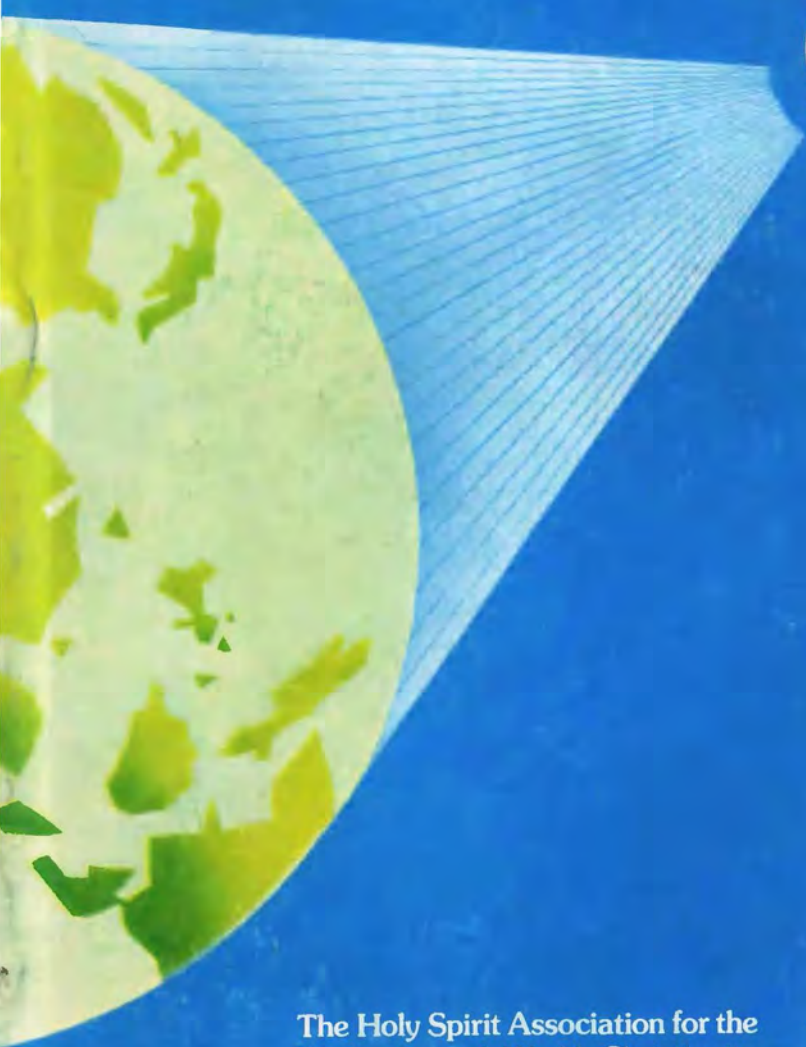


The Way of the World

October 1973



The Holy Spirit Association for the
Unification of World Christianity

10

The Way of the World



Day of Hope Proclaimed by Rev. Sun Myung Moon—page 116.

Speaking on "New Hope for America," Rev. Moon claimed that "America was born with the spirit and tradition of sacrifice for God's purpose, and we therefore must live up to that tradition....The time has come for this nation to be awakened."



Alexander Solzhenitsyn: A Soviet Martyr's Anguished Plea—page 62.

"I have been impressed by the apparently impossible resemblance between the Russian Czarist regime in its final years and the United States of recent years—years, I venture to predict, that also are the final ones before the great chaos."



Edgar D. Mitchell: A New Perspective on Mankind—page 94.

"I have greater hope that the body of mankind, when it understands the problem of the need to survive both individually and as a civilization can put aside their personal differences and rise to the occasion.... I don't just want to survive, I want to survive comfortably, optimally. And that's not only for myself, but for the entire planet."



The World Council of Churches Under Fire—page 21

"I am glad that the council represents the movement of the center of Christendom away from the American-plus-European into the Third World. The WCC has borne profound witness in that way, but I wish that it had a rather deeper theological grasp of what this involves." Dr. Ramsey, Archbishop of Canterbury.

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New Hope for America

Men and women came from Europe to build in America a nation centered on God, a nation that would stand for the values of freedom, brotherhood, and justice for all. People around the world have expected the United States to live up to that standard.

But after nearly 200 years, Americans seem to be losing confidence in themselves, and their government. In the face of the present energy crisis, America, long accustomed to affluence and a lion's share of the world's resources, now has to re-evaluate its priorities and needs.

Many developing countries look to Western democracies to aid

them. Who will stand as the bulwark of freedom and righteousness? Who will protect the helpless, and feed the hungry?

The primary responsibility lies on the shoulders of those who believe in God. But Christian churches are in a crisis of faith and are often unable to translate their words into action.

This is a day when people are longing for something beyond crass materialism. Thousands flock to the pentecostal movement, to anyone who offers them spiritual experiences—to the fundamentalist churches, to the Jesus people, to mind-expanding drugs, to Indian gurus. Yet so many of these groups think only of their own well-being and abandon their responsibility to serve their brother, to create a better world where God's ideal can be realized.

Spiritual experiences are not enough to turn the tide of destruction. Mankind needs new truth, a deeper understanding of the source of conflicts and principles needed to usher in a new era for man.

We dedicate this issue to the proclamation of a New Day of Hope for America and for all mankind. Rev. Sun Myung Moon is now speaking in America. His message is a wellspring of transforming power offering the greatest hope for our age. He has inflamed the hearts of hundreds of thousands with his vision.

It is our hope that a great spiritual awakening beginning in America can reach out to and embrace the entire earth. □

THE MANLY MAN

*The world has room for the manly man, with the spirit
of manly cheer;
The world delights in the man who smiles when his
eyes keep back the tear;
It loves the man who, when things are wrong, can take his
place and stand
With his face to the fight and his eyes to the light,
and toil with a willing hand;
The manly man is the country's need, the moment's need,
forsooth,
With a heart that beats to the pulsing troop of the lilled
leagues of truth;
The world is his and it waits for him, and it leaps to
hear the ring
Of the blows he strikes and the wheels he turns
and hammers he dares to swing;
It likes the forward look on his face, the poise of his noble
head,
And the onward lunge of his tireless will and the sweep
of his dauntless tread!
Hurrah for the manly man who comes with sunlight on
his face,
And the strength to do and the will to dare and the courage
to find his place!
The world delights in the manly man, and the weak and
the evil flee
When the manly man goes forth to hold his own
on land or sea!*

UNKNOWN

Both men and women alike from all walks of life notice change, change which in the latter years has not always been for the best. Whilst crime, violence and permissiveness increase, general apathy tends to allow moral values and our Christian heritage to be eroded. Somewhere must come the turning point. How can we work to build a new tomorrow?

For further information contact your local centre which is at:

**42 Blenheim Street
Hull
Tel:0482 46842**

America in God's Providence

by REV. SUN MYUNG MOON

There will be no prosperous or peaceful world until people can sacrifice themselves for the benefit of all mankind. But there is no such nation sacrificing itself. Therefore, religion must sacrifice itself for the sake of God. That way God's ideal of one world can be reached. Religion in America must sacrifice all that it has to save America. That religion should not fight to multiply itself but should work to save the nation, sacrificing its own churches. If it works with such spirit, then that nation will eventually unite with that religion. When this religion and its nation unite they will go

forward to save the whole world, sacrificing themselves.

For that position, the United States is the representative nation of the democratic world. God purposed the United States to fulfill the mission of the sacrificial nation. Therefore, God sent to this land the Pilgrims, who risked everything and made such a great country in such a short period of time. When the Pilgrims came to this country, they built first churches, then schools, and finally they built their own houses. The backbone of America's prosperity, the root of the development of the United States into a great nation, is the spirit which puts

greater stress on the public purpose rather than the private purpose.

Nation must sacrifice for the world. The most important thing for any nation is that she sacrifice all things for the world and all mankind. From such a nation will come out a system developed from Jesus himself. The future ideal world will begin from there. That nation will sacrifice her sovereignty for the benefit of the whole world.

The United States is far away from this position. The individual and individualism are good in balance, but if too much stress is put upon that way of thinking, everything collective and virtuous is lost—the love of the nation, the brotherhood of the people, the family integrity, the relationship between parents and children—and finally even the value of individuals themselves. If all things are levelled, you become like hawks and blow where the wind blows. That is the reason there is no peace.

For America to stand in accordance with the providence of God, there must be a new movement in America. Americans as individuals and America as a nation must follow the spirit of God and the truth of Jesus Christ and make this nation a foundation for the

expression of God's ideal.

Where do we find such a new movement of spirit? I think there are many churches in America vacant or just attended by old people. There is no fire and no traditional spirit. That means that God has left these churches, and Jesus Christ has abandoned them. Through these churches the providence of God cannot be dispersed. The church must find individuals that will sacrifice themselves for their families, sacrifice their families for the American nation, and sacrifice the United States for the world. The ideal that can lead the whole world must come from the spirit of sacrifice for the greater cause. For the benefit of the whole world, one nation must really give herself to pursue the one ideal world.

God is the God who has no nation which He can love. God is the One who has no family, no tribe, no individual whom He can love. Two thousand years ago, God sought such an individual, Jesus Christ. With him, with the tribe of the Israelites, and with the nation of Judah, He wished to establish a nation He could love. But that nation looked after its own benefits, rather than seeking the good of the whole world. Therefore, the providence of God was spent, and He couldn't complete the res-



toration through His son. The people of Israel were devout believers in God. But they didn't think about God's will more than their own individual things, their own family things, their own tribal things, and their own national things. That's the reason why they could not understand Jesus.

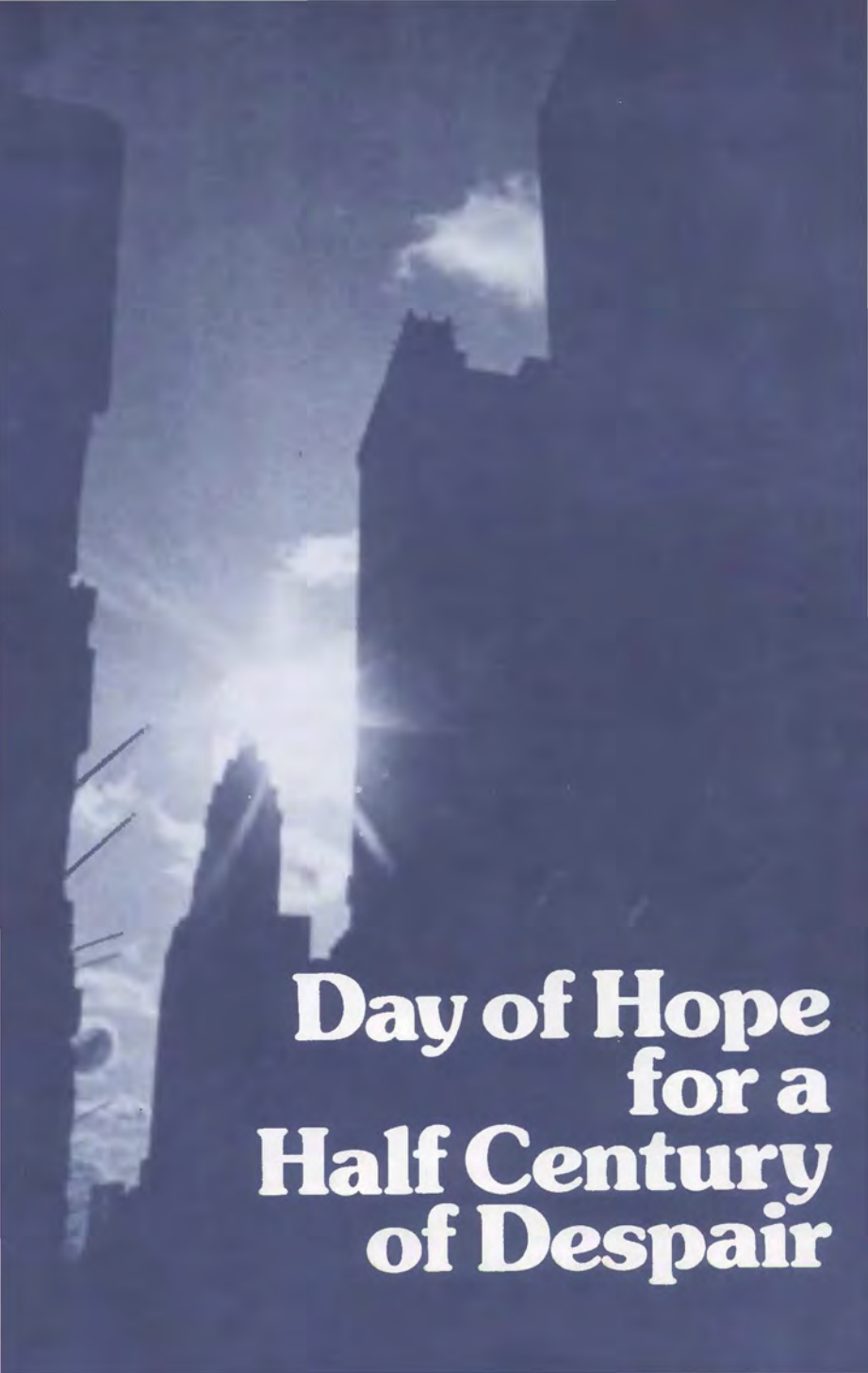
God chose America as a nation playing the role of John the Baptist, and also the churches in America to play the role of preparing the way for the Lord to come. But America and her churches are thinking of their own benefits more than God's purpose. From God's viewpoint, if America cannot fulfill her mis-

sion, God must search for another nation.

Hope for America. So all the members of the Unification Church must sacrifice themselves, their families, their friends, and even the Unification Church itself, to establish such a nation which God can love.

America must go to the underdeveloped countries and the underdeveloped countries must follow America. In that way the whole world can survive and be united, even eternally. In the center of that unity, God dwells. Then one peaceful, ideal world can exist.

□



**Day of Hope
for a
Half Century
of Despair**

by REV. ROYAL G. DAVIS

Text: Ezekiel 37:1–14 “Can these dry bones live, O son of man?” According to the Old Testament, the prophet Ezekiel received from God the vision of a dry and desolate valley whose hot sands were strewn with the bleached bones of fallen heroes. Many people are reminded of such a hopeless sight as they consider our contemporary world.

Look at our government. O son of man, can these bones live?

Look at our cities—urban sprawl, inner city slums, unsafe streets, dope addiction,

white-collar crime, racial unrest.

Look at our landscape with its polluted rivers and lakes, its poisoned fish, its smog-filled skies, its endangered wild-life.

O mortal man, can these bones live?

Yes, even consider our churches. O son of man, is there any hope for new life at all?

God speaks, here and now. In an age remarkably like that of Ezekiel, a time so similar to our own, St. Paul wrote a magnificent sentence to a little



group with a new religion. To the young church at Philippi, the apostle declared, "... you are like stars in a dark world offering to men the message of life." (2:15-16, Goodspeed translation).

A brilliant French lawyer and devout Protestant, Jacques Ellul has entitled his latest book *Hope in an Age of Abandonment*. That's the sort of gospel, literally good news, we should be proclaiming. But how? Wouldn't we be whistling in the dark as we walk through a graveyard? Can we be honest with ourselves and preach a gospel about this time as a Day of Hope?

We can only if we have a sense of the real presence of the Divine, above us, around us, and deep within.

Far too often the church has concentrated on the past. The Eastern Orthodox say, see how God was with us at the ecumenical councils of Nicea, Chalcedon, Constantinople—names with the musty smell of ancient history about them. Roman Catholics tell us, remember the Middle Ages, the gothic cathedrals, the Christian philosophy of Thomas Aquinas, the song of Saint Francis about Brother Sun, Sister Moon. The Lutherans maintain, look at Martin

Luther (born 1483, died 1546); recall the Protestant Reformation of the 16th century. And we Congregationalists for our part chime in, don't forget the Mayflower and the Pilgrims, 1620 and all that.

Once upon a time long ago Ralph Waldo Emerson was invited to give a lecture at the Divinity School of Harvard College. It was quite fitting to ask him. Emerson was the son of the revered minister of the First Congregational Church of Boston. For a time, he himself had been the pastor at Second Church and preached from the pulpit of Cotton Mather.

But what did Emerson say? In one sentence the famous Transcendentalist declared, Christians say "God *spoke*"; they should say, God *speaks* here and now.

Harvard, liberal, sophisticated, powerful, took 20 years (no, 30), it is reported, to recover from the shock of learning that God was still alive, still working, still speaking, still revealing Himself.

The God-game. According to the Gospels, Jesus of Nazareth accused his enemies—the Temple priests, the religious officials, the theologians, the learned scribes of the Holy Scripture—of being

hypocrites, i.e., mere actors involved in religious make-believe. You are just playing the God-game, he complained. The preoccupation churches display for the God of the dead past, the Divine yesterday, is one of the most common ways we put on a mask and imitate being pious.

To cite a specific example, a certain American denomination boasts of its superior social status. It has more corporation executives, more grande dames, more beautiful people percentage-wise than any of its competitors. That isn't a lie. The record proves it.

But do you know what that respectable, responsible church is doing at this very moment? Right now, bishops and laymen in holy convocation are debating—

Should we update our prayerbook of 1549?

And should we ordain women to the Christian ministry?

Imagine, if you will, a lady of fashion whose name appears regularly in the society page of the metropolitan daily. At her penthouse apartment in the best neighborhood, she flicks off the latest episode of "Secret Storm" on her color TV, takes a final sip of her fourth afternoon martini and writes this letter to

the editor of her favorite Anglo-Catholic magazine, *The Living Church*:

"Dear editor . . . We must not allow priestesses at our altars. Such a thought sickens me. Where are we—back in pagan Rome!" (She pours another drink).

Imagine another real life scene. A chauffeur is driving a limousine from Wall Street to the country estate of J. J. Uppington III. In the back seat the chairman of the board of Consolidated Plastics, Inc., is talking to his secretary on the car telephone:

"Miss Jones, send a telegram to Bishop A. J. Thompson Seth-Smyth. Tell him: 'Dear Artie, Vote against prayerbook revision. As I tell the kids, I'm all for the old-time religion. What was good enough for Granny is OK for me. Hope you can make it for golf at the country club Tuesday next.'"

Can you believe it? That's top-drawer Christianity, 1973 model. A comfortable religion and an antique religion show—Christianity in crisis today.

Well, please, please, let's be generous. It is easy to see the mote, the speck of sawdust, in their eye. Pray, please pray, we do not have a beam, a whole log, sticking into our own eye these days.



Jeannine Hancock plays for One World Crusade rally in Miami, Fla.

A God of heart. We can have a gospel of hope only if we can be sure of the God who is right here, right now. Yesterday is all over, *finis*. There's no way to rewrite the script. We have *now* alone, *only now, now or nothing*.

If man is made in the image of God, if history is the record of how God brings us back into a loving relationship of give and take with Him, then we must focus our attention on the God who is right here: the Divinity in whom you and I, America and NATO, Senator Sam Ervin and comedian Flip Wilson live and move and have our being.

We can have a Day of Hope precisely to the extent we believe in a God of heart. This may represent a very novel idea even in Christian circles. Some theologians insist that God is outside us, above us, far from us, unlike us. God is Wholly Other, Karl Barth of Basel, Switzerland used to insist.

Many Christians argue in favor of a vast, virtually unbridgeable chasm between the Divine and the human, God and the world, faith and reason, the Invisible and the visible. When you want to define and describe God, all you can say is "Not this, not that."

One side of Judaism would agree. That's why the Holy of Holies, the innermost shrine, in the second Temple at Jerusalem was an empty room. No artist can paint the Divine portrait. No sculptor can carve the Divine Likeness. No tangible visible symbol can capture the Divine transcendence.

Christianity, however, looks at God from another angle. Jesus taught Immanuel, God-with-us. He was the prophet of Divine-human intimacy. Ever since, the church has used human personality as the clue to the mystery of Divine Being. Do you want to know God? Do you want to see Him? Do you long to meet Him? Look at a man—Jesus,

Paul, Luther, your father or friend; gaze into his eyes; watch him smile; study his face, put your hand into his hand . . . If you want to discover God, view man, individual man, ordinary or extraordinary flesh and blood man.

For Christians, man is a creature of emotion, feelings, sentiment, sympathy, compassion, agape-love. Similarly, God is a God of heart. As the Swiss theologian of Divine otherness confessed in one of his last books, we must talk about the utter "humanity of God."

Hope in Russia. Consider the gospel of the Day of Hope from the standard of recent history. Can one make sense out of our phase of human existence?

You and I have been living during the most gigantic experiment in social engineering the world has ever witnessed. In Russia since 1917 and in China since 1948, the powers that be have been quite consciously trying to create a new sort of human animal.

How? How can one produce a new species of man, mass man who will obey, elite man to run everything?

Destroy the artificial social distinctions which separate one man from his fellow, com-

manded the Bolsheviks of 1917. Kill the Czar, wipe out the aristocracy, ruin the landlords, brainwash the university professors. That was Lenin's programme.

But it was not enough.

Industrialize, the people cried. Turn all of Russia from the Polish frontier to Siberia into a huge Pittsburgh.

So Joseph Stalin concentrated all the energies of the totalitarian state on the creation of heavy industry in the Soviet Union. A continent of farmers would be recast into a vast assembly-line of workers. Remember me for a thousand years as the Russian man of steel, boasted Stalin.

Still the people grumbled.

Give us socialism with a human face, they pleaded. Soviet society is too mechanical, too regimented, too repressive, they complained. Show us a world that cares.

Do you know where that leads? Directly to religion. Svetlana Stalin, daughter of the dictator, fled the Soviet Union and announced to the press she had turned to God.

What can one think of Russia since World War I? Across the bloody pages of Soviet history slithers a deadly snake, a cosmic serpent, we may say with considerable justification. Is that all? No, far from it. Learn about the



Tough and ugly rapists and looters, invading Soviet troops had to be regarded as "liberators" who "saved Hungary" after World War II.

USSR from inside, with the heart. Read its history by Professor Vernadsky, the treasury of Russian spirituality by Professor Fedotov, the Christian theology of the exiled priest Bulgakov, the tragic biography of Nicholas and Alexandra, the autobiography of Krensky, the analysis of modern society by Sorokin, even the best poetry of Yevtushenko.

A good look at Russia in our time will force you to your knees in prayer. When you really see the Soviet Union as it is and has been, to your lips will come a prayer—a *confession* of the monstrous sins of modern man, a *petition* for millions of victims of senseless dictatorship, a *gratitude* for the heroism of countless martyrs for God and

human dignity, yes, and renewed *dedication* to a Divine kingdom of justice, freedom and faith.

Hope from the East. But how can we get hope in a half century of despair? Recall a sentence from the church covenant of the Pilgrim Fathers: "We covenant one with another and with God . . . in His truth, made known *or to be made known to us.*" As Congregationalists we have never believed in a closed canon of Holy Scripture or a God who stopped speaking in some day long since past. As our great preachers said 50 or 75 years ago, we believe in progressive revelation, continuing revelation, contemporary revelation, the today faith of the Now God.

There seems to be considerable evidence from many quarters that our present Christianity can be greatly enriched if

we look to the spiritual masters of the East. Arnold Toynbee argues our Western church can benefit from a rendezvous with Buddhism. The Beatles toured India in search of enlightenment and peace from a Hindu guru. Alan Watts, an Episcopal chaplain, has written book after book praising the spiritual insight to be derived from Japanese Zen, Square Zen, Beat Zen even.

Nor should we overlook Korea, a land which amazed Billy Graham by the depth of its religious devotion. Korea gave the American evangelist his biggest rally in a long and distinguished career, you may recall. If an American could go to Korea to preach, a Korean has returned the favor by preaching here. In that spirit, let me commend to your attention the teachings of the Korean master, Rev. Sun Myung Moon.

Perhaps you may wonder

Billy Graham Crusade draws more than one million for Seoul rally.



why Sun Myung Moon is worth bothering about. After all, there's a virtual super-market stocked with new religions and cut-rate prophets these days.

Sun Myung Moon comes from Korea, the land bridge between China and Japan, much as ancient Palestine was the ordinary link between civilized Egypt and the cultures of the Middle East in Biblical times. That may be significant. Rev. Moon first heard the call of God when he was only 16 years old, a mere adolescent. That may be important because we have certainly learned from young people what it means to be idealistic and open to the ever-so-slight palpitations of the soul. Sun Myung Moon's dedication to the will of God took place on Easter Sunday as he knelt in holy prayer.

But his faith was tested by the anti-Christian pogroms of the Japanese military imperialists who ruled Korea until the end of World War II. Possibly his iron will goes back to that time. His Christian faith was even more severely tested when Red hordes overran North Korea and the Stalinist dictator Kim Il-Sung sentenced him to virtual death in a Communist prison camp. That too may explain a lot. These days anyone who has

seen Red tyranny first hand has something to teach us about what it means for Christians to carry a cross. He who has eyes, let him see. He who has ears, let him hear.

Divine joy and mission.

Some of my Christian friends are occasionally critical of Rev. Moon. Please take it from someone who knows a little about Christianity, a bit about the Bible, a dedicated Congregationalist with 25 years preaching experience and some awareness of the crisis in Christianity today, the youthful followers of Sun Myung Moon can be favorably compared with the original disciples of Saint Francis, young people with a religion of Divine joy, or the early members of the Company of Jesus founded by Saint Ignatius Loyola, youth filled with a Divine sense of mission, zeal and self-sacrifice. If those who followed Saint Francis banished the gloom of the Dark Ages with their songs and those who obeyed the Rule of Ignatius restored the health of a worldly church, the disciples of Sun Myung Moon will deserve the gratitude of the whole body of Christ, if they can show us God's hope for man, God's hope for America, and a worthy future for Christianity.



Rockefeller Center rally announces Day of Hope in New York City.

According to a French short story, after Pontius Pilate finished his onerous tour of duty as military governor of Judea and retired to his villa outside Rome, he was visited by an old friend. Soon the two elderly Romans started to reminisce about the past.

How did you like your work in Jerusalem, Pontius?

Terrible. Dullest place in the world. Nothing worth mentioning. Absolutely no one interesting. When I wasn't disgusted, I was completely bored.

How would you and I have reacted if we had been around Palestine in 30 AD? Would we have been bored by the age which saw the ministry of Jesus? Would we have been

discouraged or disillusioned or disgusted or dismayed by news that the kingdom was within reach? When someone came with a new understanding of God, a new interpretation of basic human problems, a new hope for the church in crisis, would we have welcomed him or spit on him? What response should one make to the good news of a Now God speaking in our time and to our age?

"Can these dry bones live, O Son of man? . . . Prophecy and say to them, thus says the Lord God: Behold I will open your graves and raise you from your graves, O my people." Ours can be a religion of hope if we believe in the Here God of heart with a fresh message for our time. □

the world

religion

KOREAN THEOLOGY



a new approach

When Father Ricci of the Society of Jesus went to China as a Christian missionary in the 16th century, he consciously attempted to rid himself of all Western trappings in order to make his Italian religion more palatable to the mandarin intellectuals of the Middle Kingdom. He put on Oriental

clothes, studied the Chinese classics, learned the language and possibly even grew a pigtail. After a time word of this sort of indigenization reached the Vatican and the bellowing of the Pope could be heard from the Tiber to the Yangtze.

Nevertheless, Father Ricci turned out to be wiser than his papal superior. Planting Occidental Christianity in the Far East was like trying to grow Arizona cacti in the Florida Everglades. Religion must go native or be forced upon resentful Orientals as part of the

colonial policy of the British, French and Dutch. Since World War II and the liberation of the third world, the white man's faith could no longer rely on the tacit support of the foreign office in the home country of the imperialist masters.

For several reasons, in Korea Christianity has lacked a sophisticated theology which citizens could really call their own. Presbyterian missionaries would arrange for bright young Christians to study in Europe, thus cutting future leaders from their own national traditions. Methodists, seldom really interested in scholarship, might train churchmen for Korea in the practical techniques of American Christianity without really liberating their minds with Boston University liberal theology. As for the rank and file church members, in most cases they were the most rigidly fundamentalist sort, far more narrow-minded than their mother churches. This explains in part the intolerance with which the message of Rev. Sun Myung Moon was received in his homeland.

Professor Yun Sung-Bum and Dr. Pyun Sun-Kwan, two Korean Methodist theologians, for example, studied under Karl Barth at Basel or were educated in the shadow of his

theology. Barth spent almost his entire career railing at "culture Protestantism." Though he rightly wished to free God of His virtual imprisonment in Latin or Germanic cultural forms, the Swiss theologian fought in the name of the sovereign Scriptures which by themselves provided a new restriction to the liberty of the Christian man. Professor Harnack warned of this early in the Barthian crusade, and Bultmann, the famous New Testament authority, discovered that the neo-orthodox joined the confessionalists in efforts to try him for damnable heresy.

Fortunately, Yun Sung-Bum has gone far beyond the Barthian neo-Biblicists. From Barth he learned that Western Christianity so far as theology is concerned represents a demonic distortion of the Word of God. This freed him from captivity to Augustine, Calvin, Aquinas or Luther as authoritative interpreters of the Christian message. Korea no longer needed to follow in the footsteps of the Western Fathers.

Once free of European theological colonialism, Yun Sung-Bum took a fresh look at the philosophic and religious background of Korean history. Japanese Christians have appropriated some of the values

of Zen Buddhism and Indian theologians are rediscovering the worth of Hindu Vedanta. With remarkable originality, the Seoul professor dared to turn Confucius into an apostle for the Christian faith.

The Korean Theology: A Yellow Theology (Hankukchok Shinhak; Sung Ei Hai-Suk-Hak) starts off with the basic categories of Korean Confucianism, especially the interpretation of Yulgok (1536-1584). In "The Compendium of Holy Science," the ancient neo-Confucianist relied on *sincerity* (Sung) to explain the nature of man. Yun builds a whole theology of sincerity which throws new light on Christian doctrines of God, Christ, Holy Spirit, man, ethics and culture.

Why is sincerity so important? Perhaps because what a man says can and should reveal what he is, his relationship with God and his fellow-creatures, his quest for the good life, his place in the total culture. According to a German thinker, language is "the house of being." Or to use an expression drawn from the Biblical tradition, a religious man is a person with clean lips. He refuses to be a hypocrite, a man of unclean lips, one who merely enjoys God-talk. Sincerity combines

the deep affections of the heart and the love of the mind for truth. As the American Indians recognized, evil can be represented by the forked tongue.

Professor Yun claims that China has a philosophy of space and Japan a metaphysics of time, but Korea has always believed in a religion of both, a harmony of earth and heaven. Koreans oppose the radical polarization of God and man, faith and works, eternity and time all too characteristic of Reformation theology. Confucius too protested against the divorce between spirit and world, piety and civic virtue so common in Western Christianity.

Greek theology employed the Logos doctrine to explain the natural give and take between God and ourselves. The speaking God and the hearing man, the talking man and the listening God, illustrate the universal principle of polarity. Sung (sincerity) marks the fundamental oneness of Creator and creature.

Naturally, fundamentalist Korean Christians howl with rage at the syncretism championed by the Methodist theologian. Can God reveal Himself outside of Scripture? Why look to heathen-like Chinese Master Kung or his Korean disciple Yulgok for



Youngrak Church in Seoul built in traditional European style.

help in explaining the faith of the church? Do we need to go beyond the Bible to discover the Divine Principle by which one can comprehend the Divine-human relationships?

Sun Myung Moon brought new light from God illuminating the Scriptures but also greatly enriching the Christian message. For this Divine gift intolerant leaders and fundamentalist laymen reviled him and his followers. The same

sort of narrow-minded churchmen and blind bigots now growl and nip at the learned theologians in the seminaries. No wonder Korean Christianity cannot move more than at snail's pace in a nation fraught with troubles.

Those well trained in the Divine Principle and well versed in Oriental philosophy can quite easily recognize the weakness of Confucianism as a philosophic foundation for a

completed Christianity. Master Kung has no God of heart, little sense of the crucial value of time, an insufficient awareness of the forward thrust of history, for example. Professor Hume of Union Theological Seminary lists the virtues and vices of Confucianism in his old but still widely-used handbook on world religions. On the other hand, Dr. Yun should be commended for an exciting adventure in Christian reinterpretation.

Possibly a casual remark by Gibson needs to be pondered. The French Thomist argued that Aquinas preferred Aristotle over Plato because the former was less religious in the pagan Greek sense and therefore better provided a neutral

philosophic base upon which Christians could construct their inspired theology. Does this mean Master Kung may be less confusing than Buddha or Vedanta because the Chinese sage is freer from non-Christian mystical presuppositions?

As a universal and unifying world view, Unification Thought transcends the limitations of a purely national product. Nevertheless, future interpreters of the Divine Principle might wish to examine in what brilliant ways Rev. Sun Myung Moon brings to full flower the religious genius of the Korean people. Such an adventure in ideas would challenge the most thoughtful theologian. □



A biannual festival in honor of Confucius and his disciples is held every spring and autumn at Songgyungwan, the Yi dynasty royal academy.

World Council of Churches Under Fire



by JOY SCHMIDT

It was a stormy year. Civil upheaval in China gave birth to the People's Republic of China. The Jews declared their independence on the soil of their promised land, and sealed it with military victory. The move towards idealistic organizations for world unity that spawned the United Nations took a religious turn with the formation of the World Council of Churches in Amsterdam in 1948. They both grew surrounded by

controversy, and now in their 25th year, face continuing opposition.

The World Council of Churches now comprises more than 250 Protestant and Orthodox denominations in 83 countries, including former mission bodies newly recognized as autonomous and, recently, one of the largest indigenous African Christian groups, the Kimbanguist Church.

According to its literature,

the WCC is "a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

Organization. In 1910 a world missionary conference held in Edinburgh, Scotland, brought an awareness of the need for a renewed and united Church. Three movements emerged from the vision of the Edinburgh conference: the International Missionary Council (1921) which brought together missionary societies for study and common action; the Life and Work Movement (1925) which explored responsibility for the social questions of peace and justice;

and the Faith and Order Movement (1927) which tried to resolve divisions on doctrine and authority.

Three program units continue in the presently constituted WCC: Faith and Witness, Justice and Service, Education and Communication. The Faith and Witness program sponsors theological studies of issues dividing the church; keeps records of unity negotiations; and promotes ministerial training, training of writers, health care, discussions on ethical issues, and inter-faith dialogues.

The Justice and Service program sponsors refugee aid, medical care, aid to struggling churches, representations at international events, development aid, and anti-racism efforts.

The Education and Com-

On the one side, so many local churches fail to have a sufficiently worldwide outlook; on the other, the WCC ought to be more in touch with the member churches. I agree, it does tend to be rather a bureaucracy.

*—Dr. Ramsey,
Archbishop of
Canterbury*





At least we know what is most clearly a scandal and a rock of offense among those who are called Christians: it is a lack of charity. For charity is acknowledged by all to be the most signal fruit of the one Spirit who dwells in the common life of those who have answered to Christ.

—Angus Dun

munication program coordinates renewal movements; supports education experiments, especially to the least privileged; and provides information services.

The policies of the WCC are set by delegates to the Assemblies, which convene every seven years. A Central Committee of 120 elected by the Assembly meets annually to make more detailed decisions. It also elects a smaller Executive Committee. A permanent staff of some 300 persons is based largely in Geneva, Switzerland.

A search for a range of opinions in current periodicals on the programs and policies of the WCC, showed the *Christian Century* to be the major defender of the WCC. Dissatisfaction was voiced, notably in *Christianity Today*, the *London Economist*, and the *Moody Monthly*. A scathing denunciation appeared in the *Reader's Digest*, answered in a *Christian Century* editorial.

Major areas of objection to the WCC have included: a watered-down theology, concern with social issues to the exclusion of spiritual matters, too much influence by the Soviet Church delegation, a totalitarian approach to faith and order, and most recently, support of African terrorist movements.

Opposition to unity. Today, most fundamentalist and many evangelical bodies do not belong to the World Council of Churches. On the U.S. level, the National Council of Churches complements the WCC. Dissatisfied with NCC policies, American evangelicals founded the National Association of Evangelicals, but people have not found a world-wide movement for Christian unity that answers the objections to the WCC.

It seems that animosity toward the NCC and the WCC has resulted in opposition to Christian unity of any form by

some conservative Christian groups, to the extent that the popular author and lecturer Hal Lindsey has convinced many people that a "One World Church" will appear to fulfill prophecies for the beast (after the rapture and during

Christians comprises the largest Protestant body, launched their attack in 1949, with a book by Chester E. Tulga, D.D., from the Conservative Baptist Fellowship—*The Case Against the World Council of Churches*. He

But for those who are called Christ's people to be at enmity with one another, to withdraw from one another, to have no intimate, brotherly dealing with one another, is a scandal. It is a scandal even to the unbelieving and half believing world around us.

—Angus Dun



the seven years tribulation). Nonetheless, it is clear that Jesus desired Christian unity. He prayed in John 17:20-21 that all who believe his disciples' words should become one.

It is now quite evident that since the World Council of Churches has alienated conservative Christians in the West, and does not represent the many Christians of the Underground Church in Communist countries suffering for their faith, that no such unity as prayed for by Jesus can come about without some changes.

Baptists launch attack. Baptists, whose Baptist World Alliance of nearly 33 million

summarized his objection in eight points:

1. The WCC fulfills prophecies that in the last days men will depart from the faith.

2. It has no guarantees that either membership or doctrine will be evangelical.

3. It is heading toward a superchurch, despite its disclaimers.

4. It will set up agencies in every community in order to spread its doctrinal compromises.

5. It opposes Communism and capitalism alike and leads the religious front for world socialism.

6. It was born in an atmosphere of festivity and manipulation instead of

humility and repentance.

7. It ushers in a period of "apostate non-Roman catholicism."

8. It is a departure from historical Protestantism and counts adherence to historic Christianity a secondary matter.

The conclusion of the matter is "Believers can have no fellowship with it."

Anti-racism program. In recent years the WCC debates were fueled with objections to the funding of groups of "racially oppressed peoples" approved, without a single dissenting vote, by the Central Committee meeting in Addis Ababa, Ethiopia in 1970. In 1966 a conference on Church and Society had decided upon a program of revolutionary change. Concluding that racism was the root of all evil, they chose anti-racism programs as a method of action. The Executive Committee approved it as a policy directive in 1969, and the Central Committee allocated funds in 1970. When the decision was announced, complaints—outcries in fact—from around the world scored the WCC for concealing its plans until final decisions were made.

The 1970 vote of approval set up a \$200,000 fund to aid

19 liberation movements, mostly in southern Africa, fighting to wrest power from the ruling white minorities. Of the 19, according to an article in the October 1971 *Reader's Digest*, 14 were known to be engaged in guerrilla activities. Many of them were terrorists, and four of the most generously financed groups were avowedly Communist. Three of the four were receiving arms from the USSR. The terrorism of the four groups was directed not only at whites, but also at blacks who opposed them. Objections in the world press focused on the association of the name of Christ with the causes the revolutionary groups were promoting.

Aid to draft dodgers. Later the same year, the WCC launched a campaign to raise \$210,000 to support American draft dodgers in Canada and Sweden. Is it the Christian's purpose to incite civil disobedience, people asked? The WCC countered, "As Christians we are committed to working for the transformation of society. Today, a significant number of those who are dedicated to the service of Christ and their neighbor assume a more revolutionary position."

Although the WCC talked

of revolution, it didn't spell out what it meant by the word, or just what kind of systems the church should help to tear down.

The WCC lead was followed by a \$10,000 gift in 1970 by the United Presbyterian Church of U.S.A. to the Angela Davis defense fund and a \$25,000 gift to the bail and defense fund of a Black Panther accused of plotting public bombings. The Episcopalians gave \$40,000 to the "Alianza of New Mexico," an organization reputedly dedicated to guerrilla warfare, and in 1968 voted \$200,000 to black militant James Forman, whose movement is dedicated to building a socialist society, where the total means of production and distribution are in the hands of the state—led by black people. Clergy and laity of both denominations raised a storm of protest against these actions.

Soviet influence. The following month, *Reader's Digest's* roving editor Clarence Hall continued the charges, this time that the Orthodox churches of the Soviet bloc control WCC policies. At the Third General Assembly meeting in New Delhi in 1961, the Russian, Rumanian, Bulgarian, and Polish Orthodox churches

Indeed it would be monstrous to feel pleasure in the schisms and divisions of the Churches.

—Basil the Great



were granted full membership in the WCC, celebrated with great jubilation. After years of abusing the WCC as a "facade for Western imperialism," the Kremlin at last allowed its state-controlled churches to enter the WCC. These new churches claimed 70 million members, which was considered a highly inflated figure. This allowed them, however, extra membership on committees and a virtual veto power over policies not to their liking. The *Cincinnati Enquirer*, among other papers, warned that receiving these churches would only give "international Communism yet another platform from which to assail the free world." The WCC took little notice of the objections in the American press.

Never noted for supporting Western-style democracy, since 1961 the WCC has sided

with the views of those whose nations are anything but free, according to Hall. John Roche, former chairman of the Americans for Democratic Action said, "Anti-Americanism has become the substitute for the Nicene Creed as the focus of Christian unity." Harold E. Fey, an editor of the liberal *Christian Century*, was quoted as saying that at the 1966 WCC conference he was "profoundly shocked" by the vicious anti-American talk there, and especially by the American delegates, who would not reply to charges. He said that while the other delegates followed their countries' policies, the American delegates tried to outdo their detractors.

Selective opposition to tyranny. The WCC has also been accused of being "curiously selective" in the causes it has supported. The WCC called for a halt on boycotts of Castro's Cuba, but demanded boycotts of Rhodesia and South Africa. Virtually every free church body in the world condemned Russia's 1968 invasion of Czechoslovakia, except for the WCC. In April 1970 the WCC gave \$25,000 to send medical supplies to the Vietcong in South Vietnam, out of "con-

cern for all who suffer," but ignored a plea for aid from Sudanese Christians who were fighting for survival against a hostile government.

In spite of exhaustive documentation in their files of persecution of Christians in the Soviet Union, the WCC has refused to champion the cause of the underground Christians, presumably because they are outside of the state-approved churches.

At an Addis Ababa meeting on racism in Africa, one journalist persistently questioned what the WCC would do about anti-Semitism in the USSR or about political tyranny in general. The WCC leaders replied that protests were often made quietly in cases where publicity would be embarrassing. This would have credibility if any past discrete protests had come to light, or if the South African Christians had not been greatly embarrassed by the publicity of the grants to terrorist groups.

A recent tactic of the WCC has been the initiation of Marxist-Christian dialogues. The *Reader's Digest* concluded that it seemed that while no Marxists have evinced a change of mind, Marxist influence among Christian thinking had been considerable. J. D. Douglas, writing in the March

26, 1971 *Christianity Today*, speculated that "the WCC looks first at the extent of a country's or a church's representation in its councils, and the probable reaction before certain policies are protested." Therefore, it is safe to clobber South Africa, Portugal, and Rhodesia. It is also safe to attack the U.S. and Great Britain, because they will not defend their policies. Douglas reported that the Synod of the Dutch Reformed Church of South Africa, although guilty of an "odious doctrine," acidly stated how noticeable it was that "movements organized against Communism don't receive support from the WCC."

Christian Century rebuttal. Most fascinating was the *Christian Century* editorial of October 20, 1971, in reply to the *Reader's Digest* series. It devoted most of its single-page article to smears at the *Reader's Digest* and charges that *Christian Century* editors Harold Fey and Martin Marty were misrepresented. The only criticisms that the *Christian Century* editorial ventured to answer were the question of the \$200,000 grant under the Program to Combat Racism and the grants to assist draft dodgers, which, as Hall himself had said, "have

never promoted or encouraged exile itself." In answer to the first, the editorial chided Hall for exhuming dead issues and citing only white critics. It also said that the funds were used for medical, relief, and educational programs, not for guns, and that "some erstwhile critics of the grants now support them . . . most African churchmen support them." It would seem that the burden of proof should lie with the supporters of the programs, but the WCC was reported only to have accused Hall of making "unjustified" charges. Neither of them quoted any responsible Africans who supported the programs.

Africans oppose support of revolutionaries. In a recent conversation with this writer, the Botswana Ambassador to the United States explained that because he had thought that the WCC stood for Christian principles, he was very disillusioned to discover that it funded violent revolutionary groups in South Africa in the name of Christ. He was at least one non-white critic.

Publications in recent months still raise this issue. In an article in *National Laymen's Digest*, it was reported that the WCC trusts the

I am glad that the council represents the movement of the center of Christendom away from the American-plus-European into the Third World. The WCC has borne profound witness in that way, but I wish that it had a rather deeper theological grasp of what this involves.

—Dr. Ramsey



Communist guerrillas in Africa. The report stated that Rhodesia's Prime Minister Ian Smith, in a recent broadcast on the Salisbury radio station, charged that "money from the World Council of Churches" was behind guerrilla attacks in Rhodesia. The black secretary general of the WCC, Dr. Philip Potter, denied Smith's charge, although Potter admitted that the WCC never investigated what the African guerrillas actually did with the \$200,000 in gifts from the WCC. Potter stated "We know it wasn't used for arms." When asked what proof he had to back up his statement, Potter replied, "We know, because we trust them."

Representatives of South African churches in the WCC have protested against the financial grants made by the WCC to "certain liberation movements in southern

Africa" which comprise "support of revolution." The South African delegation, headed by Dr. Alex Boraine, appeared before the WCC Central Committee in a recent Atlanta, Georgia meeting.

Pointing out that the delegation affirmed "solidarity with the World Church struggle against racism inside and outside South Africa," it had now come to express the concern of South African member churches about the decision of the WCC to support movements, operating in South Africa, whose declared aim is "to bring about social and political change through violence." The WCC alleged that the grants were part of its "antiracism activities for humanitarian purposes," but the protestors stated that at least some allocations have supported guerrilla action by revolution-

ary groups. (from *The Christian Beacon*)

In a related article in the *Washington Post*, it was reported that Anglican bishop Alphaeus H. Zulu of South Africa, one of the six presidents of the WCC, had urged the organization to give money to local churches in South Africa instead of liberation groups. "The grants to the liberation groups have not helped the Christian witness because it wasn't the action of the local church," he said at a press conference in Washington during his visit to the United States.

Church's mission redefined.

On another subject, Dr. Donald McGavran, dean emeritus of Fuller Seminary's School of World Mission and himself a 35-year veteran missionary for the Disciples of Christ, deplored what he termed the betrayal by the WCC of the two billion people who have never heard of Christ. In the June 23, 1972 issue of *Christianity Today* he quoted the WCC document *Renewal in Mission*, which was prepared for the Fourth Assembly of the WCC in Uppsala, Sweden in 1968. It equated reconciliation of man with God and revolutionary change of the social order; omitting plans for evangelism,

it termed the church's mission as horizontal reconciliation of man with man. He also pointed out that a WCC book had a chapter entitled "Saved by Mao."

While acknowledging that WCC member denominations are still carrying out world evangelism and church planting, and that even the WCC leaders participate in Billy Graham's crusades and other evangelistic efforts, Dr. McGavran proclaimed a revolution in the theology of mission. Conventional words and phrases may still be used by church leaders, but they have been given a different meaning. Also even the present mission efforts have not been commensurate with the opportunities of our time.

McGavran's primary concern has been with preaching Jesus, calling men to repentance, baptism, and church membership, and then—as the salt of the earth—bringing about substantial changes in the social order. Salvation must, therefore, go from the individual level, to the family level, society level, national level, and world level—in that order.

Salvation redefined. The eighth ecumenical World Mission Conference was convened in Bangkok, Thailand in

1972/73 to discuss "Salvation Today." Peter Beyerhaus, professor of missions at the University of Tübingen, West Germany, reported on the conference in the March 30, 1973 *Christianity Today*. From the years of biblical study and research devoted especially to the conference theme, only one small booklet

Cultural Revolution assigned to work in a pig stable. There he discovered his need to be "converted" and to accept simple farm workers as his real fellow human beings. Nothing was said on how to reintroduce the gospel of China, but only on what the Chinese Cultural Revolution meant to "salvation today."



The WCC's concentration on certain issues like white racism should be balanced by a concern about all forms of human oppression. To be specific, there can be black racism—General Amin (of Uganda)—as well as white racism—Prime Minister John Vorster (South Africa).

—Dr. Ramsey

was made available to delegates. According to Beyerhaus, the breakdown in preparation was due, first, to the lack of conviction within the WCC on the authority of the Bible for Christian faith; second, to the habit of interpreting everything within the framework of current political, social, cultural, religious, or psychological problems; and third, to an attempt to make Christianity more relevant to the Third World. Theological debate was never permitted at the conference.

At Bangkok, conversion was defined with a story of a Chinese intellectual whom the

The decisive results of the Bangkok conference, Beyerhaus concluded, were the emphases on "dialogue with men of living faiths," on "salvation through political confrontation," and on a "moratorium" for Western missions. "One might term it an effort at the self-liquidation of the Western missionary movement." He closed with a challenge to fellow evangelicals to "present the biblical alternatives by articulating our faith and by acting accordingly."

"Archangel mentality."
Jean Caffey Lyles, writing

from Madison, Wisconsin in the May 16, 1973 *Christian Century*, reported on the U.S. conference of the WCC, which met at Madison to discuss the church's role in responding to social change. "Long on talk and short on action and decision-making," the meeting gave rise to speculation that annual meetings may be cut, the New York WCC office closed, and closer relations to the National Council of Churches sought. The U. S. contribution to the WCC was down from 83 percent to 44 percent, and the Germans were taking up more of the budget responsibility, although usually with strings attached. At the meetings, Eugene Smith warned against the "archangel mentality" found in the "preoccupation with rank and protocol" in the council. The policy-making committees of the WCC, he noted, are made up of the ecclesiastical archangels, while its tasks are related to the little ones. He also urged a moratorium on sending of money and missionaries from the Western world (Maybe missionaries should come from the East to the West?) A Catholic spokesman, Thomas Stransky, explained the Roman Catholic reluctance to enter the WCC and take on new headaches. But his con-

clusion was, "There is no headache that exists in only one church, but a common Christian headache."

Vanguard of prophetic action. A brief evaluation of the WCC at 25 years in the August 15-22, 1973 issue of *Christian Century* praised it for being in the vanguard of social reform, for bridging the gap between the Western and the Communist countries, and more recently, for bridging the gap between the Northern and Southern hemispheres around the issues of poverty and liberation. The article tied the slackening of support from the major denominations to the shift in power to autonomous mission bodies in the Third World. The article concluded with a hope that the WCC would not succumb to the present mood of religious retreat, but continue to be "in the vanguard of Christian prophetic action."

In England, the July 14, 1973 *Economist* crusaded against a "superchurch" trend led by Rev. Kenneth Slack, moderator of a new united denomination in England. Churches, unlike politicians, cannot compromise on matters of faith. A new superchurch would not attract many new converts to its bland message, the article



Since the second century, Christians united in opposition to the State and heresy. They found compensation for the decline of their original lofty thoughts by forming an ecumenical alliance. But then the idea of a holy life in the Spirit could no longer be the ruling one.
—Adolph von Harnack

continued, for in the Communist countries (one of the few remaining recruiting grounds for religion), the intellectuals who want to escape materialism look for a full-blooded faith. Solzhenitsyn, who joined the Russian Orthodox church, was given as a case in point. "Many of the younger people of the countries of the East and West alike seem to go for sects such as the Jehovah's Witnesses or the Baptists, precisely because they offer a sharply outlined view of life and man."

A desperate search for relevance, the *Economist* continued, had already pushed the WCC into a one-sided commitment to revolutionary third world politics, leaving the churches with little more than the role of ancillary social agencies. Helping one's fellowman should be the concern of the Christian, but always with a strong spiritual orientation, which has been less and less evident in today's churches. "What many people

want is real spiritual food, and they are not getting it."

Return of Christ. As the years go by, the WCC seems to be cutting its groove deeper and deeper into humanism and social issues, but losing a spiritual foundation which is necessary to truly usher in God's kingdom on earth. The evangelicals have consistently campaigned against this trend, with little apparent success. Where is the true message that God would give the world today, and what are His desires? How does He want to establish His kingdom? Many fundamentalists say that Jesus will return at the end of the world to destroy this earth and all its evil, and God and man will dwell together on a new heaven and new earth. Many liberals believe that man, not God, must destroy evil and build the kingdom of heaven. Yet, can man do this without Christ's return to unite Christians around his word? □



ISAIAH

The book of Isaiah falls into two parts, which can easily be distinguished. The first section, called "First Isaiah," consists of chapters 1-39. This is the only section which contains the records of the great prophet "Isaiah of Jerusalem," who lived in the time of the divided kingdoms (about the eighth century B.C.). As we shall see, these chapters also contain many other elements not believed to be the work of the eighth century prophet.

The second group of chapters, 40-66 are usually divided still further. Chapters 40-55 ("Second Isaiah") are thought to be the work of a second prophet, whose name is unknown. Very likely he lived in the middle of the sixth century B.C. and wrote toward the end of the exile in Babylon. Many consider Isaiah to be the literary high point of the Old Testament. More than that, it has been called the noblest expression of Semitic literature (that is from the entire Near East) which has

been passed down to us.

The final eleven chapters, 56-66, are considered by many to be the work of a third author or authors living about a century later, in the middle of the fifth century B.C., and written back in Jerusalem following the exile. Some scholars believe Third Isaiah was written during the time of Ezra and Nehemiah by a disciple or disciples of Second Isaiah. There are many literary resemblances between Second and Third Isaiah, though we will see that the content and perspective are quite different.

FIRST ISAIAH

While the dominant material in chapters 1-39 is the record of the eighth century prophet Isaiah, other material has been added, even as late as the second century B.C. Some of this added material is the work of editors, who wrote "glosses" or explanations of the earlier writings in the margins or in between the lines. Sometimes these have been incorporated, so that in some

prophet of judgment and hope

by REBECCA SALONEN

cases we don't know if a line or passage was originally the prophet's words, or a later editor's interpretation, elaboration, or explanation.

In other cases, passages have been incorporated into the text which originated in minor prophecies from the time of the exile and after. Some passages were included because they had become associated by tradition with Isaiah's name and with stories about him. Some were included because ideas were related.

It is important to remember that there was no fixed canon of Hebrew prophecy. It was a living tradition. Therefore, the keepers of the records would sometimes insert comments or material which elaborated on Isaiah's message and seemed to make it more appropriate to their times. The distinction must be made therefore, between Isaiah the prophet and Isaiah the book. Their significance differs, but the added material is not necessarily the less valuable.

Historical Setting. Isaiah lived

through the reigns of four kings of Judah — Uzziah, Jotham, Ahaz, and Hezekiah. According to Isaiah's writing, he was called by God during the last year of Uzziah's reign, which means that Isaiah probably began his ministry in the year 742 B.C. This was the year Assyria invaded the Northern Kingdom—the first time Israel had been attacked in a great while. Isaiah prophesied for nine years, during the reign of Jotham. During that time he gave warnings of the doom he expected to befall the people, because of their rebelliousness.

Isaiah was particularly concerned about the social injustices, corruption, and oppression of the rulers. Therefore he said Israel was doomed to war, earthquake, and exile. In the time of Ahaz' reign, when Ahaz was playing power politics with Isaiah, he called for faith in Yahweh as the national security, not political alliances. In the late ministry, however, we find him less concerned with Israel's flaws and concentrating his attention in-



Thou dost keep him in perfect peace,
whose mind is stayed on thee,
because he trusts in thee.
Trust in the Lord for ever,
for the Lord God
is an everlasting rock. Is. 26:3-4

stead on the working out of God's purposes through historical events. It is as if he had resigned himself to the fact that Israel would not change.

The author. Who was the prophet Isaiah? He may have been a priest, as is shown by his intimate familiarity with temple activities. When he received his call, probably in 742 B.C., he was standing in the temple, "between the porch and the altar."

He also shows that he was well acquainted with the life of the ruling classes and probably was a member of the king's council, since he had easy access to the king and seemed to have the same scope of concern—a great interest in foreign affairs, for instance.

Although he was a city person, he was well acquainted with rural life, as he shows in his writings. Some scholars find indications in the text that he may have been a physician.

We also know that he had at least two sons, and apparently a number of disciples.

Organization of the work. The contents of the book can be organized roughly as follows: chapters 1-12 consist of threats to Israel; chapters 13-23 consist of threats to foreign peoples; chapters 28-35 consist of promises to Israel. In between come a few chapters of post-exilic eschatological prophecy (chapters 24-27) and finally, chapters 36-39 are narratives concerning Isaiah the prophet of Hezekiah, probably taken by disciples from II Kings 18:13 - 20:19 with modification. The bulk of the prophecies of Isaiah himself is in chapters 1-11 and 28-31, and consists mainly of reproaches and invectives against Judah.

Literary content. For all the alterations made by later editors, the character of First Isaiah is derived from the work of the original prophet. I would first like to deal with his records showing in powerful words his dismay with man's rebellion against Yahweh, which seemed to him to be Israel's cardinal sin:

But your iniquities have made a separation
between you and your God,
and your sins have hid his face from you
so that he does not hear. Is. 59:2



The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Hear, O heavens, and give ear, O earth; for the Lord has spoken: "Sons have I reared and brought up, but they have rebelled against me. The ox knows its owner, the ass its master's crib; but Israel does not know, my people does not understand."

Ah, sinful nation, a people laden with iniquity, offspring of evildoers, sons who deal corruptly! They have forsaken the Lord, they have despised the Holy One of Israel, they are utterly estranged.

Why will you still be smitten, that you continue to rebel? The whole head is sick, and the whole heart faint. From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and bleeding wounds; they are not pressed out, or bound up, or softened with oil. (Is. 1:1-6)

Theology. I would like to present a brief overview of Isaiah's theology as expressed through his writings. Isaiah's whole view of God, man, and history are to be found in the account of his call (Is. 6:2-13). For Isaiah, God is the sovereign Lord whose glory fills heaven and earth. Though man's life is in His hands, God is supremely exalted and separated from man because of His holiness, His righteousness and justice — contrasted with man's corrupted character.

However, God's righteousness relates personally to man, affecting man's conscience and claiming his unquestioning obedience. God works through history to accomplish His purpose (Is. 31:2-3), but claims man's response. Isaiah's problem is that he realizes that sacrifices, the outer forms of worship, are not enough when Israel's heart is turned away from God (Is. 29:13, 1:11-20).

God expects man (Israel) to change, to cease from doing evil, to live righteously:



The wolf shall dwell with the lamb
and the leopard shall lie down with the kid
and the calf and the lion and the fatling together,
and a little child shall lead them. Is. 11:6

Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow.

Come now, let us reason together, says the Lord: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the sword; for the mouth of the Lord has spoken. (Is. 1:16-20)

But since man is blinded to God's presence by his evil life, his pride and his injustice, he can't distinguish between good and evil, righteousness and unrighteousness, and therefore trusts only in material things and political alliances (10:1-5; 31:1-3). For this reason, judgment is due:

The Lord has taken his place to contend, he stands to judge his people. The Lord enters into judgment with the

elders and princes of his people: "It is you who have devoured the vineyard, the spoil of the poor is in your houses. What do you mean by crushing my people, by grinding the face of the poor?" says the Lord God of hosts. (Is. 3:13-15)

Still God will preserve a remnant, since His purpose is not destruction, but chastisement (10:20-27). Since Yahweh is Lord of history, even Assyria is His instrument to chastise Israel and make her truly His people (10:5-6), but Assyria also shall be brought down.

God is both Israel's judge and her defender (31:4-5). Israel, Yahweh's own people, His sons and vineyard (5:1-4), has been corrupted; Jerusalem is a harlot among cities (1:21-23), but God will judge her and bring her back to righteousness (1:22-26).

Exegesis. Now I would like to present an exegesis of a few familiar passages: First, Isaiah's call. This account was added at the end of his first collection of oracles, to give

But they who wait for the Lord
shall renew their strength,
they shall mount up with wings like eagles,
they shall run and not be weary,
they shall walk and not faint. Is. 40:31



authority and justification to his prophecies. It is the most vivid account of a prophet's call that we have, and one of the outstanding Biblical passages justifying revelation by direct spiritual experience.

However, some scholars believe that Isaiah's vision was the result of his intense religious feeling during a New Year's Day festival ritual. The Near Eastern religions, especially Babylonian religions, had a New Year's tradition which some scholars believe Israel also adopted. On that day a figure of the god-king was carried in triumphal procession into the temple as victor over the forces of chaos. In the temple he was enthroned as creator, king and judge and there proclaimed the fate of his people for the coming year.

However, even those who believe that it is this ritual which Isaiah "saw" in his spiritual absorption, admit that it was followed by a distinctly Hebrew event — God's calling for a messenger and the creator of a prophet.

Isaiah 2:2-4 also appears in Micah 4:1-3. There is some reason to believe it originated in Isaiah, although added at a late date. As you can see, it is not characteristic of Isaiah's style or message.

Finally, let us look at two examples of what are usually considered messianic prophecies in Isaiah.

Again the Lord spoke to Ahaz, "Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven," But Ahaz said, "I will not ask, and I will not put the Lord to the test," And he said, "Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel. He shall eat curds and honey when he knows how to refuse the evil and choose the good, for before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted. The Lord will bring upon you



For to us a child is born,
to us a son is given;
and the government will be upon his shoulder,
and his name will be called
"Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace." Is. 9:6

and upon your father's house
such days as have not come
since the days that Ephraim
departed from Judah – the
king of Assyria." (Is. 7:10-17)

Ahaz and his counselors were still wavering as to whether to listen to Isaiah. He gave them a prophecy as a sign that Yahweh had been speaking. Therefore, this sign must have been something occurring at that very time, not in the future. Its use by Matt. 1:23 to predict Jesus' birth of a virgin is based on an allegorical, non-historical interpretation and also on a mistranslation of verse 14; the Hebrew word "almah" means young woman, never "virgin." Matthew was using the Greek translation, which uses the word "parthenos" for virgin. If Isaiah had had in mind a miraculous birth, he would certainly have used that word in Hebrew.

Either he meant many young women would be calling their sons "Immanuel," or some woman both Isaiah and his listeners knew, maybe even one of their wives.

Some Christian exegetists interpret this passage in light of the widespread ancient belief that a divine mother would give birth to a redeemer son who would supplant the reigning king (also found in Micah). This interpretation doesn't work because the child is named in token of deliverance, but is not represented as a deliverer.

MESSIANIC HOPE.

The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined. Thou hast multiplied the nation, thou hast increased its joy; they rejoice before thee as with joy at the harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff for his shoulder, the rod of his oppressor, thou hast broken as on the day of Midian. For every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire. For to us a child is born, to us a son is given; and the

By oppression and judgment he was taken away;
and as for his generation, who considered
that he was cut off out of the land of the living,
stricken for the transgression of my people?
Is. 53:8



government will be upon his shoulder, and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." Of the increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and uphold it with justice and with righteousness from this time forth and for evermore. The zeal of the Lord of hosts will do this. (Is. 9:2-7)

This and chapter 2, if by Isaiah, were written as separate poems and were not part of regular oracles. Again, it is quoted in Matt. 4:15-16 as a prophecy of the coming of Jesus. Its meaning and origin are in dispute.

By custom, a king of Israel was known during his lifetime as the Lord's Messiah, because his anointing as king bestowed authority from God. He was considered a sacred person and given the highest titles. From the time of his anointing, God became his Father. This implied no special birth, nevertheless, he was not the same as

other people either; hence superhuman qualities were attributed to him.

Isaiah 9:2-7 is believed therefore, to have been a special oracle, probably composed to celebrate the coronation of King Hezekiah. Isaiah was apparently the official prophet and would very likely have been asked to compose a fitting oracle for the occasion.

Upon his succession, every king was considered to be the ideal ruler and his reign to be the prospective golden age, though this expectation often met with great disappointment.

Only after the last of the Davidic kings died in exile did the faith of the people in their kings change to an expectation of a Messiah who would come from God and fulfill all these hopes. From this time on, the people prayed for their kings to return.

Obviously, these passages refer to the Messiah who fulfills his mission as the king of Israel. Obviously, they are still



For behold, I create new heavens and a new earth;
And the former things shall not be remembered
or come into mind.

But be glad and rejoice for ever
in that which I create;

For behold, I create Jerusalem a rejoicing,
and her people a joy. Is. 65:17-18

to be fulfilled, as the Divine Principle teaches. Judaism, like God (and like ourselves), expected these ideals to be fulfilled by the first king of Israel, who failed. The expectation was passed on until Israel became so corrupt that the line of kings was cut off. Then the expectation of the Messiah became more abstract, almost disembodied, waiting for the man to appear who could become the true king of Israel at last. As we know, when Jesus appeared to accomplish this, instead of becoming Israel's king and fulfilling the Messianic hope, he was rejected as the least of society. He could not fulfill the great hope of Israel, which sprang from the great hope of God.

SECOND ISAIAH

Comfort, comfort my people,
says your God. Speak
tenderly to Jerusalem, and
cry to her that her warfare is
ended, that her iniquity is
pardoned, that she has
received from the Lord's

hand double for all her sins.
A voice cries: "In the
wilderness prepare the way of
the Lord, make straight in the
desert a highway for our God.
Every valley shall be lifted
up, and every mountain and
hill be made low: the uneven
ground shall become level and
the rough places a plain. And
the glory of the Lord shall be
revealed, and all flesh shall
see it together, for the mouth
of the Lord has spoken." (Is.
40:1-5)

With this passage, the unknown author of chapters 40-55, Second Isaiah, begins his great prophetic composition. It is a consistent composition of one person, unlike anything else in the Old Testament aside from the Book of Job. Its epic quality, dramatic power, lyrical beauty, along with its elevated thought and extreme God-centeredness, cause it often to be judged the greatest of Old Testament writings.

Until the late 1700's the Book of Isaiah was considered to be the work of one author, but it is now generally

They shall build up the ancient ruins,
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.
Is. 61:4



accepted that chapters 40-55 were the work of another poet, for three main reasons: 1) the historical background is quite different. Second Isaiah lived about the middle of the sixth century B.C., probably in Babylon. By that time, Israel had long ceased to exist and Judah was in exile, whereas in the first 30 chapters the two kingdoms still existed independently. In Second Isaiah, Cyrus is mentioned specifically, along with military campaigns, and the fall of Babylon is considered imminent. 2) the language, style, and form of First and Second Isaiah differ greatly. First Isaiah is terse, compact, grave, and restrained in his rhetoric; and his prophecies are most often in the form of invective and threat. In Second Isaiah such threats are almost entirely absent, replaced by an "oracle of salvation." The verses are flowing, impassioned, and lyrical, using much imagery and rhetorical forms, poetically presenting the dramatic appearances of God.

3) Theologically, Second Isaiah has a much more highly developed philosophy of history. God is, above all, Israel's Redeemer—not Judge.

The author. The name of the author of Second Isaiah is unknown, and almost nothing else is known about him either. He has been called the most impersonal of the prophets. Probably he wrote in Babylon, because he seems to have first-hand knowledge of the conditions there. He may have been part of the royal entourage of Cyrus because he writes a great deal about him and shows familiarity with Cyrus' propaganda. He may have also originated the synagogue, for which his poems may have been composed for presentation.

In any case, Second Isaiah is considered one of the greatest prophets because of his grasp of the Hebrew tradition, the broadness of his prophetic vision, and the passion of his faith.

The chapters open dramatically with an announcement



Is it too light a thing that you should be my servant
to raise up the tribes of Jacob
and to restore the preserved of Israel;
I will give you as a light to the nations,
that my salvation may reach
to the end of the earth. Is. 48:6

in the heavenly council that God is about to appear. He is coming as Victor over Israel's enemies, as King to usher in His kingdom, as Judge to deal with the inequities of the past, and as Shepherd, to comfort and heal (Is. 40:9-11). He is the same God who created all things. Thus, again, He is the creator of history, and all nations are called to an encounter with the Lord of history. This idea and others that follow show Second Isaiah's world-consciousness and caused Buber to call him "the originator of a theology of world history."

The failure of the nations to respond properly to God causes Him to turn to Israel, His chosen servant, called from the beginning of His friendship with Abraham. (Is. 41:8-10)

Israel is called to a high destiny, but she is blind and deaf. All evils which have befallen her are a result of this blindness. But yet, Yahweh promises redemption (Is. 43:1-4, 44:21-22). This redemption theme is in-

creasingly developed until Cyrus is named and his mission revealed (Is. 44:24, 45:13, especially 44:28-45:8). Then follows the conquest of Babylon (Is. 47:5-7).

Following are a number of so-called "servant songs," often taken as messianic. In these passages Yahweh promises exaltation of the servant, and the chapters end joyfully.

For you shall go out in joy,
and be led forth in peace;
the mountains and the hills
before you shall break forth
into singing, and all the trees
of the field shall clap their
hands. Instead of the thorn
shall come up the cypress;
instead of the briar shall
come up the myrtle; and it
shall be to the Lord for a
memorial, for an everlasting
sign which shall not be cut
off. (Is. 55:12-13)

Second Isaiah's Theology.
Second Isaiah has been called "the evangelist of the coming age." For him, God the Redeemer is associated with God the Creator; the new age coming

If you pour yourself out for the hungry
and satisfy the desire of the afflicted,
then shall your light rise in the darkness
and your gloom be as the noonday.
And the Lord will guide you continually,
and satisfy your desire with good things.
Is. 58:10-11



at the end of things is God's renewal of His covenant relationship with His people, which He first revealed in the Exodus. God will soon appear to lead His exiles home in a second, more glorious, Exodus. This prophet has been called to announce God's imminent appearance.

After Sinai, God's glory dwelt in the temple, which has been destroyed. God's glory thus left Israel but will now return again for *all flesh* to see; it will fill the earth, transform nature, and God's kingship will be established.

God's unique characteristic is holiness; since He has entered into a special relationship with Israel, she is a holy people. But holiness entails responsibility for both. God therefore is a Redeemer in history ("Fear not") for each time He appears, and Israel is His Servant and must respond. This redemption in terms of eschatology means: a) release from exile as a counterpart to release from Egypt; b) judgment on Israel's enemies; c) return to Palestine; d) re-

building of Jerusalem; e) restoration of the holy city; f) restoration of the land (devastated) as a counterpart to the original gift of the land; g) conversion of the nations. Redemption is also seen as being inward—wiping out sins.

For Second Isaiah, Yahweh is eternal because He created time and uses time to fulfill His purpose. For him Yahweh isn't the one God that all gods represent; He is the only true God. There had been monotheism in other cultures, but the monotheism of Second Isaiah is unique because it shows Yahweh revealing Himself in the events of history, not just in mysteries and ritual experiences.

He is revealed in His words—of judgment, of salvation, in His promises and words of comfort, and His historical predictions.

Israel, as God's missionary and instrument for embracing other nations in the covenant relationship, is to praise and glorify God.

Servant of The Lord. The



So they shall fear the name of the Lord
from the west,
and his glory from the rising of the sun;
for he will come like a rushing stream,
which the wind of the Lord drives. Is. 59:19

first three poems form a trilogy which serves to introduce the Servant of the Lord. With his entrance on the scene enters also a great problem, a question which has been the subject of more Old Testament study, discussion, and dispute than any other. In the first reference (Is. 41:8-10), the servant is emphatically equated with Israel, in the second reference (Is. 42:1-4), no mention of Israel is made. One series identifies the Servant with Israel; another seems clearly to refer to an individual.

The prophet writes with a heavy burden because of his mystical rapport with his people. The evil deeds of the king equal those of the people. Israel's prime relationship to God was as a **servant**, even in worship. Other Near Eastern religions have beliefs of a dying and rising savior-god, and vicarious suffering is a wide-spread Near Eastern concept.

Is the servant the Messiah? Some think so, but there is no indication of any

identification of the Davidic Messiah with the servant before Christian times. The Targum Text does make such an identification, but it eliminates all traces of the suffering found in Isaiah 53. However, traditional Catholic scholars still maintain the view of the servant as Messiah.

Whatever the case, it is clear that the servant is the figure of the coming age. The history of Israel is not enough to explain him, although he is intertwined with it. He represents an eschatological expectation and is thus susceptible of interpretation as Messiah.

As we know, the gospels apply these verses to Jesus' ministry, and Luke records that Jesus himself presented this idea when he announced himself in the temple by reading Is. 61:1 ff.

THIRD ISAIAH

Many scholars believe the remaining chapters, 56-66, to be the work of a later prophet (Third Isaiah), living in the middle of the fifth century,

Arise, shine; for your light has come,
and the glory of the Lord has risen upon you.
For behold, darkness shall cover the earth,
and thick darkness the peoples;
but the Lord will arise upon you,
and his glory will be seen upon you.

Is. 60:1-2



about a century later. Due to their similarities to Second Isaiah, these verses are believed to be the work of a disciple or disciples of the great prophet.

The historical situation and the character of the problems dealt with indicate that they were written in Jerusalem after the return from exile. Some think they were written in the time of Ezra and Nehemiah, and in fact they do show a concern with matters postexilic.

Third Isaiah repeats elements from the work of Second Isaiah, and displays a similar, though uneven, literary style. However, there is a notable lack of missionary interest; the servant of 61:1-3 is not the same as the servant of Isaiah 53. The eschatology is more like First Isaiah: more tragic pessimism, more apocalyptic and dualistic in nature. The authors seemed again primarily concerned with the heart of Israel's religion, not just with its form. Syncretism is condemned; the Sabbath upheld as extremely important; fasting is to be done, but not

just as a form (53:3-8; 13-14). Finally, there is preoccupation with the temple as a house of prayer for all (56:6-7), but not as something to be unduly venerated.

The last chapter seems to echo the chastising spirit of First Isaiah as it reveals God's eschatological plans (66:22-24). So harsh was this that the Masoretic scholars directed that when this chapter was read in the synagogue, part of verse 23 must be repeated after verse 24, so that the final words were words of comfort. With these, I close:

For as the new heavens and the new earth which I will make shall remain before me, says the Lord; so shall your descendants and your name remain. And they shall go forth and look on the dead bodies of the men that have rebelled against me; for their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh. From new moon to new moon, and from sabbath to sabbath, all flesh shall come to worship before me, says the Lord. □

Spot Checks

● SANTIAGO, Chile—The Chilean bishops asked the new nation's military rulers to show respect rather than revenge for the followers of ousted President Salvador Allende, a Marxist, in the aftermath of their coup.

"We asked for moderation toward the defeated ones, and that all unnecessary reprisals be avoided," the 26 bishops said in a statement calling for peaceful reconstruction of this country of ten million people.

Before the coup, many prominent Catholics publicly called for Allende's resignation. Among them were Father Raul Hasbun, director of the Catholic television network. The movement pressing for Allende's resignation began after a televised address by the priest on "the common good and three years of Allende." Ratings gave the Catholic station over 60 percent of TV audiences.

His speech of September 6 said, "Chileans cannot continue to be sacrificed on the altar of an ideology that has been imposed upon them as dogma, foreign to their soul and directly opposed to their

Christian heritage.

"The experience of a Marxist regime in Chile has been marked by an obsession to impose totalitarianism, by a false, fateful sense of saving man and the nation, and by a policy of lies and violence. As Pope Paul VI once said, any time men try to establish a system on earth without God, they end up with a system against man."

Father Hasbun called "for a moral climate of freedom so that we all can see and hear the realities of our people, and get an undoctored image, not the preconceived pictures of Marxist interpretation."

A few hours after his televised speech, unknown assailants machine-gunned the house he shares with Raul Cardinal Silva of Santiago. There were no injuries.

—*from the Catholic Standard*

● Pope Paul VI has given orders to Spanish Father Pedro Arrupe to restore unity in the powerful Society of Jesus when this order of 30,000 Jesuits convenes at Rome in December 1974. Pope Paul laid down the guidelines: dedication to prayer, austerity of life, supernatural strength, and complete observance of Jesuit vows of obedience to the proper ecclesiastical authorities. The embattled Bishop of Rome is

obviously disturbed by the various ways influential Jesuits are sowing seeds of dissent with Christian-Marxist dialogue, the fashionable theology of liberation and controversial social action schemes which pit the so-called "poor in spirit" against the Establishment alliance of the higher clergy and the upper classes.

● Norwegian bishop Norderval has issued an appeal on behalf of the Mission to Countries behind the Iron Curtain to support persecuted minorities in Eastern Europe—Christians and Jews as well as "intellectual dissenters." The appeal was issued in connection with the 25th anniversary of the U.N. Declaration on Human Rights.

● An underground pastor who spent five and one half years in prison in the Soviet Union on the false charge of spying and smuggling was praying silently when his fellow prisoners asked him, "Why does your face shine?" He answered, "Because Jesus is here and I sense the nearness of God." The fellow prisoners asked him to pray aloud with them, a prayer which lasted 45 minutes. They were surprised by the warden. He asked, "What did you do?" The pastor answered, "I prayed." Then the warden said, "Con-

tinue to pray, I will lock the door from the inside. I wish to be with you in prayer."

—from *Licht im Osten*

● According to philosophy professor Jacob Needleman of San Francisco State College, "the great value of the new 'religiosity' is that through it our young people are able to entertain great ideas." In a new symposium on religion in the post-Aquarian age, he described the intelligence of youth converted to the new religions of our time as "the ability to place oneself in the face of great ideas which surpass our understanding, but which demand our best thought" (Edward F. Heenan, *Mystery, Magic and Miracle*, Prentice Hall, 1973, pp. 81,83).

● Dr. Fred Schwartz, one of the brilliant interpreters of Marxism and founder of the Anti-Communist Crusade, feels "It is tragic that many have died and that the democratic process in Chile has been temporarily destroyed. However, the people of Chile, like most people everywhere, prefer security and prosperity to strife and chaos....However, this is not the time for complacency but for compassion and renewed dedication to the structures that enlarge the liberties of mankind." □



They signed for us

June 7, 1776, Philadelphia, Pennsylvania. Resolved:

That these United Colonies are, and of right ought to be, free and independent states, that they are absolved from all allegiance to the British Crown, and all political connection between them and the State of Great Britain is, and ought to be, totally dissolved.

Acting on instructions from his provincial government, Richard Henry Lee of Virginia introduced the above resolution to

the first Continental Congress. The debate that ensued led to a vote on July 2 for independence from Great Britain and the signing of the Declaration of Independence two days later, an immortal event in the history of the emerging United States of America.

Feverish excitement and bitter controversy marked the intervening days between June 7 and July 2. About one third of the colonists had serious doubts or bitterly opposed this act of rebellion. Others thought it was premature. Only a unanimous vote would carry



"Declaration of Independence" by Revolutionary artist John Trumbull depicts the drafting committee—led by Thomas Jefferson—presenting the document to John Hancock and the Continental Congress.

enough weight to convince Great Britain, the divided colonists, and even some of the members of Congress themselves, that the colonies could carry out this function.

The fate of a nation lay in the hands of 56 men, young and old, rich and poor, educated and uneducated, patriots and loyalists, chosen by the 13 colonies to represent them. Each colony had only one vote, determined by the majority within its delegation.

Yet these were not dispassionate voters. Not only the life of the future nation lay in their vote, but their own lives, their families, their prop-

erty, and even their reputation. Many of them staked a large personal fortune on the cause of independence. Several died an untimely death. Many lived on to serve their country with distinction, and others died in obscurity marred only by their signatures on the fateful document.

Historians have pondered the reasons behind the devotion of these men to the cause of Independence. Was it for personal profit? Many modern historians consider the chief cause behind the Revolution to have been a class conflict, rebellion by the proletariat against British imperialism. However,

THE DECLARATION OF INDEPENDENCE

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive to these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object evinced a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former systems of government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these States. To prove this, let facts be submitted to a candid world . . .

We, therefore, the Representatives of the United States of America, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name, and by authority of the good people of these Colonies, solemnly publish and declare, That these United Colonies are, and of right ought to be Free and Independent States; that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent States may of right do. And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

the men who signed were often quite wealthy and fully aware of the consequences of their act. Clearly, ideology and not economics impelled their vote and signature. They were often mercilessly hunted by British and Tories who discovered the names on the Declaration.

Charles Carroll of Carrollton (Maryland) was reputedly the wealthiest man in the colonies. He came to be known as the leading patriot of his colony in an anonymous series of letters opposing the royal governor's decision to pay the salaries of Anglican clergymen in his colony. Carroll, scion of an aristocratic Irish Catholic family, devoted his efforts thereafter to the patriot cause.

Of Carroll, John Adams wrote: "In the cause of American Liberty his....Fortitude and Perseverance have been so conspicuous that he is said to be marked out for peculiar vengeance by the Friends of the Administration; but he continues to hazard his all, his immense Fortune, the largest in America, and his life."

Carroll is merely an outstanding example of the dedication of many of the signers of the Declaration.

Northernmost New Hampshire's three delegates were all members of the judiciary. *William Whipple*, a successful merchant seaman and brigadier



general led outstanding military units in the war. *Josiah Bartlett*, who cast the first vote for the Declaration, was dismissed as Justice of the Peace and deprived of his military pension for his work in the patriot cause, losing even his house to British incendiaries. *Dr. Matthew Thornton*, arriving three months after the signing, added his name to the document.

Massachusetts' delegation was filled with distinguished

Samuel Adams



men. *John Hancock*, whose initial signature was intended to be large enough for John Bull to read at a distance, contributed about \$100,000 to the prosecution of the war and lost most of his considerable fortune in the cause. *John Adams* lived on in the annals of American history, serving with distinction as American representative in Paris, ambassador to England, Vice Presi-

dent under Washington, and finally President. His brother, *Samuel Adams*, a rabble rousing professional patriot, made the public business his main concern from his early forties, and never became wealthy. He is credited with the instigation of the Boston Tea Party and was a major mover to assemble the first Continental Congress. When Congress met in York, Pennsylvania, he regularly attended worship services in German, when no others were available, even though he did not speak the language. With no cause left to uphold, he passed out of public eye after the war. *Robert Treat Paine*, an honest, forthright man of law and order, became Washington's chief procurer of cannon and gunpowder. Originally desiring reconciliation, he was by July a resolute supporter of Independence. Controversial *Ellbridge Gerry*, escaped capture by the British by fleeing in his nightshirt. Later Vice President, he was charged with self-interest and changeable views.

Little Rhode Island sent two very resolute delegates. *Stephen Hopkins*, a self-educated man, first chancellor of Rhode Island College, and later governor, was afflicted with palsy. When he signed, he is reported to have said, "My hand trembles, but my

heart does not." He thoroughly believed in liberty, though he recognized its inevitable costliness. *William Ellery*, outspoken patriot, lost his large fortune to the patriot cause and his estate to the British.

Cherishing their liberal state charter, Connecticut's delegates also firmly supported independence. Self-educated men, *Roger Sherman* and *Samuel Huntington*, both started life as apprentices. Sherman, a strict Puritan, was a shrewd and able man. Huntington was described as "sensible, candid and worthy man, and wholly free from state prejudice." A man of notable simplicity and economy, he inspired confidence in people. *William Williams* gave up theology to open up merchant houses, which he used in order to support the patriot cause. Of ardent temper and vigorous pen, he gave generously of his wealth. *General Oliver Wolcott*, too ill at the time to vote for independence, compensated by melting down a statue of George III to make bullets for the army.

A sharp division of opinions raged in New York, to the extent that their delegates abstained from voting for independence for lack of instructions. *Francis Lewis'* home was burned and plundered, and his wife imprisoned

under great brutality, from which she never recovered. *William Floyd*, who organized resistance movements in Long Island, lost his home and farm goods to the British. His family escaped to Connecticut, where they were exiled for seven years. *Philip Livingston*, though a strong opponent of British policy, leaned to the conservative side. He lost his business interests, mansion and country estate to the British, but sold some remaining property to raise money for the nation. *Lewis Morris* stood against his loyalist neighbors in Westchester to condemn British policies, and lost his manor, timber and livestock.

New Jersey delegate *John Hart* at age 65 had to flee foraging British soldiers searching for his head, living outdoors. When he could finally return home, broken by ill health and anxiety, his wife had died and his 13 children scattered in every direction. His property laid waste, he died before Independence was won. *Abraham Clark's* two sons, officers in the patriot army, were captured and confined on a British prison ship where 11,000 American prisoners perished. But the patriot father rejected an enemy offer to free his sons if he would renounce the cause. With only a smattering of education, he

was known as a champion of popular rights and the "poor man's counselor." *Judge Richard Stockton* was dragged out of bed at night, brutally beaten and thrown into prison. A shocked Congress intervened in his behalf, but an invalid when released, he returned home to find his possessions destroyed. He and his family lived on charity the rest of their life. Devoted to the interests of his country, he was a noted champion of law and order. *John Witherspoon*, famous Scottish preacher, came to America to serve as president of the College of New Jersey (later Princeton), and became a great American, politically, academically, and ecclesiastically. In discussing whether the colonies were ripe for separation, he said, "In my judgment, sir, we are not only ripe, but rotting for the want of it." Versatile lawyer *Francis Hopkinson* designed the new American flag, and satirized the British by his popular music compositions. His home was ransacked by the British.

Although Pennsylvania had the longest list of signers, five were delegates elected in late July to replace opponents of Independence. The most eminent and versatile signer, *Benjamin Franklin* remarked, "We must all hang together, or most assuredly we shall all hang separately." *Robert*



Judge Richard Stockton

Morris, a very wealthy Philadelphia merchant, raised the money to finance the early Revolutionary effort. He used his personal credit to obtain funds and lost about 150 ships during the war. However, he was charged by his critics for furthering his personal interests and for being a dictator of national finances. He originally voted against Independence because he felt the country was not prepared for war, but later



Benjamin Franklin

signed the Declaration. *James Wilson* and *John Morton* with Franklin had been the only delegates to vote for Independence. Wilson, an immigrant from Scotland, was a powerful logician and impressive speaker. The first to declare that Parliament had no authority to rule over the colonies, he became extremely conservative as time went by and was later ruined by excessive ambition. Morton, later State Supreme Court

judge, suffered the wrath of friends when he joined the patriot cause. His death seven months after signing was believed to have been hastened by his social ostracism.

New Pennsylvania delegate *George Clymer* fulfilled his "dearest wish" when he signed the Declaration. His home looted by the British, he spent 20 years in almost unbroken public service. *Dr. Benjamin Rush*, most famous American physician of his time, was a noted patriot political writer. *James Smith* lost his fortune while absent on patriotic duties. A self-educated lawyer, he led the struggle of the western counties against the eastern. *George Ross*, a lawyer turned patriot in 1775, became a state judge and presided over the controversial *Olmstead* case involving states rights issue. *George Taylor* began life in America as a bond servant and eventually married the widow of a prosperous iron manufacturer. Consistently opposing British imperialism, he lost his personal wealth because of absence on patriotic duties.

The first state to ratify the Constitution, Delaware was separating from Pennsylvania as well as from the Crown. *Thomas McKean*, a man of action, was an outstanding lawyer and champion of colonial

rights. Three times governor of Pennsylvania, he was accused of nepotism. *Caesar Rodney* rode through a storm from Dover to Philadelphia in order to arrive in time to throw Delaware's vote in favor of Independence. Rodney, who suffered terribly from a cancerous growth on his face, refused to leave his work for the cause to go to Europe for



Caesar Rodney

treatment. *George Read* first opposed the Declaration but later signed.

The Maryland delegation all felt a special risk in signing, because the British patrolled their long coastline. Nevertheless, all were notably devoted to Independence. In addition to *Charles Carroll* the delegation included *Thomas Stone*, a man of good sense and hard work. A firm defender of colonial rights, he was more moderate than the other Marylanders. *Samuel Chase* and *William Paca*, during a long association in politics, fought oppression wherever they found it, and contributed to the general welfare. They were known for their escapades against the colonial governor. Paca was an able, public-spirited man who commanded respect throughout his career. A man of intellectual prowess, Chase was nevertheless noted for partisanship on the judiciary.

The Virginia delegation was homogeneous: all were planters, men of substance, in the prime of life, and patriots. Some lost heavily in their fortunes. *Thomas Nelson, Jr.*, member of one of the richest families in Virginia, was a prominent merchant and planter. He expressed his patriotism on the floor of the Virginia Council in 1775:

I am a merchant of Yorktown, but I am a Virginian first. Let my trade perish. I call God to witness that if any British troops are landed in the County of York, of which I am lieutenant, I will wait for no orders, but will summon the militia and drive the invaders to the sea.

Rousing cheers filled the hall. At the end of the siege of Yorktown, the British took over Governor Nelson's fine house. The governor himself fired the cannons on his home to drive away the British. During the war, Governor Nelson had raised a necessary \$2 million for the patriot cause by putting up his property as collateral. His government never reimbursed him, and he lost everything. With health and fortune ruined, he moved his family of 18 to a modest place. *Carter Braxton*, a reluctant delegate sent to vote against independence, lost his ships in the war. His debtors unable to repay him, he spent the rest of his life in dire financial straits. *Thomas Jefferson* pledged himself when he took public office never to misuse his trust to promote his personal fortune. His 40 years of service to his country often deprived him of time and energy for his own business.

Although he acquired a considerable estate by marriage, he spent the last years of his life staving off bankruptcy.



The Declaration of Independence at the National Archives Building in Washington, D. C., preserved in a specially designed marble case.



The room where the original Declaration of Independence was signed, at Independence Hall in Philadelphia.

Richard Henry Lee, eloquent spokesman for the Virginia delegation, was one of the most aggressive Virginia patriots, although sometimes regarded as a self-seeker. His brother *Francis Lightfoot Lee*, was less colorful but quite as ardent a patriot. *George Wythe*, a scholar and man of public affairs, was the first American law professor, at the College of

William and Mary. Modest, simple, and gentle, according to his colleagues, he held that the only link between England and America was their common allegiance to the King. *Benjamin Harrison* presided over debates on the Declaration. Robust champion of colonial rights, he said he would have gone on foot to Philadelphia if necessary—striking zeal in a

society where nobody ever walked.

North Carolina delegate *Joseph Hewes* procured ships for the patriot cause. A prosperous merchant, he died during his term in Congress, presumably of overwork. The other two delegates, *John Penn* and *William Hooper*, were lawyers, the latter driven from his home by the British.

Four young plantation aristocrats represented South Carolina. *Thomas Lynch, Jr.*, became ill during military service. His condition became so alarming while in Congress that his only hope lay in going to a better climate. He and his young wife sailed for southern France, but their ship was lost at sea. Thus death claimed the first signer. *Edward Rutledge*, *Arthur Middleton*, and *Thomas Heyward, Jr.*, served in the state militia. After returning from Congress, they were captured during the siege of Charleston and kept in prison for ten months. The estates of the first two were devastated.

Georgia was torn between strong loyalist sentiments and strong patriots. Her three delegates to Congress all favored Independence: *Lyman Hall*, *Button Gwinnett*, and *George Walton*. Colonel Walton was badly wounded and taken prisoner when the British captured Savannah. Dr. Hall's

home was destroyed, and Gwinnett was fatally wounded in a duel with a political opponent.

The 56 signers were mostly young, vigorous and hardy. Only seven were over 60, 18 were in their thirties, and three in their twenties. The 56 signers fathered 325 children, Carter Braxton of Virginia leading the rest with 18 children. More than half worshipped at Episcopalian churches; Charles Carroll was the only Roman Catholic. Ten were preacher's sons.

The last survivors, John Adams, Thomas Jefferson, and Charles Carroll were invited to the 50th anniversary celebration of the signing of the Declaration of Independence, in Washington, D. C. in 1826. Jefferson and Adams, estranged because of opposing political views, had in their later years become reconciled through Dr. Rush of Pennsylvania, and exchanged cordial correspondence on philosophical topics. Adams was too feeble to attend the celebration and Jefferson was on his deathbed. The nation was shocked and grieved when they both died hours apart, on that very day. Charles Carroll lived another six years, long enough at age 91 to spade the first earth in 1828 for the Baltimore and Ohio Railway, which would unite East and West. □



A soviet martyr's anguished plea

ALEXANDER I. SOLZHENITSYN

Shaken by two gigantic world conflicts in quick succession, recent generations have committed an emotional error or misconception. They saw the threat against mankind's peaceful, just and good existence as almost exclusively deriving from war. And thus they strengthened the conception of the contrast of "war or peace."

Many exceedingly vocal and exceedingly one-sided congresses were called together and a world peace council came into being. And those persons who devoted their efforts (some honestly,

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others playing the role of demagogues) to averting new wars (occasionally favoring one type of war over another) acquired the title of "Fighters for Peace."

But a title of that nature covers considerably more ground than the scope of the task these people assigned themselves. The movement "against war" falls far short of filling the demands of a movement "for peace."

The contrast "peace-war" involves an error of logic. War is a mass phenomenon—compact, noisy, distinct. But it is by no means the only expression of the world-wide wave of violence that never ends. A logically balanced and morally truthful contrast would thus be: peace-violence.

Man's existence is torn and shattered not alone by the violent arms of war but also by the unending, inhuman processes of violence. And if one may say that peace is indivisible—that a small infringement of peace (not merely military!) is a violation of peace in its entirety—the violence must be equally indivisible.

Violence vs. peace. A hostage who is seized and an aircraft that is hijacked are just as great examples of threats to peace as is a rifle

shot across a border and a bomb thrown on the territory of another state.

But here we immediately run into a selfish effort to contradict the truth. Well-known groups of violent men insist that just those precise forms of violence that they themselves use cannot be considered a threat against peace, but as instruments in the cause of peace.

One example — the terrorism of the past few years. While man is tense and on his guard against wars, he has a tendency to fail to detect other forms of violence. The confusion is complete, and people are not prepared to reject terrorism committed by a single, little, individual. And most astonishing, a world-wide humanitarian organization is incapable of securing a moral condemnation of terrorism.

One could jokingly suggest the following: "When we are attacked, that is terrorism. But when we are the attackers, then it's a partisan freedom movement."

The most threatening dangers. Permanent state violence—which throughout the decades it has reigned has succeeded in taking over all "judicial" forms, codifying thick collections of its violent "laws," draping capes across

the shoulders of its "judges"—is the most threatening danger in our world of today, even if it is only barely recognized or understood.

This violence no longer needs to place explosives under something or to toss bombs. Its procedures are carried out in strict silence, seldom disturbed by the final shrieks of he who is being strangled. This type of violence permits itself to take on a respectable appearance.

There is an emotional error involved in the comprehension of what is included in the conception of "peace."

We do not err because it may be difficult to see the truth floating on the surface. But we err because it is pleasant and easy to seek an understanding in exact conformity with our feelings—especially our egotistical feelings. The truth has been around a long time. It has been exhibited, proven and explained. But it draws no attention or sympathy, just as in the case of Orwell's *1984*, with its "conspiracy of flattery."

Hue massacre was forgiven.

The bestial mass killings of Hue, that have been proven with certainty, drew only momentary attention and were almost immediately forgiven—because the sympathy

of society leaned *in that direction* and one did not wish to make a protest. It was, instead, a shame that these accounts leaked out to the free press and for a time (very short) gave rise to embarrassment (very little) among the energetic defenders of this social system.

And when the Norwegians in 1968 proposed—alone—that not all had a right to participate in the Olympic Games, the faces of the majority of the Olympic participants stiffened in an embarrassed moral grimace as they closed their eyes and mumbled something about the lofty interests of athletics and commercialism.

But what kind of wall would they not erect if it was a case of protesting in the other direction? Would, for example, the South African republic be able to hold a black leader imprisoned for four years and subject him to torture, as was the case with General Grigorenko? No, the world's storm of indignation would long since have blown the roof off his prison!

In 1966, an English publication exercising its own unlimited rights of freedom decided tactfully that M. Mikhailov's idea of creating a similar and equally free publication in Yugoslavia was "conceited." And a German

publication, looking on from its own idyllic position, decided that Mikhailov's idea has "ripened too soon and was a disservice to liberalization." (After Mikhailov was broken, we can see how far liberalization has spread in Yugoslavia without any use of disservices.)

No protest against Chinese bombs. And recently New Zealand and Australia protested in vain against the French

where their lives are not in danger, where they can expect the other side to give way, and where they are not risking being condemned by "left-wingers." (The best thing is of course always to make your protest along with them.)

Until the beginnings of the highly motivated 20th century, one used the term *hypocrisy* when a person used two varying yardsticks of moral judgment. But what do we call it today?

The hypocrisy of Western protests: They protest where their lives are not in danger, where they can expect the other side to give way, and where they are not risking being condemned by "left-wingers."

atomic tests—but why not against the Chinese tests, which are a much more serious matter? Simply because the expenses of maintaining a supervisory vessel are too great and the times for the tests have not been made public in advance? I maintain with conviction: Not just because of a moral grimace, but very simply because of cowardice. Nobody would come back from an expedition into the Chinese desert or to the Chinese coasts, and they *knew* this.

It is precisely this that constitutes the hypocrisy of many Western protests: They protest

Is it possible that the hypocritical facial expressions of the West can only be seen from a great distance but never detected at close range?

This type of hypocrisy is typical of the American political life of today, for the Senate leaders with their distorted vision, for the sensational "Watergate" scandal.

Democracy without ethical basis. Without in any way defending either Nixon or the Republican Party, one cannot avoid being astonished by this loud, artificial anger among the Democrats. What had they

really expected from a democracy without the slightest binding ethical basis, a democracy with its clash of interests, where nothing ranks above interests, where the battle is determined by the rules of the Constitution without any ethical roof above it? Has it not been full of mutual swindles and misuse of power from the days of the earliest election fights, with perhaps the sole distinction that then there were not electronics and fortunately nothing could be discovered?

I have throughout my years devoted myself to examining Russian life before it was ruined, and I have been personally impressed by the apparently impossible resemblance between the Russian czarist regime in its final years and, for example, the Republic of the United States of recent years—years, I venture to predict, that also are the final ones before the great chaos. This is not a comparison of material and economic qualities and not a comparison of social structures, but of something more important: a comparison of the politicians' lack of emotional ability to reflect. The entire storm of wrath of the Democrats on the subject of Watergate resembles a parody of the angry, thoughtless storm of the cadets against

Goremykin-Sturmer in 1915-1916.

This is one of the puzzles of irrational history. How could Russia in the final years of the 19th century, a Russia that was not yet industrially armed and which led a sleepy existence, acquire an impulse and make such a dynamic leap forward that today's Russian research looks on the Western society as something "backward," something from out of the past? It is depressingly amusing to observe how fugitives from society, politicians and youth in the West, 50 or 70 years behind the times, repeat "our" ideas, our performance and our mistakes.

On the other hand, one must agree—as so many, many maintain—that what is happening in the Soviet Union is not just something in "just about every country" but is the *tomorrow of mankind* and is thus, in the matter of its inner processes, worth full attention by Western observers.

West seeks comfortable solutions. No, it's not the troubles involved with gaining an insight that pose difficulties for the West. *Rather, it's the lack of a desire to know*, the emotional preference of the comfortable solution instead of the difficult one. Such a searching for insight is fed by

the Munich Spirit, by concession and the spirit of compromise, led by an anxious self-deception on the part of societies of good intentions and persons who have lost their determination to make sacrifices and stand firm.

And even though this path of theirs has never meant preservation of peace and justice, but only their being trod upon

and violated, human feelings are shown to be stronger than the most obvious lessons. Again and again the weakened world paints sentimental pictures that show how violence has generously become softened and is now willing to part with some crumbs of its superior strength—and all the while one can continue one's unbothered existence.

Stalin's head lies on the street of Budapest during the 1956 Hungarian revolution.



"Aircraft hijacking" and other forms of terror have multiplied tenfold precisely because we are all too quick to capitulate to them. But when one displays toughness, then one can always triumph over terror. Heed this well.

Propaganda and peace. I do not know how it is in Europe, but in our country you will find placed alongside all railway lines small stones with these inscriptions: "*Peace for the world!*" "*For peace throughout the world!*" This kind of propaganda is quite useful, if it means that there must not only be no wars throughout the world but that in addition every *inner* form of violence must end.

In order to achieve not merely a short-term postponement of the threat of war but a real peace, it is necessary to wage battle against the "quiet," hidden types of violence with no less determination than one would wage battle against the "noisier" types. The task must be more than merely stopping the rockets and cannons. We must draw the line against the violence of the state wherever it is necessary to defend members of society. The task must be to banish from mankind's thoughts the idea that anybody has the right to use force against righteousness, against

justice, against mutual agreements.

This means that peace is not served by those who trust in the agreeable nature of the men of violence, but by those who — unbribably, uncompromisingly and untiringly — insist on justice for the persecuted, for the subjected, for the dead.

The widespread, mistaken definition of peace as "anti-war" and not as "anti-violence" has quite naturally also led to an incorrect evaluation of individual person's accomplishments in the fight for peace.

One looks first for the best fighters for peace among those who collect laurel wreaths at airports and in parliaments, who at any price divert the threatening breath of war, "warm" or "cold." This is the type who uses whatever admission is at hand to achieve an end to criticism in the press, to create a breathing space for trade and self-deceptive happiness. On the other hand, those who uncompromisingly point out the global danger to peace from *all* types of violations run the risk now and then of being labeled "warmongers."

This distorted conception of exactly what it is that stands in the path of peace can find expression in the activ-

ities of the Nobel Committee for the Peace Prize. Its evaluations and decisions are, on the one hand, formed by the attitudes of world opinion. But on the other hand this is just as natural—its work is reciprocal and *forms* the attitudes and lays down the criteria.

Therefore the Nobel Committee has an exceptionally large responsibility in choosing its winners. Even when *no prize* is awarded, its importance grows; the value of deserving earlier winners' work is so great that no one else can compare with them.

Sakharov for Peace Prize. As I hereby make use of my right as a Nobel Prize winner to propose candidates for the Nobel Prize, and as I have no possibilities of doing so directly to the Nobel Committee for the Peace Prize otherwise than through this article in the newspaper *Aftenposten*, I beg that my words here may be regarded as a formal nomination of Andrei Dimitrevitch Sakharov for the 1973 Nobel Peace Prize.

I have already given my reasons for this in my interview with the newspaper *Le Monde*: Sakharov's untiring and sacrificing (and personally dangerous) resistance to unceasing state violence against



Andrei D. Sakharov

individuals and national population groups.

Such activity must also be judged as a great contribution to the general peace, a contribution which has no overtones of publicity, which is without illusion, but which is entirely fundamental; through his modest, individual powers he works heroically to dam up a mighty wave of violence—that is what it means to strengthen the general peace.

And may the Nobel Committee be in no doubt because of Sakharov's former, quite considerable achievements in the area of weapons, now see here something paradoxical: the human spirit's admission of its earlier mistakes, its cleansing and its breaking free from these mistakes. Precisely here is to be found greater justification of man's existence on this earth. □

by NEIL SALONEN

The Mid-East War -Missed Opportunities



The new Middle East war was not inevitable, but nevertheless occurred because the doors to reconciliation, although opened at times, were never entered. It was obvious that unless the Arabs regained most of their lost territory peacefully they would go to war with Israel. From their standpoint, humiliation as a result of their defeat in the 1967 war could no longer continue. Someway, somehow, their territory and pride as men had to be regained.

This does not discount the

From *The Rising Tide*. Reprinted by permission.

fact that the Arabs probably deserved to lose their territory as a price for their attempts to destroy Israel. This obstinance in recognizing Israel as a legitimate state has been one of the biggest obstacles to reaching a peaceful settlement. In addition, the Israelis insisted on direct negotiations while the Arabs were attempting to get a favorable settlement through the U.N. Without a negotiated settlement, the result was obvious. First, a stalemate, then war.

U.S. Role. Was a negotiated

settlement possible? It would be too much to make an absolute prediction. However, the one nation best positioned for bringing about such a development was the United States. Yet, in its usual fashion, the U.S. let the opportunities slip by. Being too interested in not making enemies, the U.S. was not taking the positive initiative in winning friends. Famous for its inconsistency in foreign affairs, it was already losing the faith and friendship of its allies without even trying. Had the U.S. acted more wisely, the Arabs could have possibly been won to its side, their territory recovered, and Israel would be secure from any Arab takeover.

The Israelis have not wanted to deal through a third party to negotiate a settlement. However, if necessary, they would accept only the U.S. as a go-between. The Arabs needed the U.S. and they knew it. Who else could talk the Israelis into giving up their occupied territory?

The opportunity came for the U.S. to achieve a peace settlement when the Egyptians told the Soviets to pack their bags. Soviet refusal to supply the Arabs with sufficient weapons to wage a successful campaign to regain their territory is what caused the Soviet Ex-

odus. The abortive Communist coup in Sudan also helped to chill relations between the Soviets and the Arab world. Being strong Muslims, the Arabs have never had any great love for Communism. Even had the Soviets given enough weapons to the Arabs, it is probable that the Arabs would have gradually broken off the engagement with the foes of Allah, once they had served their purpose.

Missed opportunity. With the Soviets gone, a near perfect opportunity existed for the U.S. to step in and bring a negotiated settlement. More than a peaceful solution to the Middle East crisis was at stake—the entire Arab world could possibly have been won completely away from the Soviets. This would have been a far greater achievement than all the nonsense talk of “detente” with the Soviets could have ever accomplished. In fact, the Middle East war is a perfect example of how meaningless “detente” has become.

Commitment a prerequisite. The steps taken to achieve such a peaceful settlement would have been, first, to establish a strong alliance with Israel by signing formal treaties, supplying her with the

latest modern weapons in ample quantity, and strongly assuring the Arabs that the U.S. would take any measures necessary to protect the sovereignty and independence of Israel. Secondly, the U.S. should have simultaneously pressured the Israelis to give up the major portion of the Arab's territory occupied by them since the six-day war. With Israel confident of her security, the possibility of her giving up the territory would be greatly increased. The Arabs would undoubtedly be overjoyed to get their territory back. Knowing Israel to be too strong to destroy, particularly with strong U.S. backing, the Arabs would probably not attempt to drive her "into the sea."

Arab territory in Israeli hands can only increase the possibility of war, never lessen it. In the long run, particularly in terms of man and material, Israel has much more to lose, and depends on the U.S. to establish a strong, uncompromising position on Israel's existence as a legitimate nation. Eventually the Arabs will grudgingly have to accept the fact of Israeli existence supported by the U.S., as Jordan already has.

It is also in the interest of the U.S., Israel and Arab nations to limit Soviet influence in the Middle East. This can

only be accomplished when the U.S. takes the initiative to win the Arabs through a reasonable territorial settlement. This might encourage the Palestinian commandoes to realize that more can be accomplished peacefully than through their futile violent attacks against Israel.

Communism is adversary. It is hard to know what possibilities for such a settlement may exist since the recent outbreak. What is certain is that the U.S., as usual, lost an excellent opportunity to bring about a peaceful and just settlement in the Middle East. Detente as a goal in itself is useless without just and meaningful accomplishments. It has certainly been unsuccessful in urging big power cooperation to end the Arab-Israeli war. The U.S. must realize that to ultimately secure peace and freedom in the world, its principal adversary will always be Communism. In the long run, greater peace and security will be assured in the Middle East as Communist or Soviet influence is neutralized. To win the Arabs to our side should be a major objective. If we do not, then in seven to ten years another Soviet-backed Arab attack on Israel is almost certain. And as usual, everyone will be the loser. □

Spot Checks

● The British government, in apparent response to pressure from the Communist Chinese regime in Peking, has denied visas to members of the Republic of China's delegation to the seventh conference of the World Anti-Communist League (WACL), which was scheduled to take place in London early in September. As a result, the conference was cancelled. Among those denied visas was Dr. Ku Cheng-Kang, honorary president of WACL. The executive committee issued a communique stating that "Such action of the British government is in direct contravention to the British democratic tradition of freedom of speech and of assembly and tolerance of every shade of political opinion... the board could find no way to accept an action which amounts to allowing a Communist regime in China to dictate who may or may not attend the conference."

—*from Human Events*

● Analysts in Taiwan report that Premier Chou En-Lai and his supporters are becoming increasingly isolated, while the radical "palace wing" faction under Chiang Ching, Mao's wife, is gaining power. Signs of this trend:

An analysis of the politburo elected by the tenth party congress of the Chinese Communist Party (Aug. 24-28) shows a further rise of the Chiang Ching faction and the failure of the Chou faction to form a center of gravity. Among five vice-chairmen elected at the meeting, only one is a Chou supporter;

Signs are growing that the party bosses in China are becoming increasingly opposed to Chou's rapprochement policy with the U. S. Leonid Brezhnev's recent U. S. trip, analysts believe, led to much accusation against Chou for waging a losing battle to pitch the Russians and the Americans against each other. Also, an intelligence source in Taipei recounts that the Chinese Communists are returning to their "three anti" line of foreign policy—"anti-imperialism, anti-revisionism and anti-counter-revolutionaries." The communique from the tenth party congress included no word of praise for the rapprochement with the U.S. and expressed

strong opposition to "hegemonism of the two super powers, the United States and the Soviet Union";

A revival of the Red Guard movement seems to be in the making, inspired by the Chiang Ching faction. Wong Hung-Wen, Chiang Ching's top aide, said at a caucus in Peiping that "revolutions like the cultural revolution will be repeated many times in the future." Chiang Ching helped launch the destructive cultural revolution in 1965, unleashing young Red Guards against political enemies such as Lin Piao;

"Mao Tse-Tung clearly understands that Chou En-Lai is the Khrushchev of the CCP. He seeks to prevent the trick of de-Stalinization after his death. This prompted him to isolate Chou in choosing the personnel of the tenth politburo. Chou has a doomed future."

—*from The Free China Weekly*

● The Premier of Queensland (one of the states of the Australian Commonwealth) is reported to have said, "When I saw a senior Federal Minister sitting with Communists on either side of him, and a Communist flag behind him, and calling them 'comrades,' I wondered whether this is Aus-

tralia. Not only I, but the whole of Australia is concerned at the rapidity with which the Australian Prime-Minister, Mr. Whitlaw, has changed our country's attitude."

—*from the Brisbane Courier-Mail*

● Romania, the only Communist country that maintains diplomatic ties with Israel, is being considered as a possible new processing point for emigrants from the Soviet Union, since Austria's capitulation to Arab terrorists who released four hostages in return for an agreement not to assist Jewish emigres. Bucharest, which lies on a major rail route from Moscow, has direct air connections with Israel. It had been used as an occasional transit station in the past.

—*from the Washington Post*

● Dissident Russian intellectuals and scientists have been begging the American government to take a strong stand in favor of human rights in return for granting the Soviet Union most favored nation status in trade relations. Instead Kissinger gave them a pat on the head. To Kissinger, the issues are clear: The Soviet Union wants eco-

conomic aid. Only the United States can grant it. The United States wants a freeze on the arms race. Only the Soviet Union can grant it. If that's a fair trade, why should Sakharov and the others stand in the way?

In his statement, Kissinger said, "Yet we have as a country to ask ourselves a question: Whether it should be the principal goal of American foreign policy to transform the domestic structure of societies with which we deal . . .?" It's a good question. But it amounts to telling Sakharov, Solzhenitsyn and the others that, as far as we are concerned, the Soviet Union has a license to hang them.

A lot of people in Washington who ought to know think the Russian economy is in such terrible shape that the United States can demand almost anything it wants. Kissinger doesn't agree.

—*from the Los Angeles Times*

● The *New Times*, the official newspaper of Soviet Russia, announced that the Soviet Union has ratified two United Nations conventions on the rights of man, which provide for basic freedoms, including the right to emigrate.

Amid a crackdown on in-

ternal dissidents, the announcement implies that the conventions will not be interpreted literally, for each of the basic rights it guarantees can be suspended "for the protection of national security or of public order or of public health or morals." In the Soviet Union, "national security" is interpreted extremely broadly.

The United States has never signed the conventions for fear of Congressional reprisal against international laws that would go further than domestic civil rights laws. These fears go back to American Bar Association conservatism (since modified) and objections by Southern lawyers as late as 1968.

● Japanese Prime Minister Kakuei Tanaka set off for Europe and the Soviet Union in the most extensive round of international summitry ever undertaken by a Japanese prime minister. After a visit to Peking to establish relations for the first time since World War II, Tanaka is expected to discuss with Soviet leader Brezhnev the return of four northern islands to Japan and Japanese investment in the economic development of Siberian gas and oil reserves.

—*from the Washington Post* □



World food resources



WHO WILL BENEFIT?



by HAL MCKENZIE

As Dr. Lee Sang-Hun says in *Communism, a New Critique*, "unjust profit distribution is the real contradiction of capitalist society." The free enterprise economic system of the Western world has generated a greater amount of wealth for a greater number of people than ever before, but the fair distribution of this wealth has always been a problem. In the

early days of the Industrial Revolution, a wealthy minority of land and factory owners lived in conspicuous luxury while the hungry and overworked proletariat sweltered in dirty factories and overcrowded slums. Movements arose in reaction to this injustice from workers and intellectuals; the international Communist movement came

about in this way. However, contrary to Marx's prediction of capitalism's imminent collapse, new machines were invented, wealth multiplied, and the protests of the intellectuals and working people brought about reforms in wages, unions and labor laws. Nowadays workers in the Western world enjoy a high degree of affluence, and the rising middle class has raised hopes that capital will "level out" and the pockets of poverty remaining in the Western world will eventually be eradicated.

The hunger gap. However, many people in the well-fed world are unaware that a much more serious maldistribution of wealth occurs world-wide, between the highly industrialized countries and the underdeveloped countries of Asia, Africa, and Latin America. In particular, the "hunger gap" is a growing concern among ecologists and world planners. Nobody can say for sure how many people of the world are malnourished, but all agree that the number is large. The President's advisory council on the world food supply put the number at 50 or 60 percent of the less industrialized nations, which means one third of the earth's population.

Food resource expert Georg Borgstrom puts the number much higher. According to him, 2.5 billion of the earth's 3.8 billion people, or two thirds, living mainly in Asia, Latin America, and Africa, are underfed or malnourished and are short of most necessities of life such as land, shelter, and water; 500 million live in relative luxury in America, Western Europe, Australia, New Zealand, and the River Plate countries of South America; and an intermediate group of 700 million,



Highly mechanized agriculture, as demonstrated by this corn-harvester, remains beyond the reach of most of the world's hungry majority.

inhabiting mainly Eastern Europe, the USSR, and Japan, manage to just keep above the minimum level in most areas.

Whatever the true numbers, we can see that the world's wealth is distributed according to a pyramid resembling the "primitive" stages of capitalism: a wealthy minority reigns in luxury on top of a slightly larger middle class struggling to keep above poverty, on top of multitudes of destitute people living on the verge of starvation.

Population growth. This chronic maldistribution of wealth is much more intolerable now than it ever was. Most projections and estimates of the world's population indicate that there is little likelihood that the world's population will number fewer than six billion people by the year 2,000, even if current efforts at birth control are successful; most projections point to a likelihood of around seven billion. In the face of this exponential growth, no less than a quadrupling of the world's food resources by the year 2,000 will be adequate to feed the hungry millions of the future, considering that the world's food stocks are already inadequate. As rural poverty and overcrowding

increase, the desperate people stream into the cities, but nowhere is industrialization developing rapidly enough to provide for these unfortunates. Vitamin deficiency diseases, intestinal parasites, and malnutrition sap the vitality and productivity of millions; the quality of life declines and tensions mount in the overcrowded cities.

In reaction to this unfolding tragedy, massive and often heroic efforts have been launched by international agencies, governmental bodies, and a wide variety of private and religious groups to try to alleviate the tide of misery. But so far their efforts have been to little avail. Massive shipments of grain have been sent to India and the developing countries from America and Canada, but these in effect have amounted to little more than crumbs from the rich man's table.

Even the enormous prosperity of the Western world will not last long if present trends continue, according to the authors of *The Limits to Growth*: "Assuming no major change in the present system, population and industrial growth will certainly stop within the next century, at the latest." This halt, they say, will be the result of a catastrophic collapse, brought

about by exhaustion of the earth's nonrenewable resources, unacceptable increase in pollution, the inability of the world's food supply to keep up with the population growth, and the corresponding increase in mortality rate. Signs of a coming crisis are already cropping up in the Western world: in America we see the beginning of gas rationing; food prices are rising; and services and quality of life in the cities are declining.

In other words, most indications are that most of our generation and our children will live to experience a world tragedy of unimaginable proportions unless something is done *now* to radically change the world system. In this article, we will give a brief overview of the state of the planet's resources, the options left open to mankind, and some suggestions as to how to bring about the needed changes.

World food resources. Mankind is nourished primarily through agriculture and fisheries. Plant products account for nine tenths of man's caloric intake, and this share is likely to increase as population mounts. Largely because of cost, large-scale livestock production is chiefly an activ-

ity of the industrialized nations, while most of the human family depends upon plant protein, supplemented at best with fish. Animal products, although they take up only a tenth of the world's calories, account for one third of the earth's high-quality protein, which is the most essential element of sound nutrition. Grains such as wheat, rice, corn, and sorghum account for two thirds of man's plant protein, while tubers, beans, legumes, seeds and nuts provide important protein supplements.

Grains, which provide for the bulk of mankind's caloric and protein requirements, are by themselves an inferior source of protein from the standpoint of human nutrition. However, over the centuries mankind has developed through trial and error certain combinations of plant foods which provide the right balance of amino acids. Beans and corn, as in Mexican tacos and frijoles, provide a good balance, as does rice and kimchi (pickled cabbage) in Korea and China. Nowadays nutritional science has progressed to the point where all man's nutritional needs can be very precisely determined.

It is in the area of protein that the greatest anomalies occur in the distribution of

the world's food resources, and is the key factor in the "hunger gap," which is mirrored in the fact that 65-80 percent of animal products such as milk, eggs, and meat are consumed by less than one third of the human family. Without protein in the right amount and quality, children's

growth is stunted, especially the growth of the brain and mental faculties. Also resistance to disease is lowered and vitality is sapped. Vitamins and minerals are also important, mainly as "lubricants" and help the body operate smoothly and utilize nourishment most efficiently.



Land use. Since world food production is totally dependent on plants, certain prerequisites such as land, topsoil, water, and suitable climate are of crucial importance. Soil fertility depends upon microorganisms and other fauna living in the soil and humus, particularly nitrogen-fixing bacteria which release nitrogen in the soil for the use of plants. Nitrogen is a key element in the manufacture of proteins, and trace elements such as zinc, iron, and copper are also important in nutrition. Since plants use up a large amount of minerals in the soil, fertility must constantly be restored either naturally through falling leaves and organic matter, or by fallowing, manuring, crop rotation, and use of fertilizers. Millions of acres of the world's arable land have been turned to desert through overcropping, overgrazing, and deforestation, which increase erosion of the topsoil through wind and water erosion.

Today's large-scale mechanized agriculture in the industrialized nations tends to increase leaching of the soil by removing top cover, and increases the incidence of insect pests by eliminating their natural predators such as

frogs, insect-eating birds, and snakes. Therefore, heavy use of chemical fertilizers is needed, as well as constant chemical warfare against insects. However nature often counterattacks by developing insect strains which are immune to the pesticides. Thus a substantial proportion of the crop is still lost through insects.

In the developing world, the loss through insects, disease, and mold is even greater—often amounting to half or more of the crop. In India, it is estimated that rats consume an amount of grain equal to the amount brought into the country as emergency aid. Much of the reason for this situation is lack of technology such as seed dressing, preserving of grain in concrete silos, cold storage, and other advances which Westerners take for granted.

Search for new land. In mankind's relentless search for food, most of the arable land available for cultivation has already been used up. Man has advanced up the hillsides, irrigated deserts, and reclaimed land from swamps and from the sea, but this has been quickly used up. There has been much talk about cultivating the Amazon and

African jungles or irrigating the Sahara through atomic powered pumping stations. However, the jungles, when stripped of their luxurious growth, do not have suitable soil or climate for effective agriculture as exists in the temperate zones. Irrigating the Sahara would require a huge outlay of capital, and pollution from atomic wastes and heat would be a problem. So far, it seems more economical to increase the yields available per acre by developing new high-yield strains of plants and by improving agricultural techniques.

There have been many science-fiction dreams put forth about synthetic food factories where synthetically-grown tissue cultures on endlessly moving conveyor belts are sliced up for steaks and chops; vast chemical vats growing algae culture which, with artificial flavoring and texture, is turned into endless variety of foods; completely computerized and mechanized farms enclosed under giant plastic bubbles for complete climate control, and so forth. However, such dreams are far from being realized quickly enough to alleviate the very immediate crisis, and besides would require an incalculable expenditure of industrial capital and material, which

would put a greater load on an already overtaxed resource base.

Green revolution. The so-called "green revolution," the hybridization of new, high-yield wheat and rice strains, has alleviated the food problem to some extent in Southeast Asia, the Philippines, and Korea, but the ever-growing population seems likely to eat up those gains very quickly, and the large amount of fertilizers and advanced techniques necessary to raise such strains often makes their cultivation out of the reach of the poor farmer. In India, for example, only the richer farmers can afford the capital to try such new grains, and they sell their increased production for cash; thus their incomes increase, but nothing reaches the poor farmer in the way of increased yields or nutrition.

In the area of livestock production, much has been made of the giant mechanized poultry, dairy, and hog farms which have been recently developed in Europe and America, which use assembly-line techniques, computerized feeding and climate control, and millions of animals in one building. This has been responsible for a tremendous increase in the availability of meat,

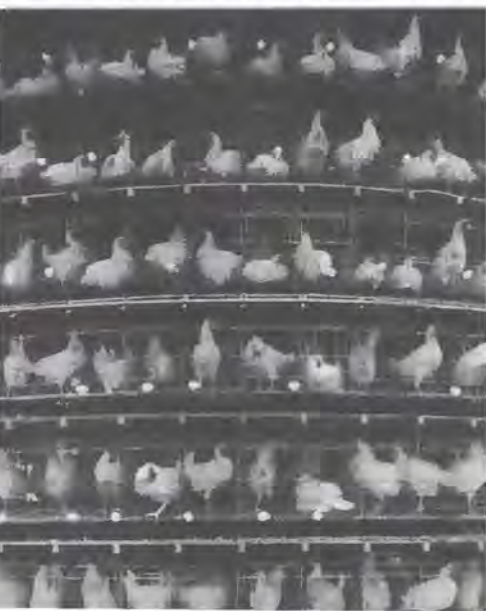
eggs, milk, and broilers for the affluent Westerners, but hardly any of this reaches the world's poor and hungry. As a matter of fact, vast amounts of high-protein feed such as grain, soy beans, and fish meal, are diverted from the underdeveloped countries, where they are desperately needed to feed their own population, to fatten the livestock of the Western world. Thus most cattle in the Western world eat higher quality diets than the majority of human beings on this planet. Some scientists say, that as population mounts it will become increasingly less feasible to produce food through converting plant protein into

animal protein with the inevitable nutritional losses involved, thus forcing mankind into vegetarianism.

Agricultural exports. It is important to note that the large-scale agriculture which has produced such marvelous increases in production depends very heavily on large capital outlays for fertilizers, machinery, insecticides, refrigeration, transportation, etc. This makes mechanized agriculture mainly a hobby of the Western world, while most of the world's people must sustain themselves through small subsistence plots worked by hand or draft animal. Whatever large-scale agriculture that exists in the developing countries is largely in the form of plantations which produce cash crops for foreign consumption.

Nine tenths of the developing countries' exports are agricultural products; they are the sole suppliers of sugar, coffee, tea, cocoa, and bananas, to the rich nations and are a major supplier of oilseeds, particularly peanuts, which go to the margarine industry in the West, as well as oilseed cakes (the press residue) which goes to animal feed. Only a pittance of these nutritional riches reaches the poor who produce them. In

Multi-storied revolving chicken house.





The Metropolitan Central Wholesale Market in Tokyo is the largest wholesale fish market in Asia. It supplies a daily average of 1,600 tons of fish to the 10 million citizens of Tokyo.

return, the poor countries receive industrial goods and foreign exchange, which unfortunately tends to benefit only a wealthy minority of the population. In general, the exportation of the poor countries exceeds importation, partly due to the heavy burden of debt due to foreign loans. In Latin America, where this burden is heaviest, in the mid 1960s no less than 15 percent of its export earnings were used to service interest payments on foreign loans. It is a great

irony that this “colonial” system of exchange persists today, even though the former colonies became independent after World War II.

Fisheries. Since time immemorial man has harvested the seas—shell mounds dating from prehistoric times have been found in many parts of the world. As the search for food and feed has expanded, using the resources of the land to its limits, the race to exploit the riches of the sea has gone full steam ahead.

Since 1955, the world's fish catch has more than doubled, largely due to a revolution in fishing technology, such as radar, long-distance trawlers, and floating factories which process the catch at sea. Russia and Japan have made the greatest strides in that area.

Fish is rich in high-quality protein, providing one fifth of the earth's supply, more than all of the registered beef cattle. Japan, Korea, Southeast Asia, Portugal, and many parts of Africa depend upon fish as their main source of animal protein, and is the "poor man's meat" all over the world.

However, not all of the fish catch is used directly for human consumption. About half of the fish which is caught goes to make fishmeal for animal feed or margarine to supply the overflowing larders of the West. Usually viscera and "trash fish," species relatively poor for human consumption, are used for this purpose, but even first-rate food fish such as herring, particularly in Norway, pass on to the fishmeal and margarine factories. Peru boasts the highest fish catch of any nation, mostly of one species, anchoveta, but practically all of this goes to animal feed. In this way another rich source

of nutrition bypasses the world's protein-hungry majority.

There has been much discussion of cultivating the sea in the same way as plants and livestock are cultivated on land, but the food chain of the sea is more complex than that of the land, and much research must still be done to understand the prerequisites and expense of "mariculture." Freshwater cultivation of fish has continued since ancient times, and is done on a large scale in the fingerling hatcheries of trout, sturgeon, pike, and perch. Also oysters and seaweed are cultivated along the coasts of many nations. However, freshwater resources are being jeopardized by pollu-



Seaweed pressed into sheets and dried is a Japanese delicacy.

tion. In Lake Ontario, for example, the fish catch has declined by factors of 100 to 1,000 for most species, and pollution along the coasts is likewise threatening oyster and seaweed production. Severe chemical poisoning has appeared in significant numbers of people in Japan, for example, because of mercury in fish caught along the coast.

So far, the greatest tonnage of fish is produced through the large ocean-going fishing fleets, but rapid depletion of the world's fish stocks will soon force restrictions on fishing and the necessity for preserving and cultivating the sea's resources. Whales, for example, have been so ruthlessly hunted that most of the larger species are all but extinct.

NONRENEWABLE RESOURCES

Many people have naively assumed that the problem of food production for the poor countries will be solved by helping them reach the same level of industrialization as exists in the West, so they can take advantage of the technological advances in food production. However, most ecologists doubt that the world's ecosystem can sustain the same level of industrialization

world-wide as exists in the rich nations, considering the limits of the world's non-renewable resources such as coal, oil, and metals. According to the "First Annual Report of the Council on Environmental Quality" (Govt. Printing Office, 1970, p. 158):

... it would appear at present that the quantities of platinum, gold, zinc, and lead are not sufficient to meet demand. At the present rate of expansion... silver, tin, and uranium may be in short supply even at higher prices by the turn of the century. By the year 2050, several more minerals may be exhausted if the current rate of consumption continues. Despite spectacular recent discoveries, there are only a limited number of places left to search for most minerals. Geologists disagree about the prospects for finding large, new, rich ore deposits. Reliance on such discoveries would seem unwise in the long term.

Also there is serious doubt that the world's ecosystem can absorb much more polluting industrial activity. Indeed, many scientists are saying that irreparable damage has already been done to the world's fragile biosphere. In the words of G. Evelyn Hutchinson in

Scientific American, September, 1970, p. 53:

Many people . . . are concluding on the basis of mounting and reasonably objective evidence that the length of life of the biosphere as an inhabitable region for organisms is to be measured in decades rather than in hundreds of millions of years. This is entirely the fault of our own species.

This is the dilemma which faces the modern world. In order to feed the world's population, agricultural productivity must be increased, and new lands opened for cultivation. However, this requires tremendous outlays of capital and food production resources, together with the benefits of industrialization. However, further industrialization on top of the world's already overloaded industrial base would use up more and more of the earth's limited resources and increase pollution beyond an acceptable level.

Clearly, a trade-off must be made. The Western world must sacrifice its current irrational production of gadgets, luxury items, and dainties for its already overfed and over-pampered minority, and divert a much greater proportion of its capital to developing food resources in the starving

world. The world cannot avoid a major disaster as long as so much of the world's limited resources are channeled into supporting the frivolous pastimes of the affluent West.

Another large chunk of the world's resources is tied up in the enormous expenditures on armaments, not only from the arms race between the major power blocs, but also in extravagant arms expenditures in many of the developing nations. If the chronic state of tension, ill-will, and mistrust that exists between nations based on the Cold War and other conflicts could be eradicated, enough capital and resources could be freed to substantially—if not totally—alleviate the food crisis. Never before in world history has the necessity to “beat their swords into plowshares” been more acute than now.

WHAT TO DO

The coming crisis has been foreseen for a long time, ever since Thomas Malthus revealed that population increases geometrically, while food resources increase arithmetically. Therefore, numerous proposals have been given to avert the danger. Some of these are outlined below:

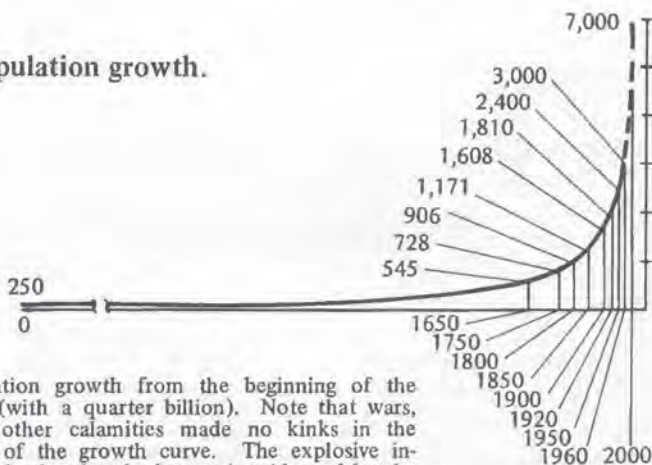
1. *Allow things to take their*

natural course. Insane as it may seem, many cynical or fatalistic people, usually ignorant of the true dimensions and nature of the problem, suggest that natural controls such as war, famine and disease should be allowed to take their normal course. A growing number of fundamentalist Christians of the dispensationalist school see world famine and war as fulfilling prophecies concerning the "end times," and therefore await the coming holocaust, expecting to be miraculously delivered from tribulation.

However, neither war nor famine has ever been an efficient check on population growth, as can be seen in

Fig. 1, "World Population." Notice that World Wars I and II, and all of the major wars and revolutions since then didn't even make a dent in the upward rise of the population curve. Also, famine will not succeed so much in killing off great numbers of people as it will permanently maim them and cruelly force them to live their lives in hopeless misery, through no fault of their own, incapable of fulfilling their minimum potential as human beings. Children are still born under conditions of malnourishment, but their growth and mental development are permanently impaired. Thus to let the current state of malnourishment continue will only add millions more defec-

Fig. 1. Population growth.



Global population growth from the beginning of the Christian era (with a quarter billion). Note that wars, plagues, and other calamities made no kinks in the general trend of the growth curve. The explosive increase during the last hundred years is evidenced by the mounting of the increment. (Copyright 1973, World Food Resources, Intext Educational Publishers)



tive and mentally stunted individuals to the human family. Concentration camps have shown how long people can linger on a diet of less than 800 calories a day, even though horribly wasted and deformed. Is this the result that God's love calls us to bring about? Certainly not, since Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40) A man of true faith and conscience could only do all he can to prevent such a tragedy.

2. *Bring about violent revolution to forcibly redistribute the profits to the poor.* This is the Marxist solution, and is being advocated by an increasing segment of the world, not only in Communist

countries, but in college campuses and city slums in the West. As much as we might recoil from such a course, the fact is that, if the West remains a mere spectator to the unfolding world tragedy, violent revolution will not only be inevitable, but morally justified. The French revolution is a case in point. We can deplore the excesses and violence of the revolutionaries, but if it weren't for the obstinate greed and apathy of the ruling class, the revolution could have been avoided. To consume limited amounts of resources for idle pleasure to the detriment of millions left to starve is indeed a crime against humanity, and criminality calls for punishment or forcible restrictions until the criminal repents. Many concerned thinkers today are warning that if voluntary changes are not brought about, totalitarian methods will become inevitable to prevent total disaster.

However, whenever totalitarian methods have been applied, as in Russia and China, they have still failed to alleviate the problem. Forced collectivization of farms brought about famine rather than abundance in Russia and China, and collectivized agriculture has proved so inefficient and wasteful that Russia

and China have been forced to import large quantities of wheat from the West to stave off catastrophe. Also, the restrictions and spiritual emptiness of life under Communism denies a full life for most, even though they may have enough to eat. In Red China, for example, despite all that has been written about the "miracles" of food production under Chinese Communism, thousands still risk death every year to flee to nearby Hong Kong.

Experience has clearly shown that the free enterprise system is the best way to multiply wealth and provide a spiritually satisfying life. The problem is to equitably distribute wealth and opportunity while preserving freedom.

3. *Institute controls on population and industrial growth to bring about a "steady state" society.* This is the solution advocated by the "Club of Rome," a consortium of scientists, businessmen, and world planners who published the book *The Limits to Growth*. Using computer models, they came up with the following preconditions to bring society into a state of equilibrium.

a. Population is stabilized by having the birth rate equal to the death rate, and industrial growth is stabilized by

setting investment equal to depreciation;

b. Resource consumption per unit of industrial output is reduced;

c. Economic preferences are shifted more toward services and less toward factory-produced material goods;

d. Pollution per unit of industrial and agricultural output is reduced;

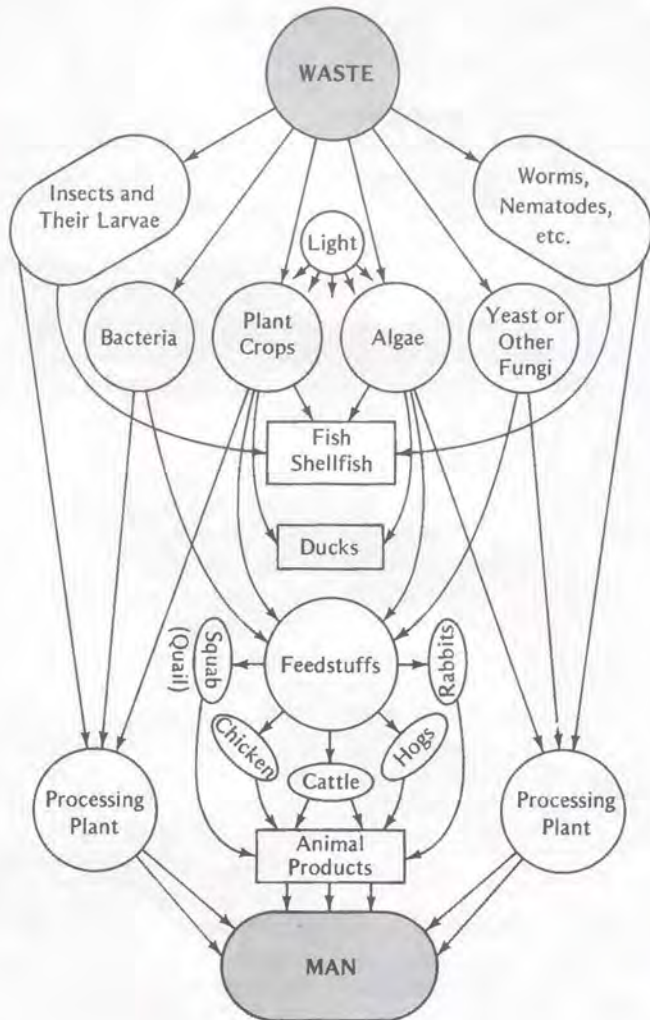
e. Capital is diverted to food production to produce sufficient food for all, even if such investment involved a sacrifice from the rich countries;

f. High priority is placed on finding new ways of soil enrichment and fertility; for example, composting urban waste and returning it to the land;

g. Better design of products for durability and easier repair, increasing lifetime of capital goods and eliminating wasteful "planned obsolescence."

Along with controls, the authors of *The Limits to Growth* advocate full application of technology to such problems as recycling, more efficient utilization of non-renewable resources, new sources of protein and improved strains of plants and livestock, finding ways to harness the ever-present energy of the sun, which is the

Fig. 2. Recycling waste into food.



most pollution-free source of energy, and so forth. The authors figure that, with their model, world per-capita income could stabilize at \$1,800 per year—about the income in Europe.

All of these steps seem to be most reasonable and practicable, and are heartily supported by this writer. The problem remains, however, how to put these steps into practice. Can the people of the Western world be expected to voluntarily sacrifice their conveniences and comforts, to actually “de-industrialize” for the sake of the world? The technical solution to the world’s resource dilemma is well within our grasp; but to implement the solution will require a drastic ideological change. All economic or political systems are built according to the value-premises of the people who form them. The suicidal direction that the world is heading toward results from a false and destructive value-system held by the people in power.

A Principled solution. In the Unification Principle, the ideal world model is the human body and its operation. In the human body, nourishment is provided to each cell and organ according to its nutritional needs and its degree of

involvement in maintaining the health and well-being of the whole. In an ideal world, resources would be distributed according to that same criterion; or as in a loving family, where every member receives equal love and concern, along with sufficient amounts of the necessities of life to realize their full potential.

However, the resources of today’s world are distributed not according to the nutritional needs of the world’s people, nor according to the well-being of the whole, but according to the purchasing power of a minority who use these resources either for their own pleasure, as in the democratic world, or for the enslavement of others, as in the Communist world. Values based on selfishness, greed, and materialism have created such monstrous anomalies; therefore those value-systems must be abolished and be supplanted by true values if the world is going to be saved.

How can we do it? Through spiritual revolution! Many individuals have experienced the transforming effect that the love of God through Christ can have; the complete change in life’s priorities which accompanies a true relationship of love with God. As Jesus said, “Therefore, take no

thought, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed?...But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:31,33) If such a transformation can be brought about in the life of an individual, then the same transformation can multiply to the family, society, nation, and world. As we hope we've made clear in this article, such a course alone can possibly prevent the catastrophe toward which the world is heading. Therefore, not only Christians, but all men of conscience must unite to bring about the spiritual change which is necessary.

This spiritual revolution must be more than just Bible-thumping evangelism, however. Many people point to the rising attendance in fundamentalist churches or the "Jesus movement" as a sign of spiritual renewal; but are these people crowding the churches and forming Christian communes to deal with reality or to escape from reality? It would actually be a terrible tragedy if millions of good people become ideologically decommitted to doing anything about the world's problems by being converted to a naive belief in a supernatural deliv-

erance, or by a negative drop-out attitude. In order to have any lasting value, the spiritual revolution, as we see it, should have the following characteristics:

1. It must elevate spiritual truth to a new dimension, to absorb and overcome the materialistic value-systems which dominate the world system today;

2. It must unite religion and science, so that the great technological advances made in this century can be applied to relieving the world's suffering, according to the dictates of a revitalized conscience;

3. It must create dedicated cadres of people who are willing to devote their entire lives to a sustained effort to put heavenly values into practice in every field of endeavor - religion, culture, economics, politics, and science in order to fulfill in reality Jesus' prayer that "Thy kingdom come. Thy will be done, in earth, as it is in heaven";

4. It must begin *now*, and multiply its influence more rapidly than the rate of the world's deterioration. □

Sources: Georg Borgstrom, *World Food Resources* (New York and London: Intext Educational Publishers, 1973) and *Too Many* (New York: Collier, 1971); Donella H. Meadows et al., *The Limits to Growth* (New York: Signet, 1972).

science



Astronaut Edgar Mitchell

astronaut explores inner space

A recent increase in psychic phenomena has led to cooperative research among American and European scientists. Western psychic research was established nearly 100 years ago by

the British Society of Psychical Research. But many scientists believed that it dealt with non-existent phenomena.

Now, a multi-disciplinary group of international scientists and researchers are attempting to resolve the questions of telepathy, clairvoyance, and psychokinesis. Dr. Edgar D. Mitchell heads the research and experimental team, while Dr. Edward Bastin of Cambridge, England, heads the theoretical team, analyzing results and providing mathematical constructs of them.

Geller stars in lab tests. Uri Geller, a young Israeli, has been invaluable in laboratory tests since his arrival in December, 1972 at Stanford Research Institute, Menlo Park, California. Under laboratory conditions, Geller has telepathy and clairvoyance without any errors. He can manipulate laboratory experiments by the power of his mind; make a scale show heavier or lighter masses, independent of the masses being weighed, just by the influence of his mind; manipulate electromagnetic fields and very sensitive test devices; and he can deform metals under laboratory conditions without any apparent agency other than his mind.

This was the witness given by Dr. Andrija Puharich, a neurologist, medical electronics expert, and a leading parapsychologist on Dr. Mitchell's team.

Fundamental scientists are receptive. Dr. Mitchell explained some of his expectations for their psychic research project. The scientific research that his foundation conducts intends to show by objective scientific means that consciousness or spirit is more basic than matter.

Most receptive to their work are the fundamental scientists—physicists, chemists, those studying subatomic structures. They find their mental processes may well influence their physical experiments. The Heisenberg Uncertainty Principle developed in the 1920's stated that one can measure speed and velocity of particles with only a limited amount of certainty; the uncertain factor is man's mind.

But the psychologists, who should be most interested in new research on consciousness, are the worst enemies, perhaps because their view of nature is built upon the physics of 30 years ago.

Dr. Mitchell is interested in constructing a new cosmology and new mathematical laws to describe the functioning of the

universe in keeping with their psychic discoveries.

Only hope: transform consciousness. He sees man's goal as the growth to spiritual perfection, an attempt to find fulfillment within and for each individual, at all levels, merging the physical, intellectual and the spiritual into a fuller way of being.

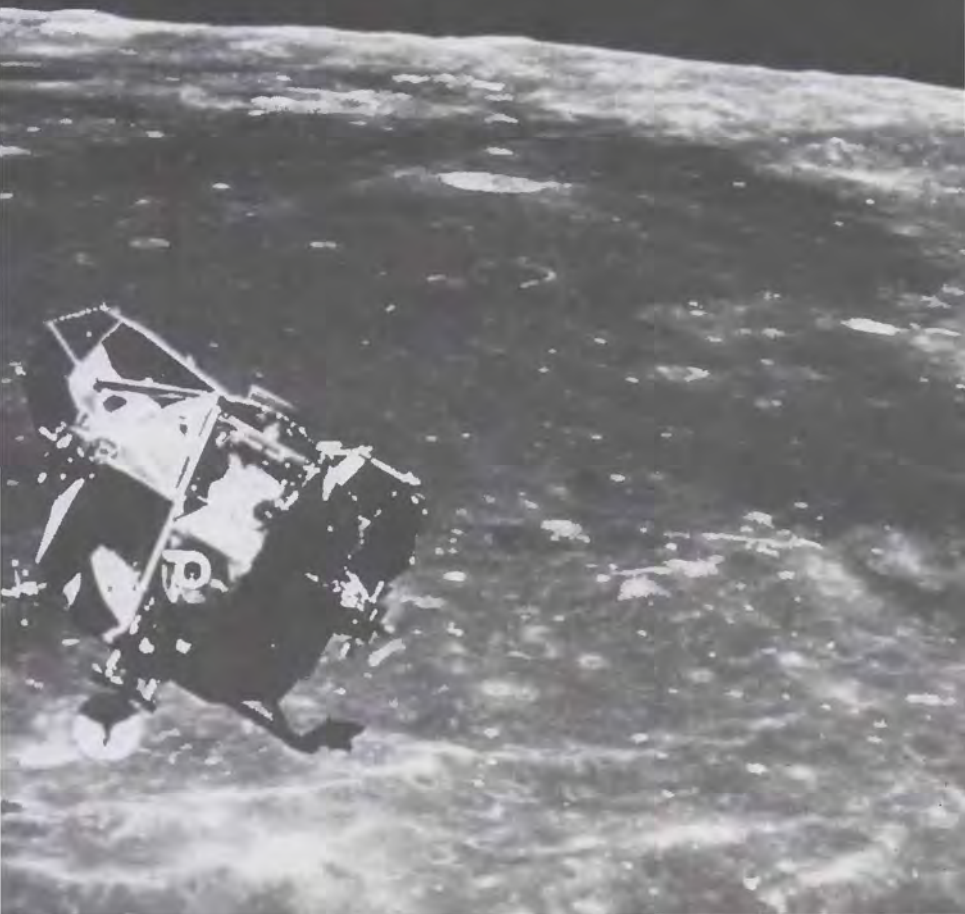
If we can strongly emphasize that we must live within our consciousness in order to grow and become a fulfilled human being, psychic research will fulfill a noble purpose. However, Dr. Mitchell leaves for further research how man can function in both the spirit world and the physical world.

Echoing the fears of some experimenters in Russia, Dr. Mitchell says we are taking a desperate gamble. We are on the verge of planetary destruction. Psychic powers certainly could be destructive; the only hope lies in transforming the consciousness of individuals.

"I don't just want to survive," Dr. Mitchell explained, "I want to survive comfortably, optimally. And that's not only for myself, but for the entire planet." The by-product of expanded awareness, according to Mitchell, is that survival concepts expand beyond self to community, to nation, to planet, and to the universe. □

A NEW PERSPECTIVE ON MAN

by EDGAR D. MITCHELL, D. Sc.



Good Morning, Earth... Does that startle you? What about the idea of an interplanetary seminar?...Does that stretch your imagination too much? It is quite apparent, with the knowledge we now have, that such fictitious organizations are certainly more than plausible. We have long since ceased to marvel at the idea that there might be advanced intelligent life elsewhere in our galaxy. The belief that this planet is unique among all the heavenly bodies and is the only one to have intelligent life can, with great confidence, be attributed to man's limited thinking. But what can such ideas mean to us on this little planet? What does the reality of other intelligence contribute toward solving the pragmatic problems of our planet which is continually racked with chaos, disagreements, wars, poverty,

etc.? To answer my own question: it forces us to think of ourselves in different terms, it suggests that some of the other preconceived notions arising from the past may also be wrong.

Earth—a tiny jewel in a velvet sky. Let me try to paint for you a new perspective, the perspective of one who has seen this planet from afar. Let me try to share this with you by attempting to place in your minds the view, the perceptions and the cognitions that I have had relative to this planet. But first let us get in a relaxed, receptive mood. I want to help you construct a mental image of the planet as it is seen from space. I am quite sure that all of you have seen several of hundreds of pictures we have taken of earth from the proximity of the moon. I would

like for you to relax and try to visualize the picture you find most impressive.

Now let me help you; from near the moon the earth appears as a magnificent blue and



white ball, about twice the size of the full moon as seen from the earth. The blue is the color of our atmosphere on a clear day....light, delicate, and interlaced with the clouds that cover from time to time a good portion of the earth's surface. We can compare it to a bright blue and white jewel suspended in a black velvet sky. The stars surrounding it seem especially intense and numerous, just tiny pinpoints of light that pervade the sky in great profusion. The

earth appears totally insignificant and tiny amidst all the grandeur of the immense universe.

Universe - purpose and harmony. In contradistinction to our scientific theories of recent years, there seems to be more to the universe than random, chaotic, purposeless movement of a collection of molecular particles. One senses a purposefulness, a harmony, a direction, a flow of space and time. One is overwhelmed by the immensity and beauty of the universe and the insignificance of the little planet we call earth. It looks so peaceful, so quiet and natural in this setting, but you recognize that beneath the blue and white canopy of atmosphere dwells potential disorder on and beneath the soil and beneath the waters of planet earth. For millions of years as life evolved, the processes of the planet progressed in accordance with the flow and harmony of nature. But suddenly, one realizes that only in the few thousand years of *recorded*

history of planet earth, man has risen above the other life forms and has progressively increased his population, his control, but more importantly, his devastation of the planet. One wonders whether the technological genius that has evolved and that resides within the mind of man has been adequately used to properly fulfill the destiny of planet earth and its living systems. One wonders how much longer the exploding population fighting for food stuffs, territorial acquisition, self-aggrandizement, can be sustained on this insignificant little planet with its finite resources and its relatively small size. How long can man fail to see that all life is but the crew of a small planetary spaceship (to plagiarize from Buckminster Fuller), a crew that must work in harmony, conserve its resources, and function as a team if that spaceship is to survive?

Global consciousness. That, gentlemen, is the perspective one gains when viewing the planet from afar. That is the perspective that I and my colleagues ponder after we have returned from lunar missions. It is the perspective I call "instant global consciousness." For all who have seen earth from this view become concerned about the problems of

the planet and the directions man seems to be taking.

In my own experience, I came back with a dedication to look further into the nature of these problems, into the nature of the human species that has caused them and that must eventually solve the problems of this planet. I would like to share with you, now, some of the results of my study and the study of other men who have addressed these problems long before me. I would like to quote a statement made by U Thant, Secretary General of the United Nations, in 1969:

"I do not wish to seem overdramatic, but I can only conclude from the information that is available to me as Secretary General, that the Members of the United Nations have perhaps ten years left in which to subordinate their ancient quarrels and launch a global partnership to curb the arms race, to improve the human environment, to defuse the population explosion, and to supply the required momentum to development efforts. If such a global partnership is not forged within the next decade, then I very much fear that the problems I have mentioned will have reached such staggering

proportions that they will be beyond our capacity to control."

I would like now to look at the pragmatics of the problems that the secretary general has alluded to. I am using as one item of my source material a book by Potomac Associates which is a report for the Club of Rome's project on the predicament of mankind entitled *Limits To Growth*.

Resources deplete alarmingly. Nearly all of the earth's processes affected by man develop at an exponential rate; that is, they grow in proportion to current size. If we consider population, for example, we find the population already in excess of three billion and increasing at 2.1 percent a year, at which rate it can be expected to double within the next 33 years. If we consider unreplenishable resources and consumption based upon current growth rates, we can expect all mineral and fuel resources to be exhausted, even by conservative estimates in less than 180 years. The current fuel shortage in the United States is only the beginning indicator of this problem—what is not recognized is that oil resources including oil minerals are more or less in the same condition. If we consider pol-

lution, which is intimately linked with the growth of industrialization, we can expect world pollution of all types to reach intolerable levels within a few decades. If we consider world food supply, we can expect to reach a limit of our ability to feed the world's exploding population within 100 years, even with vastly increased technology.

These, then, are the types of problems that are facing our civilization at this time. Several of these problems have been discussed in depth by speakers at this convention. Even by themselves, considered independently, each of these is an overwhelming and complex problem, but when one considers that they are all interrelated, they become even more complex and difficult to solve.

Only cooperation can solve dilemma. It is not possible for one nation alone to unilaterally solve them. The problems of population control and adequate food supply are most noticeable in less industrialized countries. Pollution, dwindling resources and too rapid capital expansion cause impact in the the most industrialized nations. However, since a nation's policies cause ramifications on a global basis, unilateral policies can and often do become in-

imicable to the best interests of the planet as a whole. Thus, it is only through a concerted world effort that is understood and supported by the world's people that we have a chance of success. Unless we can arrive at some common understanding between nations, it is not likely that the world's less affluent nations are going to be satisfied with their current per capita share of the food supply and natural resources. It is also not likely that the most affluent nations will immediately be willing to reduce their share of planetary resources in order to share with less industrialized nations and to preserve them for the future. But it is becoming increasingly apparent that the world supply of resources cannot be indefinitely tapped and the growth rates which we currently enjoy cannot be indefinitely sustained for the unlimited use of all people.

I am often asked: "Cannot technological development solve these enigmas?" The answer is: "Not by itself!" Technology is just a tool of mankind. It has no conscience, no value system. As long as science and technology is subject only to the dictates of the market place or to the dictates of self-interest groups, be they corporations or nations, technology will continue to create havoc in the wake of its beneficence....No, technology is not the answer. Only the spirit and will of man to address these problems on a global basis, and to use this technology as a



benign tool of global policy, can solve the problems.

Planetary survival is paramount. In our current international meetings we are working at the topics of nuclear disarmament, world trade agreements, and expanding common markets. These are indeed vital topics for international discussions and negotiations. However, unless these discussions and negotiations are carried on against a background of understanding the real problem, which is that of planetary survival, it is quite likely that the wrong decisions will be made. It should be immediately apparent to all of us who concern ourselves with the state of the world that nations cannot afford to disagree among themselves and solve their problems by warfare, if for no other reason than that we cannot afford to waste the resources that warfare requires.

Now perhaps some might choose to continue our present course letting supply and demand eventually result in survival of the most powerful. Our current way of thinking seems oriented in such a direction. It does not appear to me to be an acceptable solution if we value future generations. Surely, we can find more civilized and humane solutions to our planetary problems. It

would appear to me that unless the peoples of the world immediately recognize that we are all members of the crew of an interplanetary spaceship; that the spaceship is in difficulty; and put our collective minds towards solving the problems that face us, we must suffer the consequences of the destructive growth patterns we now enjoy.

I and many others who have studied the problems of planetary survival agree with the honorable secretary general, U Thant. The time that we have available to willingly address these problems and choose a course that leads to their solution is extremely limited. If it is not the ten years that U Thant suggests, it is certainly not much more than that, for the natural processes of growth that we are experiencing on planet earth at this time cannot be changed quickly even if we were to agree on how to change them. As yet the people of this planet are not adequately concerning themselves that there is a problem, much less finding the mechanisms by which we can agree, nor the mechanisms by which the problems can be solved.

Abandon parochialism. It is the opinion of this author that a lasting and fundamental solu-

tion to the crisis toward which the world civilization is inexorably moving can only be obtained if the individuals of each culture recognize that the ultimate survival of that culture is dependent upon the survival of all other cultures. The parochial differences between our cultures must be set aside.

Further, the awareness of the individuals within each culture needs to be expanded so that they can understand and accept the grim truths attendant to planetary survival. It is not sufficient to have the governments of the world powers agree and legislate solutions, even if they could, unless the people of the world are in substantial accord with the solutions thus produced. There are few if any people who willingly will allow their spirit, their freedom, their fulfillment to be crushed by oppressive legislation. It is paramount that substantial segments of the population understand and agree with the necessity.

Does this sound like the need for a utopian world? Not so. It is an appeal for the attempt to solve our problems together as a planetary community, not as nationalist factions fighting for the spoils of the planet. It is not a matter of utopia. It is a matter of searching for the means to allow the current

citizenry of the world and their descendants to live in as fulfilled and affluent a manner as the resources and ingenuity of mankind and his planet can provide. You may say to me that the things I propose are impossible because the greed, the distrust, the self-serving of mankind can never be overcome. Perhaps that is true, but I have greater hope that the body of mankind, when it understands the problem of the need to survive both individually and as a civilization can put aside their personal differences and rise to the occasion. The solutions I propose may be impossible but the alternatives to finding the solutions are inevitable and we must try, lest we perish. □

Edgar D. Mitchell, D.Sc., retired captain in the U. S. Navy, flew on the Apollo 14 lunar expedition and walked on the moon. Since his return to earth, Dr. Mitchell has established the Edgar D. Mitchell and Associates, Inc., to investigate and participate in experiments with psychic phenomena. The above is a speech given on August 8, 1973, to the International Leadership Seminar sponsored by the International Pioneer Academy and the Unification Church in San Francisco.

MODERN SCIENCE AND MORAL VALUES

Science plays a role of considerable significance in modern society; however, because of its excessive fragmentation and specialization, it has become increasingly difficult for us to obtain an overall picture of the sciences as human culture. For fear that modern science itself should break down if the situation should remain, notable efforts have been made in various fields to synthesize all the fragmented disciplines which have lost mutual links and to contribute to getting over the crisis of modern civilization produced by the breakup of modern science.

Realizing that it is one of the vital problems in modern civilization to overcome such fragmentation of the sciences and to restore a harmonious relationship between science and morality, the International Conference on the Unity of the Sciences has been

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agreed to convene annually from 1972 on, under the positive sponsorship of the International Cultural Foundation.

The first conference took place at the Waldorf-Astoria Hotel in New York City, November 23-26, 1972, with an attendance of a total of 20 delegates—13 from the U.S.A., two from Great Britain, and one each from France, Germany, Sweden, Canada, Korea, and Japan—and some 20 observers, under the co-sponsorship of the Council for Unified Research and Education.

Building on the fruitful result of the first conference, whose theme was "Moral Orientation of the Modern Sciences," the second conference will be held in Tokyo, Japan, November 18-21, 1973, on the theme of "Modern Science and Moral Values."

The external purpose of the conference is to overcome the fragmentation of the sciences and discover the unity of various science syntheses. This is paired with the restoration of a harmonious relationship between science and morality. This conference is unique in that it joins the two aspects.

In a more internal sense, it is hoped that the conference will establish the problematic consciousness that some new idea or principle is neces-

sary to solve the problems of fragmentation and amorality; gather well-known scientists from various countries to deepen their sense of moral responsibility; and lay a foundation for rallying eminent scholars in the future.

An early registrant for the conference, John C. Eccles, was a 1963 recipient of the Nobel Prize for Medicine for his discoveries of the nature of excitatory and inhibitory synaptic action on nerve cells. Now distinguished professor of physiology and biophysics at the State University of New York at Buffalo, he is turning more to philosophical pursuits.

The two conference committees will hold morning and afternoon sessions, joining together for evening discussions. The first committee, on "Science and Philosophy," will concern itself with the unity of science, science and value, and the nature of man. The second committee will discuss "Science, Technology, and Society," or, the socio-cultural implications of research and development in science and technology. Its three areas of focus include: social development and science/technology, social impacts of science/technology, and the human implications of life science. □

news & reports

asia

*FROM THE
SEOUL WESTERN FAMILY*

PEOPLE-TO-PEOPLE BRINGS NEW CONTACTS

Lynne Doerfler reports that during September the entire Seoul Western family worked full-time to complete the editing of Dr. Lee's Unification Thought book. Ex-soldier members David Carlson and Leon Pine typed 24 hours a day in shifts to get a good copy to the printer. They finished the job on September 12 and sent the copy to the printer in San Francisco.

John Price, originally from the English family, has been elected vice-president of a Seoul branch of "People-to-People," a friendship club founded by President Eisenhower shortly after the Korean War, which encourages cultural

exchange between Western and Korean army and diplomatic personnel. John then organized a meeting of the PTP which was a great success. He arranged for a young man from the Australian Embassy who had been studying the Principle to show a film and give a talk on his country. Preceding the film a dinner was arranged at a famous restaurant nearby, and after the talk coffee and soft drinks were served. Many PTP members said it was the best meeting they could remember. The PTP officers were surprised to see Lynne serving soft drinks, and so invited her to the next staff meeting. There she was asked to be secretary of the club.

The Korean president of PTP, General Pak, is very eager to have John become the full-fledged Western president of PTP so that John can help him prepare for the first International PTP Conference in Seoul next year, visiting embassies and government offi-

cials with John. Many prominent people will attend this event, including Julie Eisenhower, President Nixon's daughter, who married David Eisenhower, grandson of the former president. Gen. Pak also wants John to help him out with the World Wildlife Fund. Seoul family member David Carlson is helping to edit the PTP magazine, *The Hanuri*.

Later John helped to arrange another meeting of the PTP, which was again a great success. The speaker was Brigadier General Brooks, who is supposedly the second black general in the U. S. Army. The next day John and Lynne were invited to a PTP reception at the American Embassy where they met many prominent people, including General Stillwell, who had met Rev. Moon in San Francisco. Gen. Pak spoke after the U. S. ambassador, introducing John during his speech, calling him up to the front, patting him on the back and in general being very cordial to him. After this people were very receptive to John and Lynne.

Lynne and David have reportedly left for Japan, where they are now working on preparations for the Second International Conference on the Unity of the Sciences in November.

FROM JAPAN

100-DAY TRAINING FOR OWC COMMANDERS

Miss Mieko Kobayashi sent in a report on a recent 100-day training session at the Atsugi Training Center near Tokyo. She wrote that 112 leaders from all over Japan participated in the session, sacrificing "their time and local work for the sake of future advantage." The session consisted of three parts: Divine Principle lectures, economic work (selling ginseng tea) and witnessing.

First, they heard the Divine Principle through three times, followed by an examination. Next were three days of lectures on Victory Over Communism and Unification Thought, followed by tests. After they passed the exams with good marks, they immediately went out to sell ginseng tea. Each person was responsible for selling 56 boxes (at 7,000 Yen or about \$25.00 each) in two weeks. The top seller was Keiji Hunuki with 101 boxes. "He used to carry two dozen boxes every day on his shoulder. His friendly manner combined with deep faith in our Heavenly Father has promoted

his good results. Everybody is so proud of him," Mieko reports. After the economic work, the leaders witnessed from morning until night to each restore at least three spiritual children to God.

"Our Father is so wise and fair in letting them go through hardships with love, in order to build up their characters and be accepted by all kinds of people in this world," Mieko writes.

Mieko reports that the major work of the Japanese family at this time is selling ginseng tea and preaching the Principle. The Japanese, especially the housewives, are now getting to know their ginseng tea very well by now. TV commercials twice a day have helped to publicize it widely.

As the fourteenth anniversary of the founding of the Japanese church approaches, Mieko listed affiliated organizations associated with the family as including: an industrial company, trading company, cultural foundation, travel agency, "Shiawase (happiness) Estate," car repair service, beauty salon, hospital, dental clinic, weekly newspapers, a Japanese branch of *The Weekly Religion*, and so on. "We are so proud and happy that all of them are united into one under our Father," Mieko writes.

FROM AUSTRALIA

ACTIVITIES INTENSIFYING

In Sydney, center leader Carl Redmond reports that their members are circulating a Principled "National Anthem" which Carl received from the spiritual world to churches, schools, and to the prime minister and cabinet ministers. Their witnessing has been somewhat hampered by a ban from the city council on distributing literature on the streets. Currently they are reaching people by teaching the Principle in their homes and street preaching in Hyde Park. Carl reports that the United Nations Association has been responding to them, and that they will participate in one of their projects.

In Melbourne, center leader Crista Jensen reports that many people came to the center in the last month, many of whom were taught through to the conclusion. Crista writes, "It is exciting to get to know the different parts and cities of this country through our visitors who come from all over Australia with the most different experiences."

She reports that street witnessing often meets with people who have already heard of our church.

PARLIAMENTARIANS INQUIRE ABOUT UNIFICATION CHURCH

Siegren Kuhaupt writes from Wellington, N. Z., that the justice minister and some other parliamentarians had made inquiries in an attempt to discover the identity of the "elusive Mr. Moon."

Over a period of some weeks the family met with them and explained to them some aspects of the Principle. They could understand what was presented to them, and wanted copies of the book to read further.

In the meantime the family moved into a 21-bedroom house atop one of the highest hills of Wellington City. Commanding a panoramic view of Wellington Harbor, and built in old Victorian style, the house was newly renovated inside and out. The landlord, they said, felt that he must make the house very beautiful for some special purpose, and on finding the family as prospective tenants, felt that the house was meant for them. Siegren writes, "On finding this house, a very early promise

was fulfilled; in the very early days when we were looking for a place to stay, a Bible fell open at the place which said that there are many mansions in our Father's house, and that there will be a prepared place which will be shown to us. A house with value for our Heavenly Father, representing all our hopes for this beautiful country."

Siegren reports that the family struggled hard for their success in the past month. They would witness from 8:30 a.m. to 7:00 p.m., conduct all-night prayer conditions, and launch sandwich-board marches in the streets. Success followed with new members.

One of the earliest members of the New Zealand family is campaigning now in America, so they are well informed of the progress there. Also, the New Zealand papers have picked up on Rev. Moon's activities in the States, resulting in ministers and priests coming to the family to hear about Rev. Moon's revolutionary ideas. "Unfortunately they hold very fast to their conventional interpretations of the Bible and found it very difficult to listen to younger people with younger ideas," Siegren reports. However, the ministers took books with them. □

by JOHN F. PRICE, DAVID C. CARLSON, LEON H. PINE

Titanium Factory Serves Modern Korea

General view of Hankook titanium factory, Incheon, Korea.→

Glistening white titanium dioxide fills many needs in our highly technological age. Increasing demand for titanium dioxide in Korea for paints, dyes and other products led to the construction of two factories in 1971. Members of the Unification Church acquired the two factories last year.

The Unification Church's Tong-il Industries produces manufactured goods at its industrial complex, and ginseng tea and marble vases for domestic and foreign markets. Three members of the Seoul Western Center visited the recently acquired Hankook Titanium factory near Incheon to report on this additional business venture. The Incheon factory is the most important of

the two factories, producing titanium easily meeting world standards for quality. Further south is the Dongwha factory, somewhat smaller in size and not yet up to that standard.

Titanium demand increases. Korea is now able to manufacture its own titanium, due to substantial improvements in technology over the past several years. Titanium used to be imported, but today the titanium ore, ilmenite, is brought from Malaysia and Australia and refined in Korea. Moreover, for a long time scientists have surmised that Korea, due to her specific geological formation, should also yield the ore. Although this was confirmed 20 years ago, lack of



domestic demand and skill hindered development. Now with the recent industrial boom and subsequent increased demand, the two factories became feasible; Hankook Titanium Industries and mining experts are researching prospects for Korean ilmenite ore on the east coast.

The Hankook Titanium Industries factory near Incheon, while under the management of the previous owner, first began operation in May 1971 but was forced to a standstill because of many financial problems. The cost of titanium dioxide (TiO_2), the finished product was then approximately \$400 per ton.

The church took over the operation of the factory just

one year ago, October 1972. Since that time, the economic situation has changed dramatically, and the cost of a ton of the finished product has risen to \$1,000. The former owner recognizes that Tong-il Industries has been visited with a great blessing. The managing director, Mr. Park Dong-Keun, is himself amazed. "It's truly a miracle," he said. "All the members work very hard, but we are also very lucky."

The factory itself. The Incheon factory consists of several separate structures, located just off the main highway. One building houses the offices and administrative sections, another produces the sulphuric acid used in production. In the

largest building, which has two to five stories, the titanium dioxide is produced and packaged. The total ground area of the factory is 432,000 square feet; the floor area of the building itself is 85,000 square feet.

At present the factory processes 15,000 kg. of raw materials annually, arriving in three or four lots in 5,000-ton ships. After the expansion of the factory, to be carried out between October 1973 and September 1974, 50,000 tons of raw material will arrive each year. Until Korea's own supplies can be used, the ore comes from open-cast fields in Malaysia and Australia. When expansion is completed, the monthly output will increase from the present 270 metric

tons to 750 metric tons.

The workers. The Hankook factory employs 167 and the Dongwha factory a similar number. This includes secretaries and clerks at the factory office and at the downtown Seoul business office. Although the factory is managed and operated mostly by church members, several of the technical engineers are not church members. The factory operates on three eight-hour shifts a day.

At present the workers rent their rooms near the factory, but in the near future housing will be built for the workers. Manager Park proudly explained that this factory is the only one in Inchon with a tennis court, basketball court and

President Moon Seung-Kyung addresses staff on the opening day under new management, March 12, 1972.





Directors: Front row, from left to right: Sales Manager, Mr. Choi Joo-Won; General Affairs Director, Mr. Kim Ho-Sun; Managing Director, Mr. Park Dong-Keun; President, Mr. Moon Seung-Kyung; Works Manager, Mr. Hong Soon-Jung; Deputy Works Manager, Mr. Cho Hang-Yun; Chief Technician, Mr. Kang Chang-Suk.

volleyball court.

The president of the factory, Mr. Moon Seung-Kyung, is presently traveling in the United States. Mr. Park Dong-Keun, the managing director, took us to the factory and Mr. Choi Joo-Won arranged our trip. The works manager, Mr. Hong Soon-Jung, and the other directors are intensely dedicated to their work. They work just as hard or harder than others seeking to accumulate a personal fortune, but they do it all for God. Mr. Hong, who had obviously studied his field in depth, explained all the processes in surprisingly fluent English.

The production process. The process is divided into two main stages. First, a secondary building produces the sulphuric acid from imported Canadian sulphur. The heating and cooling in this process requires much water, drawn from city supplies, since the factory has no independent water system. However, condensing and recycling the water reduces consumption.

The sulphur burns in a furnace at 800 degrees C., producing sulphur dioxide gas. Because this is an exothermic (heat producing) reaction, no outside heat is required. When the gas cools down, it reacts (oxidizes) into sulphur triox-

ide gas with the aid of a vanadium catalyst. The gas is then absorbed into sulphuric acid to make additional sulphuric acid ions. After another cooling, the 95 percent concentrated sulphuric acid is stored in two big stock vats, and flows in pipes to two big reducing columns in the main building.

The titanium dioxide itself is produced in seven stages:

1. Twelve tons of ilmenite are dissolved into 20 tons of sulphuric acid, using scrap iron as a reducing agent. Hot steam reduces the time to about one hour.

2. The mixture is transferred into a vat where the solid particles settle to the bottom during six hours of cooling (50 degrees C.—15 degrees C.).

3. The solution is further clarified by filtering, cooling

and centrifuging, which removes the iron sulphate and purifies the titanium sulphate.

4. The solution containing titanium sulphate is then concentrated by heating and combining with a large vat of water for hydrolysis. This is the most delicate stage of the process, involving the crystallization of the dioxide.

5. The remainder of the process extracts and purifies pure TiO_2 from the solution. After several washings in big baths and several drums, the TiO_2 as a bright white mud is sucked onto drums and again washed.

6. The dioxide is reduced gently with tin and acid to remove surface impurities and then transferred to a 200-foot rotating drum, where it is heated to 900 degrees C., to remove all remaining inorganic impurities.

The sulphuric acid plant.





Bagging the first bag of the finished titanium dioxide.

7. The solid dioxide is powdered down to 300 mesh and finally bagged in 25 kg. paper bags.

The imported ilmenite contains 60 percent iron compounds and 40 percent titanium compounds. This process extracts 90 percent of the titanium.

At each stage a sample of the product is tested in the laboratory. Laboratory chemists are researching uses for the ferrous sulphate, which is removed from the centrifuge and discarded.

The purest possible dioxide is essential in order to prevent any remaining impurity from affecting its durability and special color qualities. Titanium dioxide is a strikingly

white powder.

Uses for titanium dioxide. A versatile chemical compound used over the past 30 years, titanium dioxide will play a greater role in the future. It has numerous uses, of which we mention only a few:

1. **Paint** — Added as a base to white paints, titanium dioxide increases stability, lasting for several years against acids, alkalis, weather and temperature. It has high refraction power, and a small amount can cover a large area.

2. **Dye** — for china, leather, plastic, rubber, paper, clothing, chemical and synthetic textiles.

3. **Medicines.**

4. **Condensers.**

Future plans. The future prospects for the factory seem promising. Titanium can only increase in uses and profits. The metal itself is used in aircraft and in spaceship construction. Many Western nations are seeking new sources of titanium dioxide because of rising prices and pollution restrictions in their own countries (by-products of titanium refining include sulphuric acid and sulphur dioxide and trioxide fumes). The factory's technicians and scientists are developing means of limiting future pollution. □

Day of Hope Proclaimed

...in New York

By the end of August about 400 young people had gathered from all around the United States, Europe, and Japan to publicize the Day of Hope talks by Rev. Sun Myung Moon at Carnegie Hall, October 1, 2 and 3.

Proclaimed by billboards on commuter trains, leaflets on the streets and door to door, songs and announcements on the radio, three *New York Times* ads, and several mid-town and down-town rallies, the Day of Hope entered the consciousness of most New Yorkers.

The center of activity for public relations teams was the

18 East 71st Street house in Manhattan. Special interest teams contacted church leaders, businessmen, civic organizations, political leaders, and university professors. Ticket sellers stayed at the Belvedere International Training Center, in Tarrytown, New York.

The First Congregational Church of Rockaway Beach, New York invited the Theological Committee directed by Miss Young Oon Kim to present the Sunday morning worship service on September 30. Rev. Royal G. Davis, an ordained Congregationalist clergyman, gave the sermon published in this issue. Johnny



Sonneborn, former church organizer, arranged the visit and gave the pastoral prayer. Neil Winterbottom read the scripture lesson. These three men spoke very highly of the friendly Christians of Rockaway and their minister, Rev. Henry M. Childs, Jr.

The *New York Daily News* of September 22 carried a large photograph and article on a Day of Hope rally on Wall Street. More than 400 young people surrounded the bronze statue of George Washington on the steps of the Federal Hall Memorial. The paper quoted Mark Barry's explanation of the purpose of the rally. "We've

come here because Wall Street is the center of American finance, and we believe that because Americans are so materialistic, God may withdraw His blessing from this country."

Associated Press religion writer, George W. Cornell interviewed Jill Connell from Great Britain and Michiko Miyamura from Japan. His feature story on the Day of Hope and the Unification Church appeared in 79 papers around the United States during the month of October. *Newsweek's* film producers also photographed a Sunday morning service at Belvedere and interviewed church members. This film was shown

1973 DAY OF HOPE TOUR INAUGURAL DINNER



by at least one television station, KCMO-TV in Kansas City, Missouri.

The actual Day of Hope tour was inaugurated with a kick-off dinner at New York's Waldorf Astoria Hotel, for about 250 civic, political, and religious leaders. The New Hope Singers, directed by Randy Rimmel, gave their first public presentation of the original compositions which characterize the Day of Hope programs. Neil Salonen, president of the Unification Church of America, introduced Rev. Moon, who spoke movingly of his concern for America.

On the opening night in New

York, Rev. Moon proclaimed "God's Hope for Man," to an attentive audience in Carnegie Hall. Rev. Moon's forceful and dramatic Korean was eloquently translated by Mr. Bo Hi Pak, special assistant to Rev. Moon and founder of the Little Angels, Korean folk-dancing troupe now on tour in the United States. The speeches on the following two nights—"God's Hope for America" and "The Future of Christianity"—together with the first speech set the theme for the entire four-month Day of Hope series. The zeal and dedication of Rev. Moon's young followers also set the pattern for the rest of



the United States.

So great was the inspiration of the meetings that many of the audience streamed out into the streets afterwards to sing songs of hope and joy. Some Jesus people who were demonstrating outside the hall were overwhelmed.

Even after the Day of Hope tour officially left New York, it was reported that approximately 30 persons per day visited the New York Unification Church headquarters for more information. Seven new branches of the Unification Church were later organized throughout the metropolitan area.

Highlights from other Day of Hope cities included the declaration of Rev. Moon as honorary citizen of Baltimore. The meetings were held at the Lyric Theater October 7-9. In Baltimore, Cardinal Sheehan sent his blessing to the banquet. Mr. Theodore McKelden, two times governor of Maryland and ex-mayor of Baltimore, also sent warm greetings. Young people came from Delaware, Kansas, Kentucky, Iowa, Wyoming, and Michigan to publicize the talks. The combined International One World Crusade teams directed by Joseph Sheftick and Perry Cordill joined the Americans.



RANDOM AUDIENCE REACTIONS

Q. What do you think of Mr. Moon's message?

A. I think he is a very noble and knowledgeable person. His message is very basic. It has been taught throughout time. It is a matter of updating it.

Q. Do you think that there is hope for the world today?

A. I think that hope is all the world has.



Q. Did Mr. Moon address himself to questions that you thought were significant for the world today?

A. He did go over some solutions. Certainly, what he had to say was very practical. I think I am going to pursue it a little further and maybe visit one of the centers.

Q. What did you think of Mr. Moon's message?

A. He has such a vital message, one that is badly needed today. I hope it can be presented fully.



... in Philadelphia

The combined Pennsylvania and New Jersey families began their Day of Hope campaign with singing during the morning rush hour in the Concourse, a large underground thoroughfare, servicing the Pennsylvania Railroad, the Greyhound bus terminal, and the Philadelphia subways. They sang Christian hymns and popular songs. At first, they just sang, no signs, no leaflets. Nothing. People stopped and listened, some smiled, some joined in with them, tears even came to some eyes.

Gregory Novalis, State Representative of the Unification Church, was surprised at the response the Christian hymns evoked in the passersby. Businessmen would hum along with them on "How Great Thou Art." Songs such as "Amazing Grace," "Come Thou Fount," and "My Hope

is Built" seemed to touch the greatest number of hearts.

Young people love their country. One lady made a special trip downtown in the early morning just to hear the singers. Her husband had told her of the wonderful young people who sang each morning at the Concourse. "This is the first time I can remember hearing young people sing about love for their country," exclaimed another man after hearing "This land is your land, this land is my land."

All through the Day of Hope campaign the family sang at the Concourse. Mr. Novalis reported that many policemen would express their appreciation for their songs. As the Philadelphia family was joined by members from other states and later by the international team led by Reiner Vincenz of France, some posters, leaf-



lets, and tickets were added to the morning singing. One man who heard them sing telephoned his wife and asked her to find out who the group was and to get tickets to the program. They came to the meetings.

"Our real purpose," Mr. Novalis said, "was to give the gift of beauty to the people of Philadelphia."

Mr. Novalis believes in the value of billboards. A 15x22 foot mobile billboard with a picture of Rev. Moon and a sound track of "My Hope is Built" criss-crossed the Central City area for five weeks before the meetings. Everyone in

town saw the billboard. Six vans with sound equipment also toured the city, later challenged by a sound truck from a leftist group and another from an unknown group.

Mr. Pak wins ministers. A luncheon for ministers the day of the first lecture broke down the barriers between the Unification Church and 16 Christian ministers in the city. Mr. Bo Hi Pak, special assistant to Rev. Moon, gave his personal testimony in the most moving manner. He spoke forthrightly and with great conviction on the mission of

Jesus and the reasons why the Lord must come in the flesh. "Everyone in the room was hypnotized by Mr. Pak's very powerful message," Mr. Novalis exclaimed. "All the ministers said they would come to the meetings to hear Rev. Moon himself speak. Two ladies from Delaware were planning to return that afternoon, but they cancelled their plans. All 16 came to the lectures."

Rev. James Haney of the Arch Street United Methodist Church (a leading liberal Protestant church in Philadelphia) had originally been adamantly opposed to hearing any of the message of Rev. Moon. To Mr. Novalis' amazement, he finally agreed to come to the luncheon and give the invocation; he brought his wife to the meeting that night; the next night he brought a number of his congregation; and the third night even more of his congregation came. David Kim, who sat next to him the third night, asked him, "Do you believe God is speaking through this man?" "Yes I do," was his firm reply.

One lady minister recorded the talks so she could play them for her entire congregation. The administration of the Philadelphia College of the Bible had been adamantly opposed to allowing their stu-

dents to come to the meetings. But after meeting many of the young Americans and Europeans who were publicizing the events, a group of students became convinced that the young people of the Unification Church are most sincere Christians and set up a meeting with officials of the very conservative Bible college.

Following a deep telephone conversation with Mr. Novalis, one Bible college student told him, "You have taught more about Christianity in a few minutes than I have learned in a year of Bible college."

A weekend workshop immediately after the Day of Hope campaign inspired several young people to dedicate themselves full-time to the work of the Unification Church of Philadelphia. Mr. Novalis had high expectations for a second weekend workshop.

About 85 guests came to the kick-off banquet at the Cockney Plaza Hotel for Boston's Day of Hope series October 16-18. The Boston family was joined in preparation for the talks by young people from Maine, Vermont, New Hampshire, Rhode Island, and a German team led by Mr. Paul Werner. At a McDonald's hamburger party after the last talk, a policeman gave his badge to Rev. Moon. □

... in Washington



The Reverend Sun Myung Moon speaking in Lisner Auditorium as Mr. Bo Hi Pak translates.

The nation's capital had never seen anything like it. For weeks, Washingtonians were beset by earnest young people selling tickets on the streets, in their offices, in their homes; one harassed official, approached for the fifth time by two young people at his door at 11:00 p.m., bought a ticket in desperation, saying,

"I can't take it anymore; I've got to see what this is all about!"

The cause of all this activity was advertised in posters plastering every available space on construction sites all over Washington D.C. The peaceful visage of Rev. Sun Myung Moon from Korea gazed upon the people of the city with the

message, "Christianity in Crisis: New Hope," and advertised three nights of talks by Rev. Moon on October 20, 21 and 23 at Lisner Auditorium.

In preparation for the talks, the Unification Church gathered its young evangelists from all over the country, including many from Europe and Japan doing missionary work in America, to sell tickets and publicize the event. A task force of 400 people did full-time selling in addition to the local D. C. forces. Most of them were fed and housed at the Hamline Methodist Church on 16th Street.

Advertising was provided by

scores of vans owned by the Church's "One World Crusade" which constantly criss-crossed the city with Rev. Moon's picture prominently displayed on the sides, as well as on a large green touring bus and a motor-driven Winnebago motor home—equipped with radio-telephone, files, mimeograph, xerox machine, typewriters, an inter-car walkie-talkie, and public address system—which is being used by the church as a "mobile office" to travel with Rev. Moon on his 21 city tour. Radio spots playing sixteen times daily on three local radio stations and several full-page ads in local news-



Meatime at Hamline Methodist Church.



Reverend Moon greets the Honorable Um Sim, Ambassador from the Khmer Republic (Cambodia).

papers added to the saturation advertising campaign. Additional publicity, although not always favorable, was supplied by large write-ups in *Time*, *Newsweek*, *Christianity Today*, and local newspapers, which came out during the Washington campaign.

"I yearned to meet him." Also in preparation for the talks, the church held a large banquet at the Statler Hilton Hotel. They invited all of the prominent citizens of Washington, 378 of whom showed up. Among them were the ambassadors of Costa Rica, Free

China, Korea, and Botswana, as well as the guest speaker, the ambassador from Cambodia, the Honorable Um Sim. The Cambodian ambassador, in his address, said, in part:

I am almost overwhelmed by the presence in this room of the founder of the International Unification Church and the Freedom Leadership Foundation, the Rev. Sun Myung Moon. When I was told of his pious life and his devotion to fulfill God's providence, I yearned to meet him and pay my most respectful tribute to him. However, when he was scheduled to

speaking at Carnegie Hall in New York I had to be in Washington on official duty. So I missed him at that time. Now that he is in Washington I was detained in New York by some other duties. It was almost a hide-and-seek game. Fortunately I was able to get away today at 4 p.m. I then flew immediately to Washington. My joy would be boundless if the roles had been reversed. This time it was I who had to speak and Rev. Moon to listen. In such a situation I can hardly find my tongue in

my little mouth. In fact, how can one say anything before a man of his stature, entrusted with the holiest mission on earth, the man who has led many world crusades, the man who can even make the Little Angels sing? Before such a man the most one can do is to open one's ear and one's mind and to shut his mouth.

I would like to say a few words in praise of all those whose simple but plentiful daily life has inspired my esteem and respect. I am firmly convinced that some day they will succeed in



their effort to lead their fellow Americans in an effort to rebuild the moral and spiritual fiber of their nation to a deeper devotion to God and to humanity. Contact with them, with the people of the Freedom Leadership Foundation, although they started only in 1971 when they visited our war-torn country, turned out to be very fruitful and very comforting. They understand our problems and our needs. They are among those who feel that the United States should, by virtue of ethical and moral duty, assist us

as well as those who are less fortunate than themselves.

In ending, I again congratulate Mr. Moon and his disciples on their outstanding achievements for world peace and unity and wish them great success on the remaining part of their crusade in the United States.

After the Ambassador's address, church president Neil Salonen gave a speech introducing Rev. Moon and his work. Then after a few selections by the New Hope Singers, who accompany Rev. Moon's





THE DISTRICT OF COLUMBIA
WASHINGTON, D. C. 20004

WALTER E. WASHINGTON
Mayor-Commissioner

GREETINGS TO THE PASTOR, MEMBERS AND FRIENDS
OF THE UNIFICATION CHURCH
1973 DAY OF HOPE
OCTOBER 20 - 23, 1973

As Mayor of the District of Columbia, I am pleased to take this opportunity to extend greetings and congratulations to the pastor, members and friends of the Unification Church on the occasion of the celebration of your 1973 Day of Hope, being held in Washington, D. C. October 20 - 23, 1973.

I commend you for the work you and your great church are performing in our community, and urge you to continue your important efforts to further the cause of bringing about a harmonious world, and to the work for the general well being and welfare of our community. Over the past 13 years your church has been in the forefront of civic betterment and progress for our city. I salute you in these endeavors. The growth and steady progress of the Unification Church and your significant future plans combine to constitute a source of inspiration for all of us.

I know that the residents of our Nation's Capital join with me in extending congratulations to all of you, and in wishing you a rewarding and enjoyable 1973 Day of Hope.

Sincerely yours,

Walter E. Washington
Mayor
District of Columbia



tour, a 15-minute film was shown of the Little Angels, the children's singing and folk ballet group Rev. Moon organized. The film depicted the Little Angels' performance at the UNICEF festival in Holland last year. The banquet audience applauded and clapped in time to the music during the film's finale.

God needs man. At the opening night at Lisner Auditorium, an estimated 920 people came, to hear the first speech on "God's Hope for Man." As the guests were arriving, about 100 church members stood outside singing songs to welcome them. The New Hope Singers began the program with a few selections arranged and composed by church members, as well as the old favorite, "Amazing Grace." A lengthy introduction by Neil Salonen followed, in which he gave an account of Rev. Moon's life, and read some congratulatory telegrams from several senators, as well as a letter sent by the Mayor of the District of Columbia, Mr. Walter Washington (see facing page).

Rev. Moon began his speech with the question—what is most precious in life? In answer he named love, followed by life itself, and then ideal. These three things, love,

life, and ideal, are the most precious things in life, without which life has no value or meaning. He then went on to show the relationship between man and God. God needs man as much as man needs God—man is the fulfillment of God's love, life and ideal. Only through a reciprocal relationship of give and take between a subject and object can love, life, or ideal be realized, even for God. Man instinctively strives for the closest relationship of love with God, Rev. Moon said, that between father and son.

Rev. Moon spoke with great power and enthusiasm, shouting, gesturing, pounding the lectern, even dancing to show how one can be "intoxicated" with God's love. He proclaimed that evil stemmed from selfishness, and that goodness is the quality of living for others. The individual is for the family, the family for the nation, the nation for the world, the world for God, "and God is for you," he declared.

New pilgrim movement. Sunday night's lecture, attended by about 940, focused on "God's Hope for America." Rev. Moon described how God has been searching for a "champion" to represent Him and to lead man out of his "fallen" state. God raised up

individuals such as Abel, Noah, Abraham, and Jesus, who followed God with absolute faith, even though they were persecuted and misunderstood. God also raised up the chosen people of Israel and later the Christians, to be His champions on the national and world levels. Rev. Moon passionately declared that America was especially blessed by God to fulfill a great mission, a blessing that began with the Pilgrim Fathers and the prayers of George Washington at Valley Forge. He movingly reminded the audience of the early American dependence on God, how the Americans worked and lived with God. He then decried the current tendency of America to fall away from God, and thundered mightily against the decline of morality in America. At one point he spoke so powerfully that the audience gasped. Many were reportedly in tears.

Finally he proclaimed that God had sent him to America to begin a new Pilgrim movement in this country, to prevent Americans from abandoning God. He called his listeners' attention to the young people of the Unification Church who were sacrificing their lives and fortunes in this work, for the sake of God and their country. At the end of his lecture, the

audience gave a cheering, standing ovation.

Seek truth in prayer. On the third night, the hall was nearly filled, with about 1,300 people. The Calvary Crusaders, a black gospel group, sang some selections, along with the New Hope Singers. The topic, "The Future of Christianity," focused primarily on the meaning of the "End of the World" and the return of Christ. Rev. Moon said that God would not literally destroy the earth, because the earth is not at fault for the fall of man, but that man himself must change. Therefore "the end of the world" refers to the end of human history dominated by evil and the beginning of a new history founded on goodness. He said that God had intended to bring about the latter days in the time of Noah and also at the time of Jesus, but God's will was prolonged because of man's failure to fulfill his portion of responsibility. He said that the Lord of the Second Advent must come as a man, not as a spiritual manifestation, and that many people in the latter days might reject the Lord as they did at Jesus' time because he will come in a way that people don't expect. He ended his talk by urging people to search for the truth



Randy Rimmel directs New Hope Singers.

through prayer and direct relationship with God, rather than letting other preachers or doctrines do their thinking for them.

In closing he movingly sang a Korean folk song in a throaty, emotion-filled voice. Many people commented afterwards that they had never seen a man more inspired and inspiring. "It's about time a person like him came around," one person commented. "Especially in Washington, the politicians should hear this! It's about time someone started talking sense for once!" Other people commented on how clear and logical his analysis of the Bible was.

Many guests lingered in the lobby talking to members for

a long time after the speech, but finally the lobby was cleared and all the Unification Church members gathered in the downstairs lobby for a hamburger party. "Big Macs," french fries, soft drinks, shakes, and pies enough to feed 800 had been ordered from McDonald's and brought to the auditorium. Rev. Moon praised the hard work of the members, saying humbly that he didn't know if he had lived up to the expectations of their hard work and dedication. After a Korean song and a prayer, he left that night for New York, to help organize some churches there, and then on to New Orleans for his sixth stop on the tour, from October 25-28. □

...in Alabama

CYCLISTS RIDE FOR HOPE

In the humid heat of an Alabama summer, all that most people hope for is a little cool breeze. But four young One World Crusaders set out on a 1,200-mile bicycle ride to proclaim a new Day of Hope for America. Gil Fox, One World Crusade commander for Alabama, with Chuck Blythe, Greg Kail, and Bob Nagle, rode through 21 cities in 21 days last July and August.

A One World Crusade team of two women and four men was working to develop a pioneer Unification Church center in Tuscaloosa, Alabama.

"I really felt the need to do something that they could unite around," Mr. Fox explained. "In prayer one morning the answer came—something that physically and spiritually would test the members to the limit, create a tremendous amount of publicity, and lay a foundation in Alabama for Rev. Moon's 21-city speaking tour in the United States. We would take a bicycle tour and speak in the 21 largest cities of Alabama."



Gil Fox

They went selling to raise funds for the trip, while Mr. Fox headed for Birmingham and a bicycle shop. He told the owner, "We are going to ride bikes to the 21 largest cities in the state, proclaiming that now is the time for Christian unity, now is the time for Christian moral strengthening. And the basis for our claim will be that we four young men, sweating in the summer in the hottest state of the Union, are giving everything in order to see Christ and God honored."

The shop owner just said, "I want to be part of that. I will give you the bicycles and complete biking outfits." This meant a donation of about

\$700. As it turned out, the team had to buy the bikes, but the owners contributed about \$300 in equipment.

The Birmingham center and the other members throughout the state were united around the idea and wanted to do all they could to support it. The OWC team drew up the plan, beginning in Florence on July 25 and ending in Mobile on August 14 — a 21-day ride through 21 cities. They began preparations immediately, allowing about six days until departure.

They were to set out from the Tennessee line, at the top of the state. After putting the bikes in the back of a trailer, they left Birmingham at about 2:00 a.m. for the state line. As the sun was beginning to rise, they pulled into a little dirt road, ate oranges, and assembled the bikes. "We all prayed together," Mr. Fox recalled. "It was so beautiful—a cool breeze, the birds just beginning to sing.

"Since I was the most experienced rider, I took the lead and set the pace. We decided to go just as far as we could before we stopped. I thought to myself, they will be surprised how far we will go. The first leg was the shortest leg on the entire trip, only 18 miles. I could see that after about an hour they were feeling the

strain. But, I thought, we will keep going even now. Finally, we came to a gas station and pulled in. I asked the attendant how far it was to Florence. He said, 'It's less than half a mile.' We were shocked that we had gone almost the entire distance on one leg. After that, we were so confident that nothing could stop us."

Each day the team got up early and rode to the next city, usually several hours away. Early in the morning, they felt rather wobbly, getting on a bicycle without having eaten anything. It's not good to eat a lot before riding a distance. Every 12 miles or so they would stop for a ten-minute break.

In every town they did the same things: first shower, then eat a meal, and set out on individual assignments: inviting people to the evening lecture, contacting ministers, arranging publicity, etc. Mr. Fox met the mayor of each city, to ask him to sign the proclamation for a Day of Hope for his city. Eighteen out of 21 cities proclaimed the Day of Hope.

They met Governor George Wallace. "He was inspired by what we were doing," said Mr. Fox. "He is a Christian and was happy to see people doing Christian work. Our most positive meeting with a mayor was in Huntsville. The

City of Birmingham Alabama

PROCLAMATION

WHEREAS, for over a century, the City of Birmingham has been esteemed for its beauty, warmth and hospitality; and

WHEREAS, the City of Birmingham is uniquely international and interracial, with a tradition of unity amidst diversity; and

WHEREAS, it is on this foundation of unity that our City has been able to flourish as a center of Culture and Trade; and

WHEREAS, we have entered an era when cultural differences have ceased to be an asset in creating a sense of variety, but rather difference has caused division; and

WHEREAS, in these times of increasing conflict on every level of our society, the City of Birmingham can serve as an example to these United States and to the world by meeting the challenge of these times, by working to bridge the gap of separation; and

WHEREAS, in recognition of the fact that, unity of purpose strengthens our City, and that growth in unity and harmony for all the citizens of the City of Birmingham.

NOW, THEREFORE, I, GEORGE G. SEIBELS, JR., Mayor of the City of Birmingham, Alabama, do hereby proclaim August 1, 1973, as

THE DAY OF HOPE AND UNIFICATION



IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the City of Birmingham, to be affixed this the 31st day of July, 1973.

George G. Seibels, Jr.
Mayor

mayor is a powerful man, and a charismatic personality.”

After Huntsville, the cyclists began hitting the real mountains. “In one way it was a personal challenge,” according to Mr. Fox. “No one wanted to hold back the team. Also, we could not find the strength in ourselves to go over the hill; we really found the strength in our Heavenly Father.”

Helen Chin called them in Tuscaloosa to say that Mr. Fox could speak on the Morning Show the next day if he could get to Birmingham by 9:00. That meant that he would have to ride 50 miles before 9:00 a.m. He got on the bike at 3:00 a.m. and arrived in Bessemer at 7:30. From there the van carried him to the station. This was the most popular TV show in Birmingham in the morning. The announcer opened up the show with, “Good morning, listeners. Today I have a young man with me from the Unification Church. What have you done this morning, Gil?” He answered that the whole team had gotten up at 3:00 in the morning to ride in from Tuscaloosa, and that this was only one stop in a 21-city tour of Alabama proclaiming the Day of Hope.

Mr. Fox patterned his talks after Rev. Moon’s speeches, emphasizing the mission of

America and the restoration of the family. In Jasper he spoke in a baseball park, and in Decatur at the Aquadome. The average attendance was about eight. The whole tour was prepared in only six days. More preparation could have brought greater results.

Midway through the trip, Mr. Fox was called to Belvedere, so Robert Nagle took over the responsibility for the tour. The two girls who drove the van would leave at the same time the cyclists did, arriving in the next town about two or three hours ahead of the rest, to prepare the media. Every night the whole team was together. But later on, Robert sent the van ahead as many as two days in advance, with an eye to the long-range effects.

Once he sent the rest of the team ahead to Mobile, while he spoke in Enterprise. Afterwards, he rode from Enterprise to Mobile—220 miles—in a 24-hour period. He knew in his mind that he was the one who had to give the speech in Mobile, so he had to arrive in time. From the beginning of the tour he had said, “We will all make it. We won’t quit.” So he put his heart into it and went.

“If you set your mind on it, you can do anything,” reflected Gil Fox, now One World Crusade commander in Illinois. □

... around the country

International One World Crusade units one and two campaigned for two weeks in six Eastern cities before the New York Crusade. These two teams were then combined and sent ahead to Baltimore and Washington, D. C. A team of 70 Germans directed by Paul Werner campaigned in Boston and Dallas. Reiner Vincenz directed a team of 70 Europeans from several countries in Philadelphia and New Orleans. These three teams plan to alternate cities in advance of Rev. Moon's speeches until January 29, 1974.

People came from many neighboring states to work in the campaigns on the East Coast cities. The 33 members of the Mobile Fund Teams joined the Washington, D. C. campaign. Following the campaign they were reorganized into four teams and began a training period in the Washington area.

At the September 25 Directors' Conference in Belvedere, ten itinerary workers were appointed and given one-month assignments under the

direction of Mr. Teddy Verheyen. Mrs. Sang Ik Choi from San Francisco and Marion Dougherty from Los Angeles will work in New York City, assisting the development of eight new centers in various boroughs of the city. Pat Hannan left Belvedere for Utah, and Therese Klein went to Oregon from the Washington national staff. Gertrude Koch from Austria was assigned to South Dakota. Doris Orme of the English family went to Arizona. Washington received Nora Spurgin from Minnesota, and Montana received Marilyn Cohen from Vermont. Ken Sudo from the Japanese family was assigned to Idaho.

One World Crusade commanders and state representatives of the Unification Church will convene in Atlanta for the next Directors' Conference, on November 9, following the Atlanta Day of Hope campaign.

In other parts of the country, the West Virginia family, after living together in tents at a campground near Morgan-



San Francisco family poses in front of trailer to be used for California Mobil Fund-Raising Team.

town, West Virginia, completed the purchase of a house in Charleston.

When the Dallas family began their Day of Hope campaign they had several hundred dollars in flowers left over from the Barrytown project. So they prepared beautiful bouquets and delivered them to churches in town, compliments of Rev. Moon.

Phil Schanker of the California One World Crusade team now heads a 12-member Mobile Fund-Raising Team in California. A recent project of the One World Crusade team has been the establishment of a center in Sacramento. A hearing has given the San

Francisco family a four-month probationary period to make their 44 Page Street building meet city code requirements. The building is very large and flexible, but necessary alterations would be quite expensive.

The San Francisco Bay area families joined for a memorial service on September 18 for Les Nelson, a Berkeley brother who had driven the Japanese staff of the International Leadership Seminar to New York. He was killed in an auto accident in the Nevada desert enroute back to San Francisco. State Representative David Hose described Les as someone always willing to help, no matter how difficult the job. □

Joint Communique

INTERNATIONAL LEADERSHIP SEMINAR



Japan, the bearer of Oriental culture in the modern age, and Britain, the mother country of democracy based on Christianity in the Western world, are two nations of great importance today because of their key positions in East and West respectively and their decisive role in determining the fate of Asia and Europe in the future. Representing these

two nations, 65 Tokyo University students and 85 students from Oxford, Cambridge and other British Universities—future leaders of their countries—were invited to the United States of America, the leading country of the free world, to attend the “International Leadership Seminar” held in San Francisco and New York respectively for 40 days

in July and August, 1973, to afford students an opportunity to discuss various problems of Christianity, democracy, Communism, etc., and to search for the possibility of building a peaceful, united world.

In the seminar many lectures were given by prominent American professors and scholars in a variety of fields, and a new value-oriented world-view called the "Divine Principle" was introduced. The students' reaction to the ideas of the Divine Principle varied from positive interest to indifference and negative rejection. Nevertheless, most students were deeply impressed and inspired by the young members of the host organization, who were working devotedly for the cause of bringing happiness and genuine peace to mankind as a living reality in people's lives, guided by an understanding of the Divine Principle. The faith and dedication of the staff members to teaching the Divine Principle led the students to think that there might be in the Divine Principle a new possibility of saving their countries and leading the future world.

In the last part of the seminar, the students of both countries as well as many American student members of

the host organization met together at Estes Park, Colorado. At a joint conference held on August 25, 1973, the students had discussions on such themes as:

1. How to deal with the Christian crisis
2. The future of Communism
3. The possibility of establishing world unity.

As for the first theme, it was pointed out that, among the many critical problems in the present world, such as pollution, overpopulation, and the shortage of natural resources, the most serious one concerns the crisis in man's spiritual condition caused by the decline of the Christian spiritual basis of today's world civilization. It was also noted that the cause of the crisis lies in man's own nature and that Christians should participate more actively and positively in the efforts to solve the problems of the world by carrying out the Christian teachings of God's love in the practical concerns of the world.

With respect to the second and third themes, it was pointed out that Communism can never solve the essential problems of man because Communism puts emphasis on the

material aspects of social life and ignores man's spiritual nature. It was further concluded that the main reason for Communism's success in expansion is not the validity of its ideology but the failures and defects of the free world.

As for the possibility of establishing world unity, opinions were expressed that it is desirable to build a world family without national barriers and that it is necessary to make practical efforts, step by step, to establish friendly relations among all the nations of the world.

The participants agreed that this kind of joint con-

ference is very significant and that it is necessary to make further efforts to consider these problems more positively in the days ahead.

Finally, all the participants expressed deep gratitude to the American professors and scholars for their instructive lectures, to the staff members of the host organization for their kind service and hospitality, and to the leaders of the Unification Church in many countries, whose efforts made possible the great success of the seminar as a whole.

*Participants in the
International Leadership
Seminar*



Participants in the Joint International Leadership Seminar at Estes Park, Colorado.

Letters

FROM THE INTERNATIONAL LEADERSHIP SEMINAR

10th September 1973

Dear Doris and Dennis,

I should like to take this opportunity to thank you both for a wonderful 40 days in the United States and for your kind hospitality during my stay at Wembley. The experience of living at Belvedere with your family members was a most exhilarating and inspiring one. I am only beginning to realize, since I have been back in England, just how much I gained from the course. I miss most of all the very large number of friends I left behind in the United States. The family members at Belvedere were some of the most sincere and

friendliest people I have ever met and I'm sure many lasting relationships were forged in those 40 days. I miss, too, the communal spirit of Belvedere, especially those splendid songs "To Be Alive," "You Are My Sunshine," "Bye and Bye," and "This Land is Your Land."

Perhaps the two events which I remember most vividly are the talk from the Reverend Moon and the Freedom Leadership 4th Anniversary Celebration at the Washington Hilton. The speeches at the latter were excellent and I only regret that I do not have some more permanent record by which to recall the sense of purpose engendered during that evening.

The lectures were interesting and

I certainly gained some understanding of the Divine Principle through them. However, I and a number of my friends from British universities did not think that the method was the best for putting over the fundamental points of an esoteric belief. I probably gained as much through conversations with some of the family members, specially my team leader, Robin Kuhl, Brian Saunders, Mike Warder, and Therese Klein of the New York centre. I have great personal and intellectual respect for these and many other family members. Since, too, I am totally convinced of their sincerity, I feel it my duty to understand why they have chosen the Divine Principle as their way of life.

I owe a great deal to both of you, perhaps most of all for showing me how to perceive the spirit world, something about which I was a little skeptical before my arrival at Belvedere, you have also shown me, through the family, how fruitful and fulfilling a God-centered life can be, something I will strive for. If you ever feel that the Unification Church could make use of the little expertise I have in the two fields in which I have received training, history and geography, please do not hesitate to get in touch with me. I will be only too pleased to help in whatever way I can. Also, if any of your family members ever need a few nights' accommodation in Sheffield, please let me know (at the Dept. of Economics History, etc.). If during the next couple of years, you are seeking suitable accommodations in Sheffield for a family centre, I will

be happy to help since my research is in the field of residential development in Sheffield.

I have written to Nicola Barlow for the addresses of the family centres at Liverpool and Manchester and hope that, through them, and in the not too distant future, I can thank you both in a much more meaningful way than I could ever do by letter.

All good wishes,

Peter Aspinall
(Ph.D. in Urban History at the
University of Sheffield)

* * * * *

13th September 1973

Dear Family,

I should just like to take this opportunity to thank all of you for your friendship, patience and kindness towards me during the 40 days. I'm sure those of us who joined in wholeheartedly with the course gained a great deal. It was certainly a unique experience as Dennis Orme said it would be before we left England. It must have been relatively quiet after we all left! You've probably had time to re-charge your batteries by now!

Back here in England Belvedere seems as though it's another planet! I suppose quite a few of you must still be there if you're continuing the 100 day course.

England seems to have got in a worse state since we were away. As

you've probably heard, bombs keep going off in London railway stations and busy shopping areas. I hope they catch whoever's responsible.

I will be contacting Brenda Ruffle, your representative in Hull, and ask her to speak at our hall of residence, which contains 170 students.

If you attempt a similar leadership course next summer, I think it might be to the advantage of your church if there is a more thorough means of selection.

I wish you all the best of luck for the future and thank you once again for enabling me to share this experience with you.

Adrian Goldring

(Social Studies student at
Hull University)

* * * * *

6 September 1973

Dear Mr. & Mrs. Orme,

I arrived back safely on Sunday after spending a very pleasant night at Rowlane with John and the family.

I felt that I must write and thank you for all you did for me in the States for a really fantastic trip. It was a wonderful opportunity for me and an experience I shall certainly never forget.

I promised John before I left that I would call in and see them during the term and they have given

me the address of the centre in Bristol. I am very much looking forward to being able to meet you and the rest of the British family again very soon. Thank you again for everything you have done for me and a fabulous experience.

Yours sincerely,

Godfrey Camrass
(Law Student at Bristol University)

* * * * *

1st October 1973

Dear Mr. & Mrs. Orme,

This is just a few lines to say how much I appreciated the course at Belvedere this summer, and everything you did for us. I must admit I was not the most attentive student at the lectures, but I derived a considerable amount of information by working in the kitchen, etc., talking to the American people there and the Japanese from the New York center, and also the people in Colorado. I learned that my life was lacking in something and I found it by talking and listening to the family members.

Again, I would like to thank you for your course, and I wish you success in your future ventures of this nature.

Yours sincerely,

Peter Henley
(Student of Chemistry and General
Science at Durham University)

Thanks from another British Student addressed to "Belvedere Training Staff":

"My warmest thanks for all the effort you have put in to making my stay in Belvedere as comfortable as possible. After all the indemnity you have paid, you must surely gather a great harvest!"

With all my love,

Richard Blazek

* * * * *

The following is a letter addressed to the editor of *The Daily News*, Tarrytown, New York.

October 1, 1973

Dear Sir,

I would very much appreciate it if you could kindly give consideration to the following letter and have it published in your esteemed newspaper.

I was one of the British students on the International Leadership Course held this summer by the Unification Church of America. I would like to express my views on the course and on my stay for I understand there has been adverse criticism on the part of some students.

I feel that we, British students, should be grateful for the unique opportunity of spending 40 memorable days in America, all expenses paid, for the meagre contribution of 10 pounds.

I, personally, met many interesting people. I was moved by the

warmth of the hospitality given me and I certainly did have a most profitable time.

I was impressed by the lectures delivered by highly-qualified professionals from well-established institutions, like the M.I.T., West Point Academy and other universities. A variety of subjects of topical interest were introduced to us and the discussions that followed were quite stimulating.

The main aim of the course was to present us with a new ideology. The Unification Church made its position very clear: It is against communism mainly because this system denies the existence of God, denies a spiritual dimension to human existence and the freedom of the individual to lead an authentic, religious life.

What the Unification Church proposes is a systematic way of life based upon love of God and love of the neighbour. This is not very new but what is new is the claim to establish God's kingdom on earth here and now through association with a central figure who, directly centred on God, receives revelations as to how this kingdom can be established. It is not as simplistic as it all sounds. I am sure qualified representatives of the Unification Church are prepared and willing to further elucidate their position and support their claims publicly. The very near future will show, I feel certain, that this is the power to change the course of human history. Marxists know it and I am not at all surprised that they find in the Unification Church a major threat, the most serious challenge in fact to any atheistic ideology.

The Church teaches that each individual, given the proper context, can experience a direct relationship with God. There is nothing inconsistent in the idea that God can send us His Spirit in order that we may be restored to His Spirit. We are made in His image and likeness and it is common knowledge that a truly God-centered life, supported by intense prayer and mortification, can give rise to mystical experiences. Such experiences are spiritual in nature, they are very subjective and transcend the rational mind. As such, the language that aims at their transcription can only be tentative approximations and analogies. This in itself in no way invalidates the experience. An experience that takes place beyond the realms of discursive thought needs a new language for its transcription and a new language for its proper investigation. I am not at all sure, therefore, from contact with the other students on the course, that any of us was qualified, nor adequately equipped, to assess the real validity of the experiences reported, to pass a categorical value judgment on their tenor or to pronounce himself definitively on those who claimed to have them.

I think that a wholesale condemnation of the Unification Church and of the course held is most unfair and does not at all represent the opinion of all the British students who attended. There is no justification whatsoever for such an ingratitude on our part, ingratitude which can only serve to impair our relationship with America.

I am not a member of the Unification Church. I do not pretend to be a qualified judge of spirituality. I am only a student engaged in research on the supernatural element; I am hoping to finish a Ph. D. thesis on this subject next year. My main claim, however, is simply an honest desire to give credit where it is due, a sincere hope to see justice done.

Thanking you in anticipation,
I remain, Sir,
Yours very truly,

Lewis C. A. Rayapen
(Ph. D. in French at University
College of Swansea)

10 September 1973

Dear Mr. & Mrs. Orme,

I'd like to thank you once again for all your kindness and help and for a wonderful trip and stay in the U.S.A., I really enjoyed and appreciated it all. I am at present studying my literature and notes on the course and thinking on how Principle applies to everyday life. I'm also busy studying some mathematics readying for next term, which begins Oct. 9th. On my return to Cambridge I shall contact the family through Nicola Barlow and already I've noted quite a few things to discuss. I also look forward to meeting you both again while I'm "stationed" down South.

Kevin Moye
(Physics & Math Student at
Cambridge University)

□

The Glow of the New World

BEGINNING ANEW IN GERMANY

"Christ is calling us to leave our individual missions in our village, town, and nation to serve in the restoration of the universal Canaan," wrote Annemarie Manke, as she prepared to leave Germany for a new mission in the United States. "Let us be like Abraham, who in great trust left his home and surroundings for a land that God would tell him. We have no need ever to be afraid. Home is where the heart is. If our heart belongs to the Father, we will never want for love and security, because our home shall be everywhere, and also in us."

Annemarie was one of 70 Germans who came to the United States with 70 others from Austria, France, Italy, England and Holland. They



*Leaving Camberg headquarters on
September 18, 1973.*

came to do missionary work in America and to help publicize Rev. Sun Myung Moon's Day of Hope speaking tour.

Three members of the Swedish family participated in a training session held for the 70 German missionaries at the Camberg training center. Friedhilde Bächle from Stockholm reported, "The atmosphere was filled with joy, determination, and gratitude, and all were fully aware of the fact that the whole crop can only be harvested when everyone puts the plans of our

Father into action with seriousness and fidelity.”

Brunhilde Heimühle still remembers the pioneer songs of the 70 missionaries when bidding farewell to Germany and leaving for America. “We still vividly recall the ‘Exodus of the Israelites,’ as their departure on September 18 was humorously called by the villagers near our training center. Still we hear the encouraging and advising words of our national leader, Mr. Paul Werner and his wife. And yet a new chapter has already begun. We who stayed in Germany have the task of carrying on and intensifying the work

here in our country. Special emphasis is put on three programs: 1) finding new members and sending more missionaries to America, 2) rebuilding and strengthening our teams, and 3) enlarging our centers.”

Six Japanese leaders visited the European families enroute to Japan. Mr. Hideo Oyamada, Rev. Kamiyama, Mr. Nobuyoshi Hori, Mr. Gentaro Kajikuri, Mr. Masatoshi Abe, and Mrs. Haruko Kanari met with the German family in Munich. “It was a great success,” according to Brunhilde. “Our young team members felt rekindled by the fatherly love they re-



Japanese leaders with German family in Munich.

ceived and the awareness of the international character of our work. The fruits of this meeting became visible in the streets: many more people were attracted by our family's fresh and enthusiastic talk."

Training courses lasting 7, 14, and 21 days are held at the Camberg center. After finishing their training, the youths join the One World Crusade teams. Germany's rapidly expanding OWC has established subteams in four cities, mostly in the south of Germany.

"The work in the centers is really promising," continued Brunhilde. "Again we realize how much Father is helping us. In Germany we had a long and very dry summer. This seems to have more than physical effects. After a long month of holidays and dull life, people are especially longing for refreshing words. Their minds long for recreation. They gratefully come to the evening lectures given in the centers and are very attentive listeners. Now in this autumn season we feel that from a spiritual point of view it is also the time of harvest. We feel confident of finding new members.

"In addition, we are aware of the urgency to spread God's word of love and truth. Forces of demoralization are very ac-

tive and gaining more and more ground. Like men at the seaside building dikes to keep back the water and prevent floods, we find ourselves spiritually having to construct solid supports to keep up and reinforce the front line."

MORE PRINCIPLE TRANSLATED INTO SWEDISH

The Swedish family recently translated additional material to enlarge the direct and indirect influence of the Principle. Friedhilde Bächle, national director of the Unification Church in Sweden, writes, "Since there was a national election here, we did some anti-Communist education in order to make people aware of the danger of world Communism. Most young people and a majority of students are pro-Communist, partly because they became influenced by the theory of Communism and partly because they see corruption in democracy.

"By prayer conditions, fasting, and daily missionary work in the streets, as well as intense studies of the Divine Principle, we want to give all searching people the opportunity to meet Christ and to fulfill their purpose of life."

DUTCH HOST CONFERENCE



"Glory House"

Unification Church leaders of 27 nations in Europe and the Middle East met from August 11-13 at "Glory House" in Bergen, Holland, for their annual conference. President of the conference, Mr. Teddy Verheyen (leader of the Holland Unification Churches) gave the opening speech and prayer. Speaking on the heart of the Father, he stressed the importance of unity between individuals and between nations. He called upon members to take up the mission of saving Europe and the world from godless Communism. The 116 members present learned new songs from America and heard lectures on

the Divine Principle based on the study guide written by HSA-UWC President Young Whi Kim. Recently-returned graduates of the 100-day training program at the Belvedere, New York, training center gave the lectures. National leaders heard reports and discussed plans of action in Europe and the Middle East. Mr. Verheyen closed the conference with a deeply moving speech and prayer.

The stormy weather of the previous week cleared to give the family members a joyful outdoor picnic overlooking the beach. An afternoon of swimming in the sea, sports on the beach, and sand-castle building united the family in great happiness, according to the Dutch correspondent.

"Our headquarters, 'Glory House' felt so blessed to have been chosen to serve our Father's family," the Dutch family wrote. "We still leave the flags flying in front of Glory House. It seems to keep us reminded that we are still serving the world as we go out daily to look for our Heavenly Father's lost and lonely children. We have a new spirit now, we have become broader in our understanding of life in the family. More people are coming to study the Principle and are staying on to know how to live and

apply the Principle to their daily life."

The summer holiday season was very successful for the Dutch family. People of many different nations throughout the world attended their week-end training programs. The Divine Principle was taught in several different languages each day. They spent most of their time witnessing in a drive to gain new members, and prepared more members for the American mission.

The prayers and thoughts of many of the European members go to America, to their many brothers and sisters working there for a great twentieth century spiritual awakening. Brunhilde summed up their feelings: "We receive great joy from all the encouraging news from America and are proud of Rev. Moon's revival tour, of every successful campaign, and of the day-and-night efforts of our brothers and sisters abroad. In the shadow of the great events taking place in America, we are proud to take part in Father's work."

ON OUR WAY TO OTHER COUNTRIES

Germany's faithful correspondent, Annemarie Manke, wrote her reflections as she

prepared to go to the United States. "If we trace our lives back to our first encounter with the Divine Principle, we see that it was like a bridge leading us out of the darkness to the light. We stood then on the threshold of a new world. We were explorers not of a physical continent, but of a vast spiritual realm where the innermost core was the heart of God. So we went on our way listening to the call of the Father. His voice reached us from deep within the spirit of people wherever we went. We saw His yearning heart in the sad and troubled eyes of young people who could no longer believe in righteousness. We hear the divine spark of hope in even the most bitter of accusations. We found that even the fierce black waves of death, destruction, and decadence have not the power to quench the fire of eternal life which is waiting to be ignited in every man's soul.

"After the storm, it is calm, and the sun shines. After the payment comes a blessing. Each time the peace brings more fulfillment and the light more warmth. Having experienced these things it is my only regret that our faith is so small. Repeatedly proof comes that to serve the whole means the fulfillment of the individual purpose." □

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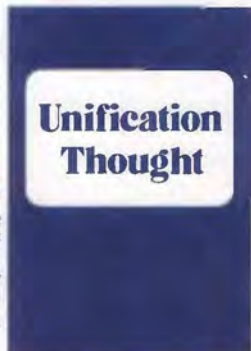


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In the golden age of Asia
Korea was one of its lamp bearers,
And that lamp is waiting
To be lighted once again
For the illumination in the East.
—Rabindranath Tagore

