

The Way of the World

December 1973



The Holy Spirit Association for the
Unification of World Christianity

12

The Way of the World



"Those Heavenly Little Angels"—p.78

"It has been a wonderful experience for all of us on the U.S. Committee (for UNICEF) to work with the Little Angels Holiday production group and to witness their dynamism and creativity."—Mrs. Guido Pantaleoni



"Christmas in Heart"—p. 3

"The Messiah comes as the model of perfection on every level—as an individual, as a tribe and family, and up to the nation and the world. The work of restoration is re-creating man into perfection."—Reverend Sun Myung Moon



"The Second International Conference on the Unity of the Sciences"—p. 120

"I have offered this in the hope that it may help man to discover a way out of his alienation and face up to the terrible and wonderful reality of his existence—with courage and faith and hope"—Dr. John C. Eccles, Nobel laureate in physiology



"Expecting Heaven Is What Hell Is All About"—p. 96

" . . . he introduced himself as a (Russian) Jew wanting to emigrate to Israel and asked if I could help It was a time to re-think who I was, where I was, and what I will do now."—Jan Greenfield, American actor on tour of Russia

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editorial

For many people, 1973 will be remembered as a year of mixed hope and fears. Cease-fires in Vietnam and the Middle East promised less fighting and hope for solutions to other pressing world issues. However, as time goes by, it is clear that the cease-fire in Vietnam is mostly a farce, and the carnage continues on both sides.

As the year closed, peace in the Middle East remained insecure, with Golda Meir's government facing criticism because of its handling of the war and Arab countries divided in their goals. However, the historic Geneva conference brought Israelis and Arabs face to face for their first talks, and hope remains that the Arabs will acknowledge Israel's sovereignty in return for captured Arab lands.

The United States, shook by the Watergate investigations and accusations, succumbed to the world-wide energy crunch, as the Arab nations used their overwhelming portion of the world's oil supplies as a political lever against Israel and her allies. Questions of morality in government, which captured so many headlines throughout the year, took second place to the satisfaction of personal needs for warmth, transportation, light, and a host of oil derivatives.

The United States, with about six percent of the world's population, uses about 40 percent of the

world's energy, and is comparatively self-sufficient in energy needs. Other countries have fared far poorer, with prospects of losing all their foreign currency reserves to skyrocketing oil prices. The United States and other aid-giving countries are reconsidering their commitment to help other nations.

In times of crisis, where does one turn? to the fulfillment of his own physical needs or to work for the benefit of the entire nation or the world? It is unfortunate that the clearest trends seem to seek isolationism and individualism. Each man for himself, each man for his own gastank. Oil shortage and rising inflation may mean 10 gallons instead of a full tank in the car of the fortunate American, while it means only half the necessary daily ration of sorghum for the farmer in famine-struck central Africa.

Perhaps such a time of limited mobility and security may cause men of our age to look inward and upward for deeper answers to life's questions. Perhaps we may discover common bonds of brotherhood and selfless concern for our neighbor in the process. If we use this opportunity to evaluate ourselves as men and women and to find our purpose as nations and as a world community, then crises and suffering can have value. Then we can find new hope. □

REVEREND SUN MYUNG MOON

Christmas in Heart

Today, as you know very well, the whole world is celebrating the birth of Jesus Christ. My topic for Christmas, 1973, is "Christmas in Heart." Jesus Christ came to the earth to save the world as the Messiah. That was necessitated by all the sin and iniquity caused by the fall of man. If Adam and Eve had not fallen the whole world would have become the realization of the ideal of God; the purpose of creation would have been accomplished, and all mankind could have experienced God as a living reality, literally creating the kingdom of heaven upon the face of the earth. This world would have been the world of happiness, true love, freedom, and true joy and excitement. And that is the world in which the ideal of every man will be realized on every level; as an individual, as a family, as a tribe, clan, nation, and the world. God wanted to love His ideal individual and ideal family, and He wanted to love an ideal people, nation, and world. That would be the realization of God's creation.

Because of the fall of man, God's ideal was not realized. Therefore, ever since the fall of man, the work of God has been the work of restoration. God

This sermon was given on December 25, 1973, at Belvedere International Training Center in Tarrytown, New York.

is almighty; He is determined to restore the fallen world to the original one, and the realization of His ultimate will is going to be accomplished. His work has been salvation, which is restoration. To use an analogy, the fall of man can be compared with an unhealthy person, a patient; we are all in an unhealthy state. Therefore, God sends the Messiah to change our unhealthy state into an original, perfected state; in other words, He cures mankind.

In this work of restoration God cannot do everything at one stroke. He must approach this problem step by step, stage by stage. Therefore, He must begin His work with one individual. Even to begin with one individual, God has to have a preparation period. The history of God's preparation is shown in the history of the chosen people of Israel. The chosen nation of Israel was the planting ground for the Messiah—it was prepared as fertile land for the coming of the Messiah.

Then what is the Messiah? The Messiah comes as the model of perfection on every level—as an individual, as a tribe and family, and up to the nation

Ever since the fall of man, the work of God has been the work of restoration.



and world. The work of restoration is re-creating man into perfection. In order to re-create us God has to follow His original principle of creation. In his original plan for creation, God intended Adam to be perfected first. The Messiah comes in that role, as the perfected Adam. And Adam is the model example that was lost. However, Jesus Christ, the Messiah, was the restored Adam, who was the perfected Adam and the model example for perfection.

In the Garden of Eden, a disaster was created by the fall of man. Who is responsible for this fall of man? Adam is responsible, because he was the one who was in a position to control the whole situation. He was in a position to control Eve. Instead, he was subjugated and controlled by Eve. Then the Messiah is the one who is the perfected Adam. He is coming in the role of perfected Adam. This is the true identity of the Messiah. If the Messiah came 2,000 years ago and the chosen people of Israel united with the Messiah, then there would have been no problem for this perfected Adam to take a heavenly bride. Then there would be no problem to establish the first heavenly family. From then on, the heavenly tribe, nation, and world would have been no problem. In other words, he would have been the model or pattern for the individual, family and tribal level, and each level of perfection would have been achieved and fulfilled by the coming of the Messiah, Jesus Christ, 2,000 years ago. Then the literal kingdom of heaven would have been established upon the face of the earth, so that Israel would have become the first place where the living reality of God's presence was present, and they would have united with Christ and become one with him. Then, with the people of Israel united with the Messiah, one ideal nation would have been a reality at that time upon the face of the earth. Through that nation, other nations and groups of nations would have been restored.

If the nation of Israel demonstrated unity with the Messiah 2,000 years ago, then all other nations would have followed the same pattern. If they had followed the pattern of Israel, united with the



What would have happened if the people of Israel had accepted Jesus and united with him?

Messiah as the center, all the heads of state, kings and queens, and all the top leadership of the world, would have united with one Messiah 2,000 years ago. In that case the entire world would have come under God's heavenly sovereignty of the Messiah 2,000 years ago. The whole world at that time would have been the Garden of Eden, the literal Garden of Eden, in which all men and women would have found true sonship and true daughtership in the sight of God. No sin would prevail, and only the love of God would prevail. And we would be living in heaven since that time. It was for this day that God had worked so hard during 4,000 years to prepare the chosen people of Israel.

We know now that this realization of the literal and ideal kingdom of heaven upon the face of the earth was not achieved 2,000 years ago because of the crucifixion of Jesus Christ. This is something which conventional Christianity never knew. This is something only we know. Many people believe that Jesus came to die on the cross for our sins. What would have happened if the people of Israel had accepted Jesus and united with him? Then no one would crucify him, would they? The environment and circumstances would have been created in which Jesus Christ could take command, in the position of commander-in-chief. Then Jesus Christ would have fulfilled the plan which God gave him—the realization of the ideal family, the ideal tribe, society, ideal nation, and ideal world. God created the foundation by his 4,000 years work with the people of Israel. Then God sent the Messiah at the appointed hour. But the people rejected him and killed him. That was the shocking reality. Those people who were at the top of the hierarchy of the Jewish faith at that time, those are the ones who would have worked as the close disciples of Jesus Christ. Who became the apostles and disciples of Jesus? Fishermen, ignorant laborers, tax collectors, harlots—those people, lowly people were the only ones who followed Jesus. If the people of Israel as a nation and a people welcomed and accepted the Messiah, this would not have

happened.

Why couldn't they believe him? Today we must know clearly. The people couldn't accept Jesus Christ as the Messiah because of the Old Testament. It is ironic, but the word of God, recorded in the Old Testament, was the primary obstacle in the ministry of Jesus.

Why was this so? Why was the Old Testament an obstacle? Malachi 4:5-6 contains the prophecy: "I will send you Elijah the prophet before the great and terrible day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers. . . ." Then who was Elijah? God promised to have Elijah come first. About 900 years prior to Jesus Christ, Elijah came as a prophet; he fought evil; then he ascended into heaven in a chariot of fire. Since the Old Testament predicted the return of Elijah, the people of Israel of Jesus' time expected that Elijah would come from the sky, because the Bible recorded him as ascending into the sky. Then did Elijah come? No. According to the Jewish faith, no Elijah had appeared.

Then one day, all of a sudden, they heard the great shocking news: the man of Nazareth, this humble figure from Nazareth, began proclaiming, "Repent, for the kingdom of heaven is at hand"; "I am the son of God." People were shocked, because they had not yet heard the news that Elijah had come. Many Christians believe that these prophecies will be fulfilled at the time of the Lord of the Second Advent. But this is not so, because Malachi's prophecy is for the First Coming, Jesus Christ. Jesus Christ himself said in Matthew 11:13, "For all the prophets and the law prophesied until John." Then the problem is: did Elijah really not come? Let's get the answer from the words of Jesus Christ, because he is the truth. Jesus said that Elijah had already come. Then who is Elijah? When you read Matthew 17:10 and beyond, there is a description about a disciple of Jesus coming back to Jesus with the question, "Why do the scribes say that Elijah must come first?" because Jesus' disciples did not know much about the Old Testament.



“Elijah is coming; and I must tell you Elijah has already come.” They were rather ignorant. So when they went out to preach the gospel of Jesus, all the scribes rebuked them by saying, “If your master is the son of God and the Messiah, where is the Elijah? Show me the Elijah?” They were embarrassed because they could not answer this question. So one day they came back to Jesus and asked the question: “Master, what happened? Why do people say that Elijah should come first?” Then Jesus said, “Elijah is coming; and I must tell you Elijah has already come.” It was really shocking news, even to the disciples. At that time the disciples understood that Jesus was speaking of John the Baptist. It was the first time they knew the answer. All the others—the chief priests, elders, and rabbis, the scribes and pharisees—they had no sign of the coming of Elijah. But Jesus alone said, “Elijah has already come.” Of course Jesus’ disciples could accept the words of Jesus in full faith because they believed in him as the Lord. However, they simply had no way to convince the people of Israel that John the Baptist was Elijah—no way.

At that time it was virtually impossible for the faithful Jews to accept Jesus Christ as the son of God

and believe his words, that John the Baptist was Elijah, because their 4,000 year tradition was too much to give up. But they could not just neglect Jesus Christ, because Jesus Christ was teaching in power and authority. So they could not disregard it. So the pharisees decided, "Well, then, let's make a settlement. Let's settle this question once and for all. Let's go to John the Baptist; let us ask him." And they did. In John 1:19-21, the pharisees asked John the Baptist, "Are you the Christ?" He said, "No, I am not." "Are you Elijah?"—a very critical question. Then John the Baptist answered, "No, I am not." "Then are you the prophet?" Then he said, "No."

At the Jordan River John the Baptist bore witness to Jesus Christ as the son of God. So John the Baptist's answer denying his being Elijah put Jesus in a position of a liar. So let us examine John the Baptist and what he believed about Jesus. One day John the Baptist sent his disciples to Jesus as messengers, who asked Jesus "Are you he who is to come, or shall we wait for another?" What a shocking question this was. Do you think it was an expression of his faith? What he is really saying is, "Are you he, the Messiah, or shall we wait for somebody else?" At this Jesus became indignant and swelled up inside him. So Jesus rejected answering him either "yes" or "no." Jesus said in Matthew 11:6; "Blessed is he who takes no offense at me." Which is to say, "John, you poor John—you are taking offense at me. You don't know me. You testified from your own mouth who I am. Now you are denying it, you man of failure." That is what Jesus is actually saying. And then Jesus, speaking to the crowd concerning John, said, "What did you go out into the wilderness to behold? To see a man clothed in soft raiment? Those clothed in soft raiment are in kings' houses. Why then did you go out? You went out to see a prophet. Yes, I tell you, and more than a prophet." But they failed to discover that person who was more than a prophet. Then further down in Matthew 11:11, Jesus said, "Truly I say to you, among those born of women there has risen no one greater than John the Baptist;

yet he who is least in the kingdom of heaven is greater than he.” This is a controversial verse. Today, conventional Christianity does not have a clear understanding of this verse, because it misses the whole point. Now through the Divine Principle alone we can interpret why the greatest prophet of all, John the Baptist, is least in the kingdom of heaven. Why?

The mission of the prophets throughout the ages was to bear witness to the Messiah. But most of the prophets in history have had this mission prior to the Messiah. However, John the Baptist alone was to bear witness to the Messiah in person. He had a tremendously privileged position and honor, to bear witness to the living Messiah. So mission-wise, John the Baptist’s mission was the greatest. If John the Baptist bore witness to Jesus Christ as the son of God as he did at the Jordan River and faithfully served the Messiah, then indeed John the Baptist would have become the greatest of all time. All the prophets in spirit world knew who Jesus was. They knew that Jesus was the son of God—the Messiah. But John the Baptist, even though he was walking together with Jesus, did not know, and he doubted and was suspicious about Jesus’ identity. So he hesitated. Therefore he has become the least of all in the kingdom of heaven. In Matthew 11:12 Jesus said, “From the days of John the Baptist until now,”—Jesus made clear the time limitation—“from . . . John the Baptist until now the kingdom of heaven has suffered violence, and men of violence take it by force.” This is the final conclusion of an analysis of John the Baptist from the point of view of Jesus. John the Baptist was elected to become a chief disciple of the son of God, the Messiah. If John the Baptist had followed and had become the chief disciple of Jesus, then all the 12 apostles would have come from John the Baptist’s own followers, and the 70 disciples would also have come out of John the Baptist’s group. Then what would happen? Then no one in Israel would have rejected Jesus Christ as the son of God, because at that time, John the Baptist’s influence was felt in every corner of Israel. The

power of John the Baptist could influence the entire nation. That means Jesus Christ, the nation of Israel, and the Jewish faith—all three could become one. Then what would have happened?

Then Jesus would have created the first heavenly family at that time. And Jesus would have created an ideal people of Israel, a restored people of Israel. Then God, through Jesus, would have created an ideal society, an ideal first nation under God, and one heavenly sovereignty would have been established with the chosen people of Israel. But Jesus was rejected, not accepted. Therefore, he had to start from scratch with no foundation. He went out, picking, one by one, his own disciples. When Jesus was going around to all those areas of Israel preaching the gospel, he and his followers looked like a party of beggars, because they were so poor and miserable. People just pointed fingers at them saying, "They are outcasts. They are the heretics. They are beggars. They are poor people." Such was the situation.

So, look at it from God's point of view—how sorrowful, what a grieving thing it is. For 4,000 years, God worked so hard for that one appointed hour, the coming of the Messiah. Then the Messiah was rejected by the people, and none of them received Him. How God was sorrowful! God wanted to have His people accept the Messiah. But God knew now that all His anticipations and all His hope were destroyed by the chosen people. The people of Israel drifted away from God—further and further toward Satan's side. They took advantage of the Roman power, trying to put up an even greater force against the son of God, Jesus. Then God, looking down and analyzing the situation, came to the conclusion that as it was, God knew that Jesus would be unable to turn the tide of the people. So He made another decision.

God decided to reduce the mission of Jesus Christ. Jesus came to bring spiritual redemption as well as physical redemption, which is redemption of the body. However, God knew that full realization was impossible. So God asked him to carry out only spiritual redemption. The spirit of Jesus represents the



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spirit world; the body of Jesus represents the physical world.

And God saw that if the situation worsened the whole mission of Jesus would be in peril. Therefore, God decided to give Jesus' body as a sacrifice so that spiritual redemption, the way of spiritual salvation, would be possible. So the cross, the way of crucifixion was not planned in the beginning. This was a change in the mission. It was not the original will of God.

In Luke 9:30 there is a description of the Mount of Transfiguration. "Behold, two men talked with him, Moses and Elijah, who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem." In other words, this is the occasion in which God sent Moses and Elijah as messengers, informing Jesus of his crucifixion at Jerusalem. Christians today do not know that the crucifixion was decided upon at that particular moment. God instructed Jesus to alter his mission. Peter's reaction to this news was to reply, "God forbid, Lord! This shall never happen to you." Do you know what Jesus said to him? He said, "Get behind me, Satan! You are a hindrance to me; for you are not on the side of God, but of men." Christianity, and in general all Christians, theologians and ministers, interpret this thusly: "Look, even Peter was scolded by God. Why? Because Peter was in a position to oppose the crucifixion, which was the will of God." This is their interpretation. The crucifixion was a predestined course of Jesus. But people do not know that this was after God informed Jesus of his altered mission, which was the crucifixion. This is why Jesus now pursued this altered course and Simon Peter did not know the true heart of God.

In the Garden of Gethsemane, Jesus made an agonized prayer, saying, "My soul is very sorrowful, even to death." Then he said, "My father, if it be possible, let this cup pass from me,"—not only one time, but He prayed three times that most anguished prayer. Also, Jesus said about Judas, his betrayer, "Woe to that man who betrayed the Son of man."



So the cross, the way of crucifixion was not planned in the beginning. This was a change in mission.

You would have been far better off if you had not been born.”

Jesus knew that his body represented the physical body of all mankind. Therefore giving up his own body meant giving up the whole of mankind. Jesus knew this grim reality as a fact. And yet Jesus paid that price in order to secure the spiritual redemption of mankind by means of the resurrection after his physical death. We must know that the crucifixion of Jesus on the cross was not the original intended will of God. We must also realize that through the crucifixion on the cross, God and Jesus lost everything. And God lost the 4,000 year foundation of the Messiah, the foundation of faith of Israel. And God lost at that moment John the Baptist, who came upon the face of the earth to straighten the way of the Lord. And his mission was completely in vain. And God knew because of the crucifixion, that the intended mission through the family of Joseph and Mary was not completed. Finally, God knew at that moment that all the disciples that Jesus worked so hard for three years to gather together would run away. At that moment of crucifixion, nothing was there—nothing—no nation of Israel, no Jewish faith, no disciples, no family, none at all, no Christianity. There was no redemption; there was no salvation; and there was no beginning, no beginning of Christianity. So there on the cross, salvation was not given.

Today, the Unification Church members must know this truth. Today, Christmas is the celebration of the birth of Jesus Christ. We must grimly realize, and rededicate ourselves, knowing first of all, that Jesus did not come to die on the cross. So we must not celebrate a false Christmas in which we believe that Jesus Christ was destined to die on the cross. We must celebrate Christmas as welcoming the birth of the Messiah, the son of God, who came upon the face of the earth to be the realization of God's ideal.

Today, no church, no nation, no group of people, no group of Christians, celebrate Christmas as the birth of the Messiah, the Lord of glory.

Therefore, our group must reflect God's celebration of the birth of Christ as the Lord of glory, as an individual, church, nation, representing the world. The salvation of mankind, the salvation of the individual soul, does not come from the cross, but comes from the resurrected Jesus. Through the resurrection alone we have the power of salvation. The beginning of Christianity came after the resurrection when Jesus assembled all the broken pieces into one so that Christianity could begin. Christians all over the world believe in the Holy Father, Holy Son, and Holy Ghost; this was the reality after the resurrection—not before. After the resurrection, the Holy Spirit descended at Pentecost. The Son was then in the position of spiritual father; and the Holy Ghost, which has no physical form, has the role of mother spirit. We must know today very clearly, that Jesus Christ, the son of God, the Messiah, did not come to die on the cross. That was not the way to save the world.

Today, it is very shocking when we understand that the people of Israel couldn't believe Jesus. But it is also shocking and really unbelievable that John the Baptist, God's elected prophet, who was sent specifically to straighten the way of the Lord, denied Him. If John the Baptist had not only accepted and witnessed to Jesus Christ as the son of God, but had followed him, becoming his disciple, then their destinies would have coincided. Jesus and John the Baptist would rise together and fall together—their destiny should have been one, not two. History demonstrates the failure of the mission of John the Baptist.

I would like to add one more thing. There is another reason why Jesus could not be believed, which was that the people expected the arrival of Jesus on the clouds of heaven. When you read Daniel 7:13, it reads, "I saw in the night visions, and behold, with the clouds of heaven . . . the son of man." In other words, Daniel is saying, that the coming of Jesus, the son of God, must be on the clouds of heaven. The people expected his arrival on the clouds

of heaven; so when Jesus appeared in the flesh it was very difficult to accept him. So at that time, there were arguments among Jesus' disciples and the faithful of Israel. "Well, if your master, Jesus, is the son of God, how could he appear as a man, in the flesh—impossible! How could he be the son of God? We know him; he is the son of Joseph, the son of Mary. How could he be a son of God? He must come on the clouds of heaven."

Two thousand years ago, the situation was such that the people expected Elijah first; Elijah did not come. They expected Elijah to come from the blue sky; he did not appear in that manner. Again they expected the son of God on the clouds of heaven; this also was not fulfilled. So how could they accept Jesus? On what grounds? Those who believed the letter of the Old Testament, not the spirit, could miss the whole thing. What they are saying is, "He is a

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son of God on the
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If we are slaves to the letter of the New Testament, we will be in a position to commit the same crime as the Israelites.

heretic.” The Jewish faith never recognized Christianity. Today, we must know the truth, and the truth will make us free.

Then how will the Lord reappear in the last days? We are in a situation exactly parallel to that of the time of Jesus Christ. If we become slaves to the word of the New Testament, instead of the spirit of the New Testament, we would be committing the same crime which the elders, scribes, and pharisees committed 2,000 years ago. Two thousand years ago, God promised Elijah; but God didn't send him in a miraculous way. He sent him as John the Baptist. Two thousand years ago, God promised the Messiah; but the Messiah did not come on the clouds of heaven. Today, Christians are expecting the arrival of the Lord of the Second Advent on the clouds of heaven. If we are slaves to the letter of the New Testament, we will be in a position to commit the same crime as the Israelites.

When you read Chapters 9, 12, and 16 of Isaiah, they contain prophecies of the glorious Jesus, or the Lord of Glory. Chapter 53 of Isaiah is the prophecy of the suffering Christ. Today there are two prophecies concerning the coming of the Lord of the Second Advent. One is his arrival on clouds of heaven. The second is his arrival as a thief at night. Part of Christianity is saying: “It is convenient for me to accept this prophecy,” so they are looking up to heaven. What would they do if the Lord appears suddenly, as a thief at night? Then they would reject him and cause him suffering. Because of their ignorance and crime, the chosen people of Israel have had no nation for 2,000 years throughout history. A tremendous sacrifice has been paid throughout history. Today's Christianity is in the exact position as the Jewish faith of 2,000 years ago. If we do not recognize the arrival of the Lord of the Second Advent, our destiny will be the same.

God intended to realize His ideal at that point. However, it was not realized. God has been working throughout history, and leading up to another extraordinary moment of history. By this time the

extent of the dispensation has increased. However, the method and principle are the same.

Then what is the mission of the Unification Church? We of the Unification Church are preparing the landing pad of the Lord of the Second Advent. The Lord of the Second Advent is coming to bring the fulfillment of perfection—the perfection of the ideal individual, ideal family, ideal tribe, clan and nation and world. We are his base. The entire world of Christianity is in rapid decline. Their spirit is dead; the church is dead. The time of the Lord of the Second Advent is imminent. Therefore, God is asking one new group to prepare the base. Today we must know that once one recognizes the truth, one must demonstrate absolute loyalty. There is no personal will, because the will of God and the will of the Lord is our will. If he wants us to go in any direction, we go.

The Lord of the Second Advent is coming as a model of perfection of the individual to the world. Therefore, all we have to do is copy the pattern. Then perfection is yours, and your family's perfection, your nation's perfection, and your world's perfection. We must realize that we are living in an important and critical time, and we must be thankful. After 6,000 years of biblical history, God is finally accomplishing perfection of one man. And if Christianity accepts this one perfection as central, then the whole world can be instantly restored. If Christianity takes a position of opposition to this one model of perfection, then the one perfected model has to organize his own foundation on the individual, family, and tribal levels.

Today, the Unification Church is on that road, because Christianity took a position of opposition, instead of welcome. Therefore we are now creating that base as a foundation. We must realize that at the time of Jesus the disciples should have marched toward Rome, because Rome was the hub of the world. By winning Rome, they could win the world. By the same token, today the Unification Church movement—even though the Christian church is opposed—is now moving toward the Rome of today

America is the Rome of our world, in the position of Abel [relative good]. Soviet Russia, is in the position of God-denying Rome in the role of Cain [relative evil]. We accept God's ideology and freedom. Those activities of God's people, such as the news media, free speeches, and all free organizations, are all protected by law.

Today no one has to shed blood. Without shedding blood, you can accomplish your mission, because we are standing on the foundation of 2,000-year-old Christianity; many Christians paid a price in order to erect that foundation. Once we create a true worldwide base here in America, the Abel-like Rome, then our final showdown will be made with the Rome of Cain, that is the center of the Communist world.

In the three year period 1972-74, we are now mobilizing our entire force and energy, our heart and soul in order to create a beachhead for the Lord. This is the hill of Calvary for all of us. It is not easy—the tribulation is hard, the test is great, and many people will definitely fall. The prayer of Gethsemane will be our prayer. However, we should not pray, "God, please let this cup pass from me." Rather we will say, "God, use me as your sacrifice; do your will." Then we have a base; we don't have to pray the same prayer Jesus prayed, because Jesus was to die on the cross. But we are in a position to win. Your ambition, your will, and your dedication are your only limits.

Jesus did not have any possibility of avoiding the cross, but we do. We have already avoided it. You don't have to go that path. All we can do is win the victory. Your future is nothing but glory and victory. And if you are completely loyal to the coming Lord of the Second Advent he will bring you, your family, your tribe and your nation into perfection. We must know that we are going through the most critical moment. Even though you are one individual, you represent the entire world; and you are fighting for universal salvation. Your work and dedication is not just for yourself, but is for the entire universe. There is one time in human history when



Even though you are one individual, you represent the entire world; and you are fighting for universal salvation.

one can be in a position to save one nation, the whole world, and the universe. Hence the prediction in the Bible that the coming Christ will rule the world during the millennium.

After 6,000 years of intense searching, God found one true man upon the face of the earth. However, by following him and being obedient to him, you can restore not only yourself but also your family, your tribe, your nation, and the world. This is a most glorious moment in human history. In this age, we must not be self-centered. We must be totally unselfish. If you have such determination and faith, you can not only go beyond the Garden of Gethsemane, you can go beyond the Mount of Calvary and beyond the cross—you shall be victorious.

We are truly living in an extraordinary time in human history. We are in a position to save and liberate Jesus Christ and end his anguish. We can be in a position to liberate even God. We are the ones who can assure God His happiness, His joy, His peace. We are going to liberate the heart of God and His anguish and sorrow. And by doing so, we are liberating all mankind and its burden and sorrow. Finally we can push the entire satanic world out of the world. This is normal, because we are bearing our cross as living beings. In our situation complaining could be possible. But we must go beyond that. We must effect a miracle, such that without dying, we can accomplish this goal—this is the miracle. If you have this faith, this commitment, then when you go, God is with you. His power is yours. God has been with me when I have this intent, this faith, and this love. God was with me each step of my way. The same God shall be with you.

God has been working with Jesus at each step with such absolute intensity. Today, the same God who has been following Jesus is following you; and the same intensity can be with you. We all are standing at the top of the pinnacle. We must bravely march forward. Then all obstacles will be shattered. All evil elements will no longer have power. We need one nation as a base. As soon as we have one nation

as the base for the heavenly dispensation, the world will be easier to win. If America becomes that first nation in the dispensation, the rest of the world will be instantly restored. Are all of you American citizens? For those of you who are not legally American citizens it makes no difference; you are here as American people to save this nation. And you are even to do more than American citizens, because you came as champions from other lands.

So today is December 25, 1973. There are many million people celebrating Christmas. But no other people, no organization is celebrating Christmas in our spirit. We know for what purpose Jesus was born, for what purpose he worked, and what was the real meaning of the crucifixion. All these things are now no longer dark for us—we are in light. Now the whole world is singing Christmas carols and having tremendous parties and banquets. But here your celebration under this humble roof in this small room—is where God and the hope of Jesus is dwelling. Do you know that point is this place? And the hope of God is centered upon this particular occasion. This is the occasion that all the saints, apostles, righteous people, those martyred people are anxiously looking forward to. So you are in an envious position. You must feel closeness with Jesus Christ—skin to skin, face to face, heart to heart. If Jesus Christ in person was here, he would be more than happy, more than joyous to embrace you, each one of you. Jesus is in the position of our elder brother. We are the only people who truly understand the heart of Jesus, the anguish of Jesus, and the hope of Jesus. So if we celebrate Christmas in the truest sense, then the whole heavenly salvation is with us.

Our three years, 1972, 1973, and 1974—this three-year ministry is equivalent to Jesus' public ministry 2,000 years ago for three years. As you know, we are in the middle of the Day of Hope tour in 21 American cities. We have complete two-thirds of it. This represents 200 years of American history and also it is equivalent to the three seven-year courses of our Unification Church members, which make 21.



But I want you to know that God is working in all directions.

We are now creating a firm foundation, so that we can successfully conclude the second seven-year course. Then we can launch a most victorious and dramatic third seven-year course. And I know that in America, Mr. Moon will be known all over. In less than two years, actually in just one full year, we have done so much. There are many things going on behind the scenes which will be made public much later in history; we cannot do it now. But I want you to know that God is working in all directions. And we have erected foundations in Korea, Japan, and Free China. On those foundations, for which our members truly shed sweat and blood we can now launch this worldwide movement here in America. Now we come to the moment, when even in one day, we can truly change the course of history in America and the world. Under adverse conditions, we erected those foundations for the worldwide movement.

All the Little Angels, little girls, tiny faces are here. They do not know the true meaning of this day. However, these girls are blessed, and they are going to be blessed, and grow up in blessing, and they shall be great women, leaders of the world.

We will have a performance at the United Nations General Assembly Hall, which is unprecedented unprecedented in history. The Little Angels are going to be the stars on that stage; and for this occasion, the whole of North Korea, along with the entire Communist world is really embarrassed and shocked. However, that whole formidable Communist world—is being threatened by these little girls. You know, actually, a weapon is meaningless; no matter how good a weapon, how good a machine gun, nor how good a gun—it is meaningless. It is only as good as the marksman; the person behind it is the problem, because that rifleman is the person who can put a bullet through the bull's-eye. These little girls are like bullets of love. The important thing is with what spirit we are firing them. Our purpose is different, and the universal goal is there. So on a pure, genuine, and universal scale, this program has been launched—this is what is important.

In the future, I may create our own people who will create all artistic forms; they can master it in the spirit of the Divine Principle. And they can do it in a matter of a few years. The leadership of the Little Angels, whether they realize it or not, are connected with this program. Whether this is happiness or unhappiness is up to them. They can make it either absolute happiness, or they can make it absolute unhappiness. However, once this is accomplished, I hope they realize the significance of this occasion, so that they can make this occasion one of great happiness.

After the 21-city Day of Hope tour is over, I will come back to Belvedere. I will work behind you. So be ready for that day. You won't have day, you won't have night. All 24 hours, just working for one purpose. Look forward with great anticipation—I want you to have great anticipation. In the year 1974 formidable and great and extraordinary things will happen. And on this extraordinary occasion I don't want you to be

Look forward with great anticipation—I want you to have great anticipation.



just observers. I want you to be actors. Which would you prefer? Would you want to be just a bystander, or an actor? [ACTOR.]

I want you to be different from the apostles of Jesus. From God's standpoint, one saw despondent disciples of Jesus, disillusioned and weak. God is looking at you young people, with shining eyes, charged with determination—and He sees an entirely different group, because we are involved in a different mission, and we are in a different age. God looks at Jesus' army 2,000 years ago—despondent, retreating, paying sacrifice, shedding blood, etc. But today God is looking at you—at the glowing army, glorious shining, filled with commitment, winning one victory after another. I want you to be such leaders and champions. Would you like to be that? [YES.]

I have been speaking to you today on this Christmas day, 1973, on the topic "Christmas In Heart." Think about it—for 2,000 years Christmas has been celebrated in one way, but now you are celebrating Christmas in a unique way. This is the time we are inheriting the mission of Jesus Christ himself. He is now handing over the credentials to you, so that he is asking you to bravely charge forward into the world and fulfill the mission that Jesus Christ left undone 2,000 years ago. In every respect we are ready. Because we know we have truth. You know more than anybody else in this world about Jesus—his life, his anguish, his hope, and his death, and the mission He left undone. So we now inherit the victorious stand upon which we can bring perfection.

First of all, we must be thankful and grateful that God summoned me, this feeble body, this feeble spirit, and made me a champion in spite of this feeble spirit and body, to use in this unprecedented history. It is wonderful; we must be thankful this day. And secondly, we must give our pledge to God that we shall fulfill the expected mission. This is a most wonderful, formidable occasion, on which we celebrate Christmas 1973. We celebrate this Christmas in heart.

□

the world

religion

by CARROLL ANN DOBROTKA

Jesus Against the Pharisees

Jesus' desire to do God's will sprang not from mere duty but from faithful and loving obedience to a Father whom he knew intimately. Each of us longs for the same inner relationship with our Father. But in our ignorance of the working of love, we too often run aground in obedience to the letter of the law. Till we make the inner spiritual transformation to allow God to dwell within us we will not be able to obey from love.

To see the problem more clearly, let's contrast the Pharisees' attitude

towards God with Jesus' attitude. The Pharisees were the most powerful religious influence among the masses during the time of Jesus. They could be viewed as Israel's progressive party, basing their faith and practice not only on written scripture but on the oral tradition as well. They had absorbed the ideas of the generation immediately

Above right: "The Prodigal Son," Rembrandt.

Below right: Scroll of the Law from 18th century Italian synagogue.



VS LOVE LAW



preceding Jesus: the existence of the angelic and demonic worlds; the resurrection of the dead; and the hope of a coming Messiah who would redeem Israel. Devoutly faithful to the law, the Pharisees developed its applications, struggling to make the law relevant to their people's changing lives. The Pharisees were popular because they tried to alleviate too strict interpretations and enforcements of the law.

There were many points of agreement between the Pharisees and Jesus. Jesus' words, "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished," (Matthew 5:17-18) are good Pharisaism.

Yet as a party the Pharisees rejected him. He was careless with the distinctive practices of the Jewish religion. He didn't wash his hands before eating, he ate with sinners, and he didn't observe the Sabbath. So many nations had been absorbed by Persian and Greek conquerors, and lost their separate identity. The fact that the Jewish nation remained unassimilated was due to the Pharisees.

To the Pharisee, religion was not merely a matter of belief but of every aspect of life. From circumcision to kosher food, from the tassels on their garments to observance of the sabbath, obedience to

the law distinguished the Jews from others. Without these laws, the Jews would have been absorbed into the powerful Hellenistic culture.

To study and obey the law, and thus to preserve the distinctive identity of the Jewish people was the central aim of the Pharisees. They were not quibblers over trivialities. They were fighting to save their people from assimilation by the Gentiles and Pagans. This demanded not just faith and ethic but outward practices and observances that would assure the Jew of standing out unmistakably as a Jew.

Then came Jesus. In minimizing the legalistic customs which the Pharisees had painstakingly developed, he was breaking down the barriers that separated the Jews from other people. The Pharisees were in agreement with Jesus over so many points, yet they were angered at his failure to understand the need for these distinctive practices. His desire to allow faith in God and a resulting ethic towards one's fellow men govern one's life, anticipated Paul's statement: "Neither circumcision nor uncircumcision is of any avail, but faith working through love." (Galations 5:6)

Jesus, criticized because his disciples on the sabbath picked and ate corn in the fields, answered the critical Pharisee with an appeal to scripture: "Have you not read what David did when he was hungry and those who were with him: how he entered the house of God, and

ate the bread of the Presence, which was not lawful for him to eat nor for those who were with him, but only for the priests?" (Matthew 12:1-4) It was frustrating enough to face Jesus' laxness, but to receive his defense of it from scripture was infuriating. He was using scripture against scripture.

The controversy between Jesus and the Pharisees didn't remain only in the theoretical realm of teaching against teaching. Jesus was not primarily a teacher. He was a reformer. He came not just to speak but to act: to call his nation to repentance and faith, to gather a band of disciples loyal to him as the Messiah, to purify the synagogue of its sterility and conventionality and the temple of its abuses, to bring salvation to those who were despised, to initiate a new age of righteousness. Jesus was thus not a rabbi founding a school to perpetuate his ideas, but an active reformer insisting on changed quality of life.

And what he did as reformer was unacceptable. He actually broke the sabbath, ate with the unclean, defied the laws of purification, and called on the people to live by his radical suggestions. He was gathering disciples, sending them out on missions, attracting a popular following, launching a movement. Jesus intended insurrection against the cherished customs of his people, and he said so: "And no one puts new wine into old wineskins; if he does, the wine will burst the skins,

and the wine is lost, and so are the skins; but new wine is for fresh skins." (Mark 2:22) From the day he first broke the sabbath laws to the day he cleansed the temple in Jerusalem he acted, not only spoke.

As a reformer of Israel, he had to attack the way of thinking and living, deeply entrenched in the most influential religious group among his own people.

The cause of this difference between Jesus and the Pharisees runs deep. They thought mainly of saving Judaism in general and the nation in particular; Jesus thought mainly of saving individuals. The Pharisees would have accepted that the Jewish nation and religion could not be saved without devout and faithful individuals, and Jesus of course would have accepted a changed nation and world as a result of changed persons. The main emphasis in each case was distinctive. Both wanted right living, but the Pharisees, focusing on the protection of Judaism and its people from pagan and Gentile influence, saw its achievement mainly in terms of legalistic discipline, rules and regulations externally imposed; while Jesus, focusing on individual persons, thought in terms of inner transformation.

If one is aiming mainly at the preservation of a people and a religion from the influence of surrounding nations and ideas, the Pharisaic method is logical and useful. In fact, their mission was to preserve the chosen people for the



"Christ as Judge," Michelangelo.

Messiah's coming. Distinctive customs, rigidly defined, insisted on as the absolute will of God, and imposed on a loyal nation, will protect and did protect the Jews from assimilation. If one, whoever he may be, is working from the other direction, seeing transformed persons as the only way to a transformed nation, such a method is self-defeating. The Pharisees should have realized the new way God was working through Jesus and united with him. Far from making bad people good, rules and regulations externally imposed, as religious history demonstrates, commonly lead

to mere external conformity, the outside meticulously correct while the inside is all wrong.

Here was the deepest source of conflict between Jesus and Jewish legalism: "You blind Pharisee! first cleanse the inside of the cup and of the plate, that the outside also may be clean." (Matthew 23:26) The reason for this conflict lay in a radical difference of intent. Legalism might save a nation, but it never saved a person. Persons to be good must be inwardly transformed. Because this transformation was Jesus' central interest, he rebelled against the whole Pharisaic system.

Far from inwardly resurrecting persons to a good life, Jesus saw the Pharisaic method issuing in what he called hypocrisy. That word has come to mean conscious pretense, deliberate insincerity, but this was not Jesus' meaning. The Pharisees, as a whole, were obviously sincere, ready to sacrifice life for their law; but they were, said Jesus, "Blind," self-complacent about their meticulous observance of the law, depending on obedience to the letter to do what only inward, personal rebirth can do. Inwardness was at the heart of Jesus' ethics. When Dr. Manson says, "For Jesus good living is spontaneous activity of a transformed character; for the scribes and Pharisees it is obedience to a discipline imposed from without" (*The Teaching of Jesus*, T.W. Manson, p. 300), he conveys the essence of the conflict. Those two approaches are not easily reconcil-

able. Hence, the Pharisees were right in thinking that Jesus was a mortal enemy to their whole system.

There are two ways of fulfilling the commandments of Judaism. One the Pharisees tried. They drew out rules and applications from major laws, deduced specific regulations from general principles, created detailed precepts applying to endless concrete situations, and so built up their complicated legal system. Jesus, however, used another method. If a man does not hate, he will not kill; if he does not lust, he will not commit adultery; if evil thoughts do not come from his heart, he will do no evil; if he is a fig tree, he will bear no thistles. Jesus did come to fulfill the law, but by a method that could not be reconciled with Pharisaic legalism.

He had pondered deeply the meaning of the law, as interpreted by the prophets, and with all the passionate devotion of a true Pharisee he wanted the law fulfilled. But was it being fulfilled by multiplication of rules and insistence on their meticulous observance? Did not the fulfillment of the law demand a different method entirely—inward transformation, spiritual rebirth, the purification of motive, the creation of a quality of life that prevented the evils which the law prohibited? Not legalistic regulation but inward regeneration was the way he chose to the law's fulfillment, and he stated the contrast between the two with merciless clarity. □

An Introduction to the Gospels

by OLIVIA KERNS

The word Gospel means "good tidings" referring to the character of the message which is related. For Christians, the Gospel means more specifically the "message of salvation" which is good news to mankind. There is really only one Gospel, although it is fourfold. Justin Martyr was the first to use the term "the Gospel" as applied to the books of Matthew, Mark, Luke, and John that make up the Gospel record. The four books are not a complete history of the words and acts of Jesus. They are, rather, biographical memoirs which together constitute one Gospel. When

speaking of a specific book of the Gospel, we should not say "Mark's Gospel" or "Matthew's Gospel," but "the Gospel according to Mark," etc.

The number of books contained in the Gospel has always been four. No books other than the ones now included have ever been recognized by the church as a whole. They were arranged as a group as early as 150 A.D. by Tatian the Syrian. The order has always been the same: Matthew, Mark, Luke, and John.

That each book has its own peculiar characteristics was easily and early perceived. Irenaeus tells us that Matthew symbolizes the Man, Mark the Eagle, Luke the Ox, and John the Lion. In this way he is recognizing the differentiating features of the books. The authors were guided in their memoirs by the purposes they had in view. Each writes from his own perspective, so we have four different pictures of Jesus as his personality appeared to the minds of each.

The first three books (Matthew, Mark, and Luke) are called the synoptic Gospels because they re-

semble one another in general features and the ground they cover. Synoptic here means giving a general view of the same series of events in the life of Jesus. The fourth book, John, is dealt with separately. Traditionally, it has been said that Matthew wrote for the Jews, Mark for the Romans, Luke for the Greeks, and John for Christians in general. It is generally true that each has a specific class in mind, but none of the books were written for non-Christians.

Origin. The most difficult problem of a critical study of the Gospel books is that of their origin, because of their remarkable resemblances and striking differences. The synoptic Gospels are naturally dealt with by themselves, for the narrative of John coincides with the others in only a few passages. The most reasonable explanation of this is that John was written last of all and much later than the others, and the author's purpose for writing was different than that of the earlier authors.

Considering only the synoptic Gospels, there is a large amount of agreement and detail. If the histories are divided into 89 sections, we find that in 42 sections all three narratives coincide. In 12 sections Matthew and Mark only coincide, in five Mark and Luke only, and in 14 Matthew and Luke only agree. The cited figures apply only to the facts narrated. The verbal coincidence is much smaller. Most of the verbal coincidence occurs in the words of others, particularly in the words of Jesus.

There are also many points of

difference in the Gospel. If the contents are represented by 100, the following table may be used to survey the peculiarities and concordances contained within the Gospel. (Concordance—an alphabetical list of all the important words of a book or author, with references to the passages in which they occur.)

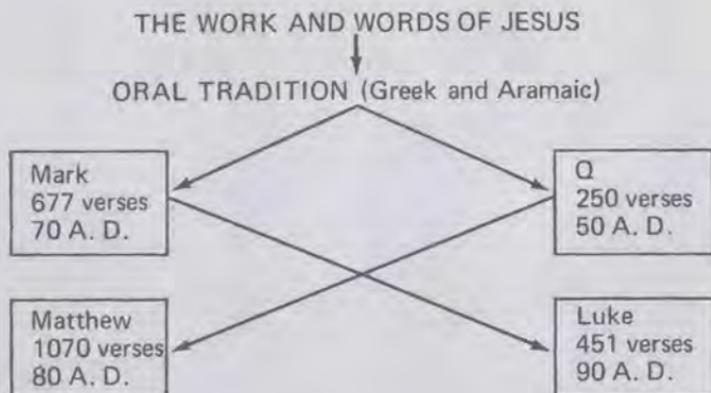
	Peculiarities	Concordances
Mark	7	93
Matthew	42	58
Luke	59	41

From the above table, we can see that, of the synoptic Gospels, Mark has the least amount of peculiarities. Mark contains only about 24 verses which are not paralleled in Matthew or Luke. Matthew has more concordances than peculiarities. Luke has more peculiarities than concordances.

How do we account for the peculiarities as well as the concordances? Three general theories have been put forward. One is that the synoptists depend on one another as source material. Many different orders of dependency are possible here. Another is that the synoptists are independent of one another but depend on older, common sources. Finally there is the theory that the synoptists are dependent both on one another and on older sources.

Although there still exist many points of difference among critics of the New Testament, modern thought seems to have found agreement on several basic points. The earliest Gospel is Mark, which was composed on the basis of a number

ORIGIN OF THE GOSPELS THE TWO SOURCE THEORY



of oral and written sources. Mark served as the primary source for Matthew and Luke.

The books of Matthew and Luke contain common material which is not drawn from Mark. This double tradition of Luke and Matthew indicates a second written source which both shared, probably written in Greek. This source is designated "Q," from the German "quelle" for source.

Matthew enriched his work with legends and testimonies. Luke added more from both written and oral sources. Nearly all the material used reached the evangelists in Greek; a large majority were written.

Matthew. Although tradition assigns the authorship of this book to the disciple Matthew, a tax

collector, there is nothing in the text to confirm this. The author of Matthew was a Jew converted to Christianity, demonstrated by his use of the Old Testament (in genealogy and law), his view of Jesus as a new Moses, and his interest in Christianity as the fulfillment of Jewish prophecy. Yet he was a Jew familiar with the Greek world, and wrote his message in Greek.

The author does not record events chronologically, but rather, groups sayings and events. He is not writing a history, but a historical argument. He is striving to confirm that Jesus was the Messiah to the Old Testament prophecy. He begins by giving the legal ancestry of Jesus. Many of the prophecies which were fulfilled in the case of Jesus are noted. Jesus was born of a virgin (Isaiah),



"Christ Teaching Among the Disciples" by Rembrandt.

he was born in Bethlehem (Micah), his parents were driven into Egypt so that he might be a "son called out to Egypt," he healed the sick and did deeds of mercy, he had a forerunner (Isaiah), and was finally betrayed. The message is that the Jewish mission is now over, as the Jews had refused Jesus. He despairs of converting the Jews, and gives the inheritance of the Kingdom of Heaven to the Greeks, who have responded to Christianity.

Although it is impossible to determine the exact date of composition, it is evident that considerable time elapsed between the actual events and their recording. From internal evidence, the date of composition can be placed after the destruction

of Jerusalem, at approximately 80 A.D.

The author quotes the Old Testament more frequently than any other book. Sixty-five passages refer to it. Jesus is called the "son of David" eight times. "The Kingdom of Heaven" is referred to 33 times. The other books used "Kingdom of God." Matthew is called the "Kingly Gospel" because it presents the Messianic King. Its teaching revolves around the kingship of Jesus, and emphasized Jesus' message.

Mark. The book itself makes no claim to its authorship, but tradition assigns the book to Mark. It is reasonable to suppose the Mark is

the "John whose other name was Mark" referred to several times in the New Testament. Mark was a Jew whose mother owned a house in Jerusalem, an indication of wealth. The apostle Peter calls Mark his son, but he is probably using this term in a spiritual sense, as he was responsible for Mark's conversion. He may have been an eyewitness to some part of Jesus' life, if he was the young man who followed Jesus, "with nothing but a linen cloth about his body; and they seized him, but he left the linen cloth and ran away naked" (Mark 14:51-52). Mark accompanied Paul and Barnabas on the first missionary journey, probably arranging temporal matters, such as travel, lodging, etc. Later, he is identified as a companion of the apostle Peter in Rome.

The purpose for writing the Gospel was to preserve Peter's memoirs of Jesus for the Roman public. Jewish rites and ceremonies are always explained, and place descriptions are clearly intended for those not familiar with Judea. To the material from Peter, Mark brought additional material and his own theological views. The emphasis is on the facts of Jesus' life, dealing with Jesus as a person, rather than his teaching.

Mark is the earliest of the Gospel records, written soon after the fall of Jerusalem in 70 A.D.

The last 12 verses of Mark are almost universally regarded as being written by an unknown author. The internal inconsistencies of these verses with the rest of the book indicate that in some way the end of the Gospel was tampered with.

Mark is a Gospel of fact and action. It deals with the actions of Jesus and doesn't contain any long discourses. Fittingly, the style is abrupt. The author used the Greek words for "forthwith," "immediately" and "straightway" over 40 times. He dwells upon little particulars, using word pictures to describe the work of Jesus and his effect on the multitude.

Luke. According to tradition, the author of the third book is "Luke, the beloved physician." The author does not mention his name, but does refer to himself in the prefatory words of the Gospel. It is not possible to identify Luke as the author from the language or style of the Gospel, although attempts have been made to confirm the author as physician by the frequency of medical terms. However, such medical knowledge as found would have been common to any cultured writer of that time.

We do know that the author was a Greek, a Gentile Christian. He was well-educated, as displayed by his methodical approach to his history and his use of terms from classical Greek. He was a companion of Paul on his journeys and was influenced by the writings of Paul. So, while there is no absolute attribution of this work to a particular person, we have no valid reason for doubting that the author is Luke, Paul's companion.

In the prologue, the author indicated his use of sources. He used several narratives compiled before his (including Mark). He also included information from eye witnesses (indicating that he was not

one himself). He desired to set forth an orderly account of the historical foundations of the faith in which cultivated Christians believed.

The author says he is writing his account for the "most excellent Theophilus," a Christian of some rank. Theophilus means "lover of God," leading some to claim the name refers to Christians in general. Others say he is an honored Greek with whom Luke was intimately acquainted. Most agree that Theophilus was representative of a large class to whom the Gospel had been preached and with whom Luke wanted to leave it as a permanent treasure. Luke wrote for the Greeks and addressed it to an individual,

Theophilus, for personal reasons.

The author of Luke and Acts is the same. Considering both books together, it is possible to place the writing of Luke in Ephesus at approximately 90 A. D.

This history starts earlier than Matthew or Mark, beginning with the birth of John the Baptist. Luke traces the natural parentage of Jesus through Mary to Adam and to God. He presents Jesus as the son of man—a redeemer of the human family with a national distinction. The emphasis is on Jesus as the savior of the world.

Luke has the most peculiarities of the synoptic Gospels and contains more history of the life of Jesus. Thirteen parables and seven miracles

"The Apostles," from the portal of Beau Dieu Cathedral, Amiens, France.



are recorded in only this Gospel. The best use of Greek in the New Testament is found here, notably in the purity of language and extent of vocabulary. From this book come the names for the most famous hymns of the church—including "Ave Maria," "Benedictus," "Magnificat," and "Gloria in Excelsis." By making numerous references to contemporary history, the author has aided in fixing dates of some important events in Gospel history. Many of the Jewish traditions concerning Jesus and his teachings, which are found in other books, are omitted here. The insistence is on the universalism of the Gospel.

John. The Gospel according to John is considered apart from the synoptic Gospels because it differs not only in the chronological and geographical setting for Jesus' life, but also because it has different theological viewpoints. By the beginning of the second century, it had become apparent that the Greek world was to provide the response Christianity needed in order to thrive. Yet the message of salvation was still being related in Jewish terms. To those who had not been schooled in Jewish messianic thought, the message was difficult. The old books of Christianity could not fulfill the literary expectations of a culture which had produced such masterpieces as the *Iliad* and the *Odyssey*. Reason, rather than revelation, was the Greek method of arriving at truths. For these reasons, there was a need to relate the message of salvation to the Greek public in their own terms. The Fourth Gospel was an attempt

to meet this need.

The author of John was not so much interested in writing a historical account as in placing the life of Jesus in philosophical, eternal, and cosmic relationships. His emphasis on Jesus as the Logos—both the Word of revelation, and the Reason or way to truth—makes possible the blend of philosophy and religion.

The chronology of main events differs from that found in the synoptic Gospels, and the scene of action switches from Galilee to Judea. The author also differed from the synoptists in his view of Jesus' role. So we find that Jesus' death was no longer a sacrifice; it was the culmination of his life. He will not come again; his return was the resurrection. Judgment is not a messianic function; it is performed by the individual man as he makes choices which convict or acquit him. The chief sin is unbelief. Thus, the promise and need for the return of the Messiah is lost. This book is a spiritual Gospel, providing the Greeks rich devotional material in which they found foundations for their new faith.

The Greek character of the Gospel of John establishes that the author was a Greek, not John the Apostle, a Galilean fisherman. The abstract thought and use of dialogue are characteristically Greek. Very little Jewish scripture is used. And the book itself contains strong anti-Jewish feelings. The date of composition was probably between 100-110 A.D. at Ephesus in the province of Asia. The author may have been John the Elder, credited with the Johannine letters. □

Controversy in the Councils

by JOY SCHMIDT

Western Christians often view the church through the spectacles of Protestantism or Roman Catholicism. But the Eastern tradition inherits a rich past. A further pursuit of church history, although necessarily cursory, shows the developing character of the church.

Although controversy raged in the early centuries of the Christian church, never was a general council of leaders of the entire church called to resolve it. Not until the fourth century. As the first two articles in this series outlined, the controversies in early Christianity centered primarily on the nature of Jesus, and

questions of Christology in general. Now in the fourth century we see greater maturation in the separate lines of development between East and West, and also between Alexandria and Antioch in the East.

By the fourth century, it became clear that of the five sees (Rome, Constantinople, Alexandria, Jerusalem and Antioch), Alexandria and Antioch were the two axes of theological disputes. Rome acted as a mediator, but was not intimately involved in the controversies of the councils.

Antioch, where the apostle Peter settled before going on to Rome,

borders between the two worlds, East and West. It was here that the disciples were first called Christians. The "School of Antioch," as it became known, was founded by Lucian, and continued by a variety of thinkers, including Arius. In the Antiochene school, emphasis was placed on the grammatical and historical meaning of the scriptures, and the value of human reason in matters of religion. From the viewpoint of Rome, this resulted in heresies based on an approach of human reason rather than the traditional faith of the church, particularly in emphasizing the humanity of Jesus.

Alexandria, the historic port city of Egypt and home of a large Jewish population, concerned itself with combining Jewish culture and Greek philosophy (especially Platonic). It was here that the Old Testament was translated into Greek. The "School of Alexandria" as such was founded by Origen in the third century; later spokesmen included Alexander and Athanasius.

Here Christians approached their faith in a philosophical or mystical manner. Concerned less with the historical and literal meaning of the texts, they looked for images and allegory, similar in method to the Rabbinical schools in Palestine. They faced the danger of wandering off from the reality of daily life, but were nonetheless strong defenders of a transcendent God and the divinity of the three persons of the Trinity.

The pendulum of early church

thought swung back and forth between these two poles.

Arianism. In Antioch Lucian taught that there was no divine Trinity. Rather, the Logos (which he interpreted to mean the power of God) dwelt in the man, Jesus of Nazareth. A Libyan priest Arius evidently studied under Lucian, and spread his ideas throughout Alexandria, where he gained a large popular following among certain segments of society.

It is a curiosity that Arianism became a movement of great popularity among the masses, since few people outside of scholarly establishments generally became greatly excited over intricate theological distinctions. The cause seems to have been the dynamism of Arius himself, a preacher of considerable appeal. Even popular songs and hymns were written to promote his key ideas. As a man, Arius was an excellent example, and attracted people who longed to lead a more penitential form of life.

However, the bishop of Alexandria, Alexander, declared Arius' teachings to be contrary to the faith of the apostles and excommunicated him in either 319 or 320.

Arians were accused of denying the divinity of Christ. Arius believed that the Logos (the "Word" in John 1:1-3) was not God, but a creature of a special and unique type, created by God out of nothing. Arius based his view on such scriptures as Col. 1:15: "He (Christ) is

the image of the invisible God, the first-born of every creature, for in him were created all things in the heavens and on earth”

According to Arius, since the Logos was not God, he did not possess the very nature or substance (“ousia” in Greek) of God. Rather, he believed that the Logos was of similar substance (homoï-ousia) as God. But Alexander and many other church leaders believed that the Logos was the same substance (homo-ousia) with God.

Council of Nicea. At Arius’ excommunication, the controversy might have ended. However, both Arius and Alexander began a massive letter-writing campaign to gain support from church leaders around the empire. The newly-converted Emperor Constantine tried to mediate the dispute through an emissary, but to little avail. Gradually he realized that this was a matter of concern to all Christians and therefore called an all-church council to convene at Nicea in 325, presided over by the emperor himself. Probably about 250 bishops attended, mostly from the Eastern part of the Empire. The subjects discussed included Arianism, the date of the observation of Easter, and the schism of Meletius in Egypt.

At the council, Arius stated his position, but was rejected by all but his staunchest supporters. The bishops decided to stand for tradition and eventually a statement was drawn up which reflected the general consensus of the council:

We believe in one God, the Father Almighty, Creator of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten of the Father, that is, of the substance of the Father; God from God, light from light, true God from true God; begotten not created consubstantial (homo-ousion) with the Father. . . .

“Son of God” replaced Logos to avoid any confusion on that point. The words “only-begotten” explained that the Word possessed the very nature and substance of the Father. “Consubstantial with the Father,” made it clear that the Word is God in the fullest sense of the term. This statement, in its finalized form, is still recited in Christian liturgy as the Nicene Creed.

In an age of slogans, “homo-ousion” became the by-word of the council of Nicea, and all expected the matter to end there. However, doctrinal disputes often being decided by political rather than religious considerations, political winds changed.

I Constantinople. Constantine, susceptible to his own whims and the influence of his advisors, later changed his mind and became the defender of the Arians, permitting Arius and his defender Eusebius to return from exile. In addition, some of the bishops who had signed the creed had done so from political pressure, and many sincere Christians had grave doubts about making



Modern Istanbul is still a center of commerce but no longer is a center of Christendom.

theological decisions framed in non-biblical terminology (homo-ousion never once appears in the Bible, and is a translation of a Latin term). Also the predominantly Eastern Nicene Council was not overly pleased by the forcible use of a Latinism.

Even more confusing, a third-century Antiochene teacher, Paul of Samatosa, had used homo-ousion to mean something entirely different—that the Father and Son are identical and not distinct persons at all. In 268 a local synod condemned Paul of heresy, yet the council of Nicea, barely 50 years later, declared the same word to be the official church dogma.

The second general council, I Constantinople, was convened by the emperor in 381 without the consent of the Roman pope although he later gave his approval. It reaffirmed the Nicene statement, and added to it a statement that the Holy Spirit “proceeded from the Father,” and declared that the bishop of Constantinople shall have first rank, after the bishop of Rome. The latter decision, arising from the location of the emperor in Constantinople, was to bear fruit in the 11th century in the split of the Eastern churches from Rome.

Ephesus. In the fifth century—

once the relation of the Word to the Father was generally agreed upon—disputes centered around the relation of the Word to the man Jesus of Nazareth. The Romans declared that Christ was fully God and fully man. But the Arians had declared that he was neither God nor man, but a superangelic being created before all other creatures. Extreme reactions to Arianism arose.

One violent anti-Arian to emerge was Apollinaris, bishop of Laodicea in Syria. Apollinaris accepted the divinity of Christ, but not his full humanity. A neo-platonist, he held to the three-fold division of man, into spirit, soul, and body. The “soul” is what gives a body (animal or human) life. The “spirit” is the element in man that makes it possible for him to think and act as a rational human being. Christ had a human body and soul, according to Apollinaris, but not a human spirit. Rather, the Logos took over the role of a human spirit and was the source of his thought and will. Four more general councils were called to solve this and related disputes in the following centuries.

Apollinaris met immediate opposition in Diodore of Tarsus and later Nestorius. The latter two men so emphasized the two natures in Christ that they made him almost entirely two distinct persons.

The most tangible point in this controversy—and the one which aroused the most public furor—was the position of Mary. Was she the “mother of God” or the “mother of

Christ”? If Jesus was God, then it follows that his mother must have preceded God, and given birth to God. This idea, though alien to the Jewish origins of Christianity, was common to some Eastern religions. Probably the great longing and love for a mother figure drew such great support for Mary as “mother of God.”

Nestorius, as the prestigious bishop of Constantinople, however, taught that Mary brought forth only Jesus, not the Logos (which began to dwell in Jesus only some time after he was born). He taught that a new “person” resulted from the union of the divine and human, but that the human person was somehow subordinate to the divine person. It follows from this view that Mary is only the “mother of Christ.”

The Roman tradition, however, held that the second Person of the Trinity possessed divine nature from the beginning, and that at the incarnation assumed also a human nature, fashioned in the body of Mary. These divine and human natures are completely and perfectly united in the divine Word. If this is true, then Mary is the Mother of God (that is, the mother of God in His human nature).

The Pope asked Cyril (patriarch of Alexandria) to examine Nestorius’ view. When he studied Cyril’s report, he declared that Nestorius’ views were heretical and asked Cyril to excommunicate him. Cyril called a council of bishops to draw up a statement condemning errors about

Christ, and asked Nestorius to sign it.

Nestorius, quite predictably, rejected the demands and called for a general council. The Roman Pope sent three delegates to the council, held in Ephesus in 431. He instructed his representatives to act as judges and uphold Cyril's position. (Regarding ecclesiastical authority, the bishop of Rome, as the Pope, was gaining the acknowledged supremacy, although imperial authority shifted to the East.)

Transportation difficulties, however, complicated the conference proceedings. Before the papal legates arrived, one group condemned Nestorianism and another group condemned Cyril. When the papal legates arrived they concurred with the first group. Two other decrees concerned the Pelagian controversy in the West and declared that no one could add anything to the Nicene Creed. So Nestorianism was condemned, (although Assyrians in Syria, Iraq, Iran, India, and the U. S. have still retained the Nestorian tradition).

Chalcedon. However, the terminology of Cyril's theological statement was open to much misunderstanding. The concepts of "nature" and "person" were expressed by varying Latin and Greek words, and sometimes the same word meant both concepts. After Ephesus, some who were upset by the Nestorian teachings, declared that there was not only one person

in Christ, but also one nature (physis in Greek). Known as the monophysite heresy, it had two variations: the human nature of Jesus was totally absorbed in the divine nature, or the divine nature was totally absorbed in the human. Both views, however, were monophysite, for they taught only one nature. Eutyches, the abbot of a monastery near Constantinople; was the chief spokesman.

Eutyches had the support of the patriarch of Alexandria, Dioscoros, and Emperor Theodosius II. Among Eutyches' opponents was Eusebius, bishop of Dorylaeum and Flavian, bishop of Constantinople. Flavian summoned a council of bishops which deposed and excommunicated Eutyches. Whereupon Eutyches and his supporters appealed to Pope Leo for another general council.

Pope Leo considered the reports which were submitted to him and agreed to call a council at Ephesus. He sent an official letter outlining the view of the church. However, the Ephesus gathering ignored Leo and supported the monophysites.

After Theodosius' death the following year, the very devout new Emperor set about correcting evils. Eutyches was banished and the decisions of the Ephesus gathering were rejected. In 451 a general council opened at Chalcedon, attended by a record number of bishops—about 600. Its greatest work was considered to be the approval of Leo's doctrinal letter—a summary of all that had been clarified concerning



Christ and the Trinity during the first centuries. Affirming the supremacy of the papacy, the council exiled Eutyches and reaffirmed the position of Constantinople as second only to Rome in ecclesiastical matters.

Continuing controversy. However, the monophysites returned to power under successive emperors. In 527, for instance, Justinian came to the throne and his wife brought the monophysites back to power. These disputes continued through successive church councils in debates too depressing to recount in detail. The monophysite view was later refined to a monothelite view (that within Jesus was not only one nature, but also one will [thelos], either divine or human). Further disputes concerned the iconoclasts—whether it is idolatry proper to revere an object that represents Christ or one of the saints—and the origin of the Holy Spirit—whether from the Father only, or from the Father and the Son.

Up to the point of the council of Chalcedon, the entire church eventually acceded to what the councils declared to be official church dogma. However, after Chalcedon, a rift began which led the East and the West down their separate paths. Churches which did not accept the council of Chalcedon

include the Armenian, Syrian, Coptic, and Ethiopian.

Contrasts between East and West. As the churches in the East and West moved further apart, their differences were emphasized. The West concerned itself with legal matters. A practical and down-to-earth church, it typified the better qualities of the Roman Empire. But as the barbarians invaded, it became more and more cut off from the cultural life of the Empire. The barbarians destroyed the educational institutions and thus the intellectual life of the laity. So the church became more and more separated from the people, preserving the Latin language of the educated minority and concentrating all church affairs in the clergy.

The East viewed these developments with dismay and considered themselves to be the true heirs of original Christianity. In 1857 Dean Stanley expressed the Greek view in his well-known lectures on the history of the Eastern Church. The earliest popes were Greek, not Roman, the early church fathers all wrote in Greek, not Latin. The Eastern church boasts that they read the whole scriptures in the language spoken by the apostles, which the Pope and the Cardinals read only in an “imperfect and barbarous translation.” Although the Greek culture

Left: Constantine dedicated this church to Divine Wisdom (Santa Sophia). It was rebuilt by Emperor Justinian whose goal was to outshine Solomon. The invading Turks converted it into a mosque, still a dazzling monument in Istanbul.



An Ethiopian priest stands in front of a Coptic shrine. Coptic Christianity has been the official religion of Ethiopia since the fourth century, making it one of the oldest churches.

is due in large part to Alexander's conquest of the East and the subsequent spread of Hellenic culture, the Byzantine church claims to be the mother, and Rome the daughter. The Greeks recognized the Pope as a spiritual leader, but it was hard for them to believe that the truest expression of Christ's will came from an area attacked and harried by barbarian invaders.

Nevertheless, the world-changing influence of Christianity in the past came from the Western church rather than the Eastern. The West carried on the prophetic mission of the church and was far less inclined to be controlled by political rulers (especially since the fall of Rome

there was little effective civil authority in the West to control the church). The great Christian writer Augustine, who wanted to see the City of God, came from Hippo in the Western part of North Africa. And it was the Western ruler Charlemagne in the eighth and ninth century who wanted to actualize this ideal.

Another asset of the Western church was the continuation of a strongly centralized church authority, which helped form a strong tradition and a practical application of Christian principles. Although sullied by legalism and corruption, it gradually responded to reformers of various ages.

The problems of the Eastern church which we can see developing in the course of conciliar disputes included control by the emperor, jockeying for position by the various geographical regions, such as Antioch and Alexandria (although the Western church was plagued by French-Italian power struggles), and a concern with philosophical speculation rather than practical matters. In the Eastern tradition, each nationality or ethnic group has its own church, loyal to the patriarch of Constantinople, Syria, or Alexandria. In many countries there are churches loyal to Rome, made up of converts from Eastern rite churches. All this is a tragic witness to the failure of early Christians to unite in faith and action. Some historians speculate that Mohammed, who surely must have been exposed to Christianity, would have been converted were it not for the bitter quarrels between the monophysites and the Nestorians.

Another way of explaining the disputes between East and West is their broader view of God and church authority. The Roman church claimed that the only rightful church is the one established on the apostle Peter, whereas the Eastern church thought that each bishop has authority to the extent that he stems from the apostolic succession. Western Christians believed that a "church" meant a place where an authorized leader gave the sacraments. Eastern Christians believed that a "church" did not depend on

a leader, but on properly administered sacraments. Jesus said that "wherever two or three are gathered in my name, there am I in the midst of them." The priest is then but the visible representation of Christ. The Romans thought of the church as the "mystical body of Christ," while the Eastern church viewed the church as a sacramental organization. The Romans tended to view God as the absolute One, countering widespread pagan influence. They were not as concerned with the fine distinctions between the persons of the Trinity. The Greeks, on the other hand, influenced by the Arians and monophysites, made more distinctions among the Trinity.

Philip Sherrard, in *The Greek East and the Latin West* (London: Oxford University Press, 1959), lists the advantages of the church councils as giving stability to the Christian faith when all values were breaking up. But he considered disadvantages to include focusing discussion on only a very small aspect of Christian doctrine and locking Christian discussion into these very narrow concepts of God and man.

In our day, some of the barriers are breaking down, with the Archbishop of Canterbury visiting the Patriarch of Constantinople, and some of the churches that had been divided for centuries over the monophysite heresy, joining together because the former cause of division is now irrelevant. □

Arabic Christianity

...it's alive and well!

by REV. ROYAL G. DAVIS

Few laymen realize the fact and power of Arab Christianity in our day. Arab Christianity? one may ask. Roman Catholicism, Greek or Russian or Serbian Orthodoxy, British or Chinese Presbyterianism, Welsh or New England Congregationalism, these we know. But what is Arab Christianity?

Arabs swept across the Near East during the seventh century waving the banner of Islam, the same as earlier Goths moved across Europe, Vandals stormed Spain and seized North Africa, or slavish peoples took over the land between Germany and the Urals. A few picked up the exceedingly complicated theology and cult of the conquered. More, many

more, married native Christian girls, tolerated the religious views of their wives, and were not too upset when some of the children accepted the faith of their mothers.

Although in theory, Islam was as wildly bigoted as Ezra or Judas Maccabaeus, in fact Muslims were as tolerant as Ahab or Herod the Great. The Koran itself recognized that Christians were a step above ordinary pagans. Seldom were churchmen put to the sword for purely religious reasons. In fact, Nestorians and monophysites welcomed the Arab invaders because they freed Egyptian and Syrian believers from the ecclesiastical meddling of the Caesaro-Papists.



Patriarch Timotheous of Antioch consecrates Philip Saliba Archbishop of the North American Orthodox Churches under the See of Antioch.

In the eyes of the Mohammedans, Christians were readers of a Holy Book like themselves, despite their erroneous ideas concerning Jesus, heaven, and revelation. From a practical standpoint, many Christian functionaries were retained in the new Arab empire because no one else was available for such necessary activities.

Western Christians for purely propagandistic reasons treasure lurid tales of the fierce or voluptuous or infidel Arabs. The tales aren't true. Saladin was eminently cultured and highly sophisticated by comparison with his barbarian foe, the British king Richard the Lion-hearted. The courts at Baghdad, Toledo, or Cairo

ranked high above those in any part of West Christendom. After the fiasco of the Children's Crusade and the sheer stupidity of the Fourth Crusade, even the staunchest Eastern Catholics preferred the Muslims to the soldiers of the cross.

Islamic officials quickly accepted the Byzantine model of using the church to serve secular ends. Taxes were levied in order to raise special gifts from the ecclesiastical authorities. Certain fees were exacted from prelates upon assuming their holy offices. Not that this was new in principle. Ever since Constantine, the Christian community had been mistreated. He called the first Ecumenical Coun-

cil at Nicea for political purposes. He sought complete ideological uniformity much as Cromwell or Mao in later years. But it was probably more galling to be used by a government of outsiders, as Eastern Christian historians assert.

Four of the five ancient urban Patriarchates fell to the Muslims—Jerusalem, Antioch, and Alexandria to the Arabs, and Constantinople to the Turks (1454). Yet the cross remained on certain altars. In Egypt the Coptic Church with millions of members thrived because of its liberation from Greek rule. Jacobites and Nestorians spread from Syria and Iraq to India and China. A powerful satellite monophysite church was created in Ethiopia. The Patriarchate of Antioch moved to Damascus, where it remains today. From Constantinople evangelists converted Bohemia-Moravia, Serbia, Bulgaria, Rumania, Ukraina, and Russia. From the latter, missionaries traveled across Siberia, planting the cross in Korea, Japan, and Alaska.

Iraqi Christians spread the Christian message to Persia and China, where Nestorianism may have even influenced late mystical writings of the Taoists; Syriac Christians became apostles to India in the name of Saint Thomas. Jerome, a monk at Bethlehem, gave Catholics their Vulgate Bible.

Patriarch Timotheous of Antioch, whose headquarters are located in Damascus, Syria, now commands the loyalty of about a

hundred or so Orthodox parishes in the United States, with about 110,000 active members of all ages. American churches are administered by Archbishop Philip Saliba, a youthful prelate of remarkable preaching ability and as much personal Levantine charm.

In Washington, Father Louis Mahshie serves as priest of Saint George Antiochian Orthodox Church on 16th Street. Of Lebanese background, Fr. Mahshie is well-trained in theology, sociology, and public relations. Among his many activities one can list Saturday morning classes in Arabic language, informative catechetical instruction, and an excellent annual Near Eastern bazaar. With youthful candor he claims that he is not a theologian, yet those who hear him lecture on the debates of the fourth century church fathers are amazed by the clarity with which he sees the most complex doctrinal issues. Services at Saint George are conducted in Arabic, a language familiar to all the adult members.

In the same building, once a month, Coptic Christians of Egypt celebrate their fascinating five-hour liturgy of the fourth century. Orthodox and Coptic Christians have begun work together in recent years after centuries of studied hostility. This growing togetherness of Orthodox and other Near Eastern Christians can be attributed to the publicity given to the ecumenical movement in Christendom as a whole. □

Jewish Concepts of God

The following two articles by Barry Cohen, One World Crusade representative in Alaska, express his personal, and perhaps unusual, feelings on his Jewish heritage. His critique of the theologian Mordecai Kaplan presents a 21st century expression of Judaism, Reconstructionism. -Ed.

Reflections on Being Jewish

by BARRY COHEN

Being Jewish is a personal matter. Ask any ten Jews what it means to be Jewish and you'll get ten different answers. Having got that out of the way, I am now going to tell you what it means to be a Jew . . . to me.

Judaism (for me, in case you forgot) is a highly verbal religion. It is a religion of the WORD, both spoken and written. God's relationship to man is made on the basis of a legal contract, in which both parties have a say. God *might* have approached Abraham one day in the following manner, "How'd you like a blessing, Abe?" To which the patriarch would immediately have responded, "So what else is new?" But, then, with further thought he would have added, "So what do I have to do to get it?" And the Almighty, showing him the Law (including the fine print) would have replied, "Just sign on the dotted line, please."

From its very conception, Judaism has been a religion stressing the mutual relationship between God and man. The covenants He made with Abraham, Isaac, and Jacob all granted God's blessing to man in his earthly endeavors *if* he upheld his part of the bargain.

But in the time of Mosheh Rabeinn (Moses our teacher) the emphasis on the WORD became even more pronounced. According



In the Festival of Sukkos, the Jewish family builds a booth to recall the life of their forefathers in the wilderness. Tradition calls for inviting a guest for the Sukka (feast). Then the spiritual presence of the patriarchs will grace the table.

to Jewish belief, when the Law was presented by God to the people at Mount Sinai, every Jew who lived and every one who ever would live was there in spirit if not in flesh to accept it.

So the Law is the center of Jewish life. Attend any Sabbath service in a synagogue the world over, and it's as plain as the nose on your face that the scroll of the Law (the Torah) is the center of the worship service. "Torah" in its limited sense refers to the five

books of Moses—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. But in its broader meaning it connotes the written and oral Law that, theoretically at least, governs the life of every Jew—the law which binds man to God.

And at the very heart of the Law is the concept of holiness. God is "the Holy One, blessed be He" before whom man stands in awe and wonder.

Thus, for the Jew, every act is sacred. There is a special prayer to

be said before washing your hands; before meals; when killing an animal to be used for food; when rising in the morning; when retiring at night; and in general for almost every action. All of life is sacred to the Jewish people.

Though this might seem to put very great restrictions on one's relationship to God at first, upon closer examination it turns out that for those who can see beyond the letter of the Law to its spirit, a genuine wonder and delight results. There is nowhere that God cannot go with you. There is nothing you can do without His sharing it with you, providing you invite Him along.

From readings I've done in the beliefs of other religions, I have found that this emphasis on the sacredness of life is quite rare. In Zen Buddhism, though, everyday actions are considered important, and almost sacred, depending on the person's attitude towards them.

To me, this similarity between the two seemingly divergent outlooks of Judaism and Zen is encouraging and hopeful. I believe that truth is universal. It is the point around which all men will one day unite. So I see these two different ways of life meeting at a central point.

Their approach, though, differs. Zen rejects verbal understanding. Masters give their students word puzzles (called a "koan") to meditate upon, in order to point out the futility of trying to understand God and life verbally. (An example

would be "What is the sound of one hand clapping?") After meditating upon this with deep concentration, the moment of realization—the great intuition—occurs, and the student breaks through the barrier of reason to the reality beyond.

Judaism, on the other hand, emphasizes the rationality of God. (Although He is much more than that and, some believe, ultimately unknowable.) Abraham, for instance, argued with God in order to save the people of Sodom from destruction. Similarly, Moses successfully argued away God's wrath (Numbers 14:13) when the Jews disobeyed Him in the wilderness. Both times, the Lord listened to reason.

Though some Jews believe that God has given His complete revelation of Himself through the Law, my own opinion is that today He has fulfilled the Law in the Unification Principle. The Principle teaches that God's original intention for creating man was to establish a perfect family on the earth, beginning with one perfect man and one perfect woman. From them, a society, nation, and world of perfection would develop.

To me, this is a very Jewish idea. I believe that the hope of the Jewish people—to see this promise of a perfect world realized in our time—lies in the Unification Principle movement. Then, all mankind will live in the restored Garden of Eden, as children of Our Heavenly Father. □

The Meaning of God to Mordecai Kaplan

by BARRY COHEN

Quotations from The Meaning of God in Modern Jewish Religion. Used by permission of Jewish Reconstructionist Foundation.



Rabbi Mordecai Kaplan is a contemporary Jewish theologian who does not believe in God (in a personal God, that is). In a recent newspaper interview, Kaplan characterized "Reconstructionism," a movement within Judaism which is centered on his teachings, as follows:

Reconstructionism is a movement to revitalize Judaism. It does to Judaism what Copernicus did to astronomy: it shifts the center of gravity of Jewish life from Jewish religion to Jewish peoplehood.

... In formulating a modern scientific ideology based on the assumption that Judaism is an evolving religious civilization, Reconstructionism is habituating Jewish life to the

scientific climate of opinion of our day.

In his book *The Meaning of God in Modern Jewish Religion*, Kaplan elaborates. In previous times, he says, the Rabbis would read into Scriptural texts their own interpretations and values, as a means of keeping Judaism up to date. He refers to this practice as transvaluation, i.e. the transfer of modern values to the Scripture.

Revaluation, on the other hand, is what Kaplan favors. This involves lifting from the Scriptures those elements which are of relevance to modern life, integrating them into daily living, and rejecting the rest. For instance, our view of God must be reevaluated:

We must go beyond thinking of God either through naive personification or through philosophical abstraction. Both are inadequate. We should use HUMAN EXPERIENCE as the criterion.

So, too, the "Kingdom of God" must be updated and made relevant to our modern needs. Kaplan says:

... 'perfecting the world under the Kingdom of the Almighty' must mean the establishment of a social order that combines the maximum of individual self-realization with the maximum of social cooperation.

Kaplan's approach to theology, in addition to being pragmatic, is strongly rational. Believing that life is meaningful, and that nature is a cosmos rather than chaos, he seeks

to understand the mysteries of existence. He comes up from his search bubbling with optimism, noting that reality "assures both the emergence and the realization of human ideals."

Just what are these ideals of which he speaks? Not elusive abstractions such as truth and beauty, but the rather graspable aspects of character development. He says:

... the conception of history implied in the Jewish religion is that the trend of human events makes for the emergence and development of personality.

Keeping in mind these overall qualities of Kaplan's approach to theology—its human-centeredness, pragmatism, rationalism, and optimism—let's examine more thoroughly his conception of God.

Throughout the book he reevaluates the "God idea," as he calls it, in terms of man. "God" to Kaplan means the sum total of all the creative forces in the universe.

Translated into action, the doctrine of the unity of God calls for the integration of all life's purposes into a consistent pattern of thought and conduct.

One of the ways in which God is viewed by traditional Judaism is as the redeemer of the oppressed, which excites Kaplan greatly. He notes that this conception elevated the traditional Jewish religion to a higher realm of life than other contemporary beliefs, in that contemporary religions existed primarily to

satiated man's desire for immorality, while Judaism placed the meaning and function of religion "at the source of the ethical impulses."

For Kaplan, ethical ideals are themselves the keys to man's salvation. By following his ethical impulses, man will build cosmos from chaos, and thus end the oppression of his fellow man.

Holiness. In the course of man's search for God through human experience, he finds himself drawn to the elusive trinity of truth, beauty, and goodness. Kaplan does not see these three as separate ideals, but rather as phases of an organic oneness and unity which he calls **HOLINESS**.

The way or method by which holiness and other ideals are achieved, according to Kaplan, is through proper observance of the Sabbath and Festivals of Judaism, thereby bringing Jewish consciousness into a greater awareness of itself.

By utilizing the nature festivals to recall historical experiences, the Jews directed the human mind to the consciousness of history as an ethical and spiritual influence in human life.

Kaplan views God (alias the creative powers of man and the universe) as revealing itself in both nature and history, and the Jewish Festivals are the focal point of this revelation. He says:

Both the creative powers in the physical world and the

spiritual forces in the human world that make for personal and social redemption are treated as manifestations of the divine.

Holy days. Let us turn our attention to the Sabbath and Festivals, as vehicles through which we can realize our ideals and thereby manifest the divine within us.

Kaplan reevaluates the Sabbath and each of the Holy Days by associating them with a particular human ideal. To him, the Sabbath represents salvation; Rosh-Hashanah, the New Year, social regeneration; Yom Kippur, the Day of Atonement, the regeneration of human nature; Sukkos, the autumn festival, cooperation; Pesach, commemorating the Exodus, freedom; and Shavuot, or Pentecost, righteousness. Here we shall examine in detail only two of these: the Sabbath and Pesach.

Traditionally, salvation is associated with the Sabbath. In traditional Judaism, "salvation" is other-worldly; dependent on God's mercy rather than man's effort; and is supposed to be preceded by the following four occurrences:

- (1) the coming of the Messiah;
- (2) the physical resurrection of the dead;

RIGHT: Gan Shmuel, a flourishing Kibbutz in Israel's coastal plain, celebrates the Festival of Shavuot with its own "first fruits," fulfilling the Biblical promise of "a land flowing with milk and honey."





- (3) the Day of Judgment; and
- (4) the destruction of the evil "Yezer" (man's fallen nature) by God Himself.

As legend has it, when all Jews everywhere celebrate two Sabbaths in a row perfectly according to the Law, God will send the Messiah.

For Kaplan, the Sabbath is symbolic of "the most significant and comprehensive spiritual purpose which the Jewish religion sought to help the Jew achieve." Salvation, to him, is this-worldly rather than other-worldly. It is not dependent on a Power outside of man, but rather represents "self-fulfillment" for the individual. Thus it is associated not with supernatural, or even cosmic, events but rather with our own psychological well-being. He says:

When our own mind functions in such a way that we feel that all our powers are actively employed in the achievement of desirable ends, we have achieved personal salvation.

Furthermore, salvation is not a 'reward' which comes after having lived a life of pain and struggle. Rather, salvation must be conceived "mainly as an objective of human action, not as a psychic compensation for human suffering."

The Sabbath, as the symbol of salvation, has three key elements.

LEFT: The customary circuit of the walls of Jerusalem during the Festival of Sukkos.

These are creativity, holiness, and covenantship. Creativity in that it represents the end of the creative act (God's day of rest and reflection); holiness as stated in the commandment "Remember the Sabbath day to keep it holy"; and covenantship in that it is a sign of God's covenant with Israel, symbolizing the creative possibilities of Jewish life.

Through proper observation of rituals, man acknowledges God (the creative life forces) as the source of his salvation, and comes into closer contact with these forces. By now examining Kaplan's reevaluation of Pesach, we can see that this is largely a social, and not a spiritual, process.

As in traditional Judaism, the Pesach is also the Festival of Freedom for Kaplan. However, he focuses on the social, rather than spiritual, bonds which keep mankind enslaved. He says:

...when we look to God as the Power that makes for freedom, we expect that He will give mankind no rest until it puts an end to the order of social living which makes it possible for a human being to be drudging and slaving for aims in which he has no part or parcel.

He goes on to define freedom in terms of ethics, noting that the right to liberty "must be conceived as the right to the opportunity of leading an ethical life."

I mentioned previously Kaplan's belief that in order to achieve sal-

vation (and hence freedom) man must act on his ethical impulses. Thus he sees the good Jew as a social revolutionary.

. . . It is clear that to change the social order so that it shall conform to the ethical demand for human equality involves nothing short of revolution.

As was stated above, Kaplan's is an action-oriented, rather than speculative, theology. Thus, we would imagine that his views of sin and evil are different from those of the traditionalists. And this is so. It is

here that his weaknesses become apparent.

Evil. Having defined God in a non-personal way, he proceeds to define evil as "chaos still uninvasion by the creative energy, sheer chance unconquered by will and intelligence."

In order to avoid the dualistic interpretations (two-Creator myths) of many ancient religions, he quotes Isaiah 45:7, which says:

He formeth light and createth darkness; He maketh peace and createth evil.

Yemeni Jews in Israel commemorate the Pesach (Passover) with traditional dress, food, and scripture.



Thus, in Kaplan's view, it was God—i.e., the creative energy—which caused evil to exist. The responsibility to eliminate evil, however, is clearly man's, especially when it is social evil of which we're speaking. Man is the lightbearer who will illuminate the darkness, as he moves ever closer to the goal of self-fulfillment.

Sin, then, is any thought or action which hinders man in his attempt to reach this goal. For Kaplan, there are no specific sins, but rather:

This effort of life to achieve and express unity, harmony, and integrity is what makes life holy; this is the evidence of the divine, whatever thwarts this tendency is sin.

Underlying Kaplan's view I find a certain naive optimism—naive because I recognize, at times, the aggressive power of evil. (It would take a great deal of effort to convince someone who is in pain that suffering is merely the absence of joy.) Yet Kaplan says:

When men suffer from evils that are apparently irremediable, they are confronted with the alternative of utter pessimism and demoralization, or of fitting their experience of evil into some pattern of thought that will enable them to see in it at least an opportunity for future good.

This optimism, though, has a Scriptural basis. Unlike the Greek and Hindu (as well as some versions of

the Christian) mythologies, the mythology of Judaism views life as the fulfillment of a blessing rather than the working out of a doom. Kaplan remarks:

There is an assumption throughout Scriptures that God has revealed to the descendants of Adam the means whereby they may nullify the effects of the original curse.

Still, to me, Kaplan's optimism is naive, because it is based on blind faith. Without being able to pinpoint the source of evil and suffering, he has no realistic way of overcoming it. And yet he does not fall into the trap of moral pessimism which plagues contemporary Christian theologians. He says:

Whatever ills mar man's life should not be regarded as inherent in its very nature; the character of life should not be judged by the actual but by the possible.

I admire Mordecai Kaplan as a man with both vision and hope, in an age when these seem to be quite unpopular qualities. Yet I object to a "theology" based on blind faith in the impersonal movement of the universe towards increasing goodness. I object to a universe in which, ultimately, man is alone. It seems to me that Kaplan's vision of the perfect society will remain a mirage without the one key element that underlies Life itself: the inner cause and purpose of the universe and man—a personal, loving God. □

In the future, the establishment of an unshakable ethical system will be of paramount importance. Unification Thought holds that the ethics of the family is the basis of all ethics. In this article the basic questions of the establishment of a view of ethics will be answered.

The necessity of ethics. The ideal of the Unification Principle in the future is to found an ethical society centering on God's love. Accordingly, the problem of ethics is sure to be one of the most important social questions of the future society, just as it is already considered a great problem in the present society. Judging from the present tendencies of the weakening of community consciousness and the collapse of the perception of value, nothing is more urgently required than the establishment of a new ethical viewpoint and system.

In this situation, Unification Thought will try to establish a new

ethics, namely an ethics that reveals the goal for the future and satisfies the urgent need of the present society.

The basis of ethics in the Unification Principle. The following are the ethical bases which are closely related to the establishment of a new ethics according to the Unification Principle.

God—God, whose essence is love (heart), is the ultimate subject of love and goodness from the view-

point of value and practice. Therefore God should be the ultimate basis of ethics.

Family—God's love is actualized through the Four Position Base of family centering God's love (God, father, mother, and children). In other words, the

family is the base for the realization of the love of God. Consequently ethics should be established on the basis of the relations of heart among family members.

Love—The source of the values

Unification Thought ETHICS

Excerpted from Unification Thought, published in 1973 by the Unification Thought Institute, New York, and based on the Unification Principle of Rev. Sun Myung Moon.

truth, goodness, and beauty is love, so love is the core of ethics.

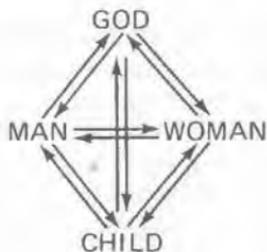
The Purposes of the Triple Objects and Triple Subjects—Every position of the Family Four Position Base has both the purpose of triple objects and triple subjects. In other words, as both subject and object, the children have relationships with God, their father, and mother; the father with God, his wife, and children; the mother with God, her husband, and children; and of course, God relates to the father, mother, and children. Unification ethics will be established on the basis of these four factors mentioned above.

The Definition of Ethics

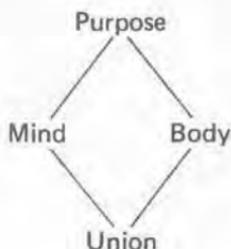
What does ethics mean? According to Unification Thought, it is referred to as the norm for human conduct based on the family. Ethics, in Principle, is the ethics of the family which is the basis of all ethics. Though there may be social, national, business, and world ethics, the basis and core of all of them is family ethics. In other words, all of these ethics are expanded forms of family ethics.

Social ethics is the social expansion of family ethics, and national ethics is their national expansion. Ultimately, all ethics originate from family ethics. Therefore where there is ignorance of family ethics, there can be no hope of establishing any social ethics. This is the definition

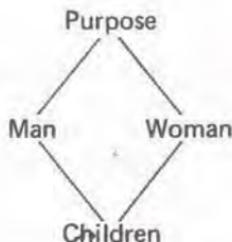
Family Four Position Base



Inner Quadruple Base (Realm of Morality)



Outer Quadruple Base (Realm of Ethics)



of ethics based on the Unification Principle.

Ethics and Morality

Here the difference between the concepts of ethics (*Sittlichkeit*) on the one hand and morality (*Moralität*) on the other, will be made clear. They generally seem to be considered as having the same meaning, but a strict distinction is made between them in Unification Thought. Viewed through the Unification Principle, ethics is the standard of conduct of a family member based on the family, whereas morality is the standard of conduct based on the internal "duty" (*Sollen*). Accordingly, ethics is the objective standard, whereas morality is the subjective one. To express this in ontological terms, ethics is the standard which a connected body observes, while morality is the standard which an individual truth body follows. Man forms an Outer Quadruple Base as a connected body with a family, and the standard of action which mutually connected bodies observe is ethics. Morality is the living standard of action which individual truth bodies maintain, according to "duty" (*Sollen*), through forming the eternal Inner Quadruple Base. Thus ethics is objective (norm) and morality is subjective (volition). However, they are not completely separated. Though morality is subjective, its form is ruled by ethics, the objective norm.

In addition to the theory of ethics presented here, Unification Thought includes analyses of:

Traditional ideas of existence
Ontology based on the Unification Principle

Critique of major theories of substance

Theory of the original human nature

Epistemology

Axiology

Theory of history

A critique of traditional theories of ethics will follow next month.

Family Four Position Base and Ethics

God's ideal of creation and the family four position base. According to the Unification Principle God is the subject of love and His ideal of creation is the fulfillment of love. For God's love to be actualized, the family Four Position Base, the base of love, should be established. Since the Four Position Base is a relationship of position, God's love comes to appear through positions. The love that appears through each position is called "divisional love," namely parental love, conjugal love, and children's love. God's love itself is unified and absolute, but His love is actualized divisionally and relatively through the family base. Love is divided because man was created to be the heir of God's heart, and this succession of heart is possible only through physical life. Therefore throughout their lives as children,

husband and wife, and parents, man and woman practice love in order to experience God's love.

The actualizing process of love.

As love is emotional, it is necessary to establish its purpose by emotion and its direction by will. Namely, first the direction and goal of love are decided, and then mind moves toward the goal. That is will itself. It is emotion that moves the will. Where there is will, there is naturally emotion. Purpose is also set up by this emotion. Thus for God's love to be manifested in the divided expressions of man's love in the family means to manifest love directing toward a definite goal. For instance, a son loves his father, a husband his wife, and a mother her son. Thus there is direction in love; without direction, actual love can not appear. This is not a necessary factor in the establishment of ethics.

Concretely speaking, every position of the Four Position Base actualizes love in three directions, that is, as a triple subject and as a triple object. Children face God, their father and mother; the father faces God, his wife and children; and the mother faces God, her husband and children. Every position of the Four Position Base has the purpose of realizing love toward three objects as a subject. Therefore, love becomes will which has a direction and moves toward three objects. This direction of will is the very form of will. Accordingly, in actualizing love, form is required. The



standard of conduct that regulates this form of will is ethics. In this respect, there is an indivisible relationship between the family Four Position Base and ethics.

Next, each position of the Four Position Base also loves the other three positions from the standpoint of being an object. This is referred to as the purpose of triple subjects. The loving action which the object returns to its subject is beauty, and

ideas of morality. Filial piety is the form of action denoting the beauty which children return to their parents; obedience is the manifestation of beauty which the wife offers to her husband; and loyalty is filial piety expanded to a social and national scale. Loyalty is the form of the love of the people for their nation, of a servant for his master, and of a subject for the king. Thus all ethics are standards (norms) of



in the manifestation of this beauty, three forms are needed. According to these three forms of will, the basic forms of three actions are formed. These basic forms are nothing but the norms of conduct and also ethics. From the basic forms mentioned above appear loyalty, filial piety, and obedience, which are the traditional oriental

action which fulfill the purposes of triple objects and triple subjects. Thus there can be no doubt that family ethics is the basis of the ethics required in social life.

All the love that man manifests is applied, changed, or combined family love, and all the beauty that man feels is also the applied, changed, or combined beauty of the

family. It may also be mentioned that all ethics, or standards of goodness, are applied, changed, and mixed family ethics: the expanded value systems of the family. The regulations (norm) of the family are called family rules and these family rules alone become the basis of all rules (laws).

Family rules are the ultimate standard for the basis of national or constitutional law. There are also

Four Position Base, this Four Position Base is a manifestation of the basic mutual relationships of the different positions. Therefore ethics also has a principle of order, for order means the arrangement of positions, and is the norm of the clear arrangement of the positions of God, father, mother, children, brothers and sisters. The Unification Principle contains the principles of order and love. Their basis lies in



norms and laws in the spiritual world, and these are also based on the family rules. Consequently he who maintains a harmonious family through household regulations can also observe national law or heavenly law.

The principle of order in ethics. Since ethics is based on the family

the manifested norm and principles of family life. There can not be a norm without order, and where there is no order, no principle of love can be actualized.

The peculiar feature of modern society can be said to be its loss of order which has resulted in the present state of chaos. The positions of upper and lower, before and after,

and left and right have all been broken down. This collapse of the ideas of value and ethics is due to loss of the arrangement of positions, that is to say, order. In families today, the parents, husband and wife, children, brothers and sisters do not keep their proper positions. There is an increasing tendency for children and wives to treat their parents and husbands as strangers. All this comes from leaving their own positions, and it has finally brought about a lack of ethics. Accordingly, in order to reform the collapsed idea of value and ethics, order must first be established.



For that purpose, it is first necessary that the family Four Position Base be established in one's place of work, to say nothing of the home. For example, the teachers of a school should teach the students from the standpoint of parents, the young students should face their teachers as they do their parents, and should face the older students as they do their elder brothers. From ancient times, family ethics were formed in the Orient under Confucian influence, and because of this background, students have been respectful to their teachers, in the same way that children are respectful to their parents, and teachers have assumed the leadership of the students as though they were their own children. But now this ethical system based on the Four Position Base is the most urgent question in the present day society. Then how shall the family Four Position Base be established? We need to remember that the ancient traditional family ethics were based on the Confucian religion. In other words, a sort of "modern Confucianism" is indeed needed in order to establish family ethics, since ethics can not be established without a religion. This "modern Confucianism" need not be like the traditional Confucianism, but a religion which can set up family ethics is necessary in order to try to rectify the value system which is collapsing. In this meaning, as far as its relationship to the establishment of family ethics, the Unification Prin-

principle may be likened to a sort of "modern Confucianism."

Order and equality. The word "equality" is so charming that everyone likes it. But in the strict sense of the word, there can be no equality. Equality originally means no discrimination, but there can not but be the discrimination between ages, sexes, and occupations. Also since the capabilities, characters, and hobbies of people are different, there can hardly be an expectation of equality in economic life. Furthermore, as every person in charge of certain levels of posts, organizations, nations, or the world is to be given appropriate rights, neither can there be equality of rights. Thus equality can not exist in the realms of biology, occupations, economy, and rights.

Man is only equal before the law. Though man is equal before the law, this is far from complete equality. Nowadays, many people in the democratic societies feel inequality even though they are supposedly equal before the law. In a certain sense, the capitalist contradictions and defects may be said to have been aggravated under the shadow of "equality before the law."

Then is equality unrealizable? No, it can and should be realized. How can it possibly be done? It is possible only within order. Genuine equality is in love; there is true equality only in God's love, and God's love is manifested only through order. Where there is no

order, God's love can not appear. Love is the flow of heart and where an orderly system centering on God is established, heart flows and love is realized. This creates equality.

Equality is an equality of the effect of satisfaction and joy. In other words, it does not mean a mere equality of economy and rights, but an equality of "feelings" by which all people are thoroughly pleased—feelings of freedom, value, and happiness. Therefore, without heart and love, equality can not exist. When order centering on God is established, true equality can be expected because love, the flow of heart, is fully realized. Consequently true equality is not realized in the external world through an atheistic destruction of order, but in the internal world through a theistic established order. Yet this does not mean one should ignore the external world.

According to the Unification Principle, internal character is accompanied by external form. Thus as inner equality is externally developed a reduction of material differences is automatically realized. That is economic equality in a genuine sense.

Thus equality is realized only within order and love, and the basis of order and love is the family. Therefore when the family order, namely the family Four Position Base is formed and family ethics are established, the basis will also be formed on which complete equality can be realized. □

It was a Saturday morning at Saint George Antiochian Orthodox Church. But the doors were open, the parking lot held a number of cars, and children of varying sizes ran and shouted around the church yard.

And that isn't unusual at Saint George's. After the usual Saturday morning Arabic class, about eight people sat around with coffee and donuts and discussed some of the values they gained from their Middle East heritage.

"Historically, family life has been the key factor to maintain sanity in society," began the rector, Father Louis Mahshie, who directed the discussion. "I'm not talking about America, I'm talking about world societies. We are talking about something which is the bread and the water of the social life. We are talking about the very fundamental impetus of society. If there is no family, there is no reasonable society—you have chaos."

A legal system is built on the fundamental principle that most of the people will obey the law, otherwise the law couldn't be formulated to begin with. The police can enforce laws, but they cannot maintain the sanity of society. This comes from the family.

Father Mahshie explained that this is demonstrated not only in America, but in the Middle East, where (at least in the cities) many pattern their personal and family life styles after the Americans. Americans set the pace for the



British, Europeans, Middle Easterners, Japanese, etc. Although one might see the kids listening to American music, smoking marijuana, and doing other things Americans do on a very prevalent basis, they are generally only going through the external motions. But still the basic fiber of the family remains.

The fiber of the family life is still present in the Middle East. Parents have a lot to say—the father is still the patriarch of the family. But oddly enough, the Arabic life in America is quite the opposite. It isn't patriarchal; it's more matriarchal, since in America the woman usually controls the children. Although the father may decide policies, the mother carries them out, because she's home with the children while he's not.

There are a lot of factors involved, which pertain not only to the Middle East or to the United

Arabic Families in America

An interview with Father Louis Mahshie (far left), an Antiochian Orthodox priest from Washington, D.C.

States, but to the entire world. But the Middle East does have the tradition of a strong father's influence. This is not due to Christianity, however, but to Islam. Islam has maintained the strong patriarch image found in earliest Christianity. Even today the Mormons maintain that in their life, and in books printed in 1973, one still sees the father sitting down and the mother standing up.

Father Mahshie laughed, "I think back to my father. In Middle Eastern photographs, the father is always sitting down, the mother on his right side, and the children around—the strong patriarchal tradition. The family without a mother-father composite is very difficult—it's not a real family. It's making the best with what you have."

In the Middle East, parents push their children harder to achieve than in America. In traditional European

society, children were pushed to at least take up a trade, if not a profession. But in America people ask children, "What do you want to be?" And they say, "I don't know." The parents say, "Go to college, and after four years decide." But this is unheard of in the Middle East. Children know what they are going to be, although after they take up that line and later decide to change, that's fine. The Middle East life style calls people to set goals early in life.

Among immigrants to the United States there is a phenomenon of the search for identity. Children of the third generation ask, "Mommy, who are you?" or "Daddy, who are you?" But sociologists note that the second generation "mommy and daddy" grew up being ashamed of their identity as foreigners. By the third generation, however, they regained interest in their heritage and with the last Arab-Israeli war, people who were ashamed to say they were Arabs are now proud.

The Orthodox Church is very ethnic in its orientation—Greek Orthodox, Syrian Orthodox, Russian Orthodox, etc. In the Washington area are two Arabic Roman Catholic and one Baptist Churches, in addition to the Antiochian Orthodox. For a long time, however, the first three were ashamed to identify with the Arabs, but with the last war that has changed. "This is a good thing," Father Mahshie commented. "Then all will become

whole and complete again. As long as someone says, 'I am a Frenchman' or 'I am a Canadian,' or whatever, he can overcome the hangup. But first and second generation immigrants cannot understand this. Two things may happen to immigrants: they either absorb an American frame of mind and lose themselves in their new environment or they come to terms with their heritage. What the church does is to help people find their identity. When they refund their identity they get along better with their families, their wives, and their children. Everything comes together a little bit better. They have a better relationship with themselves and with others."

In the Near East tradition, children are really taught to love and respect their parents, Father Mahshie continued. "In our church, the families that don't teach this to their children are those who have come into a lot of money. The world takes their children away from them then." His real problem children in the parish are those of families who came to America with nothing and made tremendous amounts of money. But they went into another social world and inevitably lost contact with their children. Families who are really struggling to make a living have problems, but their children are not the deviants.

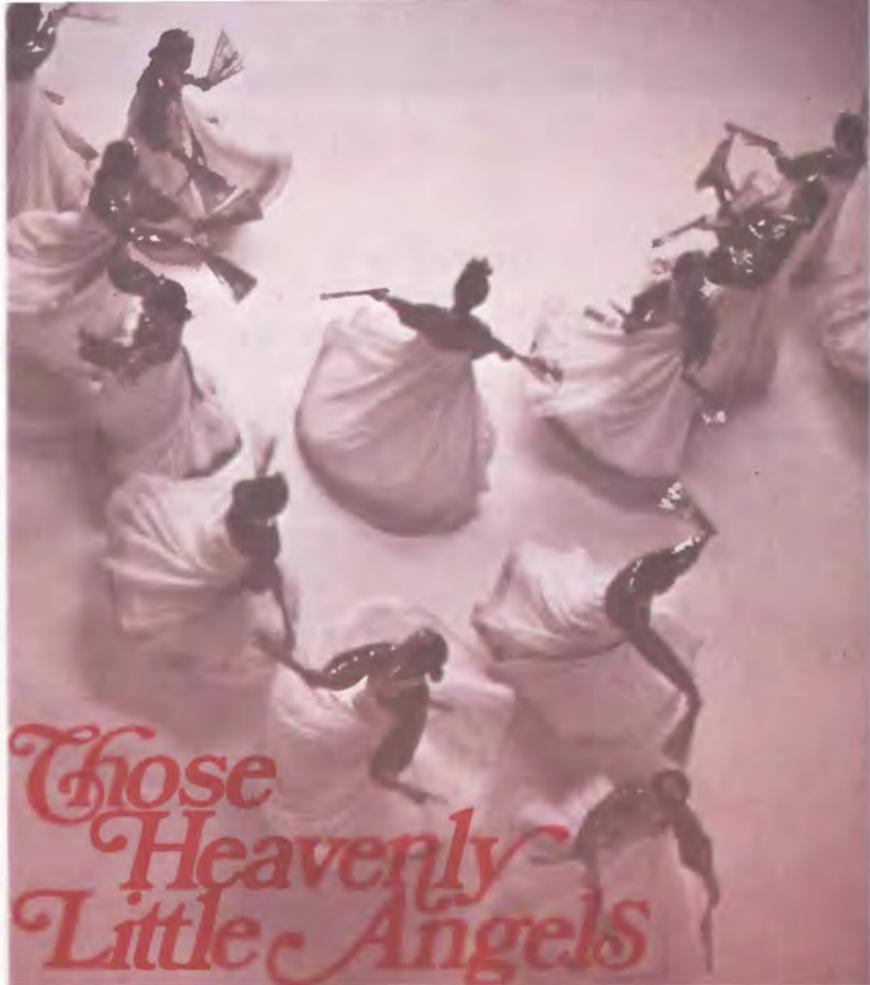
Father Mahshie is always called in at the end of the game, "when there's no one else to talk to. But

by then it's too late. If they would call me in the beginning, I could do something. But basically, discipline is the key." There is an Arabic proverb, "When you raise your children, discipline must come from without; when they grow up, the discipline will be from within."

One thing Father Mahshie tries to do in his parish is to adapt the best of the old world heritage. He feels that for many newcomers, the old world has disintegrated in terms of relevance to them. But some aspects are very good, although others aren't. "We've combined the organization of American Protestantism," Father Mahshie said, "with our Arabic Christianity. We have presidents, vice presidents, secretaries, etc., of activities, and a very active Sunday school system. But for our clergy we maintain a hierarchical system much like that of the Roman Catholic church."

One of the members, Mrs. Hakim, places great stress on the Sunday school. In the Middle East, the educational systems were run by religious groups, but in America, there are no religious teachings or values in the public schools. So she drives 45 minutes one way to bring her children to Sunday school. For Father Mahshie, the role of the Sunday school is to try to make up for the breakdown of family life.

"The church must be prophetic and give a moral direction to society," Father Mahshie concluded. "Otherwise there is no reason for our being." □



Even the hardest heart was softened and lightened as the Little Angels danced and sang in an unforgettable holiday performance in the General Assembly Hall of the United Nations.

Never before opened to the public for cultural events, the General Assembly Hall unexpectedly became available for a benefit for UNICEF, the United Nations Children's Fund on the evening of December 27.

Stunning as ever on the conclusion of their eighth world tour, the Little Angels, National Folk Ballet of Korea, gave 13 traditional Korean dances a spectacular modern interpretation. Ranging in age from eight to 12, the Little Angels display a genius probably unmatched by any other children's dance troupe; despite their youth, the Little Angels are acclaimed as one of the world's greatest companies.

THE WHITE HOUSE

WASHINGTON

December 20, 1973

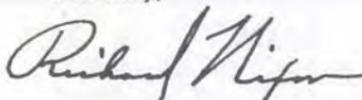
Dear Mrs. Wallace:

At this joyful season, Mrs. Nixon and I are delighted to send our own warm greetings to the Little Angels of Korea. Music, especially the beautiful music of children, has the rare capacity to help heal divisions among people, and to vault some of the barriers that divide our world.

We welcome the Little Angels, and we welcome the warm spirit of human brotherhood that they bring to us. Their music is a celebration of life, and it makes us renew our commitment to making life better so that all the children in our world can join their songs of joy.

With our warm wishes for a delightful evening and continued success in your fine work,

Sincerely,



Mrs. Lila Acheson Wallace
Chairman of the Little Angels
Holiday Performance Committee
18 East 71st Street
New York, New York 10021



"Chunsa Chum," Dance of the Angels.

"A little child shall lead them," Mr. Bo Hi Pak, president of the Little Angels, reminded the audience at the opening of the evening. If the adults of our age have not been able to bring a lasting unity and peace to mankind, the children renewed that hope this Christmas season.

The Little Angels Holiday Performance Committee was chaired by Mrs. Lila Acheson Wallace, with Mrs. Kurt Waldheim, wife of the secretary general of the United Nations, as honorary chairman. The Honorary Committee included the mayor and mayor-elect of New York City; the current and previous governors of New York; the executive director of UNICEF; an under secretary of the U.N.; the U.S. ambassador to the U.N.; and

the Reverend Sun Myung Moon. Republic of Korea committee members included the permanent observer to the U.N., Park Tong-Jin, and the Minister of Culture and Information, Yoong Chu-Yung.

U.S. President Richard M. Nixon sent his greetings on the occasion, as well as the Prime Minister of the Republic of Korea, Kim Jong-Pil.

Mrs. Guido Pantaleoni, Jr., president of the United States Committee for UNICEF, gave her welcome to the audience at intermission. "Art unifies the minds of people," she said. "Our young friends combine art and youth. It inspires us to renew our efforts for what one magazine publisher has called 'the greatest child-welfare work of all time—UNICEF.'"



Reverend Sun Myung Moon, founder of the Little Angels, receives standing ovation.

Surrounded by flowers and leis after the two-hour program, the still-radiant Little Angels closed with "Children of the World Unite," their international theme song. The enthusiastic audience gave the Little Angels and their founder, the Reverend Sun Myung Moon, standing ovations. A large percentage of the audience remained for a reception in the Delegates' Dining Room at the U.N., honoring the Little Angels, Mr. Pak, Reverend Moon, director Miss Soon Shim Shin, and choreographer Miss Hye Ja Chang.

The entire performance was

recorded on videotape, 16- and 35-millimeter film. The three nationwide television networks televised portions of the dances on their news programs, and on January 1 and 5, 1974, two-hour shows of the event were televised throughout the Republic of Korea.

The *New York Times* review was favorable. The *New York Daily News* printed a full page of photographs of the performance, and the *Chicago Tribune* also carried a photograph.

There was an attempt by the Korean Permanent Mission to the U.N. to prevent a performance by a South Korean group. (Neither North or South Korea is a member of the U.N., both firmly believing that the Koreans should have a united government. In 1950, a 16-member U.N. force did, in fact, help South Korea repel an invasion by Communist North Korea.) But after such an enthusiastic reception of the Little Angels' interpretation of Korea's centuries-old tradition, no official protest was made.

UNICEF received a generous sum to advance its worldwide aid programs, and men, women, and children of many nations returned to their homes with new inspiration. Spokesmen for the United States Committee for UNICEF expressed their gratitude to the scores of young volunteers from the Unification Church, whose tireless work made the performance an unforgettable event in the hearts of all who came.

Appreciation

The Little Angels, National Folk Ballet of Korea, are "probably Korea's most charming ambassadors."
—The *New York Daily News*,
December 28.

"We are so happy that the Little Angels were able to perform for UNICEF."
—Henry R. Labouisse, executive director, UNICEF.

"I am delighted to report to you that the occasion on the 27th seems to have been a huge success . . . very important to us was the extraordinary spirit that prevailed on that unforgettable evening. . . .

"It has been a wonderful experience for all of us on the U.S. Committee (for UNICEF) to work with the Little Angels Holiday pro-

duction group and to witness their dynamism and creativity."
—Mrs. Guido Pantaleoni, Jr. (president, U.S. Committee for UNICEF) in a letter to Mrs. Lila Acheson Wallace (chairman, Little Angels Holiday Performance Committee).

"Judging from the standing ovation the children received, their performance of sometimes exotic national dance to music played on replicas of ancient Korean instruments has a universal appeal." The choreographer and director "are to be congratulated for the naturalness and professionalism with which they have adapted Korean traditional dance for children."
—Jennifer Dunning, *The New York Times*, December 29.

Mr. Bo Hi Pak (left), president of the Little Angels, and Mrs. Guido Pantaleoni, chairman of the United States Committee for UNICEF.



Annabel Farjeon of *The London Evening Standard* wrote of an earlier tour, "Here is a company of Koreans between the ages of eight and 15 which comprises the finest corps de ballet in the world."

Unhampered by the forms of classical Western ballet, the Koreans have developed a superb variety of dances, ranging from the fierce "Buk Chum" (Penitent Monk) to the lyrical "Kang Kang Suwolae" (Moon Festival), and from the exquisite floral patterns of the "Buchae Chum" (Fan Dance) to the dazzling, swirling finale of "Nong Oak" (Farm Dance).

The Fan Dance opens with a lone dancer kneeling and joined by red and white gowned dancers, each carrying two intricate red and white fans. In the Orient the opening and closing of fans indicates joy, and the dance alternates between kneeling and bowing and then gracefully twirling in circles, forming and dispersing like flowers opening and closing their petals. As moods change from peaceful to gay ecstasy, the intensity builds until a grand climax of one dazzling flower with a gaily twirling center.

Their Penitent Monk dance won international acclaim at last year's UNICEF festival in Holland. Eight dancers portray the inner conflicts of a Buddhist monk, torn between the lures of the world of flesh and the lofty principles and strict commandments of Buddha. Oscillating between sets of six drums each, the dancers transfixed the audience

with their incredible dexterity and perfectly synchronized rotations while bending over backwards.

The Moon Festival celebrates the first harvest of new crops. The Koreans gather in their prettiest festival dress and celebrate with a huge bonfire and dancing around the fire under the light of the full moon. The dance interpretation



"Janggo Chum," The Hourglass Drum Dance.

is accompanied by a hauntingly beautiful melody, expressing Korea's deepest historic tradition.

The universal language of music and dance transcended language and culture, and the audience cried with the young shepherd who lost his angel love in "Chunsa Chum" (Dance of the Angels) and laughed

at the wild antics of the lions in "Tal Chum" (Mask Dance). For intricacy of movement and synchronized music and motion, few dances can excel the opening "Janggo Chum" (Hourglass Drum Dance). And an audience favorite, "Gokdoo Kaksi" (Doll Dance) portrays the traditional New Year puppet doll entertainment. The

entire village in a successful season. The only three boys among the Little Angels beat their tiny gongs and twirled the long sashes attached to their hats at a dizzying rate.

Dazzled by the intricate simplicity and joy of the dances, the audience was surprised to hear the additional musical talents of the



"Buk Chum," The Penitent Monk Dance.

littlest angels simulated the movements and gestures of manipulated puppets with unbelievable charm.

The Grande Finale Farm Dance assembled, group by group, all 30 dancers celebrating the traditional end-of-harvest festival. Opening with rice cutting and fruit picking, the dance interweaves the roles of the boys and girls with the joy of

Little Angels. They accompanied themselves singing "Arirong" with Kayakum, twelve stringed violin-like instruments plucked with the fingers. A five-member "Aak" (Little Angels Court Music Orchestra) provided the accompaniment for the dances. For encores they sang a variety of Western music. □



The Popmulation of Marxism

by SANG HUN LEE

There is a tendency for Communism's advocates to unconditionally deify Marx and for its opponents to unconditionally denounce him. From the materialistic standpoint, Marx is absolutely right in his analysis and conclusion. However, from an idealistic viewpoint, because Communism is a militant idea viewing certain factions as absolute

enemies and advocates revolution to overthrow the ruling class, he is a dangerous figure. To reach a more objective understanding of him, we should consider him in relation to the Unification Principle.

Marx was a man of thoroughly militant disposition. By nature he was exclusive and self-righteous. He was intolerant toward those who disagreed with him, and he despised anyone who doubted the validity of his view and did not follow his way of thinking.

He belittled the life-style, interests, and values of the bourgeoisie. This was probably because he had a new view of life. However, he refused to apply ethical principles to solve problems and he did not like to see mere kindness and friendliness among people. With his family and colleagues he made an exception, but his treatment of all other people was based solely on whether or not they would be of use to him in his political fight. Until the last moment of his life he was a thinker. He was relentless to his political enemies. Those who did not agree with him were either betrayers, moral criminals or political idiots (from Sidney Hook, *Marx and Marxists*).

Marx could not merely observe dispassionately the social conditions of his time—which so drastically needed change. Today, however, our social and historical conditions are quite different. Today a spiritual

From Communism: A Critique and Counterproposal, Washington, D. C.: Freedom Leadership Foundation, 1973.

revolution is needed, not a violent one as Marx advocated. Had he lived in this age, Marx also would surely have seen the necessity of a spiritual revolution. What is a spiritual revolution? It is the worldwide spreading of God's truth which will build the originally planned earthly paradise out of the rubble of our confined and chaotic history.

Reacting against these deplorable social conditions, Marx concluded that it was absolutely necessary to overthrow the bourgeoisie. To accomplish this the laborers had to be tightly united, capable of carrying on wide-spread and continuous struggle; they had to be ignited with revolutionary fervor. To do this, a consistent system of thought had to be built. Thus, formulated under the banner of proletarian liberation, Marx's ideology appeared on the stage of history.

Idealistic view of history. To be completely convincing, Marx sought to prove that it was a necessary historical task to overthrow the capitalist class. Hence he had to revolutionize the traditional idealistic view of history. According to the idealistic philosophers, history develops by divine providence, through the actions of outstanding leaders. Therefore, they thought that their social system was sacred and closed to change. Such a complete acceptance of one's social system is evident in Aristotle's assertion that the slave system of this time was divinely ordained and therefore everlasting. Likewise, Thomas Aquinas, the chief philosopher at the peak of feudalism,

maintained that the feudal hierarchy, with the Pope at the top and the serfs at the bottom, was eternal.

It seemed to Marx that the idealistic historians of his time defended capitalist society in the same way. The idealists held that all men were equal and had free will. They thus made a contract with each other whereby one party worked and the other party payed the other's wages. To idealists such a system contained no inequality. They consequently defended capitalism and ignored the facts of exploitation and domination. However, Marx saw idealism as an intolerable, reactionary barrier to the accomplishment of his historical task. His first goal, therefore, was a thorough criticism of the idealistic view of history and the establishment of his own view. This is his so-called materialistic view of history, obtained by the application of the dialectic to materialism.

Dialectical materialism. Applying Hegel's dialectics to the materialism of Feuerbach, which he accepted after critiquing it, Marx established dialectical materialism. According to Stalin, dialectical materialism sees the world as a complex unit of interrelated parts which are not completed and static, but rather constantly changing through genesis and extinction, progression and regression, and growth and decay. It does not view individuals independently, but always relative to the whole, in which diverse changes occur through the union and struggle of contradictory elements. Each thing has contradictory elements within itself, which continue unity



Urban conditions in Marx's time.

and struggle causing change and development. For instance in an egg, the embryo and the egg itself contradict each other and as these two contradictory parts continue union and struggle, the embryo grows and gradually fills the egg. Finally it breaks the shell, and the chick emerges. The result is neither egg nor embryo, but a new creation: a chick. Marx asserted that such a process is the law of development. He furthermore applied this law to general social development.

Marx held that each economic society in history has had two elements within itself which struggled against each other. The two fundamental elements are production relations and the power of production. While production power continuously develops, the production relationship inevitably

hinders the development of production power at a certain stage of social evolution. Hence as a result of the struggle between these two elements, the existing society will collapse and a new economic society shall appear. Therefore, capitalist society will finally and inevitably decay according to the law of historical development and a new society will arise. According to Marx, this will be the proletarian society or Communist society. This is the outline of the Marxist materialistic view of history.

Capital. Marx was not contented with that alone. In order to prove the historical inevitability of the decay of capitalist society, he made a detailed analytical study of the capitalist economy based on the theory from the English classics of

economics written by Adam Smith and David Ricardo—that value is created by labor. This study became his own economic theory, entitled *Capital*. Through this study he proved that within the capitalist structure several economic laws were operating which would eventually bring capitalism to destruction.

Before this time, nobody else had dreamt of these laws. Lenin praised Marx's achievement, saying that the materialistic view of history was no longer hypothetical, but a science. Marx's laws of economic movement included: 1) the law of centralization of capital, 2) the law of the tendency of the rate of profit to fall, and 3) the law of increasing poverty.

All these laws are derived from the labor theory of value and the theory of surplus value. To summarize this theory: in a capitalist society individual capitalists will inevitably compete with one another. As a result of this competition, profits will become less and less, and finally small capitalists will be expropriated. The wealth will then be concentrated in the hands of a few big capitalists. On the other hand, laborers will become poorer and poorer. Their number will multiply until they form the majority of society. Because of this the capitalist economic structure will eventually fall by itself.

What, then, is the final and decisive moment to cause the capitalist society to fall? It is the proletarian revolution. Marx maintained the following:

Along with the constantly di-

minishing number of the magnates of capital...grows the mass of misery, oppression, slavery, degradation, exploitation; but with this too grows the revolt of the working-class, a class always increasing in numbers.... Centralization of the means of production and socialisation of labour at last reach a point where they become incompatible with their capitalist integument. This integument is burst asunder. The knell of capitalist private property sounds. The expropriators are expropriated (Karl Marx, *Capital*, Vol. I, Part VIII, Chapter XXXII, p. 763).

Thus, according to the Communists' words, Marx's doctrine became the most effective weapon for the class struggle and planted strong revolutionary consciousness and firm conviction of victory in the proletarian heart. Marx's doctrine was not formulated as a mere theory, but even in the beginning its purpose was to create revolution and to serve as a guide for revolutionary action. This was Marx's strong point as well as his fatal weakness, for his thought was formulated wholly to achieve his purpose of justifying violent revolution. Therefore his theory could not be a universal truth, but was only a product of his epoch. It was destined to be discarded in time. Marx's thought was applicable in his time, but today many errors in his doctrine have been exposed. For this reason it has been modified by different people. It is now only a relic of the past. □



THE UN: AN EVALUATION

by HAL MCKENZIE

- LESOTHO
- LIBERIA
- LIBYA
- LUXEMBOURG
- MADAGASCAR
- MALAWI
- MALAYSIA
- MALDIVES
- MALTA
- MALTA
- MAURITANIA
- MAURITIUS
- MEXICO
- MONROVIA
- MOROCCO
- NEPAL
- NETHERLANDS
- NEW ZEALAND
- NICARAGUA
- NIGER
- NICARAGUA
- NORWAY
- PAKISTAN
- PANAMA
- PARAGUAY
- PERU
- PHILIPPINES
- POLAND
- PORTUGAL
- ROMANIA
- RWANDA



The United Nations is the most ambitious attempt at world order-building in history. It was formed during the Allied effort to defeat Nazi Germany, in order to "kill another Hitler in the shell ere he become too great." That is, the UN was formed to prevent another World War II in the same way that its predecessor, the League of Nations, was formed to prevent another World War I.

The key factor in preserving the new peace was to be the unanimity of the "Great Five" of the victorious allies, namely America, Russia, England, France, and China. However, no one foresaw the Great Powers fighting among themselves; predictably, they soon began to do this, driven by vast ideological differences between the democratic and Communist blocs. The dissension-ridden UN was crippled at birth by defects implanted by its sponsoring governments.

Nonetheless, the UN is still alive, while the League, paralyzed during most of its life, died at a younger age. The UN now has 135 members compared to the League's transitory membership of 60; it almost reaches the goal of universality and has achieved a sense of permanence on the world scene. A whole generation has grown up

for whom the UN is not a new idea but part of the Establishment. Because of this staying power, the concept of a world without some sort of global organization has become inconceivable. That in itself is a major accomplishment. Also the many paths that the UN has blazed in pursuit of peace provide guidelines and experiences from which we may build a more effective peace-keeping system in the future.

Not a world government. The UN is not a "world government" in the strict sense of the term since it has no mandate to interfere in a nation's sovereign domestic affairs. Therefore the UN has never been able to compel a great power or a client state to act contrary to what it conceives of as its national interests. However, the UN has been credited with preventing war or at least limiting the fighting in at least four major areas—the Middle East, the Congo, Cyprus, and twice between Pakistan and India. It is also said to have provided a restraining role in scores of other conflicts by providing machinery and a forum for negotiation.

According to former Secretary-General U Thant, the UN has helped at least a billion people achieve in-

Left: Kenya's minister for foreign affairs, Njoroge Mungai, addresses a General Assembly session in 1970. At the rostrum, right to left, are Secretary-General U Thant; assembly president Edvard Hambro, and C.A. Stavropoulos, Under-Secretary-General for General Assembly Affairs.

In a recent issue of *The Observer*, the public information director of the International Bank writes:

The UN was not conceived by the peoples of the world and is not answerable to them. It was conceived by . . . governments, many of them—such as Stalin's—pretty far from representing their people . . .

Shirley Hazzard writes in an article in *The Nation*:

. . . the organization's lines of public association have been ever more attenuated, its very humanity consumed in ritual absurdities and in an administrative pattern that makes Parkinson's Law look like jurisprudence.

Solzhenitsyn, in his Nobel address, assailed the UN for its deafness to "the groans, screams and beseeching of human individual plain people . . . Alas, in an immoral world, the UN too grew up immoral." The essence of this immorality is revealed in this statement in a recent Secretariat publication: "The United Nations deals in the realm of what is possible, not of what is right and wrong." Thus by its own admission, the UN, repository of so much of man's cherished hopes for a moral world, turns out to be another field for the Machiavellian interplay of petty national self-interests.

U.S. at fault. Who is responsible for such a cosmic let-down? Unfortunately, much of the blame

must be put on the United States. In terms of initiative, influence, and support, the role of the United States in shaping the UN far outweighs even the collective role of the other 50 original members. When the UN was being formed it was widely thought that one of the main causes of the failure of the old League was the absence of the United States. Therefore the majority of members were eager to follow the leadership of the United States and the U.S. was able to count on an automatic majority. The Soviet Union, finding itself usually outnumbered in the Security Council and Assembly, cast some 100 vetoes, 90 percent of the total.

In 1945, just as John Maynard Keynes wrote in 1929 in reference to the formation of the League of Nations, ". . . an investment in political courage would have been marvelously repaid in the end." No such investment was made on the part of the United States; the reason was the absence of an investment in moral courage—the courage to distinguish and separate right from wrong.

The U.S. was certainly in the right in having defeated Nazi Germany. But after having put down Hitler, the U.S. lacked the moral courage to stand against an even greater and more militaristic tyranny—the reign of Stalin. Then, by allowing Russia the veto power, the whole concept of collective security was made into a travesty. As one scholar puts it, ". . . the UN

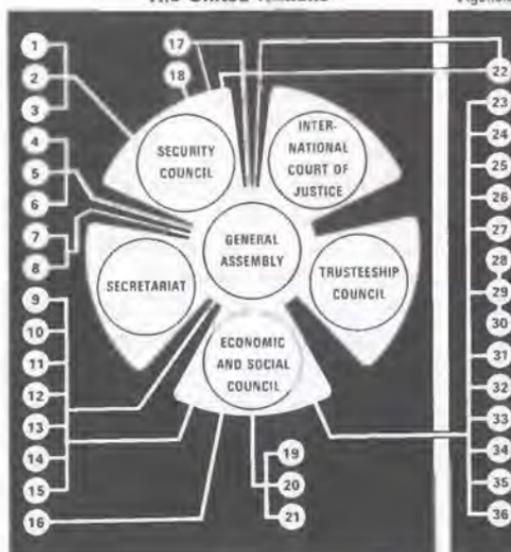


The United Nations System

The United Nations

- 1 United Nations Truce Supervision Organization in Palestine
- 2 United Nations Military Observer Group in India and Pakistan
- 3 United Nations Peace-keeping Force in Cyprus
- 4 Main Committees
- 5 Standing and Procedural Committees
- 6 Other Subsidiary Organs of General Assembly
- 7 United Nations Relief and Works Agency for Palestine Refugees in the Near East
- 8 United Nations Conference on Trade and Development
- 9 Trade and Development Board
- 10 United Nations Development Programme
- 11 United Nations Capital Development Fund
- 12 United Nations Industrial Development Organization
- 13 United Nations Institute for Training and Research
- 14 United Nations Children's Fund
- 15 United Nations High Commissioner for Refugees
- 16 Joint United Nations—FAO World Food Programme
- 17 Disarmament Commission
- 18 Military Staff Committee
- 19 Regional Economic Commission
- 20 Functional Commissions
- 21 Sessional, Standing and Ad Hoc Committees

The United Nations



Inter-government Agencies

- 22 International Atomic Energy Agency
- 23 International Labour Organisation
- 24 Food and Agriculture Organization of the United Nations
- 25 United Nations Educational, Scientific and Cultural Organization
- 26 World Health Organization
- 27 International Monetary Fund
- 28 International Development Association
- 29 International Bank for Reconstruction and Development
- 30 International Finance Corporation
- 31 International Civil Aviation Organization
- 32 Universal Postal Union
- 33 International Telecommunication Union
- 34 World Meteorological Organization
- 35 Inter-Governmental Maritime Consultative Organization
- 36 General Agreement on Tariffs and Trade

provided for a world-wide police commission and then made the top international gangster a member of that commission."

As this travesty became more obvious, the high hopes Americans had for the UN as a vehicle for peace and understanding have dwindled; they plummeted to almost nothing with the admission of Red China and the kangaroo-court expulsion of Free China. Gallup surveys show that approval of the UN in the United States dropped from 87 percent in 1959 to 43 percent in 1971.

Third World influence. Having failed to exercise moral leadership, the U.S. eventually relinquished any real leadership of the UN. From the 51 original members, the UN membership has almost tripled to 135 members, most of them newly emerging African and Asian states. This gives the latter a clear majority in the UN General Assembly, making them able to dominate the debates whenever they choose. Colonialism, apartheid, technical aid, and economic development are their main concerns; seeing themselves shortchanged by history and entitled to compensations, their tone is more and more demanding. The Organization of African Unity, composed of black and Mediterranean African countries, has 41 members—nearly a third of the total UN membership. The Arab states generally vote with the Africans, as do almost all of the so-called "under-

developed" countries.

The consequences of this new balance of power was shown recently when America was forced to cast its fifth veto in the Security Council this August to block a resolution to censure Israel for not giving up occupied Arab territory. Without the veto, the resolution would have been approved overwhelmingly. Thus the U.S. is now in Russia's former position—in the minority—and a favorite target for political badgering by the smaller nations.

Meanwhile, Red China is using its Security Council rostrum to make a bid for leadership, arguing that she, as a developing nation, has a better understanding of the "Third World." Red China is backing up its bid with \$318 million of new aid on easy payments to ten developing nations and a pledge to increase China's share of the UN budget to seven percent from the four percent formerly donated by the Nationalists.

Chinese influence. In many issues brought before the General Assembly, such as Panamanian control of the Canal (which forced the U.S.'s third veto) the Third World countries have more and more been inclined to follow China's lead. Professor John Stoessinger wrote in a recent study, "Is it not becoming increasingly evident that instead of China's coming around to the United Nations' position, the United Nations appears to be com-



Members of a UN mission visit Guinea (Bissau) to hear views of people and observe progress of the liberation movement.

ing closer to the Chinese?" As a result of this situation, the U.S. is inclined to bypass the UN, doing more and more of its international dealings independently of the world body.

However, now is not the time for the U.S. to abandon the UN, for the UN is the only world forum where the smaller powers can meet and bargain with the Great Powers. For the U.S. to become alienated from the "Third World" at this time would be disastrous, considering the growing economic leverage that the Third World is able to exert against the U.S. The U.S. is heavily dependent on the Third World for its energy supplies and other natural resources; the extent of American dependence was shown dramatically this year by the effect of the Arab's oil cut-off. If they so desire, other

Third World nations could follow the Arabs' example by withholding other resources, hiking up prices, or discriminating against American customers in favor of European or Japanese markets. Thus the Third World will pose an increasingly critical threat to the industrialized states in the years ahead; the U.S. must, for its survival, try to win the confidence of and exercise political and moral leadership over the smaller nations.

Ironically, the "anti" tactics of the Third World nations are actually helping to wreck the only organization that can be of much help to them and are hastening the deterioration of world civilization as a whole. A world organization such as the UN demands the leadership of a nation which is worldwide in its thinking and habits; in other

dependence through its trusteeship system, which aided the peaceful liquidation of colonialism. Also, the UN has been a major dispenser of politically unattached aid in technical and economic areas. Under a ten-year program adopted by the General Assembly in 1970, for example, the industrialized nations agreed to set aside at least one percent of their gross national product annually to help underdeveloped countries. It has also achieved notable progress in law-making, having pioneered a new body of law for exploring the sea floor and outer space. Also the Secretariat has developed an invaluable new human resource—an international civil service fostering habits of global statesmanship.

Ineffectual in peacekeeping. However, when we compare what the UN has achieved with today's needs to create world peace, we find it to be ineffectual, indeed. The great powers continue to arm themselves with dreadful weapons and oppression, wars, and poverty continue unchecked while the UN grinds out papers and endless rhetoric. The premise of a "world forum" was that as long as people "keep talking" they will be less likely to go for their guns; but in the words of Shirley Hazzard, author of *Defeat of an Ideal*, "The UN has kept talking through wars, civil strife, military aggression, religious persecution, tidal waves, starvation, and millions of violent deaths. . . ." Most of the major traumas of

In 1951, the UN General Assembly honored a group of soldiers, sailors and airmen representing the UN forces in Korea. Seated on the speakers platform are men from Thailand, Sweden, and the Philippines.



the modern world—Vietnam, Biafra, Czechoslovakia, Hungary—were barely discussed by the UN, much less acted upon.

The shortcomings of the world organization were catalogued in a recent book by Charles W. Yost, the former American Ambassador. The United Nations, he says,

is extremely weak in the most essential fields of peacekeeping and peaceful settlements . . . has no standing armed force . . . no decisive power to control national armaments, limit national conflicts or enforce peaceful settlements . . . The Security Council is often immobilized by Great Power antagonism and the veto . . . The General Assembly . . . cannot order but only recommend . . . The International Court of Justice is impotent to enforce international law or to settle international disputes . . . Perhaps most serious of all, action by the United Nations is tightly circumscribed by the niggardliness of its members particularly the wealthiest. . . .

Not conceived by the people.

A survey of articles on the UN shows a great deal of pessimism from many who have a long acquaintance with the world body.

A UN Relief and Works Agency Camp on the Gaza Strip shelters some 48,000 Palestinian refugees, displaced by Middle East conflicts.





words, only a nation which can sacrifice its limited national interests and turn its loyalty to the world as a whole can make the UN work. Naturally all of the "developing" nations are fiercely nationalistic in their outlook, and usually can't see beyond their own domestic needs and problems.

The only other Great Powers with a global outlook besides the United States are the Soviet Union and Red China. The Soviet Union seems at least as discredited in the eyes of the Third World as the U.S., and is as reluctant to work through the UN. That leaves China—but what sort of prospect faces us if Red China achieves the leadership of the Third World?

Looking at the example of corporate violence and insanity demonstrated by China during the Great Cultural Revolution, China's leadership of the Third World would bode ill for the survival of civilization as we know it. The resulting scenario calls to mind the metaphorical situation that confronted the boy-hero in *Lord of the Flies*. At the end of the story we find him fleeing for his life from an uncivilized mob, led by the "kill the pig" bully who is out to behead the hero of the last remaining center of civilized values.

Need for moral leadership. Only

a powerful investment in moral courage can prevent such an event on a global scale. America is the last major center and heir of Christian civilization in the world today and among all the powers, she is the only one having the power and spiritual values to stand against what Solzhenitsyn called "the world-wide tide of violence that never ends" generated by the "permanent state violence" of the totalitarian regimes.

The experience of the UN has shown that no less than genuine world government having a clear authority to compel nations to act for the benefit of the whole can effectively bring about world peace. However, as Arnold Toynbee has shown in his *Study of History*, the authority of governments is founded primarily on moral authority—a government can survive only according to its ability to inspire the people to look beyond themselves and work for a common spiritual ideal. Therefore, the U.S., to reform the UN and restore its leadership among the Third World, must find in its Christian values and ideals the global ideology which can transcend the divisiveness of national interests. The first step is for America to establish this ideology within herself so that she can lead the way by setting the highest example of service and self-sacrifice for the peoples of the world. □

Left: The Drum Tower in Peking, plastered with pamphlets of the Great Cultural Revolution, recalls the violence and upheaval of the '60's.

no letup in soviet repression



by LOUISE BERRY

Detente is just as illusory for citizens within the Soviet Union as it has been in international politics. Despite a few breakthroughs such as Andrei Amalrik's release from prison to a three-year exile in Siberia, pressures against religious and

ethnic groups and intellectuals continue.

New Jewish trials. It is suspected that diversion of world attention to the Middle East may be tempting Soviets to increase human rights violations. Particularly vulnerable are the Soviet Jews as international Jewry has rallied to the cause of Israel's survival. According to the National Conference on Soviet Jewry, ". . . in widely scattered cities, Jewish activists have disappeared and their whereabouts are unknown. Solomon Rozin, of Leningrad, did not return home after a visit to the local visa office. On October 25, 32-year-old Leonid Zabelishensky of Sverdlovsk was reportedly taken to an undisclosed place after being arrested by local police. It was later learned that Zabelishensky was accused of 'parasitism' although his wife works and earns a substantial income." More trials for Jews are expected. Among them is that of Aleksandr Feldman. "On November 8," according to the National Conference on Soviet Jewry, "the investigation of 26-year-old Aleksandr Feldman of Kiev was concluded. Feldman was to stand trial on November 19 on charges of 'malicious hooliganism.' In a dramatic 11th hour appeal, friends in Kiev and Moscow asked Soviet authorities to halt the trial and release the 'accused.' The signatories accuse the Soviet regime of, among other things, grave violation of the law in investigation of Feldman; they con-

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sider the charges as 'an illegal repressive measure.'

"On October 18 and 19 Kiev authorities conducted a search of Feldman's apartment, took him into custody and charged him with allegedly assaulting an as yet unidentified woman. Feldman, who has been trying for nearly two years to emigrate, was on his way to synagogue. According to the Ukrainian equivalent of the RSFSR Criminal Code, article No. 206, 'malicious hooliganism,' constitutes 'the same actions (as petty hooliganism) distinguished in their content by exceptional cynicism or special impudence, or connected with resisting a representative of authority or representative of the public fulfilling duties for protection of public order or other citizens who are restraining hooliganistic actions and, likewise, actions which are committed by a person previously convicted of hooliganism, and shall be punished by deprivation of freedom for a term of one to five years.' This may be considered a second offense, as Feldman had already served a 15-day detention for the same charge; the fact that Feldman may be considered a 'recidivist' adds severity to the case and has led friends to believe he could receive the maximum sentence of five years.

"The recent accusation of the Kiev newspaper (*Vecherni Kiev*) of erratic behavior means that Feldman is liable to be interned in a psychiatric institution; officials have already threatened to put him

in the Pavlov psychiatric hospital near Kiev. Karapinkov, Feldman's interrogator, reportedly refused to receive any supporting materials from Aleksandr's brother, Leonid, or to hear witnesses attesting to Feldman's innocence. When relatives of other prisoners were allowed to bring warm clothes (October 25, 1973) Feldman's relatives were denied permission. Thus far, no attorney has agreed to defend Feldman; and his friends are desperately seeking one."

And now Sakharov's family. Renowned physicist Andrei Sakharov's wife Elena has been interrogated by the KGB and threatened with arrest. Mrs. Sakharov was active in dissident circles before her marriage and has helped send documents to the West, including the diary of Eduard Kuznetsov, accused in the 1970 Leningrad hijacking trial and sentenced to 15 years in a strict camp.

Mrs. Sakharov was indirectly threatened with arrest after she refused to give evidence to the KGB. She was also told: "The dissidents prevent the democratization of this country. The authorities do not want repressions. Many of those who have left the country would like to return."

Sakharov has also informed the West of the psychiatric imprisonment of mathematician Yuri Shikhanovich. Shikhanovich, judged to show signs of "schizophrenia," had distributed anti-Soviet literature

and studied a psychiatric report. U. S. psychiatrists have responded by sending a cable to Moscow court officials asking for an open trial.

U. S. actors quick to respond. Actors from Arena Stage in Washington, D. C., have worked actively on behalf of repressed people in the Soviet Union since their return from a cultural exchange performance in Moscow and Leningrad of "Our Town" and "Inherit the Wind." Especially concerned about Soviet Jews, several of them have demonstrated at the Soviet Embassy to protest dancer Valerie Panov's treatment. (Panov, denied emigration, has also been barred from dancing. He has just completed a hunger strike in protest.) They have also visited U. S. Senator Henry Jackson and have held at least one public meeting.

At the Washington Hebrew Congregation on November 26 three actors and one director from the company spoke on their personal reflections.

"I was not only curious about Jews but about the Soviet Union," said Howard Witt. Mr. Witt described a Yom Kippur celebration with Moscow Jews. "These were men of importance, no longer allowed work, who want to bring up their children as Jews." As the visitors parted, "We, who don't understand what it is like, not to be free, sang 'Hava Nagila' through the streets of Moscow, followed

by the KGB," said Mr. Witt.

Diane Wiest, in describing the gathering, mentioned the prevailing spirit of thankfulness. "They are without anything except each other. Yet, they said, 'At least here we can gather together. Our prisoners cannot. . . . I am numb. I remember Ivan Denisovich's statement: 'How can anyone who is warm understand anyone who is cold?' I hope to stay cold to fight the fight."

Director of the acting company Alan Schneider, himself a Soviet Jew, gave good testimony to the importance of human contact. "What they most wanted was us—contact with other Jews. . . . I cannot forget their needs or their being there."

Jan Greenfield spoke of his experience in terms of a personal awakening (see the following article) and interpersonal relations: "As conscious artists we must first be human." Jan's initial response to the trip was to want to go to Israel; now he wants to stay in the U. S. to do what he can there.

The ensuing discussion brought out two significant points. First was the information gap isolating the Soviet people—they knew little about harassment of the Jews or, for that matter, much else, including the Mideast War or even the wheat deal. "They know only what the government wants them to," one actor said. "They don't realize the problem. If they did, something could be done. But everything is



Howard Witt and Jan Greenfield of the Arena Stage demonstrating on behalf of Valery Panov in front of the Soviet Embassy. Members of the company, participating in a cultural exchange to the U.S.S.R., returned with increased concern for the people of the Soviet Union, particularly Soviet Jewry.

in a vacuum.”

The fate of those who want to stay in the Soviet Union was also brought into question—pressure for immigration liberalization may bring reprisals in Russia for those Jews who regard it as their homeland and who want to maintain their religious traditions.

The final note of the discussion pointed out the inner, human essence of freedom, a theme underlying the recollection of the players

and indeed of the whole human rights movement. It is no historical accident that Jews, Christians, artists, and intellectuals are most persecuted in the Soviet Union—their acknowledgment of man as a spiritual being is in direct contradiction of Soviet ideology and practice—their existence and visibility is a threat to the regime. These people who are most persecuted are ironically much more free than their oppressors. □

Expecting Heaven is what Hell is All About



by JAN GREENFIELD

This story is entitled *expecting heaven is what hell is all about*—because that is exactly what Russian Jews face every moment of every day in their lives. Let me explain. While with an American acting troupe playing in Moscow, I was ap-

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proached one cloudless afternoon by a sullen man; he introduced himself as a Jew wanting to emigrate to Israel and asked if I could help. Images of noninvolvement flooded my body, but the actual contact of eyes persuaded me to become involved. Needless to say now, in retrospect, the experience was for me a total rebirth of a religion lost in the forced feedings of childhood.

His name was Alexander Luntz. We agreed to meet the next night after the show and so we did, amid crowds of Russian theater-goers trying to catch a glimpse, hold a hand, or trade a pin with an Americanski artist. With three other interested actors we proceeded along dark Moscow streets to the Metro. I felt a little like I was on a Spin and Marty adventure. After the Metro, a bus took us to Alexander's home where he lived in an American-type cooperative (of course not to be compared in luxury, just in idea).

The actual experience of meeting them face-to-face was demythologizing. Being an American reading about their plight, I never realized the problem—we Americans live so damn vicariously of any problems. And the few of us who actually get the chance to witness the truth can never turn back; we can only turn on to others to relate tales about people struggling against incredible odds and humiliation. These people have lost everything—they are living with the bare basics, because once a Russian Jew files for emigration, he (and his family) loses

everything that once made him human. With every step he takes he feels the steps of others behind him—nowhere is he safe—he is the pariah of the community.



"The Torah" Marguerite Pearson

First Jewish demonstration. The night we were at Alexander's home some of his friends had arrived late: they looked beaten down but had that inner glow that people who put it on the line always have. They had just come back from a demonstration of Soviet Jews—one of the first ones ever held. I imagined 5,000 to 10,000 marching up and down, flags waving, hearts pounding. My American dream was shattered when the young tall bearded one, Mischa, with a slight smile around his lips, related to me in a slow but soft tone of English that only 12

had demonstrated and that number is the most so far. His face saddened when he recounted that four of his friends, along with four American newsmen, were beaten up and jailed that afternoon. Mischa had gotten off lightly—just a fine of nine rubles. I asked if I could attend one of their next demonstrations; once again my American dream was dissipated. Smiles were shared on their faces because everything was kept secret until the exact time of the demonstration—if the KGB ever heard of it they all would have been rounded up and sent to prison. I had envisioned months of planning, placards, and advertisements, living in America has a way of distorting things.

From then on all they could talk about was how Americans felt about the Jackson-Mills-Vanik resolution. Their body posture picked up as they told us how, more than anything else in the last ten years, this amendment—plus world opinion—has altered crime and punishment: the thought of reduction of trade has brought fear into the Russians' treatment of Soviet Jews. Whereas before, demonstrations had ended up in severe punishments, the more recent ones had brought milder sentences and not so brutal beatings (as if any beatings could be classified as not brutal). Jumping on that thought, I inquired how long they hoped that would last—as if we had rehearsed the move before. All lowered their heads slightly, mine seemed lowered just by the

question. The Jackson-Mills-Vanik amendment had given them a reason to hope, like a clean, crisp wind after days of sick air. And they were certainly taking deep breaths.

A slightly balded young man with a bright red bruise on his nose, named Anatole, turned to me and asked how Americans felt about the Soviet Jews' situation. Trying to speak for a whole has always been hard for me—it always brings hearsay and generalizations. But I tried to speak from my own experiences, frustrations and inability to comprehend their situation and problems. I told him that until we Americans can feel their problems in our guts, nothing can ever be solved. Reading is just not feeling; we talk about change and chances taken without even laying anything on the line—“How can anyone who is warm understand anyone who is cold?” I emphasized that I didn't feel that change would happen until Americans feel these problems in their gut—until we throw up the sickness of apathy.



The spirit of Hannukah. Then the moment came that really shook me—and a moment that will stay with me as long as people are im-

prisoned by bars or social doctrines. We had brought with us some books on Jewish heritage, a couple of novels, and some trinkets, emblems of Jewish heritage. Tears and chills filled my body as I watched these simple direct people fill up with joy and happiness that the gifts gave them. It was there in their faces. Their bodies radiated an ecstatic feeling that only those imprisoned can feel. As they leafed through the books and put on the emblems, I thought my heart would burst. (Russian Jews get no Jewish articles unless they are smuggled in.) The room was filled with the spirit of Hannukah—or any joyous holiday. They talked about how their children and grandchildren would react—stuffed pockets and filled hearts were very much in evidence. I knew our friends would be spending many sleepless nights reading the books. It was like giving food to starving people—food for thought is a driving need for them.

The small elevator that brought us down echoed the sounds of “Shalom,” as we walked from the apartment and the sky was crowded with stars of hope. Silence was broken suddenly with a spontaneous song of “Hava Nagila.” Imagine, walking in Moscow at 2:00 a.m., singing “Hava Nagila” with our Jewish friends and the eyes of the KGB not more than 25 yards behind.

It was a time to re-think who I was, where I was, and what I will do now. □

Forgive, Love, Unite! Becomes Rally Cry



Early morning prayer meetings continued in front of the White House through December as part of the National Prayer and Fast for the Watergate Crisis. Members of the Washington Unification Church were joined by most of the trainees at the Belvedere International Leadership Training Center in a drive

for signatures in support of Reverend Moon's statement.

Each day, in rain or snow, dynamic young men formed action teams to collect signatures on the streets, door to door, in shopping centers, and in offices. Outstanding men included Nabil Blanchard from Lebanon and Georgio Re from Italy, as well as Joachim Becker, Rainer Look, Viggo Jorgensen, and Danuel Thomas. Daily highs were over 260 signatures.

Another very dedicated team contacted congressmen and senators until Congress recessed just before Christmas. Many lawmakers were carefully shielded from visitors by their secretaries and aides. The most successful pair was Michael Cate and Karen Gabriel, who persuaded many congressmen to sign the Watergate statement. In all, the signers included at least 32 congressmen and four senators. Con-



James Cowin (left) presents granariums to Presidential aide Mike Farrel on behalf of the National Prayer and Fast for the Watergate Crisis.

gressman Guy Vander Jagt (R-Mich) read the statement into the *Congressional Record*.

Other teams contacted churches and professional and special interest groups.

White House visit. After the second leg of the 1973 Day of Hope campaign was completed in Tulsa, Oklahoma on December 22, members of the New Hope Singers and the mobile staff returned to Washington, D.C. They joined the local members in their 7:30 a.m. prayer meeting in front of the White House on December 26. After singing and praying for about an hour in the steady rain, they were surprised to see a White House aide emerge from the gate and invite them into the

White House. President Nixon had observed them standing in the rain for such a long time and asked that they be invited inside the White House. The New Hope Singers presented several songs, and James Cowin gave two granariums made by Washington members to Mr. Mike Farrel, a Presidential aide.

By the end of December, coordinators of the National Prayer and Fast for the Watergate Crisis estimated that 13,000 responses had been received to the ads appearing in 21 cities. About 90 percent of these were favorable. In late December and early January, Reverend Moon's Watergate statement was to appear in all 50 states, and rallies were planned to publicize the National Prayer and Fast in each state.



Joseph Sheftick reads Rev. Moon's Watergate Statement at Washington rally.

Ten regional coordinators arranged city-wide prayer meetings and rallies in each state. These coordinators included: Paul Werner, Reiner Vincenz, Philip Burley, Hugh Spurgin, Jon Schuhart, Gary Fleischer, Joseph Sheftick, Joe Tully, Takeru Kamiyama, and Michael Smith.

Local rallies. The New York City rally on January 11 drew a large crowd, including Rabbi Korff, who had organized the Citizens Committee for Fairness to the President. The rabbi and local representatives of the NPFWC met with Mayor Beame. The *New York Times* carried a large photograph of the event and two television stations covered it in the evening news.

As far away as Seattle, Washington local stations aired the network's footage of the rally. In Seattle, where the Day of Hope talks were just beginning, the local announcer mentioned that Reverend Moon, whose photograph was being carried by one of the demonstrators, would soon be speaking in Seattle.

The F Street shopping mall in Washington, D.C. became the setting for a surprising rally. Shoppers and businessmen saw young men and women dressed as George Washington, Abraham Lincoln, Betsy Ross, and a Pilgrim lady explain the hopes these Americans had in their country as a nation based on faith in God. The *Washington Post* commented that passers-by stopped to listen carefully to the rally speakers.

Onlookers included anti-Nixon youths who remained after the rally dispersed to ask more about the reasons for the call to forgive, love, and unite.

The January 10 *Washington Star-News* commented about a city-wide prayer meeting in the Arthur Fletcher Elmes Center on January 9: "Members of the modestly-sized but fiercely energetic Unification Church of the United States, who in recent weeks have become President Nixon's most formidable supporters in the world of religion, last evening wound up their 40-day Prayer and Fast for the Watergate Crisis." The article included an interview with Neil Salonen, President of the American Unification

Church, who explained that after the 40 days were over activities would continue on the state level, with local prayer meetings and rallies.

A cold plunge in North Dakota. Unusual stories began coming in about these rallies. Perhaps most striking was the plunge into the below-freezing water of a North Dakota river. The January 10 *Fargo-Moorhead Forum* story (reprinted in several other papers around the country) explained that Susan Jacobson and Jim Gavin jumped into the Red River in 10-below zero weather on January 8.

"We felt we had to do something to draw attention to the need

National Prayer and Fast for the Watergate Crisis coordinator Daniel G. Fefferman explains the purpose of the rally to an incredulous audience.



to renew our faith in God," they quoted James Gavin. "We want to show we are very, very serious about this. Each of us feels it's important to unite people at this time, important enough even to suffer a little personally."

About four dozen onlookers watched the NPFWC members pray and sing before two of them entered the water, some heckling and others shaking their heads a little puzzled. Other activities of the group included scooping out the words, "God Loves America," on the snow-covered river, a cross-country ski trip, a rally.

Jim Gavin explained about the prayer and fast, "People are calling him (Nixon) names every day, but nobody is praying for him. If we're not supporting him spiritually, how can we hope for him to do his job?"

Young people in other states agreed with the spirit of the North Dakota demonstrators. In Tampa, Florida, the NPFWC volunteers marched in a relay to the downtown rally site. In one leg of the relay, demonstrators had to swim across a river.

Other newspapers commented on the effects of the National Prayer and Fast for the Watergate Crisis. In New Orleans, the *Times Picayune* wrote, "Passers-by curious enough to check out what was going on in front of City Hall Monday got a healthy dose of a commodity which seems to be in short supply of late—support for President Nixon."

A New Castle, Delaware *Gazette*



Washington ralliers included Felice Walton and Isaiah Poole (above) and prominent Americans of another era (below).



editorial explained about the stacks of mail that come to an editor each day, all seeking publication. The editor selected Reverend Moon's Watergate statement, saying, "In this hour of trial and need, the message is positive and affirmative," and quoted substantially from the statement.

Others call for prayer. As a result of Reverend Moon's statement on the Watergate Crisis, Americans are being inspired to participate in a spirit of Christian love and forgiveness, in hopes of achieving national unity.

One such group involved in this rising national trend is led by Dr. Derek Prince of Fort Lauderdale, Florida. In early December, Dr. Prince gathered more than 10,000 people in support of the President and national unity. Oregon senator Mark O. Hatfield sponsored a resolution in the U. S. Senate calling for a "national day of humiliation, fasting and prayer" on April 30, 1974. Hatfield's proposal is modeled after a proclamation issued by Abraham Lincoln fixing April 30, 1863—when the Union cause in the Civil War had reached a low point—as a day for reflection.

In a Senate speech Hatfield said, "We witness a country torn apart with division and lacking the spiritual foundation which would restore its vision and purpose."

One reason why Reverend Moon published his Watergate statement was because no American religious

leader had spoken out giving God's viewpoint on the crisis in America. Nearly a month after Reverend Moon's statement, an interview with evangelist Billy Graham was published in major newspapers throughout the country.

"I have a high personal regard for the President," Mr. Graham said. "I think many of his judgments have been very poor, especially in the selection of certain people, or the people who selected others for him I also think there is a difference between judgment and integrity. Until there is more proof to the contrary I have confidence in the President's integrity"

Mr. Graham felt that if the President was wrong in the Watergate affair he should admit it, and he speculated that Nixon was so occupied with detente with the Soviet Union and Red China that he left the management of his reelection up to his aides.

Willoughby cites national trend. Nationally syndicated *Washington Star-News* writer William F. Willoughby credited the Unification Church as one of the first groups to call for fasting and prayer for national repentance and the spiritual wellbeing of the country. In an article entitled "National Mood: Time to Pray and Fast," he wrote, "From the spiritual point of view, Watergate, the fuel crisis and the problems in the Middle East, are the best things that could have happened to the United States at

this time. It is driving the country to its knees. Not since the dark days of the Civil War have praying people been moved so deeply."

Citing Matthew 6:33, which asks men to seek first the kingdom of heaven, Willoughby added, "All you'd have to do is to read my mail to hear of the estrangement and disillusionment people have with government, leaders, politicians, institutions—even churches, they're not exempt either.

"So, therefore, I feel a spiritual renaissance is the ultimate solution for the healing of the nation The most powerful instrument God's people have is united prayer and fasting. And the Bible specifically tells us to pray for our government."

Willoughby feels that if a nation does not have good government today, it is the responsibility of the Christians who have failed to know and apply God's will. If a nation is on its way to collapse the responsibility is the Christians'. "We get the kind of government we deserve," he added.

Jeane Dixon predicts unity. A well-known Washington seeress, Jeane Dixon, predicted in an article in the October 21, 1968 *Washington Daily News*:

A wiretapping scandal which I had predicted previously is yet to come. It will involve Richard Nixon, but will show him as a sincere man and will help his public image. I saw a

ball going round and round The ball seemed always to stop on a double O. It seemed to indicate a name or names which I could not interpret.

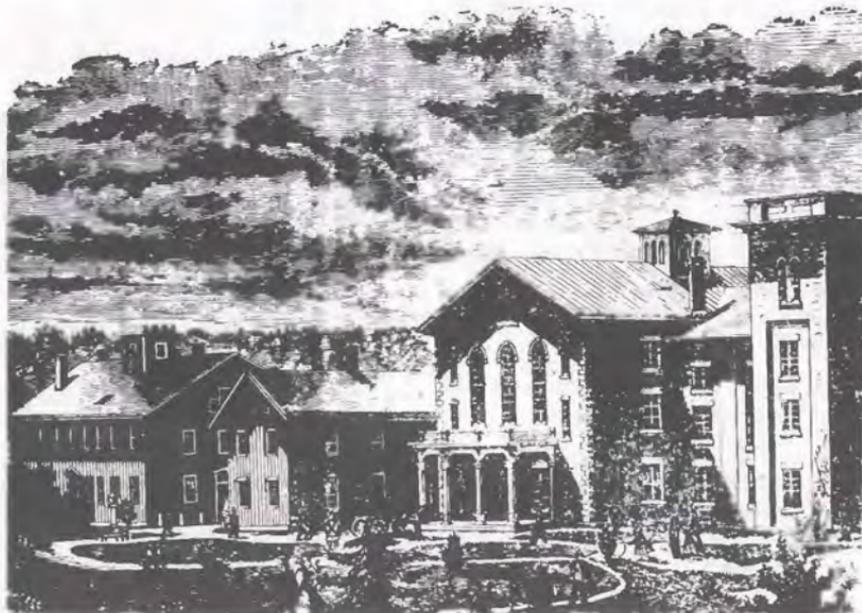
In this time of concern about the Watergate crisis, the *Saturday Evening Post* published an interview with Jeane Dixon in the September-October, 1973 issue. She said,

There are favorable signs in which sincere members of the President's party and the opposition such as Senator McGovern and Senator Proxmire will demonstrate that they are loyal Americans, true Christians, and will rally behind our President, on behalf of all Americans, as never before Watergate will prove to be the turning point for good.

She implies that the cold war will heighten and that there were double agents involved in the Watergate activities. But she predicts a cleansing for the government and concludes, "I feel President Nixon will unite us as we have not been in a long time."

Some newspapers are continuing their campaign to discredit Nixon, although reporting that senators and congressmen returning to the Capitol after the holiday recess find their constituents more concerned about the energy crisis rather than the Watergate crisis. At any rate, the voices calling for prayer and unity are increasing, and the people are responding. □

economics



Oneida, first a religious community, and now a modern corporation.

Socialist Experiments in 19th Century America

The past few decades have shown careful observers complex trends in socialism and Communism as an ideology and a way of life for nearly a third of the world's inhabitants. As we have

seen, Karl Marx developed this ideology from the materialism of Feuerbach and the purposeful view of history of Hegel, among others. Communism has promised a utopia and has succeeded in capturing by force the governments of some 17 states over the past 57 years. But Chile, the only nation that freely elected a Communist government, recently overthrew it, a precedent observed around the globe with either hope or fear.

There seem to be many Americans who, upon hearing the words socialism or Communism, immediately think of Marxism-Leninism and its implementers. None of the existing "Communist" states have realized Communism as Marx



John Humphrey Noyes, a religious and economic theorist who founded the Oneida Community, published the first systematic analysis of American socialism in 1870.

thought of it: a final stage of society in which the state has withered away and economic goods are distributed equitably. These states remain socialist, the state owning and controlling the means of production—by force—with unequal distribution.

The idealism of Marxism-

Leninism strikes a resonant chord in many human beings. For centuries men have longed for a truly equitable society, and men of religion, especially Christianity, have tried to implement this ideal. After the spiritual outpouring of Pentecost, the early Christian church held all things in common, with members selling what they had and distributing goods equally (Acts 2:44,45). In time, disputes arose over the distribution of goods, and severe persecution for several centuries apparently smothered the early pattern. When the church emerged from persecution, its idealism was smothered by another plague: material wealth and worldly influence. Yet, in times of religious fervor, the early ideal has been rekindled in men's hearts.

The modern re-interpretation of American history in light of economic determinism has practically erased the impact of the great fervor of revivalism and socialism in the first half of the 19th century. A book by participants in the waning period of this fervor recently came to our attention. John Humphrey Noyes, himself the founder of the Oneida Community, wrote a *History of American Socialisms* in 1870, based on the first-hand investigations of A. J. Macdonald from c. 1842-1854.

Revivalism and socialism. Noyes, himself a very religious man, compared the relationship of socialism to revivalism to that of

the early Christian church—first, the revival of Pentecost, and then the expression in communal property.

Noyes devoted the greatest emphasis to Owenism and Fourierism, the former adamantly opposed to religion, and the latter often embracing religious principles. But although the partisans of the two trends maintained theoretical opposition to each other, the main idea of both was *“the enlargement of home—the extension of family union beyond the little man-and-*

wife circle to large corporations” (p. 23, italics in the original). It was this idea that caught the attention and stirred the enthusiasm of the American people. Noyes called these national movements because they captured the attention of the entire populace through lecture tours and newspaper and magazine promotion. Owenism, which reached its peak in 1826, was earlier and less widely known than Fourierism, which reached a climax in 1843 and died in 1846.

Noyes believed that both revivalism and socialism came from America’s Pilgrim heritage. This etching by H. Faber shows early settlers praying as they landed on shore.



Like socialism, revivalism had its two great leaders and two epochs of enthusiasm. Nettleton and Finney were both from New England, while Owen and Fourier were British and French respectively. Building on the Puritan heritage of Jonathan Edwards, Nettleton and Finney made revivalism a distinctively American phenomenon, and from 1831 to 1834 the kingdom of heaven and the millenium seemed as imminent as the socialist revolution did later on in 1843. Like Owen, Nettleton was more moderate, and prepared the way for his famous successor Charles E. Finney.

It is interesting that revivalism and socialism both owed much to America's Pilgrim heritage: the former to the Orthodox branch and Jonathan Edwards, Finney, etc., and the latter to the Unitarian branch and Dr. Beecher and Dr. Channing. Noyes wrote:

These movements—Revivalism and Socialism—opposed to each other as they may seem, and as they have been in the creeds of their partizans, are closely related in their essential nature and objects, and manifestly belong together in the scheme of Providence, as they do in the history of this nation. They are to each other as inner and outer—as soul to body—as life to its surroundings. The Revivalists had for their great idea the regeneration of the soul. The great idea of the

Socialists was the regeneration of society, which is the soul's environment. These ideas belong together, and are the complements of each other. Neither can be successfully embodied by men whose minds are not wide enough to accept them both. (p. 26)

Noyes, observing the early 19th century from his vantage point in 1870, saw that both movements failed to truly regenerate man. He attributes this to their failure to unite. The revivalists failed for want of regeneration of society, and the socialists failed for want of regeneration of the heart. He suggests that the revivalists needed to convert their churches into unitary families, living in one home, where daily meetings and continuous criticism would be possible. So this external form is like socialism. On the other hand, the socialists found that individuals were far too selfish for successful living in a close organization. From Owen to the last of the Fourierites, the socialist leaders confessed that they had "imagined mankind better than they are."

With this introduction Noyes analyzes in detail 24 socialist communities, from Macdonald's list of 78, not considering imported religious associations (such as the Dunkers and Moravians) and foreign associations relevant to his discussion of *American* socialisms. The spiritualist associations, considered as spiritual children of Fourierism, are discussed separately at the end of

Noyes' book.

Robert Owen came to America from England in 1824 and began a wave of national excitement which had a course somewhat like that of a religious revival or political campaign. This movement seems to have culminated in 1826 and spawned some 11 communities, although not all strictly Owenite.

Fourierism was introduced to America in 1842 by Albert Brisbane and Horace Greeley, with a much more universal and enthusiastic response. Noyes considers that 34 of Macdonald's associations belong to the Fourier epoch, although many, and perhaps most, never seriously undertook to practice Fourier's theories.

The duration of these communities averaged between several months and two years. Most of them ended heavily in debt. The average number of members was estimated at 100-200 and average acreage at 1,000.

In this discussion we will highlight the Owen associations, the Fourierite phalanxes, and the spiritualist communities.

Owenite communities. Robert Owen was a Scotsman who achieved success and great wealth through the principle of common ownership of his businesses by the workers. Owen's great badge of distinction was the establishment of a non-religious community in Scotland, and Macdonald was a great admirer of his ideals. But it is

most interesting that even Owen could probably never have actualized his ideas in America were it not for a highly successful (duration at least 65 years) religious society called the Rappites, who built a town for 1,000 people in Indiana called Harmony. In 1825, dissatisfied with the location and their neighbors, they moved to Pennsylvania and sold the town at a great sacrifice to Owen, who at that time was writing and evangelizing in England for settlers in a great new experiment in America. Owen called the 30,000 acre settlement New Harmony. Within six weeks, 800 enthusiastic, and perhaps opportunistic, people flocked to New Harmony. Seven successive constitutions were drawn up to organize life at New Harmony, marred by numerous disagreements and jealousies. Organization varied from near anarchy while Owen was on a trip to Europe, to a dictatorship of three men. Owen believed that the evils of society could be cured by education, so for a while he devoted three evenings a week to lectures to build up the general knowledge of the residents. On July 4, 1826, Owen delivered his celebrated "Declaration of Mental Independence," of which the following is representative:

I now declare to you and to the world, that Man, up to this hour, has been in all parts of the earth a slave to a Trinity of the most monstrous evils that could be combined to in-

flict mental and physical evil upon his whole race. I refer to Private or Individual Property, Absurd and Irrational systems of Religion, Marriage founded on Individual Property, combined with some of these Irrational systems of Religion. (p. 39)

However, as time went by, the theory of communal property did not work out in practice. Owen, independently wealthy himself,

munity and man cannot find it, man cannot form communities.

Macdonald felt that the collapse of New Harmony was due to Owen's absence during the first year and the resulting lack of a central figure. One resident of the community, a Mr. Samson of Cincinnati, claimed that the cause of failure was a Mr. Taylor, who insinuated himself into Mr. Owen's favor and later swindled and deceived him in a variety of ways. Common

"I declare to you and to the world that man, up to this hour, has been in all parts of the earth a slave to the most monstrous evils . . . Private or Individual Property, Absurd and Irrational Systems of Religion, marriage founded on Individual Property . . ."

—Robert Owen

owned the 30,000 acres of New Harmony, and splinter communities set up their own organization and businesses on parts of the tract. By 1827 the association was disbanded. Fifteen years later, when Macdonald visited the remains of the old population, he recounted, "I was cautioned not to speak of Socialism, as the subject was unpopular. . . . The people had been wearied and disappointed by it." (p. 42) Macdonald theorized that Owen wanted temperance, industry, cleanliness, carefulness, and the desire for knowledge. Instead he found the opposite. If these are the raw material for forming a com-

plaints of residents focused on the exclusive property of Owen and his associates and the class distinctions among society. Still another opinion was advanced that prevailing individualism makes it impossible to mold men to communism, unless completely isolated from worldly influence or impelled by a religious principle. The presence of a whiskey distillery is cited as yet another factor in the disintegration of the community.

Noyes observed that there are two absolutely essential requisites for the formation of successful communities: religious principle and previous acquaintance of the

members. Both of these were lacking in Owen's experiment, due to public advertising for members. (p. 57) Advanced in years, Owen became a Spiritualist and recognized that good spiritual conditions were the most important of all in the future development of mankind." As he looked back over his life, he could trace the direction of God.

Considered the father of American communism by Macdonald and Noyes, Owen returned to England, and continued to travel and write, publicizing his views, as a man of indomitable perseverance.

rights of the individual, is external.

The *Social Destiny of Man*, published in 1840 by Albert Brisbane, introduced Fourierism to America. Dr. Channing and the Transcendentalists later took up the cause, and a daily column purchased in the *New York Tribune* gave Brisbane a nation-wide pulpit for the propagation of his ideas. In this column he propounded the glories of "Attractive Industry," "Compound Economies," "Democracy of Association," "Equilibrium of the Passions," etc. With great art and zeal he reported on social-

". . . it is our belief, that unless the Fourierist bodies are made alive by Christ, 'their constitution will not march.' "

—from the Dial, a Brook Farm publication.

The beginning of Fourierism. Owen's approach to association was communism, where all property is held in common, as in a home or family. Fourier, however, taught association according to joint-stockism. Fourierism, however, has never been put to practice, because of his own discouragement. He himself set the standards so high as to make it impossible to make a fair test of his theories. In fact, all of the communities discussed in this book represent some combination of these two principles—communism and joint-stockism. Communism, dealing with the life of the whole, is internal, while joint-stockism, dealing with the

istic meetings, Fourier festivals, and speeches by socialists.

His descriptions of joint-stockism were very appealing. If 400 people would each invest \$1,000, a total capital of \$400,000 could be used to purchase land and build accommodations for the phalanx (as the Fourierite Associations were called). An annual interest of eight percent would yield \$80. Brisbane figured that a person could live on this \$80 per year in such an association, at \$20 rent for a shared double room, and board at \$60, with most of the food raised on the farm. And a person who invested \$1,000 need not move in immediately, but could collect

interest until a change of fortune might force him to take up cheap residence.

A considerable number of associations sprung up in the Northeast and Midwest, and several newspapers and magazines continued to spread the socialist gospel. Writers for the socialist cause include such honored names as James Russell Lowell, Henry James, and Horace Greeley, with Charles A. Dana, John S. Dwight, and George Ripley the most prolific. Proponents of Fourier's socialism stressed their basis in religious principles.

Brook Farm. Probably the most noted center of Fourierism was Brook Farm. Brook Farm was established in 1840 at the initiative of Dr. Channing as a community composed of stock-holders and investors and laborers. Ralph Waldo Emerson, a somewhat skeptical observer, noted that residents of and visitors to the farm were persons remarkable for their character, intellect, and accomplishments. A modest quarterly called the *Dial* was succeeded by the *Harbinger*, *Present*, and the *Phalanx* upon the conversion of Brook Farm to Fourierism in 1843. In December 1843 and January 1844 a convention in Boston first introduced the ideas of Fourier into the United States, at which time Brook Farm began its career as the chief proponent of Fourierism, coupled with Christian principles. A passage from the *Dial* illustrates this point:

. . . it is our belief, that unless the Fourierist bodies are made alive by Christ, "their constitution will not march;" and the galvanic force of reaction, by which they move for a season, will not preserve them from corruption. As the corruption of the best is the worst, the warmer the friends of Fourierism are, the more awake should they be to this danger, and the more energetic to avert it. (p. 518)

However, they remained aware of the difficulty of establishing and maintaining strong bonds between people. Charles Lane in the *Present* wrote:

The universal bond is so weak, or the individual bond is so strong, that one married pair is deemed a sufficient swarm of human bees to hive off and form a new colony. How, then, can it be hoped that there is universal affection sufficient to unite many such families in one body for the common good? If, with the natural affections to aid the attempt to meliorate the hardships and difficulties in natural life, it is rare, nay, almost impossible, to unite three families in one bond of fellowship, how shall a greater number be brought together? (p. 519)

Lane further noted that marriage is the most individual bond known, and that history has not yet furnished one instance of combined individual and universal life.

But undaunted, they proclaimed

their motto: "Unity of man with man in true society, Unity of man with God in true religion, and Unity of man with nature in creative art and industry." Unfortunately, a fire in 1846 destroyed the main building at Brook Farm, an economic disaster from which it never recovered.

North American Phalanx. Another Fourierite phalanx of note was the North American Phalanx, designed as the test-experiment on which American Fourierism practically staked everything. For credentials, it had Brisbane as its organizer, Horace Greeley as vice-president, and a location near New York City. Well managed, it was more successful both in business and in duration than any other Fourier association. It not only saw all the phalanxes die around it, but it outlasted the *Harbinger* that blew the trumpet for them.

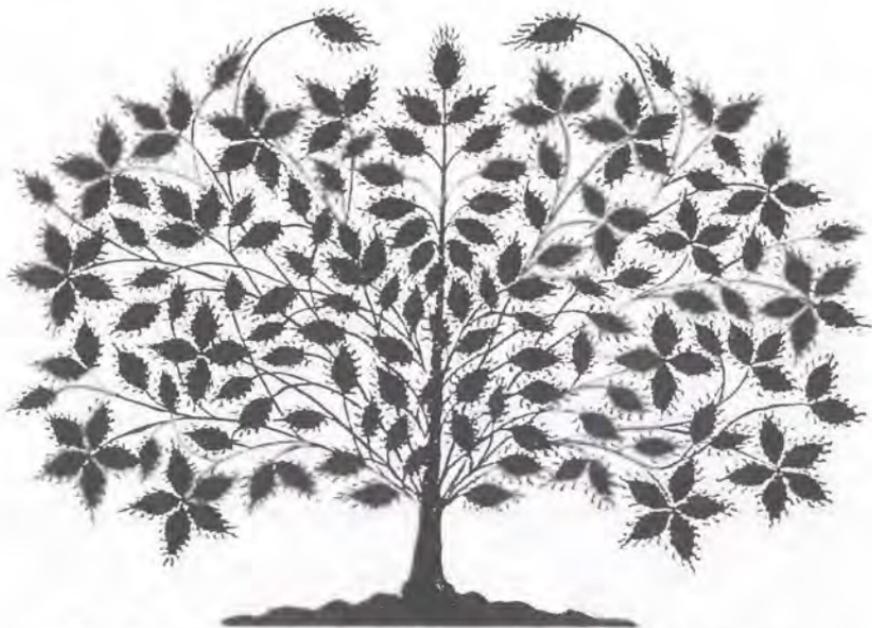
The North American Association began in 1843 with 12 members and a subscription of \$8,000. The longest-lived Fourierite association, it endured 12 years. Its source of income was its farm, and although it had a substantial debt, the value of the land had increased since the purchase. Macdonald visited it three times; his accounts and those of other visitors portray an almost idyllic pastoral life. It was frequently visited by people inspired by the publicity given it in the *New York Tribune*.

Very few data exist on its later

years and the causes of its disassociation. A splinter group withdrew their stock and established a rival association in the tenth year. Shortly thereafter religious dissension, apparently partially related to the split, racked the association. Visitors frequently noted complaints about the wages earned by workers there (by the Fourier formula, 75 percent of the profits were to be divided among the members in wages and the rest used as capital). There were also complaints over the food and the industriousness or lack of it, among the members. Already hampered by ineffective decision-making, the association finally disbanded when their mill burned.

Religious socialism. Brook Farm, the most prestigious, although not the longest-lived phalanx, soon became more successful at promoting Swedenborgianism than Fourierism. Emanuel Swedenborg, an 18th century Swedish scientist, devoted many years of his life to an exploration of the spiritual world. In 1847 the Swedenborgian medium Andrew Jackson Davis appeared and was warmly received at Brook Farm and publicized in the *Harbinger*. As usual, America adapted what was once European, and Swedenborgianism was transformed into "Modern Spiritualism" when Davis became a spiritual teacher in his own right.

Noyes offered his comments on Swedenborgianism and socialism:



"The Tree of Light or Blazing Tree": revelation to Shaker artist.

Swedenborgianism went deeper into the hearts of the people than the Socialism that introduced it, because it was a *religion*. The Bible and revivals had made men hungry for something more than social reconstruction. Swedenborg's offer of a new heaven as well as a new earth, met the demand magnificently. He suited all sorts. The scientific were charmed, because he was primarily a son of science, and seemed to reduce the universe to scientific order. . . . His vast imaginations and magnificent promises chimed in exactly with the spirit of accompanying Socialisms. Fourierism was too bald a materialism to suit the higher classes of its disciples, without a religion corresponding.

Swedenborgianism was a god-send to the enthusiasts of Brook Farm; and they made it the complement of Fourierism (p. 538-9).

In addition to Fourierism and Swedenborgianism, an important parent of spiritualism was Shakerism. Spiritualist groups have made various attempts at socialism, but without great success. This is probably because of its devotion to the great antagonist of association, individual sovereignty, inherited from Owen. Two mediums claiming absolute communication with God Himself and their followers set up residence at Mountain Cove, Virginia, where for about a year they received messages and published them. The community soon broke up over

property disputes. This is the only such spiritualist community mentioned by Macdonald.

A community at Brocton, New York, was founded by one of the members of the Mountain Cove community. Although not unrelated to the spiritualist communities they specifically disclaimed that connection. The community was Swedenborgian in religion, but did not approve of communication with spirits, as did the spiritualists. They revered the Bible, refrained from proselyting, worked at self-improvement, and practiced communism of property, and applied the Swedenborgian views of marriage.

The most successful early religious community in the United States was undoubtedly the Shakers. It is not discussed in detail by Macdonald or Noyes because of the non-American origin of the sect. They do introduce the Shakers, however, in connection with spiritualist groups. From 1837 to 1844, there was a great manifestation of spiritual phenomena among the 18 Shaker communities. During this seven-year period, all Shaker meetings were closed to the public for fear they would be called "unadulterated foolishness." This period paralleled the rising interest of the Transcendentalists in Fourierism and Shakerism. The spirits promised that after seven years they would then manifest their work throughout the world. And as we have noted, this occurred within the next few years with the sudden Sweden-

borgian revival and the growth of modern spiritualism.

Oneida Community. The last community discussed is the Oneida Community, founded by John Humphrey Noyes himself, in 1847, following the collapse of the Brook Farm experiment. Noyes considered his community a success in points where others were failures, and judged the other communities by his standards.

Noyes himself came from the Orthodox and revivalist line of Puritans (rather than the Unitarian line, which adopted Fourierism and later Swedenborgianism). The nucleus for the community was Noyes' own family, which for years studied and tried to live a pure life; while criticizing Fourierism, they however began to develop their own social theory. They always acknowledged that they received a great impetus from Brook Farm and attempted to carry on and develop its tradition. Their theory was expressed in two books—their religious theory in *The Berean* and their socialist theory in *Bible Communism*.

Noyes' religious theory has a number of interesting points of emphasis. He was a spiritualist and a perfectionist (a theological view that the perfection of man's character is the highest goal and that freedom from sin is attainable on earth); he believed that the second coming took place in A.D. 70; the kingdom of heaven was established on earth (for those who believe it); and a



The administrative building at Oneida, Ltd.

second resurrection and final judgment at the end of the "times of the Gentiles."

His social theory of communism was extended to include abolition of marriage of individual men and women. He quoted Jesus' command to "love one another" to mean love everybody, and in his community at Oneida he initiated a kind of regulated promiscuity.

Noyes made a number of ob-

servations on what he considered to be the criteria for successes of communities. He felt that marriage was the greatest single barrier to community, giving rise to jealousy and dissension. The Shakers achieved a stable and long-lived community by requiring chastity. Noyes felt this was contrary to God's will and allowed regulated promiscuity. The Oneida Community achieved financial stability

through industry rather than by agriculture, and Noyes constantly criticized other communities for relying on large tracts of land under cultivation. While other religious communities received their inspiration from Europe, Noyes believed his was the only native American religious community, and the only one that successfully combined both revivalism and socialism.

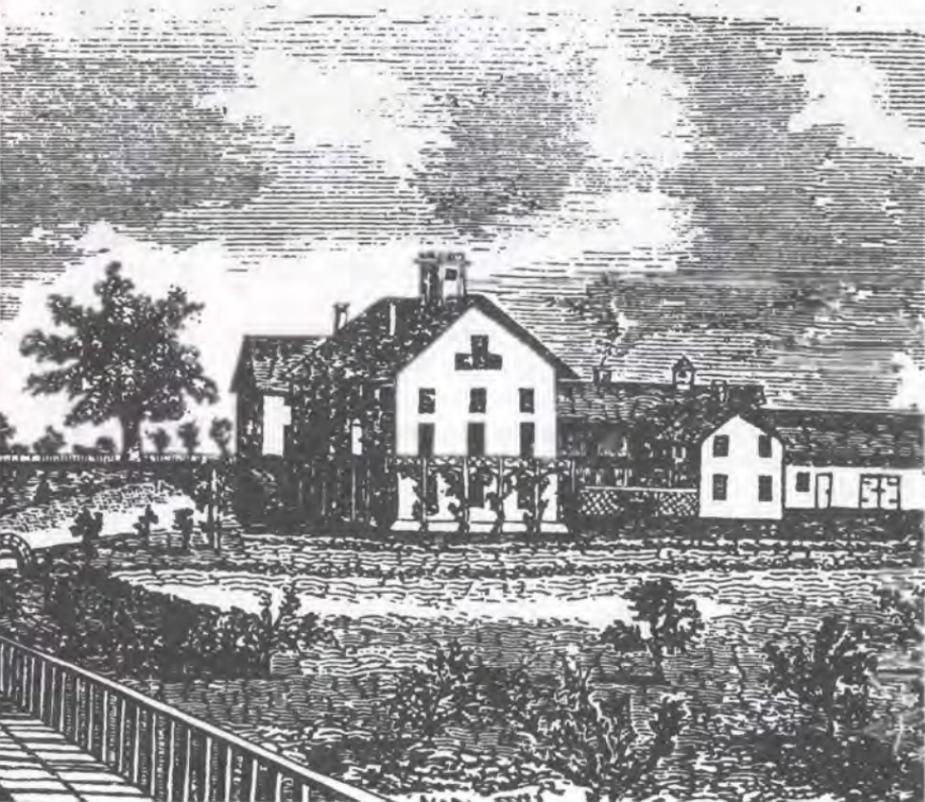
In his final review, Noyes recapitulated the list of communities and cited the causes for their failures—mostly financial or arising from man's fallen nature. He cited seven communities that in 1870

were still in existence and financially wealthy or at least well off. These included: Shakers (18 large societies, 95 years old), Rappites (65 years old), Zoar Community (53 years old), Snowberger Community (49 years old), Ebenezer Community (23 years old), Janson Community (23 years old), and the Oneida Community (21 years old).

All these were religious communities, generally under the guidance of a group of spirits. Noyes observed:

It seems then to be a fair induction from the facts before us that religion does in

The children lived separately in this house at Oneida.



some way modify human depravity so as to make continuous Association possible, and insure to it great material success. Or if it is doubted whether it does essentially change human nature, it certainly improves in some way the *conditions* of human nature in socialistic experiments. (p. 655)

Noyes expressed his hope that communities could be formed around local churches. This type of organization would have the advantages of a common previous religion, previous acquaintance, and a previous rudimentary structure, "all of these," Noyes added, "assisting in the tremendous transition from the old world of selfishness to the new world of common interest." He felt that any church capable of a genuine revival could evolve into this type of socialism, and he felt that the church was the only structure capable of effecting this transformation.

The introduction to the current edition by Mark Holloway attributed the success of Oneida Community to John Humphrey Noyes' most unusual synthesis of the fiery visionary leader who initiates a radical new movement with the organizing ability and foresight, balanced judgment, and intuitive astuteness of the successful consolidator. Highly educated, he came from a prominent Vermont family, but rejected the strict Orthodoxy of his time. Holloway gave Noyes credit for a very courageous stance in

opposing the strict moral standards of the time. A tolerant liberal, he could write with deep compassion for the hardships of others. He is also credited with first recognizing the organic unity of revivalism and communitarianism, although excessive enthusiasm and lack of information from abroad caused him to stretch his historical theory too far.

Although Noyes' experiment proved successful for a generation, it reached its pinnacle in 1870. Soon thereafter, dissension and the decreasing emphasis on religion resulted in the abdication of Noyes and the eventual abandonment of the system of complex marriage and communism.

While Noyes demonstrated that a community needs a religious basis in order to succeed, that alone seems insufficient. The problems of self-centeredness, jealousy, laziness, etc., remain, and need to be eradicated for a truly successful community. Also, communities need structure, with conscientious leaders and clear guidelines for interaction on vertical lines and horizontal. The most successful communities gave the clearest guidelines for such interaction. One might also say that while Noyes and his contemporaries recognized the principle of the individual devoting himself to the community, this could be extended to wider circles. A community should go beyond this and serve the nation, and the nation in its turn serve the world. □



SECOND INTERNATIONAL CONFERENCE ON THE UNITY OF THE SCIENCES

INTRODUCTION
by Mieko Kobayashi

Everyday it is more widely accepted within the academic and scientific worlds that the increased specialization and consequent division between the various disciplines are precipitating our world into a critical life and death situation. New prophecies of doom are published regularly by both pure scientists and social scientists. Each discipline has now defined the problems it sees quite fully and most are working toward solutions, but no solution transcending disciplinary limitations has yet appeared. It is to this end that The International Cultural Foundation, begun in 1968 in Japan and recent incorporated in New York, organized the Second International Conference on the Unity of the Sciences in Tokyo, Japan.

The general theme of the Conference, "Modern Science and Moral

Values," reflects the broad orientation among scientists which the foundation hopes to foster through this series of conferences, initiated last year in New York and continuing next year in London. The founder of ICF, Reverend Sun Myung Moon, expressed his appreciation to the scientists and his hope for an increased moral concern and unity among scientists in his closing address.

Sixty scientists and philosophers participated in the three day Conference: 40 from abroad and 20 from Japan. They met in plenary sessions and committee sessions. The plenary sessions united all the participants for the presentation and discussion of special lectures delivered by eminent scholars. The committee sessions divided the participants into two smaller groups. Under the themes Science and Philosophy, Committee I discussed:

1. the unity of science;
2. science and value; and
3. the nature of man.

Committee II, on Science, Technology, and Society, discussed:

1. social development;
2. the social impacts of science-technology; and
3. the human implications of life science.

Each participant delivered a 20-minute lecture, which the committee then discussed.

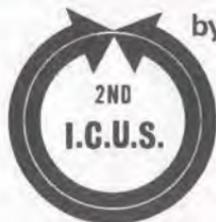
These regular sessions were highlighted by two evenings of special dinners with commemorative lectures. These evenings were open by

invitation to distinguished members of the public. Gordon Rattray Taylor (England) warned an audience of over 700 of the critical energy shortages we may expect in the near future. Joseph Coates (USA) stressed to an audience of over 300 the necessity of resolving the "mismatch" between the existing institutions in our society and the potential brought about by our contemporary technologies.

The Conference accommodations were at the Imperial Hotel, the most famous hotel in Japan. Its location is across from the Ancient Imperial Palace and at the edge of the famous Ginza theater and shopping district provided many cultural opportunities within easy reach, for the free moments of the busy Conference schedule. The Conference secretariat offered participants an extra day in Japan with hotel and meals provided so that the participants could also come to know some of the Japanese culture. Many visited Kyoto, Nara, and other historical cities at their own expense.

All participants, including two Nobel Prize winners, were greatly impressed by the Conference. They expressed interest in this kind of conference, which offered hope for unifying the fragmented disciplines by gathering men of each field. They further expressed great admiration for the staff and facilities, saying it was the best organized and most hospitable conference they had ever attended. □

summary and evaluation



by ISAMU WATANABE
GLENN STRAIT
BRIAN WIJERATNE

The Second International Conference on the Unity of the Sciences (SICUS), held at the Imperial Hotel in Tokyo, Japan, from November 18-21, 1973, convened 60 scientists and scholars from 18 different countries centered on the theme of "Modern Science and Moral Values." Organized by an executive committee of Japanese scholars, headed by Dr. N. Sawada, professor of philosophy at Keio University, and sponsored by the International Cultural Foundation, Inc., the Conference provided a forum in which the participants could share their strivings to resolve the dilemma of the quantitative nature of science and the qualitative nature of values.

This Conference was the fruit of the close collaboration between the executive committee which organized the academic program and

the Conference secretariat headed by the secretary-general, Mr. I. Watanabe, ICF. The Conference secretariat conducted all of the administrative aspects of organization and provided the Conference service staff as well. In this way, the academic deliberations, resting well upon the warm service of the staff, proceeded with a remarkable sense of personal trust and mutual purpose which greatly enhanced both their academic and their personal value.

History of ICUS. The International Cultural Foundation, Inc., sponsor of the Second International Conference on the Unity of the Sciences was founded in Japan in 1968, following the inspired initiative of its founder, Reverend Sun Myung Moon. Having now (in 1973) expanded to be truly international



Isamu Watanabe, Conference secretary-general.

in scope, the ICF has recently been incorporated with headquarters in New York City.

The International Cultural Foundation, Inc. aims to help fill a critical gap in the spectrum of foundations now proliferating nationally and internationally. It seeks to facilitate the global convergence toward an international culture by promoting cultural exchanges among nations, and the academic studies and researches which hold promise of making vital, fundamental contributions to world goodwill and peace.

In 1972, Reverend Sun Myung Moon initiated the actions which resulted in the convening of the First International Conference on the

Unity of the Sciences in November 1972 at the Waldorf Astoria Hotel in New York. Under the theme "Moral Orientation of the Sciences," 20 scientists and scholars from eight different countries deliberated on the possible moral orientation of science which could be provided by the model of Unified Science developed primarily by the Conference chairman, Edward Haskell, also president of the co-sponsoring body, the Council for Unified Research and Education, Inc.

Details of the Conference

Opening ceremony. In the opening ceremony on November 19, Mr. Osami Kuboki, the president of the International Cultural Foundation, Japan, greeted the participants and said that the unity of the sciences was a most important theme as far as the scientists were concerned. He added that it is also the responsibility of present-day scientists to make efforts to resolve the problems that lie between science and human values.

Following Mr. Kuboki's statement, Dr. N. Yosida, vice chairman of the executive committee and moderator of the opening ceremony, read congratulatory messages from several eminent scholars and public officials. Among the messages received were the following:

*Dr. M. Wilkins, Nobel Prize
winner of Great Britain:
Best wishes for your con-*



Dr. N. Sawada, chairman of ICUS executive committee, delivers opening address.

ference which one hopes will clarify the position of science in our culture and help to establish the value of science in relation to world problems today.

Dr. W. Libby, Nobel Prize winner of USA:

I wish the conference the best success and I will read the proceedings with interest.

Mr. P. E. Trudeau, Prime Minister of Canada:

. . . I can think of no other tasks more urgent than that for which this Conference has been called . . . unless we achieve cooperation and communication among the

scientists of our nations, unless our specialists are infused with a common ethical denominator based on compassion and knowledge, we will see that disintegration and fragmentation so prevalent in our modern world. May your deliberations generate that hope, courage and leadership so vital to us all.

Other distinguished names included: Dr. C. P. Snow, eminent author of Great Britain; Dr. A. Peccei, president of the Club of Rome, Italy; Dr. T.D. Lee and Dr. M. Delbruck, both Nobel Prize winners of USA.

In his remarks as the outgoing

chairman, Mr. E. F. Haskell said that the Second Conference was three times as large as the first conference which was held in New York in November, 1972 indicating that the conditions which urgently required rational and efficient assembly of the sciences were maturing and that our confidence was growing, that we could fulfill these conditions in time, before disasters overwhelm us.

Next, the official opening address was delivered by the chairman of the executive committee, Dr. N. Sawada. Addressing the participants, he said that the task of all those who were gathered was to give equal place to knowledge of actuality and knowledge of the pertinent value systems, and to clarify the interrelations where they are of natural consequence. Continuing his address, he implied that as scholars they should pursue their studies into the unity of sciences in the form of an investigation into the unity of human knowledge, and that the unity of human knowledge must incorporate within it the unity of value consciousness and value systems. In closing, he repeated his belief that the participants had not assembled there to pursue exclusionary and separationist thoughts or to engage in self-assertion. Instead, Dr. Sawada expected self reflection to be the tenor of the interexchange and that the scholars were there to undertake cooperative work in the name of understanding and unification.

Closing ceremony. The closing ceremony was opened with "Modern Science and Man's View of Moral Values," an address delivered by the Reverend Sun Myung Moon, founder of the International Cultural Foundation, Inc. and initiator of this Conference. He conveyed his deepest admiration and gratitude to the eminent professors of the executive committee who rendered such painstaking efforts to hold the Conference and make it a success. Reverend Moon also expressed his profound respect and appreciation to this committee who decided to adopt the subject of "Modern Science and Moral Values" as the theme of the Conference. In reference to this theme, he offered his observations about a "cultural science" in which science would assume the unified character dealing also with the field of moral value. In concluding his address Reverend Moon expressed his heartfelt wishes that the wonderful presentations of the research of the scholars and their discussions at this Conference will produce epoch-making results to contribute to the true peace and prosperity of mankind.

Dr. N. Yosida, vice chairman of the executive committee delivering the closing address, thanked the members of the executive committee and the International Cultural Foundation for the successful completion of this Conference. He said that although there was no conclusion as to the possibility of the unity of the sciences, the free and successful

exchange of views helped to understand the problems that have amounted to the present day crisis.

Dr. Eccles speaking on behalf of the overseas visitors said that the support for this most remarkable Conference was most generous, while the organization was superb. He said that there had been papers which were most interesting and provocative and that everyone had learned much. They had enjoyed meeting with so many new friends and the renewed meetings with the old friends. There had also been incessant intellectual exchange not only at the conference but also at the extra-curricular activities, at conversations and at discussions. Dr. Eccles thanked the hosts most sincerely for all those days together, appreciating their sacrifice to communicate with the visitors in English, and concluded by wishing the International Cultural Foundation the best for the future.

A statement from the conference secretariat was delivered by Mr. Glenn Strait, the ICF representative from USA.

Among the academic exchange programs of the ICF, the Second International Conference on the Unity of the Sciences had been the most ambitious to date.

In keeping with the concerns of the ICF, this Conference had sought to bring together scientists and scholars who were actively seeking to achieve a unity of the sciences at the same time that they were concerned with resolving the dilemma

encapsulated by the Conference theme, "Modern Science and Moral Values." The ICF hoped that the success of this Conference could lead to more fruitful collaborations with the academic community in the future.

The statement continued that the ICF realized the need to re-evaluate programs it had supported to determine a course of action most suited to achieve its desired ends, and that the contributions of the distinguished participants here, coming from their sincere concern, would be carefully considered in determining the course of action to be followed by the ICF, in preparing for the Third Conference.

The statement concluded that the International Cultural Foundation is committed to the convening of a third successor conference at least equal in size to this Conference to be held in London, during November 1974.

Plenary sessions. Dr. J. C. Eccles, distinguished professor of physiology and biophysics at the State University of New York and Nobel Prize winner in 1963, opened the first plenary session on November 19 with a presentation, "Culture: The Creation of Man and the Creator of Man." He developed the thesis that man has raised himself through culture by a kind of cross catalysis, and that everyone in his own lifetime has to recapitulate the whole sequence of cultural development of mankind, more or less. We

start off with primitive behavior patterns, and one measure of civilization is the development of civilized behavior. Dr. Eccles explained that the brain is fully developed by genetic instructions, but all of culture has to be learned, which we can assume is by the growth of micro-structural changes in synapses. Considering the conscious self, or ego, Dr. Eccles maintained that this is the personal uniqueness that each of us knows only for himself and that this uniqueness has come to each of us in our own lifetime, and is dependent upon the brain as a necessary but not a sufficient con-

dition.

Dr. Eccles' paper concluded thus: "I have offered this in the hope that it may help man to discover a way out of his alienation and face up to the terrible and wonderful reality of his existence—with courage and faith and hope . . . Are we not participants in the meaning, where there is else no meaning? Do we not experience and delight in fellowship, joy, harmony, truth, love and beauty, where there else is only the mindless universe?"

The final day of the Conference, November 21, featured the remaining plenary sessions. The opening



Facing camera, left to right: Dr. André F. Cournand, Nobel Laureate (U.S.); Dr. T.R. Gerholm (Sweden); Dr. John C. Eccles, Nobel Laureate (U.S.).

address, delivered by Dr. A. F. Cournand, professor emeritus of medicine at the College of Physicians and Surgeons, Columbia University and Nobel Prize winner in 1956, was "The Significance and Future of the Scientists' Code." He mentioned that this code, comprising intellectual objectivity and intensity, tolerance, recognition of error, doubt of certitude, unselfish engagement, and the sense of belonging, has influenced the efforts of scientists in diverse fields and is complementary to the scientific ethos. In addition to helping to make possible knowledge of nature, Dr. Cournand said that the code enables dialogue among proponents of incompatible spiritual and political values. He concluded that the scientists' code generalized to incorporate an ethic of development, might be emphasized in education, as well as in the codes of conduct underlying technology and political affairs.

Dr. F. A. Long, Henry Luce professor of science and society at Cornell University, explained in his contribution that since science and technology represent to the less developed countries a resource of great significance, policies for the support of science and the utilization of technology must, in the end, be generated by the countries themselves. However, with the acquisition of effective planning and policy-making bodies and, not least, of a corps of able and knowledgeable scientists and engineers, the world's resources of science and

technology become in principle, available. Dr. Long added that at this point, it becomes possible to envisage a number of types of international collaboration for the more effective utilization of science and technology. The developed nations of the world have an important obligation to support and participate in these collaborative efforts.

The other addresses were "The Science of Behavior and the Internal Universe" by Dr. W.H. Gantt, senior scientist, Pavlovian Lab., Perry Point Maryland; and "Antiscience Expressed by a Professional Scientist: A Non-European Viewpoint" by Dr. Sibatani of Australia.

Committee sessions. The committee sessions, held during the afternoon of November 19 as well as all day on November 20, produced some valuable contributions and stimulating discussions which were seldom completed in the short time allowed for discussion.

Committee I. Among the notable papers presented in Committee I were the following:

Dr. G.S. Stent, professor of molecular biology, University of California, in his paper "The Dilemma of Science and Morals," pointed out that the conflicts between science and morals which still continue to arise despite the hegemony of atheistic scientism over traditional Judeo-Christianity in the 20th century reflect a basic contra-

diction in the metaphysical foundation of Western ethics. Thus contradiction arises from the simultaneous belief in both objectively valid moral truths and purely relative values of communal purpose.

Dr. Stanley Jaki, professor of physics at Seton Hall University, USA, noted cosmologist and winner of the Lecomte du Nouy Prize and Medal in 1970, presented a paper entitled "Modern Science and Moral Values—Some Lessons of the History of Science," in which he suggested that a satisfactory answer to the present day problem of a correct relation of modern science and moral values cannot be given without facing the issue of defining man and without recognizing the crucial difference between goals and tools, and between knowing and doing what is proper and good.

Dr. Se Won Yoon, professor of physics, Kyung Hee University, Korea, in his paper, "The Meaning of Science in Oriental Mind," traced the development of the Oriental view of science, based on Taoist thought, then introduced the 2,000-year-old idea of universe by Motze, which is seen to be based on a surprisingly well-defined logic of nature.

Dr. Ervin Laszlo, professor of philosophy at the State University of New York, in his paper "The Role of General Systems Theory in the Conceptual Synthesis of the Coming Age," outlined that today, general systems theory has moved beyond the arena of theoretical con-



troversy into the field of practical decision-making. Operational systems models as diverse as models of urban, military, health, energy, and political systems have emerged in profusion. Dr. Laszlo added that the discerning of their mutual relevance called for a general map, which is offered by the theory of invariant systematic organization crossing multiple levels in hierarchic sequences. The body of concepts produced by general systems theorists can furnish the core of a conceptual synthesis of the coming age, a core which conserves scientific precision, and combines it with the wide vistas of relationships needed to relate the basic facts of systematic existence to the high reaches of the human intellect.

Dr. A.C. Crombie, professor of history of science, Oxford University, presented a paper entitled, "The European Experience of Nature," in which he looked at the relation of natural science to moral beliefs from the point of view of comparative history, or a kind of intellectual anthropology. Other participants in Committee I included: Dr. Y. Bar-Hillel, professor of logic and philosophy of science, Hebrew University; Dr. W.F. Buckley, professor of sociology, University of New Hampshire; Dr. T. Fujimoto, professor of philosophy, Hokkaido University; Dr. T.R. Gerholm, associate professor of physics, University of Stockholm; and Dr. J. Hintikka, professor of philosophy, University of Helsinki

and Stanford University.

Committee II. The Committee II sessions included presentations and discussions emanating from a more pragmatic viewpoint. Although there were exceptions, the majority of papers dealt with practical problems encompassed within the collective term "Science and Technology" in relation to people, values, and society.

Dr. O.R. Anderson, professor of natural sciences at Teacher's College, Columbia University, explained and compared with traditional models a new "Anthropocentric View of Science Teaching," which interprets science from a cognitive psychological perspective that embraces both the concept of science as inquiry and as a human enterprise that makes it amenable to moral analysis.

Dr. L. Rosenmayr, professor of sociology at the University of Vienna, presented "Ideology and Science: Sociological Perspectives," in which he urged that scientific reasoning, being different from ideological reasoning, should go beyond defensive and aggressive explanatory mechanisms. Although no area of personal or public, social or cultural life should in principle be excluded from scientific study, other forms of perception and knowledge than scientific ones should be accepted and valued and not denounced by scientists and by a civilization strongly built on scientific development. He concluded by pointing out that the scientific civilization will not be able to completely avoid

ideology and that it should, however, be the role of science to criticize the structure and to reduce the cognitive and political power of ideology.

Dr. G. Masini, president of the Italian scientific journalists, in his paper, "Crisis of Science (or of Scientism) in Modern Culture and Society?" pointed out that whereas the logical extension of the positivistic world-view had previously led much of the public to imagine that science could solve all the problems of humanity, the growing realization that science has been unable to solve many human problems now leads these same people to consider that science is in crisis. Both views result from an erroneous and dangerous "Scientism," and may be counteracted by the popularization of science, and by conscious efforts to return toward the unity of knowledge typified by the Florentine renaissance.

Dr. H. Wold, professor of statistics at Göteborg University, explored in his paper the global-wide transition of schools and universities from elitist to mass establishments. He added that the Conference program for the unity of the sciences is highly relevant and he wished to emphasize the need for more interdisciplinary research.

Dr. K. Atsumi, professor of medicine, Tokyo University, in his paper, "The Future of the Life Sciences and Moral Values," pointed out that if we were to ask the human race, which bears the burden of a

tiered system of values that exist in the context of the natural environment, to systematize its values and attain a state of harmony, we must inevitably extend our inquiry into the problems of solidarity of human beings and the most fundamental of life's questions: "What is the goal of humanity, the meaning of existence, and the destiny of man?"

Among the other contributions were the following: "Transexperiential Inquiry" by Dr. E. Jantsch, visiting professor at the Technological University of Denmark; "Scientific Aid to Value Judgment" by Dr. Y. Dror, professor of political science, Hebrew University; "An Academic Research in Old Korea" by Dr. S.T. Choh, professor of physics, Sogong University; and "Science & Technology and Society" by Mr. G. Strasser, president, Strasser Associates, Inc.

Commemorative events. The commemorative events were held on two evenings in order that the public might also share the benefits from this Conference. On the evening of November 19, guest speaker Mr. G. Rattray Taylor, a noted author and commentator from Great Britain, addressed some 500 persons gathered at the Tokyo Prince Hotel on the subject, "Has Man a Future?" On the following evening, November 20, Mr. J. Coates from the Office of Exploratory Research at the U.S. National Science Foundation, spoke to some 200 persons gathered at the Tokyo Hilton Hotel

on the theme, "Technology and the Future Society."

Musical entertainment during the second half of each program consisted of traditional Japanese music and dance on November 19 and classical Western music on November 20.

Reception and party. On the evening of November 18, all the participants were warmly received as the reception hosted by Mr. Kuboki, president of the ICF in Japan. The farewell party was also hosted by Mr. Kuboki on the evening of November 21. On both occasions, dozens of prominent people from the diplomatic, academic, economic, and political circles in Japan joined this gathering to greet to the participating scholars as well as the host.

Extracurricular activities—discussion of the Third Conference. While both the executive committee and the Conference secretariat concentrated upon ensuring the success of this Second Conference, the ICF in addition arranged several informal meetings to consider the possibilities for a third successor Conference to be held in London, which would build upon the fruitful results of this Conference.

Before the Conference, ICF had the intention of establishing at the Conference, a permanent world association of scientists and scholars, to be responsible for conveying the third and the following conferences.

At a preliminary discussion meeting, attended by Drs. Anderson, Cour-nand, Eccles, and Wold, and the ICF representatives from Great Britain and the USA, it became apparent that although there was generally strong support for maintaining the continuity of the conferences, there were divergent opinions about the proper course to ensure continuity—some favored the official establishment during the Conference of a world association to coordinate future planning, whereas others urged a more moderate course beginning with the forming of an informal committee.

In succeeding discussions, which included a luncheon and a breakfast meeting with 38 and 22 participants respectively, points of view were found to cluster about certain main themes.

Central points may be grouped into three *dichotomies*, which may be shown diagrammatically as follows:

Procedural

- prompt establishment of world association, or
- gradual progress toward some organized body

Conceptual

- philosophical (either unity of the sciences or science and values)
- applied

Although these dichotomies of focus did arise, the participants seemed to be nearly unanimous in

their thinking that the points of difference should not be allowed to prevent them from seeking to find points of common focus which could well serve as the basis for future collaboration.

As the ICF secretariat observed the keen interest and eager participation in these "extracurricular" meetings, it realized more deeply the great potential of such a conference as this, yet, at the same time, the various dichotomies of focus made it all too clear that hasty establishment of the intended world association would likely result in an organization immobilized by lack of a strong central focus among the members. Thus the emphasis was shifted toward a consideration of the theme and organization of the third Conference instead of toward a world association.

A few representative comments are the following:

Luncheon Meeting

Dr. A.F. Courmand, while clarifying the need to have a clear goal, emphasized the importance of the unification of science in the service of man and society. He added that there must be continuity in whatever we undertake to accomplish.

Dr. Eccles, while cautioning against premature crystallization of patterns, championed the unification of science and values.

Breakfast Meeting

Dr. Anderson, as chairman, suggested a trial theme, "Science, Val-

ues, and the Future of Man," which included the philosophical, idealistic, as well as practical aspects (policy making and technological decisions which must go along with the ideals that man generates).

Dr. Wold said that although the International Cultural Foundation looks to the scientists to help, the scientists themselves cannot act because they are not a community. This necessitated two steps: collaboration and more interdisciplinary work. Dr. Anderson said in support of Dr. Wold that scientists do not have a cohesive identity and that they need to have identification with a broader community.

Dr. Gerholm remarked that since there was some concern about the future of science, what he liked about this conference was that the sponsoring organization (ICF) was one of the few organizations he had found in recent times coming to the support of science.

Dr. Rattray Taylor suggested that if we wanted to effect change, more psychologists, anthropologists, and people who know communication ought to be invited to the next conference to which Mr. Strasser added that we must act with what we have and yet at the same time refine our intellectual foundations.

Dr. Laszlo suggested the aspect of organizing themes to refine our ideas and the aspect of organizing people to establish working groups in order to effect change. He added that once we know what we wanted to



do and with whom we wanted to do it, then we can start doing things—as long as we are assured of support, like the International Cultural Foundation has given.

Dr. Masini called for a program which would promote a popularization of science and culture. Dr. Rosenmayr said that it would be advisable to adhere to a specific work program and pointed out that participants at future conferences ought to involve younger members.

Preliminary conclusions of the ICF in response to these discussions were delivered before the full conference body at the closing ceremony November 21. (See "Closing ceremony.")

Conclusion and evaluation.

From an objective point of view, the Second International Conference on the Unity of the Sciences was unique in at least four ways: 1) It considered the moral implications of the unity of the sciences from the theoretical and practical viewpoints. 2) It convened an international conference composed of scientists and scholars from widely diverse academic and ethnic backgrounds. 3) It was organized within a period of one year, through the international collaboration of the organizing executive body and the managing secretariat which was provided by ICF, Inc. 4) Most of the participants shared a high spirit of cooperation which sought to transcend their specialized disciplines.

In response to this unusual confluence of circumstances, the participants, by their own evaluation, were generally agreed that this conference was both intellectually rewarding and personally satisfying. In particular they were impressed with the consideration and helpfulness of the organizers and with the intellectual content of the academic program. Several felt a heightened sense of the responsibility of the scientist and also felt a greater hope for the future as they came to realize the similarity of thought in their colleagues, and the commitment of ICF to provide further support.

From the point of view of the International Cultural Foundation, this Conference was a successful demonstration of the fact that many academicians are today seeking an outlet from their moral concerns into some channel that holds promise to produce fruitful results. Whether their emphasis was upon seeking a new synthesis of the sciences, or upon the dilemma of facts and values, or upon the affects of science and technology on society, these scientists and scholars proved that a unity of scientists can be achieved.

This unity of *scientists* then could generate greater hope for achieving a socially relevant unity of the *sciences* or for progress toward the resolution of the facts and values dilemma. At this Conference, ICF was able to provide the inputs of basic support and loving service to a group of scien-

tists and scholars sharing a concern for moral issues. These elements seem essential to the achieving of an enduring unity of scientists which in itself seems to be a prerequisite for any substantial progress. ICF is committed to providing these elements for succeeding conferences. In addition, however, the participants have pointed out that although this Conference was of great benefit to each of them, the next conference should take care to proceed beyond what was achieved at this Conference.

Taking this advice into consideration, the ICF, from its limited resources, wishes to achieve the highest possible academic standards at the Third Conference. In particular, a unity of scientists which starts with a foundation of the most eminent scientists and scholars, can best influence public opinion in a short time. Based upon such a foundation, cooperative efforts can then be expanded to include many scientists and scholars.

The Third International Conference on the Unity of the Sciences will be organized by a committee of British scholars and will convene in London in late 1974. Parallel to the Conference organizational work will be the planning by an advisory committee to consider the establishment at the Third Conference a world association of scientists and scholars who would be responsible for the long-term course of the International Conference on the Unity of the Sciences. □



opening greetings

by OSAMI KUBOKI

I would like to welcome about 40 delegates, excellent scholars, both from abroad and Japan, gathered on the occasion of the Second International Conference on the Unity of the Sciences. I would like to pay my respects to the scholars.

It is clear that the unity of sciences or the unity of scientific thought is one of the most important issues that face us. The fact that scientists have decided to devote a lot of their attention to this problem is important because it is not only necessary, but almost a duty on the part of the scientists to do so. It is true that in modern society science plays an important role in human lives. You cannot think of human beings living without science. Also I think it can be said that science covers all facets of human life. So, science cannot be separated from modern living.

Therefore, it is important for us to reaffirm and see again what kind of role science is playing in this human life, what kind of contribution it is making towards human happiness. If you look back on that, you will have to see that science not only makes a good contribution to human existence, but also bad. Think of pollution, environmental degradation, and alienation; such are examples of the adverse effects. Also it is a deplorable fact that within science itself, there has occurred such a specialization that the interrelationship between some of the aspects of



Osami Kuboki, President, International Cultural Foundation, Japan

science have been lost. Therefore, I think it is a good time for us to look back on what we have been doing in the scientific field to see what the basic necessities are for us to tackle.

Being aware of these dangers, we have already made some positive attempts. On the part of the ICF, we are trying to do our best to make a positive contribution, and to make a moral breakthrough in the science that we see around us today. ICF was established in order to bring about the exchange of views between different races, and different regions, and different cultures. In order to lessen the friction and increase friendly relations, we have held conferences and made publications.

ICUS was founded at the suggestion of Mr. S. M. Moon, the founder of ICF. Because of this move in 1972, the First International Conference was called. Held with the help of CURE, this conference centered around the theory of Mr. Edward Haskell, our outgoing chairman. The first meeting was held at the Astoria Hotel in New York, with 13 American delegates, two British, one French, one German, one Swedish, one Canadian, one Korean, and one Japanese. There were about 20 delegates and about 20 observers. As a result of the First Conference, a true need was felt for the continuation of this kind of a conference, to make a breakthrough in modern science. Therefore, this Second Conference is now being held.

I speak on behalf of the International Cultural Foundation, the sponsors, who would like to see the continuation of this kind of meeting, where scholars are gathered, holding an integrated view, with the purpose of preserving mankind as long as possible and to do the utmost for the continuation of culture too.

In concluding my speech, I would like to pay my respects to Dr. Sawada and the people of the secretariat who supported the proceedings. I would also like to thank the participants of this Second Conference, and also I hope that the Third Conference will be held as a continuation of the second one. Thank you very much. □





modern science and man's view of moral values

by SUN MYUNG MOON

May I extend my heartfelt congratulations on the very successful Second International Conference on the Unity of the Sciences where today's great scientists are present. I feel greatly honored to have the opportunity of making some brief remarks at the close of this conference held in the most modern city of the Orient—Tokyo, Japan.

First of all, my deepest admiration and gratitude go to the eminent professors of the executive committee who rendered such painstaking efforts to hold the conference and make it a success. Please allow me to express my profound respect and appreciation to this committee, who decided to adopt the subject of "Modern Science and Moral Values" as the theme of the conference, and especially to the professors who in response to the invitation have deeply researched on the respective topics that have been brought forth and discussed with positive enthusiasm.

Once again, I want to extend my deepest congratulations to and appreciation of this epoch-making conference. I am going to express my views about the theme under the topic of "Modern Science and Man's View of Moral Values." I suppose that the conference adopted and handled the question of

Left: Tokyo's famous Ginza district, near the Imperial Hotel.

1960
I.C.U.S.

"MODERN SCIENCE AND MORAL VALUES" THE 2ND INTERNATIONAL CONFERENCE ON



"As I see it, men of today are losing their subjectivity over science."

science and moral values because the situation in today's society urgently demands the handling of such issues which, I am sure, have been thoroughly discussed. I think not only myself but also many other people have the impression that modern science now shows undesirable side-effects even though it has so far contributed tremendously to promote the welfare of mankind with unceasing and outstanding development. As I see it, men of today are losing their subjectivity over science and it looks as though man's ability to control scientific technology, which he himself has developed, is gradually being weakened. If this situation persists it would be difficult for us to guarantee against any undesirable situation which may arise in the near future.

The reason for man's loss of subjectivity is that science, by nature, is apt to allow scientists to exclude the questions of humanity and man's moral values in the process of scientific development. As time elapsed, science has gradually fractionalized with each

field becoming more and more specialized, inclining to be more analytical and materialistic, utterly ignoring the questions of morality or values. Thus, man's subjectivity and dominion over science began to be either weakened or lost. I am sure it is not erroneous to think that out of many possible motivations of scientific research the ultimate and most important one is no doubt to realize man's common welfare—prosperity and peace. Nevertheless, as the fields of science become more subdivided and the methods more analytical, its development deviated from the right direction which is towards a state of moral value in which man's common welfare can be guaranteed. Men originally expected and anticipated the common welfare and happiness of man, who is in the subject position over the environment. But on the contrary, scientific achievements have so far resulted in the improvement and development of the environment and new means of life which are in the object position to man. That is to say, while man's original desire was for science to achieve the welfare of man who is the subject, scientific achievements have appeared as the improvement and development of the environment which is the object. This unconformity and discrepancy between man's desire and scientific achievement finally caused the weakening or loss of man's subjectivity. However, it is desirable for science to deal with the question of man's subjectivity as well as the objective problems such as the improvement of the environment and the development of the means of life. My ardent wish is that all scientists develop their respective fields on the basis of a solid view of moral values thus exalting human dignity by adopting also the spiritual and unified method as well as the materialistic and analytical one. If we had created the climate of science centered on human dignity the formidable problem of pollution would have been prevented.

Here arises the question of man's original image, that is, man's nature. My view is that man's original image is the harmonious oneness between his mind

and body. The original man should be a being of unity and harmony between his spirit and body centered on the purpose of goodness or value. I view the original character of science as embodying in unity the two sides of spirit and physical resembling man. This means that science should assume a unified character dealing also with the field of moral value. It may be appropriate to call this synthesized science "Cultural Science." However, in order for science to handle this view of moral value, another question of what should be the standard of value appears. In general, the standard of value has changed according to age and environment. There is a vast difference between the standard of value in the ancient times and that of the modern age. And again the standard of value in the Orient differs from that of the Occident. Therefore, to establish a true standard of value for the common benefit and welfare of all mankind we cannot but set up as the standard some universal and absolute element that can apply at anytime and anyplace. The establishment of this absolute standard signifies the establishment of a new view of moral value. The essence of this absolute standard should be the love which makes the basis of the ethics of the family system. This is because the true love in the ethical relationship of the family is an absolute love—agape love—which emits heartwarming joy to all mankind just as the sun emits its light to all creation. And this love alone has never changed through history whether in the East or West. At this point we can think of the one absolute being who is the only subject of this absolute love. I believe it is most desirable for this absolute being to become the ultimate standard of the new view of value.

In my view, this Absolute Being is not at all any conceptual being but rather a substantial entity which has hitherto revealed Himself throughout human history. We know that in history many sages and saints including so many religious leaders have appeared in different times and in different places. These people, without exception, appealed to the human conscience and heart urging the practice of



“In history there has been one central axis functioning consciously in a certain direction.”

love. When men responded and followed their teachings the people and nations enjoyed peace and prosperity but when they were obstinate they fell into confusion or decline. Even today the whole of mankind is in confusion and chaos waiting either consciously or unconsciously for the appearance of modern sages and saints to realize this love. All these facts signify that history has developed in the direction to realize the love. Therefore we cannot but realize that in history there has been one central axis functioning consciously in a certain direction. I want to define this substantial being who has played the role of the axis as the “Absolute Being.” We can see that behind the scenes of human history this Absolute Being has planned to establish the world of moral values by actualizing the love through the saints, righteous men and conscientious leaders. Accordingly, my conclusion is that if the whole of mankind will accept this Absolute Being as the axis of human history the world of moral values will be realized without difficulty.

Lastly, I extend my heartfelt wishes that the wonderful presentation of the research and discussions at this conference will produce epoch-making results to contribute to the true peace and prosperity of mankind.

□

news & reports

north america

NEW HOPE GOES MID-WEST

The Day of Hope tour continued across the country. The Minneapolis, Minnesota talks began the day the National Prayer and Fast for the Watergate Crisis was proclaimed. Reverend Moon and Unification Church members all joined in a fast that day. The St. Paul and Minneapolis newspapers printed substantial stories quoting the Day of Hope speeches and the Watergate statement. At the November 29 Day of Hope dinner for 150 at the Sheraton-Ritz Hotel, proclamations were read from Gov. Wendall Anderson, Minneapolis Mayor Charles Stenvig, and St. Paul Mayor Larry Cohen.

In Cincinnati, Ohio, the Day of Hope was proclaimed by a rally on Fountain Square. A December 2 story in the *Cincinnati Enquirer* informed its readers that Reverend Moon would stop in Cincinnati December 4-6 as part of a national tour meant "to save Christianity from backsliding, and with it, the world, from sin, communism, and the like." The story was entitled: "To Revitalize Christianity is Ko-

rean Clergyman's Goal." The *Enquirer* later reported that Reverend Moon told about 100 local leaders at a banquet that "God brought East and West together . . . to move both toward love, charity, hope, peace and salvation."

In Detroit, Michigan, faced with the anonymity and apathy of a large city, ten Unification Church members staged a sit-down in the middle of downtown Woodward Avenue. The November 14 *Detroit Free Press* published a photograph of six members "sporting grins and traffic tickets after Woodward sit-down." Their goal: to publicize the December 9 and 10 Day of Hope talks. Another day, the inventive Detroiters marched to one of the leading pornography shops. They painted over the entire building with water-soluble paint to demonstrate their concern about morals. (They later washed it off.)

The Kansas City newspapers published thorough stories on the December 16-18 Day of Hope talks there. Alice Hartmann, writing for the December 17 *Kansas City Times* quoted from the first speech, "God's Hope for Man":

"From the pulpits of most Christian churches, one hears teachings which push man down as a sinner," he said through an interpreter. "These teachings are causing an unclosable gap between man and God."

The emphasis Mr. Moon and his followers place on the relationship between man and God is that both are unified in the spirit of love.

"God and man occupy a subject-object relationship," Mr. Moon said. "As the object of God's love, man is occupying the most important position. Almighty God needs you; He needs man.

"An Almighty God without man who has a fine house, a big car, but no one to talk to, no one to relate to, He is a poor God."

Mr. Moon also characterized the relationship of God and man as analogous to the relationship between a father and his son, which he called "the closest, most human relationship on this earth."

"No joy is greater than the love coming from your own son or daughter," he said. "And no joy is greater than the love coming from a father to his sons and daughters."

The following day the *Kansas City Star* outlined basic elements of Mr. Moon's teachings on the fall of man, Jesus' mission, salvation, and the kingdom of heaven. □



Sig Paulson welcomes Unification Church president Neil Salonen to Unity Village, December 17.

NEW HOPE VISITS UNITY VILLAGE

by Bill Peterson

In August of this year, Bill Peterson wrote Sig Paulson, Head Minister of Unity, in hopes of arranging a meeting with Reverend Moon during the Day of Hope campaign in Kansas City. The meeting had been confirmed early in October, and would culminate nine years of foundation work with Unity School of Christianity, which maintains world headquarters in Unity Village near Kansas City. In addition, Sig Paulson had accepted our invitation to give the invocation at our banquet, and the scheduled meeting at Unity Village had now expanded to include a luncheon in honor of Reverend

Moon, with the presence of Charles R. Fillmore, Unity's president, and top members of his staff.

On the afternoon of Monday, December 17, Reverend Moon was greeted by Sig and Jane Paulson inside the door of Unity Village Inn, where he and his party were escorted through the cafeteria line to the Gold Room. Included in Reverend Moon's party was his wife, Mrs. Won Bok Choi, Mr. Bo Hi Pak, Mrs. Shin Uk Kim, President Salonen, Daikan Onuki, Mark Pierron, James Robinson, Mike Leone, and Bill Peterson, plus the camera crew and several staff members. Another important member of the luncheon party was Merta Mary Parkinson, who had helped arrange the date through her personal relationship with Rosemary Fillmore Rhea, President Fillmore's sister. Mrs. Parkinson, who became friends with Pauline Verheyen

during 1968, met Reverend Moon in February of 1969, in Washington, D.C. She responded to his Kansas City visit when she saw the Watergate Proclamation on December 7 in the *Kansas City Star*. Mrs. Parkinson is an executive in the Order of Amber, an ancient Egyptian spiritual group.

Lunch began as Unity's top executives seated themselves around a gigantic table with Reverend and Mrs. Moon at the head. Following the blessing and a quick, nourishing meal, Rev. Paulson arose to introduce the Unity staff. He began with President Fillmore, who turned to Reverend Moon, bowed, and thanked him for coming, then briefly expressed the significance he felt in this meeting.

Introductions completed by both Unity and our church, Reverend Moon was introduced as the

Reverend Moon speaks at Unity Village luncheon.





Mr. Lowell Fillmore, son of Unity Founder Charles Fillmore, meets Rev. and Mrs. Moon. Portrait in background is that of Charles Fillmore.

guest of honor, and stood up facing warm applause. He then spoke approximately 40 minutes on the meaning and mission of the Unification Church, especially in light of the responsibility confronting modern Christianity. Concluding with the need to work together for accomplishing God's dispensation, he recognized the valuable and essential role Unity performs, then thanked Rev. Paulson and President Fillmore for their gracious hospitality. His talk was received very well, with staff members leaving the table amazed and impressed.

For the next 45 minutes, the party was taken on a tour of Unity operations and facilities by Sig Paulson. Along the way, they encountered Mr. Lowell Fillmore (in his middle eighties), son of the founder Charles Fillmore, and uncle of the current president, Charles R. Fillmore. Lowell Fillmore's brother,

Rickert (father of the current president), designed the buildings and grounds of Unity Village. Reverend and Mrs. Moon and Reverend Paulson posed for pictures and movies with Mr. Lowell Fillmore, who still reports for work every day before other workers arrive. While touring the library and private archives contained in the Heritage Room, Reverend Moon presented two autographed copies of *The Divine Principle* to Reverend Paulson, with meaningful inscriptions inside each.

The atmosphere of love and truth prevailing over us all left everyone feeling that not only was this occasion a meaningful fruit of previous work, but moreover a beginning step for the future. As the tour concluded and we were about to depart, Jane Paulson took my hand and looking at me with tearful eyes said, "This is truly a significant day for God...we must unite!" □

GERMANS BEGIN NEW MISSION IN AMERICA

by Annemarie Manke

On the 28th of September, 1973, Germany sent 71 young missionaries to America. It was the beginning of a new era of development for each individual as well as for the mission of the Unification Church internationally. Not only Germans but members of 40 nations were meeting on American soil. They were forgetting all discrimination—national, racial, and personal—in order to bring the American people a spirit of new hope and life centered on God.

Three months have elapsed since the German team first arrived in New York. There was not much time to adjust to new surroundings. They had just one day in the Belvedere Training Center before going to New York to take up their new mission. In New York they were set up as one of three mobile teams working directly with Reverend Sun Myung Moon in the 21-city Day of Hope tour.

In their day-to-day battle in the streets they confronted decadence, despair, and indifference, but they learned to be strong. It was not an easy task pulling people out of their busy routine or trying to get a grip on their conscience, especially with a language handicap. Still the work had to be done, and was done.

Again and again they managed to bring several hundred people into the lecture halls to have them hear God's new message of hope for man.

The first weeks in America brought many new experiences for the young crusaders. In New York the German team became acquainted with members of many different nations. Some of them were older and more experienced members who had acquired much wisdom in their years of spiritual battle. On several occasions Reverend Sun Myung Moon spoke to them personally after they had gathered for morning prayer. These talks were particularly vital because of the way they made the truth come alive in a practical everyday sense. In addition to spiritual enrichment, there was a great diversity of other things to learn. They had fundraising drives selling peanuts, flowers and candy. It was an excellent way to develop their insight into human nature as well as their own personalities. They also had street rallies for God where they sang and prayed before hundreds of people. A few members gave speeches themselves.

After awhile the team began to divide and specialize its members. Some were introduced to the news media—radio, TV, and newspapers—while others took up public relations with the various segments of society such as clergy, business, and education. The team even set up its own brass band. They were not going to omit the most effective

form of communication—music.

Days and weeks passed and their scope began to widen and their feeling of responsibility grew. All their thoughts, feelings, and activities were being more and more interlaced with the great mind, heart, and motivator that is God. It was becoming impossible to regard themselves as a separate entity any longer. They were products of the past, living in the present and making the future.

The German team has in the meantime traversed America and arrived in San Francisco. They have been through many cities, encountered many different people and seen many sites. Often the vastness of America and the manifold aspects of its beauty would overwhelm them. They saw a nation blessed with abundance of every kind. Only one thing was lacking—enough love! Separation was found where there should have been unity and this in the family as well as in the government. Even many Christian communities, despite their goodwill, did not have the right kind of spirit and zeal to bring the people together in this time of crisis. The Day of Hope tour may be coming to an end, but the battle has only just begun. The few cracks the young crusaders may have put into the fine veneer of society must still be sprung open. Many more young German missionaries and others from different nations must yet come before the job

can be completed. They must work to reverse the tradition of evil in this one nation so that God can use it as a base to restore the world. □

A LARGER VIEW OF THE WATERGATE

by Guido Lombardi

Guido Lombardi, One World Crusade commander in Delaware, wrote these thoughts after his involvement in the National Prayer and Fast for the Watergate Crisis.—Ed.

When we look at Watergate, a question comes to mind. Why do some people run for public offices? Is it for the power to influence other people and events? Is it the selfish glory given to a few individuals in a short time? Or is it the good one can do and the wrong one can right? Those who run for position tend to be strong personalities with more than their share of aggressiveness. In order to win the votes, the minds and emotions of others must be won; and secret elections are more often salesmanship and pride rather than humility and virtue.

Certainly the present crisis has brought a surprising reaction. Now not only the general public and national figures, but also the press are starting to look at politics with more of a Christian feeling. Church-

men have been calling the people of the nation to prayer, as they had done from the beginnings of the nation until perhaps 1945. This is a step in the right direction. There is a challenge caused by internal and external crises, but perhaps we are starting to know where we are going again.

This is a crossing point, particularly for the Republican Party. The Republican Party should put national interests—and that includes international responsibility—ahead of its own interests. If the Republican Party fails the President, it will surely have failed America. If it fails America, it will have failed God, because God has entrusted the USA with responsibility as the leading nation and a guardian of freedom in a world that is far from free.

We are facing a difficult time, a time of decision, a time to sort out what is of value and what is not. Politicians are forced to make a decision about right or wrong. Our present hardships may give us the impetus to make the first step. We can find in God the answer to all our questions and more in that direction with faith and love. And together we will build a new future, a world of truth and beauty. □

WASHINGTON EXPANDS GINSENG TEA HOUSE

In Washington, D.C., the Ginseng Tea House located on the street level of the National Headquarters

building is being remodeled and expanded to accommodate 54 instead of 32 guests, including an extensive book store and gift shop. The new Ginseng Tea House was expected to open its doors in late January.

Michael Beard, director of Washington's local Unification Church, described their workshops every weekend and nightly lectures and study programs designed to promote the spiritual growth of the members and introduce Reverend Moon's teachings to the residents of the Washington area. An average of 12 to 15 people have been attending the workshops held in Washington, D.C. or Ocean City, Maryland.

Michael Beard plans to begin a bi-weekly news bulletin to inform the many Washingtonians who met the Unification Church through the Day of Hope talks, the Watergate project, and personal contacts about future activities. They are also beginning a training program with outside speakers.

Rev. Helen Danby from Los Angeles has been organizing community meetings planning for a black theology seminar.

The rapidly growing Washington Unification Church has one team working full-time on spiritual activities, studying, teaching, witnessing, and another team developing a granarium-making and selling business. Brad Bufkin will lead a local Mobile Fund-Raising team, with Jeff Scharfen, Larry Glasner, and Russ Walters. □

FROM NEW ZEALAND

NEW ZEALANDERS JOIN
PRAYER AND FAST

This month has been a month of hard work and inspiring results for the New Zealand Unification Church. They began with the 40-day prayer and fast for the Watergate crisis, hoping that the Watergate message of "Forgive, Love, and Unite" will appear in New Zealand's national paper. They have given the newspaper the materials on the project. The New Zealand press continues to publish stories on the American Day of Hope tour. "To pray and fast for President Richard Nixon gives the New Zealand members an increased feeling of world unity and hope for the American nation," writes national leader Siegrun Kuhaupt. "Reverend Moon's work in America prompts us to labor harder than ever."

"Our national headquarters here in Wellington is now known to thousands," Siegrun continues. Most people they contact immediately associate them with the "big white house on the hill." From early

Streets of Wellington, capital of New Zealand, provide Unification Church members many opportunities to contact new people.



morning to late at night, they contact people on the streets. The many visitors to the Wellington and Christchurch centers have resulted in new members. At the end of December, two girls went to Auckland, on the northern tip of the country, to start a new mission. The Christian groups who had opposed their work earlier have disappeared at the moment.

Recent contacts have included Professor Geering, head of the Department of Philosophy at Victoria University and a well-known religious author. Officials of the New Zealand government have recently received Reverend Moon's Watergate Statement and the Divine Principle book. "This is one of several profitable approaches made to the New Zealand government," Siegrun added, "and we now feel a strong and warm relationship has developed between us." □

FROM AUSTRALIA

PAMPHLETS SELL FAST

Christa Jensen from Melbourne reports a continuing stream of international visitors to their center. The summer heat in the Southern Hemisphere draws people to the beaches. "People are on holidays and in the heat of the summer they don't seem to be much concerned with the problems of the world,"

according to Christa. "The battle we fight is really a fight against ignorance."

"We have realized that all our experiences with people here in so many different situations are closely connected with the tradition of this continent as we work to lay the foundation for a heavenly tradition," Christa continued. "As much as we can, we base our teaching methods on President Young Whi Kim's book. Because the people are very spiritually open, they comprehend the Principle in a deep sense.

They continue to print many new pamphlets because of the attention they receive. Carl Redmond from Sydney has been printing the Principle of Creation on his roneo machine, an inexpensive method of producing literature for a small group. In the past three weeks, they sold 3,500 booklets.

People of Sydney hear the members speak publicly each Sunday. They continue this project as a spiritual condition, standing with their red and white flag. Among recent responses to the new national anthem they are distributing was a congratulatory telegram from the Australian Minister for Immigration, Mr. Grassby.

Carl hopes they can print up the booklets fast enough for their public campaigns. "Actually, there are many different groups active here," he added, "so we do regard this as a front line stand for our heavenly Father." □

The New Future of Christianity



Reverend Sun Myung Moon 32 CITY 1974 DAY OF HOPE TOUR

Portland, Maine	Feb. 15, 16	Des Moines, Iowa	Mar. 19, 20
Burlington, Vermont	Feb. 17, 18	Little Rock, Arkansas	Mar. 21, 22
Manchester, New Hampshire	Feb. 19, 20	Jackson, Mississippi	Mar. 23, 24
Providence, Rhode Island	Feb. 21, 22	Wichita, Kansas	Mar. 25, 26
Hartford, Connecticut	Feb. 23, 24	Albuquerque, New Mexico	Mar. 27, 28
Princeton, New Jersey	Feb. 25, 26	Phoenix, Arizona	Mar. 29, 30
Wilmington, Delaware	Feb. 27, 28	Las Vegas, Nevada	Mar. 31, Apr. 1
Richmond, Virginia	Mar. 1, 2	Laramie, Wyoming	Apr. 2, 3
Charleston, West Virginia	Mar. 3, 4	Sioux Falls, South Dakota	Apr. 4, 5
Raleigh, North Carolina	Mar. 5, 6	Fargo, North Dakota	Apr. 6, 7
Columbia, South Carolina	Mar. 7, 8	Missoula, Montana	Apr. 8, 9
Birmingham, Alabama	Mar. 9, 10	Boise, Idaho	Apr. 10, 11
Nashville, Tennessee	Mar. 11, 12	Salt Lake City, Utah	Apr. 12, 13
Louisville, Kentucky	Mar. 13, 14	Portland, Oregon	Apr. 14, 15
Indianapolis, Indiana	Mar. 15, 16	Anchorage, Alaska	Apr. 17, 18
Milwaukee, Wisconsin	Mar. 17, 18	Honolulu, Hawaii	Apr. 20, 21

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

