

The Way of the World

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The World at the Time of Jesus

Jewish history is a history of preparation for the Messiah and anticipation of the heavenly kingdom. But...the suffering of the Jews was just the first step in the establishment of the kingdom. The reality was to come with the advent of Christ and the wholehearted response of the people to his message.

—Hugh Spurgin (page 21)



A Mother Who's A Member

There is a job for everyone who seeks to do God's Will. Reverend Moon says that happiness comes from finding our own unique way of giving. To me the opportunity to be a mother and a wife and to serve with a full-time commitment has been fulfilled. This is it for me.

—Genie Ennis (page 39)



Founder's Address, International Conference on the Unity of the Sciences

Science is not for science itself, but for the welfare of humanity. In other words, for the development of science to have meaning in man's everyday life, man must discuss and establish a standard of value in terms of the whole.

—Reverend Sun Myung Moon (page 48)



The Korean Peninsula—Another Vietnam?

Is it not time to hold the Communists—all Communists—responsible for their words and deeds regarding the Korean peninsula, and to use this as one important measure of the meaning of detente?

—Robert A. Scalapino (page 72)

contents

SERMONS

- 3 One World *Reverend Sun Myung Moon*
14 The Ignorance of Mankind *Judith Lejeune*
-

RELIGION

- 21 The World at the Time of Jesus *Hugh Spurgin*
28 A Look at the Theological Seminary *Louise Strait*
36 Observations from: A Mother of a Member and
A Member Who's a Mother
Mrs. Judith Carter and Mrs. Genie Ennis
-

SCIENCE

- 43 Is Unity of the Sciences Attainable?
48 Founder's Address to the International Conference on the
Unity of the Sciences *Reverend Sun Myung Moon*
-

CULTURE

- 52 A New Movement of Youth Towards God *Vicki Tatz*
57 Poetry
62 Music, Dance and Ecstasy *Alain Danielou*
-

POLITICS

- 66 Character in Politics and Public Office *Vicki Tatz*
72 The Korean Peninsula—Another Vietnam?
Robert A. Scalapino
82 Where We Stand: An Ideological Summary *Neil A. Salonen*
-

NEWS & REPORTS

- 86 Plans Under Way for "God Bless America" Festival
86 FLF Pioneers Now In Field After Training
88 Hollywood Rallies Draw Support
90 Los Angeles Workshop Welcomes Scores of Parents
91 Overseas Missionary Reports
-

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in this issue

Christmas arouses a number of reactions in me. In the stores I hear the Christmas carols playing, see the bright tree decorations, the holly with its red berries, the Christmas gift wrappings.

As a member of the Unification Church, Christmas has a different meaning. I realize that Jesus' birth signifies how deeply God loves His children, that He sent His son to save us. Yet, as Hugh Spurgin points out in his article, "The World at the Time of Jesus," there are a number of theologians who believe that Jesus' central mission was to establish the Kingdom of Heaven on Earth.

Shortly before his death, Jesus was praying with his disciples: "I do not pray for these only, but also for those who believe in me through their word, that *they may all be one* . . ." (John 17:20-21)

Yet, today, we do not live in oneness with one another, nor with our Father. Schisms divide Christianity, and all over the world people are divided. Jesus had come to bring about one world under God. We are still waiting for it to be realized. This is the topic of Reverend Moon's sermon, "One World," in which he offers some thoughts on how to bring this world into being. Judith Lejeune offers some additional thoughts on overcoming

man's ignorance of God and His will in her sermon.

Christmas thus becomes for me a time of serious reflection on the life of Jesus, what he came to accomplish, why his people failed to accept him, and what that means in terms of the faith that is needed today to work for the complete fulfillment of Christ's dream, God's dream, mankind's eternal dream—a world where true peace and joy can dwell in the hearts of all men.

That means, too, being aware of our responsibilities to stand fast for what we believe in, for as the forces of atheism widen their influence in the world today, the danger of losing even what we have already gained towards this end increases proportionately. The danger is clearly there, as for example in Korea, as Professor Robert Scalapino discusses in "The Korean Peninsula—Another Vietnam?"

We have the technical means at our disposal to achieve an ideal society. What remains to be developed is man's capacity to love, to care, to serve. This is the crisis that faces us today. The International Conference on the Unity of the Sciences was concerned with those values and the responsibility of science today, as highlighted in Reverend Moon's opening address to the participants from around the world.

V.T.



ONE WORLD

by REVEREND SUN MYUNG MOON
Founder, Unification Church International

We are now living in a world of disharmony; it has not become one yet. We are living in a world in which nations are fighting against each other. When they think of world unity, they think of it in terms of unity with *their* nation as the center.

In a nation where there are many races, a

From a talk given at Tarrytown, New York, on October 13, 1974.

certain race will think of uniting the nation around that race. Organizations want to unite the whole nation centered on their organization. A certain family, for instance, would want to unite the whole around that family. Even in a family, it is a human trait that the father would want to bring the whole family into harmonious oneness surrounding him; the mother would think the same, and any one of the children would also think the same way.

This is not only our way of thinking, but has been the way of thinking of our ancestors and so many saints and sages in the past. There have been many changes and reformations and even revolutions in the cultural background throughout history, but this one trait of human nature has never changed or gone through a revolution. Orientals and Occidentals have never mingled with each other, and the Occidental people don't know much about Oriental customs, but both the East and the West have the same common traits. We think in terms of our nation in relation to the world, our tribe in relation to the nation, our relatives in relation to the tribe, and my family and myself in the background of the tribe. Any individual thinks of making those families into one; the family thinks of making the tribe into one; the tribe thinks of making the nation into one; and the nation thinks of making the world into one.

If applied in a proper way, this is a good trait of human nature, to bring the world into oneness and harmony. We all have desires. For instance, a member of the family has as his first desire bringing the family into happy wholeness and harmony. What is the desire of the family? The family will try hard to bring surrounding families into oneness, centered on itself. If the relatives and tribe have brought society into oneness, what comes next? The tribe would want to bring the whole nation into oneness, and then the whole world.

We must make the world into oneness.

In the Unification movement, we are

Pluses and minuses combined will be stronger than the pluses and minuses themselves separately. These two together will play the role of plus. But even this, before God, becomes a minus, to receive God's love. That is why we can be united with God.



proclaiming that we must make the world into oneness. How can we bring it about? It may sound simple and easy, and you'll say, "Well, if the nations become one with each other. . . ." But before nations can become one, there must be a central nation to play the role of the subject. If every nation would want to be the subject of the rest of the nations, harmony and oneness cannot come about. Any one nation could think, "Well, if the rest of the nations would come to our side, and become one, that's a wonderful thing; and thus world unity can be achieved!" Their nation must have subjectivity over the rest of the nations, and in that nation there must be a subjective view to make it possible. In any tribe, in any family, the same thing applies. Let us

not deny it; the same principle applies to any individual.

Then, what is the starting point of one world? It starts right from yourself, you and me. When you singled out the most important thing, you didn't think of yourself.

We are living in a world of relations. I'm not born of myself. There must be some cause. I'm the resultant being, born out of some cause, and if I'm not yet completed according to the original intention of my Creator, I must be on the way. You must identify yourself as that. And when you look closely into yourself, you will see that there are two beings or two selves: your self centered on your mind, and your physical self.

That does not mean that your mind and fleshly side are fighting against each other in disharmony. Put those two together and call it yourself. Automatically your mind and body tend to become one; when we say "I" it means those two put together in harmony. Then our mind, the subjective part, can not be changed.

We must not vacillate all the time.

The greatest cause in the world is God. Can God be changed? We are bound for an eternal goal, but on the way we must not vacillate and change all the time. When there's instability, there's no unity. Even on the way to unity it can be scattered into pieces again. If I were to set up one principle, it would be that we must see ourselves on the way toward constant stability.

Where can we find such an unchangeable being? Between mind and body, which is less changeable, mind or body? We naturally think that our mind is. There's no question about that—we want our mind to be unchangeable. The more we think of our mind as important, the more we would want to have it stable and unchanged. It is symbolic of human nature that we value certain jewels or treasures which never change—for instance, gold and diamonds. We define our mind as the subject

The fastest way for you to bring your mind and body into oneness is to find an object.

because we find in our mind unchangeability, well, at least more so than in our body. That's why we put more importance on our mind and we treasure our mind more than our fleshly side.

If your mind is in the plus position, would a plus and another plus become one? No. Where would the subject, or plus, go in order to make unity? It would go to the minus.

There is an ultimate subject or an ultimate plus. There is a God in the universe. If you go to Him with just your mind, which is in the position of plus, He would refuse to become one with you. You must go to your minus side first; unless you create unity between your mind and body, you cannot reach God.

Be reconciled with your enemies.

This is why the Bible teaches you not to make enemies of each other. If you have resentment towards a certain person, you are told to go to that person before going to God, and be reconciled. Unless you achieve harmony there, you will have an obstacle in your path to reach God. If there is unity and beauty in the world, then all the rest of the things and people are destined to push you up to God and not destroy you. That's the nature of the universe.

On the contrary, if you have your enemy on your back and you try to go to God, the enemy will pull you back, not push you up. You have to be in the minus position to the ultimate plus, but if there's a power pulling you back, how can you become one with the plus? When you are told to love your enemy and be reconciled with him, you are told that because God is love and He wants you to become one with Him. If in yourself, your mind and body are not one with each other, then it means that your minus side, your fleshly side will pull you back, even though your mind tends to go to God.

Do you really want a world of unity? Then where must that start? It is simple; you must apply that principle. We have been training ourselves in



faith and moral standards; all that has been in order to perfect ourselves according to that standard. Do we need desire? If that desire is according to the Principle coming from God, then it is worthy of desiring and you want to have it.

Your desire must be one which makes all others happy. What kind of desire must that be? That is the desire for unity under God. First of all, we must know how to bring ourselves into oneness, unity. Suppose there is a man with plus and minus harmonized in himself, and a woman also with the plus and minus harmonized in herself. What is the difference between the characteristics of man and woman? All the men would want the more feminine women and all the women want to have the more masculine men. Why is it so? Because in that way you automatically tend to become one, complementing each other.

Plus and minus combined create unity.

The man would want to have the woman in the

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minus position, with men as a whole in the plus position. The minus part of the man would tend to become one with the plus trait in the woman. These pluses and minuses combined will be stronger than the pluses and minuses themselves separately. These two together will play the role of plus. But even this, before God, becomes a minus, to receive God's love. But we know that in God Himself there is a plus quality and a minus quality, and the same thing happens there. That is why we say that we can be united with God.

But when you ask yourselves whether your mind and body can become one, that seems to be impossible. How would you bring your mind and body into unity? When you apply this principle, you'll get the answer.

The fastest way for you to bring your mind and body into oneness is to find an object. Your minus side, your fleshly side, must come into obedience to the plus side of another person, and then by serving him or her, you'll find yourself becoming one with at least some element. If you are successful with one person in getting your minus side and his plus side to become one, then it will expand to the larger level, and you can finally bring your plus side and his minus side into one, and the plus in yourself and the minus in yourself can ultimately become one.

That's what any religion would teach you: to serve other people. Serving other people and sacrificing yourself is the only way you can become one with others and be harmonized in your own self. If you serve ten persons at the sacrifice of yourself, then those ten persons will come under you and want to be dominated by you. Jesus washed the feet of his twelve disciples in order to teach us this lesson.

Serve other people.

Which would be the first way to create unity—by serving other people and becoming one with others first? Or to bring your mind and body into oneness? Which is the easier way or the faster

way? (*Serving others.*) This is because Satan is always getting hold of our body. It is a universal principle that when you serve other people, you are in a position of being far better off than Satan, so he must leave you alone. This is because Satan is self-centered. Satan is already guiding and undermining you on your fleshly side. So, if you want to leave him or have him separated from you, just be nonchalant to him and become faithful to

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Scene from Sassetta's The Story of St. Francis.

other people. Then Satan cannot imitate you, because he's the symbol of arrogance and self-service.

If you serve other people at the cost of your life, sacrificing yourself, then it's natural that he will be separated from you. Applying that principle is the only way for you to become one with that person and separate yourself from Satan. This is the secret of unifying yourself. This is the formula, and it can be applied to everything. By applying that method, you can separate from Satan on the individual level, family level, national level, and worldwide level.

Let us investigate more closely. Isn't it true that if you serve your friend with all your sincerity, wouldn't he want to follow you? If he knows that you are serving toward him, if you go to the corner and sit there, it will be natural for him to come to you. Which of the two will become the subject: the one who is serving the other, or the one who is served? Who will bow his head to the other; the one who is served, or the one who is serving? When he respects you, it means he is saying, "You are the subject. I want to follow you." If any group wants to choose a leader for themselves, the same thing applies.

Live for the world.

When people want to define whether or not our Unification movement is good, if we apply this principle, it will be easy for them to grasp it. We must tell people that we are not working for the Unification movement, but for the good of the whole nation. If we are able to make Unification Thought the leading ideology of the nation, then that nation as a whole must serve the rest of the nations of the world, or else it cannot stand in the position of Abel to the world. This is the formula, and this is the principle to connect to the next level of things from the individual to the worldwide level. In everyday life, you must live not for yourself, but for your family, for your nation, and not even for your nation alone, but for the world. Would you

really want to live that kind of life?

In order to be able to live for the world, you must resemble Jesus. Jesus' twelve disciples represented twelve tribes or twelve nations of the world. Jesus tried to bring his twelve disciples into unity within the scope of his own nation, but now we are going to bring twelve nations into unity, each representing one disciple of Jesus. If we can bring twelve nations into unity, we are confident to be able to bring the rest of the world into oneness.

How to bring the world into unity is the problem. The question is, "Can you? Can you live your life for the people of twelve nations?" Representing the twelve nations, choose any twelve people, or twelve of your friends coming from twelve nations. If you are successful in serving them from the bottom of your heart, you have the possibility of making twelve nations into one. America is a good place to serve this purpose. Here you have people from so many nations and so many races mingled together. If those people from so many races and nationalities can mingle in harmony and live here in beautiful unity, then this is already the most heaven there can be.

*One world is
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awake.*

Apply the Principle yourself.

If this were true, then America would be the only nation that has realized the kingdom of heaven. Is it that way in this nation today? You have problems between black and white. The Jewish people are not quite unified with the rest of the nation. If we can apply the Unification Principle in this nation, and if people really feel that this is the only principle that can bring unity in this world, they cannot but try to apply this method. Knowing that principle, are you not going to apply it yourself? If it is all right for some male member to have as his mate a Negro girl, a white girl, a yellow girl, or a girl from any one of 120 nations, and if you could love any one of the 120, then you will pass the test. The same thing is true with girls. If you can really love any man of the 120 types as your husband, you will

pass the test. If you don't like any one of the 120, through that nation Satan will come to invade you.

Jesus, by choosing twelve disciples and serving them, trained himself and put that principle into practice.

One world is our goal, day and night, asleep or awake. Among yourselves you must not think, "He's from England; he's from the black race, the white race, or the yellow race." There should be no discrimination among our group. I must repeatedly



say that we must be able to serve others in every category.

The problem is always yourself, and if you apply this principle we can create one world. By your doing that, when you pass away to the spirit world, you'll go freely through all twelve gates to the heavenly kingdom. If you only think of your own nation, you are entitled to pass through only one gate. You'll be miserable, because other people will go through twelve gates freely. I want you to apply this method in your everyday life, and attain the goal. In that case, you will be able to separate yourself from Satan. □

The Ignorance of Mankind

by JUDITH LEJEUNE

Thinking about the crisis that the world is in and trying to discover its cause, I realized most of all that we're ignorant of God, of God's love, of the truth and beauty that surround us. If we weren't that ignorant, we wouldn't live the way we do. We must be ignorant of the love that people have to give, of how much we long for a world of peace, of how to create it—otherwise we'd have it.

Where did the ignorance of mankind come from? We have to go back to the beginning of human history, to the Bible. The Bible is, really the only book which gives us the origin of mankind as being created by God, a God of all people, whom we call Heavenly

Father. Ignorance comes about by separation from God. In the beginning of time when man became separated from God we lost our ability to know love, to know each other, to see and appreciate beauty.

The air that we live in has become filled with vindictiveness. There is such a lack of trust among people. The Watergate situation was a true example of how we cannot or will not trust people. We don't trust anybody in authoritative positions anymore, from our government down to our parents. We don't trust, we're vindictive, we want to get back at people. This is the kind of world that we live in.

St. Paul in his second letter to Timothy, said, "Charge them before the Lord to avoid disputing about words, which does no good, but only ruins the hearers. Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth. Avoid such godless chatter, for it will lead people into more and more ungodliness, and their talk will eat its way like gangrene." (II Tim. 2: 14-17) He added, "Have nothing to do with stupid, senseless controversies; you know that they breed quarrels."

He was speaking to Timothy, a leader of the people, requesting him to encourage the people not to quarrel or to mistrust people because of words which only cause

quarrels, separation.

He also wrote about the coming of the last days, in II Tim. 3: "In the last days, there will come times of stress. For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce haters of good, treacherous, reckless, swollen with conceit, lovers of pleasures rather than lovers of God."

That does describe a lot that we see in our world today. Many times when I see something very unusual happening, I say, "This *must* be the Last Days or it wouldn't be happening." The attitudes people have, the things we do to each other are quite incredible.

How is it that Paul could have predicted such things would happen? Only because the cause of what is happening today took place many thousands of years before him.

Good and evil are contradictory to each other, but they start at one point. They've gone their separate ways throughout history; good has borne fruit on one side, evil has borne fruit on the other. Now, they've gone the full circle and are coming together so there's great conflict. People are confused as to what is right and what is wrong because they see them side by side. This is the meaning of Last Days—the time of separation



Did you know God from the day you were born? Why do we need the Messiah, Christ, if not to teach us about God? We are born into ignorance and pass it on to our children.

of good and evil.

If we are living in ignorance, how do we learn? We know that as children we learn from our parents our attitude toward life, our ability to love, to give and to receive. Then we go to school and learn about the world around us. We learn to use our minds. How are we going to bring together that which we've learned at home and at school? At home we've learned

how to use our emotions, how to develop our will power. At school we've learned to develop our intellect. We must be able to bring these three together. To learn is to use your whole being.

I'm sure if we went to mathematicians, scientists, or historians and said, "Mankind is quite ignorant today," they would say, "What!" They could tell you all about history, the theory of rela-

tivity, etc. "And you say we're ignorant! How are we ignorant, what are we ignorant of?" We're ignorant in our hearts. We cannot create a united world of peace with intellect alone. We have proven this. But we need intellect also. We need our entire being.

Can you prove to someone God exists? Can they prove to you God does not exist? There are many things that cannot be proven with facts and figures. Why are we created with emotion, intellect, and will? Each person has these three things. We seek to be good; we seek knowledge; we seek truth, beauty, love. To really learn about our existence—who we are, why we are—we have to use our *entire* being to do so. When someone says, "You can't prove to me God exists," I say, "you're not listening with your whole self." Only that way can we *know* God exists. Otherwise we're only experiencing a part of God; until we experience all of God with our entire being, we can't say "I know God exists."

Let's look at history and see how we fell into ignorance. When we say we're born with original sin, what does that mean? Did you know God from the day you were born? Why do we have churches? Why do we need the Messiah, Christ if not to teach us about God, our Father. We are born into ignorance, not knowing God. It's inherited, and we pass it on to our children.

Adam and Eve must not have been one with God when they fell away from Him, because if we're one with our Heavenly Father, we can't hurt Him. If we are one with our brothers and sisters, how could we do something that would hurt them? If you love your mate, would you do something to really hurt that person intentionally? Adam and Eve were cast out of the Garden after they disobeyed God, yet God had warned them: If you partake of the fruit of the tree of the knowledge of good and evil, you shall die. That's a pretty strong warning.

Adam and Eve actually continued to live, but how did they live? They lived in ignorance of their being, they began to search for a way to live. They became ignorant of life, of God's love. Their children were born the same way. If they themselves had not experienced the complete Being of God, how could they teach it to their children? How could our parents know if their parents didn't know? How can we teach our children what we don't know? It's a vital relationship—parent and child.

If the first parents fell and became ignorant, their children were born in ignorance, and so it has been throughout all of history. Only certain people have truly listened to God, and they have become leaders of religions, trying to bridge the gap between man and God.

We're not only ignorant of God, we're also ignorant of Satan. We're chained and don't know how to free ourselves. Today we live with the result of the situation that happened so many thousands of years ago. We ask ourselves, what's going to make it change now? Where is our hope?

Our hope began when Jesus Christ came to earth and pledged that the Son of Man would come again. He said, I have many things to tell you, but you cannot bear them now. If I tell you of earthly things and you do not understand, how can I tell you of heavenly things?

It also says in the Bible, the truth shall set you free. Perfect truth leads you into perfect love, which leads you into perfect unity. So the truth is vitally important to our growth, to overcoming our ignorance of God. But the truth is not ours until we live it, until we make it part of us. We can listen to the truth, we can study the Bible, we can study the words, but what good does it do if we don't live it. The truth has to become a pathway into living it, then it is ours. With all the great knowledge we have today, we cannot unite blacks and whites, we cannot solve the food shortage, we cannot overcome the ecological crisis.

Today, God is speaking to mankind, as He has throughout history. He is not a God who sits in the sky and waits, but He is continually involved in our lives and in

world affairs. It's we who go off in a corner and wait for God to speak to us. When do we truly speak to God?

The thing that touched me so much when I understood that we are living in ignorance is the fact that this can lead us to a deeper love for our brothers and sisters. We can understand them better. How can we be so critical of our fellow man knowing that they're living in ignorance? We should take up the responsibility to help. If we give out what we have, God will fill us anew.

How can you feel hate? You can feel sympathy for the situation that exists, but how can you change anything with hatred? Vindictiveness won't change a wrong that's been done to us. That will not bring about a world of goodness. Where can God dwell if we are filled with consistent criticism, if we are always looking to find what's wrong with each other or in the world?

Our Father cares about what is good in people. He knows that all people are created with good. All people have inside of them their origin—God the Creator—because Satan cannot create anything. Satan is not the creator of the world; God is the creator, God gives life. Therefore every person who has life, who is breathing, has God, and that goodness inside a person is what we want to strengthen, and then the evil part of him which wants to destroy is



Michelangelo's Adam. Adam and Eve must not have been one with God when they fell away from Him; they became ignorant and so it has been throughout man's history.

overcome. So we need each other so much, we need each other more than we know, because we can't do it alone, we aren't complete.

Reverend Moon in one of his speeches said, "Every one has weak points and strong points. You have to get your friends, co-workers, brothers and sisters to supplement your weak areas so you can be perfecting those areas. They will fill the gap of your weak points. The only way to do this is by loving them, respecting them, and working with them. Then you will recognize how important they are to you."

The only way we can overcome the ignorance of mankind about God is to speak for God, to

be involved. If we're afraid to walk up to someone and say, "Yes, I believe in God," how can we ever hope to even awaken a spark that might be inside waiting to hear those very words: God exists, God loves, and God will save.

Throughout all of history He has been saying that He will not leave the world—His will has been made and it will come to fruit. He has spoken this to us many times. We have no reason to doubt it now.

We need to become involved, we need to pray for our country. America was founded upon a desire for freedom of worship, freedom to live as we want to live and to think as we want to think. The blessings that America has had were given by God. The economic freedom we have in America is based on the rights of individuals, of people who believe in God.

We need to pray for the land of America because America has a very important mission in the world. We have the ability to give to the world what it needs, but many of the poor countries are stronger in their belief in God in this day than America, and it's quite scary, because America is losing God. We're becoming more and more ignorant of God rather than becoming closer to God.

Reverend Moon talks about America and its relationship to God: "When I first came to America, I stood on Fifth Avenue during the rush hour in New York until suddenly tears began pouring

down my face. I looked at the wonder of the Empire State Building and the magnificence of the city—the tallest buildings in the world. But I asked myself, ‘Does God dwell in those buildings?’ ”

We need to ask ourselves that same question wherever we live. Does God dwell here? If He doesn’t, we have to bring Him. “In America you must not think that you have such wealth because you yourselves are great. The blessing of God came so that God could use this nation as His instrument in saving the world,” Reverend Moon says.

He warns us, “Today there are many signs of America’s decline. Why are problems with drugs, crime, the breakdown of families, race and the economy occurring? These are signs that God is leaving America. If this trend continues, in a very short time God will be with you no longer.”

That doesn’t mean God has left yet. As long as there are people who are willing to fight and live for God, God will stay in America. We must not love America for America’s sake alone. We must love the world and therefore love America. We must love our brothers and sisters and therefore love ourselves.

We need to tackle the impossible. With God, the impossible is made possible. We have to know this. It’s only through our ignorance that we don’t believe it. It’s only through our ignorance of God that we have fear. But that can be

overcome. Leaders in the past have overcome it; we must become the leaders of tomorrow. To become leaders means that we must be the example. We cannot speak leadership. We must live leadership. We must go the path before those who are following us, otherwise we are not qualified to be leaders. We must have the faith that our followers don’t have. Many of the problems of the churches today are due to the fact that congregations are leaving it up to the ministers to speak and to act, but the congregation has to become involved, too.

We as individuals must take on the responsibility for God’s success or failure in this world. Politics are a mess because we don’t speak up. The churches must speak in politics. If we want to continue to have freedom in the world, we must bring God back, we have to make God welcome in our world.

There’s always more to be given, there’s always more to be done. But there’s always power to do it if we unite with God and overcome the ignorance that we allow ourselves to live in. Once we have the truth, we cannot claim to be ignorant. Then we have to live it. Our foundation of faith in God is acceptance of the truth. The substance of that is living it—becoming the truth, changing our hearts, overcoming our relationships. This takes us out of ignorance. □

The proclamation of Jesus must be considered within the framework of Judaism. Jesus was not 'a Christian,' but a Jew, and his preaching is couched in the thought forms and imagery of Judaism, even where it is critical of traditional Jewish piety.

—Rudolf Bultman

The World at the time of JESUS

by HUGH SPURGIN

No study of Christianity is complete without a careful analysis of Judaism. Judaism is the foundation of early Christianity. Originally a sect of Judaism, Christianity owes much of its heritage to the Jews.

Having evolved from the faith of Abraham, the laws and commandments of Moses, and the direction and guidance of the great prophets, Judaism was the religion Christ was taught as a child and sought to expand upon.

Jesus and his disciples were Jews and though influenced by Hellenic and Roman ideas were by birth and tradition Jewish. Many of the beliefs, customs, and rituals of the Christian Church were derived or based upon Judaism. Abraham's belief that there is but one God, Yahweh, is the most basic Christian tenet and the foundation for Christ's proclamation that God is our Father. Another example is the bread, wine, and candles of the mass which are the same symbols used by the Jews to begin and observe the Sabbath.

At the time of Christ and today the Jews were an unusual group of people. More tenacious and resilient than most people, the Jews endured extreme hardship and pain and made sacrifices that few others could have endured.

The nation which God chooses is often an insignificant, suffering one. Only thus is it worthy of God's recognition and praise. The Jews were such a nation.

Persecuted and conquered by many nations, the Jews and their religion outlived all other religions of the Roman world. Their suffering and humiliation strengthened them and laid the foundation upon which the Messiah could come and upon which the Kingdom of God could expand.

As David L. Edwards points out in *Religion and Change*, a massive amount of "...heroism and saintliness (is) needed to build a religion."

Period of Preparation

Jewish history is a history of preparation for the Messiah and anticipation of the heavenly kingdom. But that kingdom does not come easily. Great passion and sacrifice are required. The suffering of the Jews was just the first step in the establishment of the kingdom. The reality was to come with the advent of Christ and in the wholehearted response of the people to his message.

Observing patterns in the history of God's preparation of the Israelites as a chosen people, a basic spiritual principle can be seen. That principle, within which God always works, is that change takes place gradually and always through someone who serves as a channel, instrument, or focal point.

God chose Abraham to bring mankind out of a sinful age. The times were chaotic; there were many gods and Abraham made many mistakes. Nevertheless, he brought about a whole new level of understanding. His conception of one God, Yahweh, lasts even today.

God had to start somewhere so he started with Abraham and through Abraham blessed the Hebrew nation.

God, having chosen the Israelites, led them through two thousand years of afflictions. Through hardship they became a resilient people. Upon that foundation of strength He sent Jesus, the man who was to become the restored Adam through whom all of humanity could be reunited with God.

Jesus and the Kingdom

A recent historical phenomenon is the renewed interest in the historical Jesus. Instrumental in this resurgence is the trend in nineteenth century thought toward a humanistic, realistic interpretation of the person of

Christ.

Ever since the founding fathers of the Christian Church debated the nature of Christ, the questions of whether Christ was God or man have permeated Christian theology.

Commenting on this recent liberal, humanistic trend in theology, Albert Schweitzer says in *The Quest of the Historical Jesus*:

The critical study of the life of Jesus has been for theology a school of honesty. The world has never seen before, and will never see again, a struggle for truth so full of pain and renunciation as that of which the Lives of Jesus of the last hundred years contain the cryptic record.

Renouncing the supernatural and the dogma of the Church, David Strauss, Ernest Renan, and other nineteenth century theologians wrote biographies which depicted Christ as a man. To quote from Renan's book, *The Life of Jesus*:

He (Jesus) suffered great mental anguish and agitation. . . . His disciples at times thought him mad. His enemies declared him to be possessed. . . . His natural gentleness seemed to have abandoned him; he was sometimes harsh and capricious. . . . Sometimes his displeasure at the slightest opposition led him to commit inexplicable and apparently absurd acts.

Unable to accept the critical quality of these radical nineteenth century theologians, Albert Schweitzer concludes in *The Quest*

of the Historical Jesus (1906) that the core of Jesus' teaching was his proclamations concerning the imminent establishment of the Kingdom of Heaven. Jesus anticipated the imminent intervention of God in history and the end of the old world and the establishment of a new God-centered world.

Theology of Hope

Many of Schweitzer's concerns and conclusions were revived in the 1960's through a new school of thought termed "the Theology of Hope." Essentially what Schweitzer and such "hope" theologians as Pannenberg and Moltzman have in common is a belief in the eschatological nature of Christ's teachings.

Eschatology refers to the study of the theological doctrine of the last days and in this context the importance of the Kingdom of God in Christ's teachings.

A German theologian, Wolfhart Pannenberg opens his book *Theology and the Kingdom of God* with the statement:

The message of Jesus centered in the proclamation of the imminent Kingdom of God. . . . There is a striking difference, however, between the preaching of Jesus and the place that the Kingdom of God occupies in contemporary theology. Gerhard Gloege wrote some years ago, "Generally speaking contemporary Protestant theology in all its fields has lost the basic idea of Jesus' preaching."

Dialectical theology disregarded Jesus' message about the Kingdom of God as an expectation regarding the concrete future. The intention of Jesus was an embarrassment, for it was all too obvious that his expectation of a cosmic revolution in the near future had been illusory. So theologians focused on Jesus' words about the presence of the Kingdom of God now. . . .

In the New Testament, however, Jesus' message of the imminent Kingdom of God precedes every Christology and every new qualification of human existence and thus becomes the foundation of both.

In Jesus's message everything is dominated by the idea of the imminent Kingdom of God. . . .

Over the centuries Christians have lost the core of Christ's teachings regarding the imminence of the Kingdom of God. This is understandable, considering it never "materialized" (Pannenberg's word).

Paul, not Jesus, stressed the crucifixion. Luke records that Jesus "...went through the cities and villages, preaching and bringing the good news of the Kingdom of God." (Luke 8:1)

In anticipation of the imminence of the Kingdom, Jesus taught his disciples to pray, "Thy Kingdom come, Thy will be done, *on earth*, as it is in heaven." His was a kingdom of hope *on earth*, not in the sky.

Jesus was not talking about an utopian ideal, never to be realized, but of reality—a physical kingdom

in which all men would live on earth as brothers.

Yet the kingdom Christ foretold never "materialized," causing what Pannenberg describes as an "embarrassment" to Christians.

Apparent Contradiction

No one has ever been able to adequately explain the apparent contradiction between Christ's teachings regarding a world without war and the realities of the human condition. How does one reconcile the utopian demands of the kingdom of heaven with the hardships, pain, and suffering of this world.

Some say Christ was disillusioned. Others believe the kingdom was not of this world but a spiritual one. Most people are not even aware of the contradiction. For the majority of Christians "Jesus came to die." They are unaware of alternative explanations.

Pannenberg's thesis is that Christ himself realized the kingdom on a personal level and universal fulfillment awaits the Second Advent. Though an interesting and plausible explanation, such a view fails to explain why the kingdom was not realized for everyone two thousand years ago.

Some theologians—Schweitzer, Pannenberg, and others—have understood the inadequacy of the orthodox view that Jesus came to die and have understood the centrality of the kingdom to



Sixth century mosaic depicts Christ in judgment separating the sheep from the goats.

Christ's message, but no one has been able to provide a complete explanation of the contradiction between Christ's teachings concerning the imminence of the kingdom and the failure of such a kingdom to materialize.

The kingdom Christ described was more than a spiritual paradise to be realized after this life; it was a tangible, visible "kingdom on earth" in which all men could live as brothers. The Jews and the Semitic people were practical people unimpressed with unrealistic, unreal interpretations of life. Jesus spoke to them in parables and symbols that they could understand; he spoke of real-

ities—real people and real life situations, not in abstractions.

Albert Schweitzer claims that recent scholarship has made it more difficult to accept the view of Jesus' kingdom as an unrealizable ideal. In *The Kingdom of God and Primitive Christianity*, Schweitzer contends:

Early scholars assumed that Jesus interpreted the Kingdom of God in a spiritual way and that he'd rejected current Jewish expectations of the Kingdom of God. This view was held so long as all four Gospels were regarded as equally authentic sources of knowledge.

When, however, it became necessary to regard Matthew and Mark as

the only real historical sources, it became much more difficult to maintain the view that Jesus had a spiritualized conception of the Kingdom and his Messiahship.

The Kingdom at Hand

From the beginning of his ministry the essence of Christ's teaching was "Repent, for the Kingdom is at Hand." (Matt. 4:17b)

In *Theology of the New Testament* F. Bultmann comments:

Jesus' message is the Reign of God. Now the time has come. The Reign of God is an immediate, impending irruption in which the present course of the world (that under the influence of Satan) will be destroyed.

A. Silver in *Messianic Speculation in Israel* agrees:

Jesus' message was apocalyptic, not prophetic. . . . He ardently strove to warn them of the approaching catastrophe, and became perturbed and impatient because the people did not realize it: "Ye hypocrites."

The crash and doom of the world was at hand and therefore there was no time for the ordinary pursuits of life. The unquenchable fires of Judgment are upon us. Therefore, "Seek ye first His Kingdom and His righteousness."

The kingdom would be like a mustard seed, growing from a tiny seed into the largest of trees.

The time had come for the long awaited kingdom, and God had sent His Son to usher it in. The world of universal peace and brotherhood prophesied in Isaiah 9

and 11 was being realized.

All men were to be transformed and made new, and Christ would reign as their head forever.

Where Is The Kingdom?

How is one to account for the failure to establish the kingdom Christ proclaimed? Where is the kingdom he described?

Jesus' teaching has its foundation in the apocalyptic scriptures of the Old Testament and the proclamations of the prophets. At the time of Christ the expectation of a supernatural event surrounding the advent of the Messiah was widespread. The fervent hope of the Jews for alleviation of their suffering was to come with the Messiah. Therefore, John the Baptist's and Jesus' words announcing the approaching kingdom were truly the Gospel—"good news."

As the chosen people, the Israelites were the focal point of God's dispensation. In preparation for the advent of Christ, God had formed a nation and to that nation sent prophets to prepare the way.

Six centuries before Christ, Daniel had prophesied:

. . . and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days. . . . And there was given him dominion, and glory, and a Kingdom, that all the peoples, nations, and languages should serve him.

Obviously because of this passage and other prophecies regarding the Messiah, many be-



Detail from Giotto's The Mocking of Christ.

lieved that Christ would come in a supernatural way from the sky. Thus, when Jesus, a humble man, appeared in the flesh few could believe in him and all but a few rejected him.

The threat to the Jewish religious establishment was not merely Jesus' message of the kingdom, it was his message of repentance—the need for each individual to become “restored in heart” before being fit to enter the kingdom. The concept that one had to change oneself, and beginning at a focal point (i.e. Christ) build the kingdom was a threaten-

ing one to these chosen people.

Secondly, Jesus hardly fit the image of the great world leader that many anticipated. The “Son of Man,” not even prominent in the Jewish hierarchy, possibly even the illegitimate son of a poor, young maiden, was hardly the one chosen to announce a kingship or kingdom. Consequently, his plea for people willing to help in the great task of restoring the world was sorrowfully rejected and he became “. . .despised and rejected by men; a man of sorrows, and acquainted with grief. . .” (Isaiah 53:1-4) □

a look at the seminary & its faculty

by LOUISE STRAIT

I arrived at the seminary at 11 a.m. Tuesday, right after students finished a test in Dr. Boslooper's "Introduction to Biblical Studies." Following was Dr. Lewis's core course on "The Origins of Christianity (A.D. 48-325)."

Dr. Warren Lewis held his class where many other seminary classes are held, in the lecture room above the large hall used for 120-day training and assemblies. Dr. Lewis, an ordained minister in the Church of Christ and professor

at New York Theological Seminary, holds the equivalent of three Ph.D. degrees from Harvard, the Institute for Pontifical Studies in Toronto, and the University of Tübingen in Germany.

Dr. Lewis' Tuesday class dealt mainly with the canonization of the Bible—the process of determining which writings would be included in the Bible, which would be considered apocryphal, and which would be excluded. Among the questions discussed in his class were: What are the criteria for determining the canonization of any given writing? Is the Bible rooted in the church, or the church



Unification Theological Seminary students linger after class to discuss that day's lecture on the canonization of the Bible.

in the Bible? What are the merits of limiting the canon or broadening it? To what extent are religious movements defined by what they accept into their canon?

After lunch students watched a film on group interaction for Dr. Elmo's next-day class: "Group Process for Individual Growth." Next was Dr. Thomas Boslooper's elective course in "The Writings." The course, including the third section of the Hebrew Bible, focuses on Job, Psalms, Proverbs, Ecclesiastes, and the Song of Songs, or the Song of Solomon. Today's topic was the Song of Songs. As students followed, Dr.

Boslooper read and interpreted key passages, pointing out the current shift in interpretation from symbolic to literal, saying that as a collection of romantic poetry it aids in the understanding of the sanctity of romantic love when free from carnal feelings.

After the concluding two hours of Dr. Lewis' class, students dispersed to a variety of activities. Available for the students is instruction in auto mechanics, furniture refinishing, and photography. Also regularly included in the afternoon are sports, including karate, group sports, and intramural competition between the several



The evening hours are filled with individual and group study sessions in the library, student lounge, or dormitory rooms.

work-study groups of the seminarians.

After dinner some students joined in a discussion of the place of religion in the American tradition in Dr. Lewis' experimental course in American Civil Religion. Other students studied—either in the newly-created library in a former gymnasium, a student lounge, or their dormitory rooms. Although most students longed to have time to study while they were in the field, they are finding that full-time study also has its challenges. Recognizing the seriousness of their responsibility, they often run their own tutorials to review material and help each other out. Japanese-speaking students

have been given special attention by Tim Elder who, knowing Japanese, reviews the lectures with them.

Morning classes on Wednesday began after prayer service and breakfast. Dominant class of the day was Dr. Francis Elmo's "Group Process for Individual Growth."

Also happening Wednesday was a class in Evelyn Wood's reading dynamics, taught by two who had taken the course.

By Wednesday afternoon the students were preparing for their philosophy course, "God," taught by Sorbonne-educated Dr. Sebastian Mateczak, also a Roman Catholic priest. Dr. Young Oon

Kim teaches her course on Unification Theology at the end of each alternating week. Students also come into frequent contact with Academic Dean Therese Stewart and Mr. David Kim, president of the seminary.

Upon leaving the seminary on Wednesday, I looked forward to a

return visit more than I ever anticipated returning to my college after vacations. By any standards, the students are receiving a detailed, varied, and loving education from a well-qualified faculty. The future can hold only good things for them, the seminary, and a future university.

Dr. Thomas Boslooper



Dr. Thomas Boslooper, currently the minister of a Reformed church in Closter, New Jersey, has his Ph.D. from Union Theological

Seminary and has taught in Roman Catholic schools. What he feels are the strong points of Unification Theology are: "The sovereignty of God, God's providence in history, the idea of the coming of the Kingdom of God, the importance of genuine faith and a personal relationship with God, an emphasis on the Holy Spirit, reliance on the scripture, and the development of a more wholesome, realistic male-female relationship. . . . If you just take these things, I think you have something tremendous here. I can look at the Unification Church as re-reviving the Reformation, but in a different dimension since we are trying to do something for all churches. . . ."

In discussing our Church's present persecution he first put it in the perspective of the centuries-long conflict between denominations. He added: "Fundamentally, people resist change, flying at whatever doctrinal excuse they can find—if you were to set up the doctrines of any denomination you would horrify many people. Also throughout history

there has been resentment towards people who are truly good. And there is a racial element involved."

He was attracted to the seminary from his first contacts with Academic Dean Therese Stewart and Chief Administrator Michael Warder. "As they talked, I thought that maybe this was a different movement." The people he met in his early encounters, he said, "made quite a profound impression on me as to what the movement stood for and what the seminary might be like." The work of the students has borne out this impression. "The attitude of the students is outstanding," he says. "The work that they are doing is very good...and there is no putting down people with attitudes and ideals and heart like they have. . . . It couldn't be a more desirable educational situation. I say that without reservation."

His main attraction to the seminary, he says, is that "it represents an attempt to unify the Christian church and also that there is a genuine academic freedom. And there is a marvelous combination of the devotional aspect of religion and the intellectual."

In further speaking on these points, he affirmed that there "absolutely" was academic freedom at the seminary. "Nobody's ever told me anything of what to do or what to teach. At any other educational institution, although you may not

be told that, there is a line you must follow if you are going to get along. There may be some seminaries where there is the kind of academic freedom that exists here but it is at the cost of genuine devotion—there is a kind of freedom that is libertarian, leading to anarchy. We have what I call pure freedom—the freedom of men and women of pure heart and spirit. We have the freedom of kindness, of justice, of love for God."

Of our future, Dr. Boslooper advises the Unification Church to "stick to its guns. . . . My feeling about the future of the movement and its ideology is very good. It has genuine substance."

Dr. Frank Elmo

Dr. Frank Elmo, professor of religious education, is a Roman Catholic priest in the Yonkers diocese. He has had a longtime interest in the complementary relationship of religion and psychology, feeling that an understanding of God is essential for personal growth and yet that the more secular discipline of psychology has much to offer. He is, for example, attracted by the work of Abraham



Maslow, famous for his "self-actualization" theory. Recently Dr. Elmo has explored non-Western and non-Establishment systems of thought and awareness, including ARICA, EST, and Sufism, a school of Islamic mysticism.

After receiving his doctorate from Fordham University, Dr. Elmo wished to teach in a seminary setting, hoping to find one sufficiently ecumenical to accommodate his broad orientations. After his first introduction to the seminary through Therese Stewart, whom he was pleased to find was a former nun, he carefully read the Divine Principle. He liked the Principle's stress on the family and on a blend of Eastern and Western thought; he also was

grateful for its revelation of the centrality of the Christian tradition. When he came to Barrytown for lectures, he found himself deeply attracted by the "God-consciousness" pervading the atmosphere. Acknowledging the workings of Divine Providence, he decided that if God wanted him to have the position, he would be accepted for it. He was, and so now is a resident of the Barrytown complex.

His course this term, "Group Process for Interpersonal Growth," is not merely a compendium of techniques for the students to master in order for them to be good group leaders; its goal is also to help the personal growth and group consciousness of the students themselves. Highlighted in the course are the steps in personal and interpersonal growth: self-awareness, self-acceptance, self-expression, and the abilities to listen to, understand, accept, and constructively help others.

While Dr. Elmo prefers unstructured sessions, he makes use of games as stimulation. One, for example, has the goal of arriving at a group consensus about the fifteen most important articles to have if the group were marooned on the moon. Another is for each individual to determine the six outstanding accomplishments of his life and discuss these with another student.

In evaluating his students' response, Dr. Elmo praised their use

of both prayer and interpersonal interaction to work out problems. He also spoke of the importance of the general framework of love and concern and of the specific strengths of the Divine Principle in aiding personal growth. "The students' feelings of God's love for

them is a very powerful experience, leading them out of self-centeredness into God-centeredness." Also, he said, an awareness of Cain and Abel relationships helps to remove destructive competitiveness from interpersonal relationships.

Dr. Warren Lewis



I would like to talk about what I think of Reverend Moon. I think a lot of things about Reverend Moon. Let's examine some of the alternatives of who he might be. He might be the Second Coming of Christ, the Lord of the Second Advent. Short of that, he might be a religious genius, a prophet of God, an inspired person whom God has sent to revolutionize and revitalize the church—in the spirit of Luther or Saint Francis of Assisi. Short of that he might be yet another demagogue leader who is destined like the others to be disappointed if they thought that they knew God's timetable but it didn't work out the way they thought it would and they had to go back to plowing. The worst possible thing would be a false prophet.

What do I think he is? I probably think he is in category two—a religious genius who has distinguished himself from all other religious geni on the basis of several important matters. He knows the heart of God. Of what theologian or church reformer can we say that above all else he has plumbed the

depths of the heart of God? Of Reverend Moon I think that I can really say that. That is probably his greatest contribution.

Some theologians have been saying that there finally has to be a getting together of Orient and Occident—apart from simply sending missionaries to the Orient and receiving the latest hot-shot guru from whatever new religion happens to come our way. After reading the Divine Principle, I can say that it is outstandingly to the credit of Reverend Moon that he is the first person to attempt this blend. He is also a great religious genius because of his sense of wholeness in his drive to get mind and heart and science and faith back together again. He is attempting to do what we gave up on 450 years ago with the splintering of Western Europe in the Protestant Reformation.

So if he falls in this category, we have great occasion to be glad. If he turns out to be a demagogue who finally has to go back to selling ginseng tea or mining titanium, we will still have cause for rejoicing—due to the fact that this kind of movement within Christendom has tended to revitalize, to be creative, to be on the cutting edge of new discoveries.

What if he falls in the final category? We cannot be glad about that. If you want to know why I work here, it is because I hope that he is the Lord of the Second Advent, I think that he is the out-

standing religious genius of our time.

Why do I teach here? I am completely fascinated by the movement and by Reverend Moon; my desire therefore is to get as close to him as possible to understand what makes him tick. In addition to that, it is the Family itself. There is nowhere in the world where I could teach a more international student body. That I find exhilarating, challenging, and fascinating. Also, they have different educational backgrounds—biochemistry, nuclear physics, etc. To teach here means to become involved with the complete spectrum of the educated intellect in America and around the world. If you make a theological statement, it has to be acceptable not only to people who talk your theological jargon but also to physicists, sociologists, and philosophers.

When the Unification Church loses its sense of sectarian apartness in that it is leading so far ahead that the others are running like crazy to catch up, when it loses its sense of motion so that it settles down to become another church among churches, that will be an unhappy day. Run out there as far ahead of the rest of them as you can and run up a flag and see if anybody salutes! If anybody does, good for you, you've led the way! I hope that we don't settle down, because we are calling into question the fallenness of the world around us.

OBSERVATIONS FROM

by JUDITH HARRIS CARTER

Mrs. Carter is the mother of 7 children, the oldest of whom is 25. A practicing Episcopalian and the wife of a medical doctor, she resides in Norfolk, Virginia. Since she wrote the article below in June of 1975, a second son, with Mrs. Carter's encouragement, has joined the Church.

I am not a member of The Unification Church.

I am a concerned parent of a son in this new-to-us movement. As this denomination seems to be capturing the hearts and minds of an ever-growing number of our sons and daughters, perhaps it bears looking into. If you are concerned either personally, or simply as an interested bystander, perhaps I may offer a few observations which may be helpful to you.

Our son had earlier left our

home and Christmas Holidays rather abruptly. . . in sorrow. Each of us was left with an empty feeling. We had hoped for joy in his life and he hoped for more world concern in ours. As a result of his association with The Unification Church, each of us has achieved a large measure of our wishes for the other. In addition, we have grown even closer in familial love than we have ever experienced before.

The phone call that winter day reassured me and disturbed me at the same time. The joy in my son's voice was evident, but his membership in some "off-shoot religious group" concerned us. In the following weeks, his communications with us continued to reassure us, but in the end, I knew I would have to see for myself. That he had reached the age of majority did not lessen my love

a mother of a member and...

and concern for him.

A small, attractive brochure invited me to visit, and I did just that. It asked that I bring only three things: a change of clothing for the weekend, a sleeping bag and a sense of expectation.

The changes in our son all seemed to be positive: he smiled. He ate "regular" food, he wore more conservative clothing, he sang and studied. He communicated. In short, although he had not re-entered our world, he had reached out a loving and accepting hand to us. That is a part of the story: we had joined our hands and hearts again in familial love. We felt that no organization which had brought joy to his face and peace to our hearts could be all bad. It was left, then, only to visit and see for myself what The Unification Church stands for.

After we reach our physical maturity (somewhere in the middle twenties, usually) there is nothing about us left to grow except our minds. In the interest of knowing what was going on with my son and with a willingness to put my middle-aged person through a new experience, I packed my sleeping bag, too many changes of clothing, and drove off to a Church Center in Maryland.

In the course of a short, intense visit, I learned a great deal, and I recommend it to you. If you are alienated from your child, step into his or her world for a weekend, reach out your own hand, give him a chance to join it with his own, in love...for, I found, love is what Unification Church is all about.

For me, it was beautiful. Like stepping from one world into

another. The atmosphere was sure, industrious, supportive, clean, nourished by palpable love...each one for the others in his church family, and more important, for the world. In two days of stimulating study, I heard five lectures which explain what The Unification Church teaches, and as an exercise in detailed logic, it is hard to quarrel with their conclusions. I leave it to you to hear "The Divine Principles" explained, but in general, the church stood against only what I stand against. It stands for all those time-honored principles of the right to life, liberty and the pursuit of happiness for *all* men, but especially for the need for love between all people, all races, all nations. In addition, the church finds the spread of Communism so alarming as to see its defeat as a major goal for themselves. No thinking person can argue with that!

Recently, attracted by the unusual atmosphere of co-operation and loving support I'd encountered in Maryland, I visited The Barrytown Training Center and amongst the hustle and bustle of busy members, in the beautiful surroundings of the Seminary, I found again, the same principles of love and hope, dedication and urgency to bring God's Word to the suffering world. Each conclusion in the outline of their beliefs is supported by a fund of Scripture and unlike most traditional religious denominations, they do not

exclude any of us from God's love. On the contrary, they work hard to bring worldwide peace into being, striving for unified religions, a unified country, ultimately a unified world brought back to God.

In the end, you must decide how you will address the question of your relationship with your son or daughter. If our friends' beliefs differ from yours or mine, we accept them anyway in affection and tolerance. Can we do less for our own flesh and blood?

Although I am not a convert, still I have chosen to deliberately expose other sons and our daughter to the positive influence of these benign people. I urge you to go into their world, walk along their path for a few days...reach out your hand in love and I believe you will find the immediate benefits to be more than worthwhile. Perhaps you will find the peripheral rewards to be even greater.

In two thousand years of war, pestilence, famine, pollution and corruption circling the whole earth, our traditional religions have failed to quell man's unrest, failed to bring us even close to brotherhood and peace. The task of bringing our nation and our world to greater accomplishments, greater deeds, has always fallen to the new generation. Perhaps now we must look to them with even more trust and support, for they are the only hope of our suffering world. □

a mother who's a member

It is quite common for people who hear the Divine Principle to desire to commit themselves to full-time work in the Unification Church. However, when Genie Ennis was introduced to the Church two and a half years ago, she already had responsibilities as a wife and mother of three children to consider.

"But the great thing about the Unification Church is that you can love God as much as you want and still have a family. I just had to learn the delicate balance between serving God and serving my family," Genie says. "Once I started applying the Principle to my marriage, I knew I could make it.

Every day I learn more. And the Principle is showing me the way I can help bring my husband and my children closer to God."

Her husband of 14 years Genie describes as an idealist who has found his own way of serving as a Marine Corps career officer who served twice in Vietnam. "But he does not have the same awareness of God that I have," so Genie admits he sometimes finds it hard to understand her desire for a life of commitment to the Church.

At first, she says, it just seemed totally radical to him, "but that was partly because I got so enthusiastic that I wasn't completely fulfilling my responsibilities at home. But as I came to understand the Divine Principle more deeply, I realized that my words and deeds were not always connected. Now, Andy recognizes that I'm really pushing myself to be a good wife and mother as well as an active member of the Church. The Principle has kept my marriage alive. I know now that the totality of my commitment centers around my husband and my family as well as the Church."

Genie had been a conscientious Catholic, "as involved as you can get." The hardest part was explaining to her children why all of a sudden one week they went to a Catholic Church and the next week to the Unification Church. But after the first shock of unaccustomed strangeness, "they ac-



AS MOTHER

cepted everything I told them. Eventually I want them to make their own conscious choice about the Church, but for now they attend Sunday School and I can see the changes that have taken place in them.

"The first time my youngest son went to Sunday School (he was four at the time) he was taught the story of Adam and Eve. That night, instead of having his father tell him a story, he said, 'Dad, I want to tell *you* a story.' And he told him the story from Genesis concluding, 'Isn't that the saddest story you ever heard?' It is this kind of understanding of God's heart that he has gained through the Unification Church.

"My oldest son has experienced a similar understanding of God through his prayers and close association with the members of the Church. He writes poetry and several of his poems reveal the inner spiritual growth which has taken place through his study of the Divine Principle. Both he and my middle son have attended not

only children's workshops, but adult workshops—where they have actively participated in the study and presentation of the Divine Principle. Somehow a child's faith can become the inspiration that we callous adults lack. And more and more I can say that their faith is more real and living than it had ever been before."

What seemed like an abrupt change in Genie's religion to her husband and children was only because they were unaware of the year of intense spiritual searching that had preceded her discovery of the Unification Church.

"In 1972, during my husband's second tour in Vietnam, I was living alone with my three children in a Virginia suburb. I began to look at the values I had been brought up with more clearly, and many of them did not hold up. I started questioning many aspects of my faith, even the existence of God and of organized religions. I continued to attend Mass every Sunday, but I didn't feel anything.

"I also had a sense of anticipa-



AND MEMBER

tion that something was going to happen. I felt that my marriage was a preparation for something else, that perhaps God was calling me for a mission. But then I thought that if this were true He would show me the way.

"I was involved in a lot of activities—PTA, scouting, teaching catechism, even feminism—but nothing seemed to absorb my entire life. I began asking myself, If I were living at the time of Jesus and God asked me to make a total commitment, what would I do? Could I leave everything—and by this I felt more of a philosophical abandonment—and follow? I prayed and analyzed myself honestly and decided that I would be willing to take a chance if God called me.

"I did a lot of reading during this time, too—about spiritual phenomena and life after death. I stayed up all night to read *The*

Exorcist and concluded that Satan was a reality which we all had to confront and overcome, but I knew that the spiritual armor I had would not be enough to do it.

"That year pulled me away from the way I had thought all my life (I had an all-Catholic educational background, including college) and prepared me to accept something new. I had a great sense of returning to the essence of religion—and a simplicity of faith.

"In April 1973 I made a casual telephone call to my sister-in-law who is like a real sister to me. My brother answered instead. He was very anxious to talk about a new religious group which he and Nancy had discovered called the Unification Church. As he talked I could sense that I was receiving more than a message about a new church—my heart literally stopped dead—I knew that the importance of this information could change my life.

"My brother described the members enthusiastically—stating that they had the joy of the early Christians. I knew that this was the group that God had been preparing me for. Later, when I learned the Principle in depth, all of my questions were resolved. I could see that God had carefully prepared me through my period of doubt and study—He finally fulfilled my life's desire to serve Him in the Unification Church.

"The Catholic Church had become sterile for me. My yearn-

ing to know God on a deeper level was not fulfilled. By placing myself in the position of wanting to know Him, God led me directly to the place I am now.

"The Unification Church has given me God. Every day I think, 'I can't believe it! I am so grateful for what God has given me.' My fears are gone. Once you've made that leap of faith, you feel you are in God's hands and that He is working through you. It is an ongoing process of eternal value and consequence. What you fear you are losing seems like trivia compared to what you are gaining on a daily basis. . . the ability to know God and to live with Him forever."

At first it was frustrating for Genie to want to be able to give so much but not be able to go out fund-raising and witnessing like full-time members. All she could do was come to services on Sunday. The handful of married members at that time wanted to do so much more but were restricted in the time they could give because of their families and jobs. "During this time I kept thinking, 'when God's ready, He'll show me the way.' I never got disillusioned.

"I was patient and, sure enough, God fulfilled my desires. I had been working for two years in my brother-in-law's real estate firm as the office and property manager. I was ready for a change and was in the process of job-hunting when I learned that the Church was looking for a manager

for the Ginseng Tea House (a Unification Church health food restaurant serving lunch to the embassy staff officials and others who work in the busy Dupont Circle area of Washington, D.C.). I had always loved the Tea House and envied the members who worked there.

"Besides I love a challenge. I love taking on an almost impossible situation. When I was approached about the job of manager, I knew that it would be this kind of challenge because I had no prior restaurant experience. But working full-time with other Church members and married members eventually balanced out my inexperience. We set conditions to create unity among our staff of volunteers. Every day we begin our work with a prayer meeting. As we go about our daily work, we try to create an atmosphere of loving and serving. When I am short-handed, which is a chronic problem, God always sends someone. When you get in a position of total dependency on God, He is there. I have the constant feeling that God is helping me. I've never grown so much as through this job.

"There is a job for everyone who seeks to do God's Will. Reverend Moon says that happiness comes from finding our own unique way of giving. To me the opportunity to be a mother and a wife and to serve with a full-time commitment has been fulfilled. This is it for me." □



Is Unity of Science Attainable?

“Can Human Freedom survive our Modern Technologies?”

The Fourth International Conference on the Unity of the Sciences (ICUS) attempted to answer this and related questions when it met in New York November 27 to 30.

Over 340 of the world's eminent scholars and scientists attended the conference, which was dedicated to defining ways in which widely differing scientific disciplines can work more closely together. This year's conference was the fourth in a series which began in New York in 1972. Subsequent conferences were held in Tokyo and London. In addition to delegates from the United States, this year's conference was attended by scholars from such countries as Japan, India, Israel,

Egypt, England, France, Germany, Bulgaria, Poland and Hungary.

The conference is sponsored by the International Cultural Foundation which was founded by the Reverend Sun Myung Moon. ICF is a nonprofit educational organization which sponsors cultural and academic events.

Guiding Theme

The guiding theme for the Fourth ICUS was "The Centrality of Science and Absolute Values." Representing disciplines that ranged from physics and genetics to economics and sociology, the delegates explored the implications of the central theme under topical headings such as Unity of Science; The University, Research Institutions and Society; and The Future World Order.



DR. ALVIN M. WEINBERG

Commenting on the conference's central theme of "The Centrality of Science and Absolute Values," Dr. R.S. Mulliken, Nobel Laureate currently at the University of Chicago said, "It appears that within each science we have a good system of values. Much more can be done in developing the interdisciplinary areas, however. But it is impossible for any one individual nowadays, if it ever was, to be master of all disciplines. However, we can progress in developing a patchwork mosaic which leads towards unity."

With regards to values in general including ethical and moral values, Dr. Mulliken said, "I believe that a scientific approach has much to offer...especially now

that religion has lost much of its authority (on values)." Dr. Mulliken believes, "It is in order for scientists to review and assess our inherited values, and even to try to improve them, recognizing of course, that such an effort can only be carried out in rough approximation.

"Once we can look at an optimal system, or much better, a variety of good systems, varying with special circumstances, it should be easier to inculcate such values into the people through individual and family education. If it can be made clearer to everyone than at present that certain values can make for much more happiness, perhaps we can persuade people to adopt them," he said.

One of the participants in the Fourth ICUS was Dr. Eugene P. Wigner of Princeton University. Now in his seventies, Wigner was among the first to realize the awesome potentialities of nuclear research. He played a crucial role in the development of the first atomic bomb.

Since the 1950's, Dr. Wigner, a Nobel Laureate, has attempted to explore the philosophical implications of certain fundamental questions of physical science.

Is Unity Attainable?

In a paper given at the conference, Dr. Wigner asked, "Is the unity of science an attainable goal? Can Man create a coherent and elevating picture of the world, of

himself, his friends, and all creatures?"

A unity of science would somehow have to bring together what in Dr. Wigner's view are four types of science. At one pole is physics, which describes regularities between events and attempts to search for a common basis for all regularities. The second group includes disciplines such as geography, botany, and zoology, which do not attempt to derive their conclusions from a general principle, but are descriptive. The third group encompasses the humanistic and psychological sciences, which try to describe the human mind and analyze our emotions, reactions, and desires. The fourth type consists of those sciences which are applications of the other types to practical problems such as engineering, agriculture, medical sciences, and economics.

The greatest discrepancy exists, according to Dr. Wigner, between the physical and the psychological-humanistic groups of sciences. The differences between these groups make it especially difficult to arrive at a unity of science. Physics, for instance, deals with observable phenomena in which life plays no part; physical data can be quantified and expressed in the language of mathematics. Psychology, on the other hand, deals with phenomena in which life is not only central, but manifested in one of its most complex and bewildering



DR. EUGENE P. WIGNER

forms—human behavior; the variables are many and constantly in flux.

"It would be wonderful to have a unity of science, a coherent picture of the world and all that is contained in it," Dr. Wigner said. "Man wants to strive after a goal and the goal of such a coherent picture is a wonderful one and to contribute to the approach toward it is one of the most satisfying human activities—and one which interferes with the freedom and happiness of others least. Perhaps we should always be impelled to strive after that Unity. . . . It is beautiful for us to do it now."

The dialogue has begun. Almost in answer to questions posed by Dr. Wigner, Dr. Alvin M. Weinberg, director of the Institute



Ben-Ami Scharfstein of Tel-Aviv University comments on Frank Goble's paper, "Religion, Science, and Moral Principles," in one of 12 committee meetings.

for Energy Analysis explained, "Value in science is to be measured by the impact that a science has on its neighboring sciences, or its impact on the society in which it is embedded. In this sense the value of a science is greater if it leads to greater coherence among the scientific disciplines, lesser if it leads to less coherence."

Dr. Morton Kaplan, professor of political science at the University of Chicago, said in a draft of his paper presented at the conference, "We need international institutions to deal with problems of

money, resources, and energy." According to Dr. Kaplan, future world order will depend on a new international management composed of these new international institutions.

Universities, believes Dr. Weinberg, will play a decisive role in developing a new international management. But, as Dr. Weinberg asked, "Is the university valid today? What can be done to make the university more valid?"

"The university's relevance," noted Dr. Weinberg, "has to be measured by its relevance to



One of the advantages of the conference is that it gives scientists from a wide variety of fields an opportunity to exchange ideas.

the needs of society. The society being problem-oriented is interdisciplinary. The university, in becoming more valid must tend to unify its disciplines, particularly in its sciences."

The scale of activity in the world makes interdependence a pressing necessity, Dr. Kaplan said. "If we fail in the effort to cope with this need, we will be driven toward a deadly competitiveness."

Other questions which Dr. Weinberg and his colleagues attempted to assess were some of the

broadest ethical considerations in technology, among them—the threat to freedom posed by our new technologies.

The overall objective of the Fourth ICUS was to define a standard of value by which today's scientists and scholars can measure their work in relation to society's needs. Most of the discussion concentrated on this broad issue. The ultimate goal of all the discussion was human betterment, or, to paraphrase Dr. Kaplan, to help the world avoid "deadly competitiveness." □



Julius Axelrod of the National Institute of Mental Health shares his ideas with Herman Wold of the University of Goteborg, Sweden.



by **REVEREND**
SUN MYUNG MOON

Honorable Chairmen, eminent scientists, respected professors and scholars:

It is with the greatest pleasure that I extend my warmest welcome to all of you present today at this International Conference on the Unity of the Sciences. We are deeply honored by your presence.

As many of you already know, this conference was initiated in November of 1972. We have made it an annual event and the second conference was held in November of the following year in Tokyo, the third conference in London, and we are now holding the fourth conference again here in America. I am especially grateful to those who have been present at the conferences each year. Your continued presence indicates that while you have been making intensive research in your specific fields, you have endeavored to apply your efforts to the common goal which is the welfare of all mankind.

Today, in all fields people are prone to narrow their research to small and limited areas so that they tend to lose the overall purpose or the centrality of their subject. By doing so, they lose vitality which is produced and which functions only through the harmonious integration between the fields. They stray from the original motivation and purpose of science

which is to bring about human happiness. In the extreme we even can find instances where people have destroyed their own happiness with their inventions.

The fragmentation of sciences is analagous to a body consisting of scattered cells having no life. When we examine the structure of the human body there are millions of cells in an interrelated network making it possible for the body to function with vitality. In a human being there is the brain which is the central point and the subject from which the message and commands go through the spinal cord and nerve endings to reach every cell, thus making the millions of cells function harmoniously. The eye, as is true with any part of the human body, has the individual purpose for the sake of the eye, while at the same time it serves the purpose of the whole body. Every part of the human body has a dual purpose. Therefore, pain in one cell, which is the basic unit of the human body, gives pain to the whole body; and conversely, the health of each cell gives health to the whole body. Without a normal relationship and order among cells, a man will become sick.

I believe that the ideal structure or organization of any unit, or group, in human society should be like the structure of the human body. Today's society, deprived of such relationship and order, is paralyzed and sick. Something is

desperately wrong! Man, conscious of the chaos and confusion, is frustrated. The population explosion, pollution and exploited natural resources are not the only problems. The sickness of the society lies within the very essence of man's being.

In order to deal with all of these problems, man must have a clear and healthy mind so that he can function effectively. What we need is not an industrial or technological revolution, but a great revolution of human consciousness. The solution to social problems is not limited to the natural sciences but must be transdisciplinary and influencing the areas of social science, the arts, religion, etc. The previously mentioned problems are not restricted to any one country. They are not those of one age but ultimately of human history—affecting the past, present and the future.

By going through this revolution of human consciousness man must be so led as to use the results of his research for the peaceful co-existence of all mankind in a very creative and productive way. Man's ideal can be realized only when he serves the individual purpose and the public purpose in complete harmony.

In the field of natural science, as in every other field of research, the immediate individual purpose must be attained along with the long-term, broader purpose of integrating with other fields for the

whole of mankind. Only then can we find the true meaning of the results of research.

In order to integrate all of the specific fields of research, we are in need of a larger design or blueprint. In this way we may have a common ideal before us as we proceed to achieve this integration. The main purpose of this conference on the unity of the sciences is for us to produce that blueprint. Permit me to offer some thoughts concerning that blueprint.

Man is aware that he has life within him because of his mind which originates from a source of the highest dimension—not limited to space and time. That source may be called the cosmic mind or the first cause of all beings. Man must be able to understand the centrality of absolute values in the cosmos in order to give his life meaning.

By setting up a new world order where all mankind are brothers and sisters transcendent of national and racial boundaries and living as one human family, we can enjoy the ideal world with true peace and happiness. In order to make such a reality, science must be evaluated from outside the realm of science. Science policy must be determined in consideration of society as a whole. We must not lose the very central point of the whole purpose: science is not for science itself, but for the welfare of humanity. In other words, for the development of science to



Rev. Sun Myung Moon presents his views on the purpose of science at the opening session of the conference.

have meaning in man's everyday life, man must discuss and establish a standard of value in terms of the whole.

Science begins its research on visible and external things. However, science can also assist in understanding the frontiers of invisible or internal things of a spiritual dimension. Finally, the integration of the two realms should occur. Thus, we must be able to have a central point located in the external, visible world connected to the central point located in the metaphysical world of the highest dimension. Then, with the latter as the unchanging axis, the other will revolve around it for eternity in the action of give and take—giving absolute meaning and value

to all things in space and time.

In conclusion, I sincerely hope that all of you here will freely present the results of your respective research, exchange opinions without reservation, and discuss common issues from a broad viewpoint embracing the whole purpose of the welfare of mankind. I believe you can observe, grasp and solve all the existing problems of society if you utilize in a unified way the knowledge of your respective specialized fields. In this way the centrality of science and absolute values, in terms of the existing world, will be established and exalted.

I hope you will contribute without reservation to this vast project. Thank you. □

by VICKI TATZ

a new movement of youth towards GOD



High school members held rally on the steps of the New York Public Library last summer and drew many supporters.

While many of their peers are concerned primarily with good grades, their social life, or the search for pleasure via drugs, alcohol, fast cars, whatever, there is a group of high school students in New York City who have different concerns—how can they lead lives of commitment to God while continuing to attend school and prepare for the future.

It's not easy, the members of HARP (High School Association for the Research of Principles) admit. But, as one pointed out, when God sees the age for drug use dropping lower and lower, He can't help but be happy to see a group of young people working to bring God into the hearts of their fellow students.

Chatting in the basement dining room of the 71st Street Center of the Unification Church in New York City, Amy told me, "So many kids are mixed up. They know a lot about the world but don't know how to reach God. Put them all together in one school and you have a whole bunch of people who have lost hope and don't know where to look or whom to trust."

But those who have found HARP—about 25 active members—have found hope. Amy, for example, described herself as "almost an atheist" at the time about a year ago when her mother joined the Unification Church and encouraged her daughter to attend

a workshop. "I felt something missing in my life, but even after I had heard the Divine Principle and knew it was true, where could I go in New Hampshire? The only thing that kept me going was thinking about the summer, when I could be active for God. Now there's HARP in New York, so we moved here."

The youthful evangelists in HARP come from widely mixed backgrounds, as diversified as New York itself: blacks; Latins; Orientals; Jewish; Protestant or Catholic from Irish, Lebanese, Italian, or English ancestry. Most are between the ages of 15 and 18, with an occasional 14-year-old.

About half of them have relatives, sometimes even their entire families, who are members of the Unification Church. Roxanne's aunt, for example, heard the Divine Principle first after someone gave her a pamphlet. Then Roxanne and her sister joined followed by their mother, grandfather, and cousins.

Others, like Frank's mother, can see the changes in their children due to their affiliation with the group. "She sees I'm changing my attitudes, that I'm more serious about life," Frank says. "Before I had a beard, long hair, and a mustache." Now he sat before me with short-cropped hair and a suit and tie. After having dropped out of school, he was encouraged by the Church to finish and is now enrolled in a high school equiva-

lency program.

Actually, their advisor Alice Cheney points out, "Quite a few high school-age members who met the Family had dropped out of high school before meeting us, had been roamers, drug users, discontented. Our policy is to remotivate them via the Divine Principle to understand the value of learning and to get them back in school as soon as they are emotionally ready and determined to do well. Just this fall, I put five drop-outs back in school or equivalency programs and registered three others in different schools than the previous year. I do a lot of school and family counseling and try to show them the principled understanding of their particular growth period and spiritual problems."

Alice describes the high



Alice Cheney, HARP advisor.

school members as "still pure, and full of energy. They unite easily. When they are given an ideal like the Divine Principle, they are ready to go all the way wholeheartedly with it. God and prayer are natural to them.

"But," she goes on, "it's a struggle for them to get deeply involved with the Principle and the Family, and then have to pull out every morning and put their heart into school, which is so far away from the ideal. They have many questions about what they should do, how they should act. I have to explain to them many times that their responsibility right now is to study well and help bring their families closer to God, not to separate from them.

"They want to grow up fast and get on to big-time adult work, but I try to encourage them, telling them how important it is that they prepare themselves for leadership in the future. All those who graduated from high school last year are now in college, and the present seniors also plan to go to college."

Even while they are still in school, they are being trained in leadership. The group is organized into five teams, each headed by a student leader. After their Wednesday evening programs, each team meets together, setting conditions to bring people to lectures or workshops, discussing problems, working on homework, etc. The program itself will often be a



At their own workshop in the Bronx, HARP members study Divine Principle and its application in their lives.

time for a guest speaker, for studying the Divine Principle or Korean (one member is half-Korean), planning weekend activities or formation of HARP chapters.

Alice commented, "They tend to have rather a lonely course in school so their relationships to each other are especially close and wonderful. They really are learning to realize how precious their brothers and sisters are, compared to most of the kids in their schools."

One of the highlights of their activities last summer was a Rally for New Life, Love, Learning at Union Square and the New York Public Library. The rally reached high school students and young

people from all over New York through public speeches, singing, and a demonstration classroom in which passersby could sit down and participate. Petitions drew thousands of supporters.

Their summer continued with three weeks of training at Barrytown, New York, a week of fund-raising experience, a three-day sightseeing trip to Washington, D.C., and five days at an Explorer Camp before school reopened.

Recently, the members also held their own workshop. Before they can talk about Principle, they recognize the need to study it themselves more deeply. The workshop dealt, too, with some of

the problems they encounter in school life and, most of all, they feel, it helped them to realize clearly the application of Principle to their personal relationships. Frank's evaluation of the weekend was, "Most of us weren't so aware of our own fallen nature, so we realized we have to help each other. Also, when you've been on the street, it's hard to learn discipline and to listen. But we're being given more and more responsibility, so we're learning fast."

This kind of experience pays off. Other students recognize and respect them for being different. Roxanne, for example, has been asked to serve on the Student Council and on the student curriculum committee at her school. "They know I have a high standard so they put their cigarettes behind their backs when they see me," she says.

"There are not too many kids with high ideals," Roxanne adds, "so I felt entirely alone last year. There was no direction and no activities for the high school members. This year it's all different, now that we have HARP. We have a focus, plans, a clear goal. I don't feel that I'm alone but part of a team. If I want to bring guests over, there are other high school students for them to talk to."

"The teachers just accept the way the students are," comments Amy. "They're just glad to be able to get them to school at all. The

purpose of school has become just to keep the kids out of trouble and teach them the basics. Teachers are the most important ones in the school. Students really enjoy some classes and really look up to their teachers, but the teachers don't set good standards. They tend to downgrade our leaders. They even wear jeans and long hair. I'm taking a course in the Bible as literature and my teacher tries to justify using drugs to reach God. Her attitude is 'I used to be on this religious trip!' She just makes a joke out of it."

But Amy and the others know there exists a core of good people in their schools who are really seeking God, not just self-satisfaction and pleasure. By asking students such questions as "How are you going to become happy?" or "What do you think about the future?" they can get an idea of what's going on in a student's mind. Does he or she have hope? These things are reflected in appearance and how they act as well. The conscientious ones, who are concerned about the world and doing something about it, these are the ones the young HARP members seek to draw out and eventually introduce to the ideas that have brought purpose and meaning into *their* lives.

"I know where my life's headed now," says Amy. "I see a bright future. I want to do everything I can for high school students." □

poetry



Because Of You

(translated from French)

O God, to you we think
We are only a stone to your feet;
Return to us justice for our innocence
And receive us in heaven by pity.
We put back between your hands our soul;
Deliver us of that nature profane
And revive us in your intimate love.
Receive us everywhere by your Holy Spirit
And keep us learned in your commandments.
O God to you we think,
Clothe us again entirely in your love
Receive close to you our belongings;
Because of your benevolence—we recognize love.

Blessings

The things you have, my brothers,
my sisters,
the things you take for granted
every day
these belong only to the rich
here in other places.
You have oil for your stoves,
You have buses traveling half empty,
You have rice, flour, milk,
You have freedom.
And you have the blessing of God.
If the Kingdom of Heaven can't start with you,
where can it start?

Can it start with the poor?
Can it start with the uneducated?
Can it start with those who don't know
what it means to trust?

No, my brothers, my sisters
You are the ones who received the
blessings.
You have knowledge
You have greatness,
Don't let your youth be corrupted.
They are the mighty pillars
of your future.
Pick them up from their cynicism.
Show them there are brothers
and sisters in other places
counting on them to carry on
the legacy of freedom, honesty and justice.

Of America

The drums beating
—the throb of the guitar
I never knew I could love her music
so much

Every note, every word of the song
fell like drops of rain
in a sun-baked place.

I may be the child of a rich man
but I'm a poor man now,
and I scramble for every morsel.
Just one drop, how precious!

I remember her streets and alleys—
her cities
—the lights
—the hamburger places
—the old houses with bright colors
and loud music
—the churches, the good ones, the bad ones
—the highways, the dotted lines
the truck stops.

I remember the people—each one my brother,
my sister—

New York

Louisville, San Francisco, Seattle

My God, my God

Save my country!

Let it be free

Let it be a light of hope
to the world.

—Sara Mazumdar



Music, Dance & Ecstasy

by ALAIN DANIELOU

This miniature from a 15th-century Turkish manuscript depicts a dancing shaman of Central Asia. Medicine-priests, shamans, mediated between the spirit world and the members of their community. Through dancing they sought to enter into contact with the world beyond and obtain the power of prophesy and heal sickness.

Ecstatic music and dance date back to the earliest days of mankind. Their aim is to create states of mind and body in which men and women, oblivious to natural preoccupations, try to enter into contact with supernatural forces and to discern realities beyond the threshold of normal perception.

Such music and dancing are performed not only by so-called "primitive" forest peoples but also by those of the most developed cultures. For the latter they offer a way of breaking out of the rigid straitjacket imposed by social institutions, a possibility of affirming the importance of the individual. A person who considers he is being sacrificed to the overriding demands of the group feels "rehabilitated" and uplifted through personal contact with the mysterious world of the spirits.

Alain Danielou, world-famous ethnomusicologist, is director of the International Institute for Comparative Music Studies in Berlin and Venice. He has been a member of the Ecole Française d'Extrême-Orient (Paris) since 1959 and consultant for African and Asian music to the International Music Council since 1960. General editor and director of three series of recordings in the "Unesco Collection," he is also the author of many studies on comparative music, Indian philosophy, religion and history, including "Situation de la Musique et des Musiciens dans les Pays d'Orient" (Florence, 1971).

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This use of sound to produce psychological and magical effects would appear to be one of the fundamental roles of music, perhaps even its original function, though we tend to forget this when considering the aesthetic aspects of the art of music.

Yet this, indeed, is an essential function of music and one that keeps recurring. But we can only recognize its characteristics if we are familiar with the rhythmic, melodic and modal techniques used and their corresponding dance movements.

In the ensemble of cultures spanning Asia from India to the Mediterranean the performance of certain forms of ecstatic dances and music as a means of communication with the supernatural world appears to have its origins in a very ancient religion.

According to the Hindus, the God Shiva created the world and all living creatures through the harmony of his dancing and the rhythms of his drum. The legends of Shiva are told in a body of texts, varying greatly as to date and origin, somewhat similar to those of the Bible. These texts, known as the *Purânâs* ("ancient tales"), deal with a wide variety of subjects.

The oldest sections of the *Purânâs* were written at a very early date, though they were only translated from some now-forgotten tongue into Sanskrit at a much later period. According to the chronology of the *Purânâs*,

around the sixth millenium B.C. an incarnation of Shiva with the help of his wife, the mother-goddess Pârvatî, taught men the practice of Yoga and how to use music and dance so that they could communicate with the gods.

Rites somewhat similar to these seem to have played a major role throughout the Indo-Mediterranean world. An obvious kinship exists between the ancient religion of Crete, the Egyptian cult of Osiris and the worship of Dionysus or Bacchus in Greece and Rome. Descriptions of bacchanals, dithyrambs (songs honoring Dionysus) and the ecstatic dances of the maenads (female attendants) that have come down to us correspond exactly with dance forms still current in India today.

The Nordic peoples who invaded India, Iran, Greece, and a large part of Europe from the 2nd Millenium B.C. onwards—and who, in India, called themselves Aryans, a word meaning “noble”—tried to stamp out these ecstatic rites. But the people still clung to them as their religion, and they reappeared when the repression abated. At about the same time, in the 5th century B.C., ecstatic dances and rites once more became an accepted part of official religion in both Greece and India.

No doubt existed in the ancient world that the Indian god Shiva and Dionysus, the Greek god, were one and the same. When Alexander the Great's sol-

diers reached India they immediately went to the Hill of Nysa, the sacred hill of Shiva, to embrace their brothers in Dionysus, the Bacchoi (followers of Bacchus) who in India were known as the *bhaktas* (participants).

There was a great revival of Dionysiac rites in the troubled period that saw the birth of Christianity, and these rites strongly influenced both Orphic ceremonies (inspired by Orpheus) and Christian rituals. Until quite recently, groups performing ecstatic dance rituals were still to be found in the Slavonic countries, in the Rhine region and southern Italy.

Group dancing leading to ecstatic states is still performed in India, in the form of *Kîrtana* (the Song of Glory), which is similar to the Greek dithyrambs. I have watched these ceremonies in southern India. The participants,

Shiva in the form of the dancing god Nataraja. As he tramples the dwarf of sin, his upper hands bear the flame of destruction and the throbbing drum of creation. Thus he embraces death and renewal. The upraised fingers say, "Fear not," while another hand points to the lifted foot, a symbolic offer of bliss to believers.



standing in a circle and chanting repeated invocations, dance by swaying their bodies and shaking their heads in time with the deafening beat of drums.

When the movements have become automatic and almost unconscious, the rhythm speeds up, and then suddenly changes. This creates a shock, a disturbance which throws the dancers into a trance. Some of them, usually the women, are then possessed by a spirit: they tear their clothes, roll about on the ground, uttering prophecies. In other words, the spirit speaks through their mouths. The rhythms used are always uneven, in 5, 7, or 11 time. Even rhythms, those with 4 or 8 beats, do not produce this hypnotic effect. The process involved and the characteristics of these dances are the same the world over, in India, in the Middle East and in Africa, for example.

Buddhism, which originally began as a movement of moral, puritanical reform known as the *Hinâyâna* (the Lesser Vehicle), soon reabsorbed in its popular forms the Tantric rites of Shiva worship, including ecstatic rites, dances and erotic symbols.

It was in this more popular form, the *Mahâyâna* (the Great Vehicle), that Buddhism spread to Tibet and influenced the entire Far East. But while the *shomyo* (classical chant of Buddhism in Japan) contains many ritual gestures and practices carried over from the

cult of Shiva, the ecstatic element is completely absent.

This is not the case in the Middle East. The Zikr or Dhekr rituals, which are performed by Islamic brotherhoods such as the Sufis, are directly descended from the Dionysiac ceremonies of Greece, whose musical techniques they have preserved along with gestures that are practically identical to those of India. These wonderful ceremonies give expression to one of the mystical aspects both of Islam and Hinduism.

Gatherings where the Zikr is performed are kept secret since they demand total concentration on the part of the participants, who must give themselves over entirely to inspiration. One comes across Zikrs in all the Shiite and Sunnite Muslim countries, in Syria, Lebanon, Egypt, Iran, Turkey, Algeria and Morocco. They are also performed in Yugoslavia, where the style of the songs has remained very close to their ancient Greek prototypes.

We were able to make recordings of and issue as records several Zikrs with the permission of the spiritual leaders of these brotherhoods. While these leaders are reluctant to allow the presence of outsiders to disturb the ceremonies, they nevertheless allowed us to make recordings of them for the benefit of those who are interested in those profound expressions of spiritual and mystical experience.

Only those who are permitted to take part in the rites of a brotherhood can learn the dance movements, the head-shaking and the swaying of the body that produce a state of ecstasy. Yet even in recorded form, the music and the singing create a deep impression on the listener, helping him to discover a new dimension in the world of sound.

The Sufis, men inspired by a search for spirituality, join together in brotherhoods, rejecting the comforts of city life and practicing a monastic austerity. Bernard Mauguin, a French musicologist, has written of them: "A great many such groups were formed around spiritual leaders known as Sheikhs, in the 11th century. These groups freely accepted a common discipline and devotion to a ritual which offered them a means of attaining the supreme goal of their existence: a perpetual quest for perfection leading to total dissolution of self in God (fanâ). Thus were formed the great religious brotherhoods of the dervishes (tarikât). . . . The Zikr is a formula for inward concentration and for achieving deeper knowledge of self. . . based on repetition of the names of God."

The name itself cannot in this context be considered separately from the rhythm of its repetition, for this alone enables the dancers to assimilate it into their own vital rhythms and to identify themselves with it. This can even be

achieved through repeated listening to a recording of the Zikr. The aims and methods of the Zikr are almost identical to those of certain Tantric Yoga practices.

One can readily sense in the instinctive impulses of modern youth a yearning for a return to forms of religious experience not limited to the outward observance of social and moral rules, but concerned with the search for contact with the supernatural.

The rhythms of dance insulate man from his material and everyday preoccupations. It is through dance and rhythm that people seeking to enter into direct contact with the mysterious spirit world attempt to ward off evil influences and to create a kind of safety zone about themselves. This process plays a fundamental role in both African cults and Hindu rites. Dancing to music with a strong rhythm, such as Rock, can also become a kind of refuge, the expression—ill-directed perhaps, and at times despairing—of a deep-seated need, that can only find fulfillment in a return to initiatory rites.

Through their music and dance, these rites enable the entire being to partake of an experience in which divine love finds expression through the words of human love itself, as in the mystical poems of the great Sufi poets, such as the celebrated Persian classic, the *Mathnawî*, from the pen of Jalâl al-Din Rûmî. □



Frequently these days we hear the plea—We need leaders! Where are they? What do we, the American people, want in our leaders, if we are not satisfied with what we're getting now? What kind do we *need*?

"Americans have a lot of difficulty making up their minds what they want from their leaders," Dr. James David Barber recently told citizens assembled for a debate on

figures, yet there is also a great deal of cynicism about politicians. We are also ambivalent about the characteristics we want in our leaders.

His co-panelists were Coretta Scott King, president of the Martin Luther King, Jr. Center for Social Change, and Dr. Walter Judd, former Congressman from Minnesota.

Dr. Judd, a veteran of 20 years in the House of Representatives and a stint as a medical missionary in China, pointed out that in evaluating applicants for surgeons at the renowned Mayo Clinic, "Character, industry, native ability, and manual dexterity are considered, in that order. Surely these same qualities are necessary for elected office."

However, he raised the question, can a person be both successful and honest? "There is always the temptation to put expediency before principle. You ask yourself, 'How can I save the country unless I get elected? And how can I get elected without telling the people what they want to hear?'"

While recognizing the need to be practical in making voting decisions ("It's hard to judge whether a bill is 51 percent good or 49 percent good") Dr. Judd said, "Once in a while you must remind yourself, 'I do have to live with myself.'"

For Mrs. King, the most important quality in political figures is their compassion and concern for

CHARACTER IN POLITICS AND PUBLIC OFFICE

by
vicki
tatz

Character in Politics and Public Office. "We want them to come from the people and at the same time to rise above us, to be superior in integrity, skill, etc. We want them to have mud on their shoes and to be a king."

Barber, a professor of political science and author of the book *The Presidential Character*, pointed to two more areas of dichotomy: In polls of admired people, the top ranks are often held by political

all people, those who will take a stand "because it is the right and just thing to do. People are so alienated from each other and from the structures of society," she said, "that they need to feel a caring concern from their leaders. It's a very special kind of quality."

"But we need a cool head at the service of that warm heart," Dr. Judd added. "The cool head asks, Will it work, Is it practical? Both qualities are necessary. It's a poor surgeon who would give a patient a pain-killer only to have the patient die for lack of being diagnosed as an acute appendectomy."

Dr. Barber, in his book, also described what the American people expect of their presidents:

"People look to the President for *reassurance*, a feeling that things will be all right, that the President will take care of his people. . . . Another theme is the demand for a *sense of progress and action*. The President ought to do something to direct the nation's course—or at least be in there pitching for the people. The President is looked to as a take-charge man, a doer, a turner of the wheels, a producer of progress. . . . A third type of expectation is the public need for a sense of *legitimacy*. . . . The respectability—even religiosity—of the office has to be protected by a man who presents himself as defender of the faith. . . . The President is expected to personify our betterness in an inspiring way, to express in what he does and is (not just in

what he says) a moral idealism which, in much of the public mind, is the very opposite of 'politics.' "

These are very lofty ideals for our politicians to live up to. To what extent are they successful? Our founding fathers defined human happiness as an ultimate political criterion. Certainly by that standard something is definitely missing in American political life. Recent surveys have shown a deep underlying suspicion and frustration among the American people.

"People seethe with anger over what they regard as the total failure of public officials to cope with problems of the economy and morality," commented *U.S. News and World Report* in a survey on the "Mood of America." The report continued, "*Where can we turn for help?*" That question is asked more and more. Many have given up hope that government can cope with today's problems. Result: resignation. . . . Many single out lack of real leadership as the nation's biggest problem. . . . Ask people to name somebody who could lead the nation the way they want, and they're hard-pressed to think of any."

It is easy to see that there is a shortage of heroes today. For *Resignation in Protest*, a study of political and ethical choices between loyalty to team and loyalty to conscience in American public life, the authors examined every

known resignation in protest by a high federal official in this century and concluded, "At no time during this century has there been anything like a flourishing of ethical autonomy among top officials in the U.S. federal government."

Lone strivers in science, exploration, business, education have by and large been replaced by anonymous members of a team. The media have had a great deal to do with this, and particularly so in politics, where every action is held up to scrutiny and a candidate's television image requires bland likability rather than courageous conviction.

Nowhere do we see men of the same caliber as the founding fathers of this nation, of whom Revolutionary historian Richard B. Morris has written: "The Revolutionary leaders viewed their public offices with great seriousness and dignity and operated with great integrity." Professor Morris does not think we have seen their like in any period since. "Government" today, he wrote, "is in the hands of the second-rate and the third-rate, and we've got to do something to regenerate that enthusiasm for government on the part of the younger generation and on the part of the first-rate people."

The public still wants heroes; it feels an unmet need for outstanding leadership that can grasp hold of the complex problems of today, deal with them in an

energetic way, and bring results. We are used to failure from our public officials, not to strong leadership, especially after so many government programs spent billions of dollars but achieved little. We have been educated to care about the problems of the minorities and the poor and want to see them solved, we are personally affected by crises such as in energy or morals, but people are bewildered by all these crises piling up around them. The frustration grows.

There is another side to the problem, too. We want solutions to be handed to us, but are not willing to actively get involved in being part of the solution. Political scientist Andrew Hacker put it this way: "My life is far more pleasant and much more interesting than that my grandparents knew. But these opportunities for enjoyment have undermined my ability to be the kind of citizen my grandfather could be. . . . We claim to want new styles of leadership, overlooking our own inability to serve as followers in any but the most marginal of ways."

There is a great danger here. The Communists will be quick to take advantage of the internal demoralization in America; in fact, part of their strategy to overcome America is to undermine our faith in ourselves, in our system of government, to undermine our morals.

It has become fashionable to-

day, even among some religious leaders, to see the faults in our society as being a result of the economic system and the injustices which prevail. This is unfortunate because it places the responsibility for change outside of ourselves, in a vague need to "restructure the government and the capitalist system." It is easy to scapegoat.

It is important that we realize that our leaders are a reflection of the society that they serve. National morality is constructed from personal morality. It is useless to demand legislation on morality if we are not prepared to lead morally exemplary lives ourselves. It is useless to demand an energy or an anti-inflation policy if we are not willing to make the necessary sacrifices.

Definitely we should expect and demand a higher level of conscience and positive action from our public officials, but we cannot realistically expect more of them than the common standard of their society. If we succumb to pretty packaging, we can only blame ourselves. Look at the *substance* of the man, is how Dr. Barber summed up what to look for in political candidates.

For this, we must understand too what it is that we want from our leaders. What qualifications do we want them to have? They are sometimes referred to as public servants. Are they that in actuality?

"Whatever we say about the world, or nation, it is the aggregate form of individuals; in the end everything about them depends on the condition of the individual. Only if individuals are on the side of good can the society become good."—Reverend Sun Myung Moon

This is what Reverend Sun Myung Moon has to say about leadership: "Any individual who sacrifices for his family will become the lord of his family. Anyone who is willing to sacrifice for his society will become its leader. Those who are willing to sacrifice in order to save their nation will be the leading group of that nation. Any nation which sacrifices and serves in order to restore the world will lead the world."

Jesus was a leader of men, but he was not too proud to wash the feet of his disciples. The most essential quality in a leader is the willingness to serve others and to sacrifice for others. America's leaders must learn to consider the needs of the whole. If they put the needs of their particular district or state ahead of the needs of their nation, if the nation goes under so will their district. If the world is engulfed by totalitarianism while the United States only cares about itself, we will find ourselves with



Reverend Sun Myung Moon addresses members of Congress in Washington, D.C., October 1974. Col. Bo Hi Pak, right, is his interpreter.

few allies and fewer friends, and we cannot stand alone, no matter how independent we think we are. Ultimately, the needs of the world must come first, then next in priority are the needs of the nation. If these needs are met, then the needs of the state will be met, and the needs of the individuals will be fulfilled.

In the panel discussion, Dr. Judd spoke of the need to weigh "right versus nearer right" in decision-making. Even if expediency makes this so, there still must be some criteria for judging which side to stand on. Let this be the standard then: What is good for the whole?

And let us apply this same standard in our personal lives as well. Instead of just waiting for solutions, on an individual, family, community, state, or federal level, why don't we ask ourselves, What can I do? What is my responsibility?

America needs a new breed of leaders and a new ideology to inflame this country with righteousness, to turn the tide of immorality, to turn selfishness into selflessness from the individual level to the national level. Ultimately, America must learn to serve the world, for this is God's purpose for her, and our leaders must take us in that direction. □

THE KOREAN PENINSULA: ANOTHER VIETNAM?

by ROBERT A. SCALAPINO

Robert Scalapino, professor of political science at the University of California, Berkeley, is co-author of the definitive two-volume Communism in Korea. This article is reprinted from Freedom at Issue, September-October, 1975 by permission of Freedom House, 20 West 40th St., New York, N.Y. 10018.

Twenty-five years ago, major armies were locked in bloody combat throughout the Korean peninsula. Despite continuous efforts on the part of some to obfuscate the origins of the Korean War, the most critical fact is indisputable: the conflict was started by the North Koreans, Kim Il-sung deciding that the time had come to liberate the South.

Kim's decision was based upon two premises. First, he was confident that a large number of South Koreans would rally to his banners because of the antagonisms and divisions endemic to South Korean politics and the sizable Communist movement that had once existed there. Second, he was persuaded that the chances of American involvement were slim, given the pronouncements of such U.S. spokesmen as

North Korea means what it says when it threatens to renew the war it began 25 years ago. Americans should not equate North and South—for their actions or political freedoms. We should hold all Communists responsible for their words and deeds in Korea.

Dean Acheson.

Both of Kim's assumptions proved to be wrong, and but for Chinese intervention, he and his regime would have paid the full penalty for failure. As is well known, the costs of that war were enormous to all parties concerned. Yet now, one quarter of a century later, liberating the South once again plays a prominent role in North Korean propaganda, the Korean Communists believing that in the aftermath of the Vietnam debacle, the time is ripe for a major effort.

The current Northern propaganda is not entirely new to be sure. Deeply disappointed by his lack of preparation to take advantage of the Southern upheavals during 1960-61, Kim renewed his interest in "liberating" the South shortly thereafter.

The Vietnam Model

In this period, a new strategy for "liberation" came to be repeatedly enunciated. The North would be turned into an impregnable rear base, totally unified

politically under Kim's monocracy, dedicated to rapid economic growth and fully mobilized militarily—with the type of defenses that could withstand even a limited nuclear attack.

Simultaneously with these developments, the North would seed, then feed a Southern revolutionary movement, confident in its ability to offset any retaliatory moves. The result would be a "civil war" in the South, manipulated and led by the North. The model was thus not Korea—1950, but Vietnam—1960s.

Problems emerged, however. First, difficulties with the Russians in the final years of Khrushchev, combined with budgetary overextensions produced serious economic problems by 1966, and completion of the Seven Year Plan had to be delayed three years. Further, the infiltration efforts were not successful, and the RPU remained anemic, lacking both leaders and followers.

Thus, in the early 1970s, a tactical deviation from the old path was undertaken. In the face of lim-



"Quite clearly, the overwhelming majority of the South Koreans do not want to be 'liberated' by Kim Il-sung."

ited detente between the United States and the two major Communist powers, given the costs and failures of past efforts, and the uncertainties of future major power actions in the area, the North agreed to talk with Park and his representatives. A series of contacts were initiated, culminating in

top-level secret meetings in the two Korean capitals and the issuance of the July 4, 1972 Communiqué.

In that communiqué, the two sides agreed upon three points: the achievement of unification without external interference; a pledge against the use of force, or even slander defaming the other party, and the establishment of a hot line to alleviate incidents; and the creation of a South-North Coordinating Committee empowered to discuss a wide range of issues.

Today, more than three years later, no progress in improving South-North relations has been made. On the contrary, a rising tension has replaced earlier discussions. Violent polemics are once again in vogue. Incidents, moreover, now threaten the peace. The North Korean tunnels illegally dug under the Demilitarized Zone discovered some months ago are in themselves eloquent symbols of the new atmosphere.

Issues and Intentions

What are the issues, and what are the intentions of the Communists? The discussions initiated earlier have broken down basically over one central issue: the South has insisted that only a step-by-step approach to North-South relations is feasible, given the complete absence of trust between the two governments, and the radical differences in the two systems.

Thus intercourse should commence by handling the problem of visitations among divided families, move forward via the establishment of economic intercourse, and advance to political issues after agreement on certain fundamental principles. In sum, there is much in the South's approach reflective of the West-East German relationship.

On the other hand, the North has insisted upon initial agreements covering far-reaching military and political measures that would move the two Koreas into a complex, intimate relationship immediately.

The key Communist proposals have their origins in the pre-1950 period. Then too, federation was the favored Communist formula. The purpose was and is completely transparent. Relying upon their own monolithic, totalitarian system the Communists would count on holding their forces solidly in line, and then, playing upon that degree of pluralism and openness existent in the South, split their opponents.

In this manner—and by insisting upon full equality for the two sides despite the fact that the North has only one-half of the population of the South—they would hope to turn a minority into a majority. *Unification and liberation*, it should always be remembered, are synonymous terms for Kim Il-sung and his followers.

Understandably, few of the

Korean non-Communists are buying the Kim proposals, including the political opponents of Park. Taking the political offensive, Kim charges those who reject his plan as favoring the establishment of two Koreas, and thereby seeking to undermine the nationalist aspirations of the Korean people. This is to distort the issue. All Koreans may want unification, but the question is by whom, and under what conditions. Quite clearly, the overwhelming majority of the South Koreans do *not* want to be "liberated" by Kim Il-sung.

Meanwhile, the South Korean government advanced a bold new line in foreign policy beginning in 1972 as an accompaniment to its proposals regarding unification, which subsequently included a proposal for a non-aggression pact in response to Kim's demilitarization scheme. Park also signaled that the ROK was prepared to accept relations with all nations prepared to be friendly, including those states already recognizing the DPRK.

These actions clearly disturbed the North, and provoked countermeasures. Extensive pressure was applied to the USSR in particular, halting a trend in the direction of giving South Korea *de facto* recognition via sports and cultural events. Kim's policies now became highly inconsistent, since he was forced to accept the joint recognition of the two Koreas by a number of states, as well as by cer-

tain auxiliary bodies of the UN. At the same time, denouncing the "two-Koreas plot," he insisted that only as a Confederation of Koryo would he agree to Korean admission into the United Nations.

Meanwhile, he undertook an international offensive designed to enhance the North's political position at the expense of the South. His opening visit—significantly—was to Peking, and came immediately after the Indochina debacle. He went on to Rumania, Yugoslavia, and Algeria, thereby displaying his intention of blocking earlier Seoul actions and indicating the new Third World-cum independent Communist alignment which he is seeking to cultivate and which is so ardently fostered by Peking.

The Recent Record and the Future

What has been accomplished, and what lies ahead? Can we discern Kim's tactics of "liberation" for the immediate and the middle-range future? Some facts seem reasonably established. As noted earlier, the model is not that of the Korean War, but that of Vietnam, although not necessarily with the same protracted period of guerrilla operations.

The drive to couple internal political turmoil in the South and southern international isolation with northern action runs through all of Kim's speeches. This is what

he and others mean by "peaceful reunification." For a recent expression of Kim's approach, note the following passage from his April 18th speech at a Peking banquet:

"If the south Korean rulers continue to suppress at the point of the bayonet the people's discontent and wrath that is underlying south Korean society, it will result in a greater revolutionary explosion.

"If revolution takes place in south Korea, we, as one and the same nation, will not just look at it with folded arms but will strongly support the south Korean people. . . . In this war, we will only lose the Military Demarcation Line and will gain the country's reunification."

On October 1, 1974, Kim revealed another aspect of his current strategy:

"The most urgent problem that must be solved in the settlement of the question of our country's reunification is to take 'UN forces' helmets off U.S. occupation troops in south Korea and force them to withdraw completely."

In his remarks upon the occasion of Algerian President Boumedienne's arrival in Pyongyang, March 4, 1974, Kim put in succinct form his efforts to use nationalism as a cardinal weapon before the Korean people.

"The U.S. imperialists and the Japanese militarists seek the permanent division of Korea, the

former to reduce south Korea to their permanent colony and military base and the latter to take hold of south Korea as their permanent commodity market."

It is not difficult to read into the last two paragraphs a veiled threat directed at the PRC and the USSR. Seven weeks later, Kim reaped a major gain when he secured Peking's endorsement of the DPRK as "the sole legal sovereign state of the Korean nation." Proclaiming that "completely identical views" had been reached on all questions under discussion, the Chinese also underwrote Kim's reunification formula in full and demanded the total withdrawal of American forces from South Korea. It is also reported that China promised both military and economic aid to the DPRK.

In the aftermath of the Indochina defeat, there is no evidence that the People's Republic of China is prepared to aid in a Korea settlement on terms other than those advanced by Kim Il-sung. And there is some suggestion that the Chinese may be reappraising their East Asian policies along similar lines on a broader front.

With American credibility and presence in doubt, is Washington still a valuable counterweight to the Russians in East Asia from a Chinese perspective—or can this region be increasingly treated as a Chinese sphere

of influence, with the Russians and Americans being induced to contend with each other in the West, the Middle East and South Asia?

In any case, armed with strong Chinese backing, Kim continued his pilgrimage to those nations whose actions could be expected to constitute maximum pressure upon the Russians for similar guarantees: Rumania, Yugoslavia, and Algeria. In this fashion, Kim hopes to prevent recognition of two Koreas, isolate South Korea from the Third World-Communist bloc, and end all UN involvement in Korea. Coupled with these efforts is the attempt to separate the Park government from its people, and the ROK from the U.S.

In these latter respects, Kim has clearly gained from the recent actions of the Park government. Convinced as early as 1969 that the United States would shortly withdraw from Asia and convinced also that the disunity of the non-Communist forces in Vietnam was a fatal weakness, Park began a campaign to enforce unity in the South as preparation for facing a sustained North-directed assault. This has involved major restrictions on civil liberties, acts alienating student, intellectual and religious elements in the society. It has also fed anti-Park sentiment in the United States. Thus, by attacking "Park's fascist repression," Kim hopes not only to culti-



North Korea's leader, Kim Il-sung, has threatened to reunify North and South Korea by force, and has mobilized the entire population for war. Here, elementary school children drill with toy rifles.

vate South Korean elements as potential supporters, but also to build a liberal-left coalition in the United States that will block further aid to South Korea.

Up to date, Communist efforts in these respects have met with only limited success. With few if any exceptions, Park's Korean opponents are even more adamantly opposed to Communism—and almost none are prepared to allow themselves to be used by Pyongyang. In the United States, despite widespread opposition to Park's recent political actions, a growing number of American liberals are cautious after the Vietnam debacle, hoping to find some way of rendering support to

Korean democracy without playing into Communist hands.

Nor is the situation within North Korea highly favorable. There are serious economic problems, including a major balance of payments deficit. Once again, the DPRK has overextended itself, and it badly needs economic help—proclamations lauding self-reliance notwithstanding.

Moreover, Kim's iron-fisted control of the North involves a cult of personality far more extensive than any known in our times. A recent visitor reported that at luncheon, a cabinet minister actually stood at the table when he spoke to the Leader! But such a cult produces nepotism and in-

trigues. In the last few years, Kim's younger brother and eldest son have each reportedly played political roles in the fashion of ancient dynasties. Thus, North Korean politics are not without their complexities and uncertainties, and those would surely grow if a succession issue were to emerge.

The problems of the South have been illustrated far more extensively. Here is a society nurtured on diverse traditions, only recently involved in rapid economic development, and highly unpracticed in the supremely difficult art of political openness.

U.S. Attitudes and Policies

It remains to speak of American attitudes and policies. First, the Korean problem must be recognized as a very serious one, even though the outbreak of large-scale warfare does not seem imminent. Kim Il-sung will use every means short of war to break down South Korean resistance and to disrupt Seoul's relations with Washington and Tokyo. That includes the fomenting of incidents, with the persistent danger of an accident or miscalculation that leads to greater conflagrations.

The most persistent worry is the possibility of a Communist attack on the South's northwest islands, territories lying very close to North Korea, or the use of some political turmoil in the South as a pretext for military action.

Under these circumstances, it

was essential that we reiterate our intention to fulfill our commitments to South Korea, as has been done. Recently, we also signaled a removal of the UN label from American forces in Korea in exchange for major power guarantees of peace.

There must be no removal of American forces at this time. In the absence of any North-South agreement or understanding among the major powers involved, an American abandonment of South Korea—or a signal pointing in that direction—would not only be enormously destabilizing to the Northeast Asian region; it would end any effective strategic role for the United States in East Asia, and thereby profoundly affect our relations with Japan in the short run, and with both the USSR and the PRC in the longer term.

It should be underlined that such detente as currently exists between us and the big Communists is based not upon convergence but upon balance of power considerations. Thus, no single act would be less conducive to world peace at this point than that which further undermines our credibility to opponents as well as allies.

Now is the time to intensify bilateral discussions with the Chinese and the Russians on the problems of the Korean peninsula. In these discussions, we should make clear our profound disquietude regarding the statements

and actions of the DPRK and such support as Peking and Moscow have given to Pyongyang's pronouncements. It is, after all, the North—not the South—that is speaking of "liberation" and the military support of Southern revolutionaries. Can one imagine the outcry that would come here and abroad were such provocative statements coming from SEOUL?

It is also the North that in mid-July again rejected the South's call for renewed talks via the coordinating committee, asserting among other things that first the request for dual UN membership must be withdrawn. Under these circumstances, it is entirely appropriate to repeat privately what has already been stated publicly, namely, that we do not intend, in the event of North Korean aggression, to rule out the use of tactical nuclear weapons. We must make it absolutely clear that we do not propose to be dragged into another protracted, limited war.

On the positive side, we should put forth the proposal that in the interests of peace, the major powers give recognition to both Koreas as *de facto* states on an interim basis, and allow both to be fully represented in the United Nations and other international forums, without any barrier to eventual reunification implied.

Meanwhile, discussions should also be conducted with the Japanese and with the South Ko-

reans. With Tokyo, we should explore ways of cooperating in our relations with Seoul, and in generating conditions that improve relations between these two closely-related Asian peoples. With the authorities in Seoul, we should continuously emphasize the importance of American Congressional and public opinion in sustaining our policies, and the degree to which suppressive actions jeopardize that support.

There are, moreover, a variety of ways in which actions indicative of displeasure can be taken that do not undermine basic security or represent irretrievable steps. We should also make every effort to discourage South Korea from moving toward the acquisition of nuclear weapons, this being the *quid pro quo* for our continued military presence.

Greater U.S. Sophistication

While these steps are being pursued, it would be enormously helpful if all Americans, and particularly those who help to shape public and political opinion, could exhibit a greater degree of political sophistication. Some individuals who should know better cannot believe that Kim Il-sung really means what he says, even after what Vietnam—and Kim's own past—should have taught them. They persist in thinking that if only the non-Communists would make significant concessions, a viable solution could be reached.

HOW THE TWO KOREAS COMPARE

NORTH KOREA

15,400,000

\$5.4 bil.

467,000

1,600,000

1,030

598

Population

Gross national product

Armed forces

Reserve forces and

civilian militia

Tanks

Combat planes

SOUTH KOREA

35,000,000

\$17.2 bil.

625,000

3,128,000

1,000

210

Thus, all their pressure and attacks are levied against the South, while toward the North, they maintain a discreet silence, sometimes justifying this on the score that criticism would only make the Communists more unreasonable! To demonstrate their "fairness" and protect themselves against domestic critics, moreover, they engage in the practice of automatically equating one side with the other in all matters. Thus, they even find it possible to argue that the North's proposals for reunification are of equal merit to those of the South, all logic and fact to the contrary notwithstanding.

Naturally, this attitude carries over to domestic policies where they assert or imply that no important differences exist between South and North with respect to political rights or evolutionary potentials. Granting all of Park's transgressions against democracy, this is patently untrue. Often enough repeated, however, it has had an influence in some circles, partly because it affords an excel-

lent rationalization for opting out.

The fact is, as noted earlier, most peoples, including the peoples of Asia do not voluntarily choose the Communist way of life. If Communism comes to all of Korea, it will come via force, and the North Koreans—as in the case of Vietnam, the North Vietnamese—will have played the critical role.

The United States cannot fully control the variables that might conspire to bring about such an event, but now is the time to exercise certain available options in an effort to prevent another disaster.

Clearly, the South Korean Government and people have a major responsibility for their future, and no one should underplay this fact, with all its implications. But is it not time to hold the Communists—all Communists—responsible for their words and deeds regarding the Korean peninsula, and to use this as one important measure of the meaning of détente? □

Why were the Communists victorious in Vietnam? One could cite many reasons, but one of the most important is that they seized the offensive in all areas, military, political and ideological. As one Vietnamese refugee friend recently reflected, "We had no theory or guideline, no ideology to counterbalance the Communists' psychological warfare."

This same problem exists today in every nation which faces a threat from Communism, be it Portugal, Angola, Korea or the United States. One of the main goals of the Freedom Leadership Foundation has been the development of such a unifying ideology over the last six years, in order to provide guidelines for non-Communist forces to act together effectively in a united front for victory in the ideological struggle. In that time certain ideals have emerged as indispensable elements in the foundation.

FREEDOM: The ideology for victory over Communism must first of all be committed to freedom. It must recognize the infinite and sacred value of each individual human soul. It respects the right of each person to follow his own conscience in seeking truth and liberation.

The ideology for victory over Communism (VOC) sees man as an essentially creative being. His creativity is best expressed when

he is free to manifest his basic nature in accordance with the laws and principles of the universe. Because he is free, man is supreme among creation.

SPIRIT: VOC ideology recognizes that human rights are inalienable; that they are endowed to men and women by their Creator. This ideology recognizes human beings as spiritual as well as physical entities, and it recognizes the substantial existence of the spiritual as well as the physical world. Both matter and spirit were

where
we
stand:

by Neil A.
Salonen

President, Freedom
Leadership Foundation

brought into existence by one Creator, God.

Therefore, liberation from physical or economic oppression is an urgent and critical need. Unfortunately, Communism attempts to fill this need with a program which ultimately produces greater spiritual hardships by subjugating man's basic rights, and consequently often produces greater physical hardship as well.

INTERRELATIONSHIPS:

VOC ideology recognizes that human society functions most

harmoniously when individuals perceive a common purpose and are willing to make sacrifices in order to achieve their common goals. It insists, however, that self-sacrifice must be a free and grateful offering by the individual concerned. Otherwise the difference between "collective purpose" and "tyranny of the majority" would be meaningless.

Both for the individual and for society, the greatest productivity is achieved in an atmosphere of freedom in which man can express his creative nature most fully. The successful balancing of group rule (democracy) with individual rights has thus far been one of the great achievements of the American system.

DYNAMICS:

Harmonious interaction is based on mutual need and respect. In any relationship, an initiator and respondent exchange energies through their united effort. In this way, motion, change, growth, multiplication occur. Both Marx and Engels were thus mistaken in their view of human and natural dynamics. Rather than negation, the basic moving force in the universe is love. Rather than contradiction, the dynamics of mutual relationships are based on give and take.

Only when the entities involved in the relationship fail to respect their mutual need and purpose does contradiction and struggle occur. Science today

a platform
for
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views the universe as a unit of ecological purpose in which mutual needs far outweigh and outnumber mutual rejections.

CHANGE and PROGRESS: Change occurs as entities interact through the process of give and take. Generally speaking, the universe operates according to orderly stages of growth, during which things change, develop, multiply and thus fulfill their purpose in the universal order. However, change can be either progressive or regressive, qualitative or simply quantitative, gradual or abrupt, depending on the direction, intensity, scope, depth and environ of the interaction.

Marx's view of this subject was a simplistic device intended to justify violent revolution on the grounds that all qualitative change entails struggle, violence and abruption. In actuality, qualitative change is usually gradual, progressing through orderly stages, and rarely requires abruption.

HISTORY: The progress of history is determined by the actions of human beings within their social environs. Behind human victory, VOC ideology perceives a restorative process, which is expressed in Christian terms as Dispensation. When men succeed in perceiving what changes are needed in order to fulfill God's purpose for their society, and when they are successful, work together

for the fulfillment of that purpose, progress is achieved. In the process, God's will and man's responsibility both are critical elements. The ultimate goal of history is a world of peace and goodness in which all men live together as brothers in a universal human family.

REVOLUTION: VOC ideology sees historical progress as dependent upon the response of leading figures to the challenges of their societies in their times. It thus rejects Marxist "class" analysis of society. However, VOC ideology does recognize that at certain times revolutions against authority become necessary. This is not because of any innate law of history, as Marx asserted, but because of the failure of the ruling classes or central figures of the time to fulfill their role for the good of the whole society. The American Revolution and the Hungarian Revolution provide clear examples of this.

SUFFERING and EVIL: Mankind would not suffer as it does if there were no evil in the world. Oppression is the result of man's selfish or "fallen" nature. Men of conscience must seek to rid the world of suffering by practicing morality on progressively higher levels. Nations too must seek to live up to absolute standards of morality and value. Although moral perfection may seem

impossible to many, all religions and constructive philosophies teach man to improve his moral position constantly. Nations and individuals alike are subject to the universal principle that "as ye shall sow, so shall ye reap." The Teacher of the Christians has taught us, "You must be perfect, even as your heavenly Father is perfect." Thus, we must always be willing to examine ourselves, to learn and to change if necessary.

UNITY FOR FREEDOM:

Communism is the enemy of all religious people and conscientious humanitarians alike. All such people should work together in a united front for victory over Communism. Such efforts will require mutual respect for the tenets of each others' religions or philosophies. It must be remembered that one of the most effective strategies of the Communists is "divide and conquer."

While recognizing differences, people of conscience must be able to set such differences aside when the very existence of a society which allows for discussion, questioning or expression of unpopular views is threatened. The protection of religious freedom is every bit as essential as the teaching of religious doctrine, just as the protection of academic freedom is no less important than the conduct of scientific research.

People of various concerns whose general existence might be

threatened by totalitarian rule must be willing to sacrifice in part even their immediate activities within those concerns in order that the concern itself may survive and continue in its development. Only in an atmosphere in which ideas may be freely expressed can the triumph of truth be guaranteed.

WORLD PEACE and UNITY: Men have created war and division in this world, and it is their responsibility to restore it. Yet without overcoming the threat of world tyranny, men can never hope to achieve a world of peace. Without assuring the continued existence of freedom, unity itself is not necessarily a desirable goal. Sincere and realistic seekers of world peace must recognize that the primary obstacle in their goals is the atheistic, totalitarian ideology of Communism.

Victory over Communism is therefore a positive and progressive movement directed not against Communists, but for their enlightenment through overcoming the outdated ideology of which they themselves have become the most tragic victims. It is important for VOC workers to keep in mind this attitude, for ultimately the united front for victory over Communism will not have achieved its goals until Communists themselves renounce the errors of Marxism and unite with us as brothers in one nation and one Family, in freedom, under God. □

Plans Under Way For “God Bless America” Festival

Anticipation heightened at National Headquarters in New York City as concrete plans for next year's Bicentennial “God Bless America” Festival were announced last month. Rev. Reiner Vincenz, successful leader of the 700-member Global Team in Japan, returned to America, as well as the American members of the Global Team. The Korean Folk Ballet and New Hope Singers International have also returned to New York after months of publicly acclaimed performances in Japan and Korea.

Reverend Sun Myung Moon is chairman of the Bicentennial “God Bless America” Festival. There will be an advisory committee of prominent citizens. Assisting Rev. Moon is a steering committee composed of Col. Bo Hi Pak as chief adviser, Mr. Takeru Kamiyama, and Mr. Neil Salonen.

The campaign consists of four major aspects: public relations, headed by Col. Pak; mobilization, under Rev. Vincenz; production; and finance, under the direction of Mr. Kamiyama.

Rev. Vincenz assumed responsibility for a new 130-member

International One World Crusade team (IOWC), recruited from Los Angeles, Oakland, and other states. After receiving a weeks' training, the members began witnessing on the streets of New York with the goal of bringing people to attend Divine Principle workshops. The team is expected to double in size as new members join.

The New Hope Festivals, which drew capacity crowds throughout the New York metropolitan area in August and September, will be replaced by a series of public performances by the Korean Folk Ballet, New Hope Singers, and Sunburst. □

FLF Pioneers Now In Field After Training

The appointment of twelve full-time FLF organizers in major U.S. cities has recently been made.

The new staff members and their cities are: Jerry King, Boston;



FLF pioneer selling a copy of The Rising Tide at Georgetown University.

Michael Herbers, New York; Ralph Ausman, Philadelphia; Bruce Williams, Washington, D.C.; David Oberst, Atlanta; Robert MacWilliams, Miami; William Wells, Chicago; Dallas Stafford, St. Louis; Brian Parks, Houston; Kurt Herman, Seattle; Scott Ferch, San Francisco; and Peter Yeung, Los Angeles.

Prior to their assignment all twelve underwent a three-week training program at Barrytown to qualify them as lecturers. Mr. Takeshi Furuta gave them basic lectures in Victory Over Communism theory; other FLF staff

members discussed contemporary problems.

Members of the French and Italian chapters of the International Federation for Victory over Communism also attended the training program, after which they returned to their own countries.

On November 4 the trainees left from New York to begin their activities. In addition to delivering the lectures, their activities will include contacting civic, religious and patriotic organizations in their cities on behalf of FLF.

In conjunction with the training of twelve new FLF organizers,

the Freedom Leadership Foundation conducted a four-day campaign of public lectures, street rallies and sales of *The Rising Tide* from October 28 to October 31 in Washington D.C.

Three teams of four members each worked at George Washington University, Georgetown University, and in downtown Washington emphasizing the struggle for human rights under Communist regimes and the need for an ideological victory over Communism.

Among the student bodies as a whole, the response was better than expected, according to program co-ordinator Lorenzo Gaztanaga. "Especially at George

town," he said, "we were amazed at the number of students who were glad to see someone come out against Communism.

"A better response had been expected among the working people in the downtown shopping district, but as it turned out the students responded just as well as did the older generation."

Also during their stay in Washington the trainees attended a reception on Capitol Hill and received briefings on domestic radical groups, the strategic arms balance, the confrontation between Communism and democracy from both a historical and geopolitical perspective, and similar topics from Washington area authorities.

Hollywood Rallies Draw Support

by **KATHIE LOWREY**

Every day between 1 and 2 p.m., Mr. Saule Watanabe's 21-day workshop students and graduates gather—where else but at the corner of Hollywood and Vine—to sing and speak to the citizens of Hollywood, capital of pornography. And quite an attraction they are—to state Senator Allan Robbins who stopped to chat with members; to local police who give full support and protection; to residents who want to know how

they can help.

At the invitation of the Special Los Angeles Police Department Investigator, the group attended a Police Commission hearing on the hiring of homosexual policemen. The statement by our director, Dr. William Bergman, and the support of some 65 Unification Church students won the attention of Police Chief Ed Davis, who spoke to our Family personally after the meeting.

A similar statement was made before the Los Angeles Board of

Civil Service Commissioners by Keith Anderson, who served as spokesman not only for Unification Church but also for Los Angeles City Councilman Louis Nowell, who could not himself address the Board but who was present along with his entire staff to support our position.

Working with a coalition of leaders from the Hollywood business, political and religious com-

munity, our students are collecting names from those who want to become actively involved in a united effort to raise the community standard and rid Hollywood of pornography. Petitions are being collected and rallies planned. Recent Hollywood newspapers have featured pictures of our rally and have identified us as mediators between the citizens on the street and this group of civic leaders.



Dr. Bergman and Mr. Watanabe lead Hollywood rally against pornography.

L.A. Workshop Welcomes Scores of Parents

The newly formed Parents Association of the Unification Church of Los Angeles hosted its first weekend workshop for around forty parents on November 15 and 16. This event was the result of several months' effort on the part of Parents' Association director Mr. Richard Esselstyn.

A Dominican retreat in the mountains provided an ideal setting and accommodations for the group of about seventy-five people. Clear blue skies and warm sunshine enhanced the daily schedule of combined indoor lecture and outdoor fellowship. Parents were free to wander the hill-sides with their children to more intimately discuss the Divine Principle.

Meals planned and served with care to every detail provided a very special atmosphere for the exchange of warmth and love. Upon arriving, the parents found fruit and flowers in their rooms. While at first apprehensive, they started to relax by lunchtime on the first day. On Saturday they heard the Principle of Creation and the Fall of Man. The day's highlight was a Korean dinner followed by international family entertainment. Mr. Yasutake, father of Paul and Cliff, was inspired to share a Japanese song to every-

one's delight. Family member Ed Conrad and his mother were joined in a spirited rendition of "America the Beautiful."

On Sunday morning the Los Angeles director and lecturer for the weekend, Dr. William Bergman, shared his testimony. Dr. Bergman's unconditional commitment to the Unification Church was a most powerful witness to God's providence working in our lives. The parents appreciated that, if he wanted, he could have led a very comfortable life as a medical doctor but yet he put all of that aside to commit himself to our work.

On Saturday afternoon Dr. Bergman lectured on the mission of Jesus and historical parallels during the last 2,000 years. He also discussed the manner and timing of the Second Coming of the Messiah. The parents were intensely interested in the five hours of lectures.

The greatest experience for them was feeling involved with an international family. Some expressed and still others felt a desire to be thirty years younger. One grandmother said that she realized that she had wasted her life but we reassured her that the fruits of her love for her family had come to bear in her grandson. He left the

next day to join the IOWC in New York; she was very happy about that.

All stayed throughout the entire weekend and were unquestionably pleased with their children. While they did not agree with everything that they heard, they saw the fruits.

At the end all parents were given a granarium and had a picture taken with their children. Many stayed for an hour and a half after the closing supper.

In our hearts we felt a great success. As we reflect on the weekend, we saw the interest in their children's well-being, the sensitive sharing of God's word by Dr. Bergman, and the love of our brothers and sisters created an atmosphere of a true family. As each guest left, it was with great reassurance and hope for the future. Most want to learn more. Some will soon attend the seven-day workshop!

The following are reports and observations from the Unification Church missionaries, now in 120 nations all over the globe.

New Zealand Opens Ginseng Tea House

by **GRAHAM DUN**

October saw many changes in the spiritual life of our family members here in New Zealand. To counter a period of difficulty we invested all our efforts into a national witnessing week. In Wellington, Auckland and Christchurch the whole family converged on the streets to bring people to a series of lectures on the Divine Principle. All three centers ran photographs of Rev. Moon with newspaper advertisements for the lecture, a total of twenty-

one.

This intensive witnessing program brought very good results. It made us all concentrate intently on winning people's hearts. At the end of the week we printed Rev. Moon's Madison Square Garden speech on two pages of New Zealand's largest-circulation newspaper. This was a direct declaration, especially to the Christian world, of the sincere intentions and beliefs we have. Rev. Moon's speech speaks very clearly about the mission of Jesus Christ and the present-day position of the Christian Church.



Auckland Family in front of their home.

Much activity has been going on in Auckland this month. We have established a fulltime selling team there of 15 members. The team has been selling small bags of peanuts and raisins with church fliers attached. It has been tremendous fun because it has been a real pioneer mission for New Zealand. When we heard about our selling mission in Auckland we put our heads down and charged. From early in the morning until sometimes midnight we sold to the people. Through this life we came very close to each other. In selling you really learn what dying for each other means. It is only when

we struggle that we can be close to God's heart. Many amusing things happened in the center. Even while eating some brothers and sisters fell asleep. It was not uncommon for the brothers, who bathed last at night, to fall asleep in the water and wake up at about five in the morning in cold water.

Ginseng tea is becoming very popular in Auckland and as a result we were given the opportunity to hold a big display in Farmer's (New Zealand's biggest department store) during Korean Week. The manager of Il Hwa Ginseng Tea Co. (NZ), Mr. Mike Butler, worked hard to produce a very im-

pressive display at one of the main entrances. Sisters wearing Korean dresses distributed free cups of ginseng tea to the public. Close friendships have been established with the managers of Farmer's.

Also, we have just secured a Ginseng Tea House in downtown Auckland. At present much carpentry work is in progress but we hope to have opening day in about two weeks. To give the Tea House a totally Korean flavour we consulted the head of the Korean Trade Office, Mr. Won. Through our involvement in the Farmer's display during Korea Week Mr.

Won has become a close friend and will help with advice and display material.

There is very much a place for a Korean Ginseng Tea House in Auckland because the whole city is a mixture of many nationalities. Aucklanders are naturally inquisitive about new cultures. We will serve health food as well as the ginseng tea. Of course, a Ginseng Tea House makes a wonderful witnessing center in town. We want to have God's spirit in the shop and also the spirit of Korea. When we can do this we are sure to be a great success.

Pakistan:

We are entering what is called the "second summer;" the weather is hot again and it won't start to cool off until the end of October when we will get an offshore breeze from the Arabian Sea.

One of the most interesting things in Karachi is the buses. Recently many buses have been added to the route where we live, so that now we can quickly catch a bus to town. Before, we would sometimes have to wait two or three hours to catch a bus; now there is usually one waiting for us. Heavenly Father is really looking after us.

Unpredictable is the only word to describe each and every bus ride. For example, one day

when we were going into town the bus driver stopped and decided to have dinner. Everyone had to wait and change over to the next bus. Yesterday when I was on my way home, we heard this loud noise, then someone yelled at the driver from a passing rickshaw and the driver stopped the bus. Everyone became very interested in what was happening when the driver got out of the bus and walked back down the road. When he returned he was carrying the starter motor in his hand. As he got into the bus everyone laughed and we continued on home.

As far as our spiritual work goes, we've been teaching the Principle to many people. We will be teaching a Franciscan monk.

He has come over to our home often and spent his birthday with us. Every week he takes us to choir practice and he seems open enough to grasp the truth of the Principle. Tomorrow our sister will visit some German sisters of the Catholic Church who work at the leprosy hospital.

At the YMCA I've been asked to be on the religious committee and they have put me in charge of the prayer meeting for November. I also met the general secretary of the Student Christian Movement and will be talking more with him. The SCM will hold a nationwide conference soon and they have invited me. We are also teaching a girl who may be very helpful because she studied to become a nun but then decided to stay with the Moslem religion, so she knows many people of both worlds.

"Eid" is the ending of the 30-day fast of Ramadan observed by the Moslems. In this spirit we sent letters to our Moslem friends and took a basket of fruit to each of our neighbors, who in turn invited us for lunch and some of the special treats which are made especially for this festival. I must say that they were very delicious.

Nepal:

We have begun holding cultural nights, trying to make a bridge for our friends here to understand something of Western

civilization through Bible reading, also some Western history, modern social situations, short stories by a few carefully selected authors, plus singing and refreshments. We expect at least 15 people for our first meeting.

We now hold Saturday morning services for those who have heard the Divine Principle and understand a little at least. We'll soon begin daily Bible reading and study in Nepali each morning. We got an American football from Japan and it's the only one—maybe the first one—in Nepal, so it attracts young and old alike like a magnet. Maybe we'll have to import them soon.

Our downtown center has three rooms, including a storefront (probably for a restaurant soon), and is used for our introductory activities.

Sri Lanka:

We are glad to report we have given Bible studies for a Catholic convent and are conducting well-attended prayer meetings at our center. We want to begin to collect a film slide library of family activities overseas as well as slides of natural features of these countries. People here respond so eagerly to foreign cultures.

We have been helping at the Wasala Children's Home by clearing the yards, rebuilding walls, and providing toys.

The Moslem World:

The most wonderful opportunity has opened at the Cultural Association where I'm teaching English. I've been put in charge of religious activities. This is their program for acquainting Turks with various world religions, especially Christianity. So many have told me that all their lives they had the wrong impression of Christianity—they say they don't realize it was as exciting as my lectures. I'm very excited about this.

* * *

The only difference between the beliefs of Islam and Christianity I've not been able to resolve is the Moslem belief that Jesus didn't die on the cross, but that he was raised bodily and another man took his place on the cross. Thus, Jesus must return at the Second Coming (last days) and die after uniting the world. Islam says that this was a direct revelation to Mohammed and that the Christian Bible has been changed with time.

The society here is actually very restrictive concerning religious freedom. It's O.K. for Christians to exist, but not to meet openly (such as large public gatherings or attempts to convert Moslems).

* * *

Islam can never bring peace to the Middle East because Islam contains strong beliefs on vengeance before forgiveness.

I am going to become as Arabic as I can, in dress, in food, in actions, and in thought. I love this country and feel like anywhere I am or go it is like the inside of my house. Imagine, when the cannon shoots at sundown announcing the end of that day's fast, everyone—the storekeepers, beggars, strollers, police, etc., is either smoking or eating—it's like one honest-to-goodness family.

It is impossible to truly understand the situation in the Middle East until you experience it. The combination of poverty, heat, and the Koran presents something akin to the Great Wall of China.

* * *

We are teaching the Principle Moslem-style. That means gentle on Christianity but strong on a unifying figure for this age.

Street scene in Syria.





Children of the desert.

* * *

The medical doctor has totally accepted Principle. He is really a special person, so deeply prepared by Heavenly Father for many years. Spirit world is working here in the most amazing of ways. Every person we are seriously working with has a common phenomenon—after hearing even the first chapter they can't sleep all night long. I'm not kidding—every one!

From the time the doctor met me in July he has had both prophetic dreams and sleepless nights. He had one dream shortly after he met us where he found himself in the middle of a very large group of people, and the three of us, him and the others were so bound in heart that we

could understand each other. It was only after he later heard Principle that he could understand this "strange" dream.

Later, he went through certain struggles because there are certain areas that seem to contradict the Koran, so I gave him a copy of Divine Principle and told him to read it and ask Heavenly Father about it. He was reluctant, but that night he had a dream where in a totally black room was a stand upon which was a copy of Divine Principle that was glowing with golden light. A voice from Heaven said, "Read it, Ahamid, please, you must read it." Needless to say, the next day he read it from cover to cover, and came back saying he knew it was true.

* * *

For Moslems to listen, then to agree, and then to change their lives is a monumental task. You just can't imagine the Moslem society, with its corruption and false values. Even the Christians here—the few there are—are influenced by Islam and don't have a clear or strong idea of Christian love. Therefore, for my friend, the idea of a personal or loving God is difficult to accept.

Mauritania:

It is now entering the seventh month since we arrived here. It hardly seems possible that the time could have passed so quickly. We each can, however, sense the change in ourselves and in our understanding of not only the Mauritanian people, but of Africa in general. I know for myself that the guy that stepped off the airplane on May 15, in such a state of shock that it was difficult to even take in the whole situation, and the guy who is sitting here typing to you right now are very different.

You come fresh from a fast moving highly developed society that you have lived your whole life in and are quite accustomed to, and come to an underdeveloped society, with people who are hardly educated, or if they are they are so separated from the lives of the "masses" that they hardly recognize the existence of the other.

Little by little the ways of the

people and their mentality become a little more familiar and the things that used to frustrate you about the way they did things are now a part of everyday life. I can't say that I will ever get used to some of the things they do or some of the ways they do things, but I have and will continue to understand them more and to live with them more easily.

The standard is indeed low, though. Most of the people who live in Mauritania are of that lower relatively uneducated stock. Like I said, there is quite a separation between those who have it and those who don't here. Those who have it consider themselves more on the same level as the foreigners who are here. They are definitely Mauritanian in their mentality, but they really separate themselves from the common man in the way they live. Our landlord, for example, saw when we were moving in that we had no refrigerator or no air-conditioners and furniture, and he was shocked. He couldn't understand it, and exclaimed, You are living just like the Africans!

Also in the markets or in a taxi or on the street, it is easy to tell them apart. They wear the same clothes (everyone wears blue flowing robes), only the fabric is finer. But they carry themselves differently and like to show their stuff by ordering the commoners around. It is really sad, and is another example of what I have commented on in the past, the



Preparation of tea.

"boom town" effect of cramming a country from the twelfth century into the twentieth. Like the Indians (or some of them) in the West, they become drunkards on the firewater of progress, when they could partake of it in degrees that would benefit all. The result is a vast gap in Mauritanian society.

The haves have it and the have nots don't or they are resigned to the fact that they are of a lower breed or class and won't get it. Naturally this is a generalization and there is a gray area and exceptions, but on the whole this is how the situation looks.

As you know we are living in a

new place, and are in the process of constructing furniture for it. We have a hammer with a broken handle and a saw that looks like a children's toy. It hasn't been easy, but so far we have made a table, three low couches, a guest bed that doubles as a storage cabinet, and a desk with three drawers and a typewriter shelf. We still have two cabinets to finish, shelves, and a closet of sorts. Our house has three rooms, a living room, which also is the dining room and sleeping room, a workroom/storage room, and an office/guest room. The wood was mostly given to us, but we did buy about \$20 worth.

I am really learning the heart of Jesus in this way, in a desert country banging my hands with primitive tools and constantly bothered by little kids crowding the windows to watch what I am doing. It has been fun though. We are wiring the whole thing with switches and plugs all over the place. It is really fun to make it all just like we want it. When local folks come by they are shocked at the system we are setting up. They have never seen anything like that and usually make some comment about the way Western people do things. It is really funny sometimes.

While working at the Embassy I had to take some pictures of the workers on the Embassy grounds with a polaroid camera. Well, these people are amazed at a normal photograph as it is, but

then on top of that to see one instantly. They were truly shocked; they couldn't believe their own eyes. The mechanic finally shook his head in resignation and muttered something like "America" in a disbelieving sigh. It's a lot of fun.

Zambia:

One Japanese brother here is a terrific artist and is working round the clock to make about 50 paintings which we intend to exhibit at the Intercontinental Hotel. We are going to see if the Japanese Embassy will sponsor him.

Last Sunday we organized a youth service at the branch church of the Anglican Cathedral and increased the attendance from the usual 10 to 45!

Nigeria:

Yesterday we celebrated Nigeria's independence. It was a quiet day. People visited friends. The Nigerians are so touched when you go to their homes. They thank you over and over because most whites are too stuffy to go. The Nigerian people serve you with everything they have on hand. They are so happy to see you and so surprised that you have come to see them. They want to advance themselves as quickly as possible and are eager to learn business and the ways of Europe and America.



Ivory Coast tribal mask.

Ivory Coast:

A course in French has finally begun at the university. It is very wonderful to be at the university as there is a chance now to meet several students who speak English. Until I can begin teaching more profoundly I am spending some time gathering ideas and fabricating large wall hangings, weaving and macrame for future expositions, for advertising us as well as financial help.

The neighbors can hardly believe me and I feel I probably deserve the nickname of "garbage collector" for often I find wire, wood, rope, material etc. on the road which I employ in my art. There are so many wonderful resources here, from bones (as fetishes) to ivory and gold. I find it a shame that more people don't take advantage of it though hopefully I won't be faced with much competition.

I have been cooking up some ideas of what else I can do with my art in order to meet people, etc. and have in mind, once I compile some photos, I can take these to the offices of diplomats and other VIP's and visit homes of ambassadors, etc., asking if I could paint something for their office. In this way we have a chance to meet and establish a relationship with some who might normally be a bit difficult to establish strong contact with. The president is very loved and very popular, hence very dif-

ficult to meet. I am determined to do so; my strategy is to paint his portrait and present it to him.

I will be singing for "Côte d'Ivoire la Belle," a weekly program on which young people sing. I met an Ivory Coaster who has written a song, "We give our life to Côte d'Ivoire," and plays the guitar and harmonica. He signed up in January to audition and finally will be given the chance. He has asked me to accompany him.

Granted, it will be very strange for a foreigner to sing such a song, but it will announce our name, Unification Church, and that my purpose here is to bring the message of Sun Myung Moon to several thousands, so will definitely be worth the try. Very few are selected, but we pray we will be one of them.

The university, I believe, will be wonderful for witnessing. We are considering the possibilities of singing folk and family songs on campus during the lunch hour, with the singer and guitar player I mentioned.

We are so lucky to be in such a free country with so much new growth. People here are alive, confident, and content.

Togo:

I am here as a home economist studying the culture and cooking. People are always eager to share their country's heritage. As the people here spend



time in cooking and eating, this gives me an opportunity to make contact easily on a casual basis. I've also thought about visiting hotels and restaurants to learn

more.

Our experiences so far have given us a deeper insight into the character of the people. We have learned the necessity of patience and wisdom. It's not so common for white people to seek out blacks and several times when we wanted some of the children to eat with us or when we wanted to help clean or do something when we visited a family, they were embarrassed. So it takes adjustment on both sides.

We are making a close relation with one woman who works at a hotel here. Last weekend she took us to Palime, the second largest city, but still very small. We spent the weekend with her brother's family. They are very nice people. The women and children work so hard. The women are cooking almost all day, and the children are up at 4:30 or 5:00 a.m. to clean and begin preparing for the day. Life is very much centered around the family. It's a hard life for many people.

Across the street from us they are building a huge new post office. As they don't have modern equipment here it's all done by manual labor. It gives us such a feeling of admiration for the people. The women and children transport very heavy loads on their heads. They are very strong people, emerging from one era into a new one.

We have several contacts with young women, one of whom we met in a popular German restau-

rant where we go every Saturday. She came today and prepared an African meal for us. It really takes time to develop a deeper relationship with the people. Many of our friends are much more at ease eating with their hands than with forks. We, on the other hand, are not so skilled with our hands as they.

So many of the people are very surprised when white people come to them to initiate a relationship. But often they are pleased and then want to give so much. The people are for the most part uncomplicated and really long for some purpose for their life. I feel so much the necessity of having a very parental heart for the country and the people. They look to Asia and Europe as their dream.

We feel like we've been here for years. Each dusty street, each tiny lizard, and many of the people are so familiar to us now. Daily our love grows and deepens for the country.

Kenya:

I have found, in my preliminary wanderings to and fro in Nairobi, that the Africans in urban Kenya are very aware of God and spiritual matters and are interested in becoming more God-like and righteous. Many perceive that most human problems arise more from lack of faith and love than from the presence of insurmountable physical or material obstacles.



African Israel Church Ninevah on way to worship in Kenya.

There is a wide spectrum of religious belief and practice represented here, including Islam, all forms of Christianity, Hinduism, and the Hare Krishna movement, and there is an official policy of religious freedom.

I feel that Kenya is a land through which God can work a mighty providence for the de-

veloping Third World. There is much to be learned here and much that Americans should know about the developing nations. The longer I am here, the more I have the overpowering feeling that Africa in general and Kenya in particular are destined to play a very important role in world events in the not too distant future.

Upper Volta:

We are quite famous in town and are very popular with the students. I've personally had the experience of having people waiting turns to be witnessed to.

Liberia:

October 16, 1975:

Things are developing well. I began a second seminar with Bishop Weah on Monday night and have been spending more and

more time with him. Friday and Saturday he and I will taxi to Kakata, accompanied by one of the students in my English class who has begun reading the Divine Principle and is now attending the seminar. Through this student, I'll probably be invited to teach for one day or for a few hours as part of a seminar for Methodist elementary and junior high school teachers sometime in January.

The bishop and I have planned a trip to the Interior after the close of the university semester in November, for about 45 days of taxiing and walking through the bush to some small churches which are out of the reach of the main roads. We will hold either three or four seminars for five to seven days each on Divine Principle (through Bible study).

Last Sunday I preached at two churches, the Gospel League and Bishop Weah's. Saturday we had a workshop and I taught several sections of Chapter 1. It's hard because of language (each tribe speaks a different language) to cover too much at once. Throughout the program, about 10 people showed up; most were college students who speak English well and have good comprehension.

October 27, 1975:

The workshops with the bishop went fine. Nine elders plus the bishop attended most of the sessions and received everything favorably. We're now planning a 21-day seminar for February which



Fishing is a source of livelihood on the West African coast.

people from all four districts of the bishop's churches will attend ... maybe 25 persons altogether (elders, deacons, teachers etc.)!

The workshop in Buchanan was successful, too, with 30-40 young people at every session. The people there have invited three of us to live in a friend's house and prepare the Gospel League Youth for their nine-day Youth Camp in January, at which two of us will teach. Following that we'll have a real center in Buchanan. They'll leave in the next week or two to pioneer the work there.

Last night, after a wonderful 3½-hour meeting at the bishop's church in a program to honor us as teachers in the seminar, they presented us with "African" shirts. The 12 of us who attended came



back to the center and I spoke seriously about our work and future plans. Then the president of the student body at our Unification School said he wanted to join. Two others said the same.

This weekend three of us will go up to a small town called Maimu where they are offering some land to us under the bishop's guidance to build a school and church! I hope in January we can pioneer our third center there and begin building a small church, which the local officials have asked us to do.

November 9, 1975:

We have a second school now, in Buchanan. The bishop has an elementary school (grades 1-4) there, run under his Buchanan Church. He has 33 or so churches under his guidance, many of which he built with his own hands, cut-

ting sticks from the bush. Two of us will teach Bible stories and music. And the church choir wants to learn English songs.

While I'm on the "big trip" with the bishop, we're planing to send out several pairs of evangelists to hold seven-day programs.

Mexico:

We have been racking our brains looking for ways of moving the hearts of Mexicans. We have some very deep songs that two girls from the Yucatan taught us, and have translated five Holy Songs as well. Also, we make notebooks—one on Chapter 1 of the Divine Principle, with lots of photographs, one with sayings and photographs, and one on Reverend Moon's life. People are very attracted to such things. They ask questions and we know what to teach. Also, we find here that people really listen to stories. My German friend knows a number of Grimm and Hans Christian Andersen tales with a good moral.

Our translations of songs are very popular. One Sunday one girl fell in love with the Holy Song "When I Behold the Lord" and made me play and sing it with the guitar eight times. My fingers were still tender then, but not so much any more. Lately another favorite is "I Don't Know How to Love Him" from Jesus Christ Superstar.



Mayan maize god.

We visited the famous Museum of Anthropology here. The museum shows the external developments of the Aztecs, Teotihuacans, Mayans, Chichimecas, Mexicans, etc., but does not show the development of heart. This was the mission of Catholicism.

In the first two decades of Christianity in Mexico, an Indian, Juan Diego, saw the Virgin Mary and her image appeared on his mantle. This miracle (the Virgin of Guadalupe) converted 8 million Indians! But the Church became so corrupt and failed so miserably, so the heart of the Mexicans never developed.

When I visited the Shrine of Guadalupe, the center of fanaticism here, I asked 12 people about the Second Advent. Only three

had ever heard of the idea. The people who go there are mostly poor and indigenous rather than of Spanish ancestry. I felt really sad in trying to open their hearts to feel more of God's dispensation. They refer to themselves as Guadalu-pans rather than Catholics.

A girl I met invited us to visit her family in Veracruz state. It's a beautiful town called Catamaco, by a lovely lake by the same name. They paid all our expenses and showed us many sights.

The family is large and used to be very poor. But the father—a doctor—is very intelligent and energetic and with lots of hard work they are now very well off by Mexican countryside standards. The older children are sensitive and conscientious, and the younger selfish and materialistic. By the end of the two and a half days there, we were sick at what we observed. The poor people here think of only how to get enough to eat and other material needs. The rich are hardened to others and egoistic. It's so tragic. And neither really has the development of heart to see from God's viewpoint.

The mother of the family is religious to the point of superstition. They have a special room for an altar with 25 pictures of saints and Jesus in various portrayals. But none of the children is interested in it.

The area of Lake Catamaco is called "Little Switzerland," and is



Pilgrims walking on their knees to the shrine of Guadalupe, where the Virgin Mary appeared.

always lush green. The hills are conical, volcanic in origin, with lots of cattle of Brahmin descent. Intermingled with the corn fields are banana plants and coconut palms. Instead of constructing fences, the people plant rows of trees close together and string barbed wire along the trees. The food is better than in Mexico City, where it is so polluted.

The weekend was the celebration of Mexican independence, September 15, and there were flags, parades, speeches, and fire-crackers reminiscent of July 4th in the United States.

It seems that most of the people we meet and teach are from either Guerrero (the state where Acapulco is) or Veracruz. These seem to be the best prospects. This was one reason we were eager for the chance to visit Veracruz. The countryside is more lush and fertile and the people lighter in spirits.

City life deadens the spirit of people. Although there are beautiful parks in Mexico City, all are filled with couples making love on the ground or under the trees. We are still searching for some place nearby to take people to feel the

beauty of God's creation. One possibility is Rio Frio (Cold River) about an hour east of the city limits in the direction of Veracruz. It's like a mountain resort with beautiful high hills. Probably there are buses going there.

Honduras:

Our work here is advancing slowly but surely. We bought a huge blackboard and my German sister and I were carrying it up the hill to our house. The people here are always curious, even if there's nothing much to look at, but this time they were amazed to see us carrying this blackboard up the hill. We then enlisted the muscle power of some young students in the street and tagged along behind them as they made their way up the hill.

We now have a regular Sunday workshop. A group of people comes every Sunday and spend the whole day with us studying the Principle, singing, etc. It's a flexible program because we always have some newcomers and others who've already heard some of the Principle. I've translated some family songs into Spanish and they are also teaching us Honduran songs. The Hondurans are very proud of their country's culture, food, etc.

I had an interesting experience in October. I walked past T.V. Channel 5 the other day, looking at it with great longing and

thinking, "How easy it would be to get on television here!" About a half hour later I was at the university campus and went to the cafeteria, which I never had done before. A few minutes after I sat down a man approached my table. (The cafeteria was deserted and I was practically the only person there.) He was wearing a cross and said he was with a Catholic youth program and was making a film for television. Could they please interview me?

Strangely enough I wasn't surprised. It seemed very natural. He asked a few questions about the role of Christ in our lives and Christianity at the university. I stayed for a few minutes to talk afterwards. Then the cameraman said the film hadn't taken, could I please repeat the interview? This time they asked my name, also I was able to say much more—something about the overabundance of Communism at the university and that we live in the time of the second coming. So, spirit world is acting.

We also tried out witnessing on the street for the first time and are working on a pamphlet. In November, we set up a table on campus. It was the first time we have made ourselves public and visible at the university, although we usually witness there every day. We were helped by some of our most enthusiastic students, one of whom really amazed us by her stamina.



Rummage sale held to help the people of the turgurio. Items are sold to discourage them from being resold.

Costa Rica:

I went to a turgurio (slum) the other Sunday with a Catholic youth group. We have gone there several times to have them fill out questionnaires to get health care or to help find jobs for them. We gathered up most of the inhabitants for a Catholic mass and made a brunch for them.

These people live in houses made of cardboard. It's dark and there are many flies and no roads. The roads they scratch out before the rains come get rained out and become slush. An old woman fell and injured her finger the other day making her way across these roads.

I can feel Father's heart very

much when I go there not only because it is so dirty but also because many women are living with common-law husbands. The husbands often leave home after three, four, seven or even as many as 11 children. Basically people don't get married because wages are so low. People often make 500 colones a month, which is less than \$100, but prices of food and clothing are often equivalent to or higher than the United States.

It is understandable why many of the youth think Communism is great. I can really see that the Divine Principle is the only solution for world problems.

We are continuing our Sunday dinners. It seems very good—we've had two priests come on two different Sundays.

El Salvador:

I've recently become aware that one great problem here is a lack of communication with our culture. I mean, any kind of good literature or inspirational material is absent. Very, very few students know the name Chardin, none know Buckminster Fuller, a handful know Milton, who ever heard of C.S. Lewis? My God, the only translations which exist are Karl Marx, Engels, and all the rest of the lopsided left wingers. No wonder the only alternative in Latin America is Communism.

Witnessing opportunities are wide open. I have an invitation to speak to a church in about a week and other friends are arranging gatherings and meetings. I may have a Day of Hope campaign myself! Seriously, we get many invitations. Someone suggested a speech at the opening of the legislature someday. We meet people everywhere and generally there is much interest.

The weather is hot and humid. We're in the winter season so rain is part of the daily diet.

We've begun a home program of two or three introductory sessions, stressing the ideas of service, sacrifice, and urgency. There are so many pure and innocent people here. The Catholic Church has become nothing more than a white-washed sepulchre and symbol of convention and prohibition. Since it is no longer a tool of God



The Catholic Church in El Salvador has become a symbol of decadence and prohibition, so the people are seeking something in which to place their hope.

here, the people have little in which to place their hopes save for their children (of which there are many) and the empty promises of the political parties.

Last month I spoke to a small group of Catholic youths at a local church, with a good response. Some individuals began studying the Principle. A friend is taking me to visit the Ministerio de Educacion to ask about presenting Divine Principle to the teachers and professors' organizations. More than 88 percent of all teachers and educators in the country belong to a left-oriented group called Andes.

Paraguay:

We are now located in our new center. It's a five-minute walk to the center of town and about 10 minutes to the main part of the university. It has a beautiful view of the city, and the constant sound of chickens, roosters screeching, carpenters working, buses, etc. reaches us, but it all seems to blend together into a low rhythmic roar. Unlike most South American capitol, Asuncion is small (half a million people), poor, and primitive, a far cry from Buenos Aires, Mexico City, Rio, Caracas, or Lima.

I enjoy very much the simple poor people, and I also feel God's love for them. Paraguay has been oppressed by Bolivia, Brazil, Argentina, and Uruguay, but once, 150 years ago, it was the wealthiest nation in Latin America. Paraguay had the first railroad, first telegraph, first banking system. But when it was attacked by Uruguay, Argentina and Brazil in 1860, the five-year war destroyed her completely, leaving her with only 30,000 people, 90 percent of whom were women and children.

A later attack by Bolivia killed 30,000 Paraguayan men in the largest war in the continent's his-

tory. Paraguay has never recovered and is now said to be the poorest nation in Latin America, along with maybe Nicaragua.

We have a new member who speaks Spanish, English, German, Dutch, French, and of course Guarani. Together we will open a small language institute and teach our Philosophy of International Communication. It's easier to find female members because women outnumber the men seven to one.

On Saturdays, when I don't have a teaching appointment, I do baseball witnessing, in keeping with the Yankee Stadium spirit. There is a league with four teams, composed mostly of Americans and higher-level Paraguayans with some culture and who know English. I've met several of our students at the ballgame. My team made me the pitcher.

I thought of possibly using a Korean name for our language institute, but most of the small grocery stores are owned by Koreans. There is a Sun Dispensa, a Myung Dispensa, and a Moon Dispensa. So, if I used the name Tong-il it would sound like another Korean grocery store. I am thinking of Sherlock Holmes Institute of Idioms only because it seems like it would attract interest!

Colombia:

There are many needs in this country—especially the children. Thousands of orphans (gaminis)

roam the streets. Before they reach 14, the government has no record of them, and most of them die be-



fore then. One boy lives with us. Sometimes I think he has the most sincere prayers in the center.

We regularly bathe them and cut their hair. In the afternoons, one of our students teaches them their ABC's. We may begin a school in the park for them, maybe the Sun Myung Moon School of Gaminis.

Sunday there were 10 people at our service besides ourselves, 14

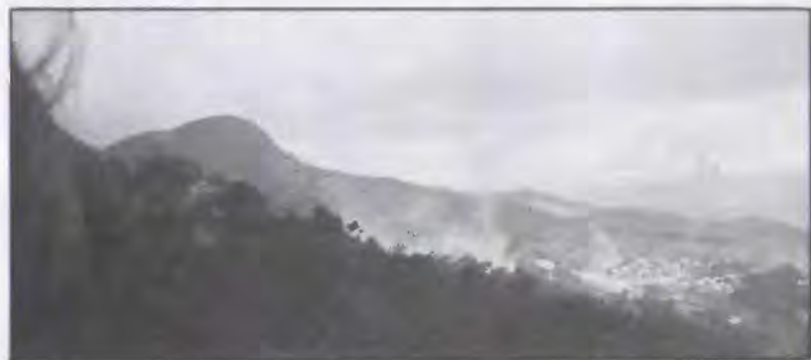
in all. Tonight we had our third international dinner—it was Japan and we again polled 14, including new ones. We do it all in Spanish, no matter how difficult or fledgling.

The Witches Convention is running for a week here and is laced with parapsychology and occult sciences exhibitions. Also, the movie "The Antichrist" opens today.

We're on an intensive 40-day condition with prayer and fasting. People are coming in greater numbers and our Spanish is getting lots of practice. We deeply desire to be big enough to open a center in Medellin, the second largest city, by the first of the year.

Just before my birthday I found a stray kitten shivering on my doorstep. We took her in and named her Simona Schmachkatz Bolivar Moon. The next day we all went with students to see the movie, "Simon Bolivar."

Bogota, Colombia, seen from neighboring mountain where miracles are said to have taken place.



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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

