weekly *Commonweal*, French religious thinker Simone Weil rightly emphasized the need for roots. National neurosis stems from a common loss of the past, its places, its spirit of community, its ideals.

●President Idi Amin of Uganda, a devout Moslem, wel-

comed delegates to the Sixth World Council of the YMCA held in his capital July 18-25. President Amin, a very controversial politician, sat on the dais at the opening session of the conference, the first ever held in Africa.

●Veteran Lutheran missionaries to China recently revisited Peking. Christians they talked to in Peking seemed to be ignorant about attempts made by several Christian radio-stations to reach mainland China with religious broadcasts.

Rev. Espegren's old friend from Naniang, Central China, told that regular gatherings of Christian believers had continued up to 1962. Then the pastor had moved. However, the Christians in that area had met informally also after 1962. Rev. Espegren's contact with the Evangelical Church in Peking was not encouraging. The minister was rather reluctant. He said that there might be 4-5,000 Christians among Peking's 8 million inhabitants. Only 19 attended the service on that particular Sunday. He had the impression that the Evangelical Church in Peking was sort of a service-institution with very limited freedom of action. The Norwegian missionary had not noticed any evangelistic zeal among members of the congregation.

POETRY FROM UNDERGROUND

The following poems were selected from "Russia's Underground Poets," edited by Keith Bosley, published by Frederick A. Praeger, Publishers, New York and Washington.

Introduction (From dust jacket of "Russia's Underground Poets.")

During the past forty years, Soviet writers have been faced with a clearly defined choice—to conform and become acceptable or to rebel and become outcasts. Those who will not conform are punished in a variety of ways: they are vilified, exiled, sentenced to forced labor or prison, or confined in mental institutions. Worst of all, they are condemned to silence by the state. And yet, despite these pressures, despite the very evident dangers involved, Russia's

poets and prose-writers make their voices heard. Strengthened by the conviction that they are the true heirs to Russia's artistic legacy, they publish their works at home and abroad in defiance of all attempts to suppress them. And they publish poetry, not polemics; the poems in this volume, selected from a variety of underground publications, give ample proof of that. They celebrate life, not Socialist Realism, and, whether they write of love or despair, of horror or hope, they set their own unfettered style. Of the forty-one poets represented in this collection, only Pasternak is widely known in the West; now, with the publication of this volume, Russia's other underground poets can be appreciated for the style and substance of their work, as well as for their unyielding courage.



BORIS PASTERNAK

A Poem

The hum has died down. I
 have stepped on stage.
 Leaning by the door
I divine in the far
 echo what is
 to come in my time.

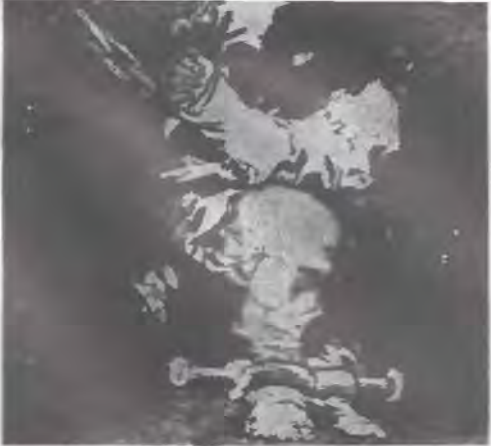
Upon me night is fixed
 through a thousand
 opera glasses.
If it be possible
 Abba, Father
 take away this cup.

I love your stubborn plan
 and I agree
 to act out this role.
But now another play
 is in progress:
 this once release me.

But the plot is settled:
 the road's end is
 unavoidable.
I am alone. All falls
 to pharisees.
 Life is no green field.

VLADIMIR BATSHEV

*



The state has need of me:
they don't turn off the light
nor in the mirror-pane
put out the lamp at night.
Everything fools and foils...
Just what is there to tell?
Here only the walls cough -
the green throat of the cell.
Now, sleep that knows no bars
creeps up. sleep that deceives...
And like the guard's footsteps
a drip, drip on the eaves
and like applause the peep-
hole lid clicks on the door
and groans sound through damp walls..
There's nothing to hope for.
Beyond the wall - secrets.
The day comes hard and raw.
Beyond the wall - people.
Beyond the pane the thaw.
To wrench the skylight-collar:
O spring, what must I learn?
Lyefortovo has eyes -
those outer bars that burn.

6 March 1966
Lyefortovo jail

ALEKSANDR TIMOFEYEVSKY

The Word

The word has been debased as a worn coin
But now I want to raise it up again!
For all to see the brilliance of the metal
Surely a life's devotion is too little!
Naked as truth the word first saw the day:
It fluttered like a pigeon in the sky
And for it men went out to starve and die.
In the Heartbeat its thunder would resound
Until it fell into the murderer's hand.
Where the thief worked with mailed fist
and with knout
The word's own marks and features found it out.
Over his stranglehold it set a hood
And hid behind a mask of mud and blood
And the thief sent a lie across the world
In words whose sense had been twisted and curled.
Hypocrites put it in a publication
That reached a multi-million circulation.
The word was prostituted in rich houses
In radio programmes full of empty noises
It was reiterated unctuously
On working days and days of jubilee.
The word was getting fat, began to swell
Bedevilled everybody...and it fell.
The word has been debased as a worn coin.
Who if not we
must raise it up again?



If suddenly you come for me
To throw me in an iron cage
I'll leave the world with head held high
And I shall not repent or rage.
I'll step into the cold abyss
With no appeals, complaints or tears:
Nor shall my vision be amiss -
Her I have cherished down the years.
And far from friends, between thick walls
We'll live to see the day we're free.
I do not fear your long-term jails.
She dies not, nor can you kill me.

1959

SERGEI CHUDAKOV

*

When they call out
 'Man overboard!'
The ocean liner, big as a house
Suddenly stops
And the man
 is fished out with ropes.
But when
 a man's soul is overboard
When he is drowning
 in horror
 and despair
Then even his own house
Does not stop
 But sails on.



*

YURI GALANSKOV

Lately I frequently burst into tears
When nights seem at peace.
For now the wealth of one's soul, one
fears,
Hasn't grain to release:
No one needs it.
In search of the idiot
You wear yourself out in a day!
After work people go
After money and whores.
Why not?
I shall make my way alone
In a mass of human ice
Glittering like a precious stone,
Unique among the floes.
Skies!
I want to shine.
Let my soul scatter its gems at night
Along the velvet line
Of your black dress.
Ministers, leaders, papers -- they lie!
Stand up,
Unbend your backs
From prostration!
See -- the pellets of atoms of death
Are floating over the graves.
Arise! Arise! Arise!
Inflames rebellious blood!
Forward, destroy and finish it off --
This rotting prison of state!
Tread the corpses of cowards
Bringing black bombs,
Like plums,
For the hungry,
Spread them across the trays
Of a meeting place.
Where are they?
Those whom we need,



Those who will freeze the trigger,
Those who will cut out the ulcers of war
With mutiny's sacred dagger.
Where are they? Where are they?
Where are they?
They may not exist?
Over there --
You see their shadows
Welded to lathes
By coins clenched in a fist.
Man disappeared.
Worthless, a fly,
Scarcely moving through lines in a book.
I'll stand in a square
And hammer a scream of despair
Into city's big ear....
And then I will press my revolver
Hard on the temple....
No one will tread
The white, shredded veil
Of my soul.
People!
Leave me, forget it....
Don't bother to comfort
There is nothing to breathe with
In your inferno!
Welcome Famine and Paltriness now!
And I, in the gutter,
Spit at your mighty city of iron
Cramped full of money and dirt.
Skies!
I can't give account
Of all that I do....
Give me a knife to chastise!
Can you see someone pouring
Black lies on the white?
Can you see
How the dark at Dusk
Grits it its teeth
A bloodstained flag?

And life terrifies like a jail,
Built on human phosphorite.
Falling! Falling! Falling!
Grow bald instead of me.
I have no wish to feed on carrion
And so conform.
I have no wish to pick the fruits
Off graves to satisfy my laboring guts.
I don't want your bread:
The dough is mixed with tears.
I fall,
And I soar high,
Hover in delirium,
Awake in sleep....
And I feel humanity
Spreading its blossom in me.

We are used to
Looking at faces,
While taking a stroll
in the street,
With time all our own,
And see them befouled
By life, like your own.
And then --
Like thunder,
Like an appearance of Christ
Trampled, crucified, crushed,

Rises beauty of man.
It is I
Calling to Justice,
Calling to rise.
No longer wishing to serve,
I tear to pieces the fetters,
You cast in your lies.
It is I
Shackled by laws,
Proclaiming a human manifesto!
I give my breast to the ravens:
Let them peck out a cross.



UNIFIED SCIENCE

HARBINGER OF A SCIENTIFIC REVOLUTION

Below is a review of *Full Circle, the Moral Force of Unified Science*, edited by Edward Haskell, published by Gordon and Breach Publishers, 1972. The publication of the book was announced at the First Conference on Unified Science held at the Waldorf-Astoria in New York on November, 1972, which was funded and organized with the help of the Unification Church. The Second Conference on Unified Science will be held in Tokyo, Japan, in November of this year.

According to Edward Haskell, the main author and

driving force behind Unified Science, this new development promises to bring about a revolution in science and man's view of the world as great as that brought about by the discoveries of Copernicus in the fourteenth century, which revolutionized man's view of the universe and his place in it. The following review of *Full Circle* by Hal McKenzie appeared in the December, 1972 edition of *The Way of the World*. Following the review is a term paper written for Mr. Haskell by Glenn Strait, a physics graduate, expanding Haskell's concepts to include the psychic or spiritual world.



Professor Haskell at First Conference on Unified Science.

PART I

by HAL MCKENZIE

A NEW PARADIGM

The "Copernican change of attitude" that Haskell is initiating is the assumption, or "paradigm," that the universe is essentially one coherent system; that "All natural systems

have a common underlying structure," and that "a single law pervades the universe."

This concept is familiar enough to philosophers and

men of religion, but is a revolutionary one for scientists. The basic assumption of 19th century science has been that things of creation are basically *diverse*; and that one therefore cannot compare religion, morality, or ethics to physical, chemical, or biological phenomena. Haskell completely reverses that paradigm by proving that all things are basically *similar*. As Harold Cassidy says in his summary of Haskell's work, "In my opinion, Haskell has discovered a scientifically-based pattern of a universal kind which is displayed in some respect by all of human knowledge and experience of Nature and Man."

Haskell says that all systems exist in the relation of *Controller* (subject) and *work component* (object), and that the properties of a system depend upon the *coaction* (give and take) between the two.

Haskell then goes on to analyze the possible kinds of "coactions" that could occur between controller and work component. Theoretically, there are only three ways that the one could affect the other. One could decrease the other's activities (-), not affect them (0), or increase them (+). By cross-tabulating, we get nine possible coactions between controller (Y) and work component (X). (See Fig. 1)

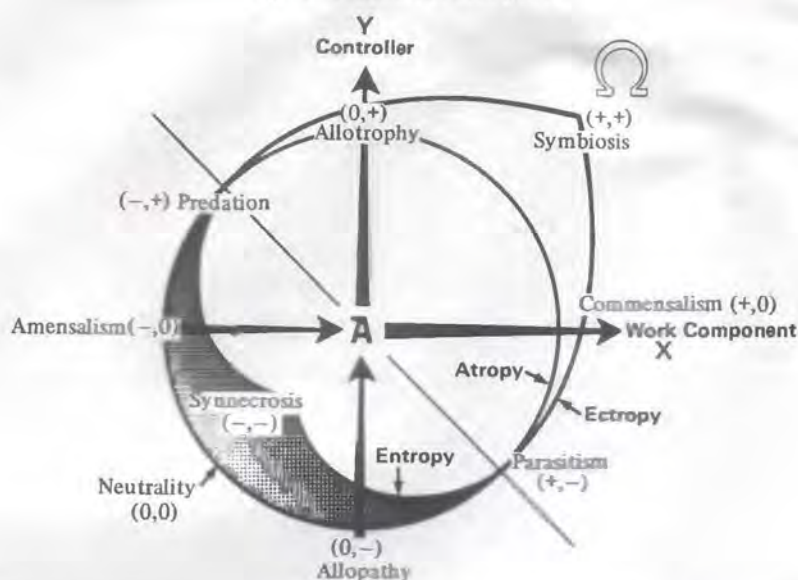
Haskell then maps these nine coactions onto a new kind of coordinate system, called the "Periodic Coordinate System." The Y or vertical axis represents the controller, and the X or horizontal axis represents the work component.

Haskell gives names, some taken from biology, others he invented, to the nine coactions. (See Fig. 2) "Symbiosis" (+, +) means mutual aid or cooperation. Its oppo-

Fig. 1 Cross-tabulation of two opposing entities

		X		
		-	0	+
Y	+	-,+	0,+	+,+
	0	-,0	0,0	+,0
	-	-, -	0,-	+, -

Fig. 2 Coaction compass



site, "synnecrosis," $(-, -)$ means mutual harm or destruction. Between them are "predation" $(-, +)$, the controller increasing at the expense of the work component; "parasitism" $(+, -)$, where the work component increases at the expense of the controller; and such coactions as "commensalism" $(+, 0)$ where the work component benefits without affecting the controller (as for example, when a tiny bird makes a home in the mighty tree without affecting the tree), and so on. "Neutrality" $(0, 0)$ means stability or staying the same. This coaction is represented on the Periodic Coordinate System by a circle,

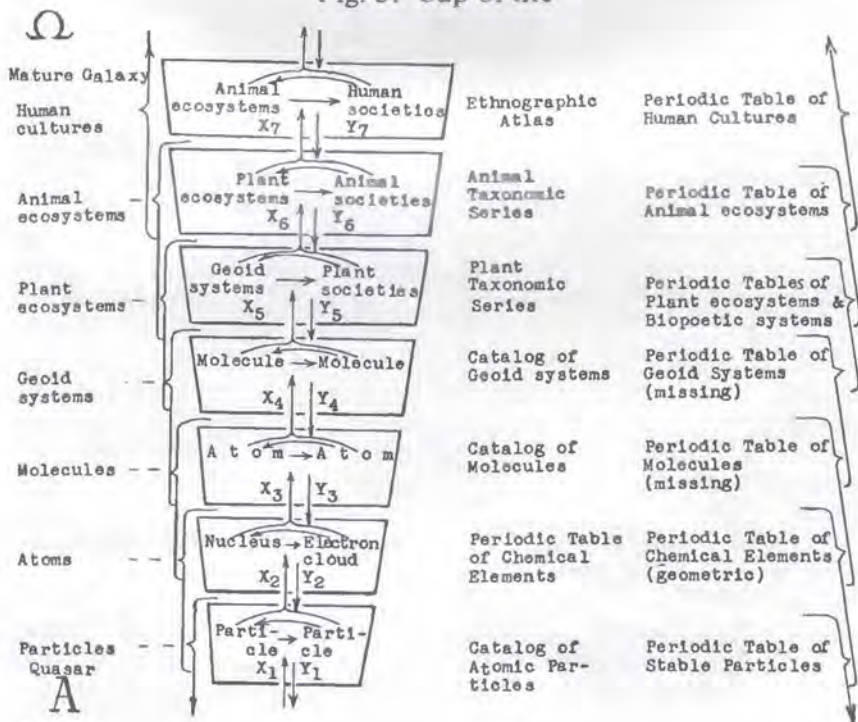
called the "circle of atrophy" which establishes a reference point from which rate-changes in the various coactions can be calculated. Thus, the line turning outside the circle represents growth and development, or "ectropy"; the line turning inside the circle represents breakdown and disintegration, or "entropy." Thus the axes are shown pointing outward toward "Omega," the point of maximum organization; and inward toward "Alpha," the point of maximum disorganization.

A Scientific View of Value.
As we can see, the coaction called symbiosis $(+, +)$ is the

most productive and creative coaction. (We might call this "good give-and-take.") Consequently, systems which cooperate grow and develop, and systems which conflict (have negative coactions) break down and disintegrate. Thus the universe is shown to have a "positive value-bias": that is, harmony and cooperation, what we call goodness, preponderates in the universe. This is the most significant aspect of Unified Science from a religious and humanistic point of view: the fact that a scien-

tific view of values has emerged which supports the basic values of the world's great religions. Haskell says "it is positive coactions that *predominate* on our planet. They have predominated in all natural kingdoms for billions of years, as shown by the fact that evolution has been mainly *upward*. And all the great religions unite in affirming it" (p. 66). Further, he says "This law, extending through the hierarchic sky down to the atoms affirms that the *properties of systems are functions of their coactions*;

Fig. 3. Cup of life



that 'As ye sow so shall ye reap.' This contradicts the paradigm of the cultural relativists who affirm that cultures with diametrically opposite value-premises are equally valid. In the same way it contradicts the Existentialist's paradigm that there are no objective values. When I say that the world has come full circle I mean that we have come to recognize that *Moral and Natural Law are the same thing*" (p. 69).

Hierarchy. Another important aspect of Haskell's work is his explanation of the hierarchical structure of the universe. He says "The Universe is a Systems-Hierarchy. It has evolved in a cumulative manner, each higher step in this hierarchy, after the first, consisting of lower step components plus a new entity which has emerged out of the hierarchy, mutually modified." Furthermore, "the structure of all the higher rings is potential and implicit in the forms and laws of the lower ones" (p. 21). Man, as the highest step in the hierarchy, encapsulates, and is therefore able to control, all of the "lower step components." (See Fig. 3)

This, of course, ties in exactly with the Principle concept of man's dominion and the "hierarchy of centers." (Using Haskell's terminology, we could call it the "hierarchy of con-

trollers.") This implies, as the Principle says, that man is a microcosm of the universe, and leads Haskell to the very brink of admitting that God exists: "Since this hierarchy's highest emergent member is the mind-spirit of man, it follows that the structure and operation of its collectivity of lower parts must similarly be mind-like, over all" (p. 189). If scientists can admit, as Haskell does here, that the operation of the universe is "mind-like," it is a logical step from there to admit that the universe operates according to Mind itself, namely God.

Unification of the Sciences into a Single Discipline. From a scientific point of view, probably the most significant aspect of Haskell's work is the way in which he extends the same "vocabulary, notation, and background theory" to include all the data of all the sciences, in effect, unifying the formerly separate scientific disciplines into a single discipline.

Take, for example, the Periodic Table of Chemical Elements. As we all know from high school, the Periodic Table classifies the properties of the chemical elements according to their atomic weight or number. From the point of view of Unified Science (or "Unisci" for short), the prop-

erties of the atoms are a function of the coaction between the nucleus (controller), and the electron cloud (work component). The reason that there are nine groups in the periodic table is because, Haskell says, there are only nine possible coactions.

The carbon atom, for example, is characterized by symbiosis. It is a uniquely "cooperative" atom which forms stable bonds with many different atoms, thus forming long chains of hydrocarbons, the basis of life. In the same group as carbon is silicon, which forms the basic material of earth and the planets.

At the opposite end of the "coaction compass" are the halogens; atoms which lack an electron in their outer shell and therefore are extremely "grabby," not able to form stable bonds, and also "ripping off" atoms from larger molecules in trying to fulfill their need. Flourine and chlorine, highly reactive and poisonous gasses, are in this category. Thus we see the "Moral Law" even in atoms.

Atoms also display a cumulative increase in the electron energy-level of the electron cloud, which superficially seems to be constructed in terms of atomic weight or atomic number. In Haskell's terms, however, this means "increasing control capability

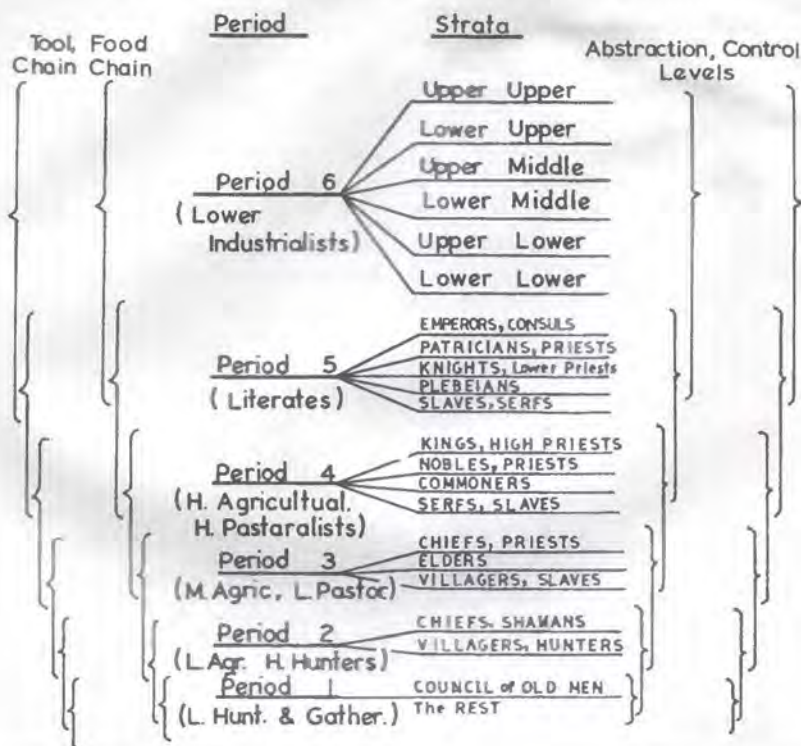
in the nucleus with corresponding increases in the organized complexity of the electron cloud."

The Periodic Table of Human Cultures. This same structure displayed by atoms occurs on every level of existence, from atoms, plants, animals, and on up to human cultures. Therefore Haskell has been able to develop periodic tables of plants, animals, human cultures; and those of molecules, geoid systems, etc. are being developed.

For now, let us examine human cultures in the light of Unisci. Human culture displays "increasing control-capability in each social system's controller, its leading minority, with corresponding increases of production capability in its work component (the people)." Thus we have different "periods" or stages in the development of human culture, just as there are different energy levels in the electron cloud of atoms.

According to Haskell, there are six periods in human culture, starting with primitive hunters and gatherers on up to our modern industrial society. Each step upward was accomplished through the genesis of a new "level of abstraction" in the mind of society's creative minority, giving rise to a new type of man and a new ruling class.

Fig. 4 Periodic Table of Human Development



"Lower Industrial Society," period six, therefore, has six social strata, recapitulating the six stages of cultural growth (See Fig. 4).

Haskell says further that lower industrial society is generating a seventh period, "Higher Industrial Society," which will, he predicts, organize the whole planet cybernetically into a stable, harmonious ecosystem, the genesis of a new level of world

civilization. This necessitates the rise of a new type of man thinking on a higher level of abstraction (we would say level of spiritual development) which is capable of taking in the entire universe. Interestingly enough, the Bible says that God created the universe in six days, and on the seventh He rested (that is, man took over). This parallel with Unisci must be based on more than coincidence.

Haskell's social theory also presents a thorough and quite devastating critique of Marxism-Leninism, in proving that cooperation rather than "contradiction" is the true basis of progress, and in demonstrating that a "classless society" is objectively impossible.

Haskell clearly demonstrates that the key to social growth and harmony is to get every class to love and respect one another, regardless of social rank or prestige, and cooperate toward their mutual benefit. Dr. Arthur Jensen, the controversial educational psychologist from Berkeley, California, provides a chapter describing the different levels or "ceilings" of people's mental capacities, suggesting that tests should be developed to help each person find his place in society commensurate with his capacity. This is likely to bring protests from left-wing and egalitarian social scientists, but, in my opinion, Haskell seems to be on much stronger theoretical and factual ground. Also, the "coaction compass" of Unisci offers an analytical tool to understand political groups and ideologies which is far superior to the traditional "left-right and center" political spectrum.

Implications. The implications of this organization of all

the data of science is staggering to contemplate. As we know, Mendeleev's discovery of the Periodic Table of Chemical Elements gave rise to a tremendous advance in the physical and chemical sciences by making coherent a formerly jumbled mass of data concerning the chemical and physical realms. Thus arose the great technological revolution in which we're involved today. With Unisci, Haskell has organized the periodic tables of plants, animals, human cultures; and those of molecules, geoid systems, etc. are being developed. This apparently means that man can now begin to have as much control over the biological and psychosocio-political realms as he does in physics and chemistry; thus the "circle of perfectibility" is extended to every realm of the physical universe.

By itself, Unisci is definitely the harbinger of a scientific revolution. It organizes the fragmented knowledge of science into a coherent whole; demonstrates that moral law and natural law are one; established a bridgehead between science and religion; and provides modern man with a "working model" of the universe, which makes possible the necessary understanding to gain control over the physical universe, and greater control over man's destiny. ■

A UNIFIED FIELD THEORY

NECESSARY ADDITION TO UNIFIED SCIENCE

Starting with the assumption that the universe, which is the territory man's sciences attempt to map, is an integrated holistic system, Mr. Haskell has developed certain basic holistically oriented concepts. These key concepts, some of which will be described below, do not, however, encompass the whole of man's experience. If then, parts of man's experience is excluded from unified science, the background theory is incomplete—assuming, of course, the validity of the



Glenn Strait

original premise of a holistic universe.

That part of man's experience missing from unified science is also missing from all the accepted one-field sciences. Although many people confirm the existence of this territory—variously named parapsychology, Psi, psychic phenomena, higher consciousness—there is no scientific theory which encompasses it.

Since unified science aims to map all of man's experience onto a holistic reality, it is, therefore, reasonable to ask if the current concepts of unified science do suggest an extended map which can accommodate these currently unexplained phenomena.

The system-hierarchy (concept from unified science). According to Mr. Haskell, the universe is composed of a hierarchy of systems in which "each Kingdom of the System-Hierarchy...consists of all preceding members, plus an emerged property or relation, mutually modified."

The system-hierarchy is ordered by the degree of organization within the system. Thus, notice that human cultures are presented as being the most highly organized, whereas the elementary particles are presented as being the least well organized.

The four recognized fields. Notice the correspondence be-

tween the first three kingdoms in the system-hierarchy and the fields which science now recognizes (See Fig. 1).

A field is an abstraction of the physicist, which allows him to account for many otherwise unexplainable phenomena. One general type of phenomena explained by fields is action at a distance. For instance, how does the sun affect the earth's motion? What holds the earth in orbit around the sun? We say there is a gravitational "field" by which sun and earth are attracted to each other.

Yet no one can "see" this field. Is the field real? It is real because man observes phenomena which he cannot explain without postulating the existence of a field.

Similarly for electromagnetic phenomena, man postulates a field to explain action at a distance—attraction (or repulsion) between two magnets, for instance. With the electromagnetic field, however, man is also able to account for transmission of light from the sun to the earth, or of radio signals from a radio station to your radio.

The two primary fields—gravitational and electromagnetic—have been thoroughly described, not only empirically, but also theoretically (in complex mathematical terms). They have not, however, been brought within a single theo-

Fig. 1 The System Hierarchy

Visible World	Underlying Field
Particles	Nuclear
Atoms	Electromagnetic
Molecules	Molecular (chemical bond)
Geoid systems	Gravitational
Plant ecosystem	Cellular*
Animal ecosystem	Psychological *
Human culture	Spiritual *

*new fields postulated

retical framework; even though the great physicist, Albert Einstein, worked to develop such a theory until shortly before his death. This paper extends the qualitative aspect of Einstein's vision to include an entire hierarchy of fields.

As nuclear physicists have explored the structure of the nucleus, they have discovered two *new* force fields which are significant only at the level of elementary particles. These two fields, called "weak" and "strong," have been postulated, and are now accepted by physicists because they have discovered consistent types of interactions between particles that can not be explained in

terms of the electromagnetic and/or gravitational fields.

Three New Fields—completion of the field hierarchy. Having discussed the currently accepted fields, we now consider certain of those previously mentioned metaphysical phenomena which suggest that other fields might exist. To set the stage a bit more thoroughly, however, notice that the four fields are first manifest at kingdoms below that of living systems. Recall also that most of the unexplained phenomena in man's experience occur in the living kingdoms.

The next kingdom beyond the geoid level is the plant

kingdom. Is there any evidence for a new field becoming manifest for the first time in plants? The answer is yes. This evidence is contained in an article in the Feb.-March issue of *National Wildlife*.*

For this author, the evidence that plants are sensitive to "emotional" conditions of nearby organisms seems irrefutable. The investigator, Cleve Backster, claims that all cells—plant or animal—share this ability to respond to signals from other cells. Furthermore, he claims that the signals cannot be blocked by conventional electromagnetic-radiation-blocking devices.

If we accept this evidence at face value, we must then postulate either a new field or that the signal is transmitted via one of the other three—gravitational, strong, or weak. Both the strong and weak fields are limited to extremely short distances, so are not potential signal carriers. Likewise, the gravitational field is not a likely signal carrier, since theory predicts that very large masses (on the order of stars or galaxies) are needed to produce gravitational radiation.

Thus we must postulate a new field (assuming the validity of Backster's work). Since Backster has found it in all

living cells, I propose to call it the "cellular" field, and suggest that it becomes manifest when the cellular level of organization is reached.

Given this perspective that new fields correspond to new kingdoms, I can then propose two more new fields. At the animal level, I tentatively propose to call the field "psychological," although other names could well be more appropriate.

For the human level field, I would propose the name "spiritual." For have not the ancient religions claimed that man's essence is spiritual? What would be the essence of this spiritual field? The property of self-awareness.

Many people have talked about a spiritual element in animals and plants: but none, I suspect, has had the benefit of both the system-hierarchy model and an understanding of the four fields now recognized by scientists.

In line with the system-hierarchy concept that each higher kingdom contains one new level plus the lower ones, mutually modified, we might expect that each higher field could influence the lower fields. The strongest demonstration of this is that gravitational waves interact with all forms of matter-energy, where-

*Thorn Bacon, "The Man Who Reads Nature's Secret Signals," *National Wildlife*, Feb.-March, 1968, pp. 4-8.

as electromagnetic waves interact with electric charges and currents.

We have no concrete evidence that higher level fields affect lower level fields. This remains to be scientifically verified. Folklore does contain reference to mysterious alteration of the normal course of events—called miracles or magic. The validity of most of these references, however, must be questioned until further investigations prove or disprove them.

By accepting this proposed model, we can at least, start trying to incorporate the concept of higher fields into our understanding of living systems.

Stability of Systems—related to the unified field theory. Certainly, the stability of atoms must be an example of a remarkably preferred organizational pattern. Yet, physicists have no difficulty explaining how an atom may have evolved from the basic particles. They say that the atom is an energetically stable configuration. Thus, atoms form because the organized pattern of electrons, protons, and neutrons minimizes the energy level of the system containing those three components. The atom is a perfectly acceptable “teleological” system because its behavior can be explained energetically (at the electromagnetic level).

Similarly the organization of the solar system is acceptable to physicists. It can be explained in terms of minimized gravitational energy levels. Of course, systems in which both electromagnetic and gravitational fields are significant display much more complex stable configurations. (Question for the future: what are examples of systems significantly influenced by both electromagnetic and gravitational fields?)

Continuing up the hierarchy, one can imagine a prototypic cellular field becoming manifest in some primitive cell. This cellular field, now detected by Backster, would be not only the medium of cellular communication, but also a third force field interacting with the other two in the evolutionary process.

Perhaps the plants, in advancing to their current degree of organization have merely been seeking an energetically stable configuration, whose characteristics continually change as the organism and its habitat mutually evolve.

One can continue this more detailed speculation at the animal and human level, but that remains to be developed. The basic idea would be that each higher level force field entails an added energy gradient which would influence the behavior of the organism. ■

it's a shrinking world



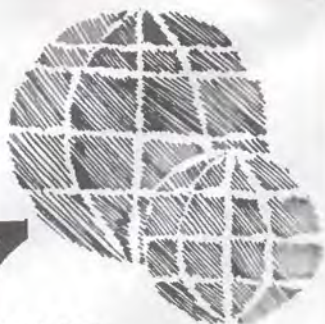
The idea of a "small world" is hardly new—but signs are everywhere that the globe is now shrinking at a dizzying pace and in ways unthought of a few years ago.

A trip across the Atlantic today can be an afternoon's jaunt, accomplished between lunch and dinner. A major

news event immediately becomes a global television spectacular. Ideas, life styles—and fads—speed around the world, surmounting once-formidable barriers.

Explosive growth in international trade and investment is tying the economic health of many countries to the well-being of others, no matter how far distant.

Instantaneous communications throughout the world are now everyday happenings. Millions of persons of many nationalities were spectators, via satellite, at the exact moment that America's astronauts took the first steps on the moon. President Nixon's trips to Peking and Moscow, the triumphs and tragedy at the Olympics in Munich, were



7 WAYS THE GLOBE is getting SMALLER...



A TRIP OVER THE ATLANTIC

Travel Time on a
Commercial Flight

1947	17½ hours
NOW	6½ hours



TWO-WAY FLOW OF INVESTMENTS

U.S. direct investment abroad

1950	1971
\$11.8 Bil.	\$86 Bil.

CHANGE: UP 629%

Foreign direct investment in U.S.

\$3.4 Bil.	\$13.7 Bil.
------------	-------------

CHANGE: UP 303%

Source: U.S. Dept. of Commerce



TELEPHONE CALLS OVERSEAS

Number of Overseas Calls
to and From U.S.

1950	900,000
1972	35,000,000

CHANGE: UP 3,789%

Source: Federal Communications
Commission



MAIL ACROSS THE BORDERS

Pieces of Mail Sent
Abroad From U.S.

1950	417 mil.
------	----------

1972	916 mil;
------	----------

CHANGE: UP 120%

Source: U.S. Postal Service



TRADE BETWEEN FREE-WORLD NATIONS

Value of World Exports

1950	\$55.8 Bil.
------	-------------

1972	\$371.1 Bil.
------	--------------

CHANGE: UP 565%

Source: International Monetary Fund

events that stirred audiences around the globe.

Much more, however, is involved in the world's shrinkage than the growth of communications and travel or the spectacular rise in trade and investment.

The world, in many aspects, is fast becoming less provincial, more homogeneous in ways of life. Examples —

Russia is doing far more than just establishing peaceful contacts with "cold war" foes—it's building soft-drink plants in an effort to join the "Pepsi generation."

In Swaziland and Lesoto, tiny African republics, tourists from the United States can find a familiar sight—the road-

side sign of a Holiday Inn.

McDonald's is popularizing the U. S. fast-food restaurant in more than 10 nations. Japan has 24 of the chain's units—more, except for Canada, than any foreign country.

Movies, music and books have taken on new importance as channels of idea swapping.

The Motion Picture Association of America estimates that 1 out of every 2 films shown in the world's movie houses is U. S.-made. Americanization via the movie reaches such remote areas as Burma, Nepal and Kuwait. Even mainland China is expected soon to lift its ban on U. S. films. The list of countries which prohibit American movies will



EXCHANGE OF STUDENTS

Foreign students studying in U.S.

1955	1972
40,700	140,000
CHANGE: UP 244%	

U.S. students studying abroad

9,900	32,000
CHANGE: UP 223%	

Note: Figures include only students at colleges and universities

Source: Institute of International Education



TRAVELERS ACROSS THE OCEANS

Americans going overseas

1950	1972
651,000	7,700,000
CHANGE: UP 1,083%	

Foreigners coming to U.S.

288,000	3,800,000
CHANGE: UP 1,219%	

Note: Figures exclude overland trips between U.S. and Canada and Mexico.

Source: U.S. Dept. of Justice

then include only North Korea, Cuba and Albania.

Is it a one-way exchange—the rest of the world taking on an American look? Not by any means.

Rock music, for example, grew from U. S. roots going back to the age of jazz. But some of the top rock artists come from abroad—the Beatles and the Rolling Stones, for example, from Britain—and are internationalized stars. They, in turn, are altering music forms in this country.

Books and magazines, too, illustrate a two-way exchange. According to United Nations figures, almost 40,000 books were translated into new tongues from their original

languages in 1970. Foreign magazines such as "The Economist," "Paris Match," and "Der Spiegel" are closely read in America. "Reader's Digest," largest U. S. periodical, is printed in 13 foreign languages.

Look also at fashion trends. The miniskirt was imported into the U. S. from Britain and, with somewhat less official enthusiasm, into Russia and East Europe. Clogs, a recent fad in the U. S. came from Holland and Scandinavia.

Students of the trend toward a smaller world call the process "crossculturization." It encompasses, at rare moments, the emergence of a figure whose personality erases national barriers. ■

At the RISING TIDE BOOKSTORE



by RAY MAS

With the opening of the Rising Tide Bookstore, a new and valuable source of information is available to those of the Washington Community, as well as anyone who is searching for an alternative to the "alternative" (left-wing) bookstore. In the process, while researching the kind of

material we feel to be the most significant and valuable for the store stock, we found a wealth of responsible and significant literature critiquing Communism and offering a broad perspective in international relations. It is my hope that we can really publicize this material, making it well-known and easily available.

A good example is *The Comintern and The Chinese Communists, 1928-31*, by Professor Richard C. Thornton. Professor Thornton, formerly of the Far Eastern and Russian Institute of the University of Washington, is now Assistant Professor of History and a member of the Institute for Sino-Soviet Studies at the George Washington University. I had the honor to study under him and have been very impressed by his well researched and documented work. Essentially, Professor Thornton puts forth the premise that the Chinese Communist Party was not an independent, homogeneous phenomena. Instead, it was the result of the painstaking labor of the Comintern, especially under Stalin's leadership, to foment revolution. Indeed, Thornton claims, the concept of "guerilla" warfare, always considered the brain child of Mao, was actually a set of tactics developed in the Kremlin. An interesting book,

it flows well. In a more personal vein is Erwin Weit's book, *At the Red Summit: Interpreter Behind the Iron Curtain*. Published this year by Macmillan, with an introduction by the noted historian Harry Schwartz, this book is nothing less than sensational in its revelations. It is written by a man who spent 13 years as the official interpreter for Wladyslaw Gomulka. In that time he was present at all the high level Communist conferences and negotiations to which Poland was a party. That such a man was able to freely leave Poland in 1970 is nothing short of miraculous. Indeed, upon hearing of the impending publication of this book (it has been translated and published in the West in 11 languages) East Germany's Walter Ulbricht protested to the Polish Foreign Ministry and the Polish Central Committee—and chastised the Polish government for allowing Weit to emigrate to the West after he had been present at so many top-level summit talks.

The account of the summit talks preceding the 1968 invasion of Czechoslovakia is the high point of his book. Beyond a doubt, this is one of the most important documents ever to come to the West and it is one I highly recommend.

NOW AVAILABLE!

communism

a critique & counter proposal sang hun lee

new hope

twelve talks by
Sun Myung Moon

Communism: a Critique and Counterproposal, by Sang Hun Lee. Paperback. Published by The Freedom Leadership Foundation. \$5.00 each.

For the first time a thorough and in-depth critique of Marxist doctrine, and a counter-proposal based on the Unification Principle.

New Hope—Twelve Talks by Sun Myung Moon, published by HSA-UWC. Paperback. \$2.00 each.

Compiled from talks given on Rev. Moon's tours in the United States from 1971-1973.

The Divine Principle, published by HSA-UWC. Hardbound. \$10.00 each.

Improved second edition of the direct translation from the Korean of the Divine Principle.

For orders write to:
HSA-UWC Publications
1365 Connecticut Ave., N. W.
Washington, D. C. 20036

THE MORAL SOCIETY



THE MORAL SOCIETY

by GARY JARMIN

The peace, harmony, freedom and happiness of any political or economic system ultimately depends on its moral basis. The goal of any society should be to create the environment where man can fully realize his creative and spiritual desires. Only good men can make a moral society and only a society based on morality and the pursuit of goodness will be everlasting.

The Roman Empire fell because it became morally weak and corrupt. Likewise, the French Revolution ended with anarchy and finally the establishment of a military dictator-

ship under Napoleon because it was inspired by atheist materialist philosophies which destroyed much of the moral basis of French society. On the other hand, we can see that the American Revolution was successful because it reaffirmed those basic morals and values "endowed by our Creator."

External not enough. The primary problem throughout history and especially in this century is that man has been seeking to structure a peaceful and free society by depending too greatly on external methods or ideals. Two of the most graphic examples of this,

although very far apart in their nature, are totalitarian Communism and political democracy.

Communism has failed dramatically to create a society of true peace, freedom and happiness not only because of its economic and political totalitarianism but also because it is downright immoral in its essence.

Great "immoral" Society. Communism is rooted in materialism, setting forth that economic determinism is the sole guiding force in history. Communism does not concern itself with moral or spiritual values but believes that man's "human essence" is formed by economic (materialistic) conditions. Consequently, Communism has sought to create a "new man" by imposing external materialistic controls while denying any underlying spiritual or moral principles. Thus, it has created the great "immoral" society.

Political democracy, although mainly external in form and ideal, did have at least a moral foundation to a certain degree. Largely due to our forefathers' religious belief that man's conscience is sacred and transcendent of any government or religious control, the idea of individual freedom was strengthened.

Shortcomings of Political

Democracy. Democratic society has developed as the champion protectorate of the "open society," assuring expression of all views and assuming external subjugation of falsehood "where reason is left free to combat it." Unfortunately the open democratic society, as a structural end in itself, lacks a unifying moral goal capable of realizing true peace, freedom and social justice.

An open democratic society is highly desirable in its outward form but has many weaknesses when not accompanied by a moral goal.

The open society often suffers from various maladies like cultural, historical, and moral relativism. Cultural relativism refrains from all judgment of any activity in a society having other than a Judeo-Christian, technological culture. Historical relativism views truths, morals, and values that were valid in the past as no longer relevant today. The most dangerous, however, is that of moral relativism, which is typified by saying, "Well, if those Vietnamese want to be ruled by Communism, that's their business, not mine."

Necessity of Moral Goal. The open or totalitarian society can prevent its own collapse only when it is centered around a common moral vision. Since

Communism rejects man's innate spiritual existence and moral character, then its collapse is inevitable. Merely substituting a controlled society with an open one, however, will not produce a lasting result unless a moral goal is clarified and propagated.

To create a moral and open society, each man's common spiritual existence and purpose must be recognized on the individual and social levels.

All men are essentially spiritual beings, children of God, who reflect a divine nature. Man's nature is founded upon the polarity of spirit or heart (feeling) and mind (reason) which seek, respectively, love and truth. To become a whole being, one must realize the qualities of love and truth.

To create good, love depends on truth. To know what is good, man needs truth. Without knowing truth man's love can be misdirected or become self-centered. A society of self-centered, uncaring men would lead to eventual disaster; in the long run, both the individual purpose and the purpose of an organized society would be jeopardized.

Man's desire for democratic freedom is only an outward reflection of his desire to know true spiritual freedom. Thus democratic society exists to compliment this inward pur-

pose through the world's great religions. This striving for spiritual truth should never be restricted; in fact, it should be socially encouraged.

This striving for moral selfhood, centered on a spiritual truth, can likewise serve as a common center for social unity. A proton and electron form an atom because each contains a common aspect of character which heads towards the purpose of constructing an atom.

Man can likewise be united because *mind* or *spirit* are common to every person. The quality of a moral society reflects the degree of unity among men centered on realizing fulfillment of their common spiritual essence. The most moral act is that which brings man closer to his spiritual fulfillment and unity with God, the source of love and truth.

Since this purpose is common among all men, then the standards of a moral existence should eventually be applied universally. Our goal as a people should be to create a moral and unified nation. That nation in turn should create moral and harmonious world. Only when such a people, nation, and world exist can the long cherished hope of a truly democratic world of peace and freedom be realized. ■

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—

