

# The Way of the World

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The Holy Spirit Association for the  
Unification of World Christianity

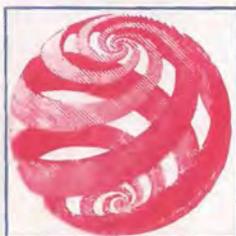
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# The Way of the World



## Letter to Soviet Leaders—p. 82

"The present-day centralisation of all forms of life of the mind is a monstrosity amounting to spiritual murder . . . So here again, at every step and in every direction, it is ideology that prevents us from building a healthy Russia."—Alexander Solzhenitsyn



## Great Movements of the World—p. 66

"The eternal return must not be taken to the letter . . . it does not imply that all must repeat itself indefinitely, but simply that the structures do not change, that the universe and time have no end, and that this infinite permanence always determines the same computation of probabilities."—Fabrice Laroche



## Dialogue on South Africa—p. 107

"In the long-term view of South Africa, the forecast for the whites looks very good. The apartheid system is very clever. The homeland chiefs want the best for their people, and in doing so they may sell their people down the river for a little piece of land."—Rev. Kenneth Carstens



## Horizons of Hope—p. 34

"The second one (age) brings a deeper understanding because it gives to man the gospel of Jesus Christ. But this gospel still does not represent the highest degree of understanding of salvation . . . Only the third age will bring the true spiritual disclosure of the entire divine truth."—Joachim of Fiore

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# editorial



In this issue of *The Way of the World* we pick up the prophetic theme from Reverend Moon's Day of Hope tour, "The New Future of Christianity." Our sermon selects from his speeches the themes of the mission of Jesus and the manner of the second coming of Christ. In Japan, Mr. Osami Kuboki has followed Reverend Moon's lead and is in the middle of a year-long speaking tour throughout Japan. We include a report of his tour. Future issues will report on the speaking tour of Mr. Dennis Orme in England, and perhaps others.

Other articles highlight the mission of the biblical prophets and an analysis of John the Baptist's mission. We also examine the various theories of how and where our world is heading. Louise Berry and Myung Hi Lee look at this question from the perspective of Christians through the ages. Fabrice Laroche analyzes the philosophical theories of history, such as the cyclical, and linear. He proposes a synthesis of

the two, visualized as a helical pattern. The Unification Thought article puts forth some very provocative laws of historical development.

A pair of articles about southern Africa highlight the complexities of the racist government policies and some possible alternatives in trying to create a more just society.

We wish to pay tribute to the dedication and sacrificial spirit of those involved in the Day of Hope tour and look forward to the excitingly new Sun Myung Moon Christian Crusade beginning May 15 in Oakland, California. Upcoming events include:

## **Celebration of Life**

May 15-July 21

## **World Day**

June 20

## **Day of Hope**

Madison Square Garden

New York City

September 18

## **Children's Day**

November 14



## THE FUTURE of CHRISTIANITY

### PART TWO

by REVEREND SUN MYUNG MOON

*Last month we printed part I of "The Future of Christianity," given by Reverend Moon as part of his Day of Hope talks in New Orleans, Louisiana on October 28, 1973. Part I analyzed the meaning of the "Last Days" and the "end of the world," pointing to a separation of good and evil and a time of judgment by God's word. In Part II, Reverend Moon explained the mission of Jesus and the nature of the second coming.*

What would have happened if the people of Israel had wholeheartedly accepted Jesus Christ? Imagine the nation of Israel united with Jesus. What would that have meant? First of all, Jesus would not have been killed. People would have glorified Jesus as the living Lord. They would have then marched to Rome with the living Christ as their Commander-in-chief, and Rome would have surrendered to the Son of God in his own lifetime. But in the sad reality of history, it took four centuries for a band of Jesus' disciples to conquer Rome. Jesus never won the chosen people of Israel, and he never gained the support he needed from them. He came to erect the kingdom of God on earth, but instead he had to caution his disciples even to keep his identity a secret because people did not accept his legitimacy as the Messiah, and he therefore lacked the power to be the King of kings.

Today we have much to learn, and we must not believe blindly. We must know the hidden truth

behind the Bible. Jesus was crucified, not by his own will, but by the will of others. The faithlessness of the chosen people of Israel killed Jesus Christ.

Right now I am making a bold declaration. Jesus did not come to die. Jesus Christ was murdered. Let me repeat: Jesus Christ was murdered, and his own people killed him. Even the Roman governor Pilate wanted to release Jesus. He did not find any fault with Jesus. But Christ's own people rejected him and forced Pilate to release Barabbas instead. What a pity! What a tragedy!

This may be shocking and astounding news to you, but if you are only surprised, then you have missed my purpose. I am revealing these things because of my duty to bear witness to the truth.

It was the chosen people of Israel, the chief priests, the elders, the scribes, and the faithful, who shouted at Pilate's court, "Crucify him!" St. Paul said, "None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory." (1 Cor. 2:8)

The crucifixion of Jesus was a result of the faithlessness of the Jewish people. If Jesus had come to die, then he would not have offered that tragic and anguished prayer in the Garden of Gethsemane. Jesus said to his disciples:

"my soul is very sorrowful, even to death; remain here, and watch with me." And going a little farther, he fell on his face and prayed, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." (Matt. 26:37)

Jesus prayed this way not just once, but three times. If death on the cross had been the fulfillment of God's will, Jesus would certainly have prayed instead, "Father, I am honored to die on the cross for your will."

**Why Jesus was sorrowful.** But Jesus prayed asking that this cup pass from him. If his prayer came out of fear of death, such weakness would disqualify him as the Son of God. We have witnessed the courageous

*I am making a bold  
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murdered.*



death of many martyrs throughout Christian history—and even elsewhere—people who not only overcame their fear of death, but made their final sacrifice a great victory. Out of so many martyrs, how could Jesus alone be the one to show his fear and weakness, particularly if his crucifixion was the glorious moment of his fulfillment of the will of God? Jesus did not pray this way from weakness. To believe such a thing is an outrage to Jesus Christ.

The prayer of Jesus at the Garden of Gethsemane did not come from his fear of death or suffering. Jesus would have been willing and ready to die a thousand times over if that could have achieved the will of God. He agonized right up to the moment of death, and he made one final plea to God, because he knew his death would only cause the prolongation of God's dispensation.

Jesus wanted to live and fulfill his mission. It is a tragic misunderstanding to believe that Jesus prayed for a little more earthly life out of the frailness of his human soul. Young Nathan Hale, in the American struggle for independence, was able to say at the time of his execution, "I regret that I have but one life to give for my country!" Do you think Jesus Christ was a lesser soul than Nathan Hale? No! Nathan Hale was a great patriot. But Jesus Christ is the Son of God.

Think this over. If Jesus came to die on the cross, would he not need a man to deliver him up? You know that Judas Iscariot is the disciple who betrayed Jesus. If Jesus fulfilled God's will with his death on the cross, then Judas should be glorified as the man who made the crucifixion possible. Judas would have been aiding God's dispensation. But Jesus said of Judas, "The Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born." (Matt. 26:24) Judas killed himself.

Furthermore, if God had wanted His son to be crucified, He did not need 4,000 years to prepare the chosen people. He would have done better to send Jesus to a tribe of barbarians, where he could have

been killed even faster and the will of God would have been realized more rapidly.

I must tell you again, it was the will of God to have Jesus Christ accepted by his people. That is why God labored in hope and anguish to prepare fertile soil for the heavenly seed of the Messiah. That is why God established His chosen people of Israel. That is why God sent prophet after prophet to awaken the people of Israel to ready themselves for the Lord.

God warned them and chastised them; He persuaded them and scolded them, pushed them and punished them because He wanted His people to accept His Son. One day the disciples asked Jesus, "What must we do, to be doing the works of God?" Jesus answered them, "This is the work of God, that you believe in him whom he has sent." (John 6: 28-29) The chosen people of Israel did the very thing God had labored to prevent. They rejected the one He had sent.

*Jesus hoped that people could recognize him through his miracles.*

**The purpose of Jesus' ministry.** Jesus had one purpose throughout the three years of his public ministry: Acceptance. He could not fulfill his mission otherwise. From the very first day, he preached the gospel without equivocation, so that the people could hear the truth and accept him as the Son of God. The word of God should have led them to accept him. However, when Jesus saw that the people were not likely to receive him by the words of God alone, he began to perform mighty works. He hoped that people could recognize him through his miracles.

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name. (John 20: 30-31)

Jesus gave sight to the blind and made the lepers clean. He healed the lame and blessed the deaf with hearing. Jesus raised the dead. He did these things only because he wanted to be accepted. Yet the

people said of him, "It is only by Beelzebul, the prince of demons, that this man casts out demons." (Matt. 12:24) What a heartbreaking situation! Jesus soon saw the hopelessness of gaining the acceptance of the people. In anger and desperation he chastized them: "You brood of vipers!" (Matt. 12:34) He did not hide his wrath, but exploded in anger. "Woe to you, Chorazin! woe to you, Bethsaida! for if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." (Matt. 11:21) And he wept when he drew near the city of Jerusalem.

O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! (Matt. 23:37)

Whoever understood this broken-hearted Jesus? He said, "Would that even today you knew the things that make for peace! But now they are hid from your eyes." (Luke 19:42) By that time Jesus knew there was absolutely no hope of avoiding death. Yet he pleaded with God in Gethsemane, and he pleaded with God on the cross: "My God, my God, why hast thou forsaken me?" (Matt. 27:46)

Thus Jesus died on the cross, not of his own will, not of the will of God, but by the will of men. Christ was destined to return from that moment on. He will return to consummate his mission on earth. Mankind must await his second coming for the complete salvation of the world.

*Isaiah prophesied,  
"The government  
shall be upon his  
shoulder, and his  
name shall be called,  
'Wonderful  
Counselor. . . .'"*

Why two lines of prophecy? Many people may now ask, "What about the prophecies of the Old Testament concerning the death of Jesus on the cross?" I am aware of those prophecies, such as Isaiah, Chapter 53. We must know that there are dual lines of prophecy in the Bible. One group prophesies Jesus' rejection and death; the others, such as Isaiah, Chapters 9, 11, and 60, prophesy the glorious ministry of Jesus when the people accepted him as the Son of God, as the King of



kings. For example:

For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." Of the increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and forevermore. (Is. 9:6-7)

This is the prophecy of the Lord of glory, Jesus as the King of kings, and Prince of Peace. On the other hand, we can read:

*"Surely he has borne our griefs and carried our sorrows." (This hill is believed by some to be Golgotha, the place of a skull, site of crucifixion and burial.)*

Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. (Is. 53:4-5)

This is the prophecy of the suffering Christ. It is



indeed the prophecy of the crucifixion.

Then, once again, why did God prophesy in two contradictory ways in the Bible?

It is because God has to deal with men—fallen men—in His dispensation. And fallen man is wicked and untrustworthy and possesses the capacity of betrayal.

In a way God fears man, and Satan fears man also—because of man's ability to betray. God is absolute good, and He never changes His position; Satan is absolute evil, and he never changes his position either. In this respect God and Satan are similar. However, man is a mixture of good and evil. Man stands between God and Satan and has the ability to change. Therefore, man is unpredictable. One day a man may profess his untiring faith in God and desire to serve Him; and the next day the same man may curse God, unite with Satan and become his slave.

Since God did not know how man would respond to His providence for the Messiah, He had no choice but to predict two contradictory results—dual prophecies, each possible depending on man's actions. Thus the faith of man was the factor determining which one of the two prophecies would be fulfilled.

In the case of Jesus, if the chosen people of Israel demonstrated faith and united with him, then he would be accepted. The full realization of the prophecy of the Lord of glory would result.

On the other hand, if the people were faithless and rejected the Messiah when he came, inevitably the second prophecy, that of the suffering Christ, would be fulfilled. And history shows that the chosen people took the second way. Therefore, the prophecy of the suffering Lord became reality instead of the prophecy of the Lord of glory. Thus the crucifixion and the story of the suffering Christ became the course of history.

Since the prophecy of the suffering Christ became fact in the time of Jesus, the prophecy of the Lord of glory has been left unfulfilled. And this is the prophecy which will be fulfilled at the time of the Lord of the Second Advent.

*Our salvation in  
Christianity comes  
not from the cross,  
but from the  
resurrection.*

Jesus was a misunderstood man. I would like to also observe that the Bible does **not** provide much record of the life of Jesus prior to his public ministry, except for the story of his birth and a few accounts of his childhood. Haven't you ever wondered why?

For thirty years Jesus lived in great rejection and humiliation. There were many events and circumstances which grieved and agonized Jesus. He was a truly misunderstood person—in his society and even among his own family. Nobody, absolutely nobody treated him as the Son of God. He was not even accorded the common respect due to any man. His society ridiculed him. God's heart was very deeply grieved by Jesus' life. If I revealed just a glimpse of some of the situations of heartbreak and sorrow surrounding the manhood of Jesus, that obscure figure, the man of Nazareth, you would not only be shocked and stunned, but you would burst into tears of sorrow.

God did not wish mankind to know the tragedy, the heart-breaking reality of the humiliation of Jesus Christ. The death of Jesus was neither his will nor his fault. The death of Jesus was murder, and his body was taken by Satan. Our salvation in Christianity comes not from the cross but from the resurrection. Without the resurrection, Christianity has no power. The crucifixion itself was a criminal act of faithlessness. However, the resurrected Jesus brought new hope, new forgiveness, and a new power of salvation. Therefore, when we place our faith in Jesus Christ of resurrection and unite with him, our salvation comes.

Please ask seriously in your prayers for a final answer on these matters. Ask either Jesus Christ or God Himself. If Jesus had lived and fulfilled his primary mission of bringing the kingdom of God on earth, Christianity would never have been what it is today. The purpose of Jesus' coming was for the salvation of the world. The Jewish people were to be God's instruments. However, salvation was not intended only for God's chosen people. For every soul upon the face of the earth, Jesus is the savior. He is the savior of all mankind. Since Jesus left his

mission uncompleted, he also left us the promise of his Second Coming.

Then let us examine when the end of the world will come. This is very important to us. The gospel says that in the last days God will separate the sheep from the goats. What is the difference between these two kinds of animals? Sheep recognize their master, the shepherd, while goats do not follow a shepherd. Today you know that our world is divided into two opposing camps. One is the democratic world, the other is the Communist world. Our free world says, "There is a God." We accept our shepherd. The Communist world says, "God does not exist." They deny their master. Thus the free world may be symbolized by sheep, and the Communist world by goats. At the time of the formation of these two conflicting ideological worlds we can know we have come to the end of the world.

How will the Lord of the Second Advent come? Our position as Christians exactly parallels the position of the elders, scribes and priests at the time of Jesus. In those days, the people were waiting for Elijah and the Messiah to arrive in the clouds of heaven. Why did the people think this way? Why did they hold this kind of belief?

*"Behold he is coming with the clouds" (Rev. 1. 7)—  
"The Lord will come like a thief in the night" (I Thess. 5:2).*

Will the Lord come with the clouds? They were simply following the Bible prophecy written down in Daniel 7:13: "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him." Because of the great prophet Daniel, the people of Israel had every reason to expect the arrival of the Messiah with the clouds of heaven. Christians are expecting the arrival of the Lord of the Second Advent in the same way today, from the clouds of heaven.

John said, "Many deceivers have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh; such a one is the deceiver and the antichrist." (II John 7) The Bible says that many people were denying the appearance of Jesus Christ in

the flesh. And John condemned those people as the antichrist. But let us not forget the Old Testament prophecy of the coming of the Son of God in the clouds of heaven. Unless we know the whole truth, we, like the people of Jesus' time, become victims of the words of the Bible.

Then, may I ask, what would you do if the Lord returned to earth not in the clouds but as a man in the flesh? What would you do? I am telling you, the Lord of the Second Advent will in fact appear as a son of man with flesh and bones. The first thing you may want to say is "Rev. Moon, you are a heretic."

It is important to know on which side God will be and how God fulfills His plan. It is not important whether a man or his views are considered heretical or not. It does not matter how I look at the world or how you look at the world. It only matters how God looks at the world. And in God's view, we once again find in the Bible a dual prophecy concerning the coming of the Lord of the Second Advent. Revelation 1:7 definitely prophesies the arrival of the Lord of the Second Advent with the clouds. However, I Thess. 5:2 states: "For you yourself know well that the day of the Lord will come like a thief in the night." There are then two opposing prophecies. What shall we do? Would you simply choose the prophecy which is most convenient for you?

Perhaps the Lord will appear with a loud noise in the clouds of heaven, because the prophecy says so. But on the other hand, the Lord may appear like a thief in the night. If he comes in the clouds, he surely cannot slip into the world unseen like a thief. Tremendous attention would surround the spectacle of his coming in the clouds. I cannot imagine how such a thing could be hidden from your eyes.

**Find out the truth from God.** Then just what is the truth? We have a crucial question before us. What is the truth? When you see the signs of the Last Days, the Bible urges you to go into a dark room and pray. Who can tell you the time of the Last Days? The angels do not know that day. Jesus said not even the

Son of man knew when that day would arrive. Only God knows the time of the Last Days. That is why we have our answer from God. I am not saying you must believe me—not at all. I am just revealing what I know to be the truth, but you must verify this truth with God.

In the Last Days, the Bible says, do not just believe anybody. Do not believe me, and do not believe your church elders. Do not believe your ministers, and do not believe famous evangelists. Heaven is so near, and you can be lifted up by the spirit so high, that you can speak with God and receive the answer directly from Him if you are earnest enough.

There are many ministers in New Orleans, many clergymen and many church elders. How many of them are really listening for the voice of God? These ears of ours do not mean much, nor these eyes serve any useful purpose, unless we have spiritual ears and spiritual eyes. Jesus said, "He who has ears to hear, let him hear." (Matt. 11:15) And he said to his disciples, "But blessed are your eyes, for they see, and your ears, for they hear." (Matt. 13:16) He was not referring to physical sense organs.

When you use your spiritual senses and listen for the word of God, you will find His direction and guidance. But it is not easy to become a citizen of the kingdom of heaven. It is very difficult for a foreigner to become just a citizen of the United States. How much more difficult it is to remove ourselves from our earthly life and transfer ourselves into the kingdom of heaven. But we can achieve this very thing.

We know that even after Adam and Eve fell in the garden of Eden, they were still able to communicate directly with God. Do you think that after the days of the Old and New Testaments, God has for some reason become deaf and dumb? No, God is very much alive, and today we can talk directly to Him. God can speak to you, and you can have a direct confrontation with Him.

The book of Acts of the Apostles says that in the Last Days, "Your sons and your daughters shall



prophesy, and your young men shall see visions, and your old men shall dream dreams." (Acts 2:17) We must know the truth. We have to know how to apply for citizenship into the kingdom of God. We have to know when the Lord will come, and how he will arrive.

Even with clear guidance in our lives, there is still the chance of failure to reach the goal. But today we have no guidance, and no direction we feel confident to follow.

Let us look to our Bible and clarify how the Lord of the Second Advent will appear. In Luke 17:20-21, Jesus was asked by the Pharisees how the kingdom of God was coming. He answered, "The kingdom of God is not coming with signs to be observed; . . . the kingdom of God is in the midst of you." Jesus then told his disciples, "The days are coming when you will desire to see one of the days of the Son of man, and you will not see it." But if the Lord comes in the clouds of heaven, how could we not see it? Revelation 1:7 says, "Every eye will see him, every one who pierced him."

What can this mean? Why would we not see him? The only way we might miss that day is if we look for the Lord to come from one direction, and he appears from another direction in an entirely unexpected manner, just as Elijah did at the time of Jesus. This is the reason you may not see the Lord at the time of his Second Coming.

**The Lord will be rejected.** Another mysterious prediction was given by Jesus Christ himself. He declared about the Lord at the Second Coming: "But first he must suffer many things and be rejected by this generation." (Luke 17:25) If Christ at his Second Coming appears in the glory of the clouds of heaven, who would dare deny him? Nobody would cause him suffering and pain.

The only way this prophecy can be fulfilled is if people expect his return from the clouds and he suddenly appears as a humble man in the flesh. Do you not think that Christian leaders of today would make the same mistake that the priests and scribes and

*Michelangelo's popular conception of Christ's return. But Jesus said, "The kingdom of God is not coming with signs to be observed."*

elders committed at the time of Jesus? Yes! They may very well deny him and reject him, because the manner of his coming would be very difficult for Christian leaders to accept. However, in this way the Bible will be fulfilled. *He will first suffer and be rejected by this generation.*

Jesus once asked a most important question: "When the Son of man comes, will he find faith on earth?" (Luke 18:8) How does this question concern us today, when Christian faith covers the face of the earth? It is because although we do have faith today, it may be mistaken faith—a belief which expects the Lord must come on the clouds of heaven. There are few men on earth with the kind of faith ready to accept the Son of man even appearing in the flesh. If this were not the situation, the Bible would not be fulfilled. Please note that Jesus did not say there would be no *believers*, but he said there would be no *faith*.

Jesus also said,

"Not every one who says to me, 'Lord, lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers.'" (Matt. 7:22-23)

This prophecy cannot be realized if his Second Coming is on the clouds of heaven.

At the time of the Second Advent, people will be again crying out, "Lord, lord." At the same time they may be in the process of trying to crucify the Lord of the Second Advent himself if he appears in a manner different from their own expectations. They will then be the worst evildoers.

This is the Bible. Those who truly have eyes will see. Those who truly have ears will hear. Throughout history, God has sent His prophets before the time of fulfillment. He warns the people of His plan. No

matter how devout Christian faith is today, no matter how many millions of people are in the Christian churches, they and their churches and their world will be doomed to decline once they fail to accept the Lord, however he may appear. This was the tragic fate of the people of Israel when they denied Jesus Christ, regardless of their righteousness otherwise.

We must therefore also be open to a new message. Jesus Christ did not come to repeat the Mosaic Law. Just as Jesus revealed himself with the new truth, the Lord of the Second Advent will reveal himself with God's new truth for our time. That truth will not be simply a repetition of the New Testament.

*The ideal of God is to restore the first God-centered family on earth. . . all the rest of mankind can be adopted into this family.*

**The Lord comes to restore God's ideal.** The Lord will not appear miraculously in the clouds of heaven. Why? Because God is sending His Son to restore the things that once were lost. The first ancestors lost the kingdom of God on earth. Satan invaded the world and took Eve to his side, and then Eve took Adam away, leaving God alone and separated from man. All mankind has therefore suffered under the bondage of evil. God must send a new ancestor for humanity, to begin a new history.

The work of God is restoration, always in the opposite direction from His original loss. This means that God first needs to find His perfected Adam, an Adam who instead of betraying God will become one with God. And then Adam must restore his bride in the position of Eve. Perfected Adam and perfected Eve, united together, will be able to overcome Satan and expel him from the world. In this way, the first righteous ancestors of mankind will begin a new history.

God's first beginning was alpha. This was invaded by evil, so He will restore the world in omega. Jesus is referred to as the Second Adam in I Cor. 15:45. God wanted to bless Adam and Eve in marriage when they were perfected. As a heavenly couple, they could bear children of God. This life was not realized in the garden of Eden. That is why Jesus came in the position of Adam. God intended to find the true bride and have Jesus marry. The True Parents of mankind

would have begun in the time of Jesus, and they could have overcome and changed the evil history of the world. Since that hope was not fulfilled by Jesus, after 2,000 years he is returning to earth as a man to complete in full the mission he only partially accomplished. The kingdom of heaven on earth will be established at that time.

The new history of goodness will thus begin. With the truth of God and True Parents for mankind, a new alpha in God's history will begin and continue for eternity. The ideal of God is to restore the first God-centered family on earth. With this one model as a center, all the rest of mankind can be adopted into this family. We will become like them, and the first heavenly family will be expanded, multiplying into the tribal, national, and worldwide kingdom of God on earth.

The kingdom of heaven is to be literal and tangible. Jesus gave Peter the keys to the kingdom of heaven and said, "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." (Matt. 16:19) So accomplishment on earth must precede fulfillment in heaven; the kingdom of heaven will be first achieved on earth.

At this time only an intermediate place in the spirit world is open. That is called "Paradise." Jesus and his disciples dwell in Paradise, and even they cannot actually enter the kingdom of heaven until it is established on earth. One reason for this is because the kingdom of heaven is prepared not for individuals, but for the family of God—for the father, the mother, and God's true children.

Therefore, the promise of the Lord of the Second Advent will be fulfilled. He is destined to come to earth as the Son of man in the flesh. He comes as the third Adam. He will take a bride and thereby bring about the most joyful day of heavenly matrimony, referred to as "the marriage supper of the Lamb" in the book of Revelation. He will fulfill the role of True Parents. True ancestry from God will be established and heaven on earth can then be literally achieved. □

# the world

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## religion

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## John the Baptist Wilderness Prophet

by JOY SCHMIDT

One of the few Biblical figures attested in secular history was John the Baptist, a fiery, colorful enigmatic prophet. Of him and his times the Jewish historian Josephus wrote: "...but some of the Jews believed that Herod's army was destroyed by God, God punishing him very justly for John called the Baptist, whom Herod had put to death. For John was a pious man, and he was bidding the Jews who practice virtue and exercised righteousness toward each other and piety toward God, to come together for baptism. For thus, it

seemed to him, would baptismal ablution be acceptable, if it were used not to beg off from sins committed, but for the purification of the body when the soul had previously been cleansed by righteous conduct. And when everybody turned to John—for they were profoundly stirred by what he said—Herod feared that John's so extensive influence over the people might lead to an uprising (for the people seemed likely to do everything he might counsel). He thought it much better, under the circumstances, to get John out of the way in advance, before

any insurrection might develop, than for himself to get into trouble and be sorry not to have acted, once an insurrection had begun. Because of Herod's suspicion, John was sent as a prisoner to Machaerus, the fortress already mentioned, and there put to death. But the Jews believed that the destruction which overtook the army came as a punishment for Herod, God wishing to do him harm." (*Antiquities XVIII, 5, 2*, translation of H. St. John Thackeray)

John, commonly known as the Baptist, has been little studied in American scholarship; most studies of John were written in Germany. He baptized, lived in the wilderness, called men to repentance, testified once to Jesus and died an ignominious death. And little more thought is given to him, aside from the few Eastern churches who celebrate feast days for John the Baptist. Some people speculate that John was a Nazarite or a member of the Essene community associated with the Dead Sea Scrolls. But no convincing case has yet been made for either.

Yet John's appearance must have been electrifying to the Jewish people. For 400 years God had not sent them a prophet. For 400 years they had endured domination and subjugation by five foreign powers, desecration of their temple, and threats of undermining their Jewish heritage by the all-pervading Hellenistic culture.

**John and Elijah.** The very last word they had heard from God was a

promise to send Elijah, before the "day of the Lord." This prophecy was given by Malachi: "Behold, 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, lest I come and smite the land with a curse." (4:5-6)

After the time of Malachi, the Jews believed that since the death of Malachi the voice of prophecy had been divinely stilled and the gift withdrawn. During the Maccabean revolt, when the rebels lacked a prophet to tell them what to do with the stones defiled by unclean sacrifices, they merely rolled them aside to wait for the rebirth of prophecy when Elijah returned. For Jesus to affirm that in John prophecy had been reborn meant more than that another name was added to the list of the all-time greats. It meant that the last days were at hand (*I Maccabees 4:44-46*).

John the Baptist is often described in the tradition of the Old Testament prophets. His father Zechariah, a temple priest, received a vision while serving in the temple that his aged wife would bear a son. This son should be consecrated to the Lord. "And he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared." (*Luke 1:17*) Elijah was considered the greatest Old Testament prophet,



*If you will receive it, he is Elijah who is to come.*

and it was his return that Malachi prophesied. It is significant that the angel told Zechariah that his son would go before the Lord "in the spirit and power of Elijah."

The descriptions of Zechariah's son John follow the typical pattern of the Old Testament prophet. He was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey, according to Mark 1:6. In Zechariah 13:4 it is predicted that in the last days prophets would be ashamed of their visions and refuse to put on their hairy mantle. In other words, a hair garment was an indication of a prophet. Also II Kings 1:8 describes Elijah as Mark 1:6 does: "He wore a garment of haircloth, with a girdle of leather about his loins. And he said, It is Elijah the Tishbite."

There are additional parallels between John and Elijah. Both preached God's imminent judgment on the wickedness of men and the

need for repentance. Both were intensely devoted to the welfare of their nation. Elijah denounced the wicked King Ahab and his wife Jezebel, while John denounced King Herod's relationship with his brother's wife. Both lived in the wilderness and practiced austerity of life, conduct, and dress. In fact, John's activity in the wilderness was in the very area from which Elijah had, according to the Old Testament, been taken up into heaven.

This latter fact is especially interesting in light of Malachi's prophecy of the coming of Elijah before the "great and terrible day of the Lord," the angel's prophecy that John would go before the Lord "in the spirit and power of Elijah," and Jesus' statement that "if you will receive it he is Elijah who is to come." (Matt. 11:14)

For the Jewish people, the Messiah could not come before Elijah's return. Justin Martyr speaks of a Jewish belief that Elijah would announce the Messiah in his *Dialog with Trypho* (8:4). Trypho, a Jew, told him, "Messiah, even supposing he has been born and exists anywhere, is unknown. He does not even recognize his own identity and he has no power at all until Elijah comes to anoint him and make him manifest to all." Therefore Jesus as the Messiah needed John the Baptist to testify to him in the position of Elijah.

#### **Preparation for his mission.**

Carl H. Kraeling of Yale Divinity

School and the University of Chicago's Oriental Institute says in his book *John the Baptist*, "Yet no aspect of the life and work of John is more difficult to describe and interpret correctly than that of his relationship to Jesus."

John was likely the son of a rural priest, who went to Jerusalem to fulfill his annual duties in the temple. It was during this time that he had the vision of the angel. The priests of Jerusalem were often accused of corruption, so the rural priests would be more likely to carry on the purer tradition of the law.

It would have been expected that John should follow his father's profession and become a priest. Perhaps he went to Jerusalem to study for the priesthood, but became so revulsed by the corruption there that he turned back and went into the wilderness. The wilderness, in Biblical symbology, is associated with clarification of insight, understanding, and the presence of God.

At the time of the Maccabean uprising and Jewish monarchy, it was the priestly family of Levi that was to prepare the way for, or produce the nation's deliverer. So John, who was from the tribe of Levi, was a logical person to fulfill this mission. Also, Mary, Jesus' mother, was related to Elizabeth. This means that Jesus was a descendant of both David (the lineage of the Messiah) and Aaron (the national deliverer). Therefore, Jesus was the inevitable choice for the Messiah.

Biblical scholars ponder the

significance of the baptism of John, the reasons why John and Jesus parted ways, and the fate of John. However, I have found hardly anyone who has noted the great importance of an Elijah figure to prepare the people to accept the Messiah. John was the figure, according to the testimony of the angel and Jesus, but he categorically denied it: "And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?' He confessed, he did not deny, but confessed, 'I am not the Christ.' And they asked him, 'What then? Are you Elijah?' He said, 'I am not.'" (John 1:19-21)

#### **John's relationship to Jesus.**

John had heard the voice from heaven and saw the dove when he baptized Jesus (John 1:32-34); this should have convinced him that Jesus was the Messiah, and therefore he was Elijah, the promised forerunner. But he denied it.

Later, John was imprisoned and sent two disciples to Jesus to ask, "Are you he who is to come, or shall we look for another?" (Matt. 11:3) Evidently, John had difficulty recognizing Jesus as truly the Messiah. Perhaps he expected him to come on the clouds, as prophesied in Dan. 7:13. Mr. Kraeling speculates on the reason for John's doubts: "There is for John no possible meeting-ground between the wonder-working preacher of the Kingdom and the transcendent 'man-like one' who destroys the



*According to John, the day of reckoning was yet to come.*

wicked in unquenchable fire, save on the assumption of a break with his fundamental convictions, for which there is no adequate justification.” (p. 129)

He further notes seven significant differences between John and Jesus. Jesus was an itinerant preacher, traveling from hamlet to hamlet, while John stayed in the wilderness, forcing people to come to him. Jesus was considered a “glutton and drunkard” (Luke 7:34), while John was noted for fasting. Jesus did not baptize, while John did. Jesus taught of the Last Days as a time of joy, while John instilled terror into people. Jesus waived the letter of the Law, while John demanded exemplary conduct of righteous people and the fulfillment of the Law’s demands. Jesus taught of God’s desire to seek the lost and His mercy to the sinner, while John taught of a righteous God who will soon institute judgment.

According to Jesus, the Kingdom of Heaven was in a sense already present, while according to John, the day of reckoning was yet to come.

**Why did John and Jesus part ways?** Christian writers may easily note the differences between John and Jesus, but are puzzled why. How and when did they break? M. Goguel, in *Jean Batiste*, suggests a hypothesis. Originally, he thinks, Jesus proclaimed John’s message of doom and repentance, baptizing men, demanding the observance of the law. He finds traces of this line of teaching in Jesus’ Sermon on the Mount. However, he had a divine revelation which made him conscious of a messianic mission. From this time forth he preached a new doctrine, the Gospel. Goguel times this break with Jesus’ coming into Galilee after the temptations in the wilderness (Mark 1:14).

Mr. Kraeling disagrees with Goguel’s theory that Jesus’ conception of the absolute transcendence of God and the uselessness of all human effort, even repentance, caused his break with John. Mr. Kraeling believes there is still no adequate solution to this question.

Another problem without solution by Christian writers is the interpretation of the following passage: “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. From the days of John the Baptist until now

the kingdom of heaven has suffered violence, and men of violence take it by force. For all the prophets and the law prophesied until John . . . ." (Matt. 11:11-13)

Mr. Kraeling interprets the first part to mean that John was the greatest among his kind (the prophets), but he cannot explain why John should be least in the kingdom of heaven. He cannot figure out why Jesus could think so highly of John and yet differ so radically from him. Verses 12 and 13 are "one of the most difficult sayings in the Gospel." Of it Kraeling makes three statements: (1) history moves to a divine purpose; (2) there are three periods of God's work: anticipation (Law and the prophets), violence (beginning with John and not yet at an end), and peace and fulfillment (in the future, implied); (3) the Kingdom of Heaven is regarded as present, but not an utopia; rather it is the Divine Power revealed.

**Later history of the Baptist movement.** Puzzled over the relationship between John and Jesus while both were living on earth, scholars have tried to sort out from fragmentary evidence the later history of John's followers. In Acts 19, Paul met in Ephesus some people who had received the baptism of John, so it is apparent that his teaching spread beyond the boundaries of Palestine.

John the Baptist's followers accepted his prophecy and baptism; they made a conscious effort to live

as a prepared people; they fasted and used set prayers. Some scholars believe that there was a close fraternization between Jesus' disciples and John's after Jesus' ascension. They cite as evidence the Christian practice of fasting and baptism, which Jesus had not directly taught.

Some assume that the infancy narratives of John the Baptist in Luke 1 are from an oral tradition of John's followers, not from the Christian tradition. Later a controversy probably arose over who took precedence, Jesus or John. To solve this the gospel writers mentioned the infant John leaping in Elizabeth's womb when Mary visited them. Also, in the fourth gospel, the references to the pre-existence of the Word may have been intended to stress Jesus' position as higher than John's.

Legends arose about John, similar to apocryphal stories about Jesus. These legends described a virtuous life in the desert ever since John's infancy, his adult life as the ideal prototype of a Christian hermit and ascetic, and a miraculous discovery of John's body and head.

As the centuries passed, John became a very important person in the Eastern church. Festival days were celebrated for him. Churches and martyria were built to him in Samaria, Alexandria, Constantinople, and some other parts of the Byzantine Orient. But the true significance of his life and mission remain undiscovered until the 20th century. □



# The Prophetic Idea of God

by ROBERTA MULLINS

The Hebrew idea of God, as revealed by the prophets of the Old Testament, is unique; there is no idea to compare to it in any other religion. As the core of Judaism, it is a foundation for Christianity and Islam, and being so, stands in the position of being foundational for our Western culture. I would like to briefly explore the prophetic idea of God—what it is, what it reveals about God and man, how it compares to other religions' notions of the transcendent and how it contri-

butes to our own culture.

**What is a prophet?** There are two common understandings of prophecy: one deals with the area of foretelling the future and the other deals with prophecy in the Biblical sense. It is the latter we shall explore here.

What's a prophet? In *The Prophets*, Abraham Heschel says,

The prophet is a man who feels fiercely. God has thrust a burden upon his soul, and he is bowed and stunned at man's fierce greed. Frightful is the agony of man; no human voice can convey its full terror. Prophecy is the voice that God has lent to the silent agony, a voice to the plundered poor, to the profaned riches of the world. It is a form of living, a crossing point of God and man. God is raging in the prophet's words. (p. 5)

God, then, speaks through the prophets. The prophet is an iconoclast—he is anguished at the plight of man and he seeks to expose man's iniquity and evoke repentance. He is not exalted by his fellow man; rather, he is feared and despised. What called a man to this task of prophecy? Jeremiah records his call thusly:

The Word of the Lord came to me: "Before I formed you in the womb I knew you for my own; before you were born I consecrated you, I appointed you a prophet to the nations." "Ah, Lord God," I answered, "I do not

know how to speak; I am only a child." But the Lord said, "Do not call yourself a child, for you shall go to whatever people I send you and say whatever I tell you to say. Fear none of them, for I am with you and will keep you safe." This was the very word of the Lord. Then the Lord stretched out his hand and touched my mouth, and said to me, "I put words into your mouth. This day I give you authority over nations and over kingdoms, to pull down and to uproot, to destroy and to demolish, to build and to plant."

Jeremiah 1:4-10

The prophet does not seek out the prophetic role; he is called. This passage is descriptive of the role of the prophet: to speak for God, with the authority of God, to destroy and to heal. Heschel sees the prophet as an "associate of God"; what also comes to mind is that they are agents of God—agents in enemy territory. They are not Gods, but men; yet, by virtue of their relationship with God they are rejected by human society. It is a painful existence. Jeremiah speaks plainly of the agony of the prophet:

Cursed be the day  
On which I was born! . . .  
Because He did not kill me in the  
womb;  
So my mother would have been  
my grave . . .  
Why did I come forth out of the  
womb  
To see toil and sorrow,  
And spend my days in shame?

Jeremiah 20:14, 17, 18



*God said to Jeremiah, "Before you were born I consecrated you. I appointed you a prophet to the nations."*

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Yet he is compelled to take on this task:

If I say, I will not mention Him,  
Or speak any more in His name,  
There is my heart as it were a  
burning fire  
Shut up in my bones,  
And I am weary with holding it in,  
And I cannot.

Jeremiah 20:9

The prophet's message is received with distaste by the wicked as well as the pious. Yet the prophet is on the side of men as well as God. He pleads with man to forsake his evil and to be faithful to God. He begins with a message of doom but concludes with a message of hope:

Strengthen the feeble arms,  
steady the tottering knees,  
say to the anxious, Be strong and  
fear not,  
See, your God comes with ven-  
geance,  
with dread retribution he comes to  
save you.

Isaiah 35:3-4

The prophet is a mediator between God and man. He is a man who, in the presence of God, takes the part of the people and who, in the presence of man, takes the part of God. According to Heschel, "Yet his true greatness is his ability to hold God and man in a single thought." He feels compassion for his people, yet sympathy for God.

**Pathos.** What is the message that the prophet brings? It is the message of God's living and abiding care for mankind, the Divine pathos. Pathos may be expressed in several ways—through love and anger, through sorrow and joy, through mercy and wrath. All of these expressions of God's involvement with man are found throughout the Old Testament prophets. Heschel states that pathos is not an attribute of God, but a "situation"; it is a reaction to the human situation, and not a cause in itself. Pathos is generally understood as unrestrained passion. Yet within the divine pathos there is reason and justice. Prophecy is an understanding and expression of the Divine pathos; God is expressing His love and care for man, and most importantly His intentions for man. This marks the uniqueness of prophetic existence: others experience existence as being; the prophet experiences existence as concern. Man is not alone; he is the object of the Divine Subject.

And what emotion do we find consistently expressed throughout the books of the prophets? The book of Isaiah opens with this statement:

Hark you heavens, and earth give ear,  
for the Lord has spoken:  
I have sons whom I reared and  
brought up but they have rebelled  
against me.  
The ox knows its owner and the  
ass its master's stall; but Israel,  
my own people, has no knowl-  
edge, no discernment.

Isaiah 1:2-3



*God sent the prophet Jonah to Ninevah to preach destruction. Jonah refused, but God halted his flight and Jonah went to Ninevah.*

**Symbolic references to God-man relationship.** It is no accident the book of Isaiah begins with this plaintive verse. Above all, God is the parent whose children have forsaken Him; His heart, therefore, is sorrowful. God is not only concerned with man, but is deeply affected also, for He has cast His lot with man, beginning with man's creation. God's destiny and man's destiny are one, just as the parent's and child's destinies are linked because of love. Heschel states that the essence of God's moral nature is His willingness to be intimately involved in the history of man.

The Divine pathos is also expressed through other symbols. Amos compares God to a lion in search of its prey (Amos 3:4-8) in His passion for His people, and His anger for the rebellion. He characterizes the situation as the lion roaring before he falls on his prey. Yet the prey (Israel) is deaf, so the prophets must give voice to that roar, for

Surely the Lord does nothing  
without revealing His secret to  
His servants the prophets.

Amos 3:4-8

Amos also expresses his understanding of God as primarily a God of Righteousness and God of Truth.

Hosea gives a further dimension to the prophetic relationship

when he writes of God's love for man, the love of the husband for the wife: Israel is the consort of God. "On that day she shall call me 'My husband' and shall no more call me 'my Baal' " (Hosea 2:16); I will betroth you to myself for ever, betroth you in lawful wedlock with unflinching devotion and love . . . ." (Hosea 2:19-20) Hosea sees Israel as a wanton wife being called back into a righteous and loving relationship with her wronged husband, Yahweh. This is the most poignant expression of the Divine pathos, for it promises the deepest intimacy.

In his allusions to the relationship between God and Israel, the prophet Isaiah writes of his "friend" who owns a vineyard. This friend gives everything he has to develop and nurture this vineyard, but in the end the vineyard yields sour grapes and the owner is forced to abandon his life's work. (Isaiah 5:1-7) Jeremiah refers to God as a shepherd and Israel as His flock. Second Isaiah speaks yet of another dimension of the God-man relationship, the difference between the area of the sacred and profane:

For my thoughts are not your thoughts

And your ways are not my ways

This is the very word of the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

Isaiah 55:8-9

This statement is saying that while there may be intimacy between God

and man, there is no equality. For God is God and man is man. Man is in a humble position and must behave in that manner before the wisdom of God. Israel here is the suffering servant of the Lord. (Isaiah 53:7) Yet God will not let her suffer too long; at the appointed time he will show His compassion and take the role of a comforter.

As we can see from the above examples, God's feelings for man may take many forms. Heschel writes,

Sins affect His attitude temporarily; they cannot alter His relationship radically. God's love of Israel is eternal. Is it conceivable that sin, the work of man, should destroy what is intimately divine and eternal?

### **Comparisons and contrasts.**

The prophetic idea of God is in contrast to a great many religious viewpoints.

The Greek gods, for example, despite their constant meddling in mortals' affairs—were not deeply affected by man, for their destinies were not linked with the destinies of men. The dwelling place of the gods was Mount Olympus, not earth. This is in direct contrast to a God who proclaims that His dwelling place shall be with men. Also, the Greek gods were not masters of their fate, but subject to the action of the Fates, just as men were. And finally, while the gods of Olympus lived happily in supreme indifference to the plight of man, the God of Israel works

tirelessly, with an anguished heart, for man's salvation.

Aristotle's doctrine of God was that God, being totally good, never wanted for anything: "a god, needing nothing, will not need a friend, nor have one." In contrast, Heschel states that "God is in need of man." The word "need" here is perhaps a poor one, yet how are we to describe this drive of God to be united with man? We "need" to eat, for we would perish without food. Yet isn't the desire for love an even stronger "need"? God's "need" is that of the parent for the child, the lover for the beloved, the subject for its object. His is the essential prophetic notion of God.

Similarly, the modern Deist notion of God stands in sharp contrast to the Hebrew idea. They viewed God as a watchmaker, who, after making the watch, leaves it to run of its own accord. The prophets would have denounced the watch-watchmaker relationship just as they did when they argued against those who said, "The Lord will not do good, nor will He do ill," (Zeph. 1:12) or "The Lord does not see us, the Lord has forsaken the land." (Ezek. 8:12)

The Far Eastern religions are the antithesis of the prophetic notion of God. Taoism, Buddhism, and Confucianism do not recognize the transcendent as having character or heart, nor does their concept deal with a God in relationship to man. In Taoism, the transcendent is depicted as the source energy for all things,

benign in nature, but remaining primarily the ordering principle behind all life. Neither in Buddhism does the transcendent take on a personal and active role in the creation; Nirvana—which comes the closest to resembling the godhead in Buddhism—is Truth, Reality, and Good, but there is no concept of a personal, concerned creator. The category of personal is restricted to finite beings in Buddhist thought. Confucianism is not concerned with such a concept either: the Confucianist is not concerned with god (which is merely referred to as a force of righteousness), but with man.

Of all the Eastern religions, Hinduism comes the closest to the notion of a personal creator. But in Hinduism all things are subject to karmic law, which is impersonal. There is not the freedom which we find in the nature of Yahweh. Brahma, the godhead, exists in sublime bliss. "He" does not reach out to man, nor take a hand in history; "he" lives in a different reality. For the Hindu the physical world because it is physical, is devoid of value or meaning. The contrary is true for the Hebrew: the world is real and valuable because it is the handiwork of God, who moves in it. The Hindu concept of God as "utterly beyond all possibility of frustration" is antithetical to the prophetic Hebrew God whose entire being is invested in His creation. The Hindus offer no set universal expression for the nature of God. Persons desiring

such are advised to create their own: one can choose from a god-with-attributes (Saguna-Brahma) or a god-without-attributes (Nirguna-Brahma). Finally, the most marked difference between the Hindu and the Hebrew prophetic idea of God is this: the Hindu is concerned with his search for God, the Hebrew focuses on God's search for man.

**Conclusion.** I would like to give some personal observations of a very limited nature on the prophetic concept of God, as a foundation for Judaism, Christianity, and Islam.

Religion is the foundation for culture. For as culture is a reflection of man's activity and intelligence, religion gives meaning and purpose for man's life. Without that meaning and purpose, man can go nowhere.

Because the Hebrew idea of God is central to the Judeo-Christian heritage, we have as our highest ideals love, freedom of the individual, responsibility to God and our fellow man. In effect, because God created man in His image, man has the potential for greatness. It is important to know this as the foundation for our civilization, for if we abandon these God-centered (and they are!) ideals, then our culture will lose its foundation and begin to crumble.

Huston Smith writes, "Western civilization was born in the Middle East, and the Jews were at its crossroads." How important, then, to understand the Hebrew prophetic concept of God and the place it occupies in Western civilization. □



# Horizons of Hope

by LOUISE BERRY

According to Ernst Benz, a German professor of Church and dogmatic history, the spiritual future of mankind is an issue which must be confronted, regardless of the recent emphasis upon glorification of the present. Benz believes that the current interest in both the physical and spiritual evolution of mankind is indicative of a growing concern for our future—"our present knowledge of man's past development forces the question of man's future to the fore." (p. viii.) His interpretive synopsis of man's changing view of the future manifests Father's constant preparation of His children for His kingdom.

The Divine Principle has deepened our understanding of the direction of history towards one world centered upon our Heavenly Father and the True Parents. With-

out the Principle, we had only a fragmentary conception of the nature of the second coming and the consummation of human history. But the problem of the ultimate meaning of life had led theologians, scientists, and philosophers to make speculations concerning the meaning and goal of history. These have been reflected in works on eschatology, evolution, and in utopian literature. Benz uses these writings in his study of man's evolving conception of the goal of history; this report summarizes the part of his work dealing with selected thought trends from the first century to the Reformation.

Previous to Jesus' coming, Messianic expectations took divergent paths: one was the desire for a secular empire created by a powerful political figure: the other was

the hope for a sacred Kingdom centered upon a divine being sent by God. According to the Principle, Jesus' mission of establishing both a physical and spiritual kingdom would have fulfilled both expectations, but his premature death prevented him from fulfilling either.

Augustine taught the sanctity of the church. Similarly, early Christian eschatology was split in its emphasis. At first, everyone looked forward to Jesus' return on the clouds to gather up the faithful and start with them a new age as described in John's revelation. As time went on, however, and this prophecy remained unfulfilled, emphasis shifted from the hope for a future parousia (second coming) to a belief that the kingdom was being accomplished through the work of the resurrected Jesus, the Holy Spirit, and the Christians.

This change necessitated a firmer organization of the church. Benz' interpretation of the role of Saint Augustine in this process throws a new light on his significance. According to Benz, Augustine was instrumental in subduing the Messianic hope and channeling it instead into devotion for the institutional church. Convinced that the kingdom was being created in the present through the agent of the church, he created a theology that built an airtight case for the sanctity of the church. The church, according to Augustine, was the City of God itself. Its servants, the

priests, were beyond accusation; its foundation, the authority of the Bible, was beyond question. Since the church in this interpretation, was the historical manifestation of the kingdom, it was seen as taking the place of the future kingdom. Since Augustinian theology was accepted as the basic doctrine of the church, any hope for God's direct intervention in history was almost forgotten.

**Joachim's Age of the Holy Spirit.** Yet, hope for the kingdom cropped up, from time to time in medieval theology. The abbot Joachim of Fiore had a heightened anticipation of the end of time, but he added a new dimension—that of progress. Joachim's speculations were initiated by a vision in which he claimed to have had revealed to him the inner continuity of the Old and New Testaments, which was affected by the continual work of God through the Trinity. Joachim went on to divide the course of history into three major periods—each corresponding to one person of the Trinity. The Old Testament age was that of the Father, the New Testament age was that of the Son, and the new age was to be that of the Holy Spirit. These stages closely relate to man's resurrection in history through the formation, growth, and perfection stages initiated respectively by Jacob, Jesus, and the Lord of the Second Advent.

From there, Joachim went on to explore the threefold nature of

the growth process: "The first one is one of fear, the second one of faith, the third of love. The first one is lit by the stars, the second one by the light of dawn, the third one by the brightness of the day."

Thus Joachim did not see history as ending in a cataclysmic climax, nor did he endorse the Augustinian theory that the church brought the future into the present. Joachim believed that two trends operated as polarities in man's salvation: the first was continuous and evolutionary change; the other was new and reforming creation. Their interaction was characterized not by conflict but by give-and-take. The result was a history comprised of epochs which successfully built on the foundation of the former while raising man to a higher level. Specifically, Joachim sees man's progression through these ages in terms of his growing love for God. Man, during the period of the Father, was dominated by discipline under the Law and was a servant of God. During the second period, man as a child of God, was in a higher position but still under the Father's direct discipline—Joachim termed this the "Servitude of Sons." In the third period, that of complete freedom in the expression of love, man becomes a friend of God.

Thus, Joachim's concept of salvation history was progressive. He believed that the next age, that of the Holy Spirit, would offer the greatest measure of love and truth: "The second one (age) brings a

deeper understanding because it gives to man the gospel of Jesus Christ. But this gospel still does not represent the highest degree of understanding of salvation. It still shows the divine mysteries wrapped in symbols, images, and sacraments. Only the third age will bring the true spiritual disclosure of the entire divine truth." (p. 41)

In Joachim's opinion, the church of his time belonged only to the second epoch; the new church would be a radically transformed "Church of the Spirit" composed of the new "Men of the Spirit."

**Radical reformers pick up the theme.** An important aspect of Joachim's thought is that it called for action in all spheres of life—action to help hasten the coming of the kingdom of the Spirit. If his message had been heeded by key ecclesiastical and political leaders, it would have accomplished his dream of accelerating the dispensation. But, in actuality, it was ignored by the authorities and instead became the tool of revolutionaries. Many radical uprisings at the time of the Reformation began with a mystical desire to know God face to face, a desire consistent with Joachim's vision of the Kingdom of the Spirit. This progressed into a dissatisfaction with anything considered to be a barrier between man and God. Joachim's theory turned into violence when people ceased to wait for the new age of oneness with God and instead de-

*The 23-year-old Duke Christian of Brunswick ravaged 46 Catholic towns and castles in Hesse and Westphalia during the Thirty Years' War.*



cided to bring it upon themselves by destroying the old age. This, according to Benz, is the prototype for all revolutionary movements. Thomas Munzer, a German contemporary of Martin Luther, used the issue of oppression of coal miners as a catalyst to initiate his attack on the German princes. His small band of followers were so convinced that their violent uprising was part of God's dispensation that they refused to defend themselves, believing that they could catch the projectiles of enemy artillery with their coat sleeves.

Each one of these ideas outlined by Benz represents more than a portion of intellectual history because they are also part of contemporary thought.

Fundamentalist Christians still follow the literal interpretation of second advent ascribed to the early Christians. Churches concerned with form and structure adhere at least in spirit to the Augustinian heritage. In Joachim we see reflections of the Principle in his ideas

of growth, resurrection, and the history of restoration—in his distortions we can see the seeds of the revolutionary movements of modern times. Though somewhat heavy, Benz' study is a valuable guide to the hopes of our ancestors. The prophecies of the Old Testament and the classic writings of the Eastern religions have left us with concrete records of man's desire for oneness with God. But we have no such historical account for the New Testament era, since the New Testament closed with the death of Paul. While we have suspected that philosophers, theologians, and political theorists of modern times have each had a desire for the realization of the kingdom, Benz clearly defines and discusses their vision in an eschatological context. *Evolution and Christian Hope* reminds us that God's struggle to raise man has been at least partially perceived by man. Perfected man in a perfected society—the kingdom of heaven on earth—has been the dream of all men. □



# American Indian Prophecy



by BARBARA MIKESELL

Many of the American Indian tribes are very spiritual with long traditions of prophecy and many Messianic expectations. A Hopi Indian spoke at a Quaker Meeting I attended, sharing a message that helped confirm the Divine Principle for me. Later I found a book describing this in more detail: *Warriors*

*of the Rainbow: Strange and Prophetic Dreams of the Indian Peoples*, by W. Willoya and V. Brown.

About 500 years ago, a great Indian named Deganawida lived in eastern United States. He preached of brotherhood and sisterhood of all peoples; he looked upon the human race as one great family. "He taught love and unity and obedience to God around the many single-family firesides. These single families formed the base from which the authority of leadership would rise. A marvelous structure was designed, making the individual families the center of power. The chiefs met to consult together with wisdom and maturity on all issues. Through prayer and humbleness they came to unanimous decisions. They worked to end all war." Deganawida began to gather many Indian nations together into a democratic body, but near the end of his life he saw it collapse and the destruction of the coming white man.

"When Deganawida was leaving his people by boat, he told them they would face a time of great suffering; that a white serpent was to come upon the Iroquois. This serpent would in time become so powerful that it would attempt to destroy them, choking the life's blood out of the Indian people. They would lose their land, their lives and their spirit.

**Battle between serpents.** "They would be split into many parts by the religions of the white man.

They would be humbled and made poor by the white man's conquest, but through this they would be cleansed of all selfish pride. Just when everyone thought they had forgotten about the ancient days—when things looked darkest for the Indians, a red serpent would come from the North and terrify the white serpent; it would release the Indian letting him fall to the ground. The battle between the white and red serpents would begin slowly, but would then become so violent that the mountains would crack and the rivers would boil and the fish would turn up on their bellies. Deganawida said that there would be no leaves on the trees in that area.

The two serpents would become battle-weary. . . . The white serpent would revive and look to the East to be momentarily blinded by a light that is many times brighter than the sun. The light will be coming from the East to the West over the water. The white serpent will make a feeble attempt to gather itself and go toward the light. A portion of the white serpent will refuse to go; the rest would go to the sea and dip into the sea and be lost for a spell. Then suddenly it would appear again on the top of the water and be slowly swimming to the light. The red serpent would revive and he would shiver with great fear when he sees that light. He would crawl to the North and leave a bloody shaky trail and never be seen again by the Indians.



*A Hopi religious leader.*

Deganawida said that as this light approaches he would be that light returning to his people. When he returns, the Indians would be a greater nation than they ever were before. The Indians do not believe that he will literally return, "just as Jesus said He would return, so Deganawida said he would return. But it means the same spirit of God that talked through these great men

would return. Deganawida foretold the coming of the Great Prophet, who would be the World Uniter, and he would bring true world brotherhood. He would come with the same spirit of God that was in Deganawida and Jesus and renew the spirit of man, but in a way more worldwide and all-embracing than ever before in history. It is not necessary for the Prophet Himself to come from the East to the West, but for His message to come. It is this message, taught by dedicated teachers, that transforms the hearts of men and creates a new earth."

**Hopis expect True White Brother.** In the Southwestern United States also, a peaceful tribe called Hopi has prophecy passed from generation to generation. They also knew of the coming of the white man and the suffering that would follow. They foretold the two world wars and the types of destruction they would bring to the world. The Hopis were warned that, in spite of suffering, they must hold to their land and ancient religions. "The chiefs were told that after the two world tragedies, a light would bring a reawakening; it would come from the East and would come from the True White Brother. He would wear a red cloak or a red hat and would bring with him the sacred stone tablets which the True White Brother alone could read." The Hopis are taught "the coming of the Great Prophet to any people except those He is

raised among is the coming of His teachers. The Hopi and the other Indians need to look for teachers who bring the following ideas: one language to the world; a religion that fulfills the great principles of peace and understanding that is in the Hopi teachings and yet is also new; a religion that aims to end the destruction and exploitation of the earth by man and end all war and violence; a religion that seeks union and understanding between all races; and a religion that had its beginning in three great central figures."

"The helpers of the Great Prophet can also be thought of as large groups of pure-hearted people who are spreading love, harmony and understanding between all races and all religions, humbly and without fanaticism. The new world of the spirit is coming soon, the Hopis feel, but this will mean there is much hard work ahead."

**Black Elk looks for wisdom from the East.** Black Elk, a Sioux from northern U.S., also saw the coming of the suffering of the white man. He too saw the humility they would bring to his people. But Black Elk saw finally "the daybreak star rising in the East, and a voice said: "It shall be a relative to them; and who shall see it shall see much more, for from there comes Wisdom." Black Elk saw that when people received this new message, when they understood it, they would become like flames of fire, spreading it to other people. But

those who did not see the new message would be filled with darkness. He said that the man from the East "would be painted bright red or clothed in red, but was like neither a white man nor an Indian in appearance. Those that would take the road of goodness, their grandfathers would walk with them."

#### Blackfeet seek teacher of unity.

About one hundred years ago, when the Indians were in the midst of their suffering, a tribe of Blackfeet Indians received a vision at one of their Sun Dances. "They were told, 'Do not be disturbed, but be patient a little while longer, for He would come again and lead them out of the darkness into the light, and you will not suffer in the same way again.' In all past history, the Spirit of God has come to mankind in the form of a Great Prophet. This Prophet is usually rejected by men at first because He does not come with the physical glory they expect. But slowly, and then more rapidly, His great message will begin to spread over the world and change the hearts of men. They saw the union of all races in harmony. Only a Great Prophet can bring this unity of understanding between the different races and religions, for He alone has the authority from God to explain the difference in religions and bring them together as One."

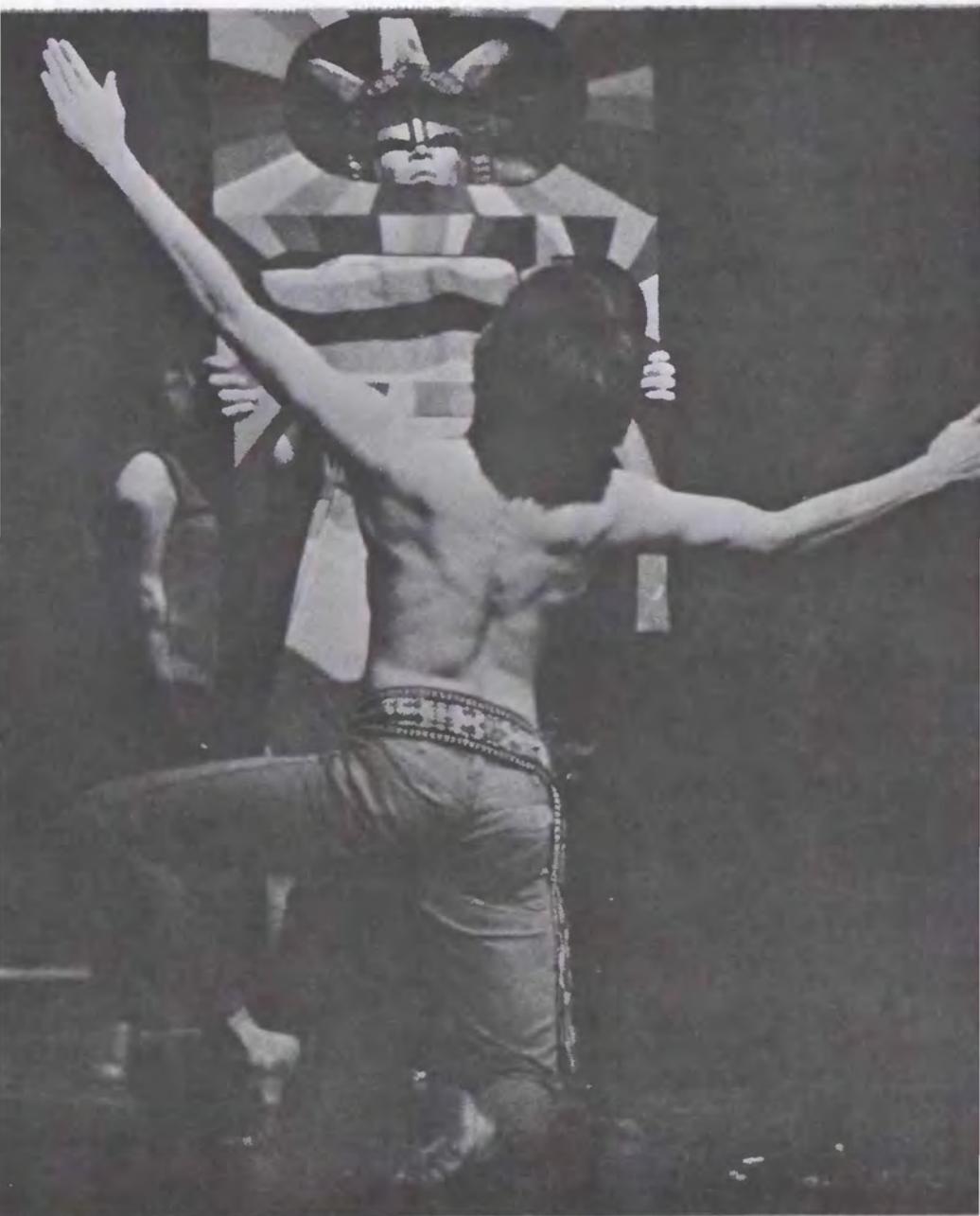
In 1962, a Blackfeet holy woman saw in a vision that this Man and the new spirit had already come

to the world, but that it would be a while before it would spread to them. "New teachers would come who will give a message that will be the same as the presence of God Himself among the Blackfeet, since his message will gradually change the hearts of men and produce a new, spiritual civilization in which the rights and happiness of all men would be fully protected. The Blackfeet, as well as all Indians, should watch carefully for the coming of these new teachers of love and unity. Their religion will fulfill the prophetic dreams of all peoples and religions. . . The people who join the new faith have to remake their lives in order to spread the new spirit across the world; and that some made this change more slowly than others, carrying into the new movement old habits and attitudes that were harmful. Not until these people allow the full spirit of the new teachings to enter their souls do they become clean and beautiful within as God means them to be."

I have always admired the American Indian and have kept the words of their prophecy in my heart. Soon I hope that they might know that the time of their search has come to an end. They have been looking for Him for over five hundred years and have suffered much, as His people, across the ocean, have suffered. □

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*Mystical Indian dance deals with the fragile confrontation of the eternal gods and finite man.*



# International Religious Trends

## A Surprise Lutheran-Catholic Accord

In 1539 Martin Luther wrote, "I believe the Pope is the masked and incarnate devil because he is the Antichrist."

On March 4, 1974, Lutheran and Catholic theologians issued a historic statement indicating that a "renewed papacy" might well become a focus of unity for all Christians. The three years of discussions were sponsored by the U.S. Catholic bishops' Committee on Ecumenical and Interreligious Affairs and the U.S.A. National Committee of the Lutheran World Federation. The statement does not represent the official position of either church.

The scholars avoided both the difficult question of papal infallibility and the polemics that had made dialogue all but impossible for 450 years. Instead, they turned to the Bible and to church history for fresh ways of looking into their differences.

Scholars on both sides agreed that "the papacy in its developed form cannot be read back into the New Testament." The Catholics admitted that "we have no trustworthy evidence that Peter ever served as the supervisor or bishop of the local church in Rome." However, both sides agreed that first Peter, and later the church of Rome, exercised a "Petrine function"—that is, a form of ministry involving unity, correction and collaboration—designed to preserve the "oneness of the church."

In further explanation, the Catholic scholars held that the development of the papacy within the Church was divinely willed, although, on the other hand, "monarchical absolutism" in the Church would violate Christ's command.

The Lutherans remained convinced that "the present mode of operation of the papacy and the



*The famous doors at Wittenberg, Germany, where Martin Luther nailed his 95 theses attacking the practices of the Roman Catholic Church.*

Roman Curia leaves much to be desired." On the other hand, they proposed that "recognition of papal primacy is possible to the degree that a renewed papacy would in fact foster faithfulness to the Gospel and truly exercise a Petrine function within the church."

The 5,000-word common statement of the group lists the follow-

ing, as its "most significant" agreements:

- "Christ wills for His Church a unity which is not only spiritual but must be manifested in the world.
- "Promotion of this unity is incumbent on all believers, especially those who are engaged in the Ministry of the word and sacrament.
- "The greater the responsibility of a ministerial office, the greater the responsibility to seek the unity of all Christians.
- "A special responsibility for this may be entrusted to one individual Minister, under the Gospel.
- "Such a responsibility for the Universal Church cannot be ruled out on the basis of the biblical evidence.
- "The bishop of Rome, whom Roman Catholics regard as entrusted by the will of Christ with this responsibility, and who has exercised his Ministry in forms that have changed significantly over the centuries, can in the future function in ways which are better adapted to meet both the universal and regional needs of the Church in the complex environment of modern times."

The Lutheran Church in America and the American Lutheran

Church are the two official Lutheran sponsors. The much more conservative Missouri Synod of the Lutheran church, while not a sponsor, sent theologians to participate in the dialogue. The Lutherans emphasized that the early reformers wanted the papacy renewed for the sake of unity under the Pope. At the same time, they stressed the Lutheran conviction that "the Church lives by the Gospel," and said: "Any form of papal primacy that does not fully safeguard the freedom of the Gospel is unacceptable to Lutherans."

The group asked the Roman Catholic Church "if it is willing to open discussions on possible structures of reconciliation which would protect the legitimate traditions of the Lutheran communities and respect their spiritual heritage; . . . if, in the expectation of a foreseeable reconciliation, it is ready to acknowledge the Lutheran Churches represented in our dialogue as sister-churches which are already entitled

to some measure of ecclesiastical communion."

The group then asked the Lutheran Churches to consider "if they are able to acknowledge not only the legitimacy of the papal Ministry in the service of the Roman Catholic communion but even the possibility and the desirability of the papal Ministry, renewed under the Gospel and committed to Christian freedom, in a larger communion which would include the Lutheran Churches."

No immediate action is expected on the statement, if only because it is the first report to deal with the issue of the papacy, until now shoved under the rug in ecumenical discussions. One of the Lutheran panelists, George Lindbeck of Yale, feels that the document "represents a position which many Anglicans and Orthodox would find congenial." On the other hand, many Lutherans may find reconciliation with the Pope as unthinkable as Luther did. □

## Personal Observation on the Spanish Church

by GESA JENSEN

There has been much confusion here because the Catholic Church has been the only one which has the right to decide about a man's life. Here the Church has had an absolute influence for many centuries; therefore, Spain is the most

important nation for the Vatican.

Nearly all of the youth of this generation were educated in colleges run by nuns and monks. Therefore, most of them don't want to know anything about the Church, God, or religion. They had experienced so deeply the injustice and conflicts caused by those who were said to be the representatives of God and

Christ, but who showed them a life of contradiction.

Also, the strict Catholic education in the families no longer satisfies the children. The parents have a very strict authority, based on religious obedience to the laws of an absolute Church. Usually the children don't leave their homes, even though they have conflicts. The relationship in the family is very strong.

Any other religion was disliked and forbidden until June 1967. In that year a law was passed permitting religious freedom in Spain. But even though there was freedom, the groups who came to bring the gospel to Spanish towns and villages were not very welcomed. The Protestant Church had to fight much, and now has about 30,000 members. The Jehovah's Witnesses work from door to door. Their success has been quite good, but many people don't like them. Other groups include the Mormons, Baptists, Pentecostals, Adventists, and Baha'is. Recently, oriental religions are increasing, the Guru Maharaj-ji's group, and others. Young people are following them, and some that we meet wear buttons with their master's face.

Many Catholics have never read the Bible; they just believe what their priests tell them. On the other hand, many priests have been leaving the Church over the years because they see the real "truth" and are working together with Communists or leftists. They help the



working people, whose conditions are very bad. Many are in prison for their fight for justice. There are voices who wish the dissolution of celibacy. Others marry. Still, the Church and the government are working together, quite dependent on each other.

In spite of all that, the Communists are growing more and more in all areas—in the Church, schools, working places, government, and especially in the universities. Communist propaganda can be found inside and outside the university. There are illicit meetings and assemblies. The people who are found doing this are caught by the police, who put them in prison or do with them whatever they like. It's the only possibility to do something to change the situation in this nation that many students and other peo-

ple see. They have no other source of information than this false ideology. Politics, economy, culture, science, etc., are very poorly developed. So the Communists have a good base on which they can

work, and are even working in Churches.

We feel very deeply all the problems, and we have to work hard and quickly to give truth and love to our brothers and sisters. □

## World Council of Churches Describes Programs

In keeping with our general theme of the Future of Christianity, it is fitting to note the developments reported by the World Council of Churches' *Ecumenical Press Service*.

In the February 1974 news-sheet, the lead article stressed the great progress made by North Vietnam in the fields of health care and education among the masses of the population and described plans for the distribution of \$2 million by the Board of the WCC fund for Reconstruction and Reconciliation in Indochina. The author, anticipating a question of whether such advances have been achieved at the price of personal liberty and the crushing and molding of the human spirit into one uniform pattern, implied that the latter values are of little importance.

A second major article focused on church life in Bulgaria, as interpreted by Professor Todor Sabev of the Theological Academy of the Orthodox Church in Sofia and a member of the Central Committee of the World Council of Churches.

"Communists have recognized the important social role of the churches," Professor Sabev ex-

plained, "because Christians work in the factories and in the cooperatives to create the new society. The Church is closely linked once again with the ideals and struggles of the people..."

The constitution of Bulgaria, like those of many other Communist countries, guarantees separation of Church and State, and no discrimination based on nationality, origin, religion, or property status. Professor Sabev hopes that Western Christians will forget the Cold War era of concern for their brothers in Communist countries. "Propaganda was very strong," he added. "Of course, there were difficulties, but not in the way that our friends understood." Present programs of the Orthodox Church (numbering approximately 6 million baptized members—not all active) include a new edition of the Bible in Bulgarian, the training of clergy, and the improvement of ecumenical activity.

Turning to other activities, the newsletter noted that January is the month in which churches (both the Roman Catholic and Protestant) in many parts of the world celebrate

the Week of Prayer for Christian Unity. In Poland, the Ecumenical Council accepted an invitation from the Catholic Church to hold joint observances throughout the country.

In France the Orthodox Church participated for the first time in the preparation of a religious television program broadcast over the state network on January 20. It included segments on an African Catholic

liturgy, the spiritual life of the Orthodox, and Pentecostal and charismatic groups in France and the USA. Following a common liturgy, the Eucharist was celebrated separately.

History was made in Italy on January 27, when 3,000 Protestants and Roman Catholics attended an ecumenical service in the cathedral of Trent, where a little more than four centuries ago the Council of

*Four hundred years ago, Roman Catholics met at the Cathedral of Trent to plan the Counter-Reformation. Last January, the same cathedral drew 3,000 Protestants and Catholics in a joint fellowship.*





*When drought strikes in the African desert, humans, animals, and belongings seek a new home and a helping hand.*

Trent signaled the start of the Counter-Reformation. During the service, 400 pastors and priests from Italy, Federal German Republic, Switzerland and Austria exchanged the "kiss of peace." Protestants and Catholics in Trent and Bolzano have organized a regional ecumenical commission to continue the new trend.

In Great Britain much of the impetus for ecumenical cooperation is found at the local level—shared churches, team ministries, "ecumenical parishes." Increasingly, the

large denominations are thinking in terms of joint response wherever new demands are made of the Church. During 1973 ministers and lay people from 60 local projects met in five regional conferences to share experiences and problems. Such regional gatherings will continue this year.

A recent consultation was called by the World Council of Churches to discuss the theme, "Biblical interpretation and its bearing on Christian attitudes regarding the situation in the Middle East."

About 30 Christians from the Middle East, Europe, Asia and the USA considered how different readings of the Bible could influence or challenge political views. They agreed that both Old and New Testaments gave a central place to the claims of justice, equality, peace and love.

Justice is for all peoples, they said. This implies equal rights and equal justice for all peoples of the Middle East. The implementation of the rights of the Palestinians and the rights of the Israeli Jews should not lead to further injustice to either people.

This was the first such consultation encompassing such a wide variety of opinions on the Middle East conflict. Future discussions of biblical approaches to the subject may include Jews and Muslims, in addition to Christians.

Reports that the African drought has now spread to Sudan, Ethiopia, and northern Kenya coincided with a statement from Dr. A.H. Boerma, director of the Food and Agricultural Organization, that the situation in the Sahel was worse than last year, with no promises of long-term aid forthcoming from the rich nations. Church relief workers in Sudan and Kenya report serious consequences for many people living in the affected areas. While sufficient food seems to be available in the Sudan, church agencies stand ready to offer assistance if needed. Programs mounted by the Ethiopian Orthodox Church in response to the

serious famine in Wollo and Tigre include a scheme to find foster homes for more than 4,000 children orphaned by the disaster.

The controversial Special Fund to Combat Racism (mainly in Southern Africa) of the WCC has received a grant of 75,000 crowns from the Norwegian government. Meanwhile, the whole question of the Norwegian church's membership in the World Council of Churches is under discussion following editorials in two Christian dailies, *Vaart Land* in Oslo and *Dagen* in Bergen. Some churchmen think the council has not shown sufficient solidarity with the underground or non-state supported churches in Eastern Europe. Others are critical of liberal and radical theological tendencies.

The Rt. Rev. Kaare Stoylen, primate of the Church of Norway, remarked: "Other churches may feel the need for involvement in a world-wide Christian fellowship more than we do." They see Geneva as a "court of appeal" when all other possibilities fail. At the same time, he reminded Norwegians that discontinuance of relations with WCC would mean a denial of solidarity with churches in the Third World, some of which are the result of evangelical efforts by church-related missions in Norway. Unfortunately, those who cannot agree with the World Council of Churches' emphasis on social concerns at the expense of spiritual welfare have no comparable organization to turn

to fulfill their desire for Christian unity on the world-wide level.

One gains the impression that other major areas of current concern are the boycotting of companies that carry on business with the white governments in southern Africa, preventing white migration

into such areas, discussing theological views on discrimination against women, proclaiming the right of religious leaders to criticize the South Korean government, and promoting better public relations for the state churches in Eastern Europe. □

## Graham's Advice: Study the Real Thing

The *Christian Science Monitor* recently published a full-page interview with Billy Graham. To a question "What is the major obstacle to more Western people committing themselves to Christ?" Mr. Graham replied, "Materialism." He cited confidence in material things—motorcars, television sets, and entertainment—as the plague of the West and noted that "The great turning to Christ today is in the Orient, and I think just as the gravitational center of Christianity moved from the Middle East to North Africa then to Europe then to America, it's now shifting to the Orient." Christian universities and seminaries are springing up all over the Orient and thousands are turning to Christ.

Although the large crowds his crusade has drawn have not made appreciable impact on the world, Mr. Graham is not worried. That isn't the important thing. "The object of the church since Pentecost has been to call out a people for God's name," he explained, "which is always a minority in

every generation."

"I know the world will not be converted," he continued. He believes the whole theme of the Bible is the end of the evil world in a time of great judgments and convulsions.

He believes the world is "moving right now toward some sort of climactic moment. Whether this is the moment predicted in Scripture, I'm not prepared to say."

"Man is not going to bring the kingdom of God to earth. It'll have to come through divine intervention. And I think it will come at man's Armageddon. When mankind with its modern weapons stands ready to hurl them at each other and destroy the whole human race, God will intervene and stop it, and then Christ will come and set up his kingdom. Then we will have justice and righteousness, and all these great prophecies in the Old and New Testaments will be fulfilled in a new world."

Mr. Graham was asked why he has stopped preaching strongly about the threat of world Com-

munism. He explained that his wife once said to the man in charge of identifying counterfeiters for Scotland Yard: "You must spend a lot of time studying counterfeit bills." He said, "No, I spend all my time looking at the real thing." Mr. Graham believes that true followers

of Christ will recognize as counterfeit the other "isms" that come along, whether they be fascism or Communism. "If they know the real thing, the Gospel, they will recognize the counterfeit. I feel that my job is to proclaim the gospel." □

## Calling the Sheep Back to the Fold

*The Hungry Sheep* portrays a Catholic churchman longing for a return to the old essentials of the Catholic faith. This recently published book by John D. Sheridan (Arlington House, \$7.95) was reviewed in the *Washington Catholic Standard* by Joseph A. Brieg.

"In this day of self-appointed popes issuing infallible pronouncements right and left, on lecture platforms, in radio and TV talk shows, and in newspapers and magazines, a brief refresher course in the changeless fundamentals of Christian faith and morals is something all of us can use. And we are fortunate to have this luminous, straightforward and graceful book by an Irish novelist, John D. Sheridan.

"*The Hungry Sheep* is easy to read but very far from superficial. It exposes the echoing emptiness of the various schools of thought which seek to adapt the teachings of Christ and His Church to the convenience of the world, instead of helping to do what Christ came to do—to enlighten the world with

saving truth, which alone can meet humankind's deepest needs.

"Mr. Sheridan wears no one's intellectual collar. Forthrightly, he rejects the 'unproven theory—and a very shaky one at that'—that we are 'descended from the monkeys.' He scorns Teilhard's 'wild fiction of an evolving Christ.' He reminds us that all the Church really asked of Galileo (as of the evolutionists now) was that he 'not put forward an unproven theory as fact.'

"Mr. Sheridan is terse and direct. The devil, he observes, 'is back in business' at a time 'when he has been banished from many a Catholic school.' Against the 'appeal to Scripture' of such as Father Hans Kueng who would water away the Church's teaching authority, he reminds that 'it is the Church that guarantees the truth of the Gospels.'

"To nuns saying that they should be at Mass only when they 'feel like it,' Mr. Sheridan replies that 'the will must be strengthened by effort, and it is only by going against the grain that one builds up character or spirituality.' " □

## Unification Thought

### Theory of History

As to the origin of history, the Unification Principle holds a clear viewpoint. We think that because of the fall of man a sinful history began. This is the basic premise and starting point of our historical philosophy. No problem can be solved until the basic question about man's sin is answered.

In history, there have been many statesmen and people who were called righteous men, sages or saints, men who tried to make people as happy and free as possible. But without clarifying the essence of sin, why sin has spread, or, in short, without a systematic solution to various social problems through the clarification and ascertainment of the origin and content of sin, there can never be a fundamental settlement to history. This is the viewpoint of the Unification Principle

From *Unification Thought*, published by the Unification Thought Institute in New York in 1973.

concerning history.

Viewed from another standpoint, the human fall means that God's creation is not yet completed. If so, we may say that God has to re-create fallen men and accomplish the original purpose of creation. Accordingly, human history is also the history of re-creation. If, throughout human history, men have to come back to their original positions, the history of re-creation may, in other words, be called the history of restoration.

Thus the Unification Principle regards human history to be the history of sin, the history of re-creation and the history of restoration. This is the basic way of thinking contained in the Unification Principle concerning history.

## The Character of History

**Re-creation by the logos.** "In the beginning was the Word (Logos)." (John 1:1) After man fell, since God's word (Logos) was lost, people fell into ignorance. Accordingly, the re-creation of man must be started by recovering the lost Word.

Then what was the process of the re-creation of the Word? The prophets, sages, and the Messiah were providential people who were entrusted with God's Word so that the Providence of re-creation was realized through them.

Although, viewed from the standpoint of the Unification Principle, the value of the prophets, sages, the Messiah and other righteous men

in the development of history is very great, most historians are apt to ignore the *raison d'etre* of these people. But we greatly appreciate these men, because they are the very men who have re-created history.

**The goal and direction of history.** As mentioned above, we regard human history as the history of re-creation. Re-creation being a kind of creation, it must have a goal like any other creation, and where there is a goal, there is naturally a direction. Accordingly, we think that human history has always been marching toward a certain goal. This continues today.

The view that the goal and direction of history are fixed from the beginning may be a kind of determinism. But this determinism is a little different from that of Hegel or Marx. When history is viewed from the standpoint of determinism, there are two aspects: the goal or direction toward which history is marching and the process through which history is marching. The Unification Principle adopts determinism in reference to the goal or direction of history but thinks that the process of history is not always predetermined. In other words, we adopt the view of indeterminism in that we say the course toward the final goal of history depends upon the will of man, and setbacks take place along the way. It seems that many people are concerned about and discuss this problem, so let us further examine the determinism and indeterminism

of history.

Hegel (1770-1831) held the following view of history. The substance of history is "Spirit" or "Reason" and the goal of history is the realization of freedom. In other words, the goal of history is that the spirit of freedom manifests itself through the subjective spirit in the spirit of the nation or the times, thus being elevated more and more. Therefore, in Hegel's theory, world history may be called the process in which the spirit (Absolute Spirit) seeks for self-cognition. According to Hegel, the spirit is shown especially in the history of the nation.

Then, what is an individual's role in history? How can the individual concern himself in this process in which the Absolute Spirit realizes itself? Hegel says that the individual takes part in the direction of reason through his interest, passion and absorption. When he is absorbed in something, he becomes endowed with a spirit higher than himself. That is to say, he becomes one with the spirit of the nation or of the times; his actions and the manifestation of his character take part in the development of history. In the meantime, irrational men, having no relation with the spirit of the times, are weeded out through war and strife. Hegel calls this the "Trick of Reason."

Though Hegel does not deny the role of the individual in history, he emphasizes the Absolute Spirit which is the master of history and regards the individual as a mere tool

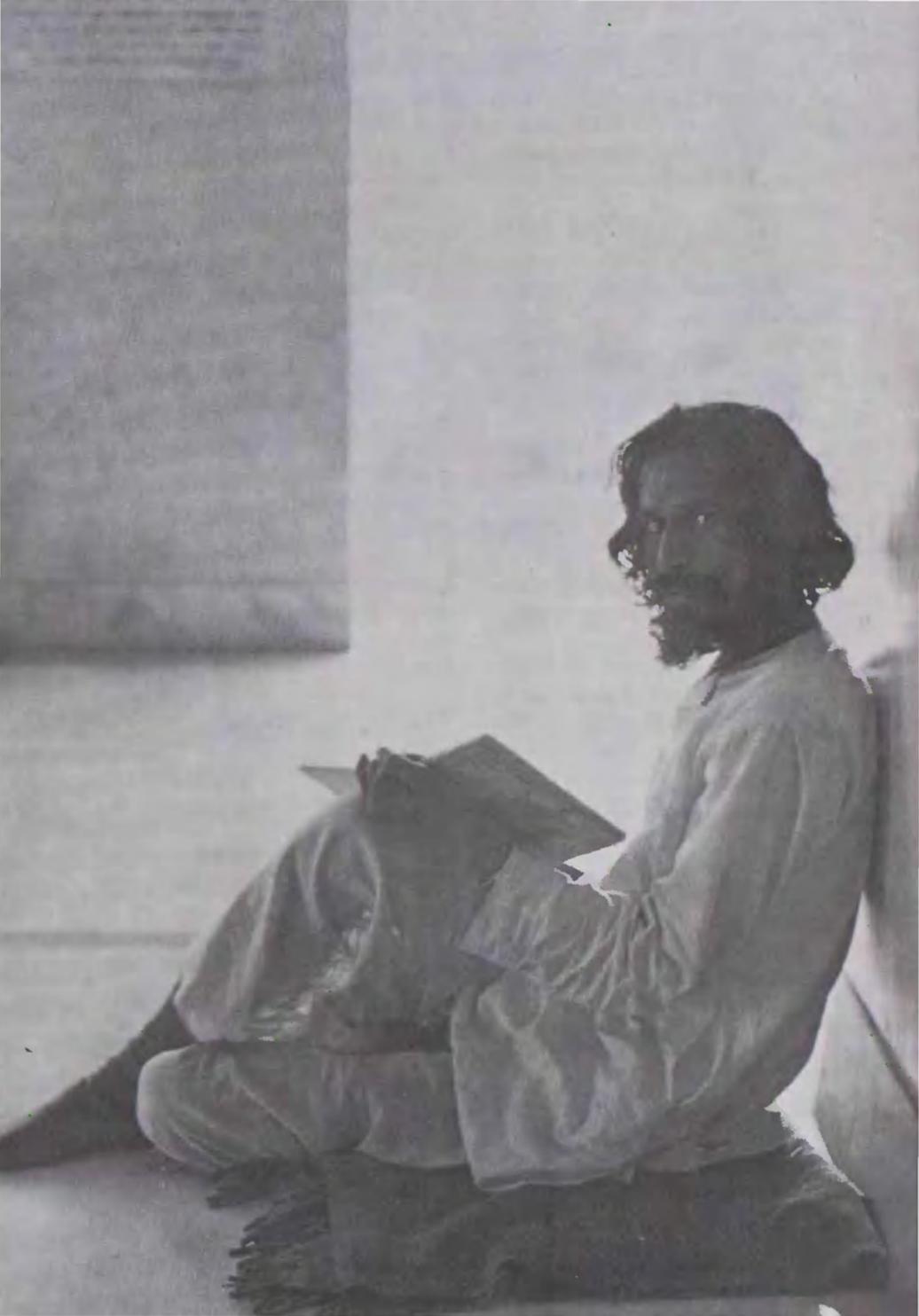
for the realization of the goal of history. Moreover, he thinks that not only the direction of the spirit, but also the process is fixed beforehand. This process is the dialectical logic of thesis-antithesis-synthesis. In this sense, we may say that Hegel's historical philosophy is deterministic.

According to Marx, the development of history is caused by the contradiction between the productive forces and the production relations of society.

At a certain stage of their development, the material productive forces of society come into conflict with the existing relations of production, or—what is but a legal expression for the same thing—with the property relations within which they have been at work hitherto. From forms of development of the productive forces, these relations turn into their fetters. Then begins an epoch of social revolution. (Marx, *Karl Marx and Frederick Engels, Selected Works*, p. 182)

That is to say, the contradiction between the productive forces and production relations necessarily brings about class struggle. The struggle develops into revolution, and after the revolution, the communist society will take over without fail. Thus, like Hegel, Marx thinks that each individual is a mere tool for the development of history and that both the goal and process of history are fixed by the logic of the dialectic. In this sense, Marx's view of history is also deterministic.

Spengler (1880-1936) denied



the historical view of progress asserted by Hegel and Marx, and advocated a cyclical view of history. However, his way of thinking is also deterministic.

According to Spengler, the various civilizations in the world rise and come to an end, like living beings which have a cycle of four rhythms, namely birth, development, maturity and decline. Western civilization is no exception; he asserts that this civilization has entered the period of decline or downfall.

Stimulated by the pioneering achievements of Spengler, Toynbee (1889- ) doubted Spengler's historical determinism and tried to grasp the meaning of world history as a whole from the viewpoint of civilizations.

He regards the history of civilizations as a process of challenge and response. Placed in a difficult situation, man tries to respond to and overcome the challenge without yielding to it. Thus a civilization begins to grow and develop. If man fails in his response, decline and dissolution take place.

A group of people called creative individuals or the creative minority play decisive roles in the history of civilizations. These people shoulder responsibilities, try to solve all the problems of their age, and educate other men to enable them to also respond to the difficulties. By doing so, they overcome the challenge.

Therefore, growth or decline does not come necessarily; both de-

pend upon the appearance of creative individuals or minorities who hold a "self-deciding ability" even under difficult conditions. The fate of world history depends on whether these people perform their responsibilities or not. Thus, Toynbee's view of history is indeterministic.

But, according to the Unification Principle, the aim and direction of history are already determined absolutely due to reasons that will be stated in detail in the next section. The processes through which the goal of history is realized are varied, however, and are not determined beforehand. In other words, the process of history depends upon the fulfillment of responsibility by a providential person. Such a view of history is called the "Theory of Responsibility."

## The Laws of Re-creation

**The laws of creation.** Since the re-creation of history is naturally a process of creation, it must be carried out following the principles of God's creation. If so, what are the principles of God's creation on which the movements of history should be based? Let us explain the principles which have an especially close relationship with historical laws, referring to their connections with actual developments in history.

(1) *The Law of Relativity.* One of the most important laws of creation is that of relativity. This law concerns the fact that all things in the

cosmos are created in relativity. That is, nothing can exist by itself; all things are created so that they can exist only by forming some relationships with others.

Relativity is also seen in the position and status of individuals, e.g. upper and lower, front and behind, left and right, high and low, strong and weak, long and short, large and small, wide and narrow, etc. Thus created things and the created world are all relative. That is, all things can exist only by connecting the relative positions of subject and object with each other. This law of creation is called the "Law of Relativity." This is because the creation is one of similarity.

### (2) *The Law of Give-and-Take.*

If an individual forms a correlative standard with another individual by the Universal Prime Force, through this base made by the subject and object, a phenomenon of giving and receiving occurs. This phenomenon is called the give-and-take action, and by this action the subject and object become inseparable and united. This relation or condition is called the correlative base and only when there is a correlative base can these individuals maintain their existence. Accordingly, the correlative base is the existence base for each individual. If the subject and object form the correlative base by a harmonious G-T action, they become similar to God as a harmonized body of polarity. When there is an ideal union, all the various phenomena of

life, multiplication (growth, development, etc.) and the various operations (movement, change, etc.) occur. All phenomena such as growth, movement, development, change and extinction happen in the natural world as a result of the G-T action between numberless individuals.

When this law works in the development of history, relationships between leading persons and the social, material conditions are formed in one age or society (nation, state). At the same time, history develops by social G-T action. In the formation of the action, the will (desire) of the leading person is the subject factor while the public, representing the social and material conditions, is the object factor. By the G-T action or its opposite operation (opposition and strife caused by different interests) between these two factors, progress or retrogression have been repeated, thus forming history.

### (3) *The Law of Dominion of the Center.* All things have centers. The center is also the subject. Moreover, man, who is the center of the created world, is the subject over the created things which are the objects.

Thus the center is the subject and is created to control the object. In other words, the object, which belongs to the center, is controlled by the center. In some cases, the object revolves around the subject. In this case also the object is controlled by the subject. This is the "Law of Dominion of the Center."

Marx says that if the communist society comes, man will become the ruler of nature for the first time and control and remodel it at last. But he does not clarify why man can become the ruler of nature. While his materialistic view of history underestimates the roles of special persons, the Unification view of history emphasizes their roles because among them there are many leading providential persons set up by the law of dominion of the center. Society has developed by the G-T action with these persons as the subject and the public as the object.

In the creation, God created things first and man last. Similarly, in the Providence of Restoration, which is re-creation, God first formed the social environment at a certain stage of historical development, and then He established a center of control, the subject, who could take control over the circumstances. By the law of relativity of the subject and object, there can be no environment without a central person nor a central person without an environment in which he acts. The leading person is not a by-product of social conditions but a providential person who was set up by the desire of the people and by the Providence. When there are suitable social and material conditions at a certain stage of historical development, God sets up a central person to arrange the circumstances according to the law of the dominion of the center. Moreover, only people who have specific qualifications or com-

petence can become such leading persons.

(4) *The Law of Shared Responsibility.* The growth and development of all things is carried out by the autonomy and self-control of the Principle itself. In the case of the growth of man, however, his spontaneous, creative effort or share of responsibility is demanded besides the autonomy. That is, man becomes completed only when both God and man share their respective responsibilities. This is the "Law of Shared Responsibility."

Needless to say, man's sharing of responsibility is demanded in not only his growth, but also in the Providence of Restoration. In other words, the Providence of Restoration is accomplished by the combination of both God's and man's share of responsibility. Accordingly, in case man does not carry out his own responsibility, the restoration will necessarily be delayed. It is for this reason that the history of sin has been prolonged until today. Carrying out his responsibility, God supplies the providential time and place and then a providential central person of that time appears as the subject to deal with the circumstantial conditions. Historically speaking, however, many central persons standing on the side of good (Abel) were not able to correctly fulfill their responsibilities.

(5) *The Law of Completion (Development) Through Three*

*Stages.* Nothing is created perfect from the start, but everything reaches completion only through a gradual growth process which is carried out through three stages.

As is widely known, the Renaissance was a humanistic movement while the religious Reformation was a theological movement. These two movements both passed through the development process of three stages. The first stage of the humanistic movement was the Renaissance mentioned above; the second stage, the Enlightenment; and the third stage, the communist movement, based on materialistic thought. The first stage of the theological movement was the religious Reformation started by Martin Luther and John Calvin; the second stage, the new movements of religious reformation which took place in the 17th-18th centuries. The movement of Pietism started by Spener of Germany, Methodism by the Wesley Brothers of Britain, The Quakers (Society of Friends) by George Fox, the spiritual movement of Swedenborg, the New Light School of Jonathan Edwards of the United States, and the idealistic philosophy of Germany at that time—these are all the second stage of the theological movement. However, the third stage has not yet developed. The movement of this stage will develop soon on a world-wide scale. This will and must happen.

(6) *The Law of the Period of the Number "Six."* It took a period of



*John Calvin*

the number "six" for God to create the cosmos. That is to say, in order to create Adam, God began by establishing six periods beforehand. Therefore, in the Providence of Restoration or re-creation, God also established six periods beforehand. That is, God's Providence of Restoration entered a new stage at the start of the number six period before the advent of Christ or the Second Adam. This Providence will be completely fulfilled at the advent of the Third Adam, who comes after the establishment of another number six period. Concretely speaking, this

happens as follows. Six centuries before the advent of the Second Adam (Christ) God led the Israelites into exile in Babylonia in order to give them many trials. At the same time, He developed Greek civilization to restore the environment, and made Confucianism and Buddhism appear in the East in order to form the foundation for man's restoration (foundation of conscience) on a world-wide scale. If the foundation of restoration of the environment and the foundation of the restoration of man had actually been established, mankind would have been completely saved by the advent of the Messiah. Six centuries before the Third Adam (Lord of the Second Advent) the Pope became a prisoner, thus forcing Christianity to be renewed. Meanwhile the Renaissance took place to restore the environment, and the religious Reformation also began in order to form the foundation of the restoration of man. It was about the 14th century that the movement for religious Reformation started. This is the "Law of the Period of the Number Six."

**The laws of restoration.** The re-creation of history is indeed a kind of creation, but the process of re-creation can not be the same as that of creation since it involves the process of the restoration of fallen man.

In the case of history also, since man fell by an abnormal force which went beyond the normal strength and against the normal direction, an or-

inary force is not enough to accomplish the restoration; it is necessary to have a special force (power of good) beyond the common standard. This is expressed in *Divine Principle* by the words "Restoration by Indemnity." Let us state the general laws concerning restoration by indemnity.

(1) *The Law of Indemnity.* The fall was when man lost his original position and state, and the restoration is the regaining of this original position and state. Since the loss of the original position and state had a certain motive (reason) and process, in the case of restoration as well, there must also be a certain reason and process. Thus to set some condition for the restoration to the original position is called indemnity.

Man fell because (1) he did not keep faith in God's commandment which was an indispensable condition for him to fulfill, and (2) he yielded to the temptation of Satan. He fell both spiritually and physically. Therefore, the indemnity conditions which must be set by fallen people are (1) to form the "Foundation of Faith" spiritually by dedicating offerings (things in place of God's words), and (2) to set up the "Foundation of Substance" by obediently following the words of the prophets and saints in the daily life of the physical body. If these conditions are fulfilled, the "Foundation for the Messiah" is established.

(2) *The Law of Separation.*

Since God is the only Creator, man should have maintained a relationship with God alone. By the fall, however, he has come into contact with Satan too; thus he has had relations with two masters. As a result, if God tries to communicate with a man, Satan also tries. But the Providence can never be realized with such human beings. God could not help but separate out men whom He could contact from those whom Satan could contact. Cain and Abel were examples of this separation. Cain was a person whom Satan could contact while Abel was a person with whom God could communicate. At the starting point of history, Cain was the representative of evil and Abel the representative of good. But Cain killed Abel and human history started as the history of sin. Therefore, in order to develop the Providence of Restoration, God could not help but separate out Abel-type persons from the world of evil, and He has carried on the Providence through these persons.

In the process of the Providence of Restoration, the powers on the Abel side have been separated out on various social levels. In the days of the Old Testament, individuals, families, tribes and nations were separated out (Noah, Abraham, Jacob's family, the twelve tribes of Israel centered on Moses, the Israeli nation before the advent of the Messiah, etc). In the days of the New Testament, nations and a world on the Abel side have been separated out (Christian nations in Middle

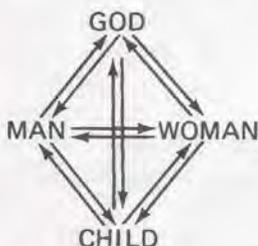
Ages and today's free nations centering around Christianity). These separations have been made in order to weaken Satan's powers in the satanic world in preparation for the time of the Second Advent of the Messiah, and to widen the foundation of faith. The communist bloc and free bloc today are also in the positions of Cain and Abel sides respectively.

All the advanced free nations were at first Christian countries (England, the United States, France, etc.). In spite of Marx's prophecy, no proletarian revolutions have occurred in these countries; instead, because they were countries established on the Abel side by the law of separation, they have become more prosperous. Today, however, we see the Providence changing from a bipolar separation to a multipolar separation. We think that this is God's way of decisively weakening the powers of evil which govern the world of sin. It may be a providential occurrence which foretells the coming of the Messiah.

(3) *The Law of the Number Four Restoration.* The most important Four Position Base is the family one. It is the ethical system composed by the parents and their children centering on the purpose of creation of God. It is the base of life on which human morals centering on God's love are established and carried out. The love of parents, between couples, and the love of children can be realized only within this

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## Family Four Position Base



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Four Position Base as the base of life. Thus the ideal home can be formed and at the same time the ideal society based on such homes, that is the heavenly kingdom, can be realized. To our great regret, however, this family Four Position Base has been stolen by Satan through the fall of man. As a result, all created things entered the sphere of Satanic dominion. Therefore, the central aim of God's Providence of Restoration is to restore this family Four Position Base.

Throughout history, God's providence to restore the number four and Satan's anti-providence to break the providence have continuously repeated. That is, when the powers on God's side restored the number four, Satan again invaded and broke it. Thus in the history of God's Providence, the numbers such as 40 and 400 appear very often. The historian Arnold Toynbee also admits the existence of such periods in the development of history, saying that surprisingly, the period of the

breakdown of a culture is often 400 years. (Toynbee, A.J., *The World and the West*) Forty years after the establishment of Russian Communism (1919), an ideological dispute took place between the Soviet Union and Communist China so that a fissure grew in the communist bloc.

(4) *The Law of Conditional Providence.* As stated already in the law of indemnity, a certain condition of indemnity must be set up for fallen man to restore his Original Nature. In other words, God does not make fallen man restore his original position immediately, but makes him set a certain symbolic condition to achieve God's will gradually.

Marx says that human history necessarily developed from the primitive communal society, to the socialistic, communistic society passing through the stages of the slave, feudal and capitalistic societies. If Christ had not been crucified but had completed his mission as Messiah, the Roman society of that time (what Marx called the "slave society") would have directly become the earthly Kingdom of Heaven. To our great sorrow, however, Christ was killed and the Kingdom of Heaven on Earth was not realized.

Thus the conditional providence has had such a great influence on the development of history that we can not correctly understand history without knowledge of its contents.

(5) *The Law of the False Preceding the True.* In human history, many nations have prospered and then declined. Among them were those that for a time realized great unity and brought about peace and wonderful culture. Examples of these are the Roman Empire, the kingdom of Egypt, and the Han and Tang dynasties in China. The emperors, kings and other leaders who established these great countries were all unique and uncommon, and without their above average activities, the unification and creation of cultures would have been very difficult. What significance do these facts have? The Unification view of history sees them in relation to the "Law of the False Preceding the True." This is the rule that, in the development of history, false men appear before true men. The false men are the satanic or Cain-type people who are on the side of evil, while true men are those on the side of God, Abel or the good. The final aim of the Providence of Restoration is to realize a great and unified country in which the ideal of creation is realized.

(6) *The Law of the "Horizontal Reappearance of the Vertical."* The "horizontal reappearance of the vertical" means the reappearance of all the providential events and persons of history in the present age, in order to realize the providence. For instance, the offering of Adam's family, the loyalty of Noah, the belief of Abraham, the 21 years hard work of

Jacob, the guidance of people by Moses; all these persons and events in the providential history reappear at certain times.

Why does God do this? He is trying to finish the whole Providence of Restoration at one time at the terminal stage by simultaneously resolving all the providential events, which were not resolved at various points in history.

(7) *The Law of the Providence of Parallel Periods.* This law means that in case the realization of God's Providence of Restoration is delayed by men neglecting their duty, a providence similar in character and type to that of the past generation is repeated in the new generation. Just as the four seasons of spring, summer, autumn and winter are repeated in the same forms every year, so, if the realization of the Providence is delayed, God's Providence is repeated in forms similar in period, persons, events and contents, to those of before. For instance, the 2000 years from Adam to Abraham, the 2000 years from Abraham to Christ, and the 2000 years from Christ to the present are similar ages from the viewpoint not only of period but also of contents of providence and similarity of persons.

Because the providence of parallel periods is at work in human history, we can foresee the contents of the parallel providence, which will occur in the next stage by drawing analogies from the parallel providence of the last stage. □



# Great Movements of the World

by **FABRICE LAROCHE**

The first discoveries of man were due to observation. And, amongst all the primitive observations, there were those that imposed themselves immediately upon one's judgment: the movement of the stars, of the sun and moon, of the incessant renewal of the seasons. Certain peoples, poorly evolved by all accounts, did not take long to attach such an importance to this that they came to ask themselves whether this eternal movement did not determine their

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From *Le Charivari*, translated by Antoinette Muller.

own destiny. The example of astrologers from the Near East, Chaldea, Babylonia is well known. We know today that at the other end of the planet, the Chinese and the Mayas were also preoccupied with astral influences on the future, and on life.

The Ancients, therefore, did not represent time as a uniform succession of disordered events. They immediately noted that life, in its principal manifestations, is regulated by alternating seasons, eras, and generations. But the lunar and solar cycles were not the only ones to have struck them. Little by little, as astronomy developed (or, astrology, as in the ancient Near East the two terms were linked) they came to admit the existence of higher orders of temporal duration, which became the subject of a traditional science: the doctrine of cosmic cycles.

The fundamental idea that governs this doctrine is that of the *regeneration of time*. At the moment of the solstice, the existence of a divinity finds itself *reactualized*: it recurs with implacable regularity; the god destroys himself to be reborn, in the image of the sun, which seems to die but is merely gathering up speed again. This belief is evidently drawn from the individual existence of man who dies and is "reborn" in the course of generations. Just as with individual destiny, the Ancients believed that the creation of the world and of humanity finds itself regularly reactualized in the dawn of a new cycle surpassing the

year of four seasons: polar cycle, era of revolution, etc.

This idea underscores another: that the history of man, in the image of the periods of the year, also recurs regularly, always identical, and yet different. The basic structure shall remain the same, but the methods can vary. The "great initiates" can foresee the course of time, but not being able to give exact details, must remain in a happy vagueness. Symbolically, the concept of time shall be represented, not by a circle, but by a helix: the curve of history, like string rolled on a cylinder, always follows the same movement without, for all that, repeating itself exactly.

**A spiral.** "Should the notion of cyclic time be represented by a circle, or, more precisely, by a circle that begets itself without end, like the *ouroboros*, the snake that bites its tail?" writes the philosopher Jean Phaure. In practice, yes, and especially if we consider the exigencies of a two-dimensional representation. But, in effect, the "snake symbol of a temporal cycle, does not exactly bite its own tail again, does not beget itself anew." At each "death and rebirth" a *new* snake is born, analogous, but not identical to itself: therefore, only a three-dimensional figure can, with exactness, solidify our idea of a cycle of qualified time, and that figure is a spiral.

If we refer to the most ancient texts that we possess on the beliefs of

Antiquity, we can ascertain that a number of cycles were quite precisely calculated. . . the lunar cycle of 29 days, the solar cycle of 365 days. . . .

**Elaborate calculations.** More or less in relation with the "fundamental rhythm of harmony" . . . , and indeed the great periods designated by science (ice age, tertiary era, quaternary era, etc.)—these cycles have sparked inconceivable philosophical, religious, esoteric and gnostic calculations. Entire sets of encyclopedias would not be enough to account for all this work, more or less verified, where numerology joins metaphysics, divination and astrology resulting in disconcerting "illuminations."

Certain figures, determined, by the way, in a very arbitrary manner, and varying considerably with eras and civilizations, should have, in this respect, a special importance. (One writer) wanted to find in the "ternary morphology" of the human body a reflection of the Divine Trinity.

(Another writes): "The metaphysical significance of different cyclic periods is generally based on the qualitative properties of three, four, five. . . or the biblical (example) of seven fat years, followed by seven lean ones. Metaphysically, one could say that the first series symbolized a phase of development or of growth, and the second series a subsequent phase of involution and decline. . . ."

Once again, these considerations can leave one skeptical, as it is easy to have numbers be all, and the contrary to all. Writers have not stinted themselves in that respect.

**Everything flows.** To keep to the principal guidelines, one must disengage two main tendencies within the theories of cycles. The most simple, widely prevalent, especially in European mythology, considers that the universe is one unceasing renewal, that that which produces, reproduces; that the past is a lesson for the future. Nothing is indefinite, nothing is given. "Everything flows," writes Heraclitus, "One never bathes twice in the same water." There is neither beginning nor end, but an infinite renewal.

The other tendency, which historically blossomed in the Mediterranean periphery before infusing a gnostic tradition of a more occidental inspiration, adds to these general concepts the idea of an original *fall*. It can be considered as a form of *compromise* between the cyclic theory of history and the *linear* theory of great universalist religions. The theme from earlier knowledge, that an impure, brutal or progressive state made one forget the idea of a lost Paradise, is kept without major change, but at the same time reintroduces the cyclic doctrine: they eternally repeat themselves.

This *historic compromise* supposing a continued fall, a regression of society from its origin to the

end of the cycle, is reiterated chiefly in Plato. "Once out of the hands of its creator," he writes, "the world enjoys at first the advantage of a new masterpiece, whose movements and elasticity nothing has yet disturbed, but which, with time, is adulterated and worn away, and which would be destroyed forever, if the great demiurge, sensitive to its unhappiness, didn't take care to repair and give it its final perfection."

One finds the same idea in the ancient Arab tradition which Rene Guenon recalls: "In the most ancient of times, man was distinguished from his neighbor solely by his knowledge, then one took into consideration his birth and lineage, still later, wealth came to be considered as a mark of superiority, finally in these latter days, one judges man but by external appearances."

**From gold to iron.** The belief in the periodic destruction and re-birth of the universe, but without the idea of a *fall* in the moral sense of the term, was already present in the Indo-Aryans of the Vedic Period, in the *Atharva-Veda*. The unit of measure of the smallest cycle is an "age" (*yuga*), preceded by "dawn" and "twilight" which ties it to the following cycle. A "complete cycle" (*mahayuga*) is composed of four ages of unequal length, the shortest being at the end. "With the progressive abatement of the length of the each *uga*," remarks Mircea Eliade, in the *Myth of the Eternal Return*, "there corresponds

on the human plane, a shortening of the life span, accompanied by a relaxing of morals. As one approaches the end of a cycle, that is, the fourth and last *yuga*, the 'shadows' thicken. The *kali-yuga*, the one in which we now actually find ourselves, is considered to be the 'age of darkness.' The complete cycle ends with a 'dissolution,' which is repeated in a more radical manner, the 'great dissolution,' at the end of the one thousandth cycle."

Eliade, who directs in Chicago the most important center for the study of the history of religions, continues: "The conservation of similar ideas in the Germanic tradition (universal conflagration, *ragnarok*, or the 'twilight of the gods,' followed by a new creation) confirms the Indo-Aryan structure of this myth. Eventual Oriental influences on the German mythology do not necessarily destroy the authenticity and the indigenous character of the *ragnarok* myth.

(In ancient Greece, and always considered without the term of a fall, the universe was eternal, but destroyed and rebuilt several times. Within the unalterable order of cycles certain periods reigned for a time: an age of gold, silver, bronze, iron.)

... The Near East modified noticeably this general concept, in reconciling it with the notion of original sin, redemption and salvation that one finds in most Chaldean, Sumerian, and Babylonian cults. The Platonic doctrine, at least cer-

tain elements of which spring from a common Irani-Babylonian ground, is already a witness to these additions. And Eliade emphasizes that in the doctrine of cycles "it is especially the myth of a universal conflagration which won considerable success in all the Near-Eastern world." This myth in effect permits one to add the idea of a *judgment*, whereby the good shall escape unscathed, and the wicked shall perish.

**A great image.** According to some writers, the definition of the last judgment varies considerably. Platonists, Pythagorists, and neo-Platonists rival in eloquence in discussing the "celestial models in the domain of Numbers" where they shall see the reflection of Love and the perfection of the Divine. For some, this moral judgment shall repeat itself indefinitely, from cycle to cycle, as certain gnostic sects today still believe. For others, on the contrary, the strictly cyclical aspect shall gradually be rubbed out, and one will return to that doctrine of linear history, which today is still that of Christians, Muslims, and Jews. The final catastrophe, far from being a "twilight of the gods," shall happen but once. It shall end tensions, the dialectic of events: in one word, *History*, and will in this way reintegrate man into blessedness and eternity.

One finds in the Bible a curious passage attesting to the mixture of cyclic doctrine and ancient Hebraism. This passage figures in the

book of Daniel (2:31-46). The prophet describes a "great image" of "exceeding brightness" which Nebuchadnezzar sees in a dream: the celebrated colossus of clay feet.

The head of this image was of fine gold, its breast and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. As you looked, a stone was cut out by no human hand, and it smote the image on its feet of clay, and broke them in pieces; then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth.

One can see in this symbolic description a simple parable on the frailty of things human. But Daniel, in an early attempt at psychoanalysis, continues: "(from the Bible) You, O king... so that the kingdom shall be partly strong and partly brittle." And a day will come when the "God of heaven will set up a kingdom which shall never be destroyed, nor shall its sovereignty be left to another people."

According to some writers, the head of gold typifies the Babylonian monarchy personified by Nebuchadnezzar, its most illustrious head; the second kingdom would be the Medeo-Persian empire; the third that of Alexander the Great. The

fourth kingdom of course, would be the Roman empire, and the stone falling to crush the statue is the Messiah descending from heaven as witnessed in the Scriptures and prophesied. Other interpretations were given. . . until an unanticipated event destroyed them all. In the Middle Ages the Christian writers identified the four empires with the traditional four ages of man. And Dante in his *Divine Comedy* also describes "an enormous erect old man" standing on mount Ida, who resembles, feature for feature, Daniel's colossus.

Actually, we enter here an extremely uncertain area of application of the cyclic doctrine. Not content with postulating the existence of the great periods of history (known and unknown), periods which must unfold ceaselessly in a strict order, writers, philosophers and thinkers have wanted to deduce from this theory quite an approach to the movement of history carried to the smallest detail. . . innumerable concordances where the four kingdoms of the Christian millennium are intermingled with the "great Spanish year," with the predictions of St. Odile and the Prussian cycle. There would be "nation cycles," "parallel destinies," etc. These theses are often seductive. But truth necessitates saying that they are also incited: there is no lack of events in all eras and places capable of supplying strong timely "missing links" to theories more construed than substantiated.

**One thousand years of justice.** The dream of Nebuchadnezzar as explained by Daniel recalls a lost Iranian text, the *Sudkar-nask*, in which the author also enumerates ages of "gold, silver, bronze, and iron." The same symbolic metals are mentioned in the cosmic tree of *ahmanyasht*, recapturing the mythic seven-fold history of the ancient Persians. Just as it is written in the Bible, the world was created in six days, God resting on the seventh. Interpreting the Scripture in an esoteric way, one Christian writer, Lactance, states that it must be understood in the following fashion: our world must last six millennia, during which "evil shall conquer and triumph," then, during the seventh millennium, the prince of devils shall be chained, and humanity shall know one thousand years of justice and perfect peace. After this, the arch-fiend shall escape his bonds and for 6,000 years shall wage war against the just. There too, the fundamental theory remains in harmony with traditional doctrine, but the cyclic theory enters to transform and adorn it.

After the Renaissance the Church began to stabilize on the doctrinal level. The sacred texts have been, if not reviewed and corrected, at least collected into a fixed nomenclature. The apocryphal or heretical writings have been condemned. Scholasticism permitted one to disengage from metaphysics a specific form: ontology (philosophy of Being). In a parallel way the cycle

theory, as could be expected, had practically disappeared. The councils condemned it, seeing (justly so) an offensive return to a vanquished paganism.

However, confusion existed. Countless gnostic sects, certain millenary religious movements still tried, and continue up to the present, to reconcile Christian revelation and the idea of a ceaseless daily surf, which the ancient Europeans had so deeply absorbed. "Nevertheless," writes Eliade, "in simplifying, one could say that as much as with the Iranians, so with the Jews and the Christians, 'history' which is vested in the universe is limited, and the end of the world coincides with the destruction of sinners, the resurrection of the dead, and the victory of eternity over time." In this perspective, as we have stated, the creation was reactualized but once (the mystery of the incarnation). The world has a prime cause in the theological sense, that is, it was created by God. By the same token, there is an end, which is also a goal and finality: the abolition of the original fall by the last judgment.

### "Cyclic undulation."

However, the official doctrine (on less fundamental levels, it is true) did not completely succeed in suppressing the idea of an eternal regeneration of time. Vestiges of the cycle theory remained with the Iranians until the end of the Middle Ages. In Judaism, rabbinical circles hesitated for a long time in specifying the

fixed time of God in the cosmos, satisfying themselves with declaring that His reign will indeed end some day. Finally, in Christianity the liturgical year, from the mere fact that it is patterned after the legal year, on the unfolding of the seasons, and on the order of the months, suggests the idea of a *real* repetition of the nativity, the passion, death and resurrection of Jesus, with all that this mystical drama holds for the believers, that is, his *personal periodic regeneration* by the semi-concrete reactualization of the birth and death of the Savior.

No doubt the Christians vouch that Jesus only died once on the cross, that this event does not *really* recur every year. No doubt among the doctors and fathers of the Church, Basil, St. Gregory. . . Augustine this linear and necessary concept of time is forcefully asserted. But other ecclesiastic writers, such as Minucius Felix, Clement of Alexandria. . . continue to attach the greatest importance to the theory of cycles and the astral influence on destiny. Even Albert the Great and Thomas try to reconcile revealed eschatology (creation and end of the world) and "cyclic undulation," announcing the periodic return of certain great events, like trying to reconcile Christianity and antiquity, the scriptures and Aristotle, faith and reason. This double dogma will flourish particularly toward the year 1,000 which, as we know, is accompanied by a veritable debauchery of sects,

visionaries, and scourgers.

Paradoxically, as the Christian tradition cleanses itself more and more of the notion of cycles, it is within the scientific pulse that the idea returns. As soon as scientific astronomy took over the relay from astrology, as experimental medicine was reborn, as the infinitely large and infinitely small became known, Tycho-Brahe, Galileo, Kepler, Cardan, Giordano, Bruno, and Campanella brought the cyclic idea back into fashion; they keep it active alongside the gnostic who keep it under strictly religious aspects, like the theorists of a linear and Christian development of humanity: Bacon or Pascal.

In the seventeenth century the linear concept of history seemed to assert itself more fully, giving birth, next to the Christian current, to a sort of secular faith in an infinite advancement, a faith proclaimed by Leibniz, propagated by the "Age of Enlightenment" and vulgarized in the nineteenth and twentieth centuries by Marxism and the great social utopias.

"In fact," writes Louis Rougier, "the fundamental dogma of orthodox Marxism is the belief in the advent, inevitable by the law of the evolution of all things, of a classless society, reputed just, rational and pacific, realized by the victory of the proletariat over the bourgeoisie. . . . This classless society shall be realized by the messianic vocation of the proletariat. The proletariat is like the elect of Israel. It is

exploited, oppressed, rich in suffering, deprived by those who exploit it with instruments of work, completely disinherited. It is the suffering just of Scripture. Except while being a suffering class, it is also a militant class—the elected class, destined to ransom humankind from its original sin. This original sin consisted of the destruction of the primitive equality by the individual appropriation of wealth and the exploitation of man by man. . . . It is only after the assimilation of this world of iniquity, after the bloody convulsions of the messianic birth, that the feasible and definite reign of the republic of equals shall occur."

**With songs of joy.** It was necessary to wait for the end of the last century to see once more certain reactions sketch themselves against historic linearism, and to demonstrate a new interest in the theory of cycles. There too, science played a major role, in showing that life rhythms similarly obey the eternal return of spiraled structures, different but always analogous.

In economics we have witnessed the rehabilitation of the notions of cycle, of fluctuation, of periodic oscillation. In the philosophy of history, Oswald Spengler (*The Decisive Years, The Decline of the West*) showed how civilizations, in the image of all organisms, experience periods of youth, maturity and decline. After him, the history of Toynbee also restores to honor the idea of periodic-

ity within cultures. . . . In Germany it is Hegel who affirms that in nature, things repeat themselves infinitely, that "there is nothing new under the sun," and that this nature coexists eternally with the history of events that an "open dialectic" is capable of encircling. In France it is Paul Valéry in a celebrated text of 1919, who cries: "We other civilizations, we now know that we are mortal; the abyss of history is big enough for everyone!"

But it is with Friedrich Nietzsche that the doctrine of cycles experienced a veritable renewal. Nietzsche, in effect, attempted to formalize this theory, which the Greeks, with surprising intuition, sensed, and which, with the discoveries of modern science (carbon cycle, oxygen cycle, species evolution, plurality of solar systems, continual creation of the universe, etc.) have come to be confirmed. It was during the summer of 1881—that Nietzsche, on the course of a walk, received, as though in shock, the revelation of the *Eternal Return*: the world repasses infinitely through the same phases, man dies only to re-live. He immediately wrote to his sister: "I now walk along the heights with songs of joy, with a view on the future that no one has ever dared!"

**To return eternally.** Nietzsche exposed the theme poetically in a well-known passage of *Thus Spake Zarathustra*. "See this portal, there are two faces. Two paths meet here: and no one has fol-

lowed them to their end. This long road behind us: it plunges through eternity. And this other road before us: it is another eternity. They contradict each other, these two roads: they collide and it is here, under this portico, that they meet. The name of this portico is inscribed on a pediment: 'the moment.' . . . But mustn't all that *can* run have already come by this road? Mustn't all that *can arrive* have already done so, achieved, and gone on? And if all has already existed? . . . Don't we have to come back and go along this other long road before us, this long, dismal road—don't we have to return eternally?"

The eternal return must not be taken to the letter. No more than with Virgil, . . . it does not imply that all must repeat itself indefinitely, identically, but simply that the structures do not change, that the universe and time have no end, and that this *infinite permanence* always determines the same computation of probabilities.

**Selective principle.** The principle of the *Eternal Return* is also—and it is a new idea—a selective principle. History only retains the great things. She forgets the unimportant events like so many insignificant beings. "The paltry man shall return eternally" but only the "great reverberations" shall be *retained*. And the selection operates from the beginning, as a moral principle: "If, in all that you want to do, you begin by asking: 'Is it certain

that I want to do it an infinite number of times?' this will be the most solid center of gravity for you." Thus, all those shall disappear who could not choose, nor desire, and who will not have fulfilled because they will not

have supported the idea of cycles. The others, like Nietzsche, shall be joyful. It is a question of nothing less than to attain a veritable eternity: "All joy desires eternity, desires profound eternity!" □

## Commentary

*Laroche is greatly preoccupied with the idea of renewal, with the feeling that there is regeneration, rebirth. He places it outside the bounds of religion, thus relying heavily on observation of the cosmos. Man's role plays only a small part in the total cyclic play.*

*This cyclic presentation serves as a sharp contrast to the other half of his thesis: linear history. It is a concept developed largely in the confines of established religion, because it introduces the idea of a fall, therefore of an eventual judgment. It implies a definite end, a sharp separation. There will be no regeneration, but rather, an entirely new direction with this division as its beginning point. In this arena man steps into the foreground. Because a conscience has been introduced man has assumed responsibility.*

*Unification Thought takes the views expressed by Laroche, and lessens appreciably the dichotomy between cyclic and linear. Nietzsche, in his question: "Is it certain that I want to do it an infinite number of times?" comes very close to voicing the interlocked character of cyclic and linear history. History has a very definite direction. Even-*

*tually a specific goal shall be reached. But that goal is a unification, and its subsequent direction shall be a reflection of all that went before, rather than the end of one thing and the beginning of another (e.g., the separation of the "good" and "bad" into "two kingdoms").*

*In the twentieth century the "I" of Nietzsche becomes "man." Man does repeat an infinite number of times the conditions that are part of the entire Providence. Because man has reason and choice, his success or failure depends upon how wisely he acts. The conditions must be fulfilled, although it may take generations, which is why one finds many similar, repeated patterns throughout man's history. The question of Nietzsche invites the conclusion of: "...before it is correctly fulfilled, and 'I' can move on to the next action?"*

*In the chapter Theory of History, one can see that there is one principal goal as established in one Providence, that it is linear. The means of achieving this ultimate restoration are through countless repeated patterns, a continual renewal in eventually fulfilling set conditions.*

*—Antoinette Muller*

# Christian Concepts of Human History

by MYUNG HI LEE

*"Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a great voice from the throne saying, 'Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.'*



*"And he who sat upon the throne said, 'Behold, I make all things new.' Also he said, 'Write this, for these words are trustworthy and true.' And he said to me, 'It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water without price from the fountain of the water of life. He who conquers shall have this heritage, and I will be his God and he shall be my son.' "*  
*(Rev. 21:1-7)*

In considering the consummation of human history, there have been two major lines of Christian thought. One is the viewpoint based on apocalyptic literature, which insists on the literal universal extinction of

the first heaven and earth. This would surely put an end to the historical progress of mankind. The other is the fulfillment of God's restoration of history by means of the redemption by Providence and by Christ Jesus.

Since it is important to gain a right understanding of the consummation of human history, I intend to inquire into various viewpoints found in different periods of Christian history.

**Early Christianity.** Jesus and the Apostle Paul understood the Old Testament to mean that Jehovah alone directs the entire course of world history. This was quite different from the Greek view of transmigration, repetition, or periodicity and also different from the views of the Jewish nationalists, who looked at history as rectilinear and continuous. Criticizing the Jewish nationalists, Jesus avoided saying that human history is leading to punishment and compensation. Rather, he said, "Everyone then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock." (Matt. 7: 24-25) Jesus also advised his disciples to witness to the Gospel even to the farthest corner of the earth.

The Apostle Paul enumerated the sages of Israel in the traditional

manner, but he didn't mean that genealogical succession has anything to do with God's new people. This is because Abraham became the forefather of faith to both the Jews and the Gentiles (Luke 3:8, Rom. 4:18). He persisted in a cosmopolitanism based on the Gospel of Jesus, calling Jesus the "Second Adam," the universal recreator.

**Early church fathers.** The concrete historical viewpoint of early Christianity was developed by Augustine through his insistence upon a teleological view of history. He viewed the historical process as rectilinear, God being the Alpha and Omega. This was a contrast to the Greek cosmological view of transmigration, repetition, or periodicity in history.

In accordance with the doctrine that God created the heaven and the earth during six days (one day meaning a period), Augustine classified human history by periods. Each period is 1,000 years. After 6,000 years of history pass, a 1,000 year period of God's rest will begin.

Augustine said that the entire course of human history is covered in the creation, degeneration, redemption and conviction. If the fall of man means the loss of his intrinsic state at creation, redemption could be nothing other than the recovery of the lost state. It is inevitably required for God to make positive intervention by His sovereignty in the course of history in order to redeem history itself.

God's intervention in history for the purpose of redemption seems to be carved in relief for the last judgment. Augustine persisted in saying that God's Kingdom did not originate from Jesus Christ, but has developed parallel with the Satanic world since the dawn of human history. He says that these two mixed worlds confront each other with love and hatred, but would be separated at the last judgment.

**Medieval Christianity.** The historical viewpoint of medieval Christianity did not differ in any way from the traditional one. Europe in the Middle Ages was a unified international society centered on the Christian faith and the idea of the Holy Roman Empire. This was nothing more than a political development of medieval cosmopolitanism, and everyone in Europe was free to travel around the entire continent, regardless of national barriers.

Accordingly, most of the historians of that time tried to praise God rather than take pride in "freedom." They were convinced that human history was not controlled by man himself, but by God's providence and purpose. They made it their mission to find His providence and purpose through historical processes, and came to the conclusion that the method of finding them is through revelation. It was by revelation that the end of the world was already being made known to the people. Thus, the end

of the world was given much more weight in its interpretation.

I should not overlook the progressive historical viewpoint of Joachim of Fiore. Quite different from Augustine, who insisted on God's providence developing in six periods, Joachim taught that human history has progressed through three periods. He regarded the historical viewpoint of Augustine as conservative, and said that even the nature of God has developed through history.

According to Joachim, the entire course of human history can be divided into three periods: that of the Holy Father, the Holy Son, and the Holy Spirit. The period of the Holy Father was from Adam to King Uzziah, that of the Holy Son from King Uzziah to Saint Benedict, and that of the Holy Spirit from Saint Benedict to Frederick II (1260 A.D.). These three ages don't have any connection with one another, but are mutually confused.

He also said that the coronation of Frederick II at Jerusalem in the year 1260 A.D. might be the zero hour of the entire course of history, bringing the dawn of a new age.

There are several outstanding features of Joachim's revolutionary viewpoint of history. He integrated general history with the redemptive history manifested in the Old and New Testaments. Through this he contributed to making the study of redemptive history recognized as a prophecy of world history. Previously separated by Aug-

ustine, these were now reunited.

Joachim said that the Holy Father, the Holy Son, and the Holy Spirit develop during the historical course with an indivisible relationship. In other words, the trinity is immanent in history.

By the Middle Ages, the eschatological faith which had been upheld with great tension was sublimated into a passion for developing the established churches. This was in order to found a complete society on earth.

**Modern theology.** Recently there has been a tendency to look at human beings as the master of history. If history is the totality of all human affairs, the course of history may be controlled by the actions of man. Man has a capability and freedom far above nature, but his capability and freedom may be either good or evil. The evil direction unavoidably gives rise to condemnation.

Christianity deals with three relationships involving man: man's relations with God, his neighbors, and with nature. When these relations function normally, a vertical human history is formed. When man betrays God, encroaches upon his neighbors, and conquers the creation through misuse or abuse of his freedom, history will bring destruction and degeneration upon him on their behalf.

In fact, the course of history has been full of such tragic records. Therefore, God has been intervening

in human history in order to draw mankind back to loving God and his neighbors and having the creation respond to mankind.

Jesus' prayer for the coming of the kingdom of heaven on earth expresses his tenacity to history.

Then, what does true history mean? It should be the records of the blessed, peaceful, and beautiful human family with God as the father, enveloped in His love and justice.

In this meaning, Christ is sure to be the master of the true history. Thus, Christian faith comes to be faith in the end of the world, for the end of the world is the object of history shown us by God.

## The end of the world

**Early Christianity.** The early Christians waited for Jesus, according to his saying that he would soon come back. (Matt. 10:23, Matt. 16:27-28, John 20:23) But the prophecy of the end of the world was not fulfilled in their lifetime, and history kept its course on the earth. Thus they came to believe that redemption of the world in the end time would take place within history.

Saint Paul emphasized that God sent the Spirit of His Son to make us His sons, not servants. For Saint John, the resurrection of the dead and the last judgment were actually realized by the coming of Jesus. John has Jesus say, "he who bears my word and believes on him who



*True history should be the records of the blessed, peaceful, and beautiful human family with God as the father, enveloped in His love and justice. Painting by Georges de la Tour: "Madonna and Child."*

sent me, has eternal life; he does not come into judgment, but has passed from death to life." (John 5:24) So the early Christians were convinced of God's actual blessing and purpose of redemption.

**Early church fathers.** As the apostles in the early age of Christianity, the church fathers were confident that they were living in the last days of the world, although

Jesus said the day or hour was unknown.

But their apocalyptic views of the end of the world were more intense, in comparison to the early Christians, so this enabled all the churches to be united. Every believer in Christ tried to improve his morality and prepare for the return of Christ. The Christians believed the tyrant Nero to be the antichrist, who was to precede the

true Christ.

Clement maintained that the dead are judged individually directly after their death, and that the martyrs such as Peter and Paul received the gift of immediate everlasting life in the Kingdom of Heaven right after death. But most of the early fathers taught that on the day of the last judgment, all persons would be judged as a whole.

**Origen's view.** Emphasizing allegorism, one school of biblical interpretation, the Alexandrine school under Origen, preferred a spiritual interpretation of the scripture to a literary or historical one.

The key points of his views are as follows: Since there is neither a notion of "wrath" or "punishment" in God, the terms show a part of God's love and desire for everyone to quit a criminal life.

Insisting on the importance of the actual life of Christians at the time of the end of the world, Origen made nothing of the last judgment predicted in the Bible. As the freewill of human beings is nonmaterialistic, it remains after the flesh passes away. The redemption of all things, including Satan, may be possible only on the basis of this free will. But the possibility of degeneration still exists, even after redemption. It is only by God's love that redemption can come after the fall, because love does not cease. He who lives within love, lives within God.

Believing that the resurrected

flesh is a spiritual one, different from the one before death, Origen denounced both the literal interpretation of the Bible and the spiritual one. He said that everyone will await his eternal fate in purgatory, after death. The consummation of the process of history will be fulfilled at the return of the Lord. But his return will not happen at any particular place; rather, it will be a manifestation of his spiritual Godhead to everyone, disclosing his own character. Then people will naturally follow the Lord.

**Modern theology.** Modern theologians try to reinterpret the traditional view of the end of the world, seeking for its original meaning. They protest that if there is a literal, visible tribulation, the original interpretation of Peter and John is lost.

Recent writers have emphasized a paradox between Christ as the historical Jesus and Christ as the eternal Lord, and the paradox between the eschatological view and historical processes.

Rudolf Bultmann, a prominent theologian, in an address on "History and Eschatology" at Edinburgh University in England, said, "Every moment may be the eschatological one. It will be realized based on Christian faith. The Christian existence is both eschatological and historical." Such a paradox may be similar to that manifested by Martin Luther, who said that a Christian is both a righteous person and a sinner. □



## Letter to the Soviet Leaders

by ALEXANDER SOLZHENITSYN

*One of the most thought-provoking of recent documents is the recently-publicized letter of Alexander Solzhenitsyn to the Soviet leaders. He eloquently and passionately pleads, among other things, for a gradual change in attitude among the Soviet leaders. To the surprise of many Western liberals, Solzhenitsyn advocates for Russia, not democracy, but authoritarianism founded on "love for your fellow men."*

*The letter was dispatched last fall, and still awaits an answer. It was published for the first time in March with the writer's complete approval. At the request of U.S. Senator Fulbright, the entire text was published in the Congressional Record of March 8, 1974. We present the following excerpts for your consideration.*

I do not hold out much hope that you will be well disposed to examine ideas not formally solicited by you, although they come from a fellow-countryman of a rare kind. He is one who does not stand on a ladder subordinate to your command, who can be neither dismissed from his post, nor demoted, nor promoted, nor rewarded by you. He is therefore one from whom you are almost certain to hear an opinion sincerely voiced, without any careerist calculations, such as you are unlikely to hear from even the finest experts in your bureaucracy. I do not hold out much hope, but I shall try to say what is most important in a short space, namely, to set out what I hold to be for the good and salvation of our people, to which all of you—and I myself—belong.

That was no slip of the tongue. I wish all peoples well, and the closer they are to us and the more dependent upon us, the more fervent is my wish. But it is the fate of the Russian and Ukrainian peoples that preoccupies me above all, for, as the proverb says: It's where you're born that you can be most useful. And there is a deeper reason, too: the incomparable sufferings of our people.

I am writing this letter on the SUPPOSITION that you too are swayed by this primary concern, that you are not alien to your origins, to your fathers, grandfathers, and great-grandfathers, to the expanse of your homeland; and that you are conscious of your nationality. If I am mistaken, there is no point in your reading the rest of this letter.

I am not about to plunge into the harrowing details of the last sixty years. I try to explain the slow course of our history and what sort of one it has been in my books, which I doubt if you have read or will ever read. But it is to you in particular that I address this letter, in order to set out my view of the future, which seems to me correct, and perhaps to convince you all the same. And to suggest to you what is, for the moment at least, still a timely way out of the chief dangers facing our country in the next ten to thirty years.

These dangers are: war with China, and our



destruction together with Western civilization in the crush and stench of a fouled earth.

## 1. THE WEST ON ITS KNEES

... Many [czarist] foreign policy blunders were the result of a lack of practical calculation at the top and a cumbersome, bureaucratic diplomatic service, but they also seem at times to have been connected with a certain streak of idealism in the thinking of her rulers, which hindered them from taking a consistent line in defense of the national self-interest.

Soviet diplomacy has rid itself of all these weaknesses root and branch. It knows how to make demands, exact concessions, simply get things in ways that Tsarism never knew. In terms of its actual achievements it might even be regarded as brilliant: in fifty years, with only one large-scale war, which it won from a position no whit more advantageous than that of the other participants, it rose from a country riven by civil strife to a super-power before which the entire world trembles. There have been some particularly striking moments when success was piled on success. For instance, at the end of the Second World War, when Stalin, who had always easily outplayed Roosevelt, outplayed Churchill, too, and not only got all he wanted in Europe and Asia, but also got back (probably to his own surprise) the hundreds of thousands of Soviet citizens in Austria and Italy who were determined not to return home but who were betrayed by the Western allies through a combination of deceit and force. No less an achievement than Stalin's have been the successes of Soviet diplomacy in recent years: for the Western world, as a single, clearly united force, no longer counterbalances the Soviet Union, indeed has almost ceased to exist. In finding the unity, steadfastness and courage to face the Second World War, and then the reserves of strength to pull itself out of postwar ruin, Europe appears to have exhausted itself for a long time to come. For no external reasons, the victorious powers have grown weak and effete.

*Soviet diplomacy... knows how to make demands, exact concessions, simply get things in ways that Tsarism never knew.*

At the peak of such staggering successes the last thing a person wants to hear are other people's opinions and doubts. This, of course, is the worst possible time I could have chosen to approach you with advice for exhortations. For when outward successes come thick and fast, it is the hardest thing in the world to desist from piling up more to place limitations on oneself and to change one's whole outlook.

But this is where the wise differ from the unwise: they heed advice and counsels of caution long before the need becomes overwhelming.

Furthermore, there is much about these successes that gives little cause for self-admiration. The catastrophic weakening of the Western world and the whole of Western civilization is by no means solely due to the success of an irresistible, persistent Soviet foreign policy. It is, rather, the result of an historical, psychological and moral crisis affecting the entire culture and world outlook which were conceived at the time of the Renaissance and attained the acme of their expression with the eighteenth-century Enlightenment. An analysis of that crisis is beyond the scope of this letter.

## 2. INTERNAL, NOT EXTERNAL DEVELOPMENT

This switching of the focus of our attention and efforts will need to take place. . . from external to internal problems—in all senses, from outer to inner. The actual—not the ostensible—condition of our people, our families, our schools, our nation, our spirit, our life-style and our economy demands this of you.

The sickening roar in our skies shatters rest, sleep and nerves. Let us begin at the end, with agriculture. It is a paradox, impossible to believe: that such a great power, one of such military might and with such brilliant foreign policy successes, should be in such an impasse, and in such desperate straits with its economy. Everything we have achieved here has been gained not by brains, but by numbers, that is, through the

*Our "ideological agriculture" has already become the laughing-stock of the entire world, and with the world-wide shortage of food-stuffs it will soon be a burden on it as well.*

(and sometimes steal) as much as they can and spend their office hours doing private jobs (they're forced to, with wages as low as they are today; for nobody is strong enough and no life-time long enough to earn a living from wages alone). Everybody is trying to make money for less work. If this is the mood of the nation, what sort of time scale can we work to for saving the country? . . .

Bearing in mind the state of people's morals, their spiritual condition and their relations with one another and with society, all the material achievements we trumpet so proudly are petty and worthless.

When we set about what, in geographic terms, we shall call the opening up of the North-East, and in economic terms the building of a stable economy, and when we tackle all the technical problems (construction, transport and social organisation), we must also recognise, inherent in all these aspects the existence of a moral dimension. The physical and spiritual health of the people must be at the heart of the entire exercise including every stage and part.

The construction of more than half our state in a fresh new place will enable us to avoid repeating the disastrous errors of the twentieth century—industry roads and cities, for example. If we are to stop sweating over the short-term economic needs of today and create a land of clean air and clean water for our children, we must renounce many forms of industrial production which results in toxic waste. Military obligations dictate, you say? But in fact we have only one-tenth of the military obligations that we pretend to have; or rather that we intensively and assiduously create for ourselves by inventing interests in the Atlantic or Indian oceans. For the next half-century our only genuine military need will be to defend ourselves against China, and it would be better not to go to war with her at all. A well-established North-East is also our best defense against China. No one else on earth threatens us, and no one is going to attack us. For peacetime we are armed to excess several times over; we manufacture vast quantities of arms that are constantly having to be



exchanged for new ones; and we are training far more manpower than we require who will anyway be past the age for serving by the time the military need arises.

From all sides except China we have ample guarantees of security for a long time to come, which means that we can make drastic cuts in our military investment for many years ahead and throw the released resources into the economy and reorganising our life. For technological extinction is no less a threat than war. . . .

The urban life which by now as much as half our population is doomed to live, is utterly unnatural—and you agree entirely, everyone of you, for every evening with one accord you all escape from the city to your dachas in the country. And you are all old enough to remember our old towns—towns made for people, horses, dogs—and the trams too; towns which were humane, friendly, cosy places, where the air was always clean, which were snow-clad in winter and in spring redolent with garden aromas streaming through the fences into the streets. There was a garden to almost every house and hardly a house more than two stories high—the pleasantest height for human habitation. The inhabitants of those towns were not nomads, they didn't have to decamp twice a year to save their children from a blazing inferno. An economy of *non-giantism* with small-scale, though highly developed, technology will not only allow for but will necessitate the new building of towns in the *old style*. And we can perfectly well set up road barriers at all the entrances and admit horses, and electric accumulator engines, but not poisonous internal combustion engines, and if anybody has to dive underground at crossroads, let it be the vehicles, and not the old, the young and the sick.

These are the sort of towns that should adorn our frost-bitten North-East when it has been thawed out, and let that cosmic expenditure on space research be poured into the thawing-out process instead.

It's true that there was another special feature of the old Russian towns, a spiritual one which made life there enjoyable even for the most highly

*Is it conceivable nowadays that we would allow any centre of independent activity and thought to exist outside of Moscow?*

educated and which meant they didn't have to conglomerate in a single capital city of seven million: many provincial towns—not just Irkutsk, Tomsk, Saratov, Yaroslavl and Kazan, but many besides—were important cultural centres *in their own right*. But is it conceivable nowadays that we would allow any centre of independent activity and thought to exist outside Moscow? Even Petersburg has quite lost its lustre. There was a time when a unique and tremendously valuable book might be published in some little place like Vyshni Volochek—could our *ideology* conceivably allow that now? The present-day centralisation of all forms of life of the mind is a monstrosity amounting to spiritual murder. Without these sixty or eighty towns Russia does not exist as a country but is merely some sort of inarticulate rump. So here again, at every step and in every direction, it is IDEOLOGY that prevents us from building a healthy Russia.

A man's mental and emotional condition is inextricably linked with every aspect of his daily life. People who are forced to drive caterpillar tractor or massive-wheeled lorries down grassy byways and country lanes ill-suited and unprepared for them, churning up everything in their path, or who, out of greed, jolt a whole village awake at first light with the frenzied revving of a chainsaw, become brutal and cynical. It is no accident either that there are these innumerable drunks and hooligans who pester women in the evenings and when they are not at work; if no police force can handle them, still less are they going to be restrained by an *ideology* that claims to be a substitute for morality. Having spent a fair amount of time working both in village and town schools, I can confidently state that our educational system is a poor teacher and a bad educator, and merely cheapens and squanders the childhood and hearts of our young people. Everything is so organised that the pupils have no reason at all to respect their teachers. Schooling will be genuine only when people of the highest calibre and with a real vocation go into teaching. But to achieve this we will have to expend untold energy and resources—and pay our teachers much better and



*Schooling will be genuine only when people of the highest calibre and with a real vocation go into teaching.*

make their position less humiliating. At the moment the teacher training institute has the least prestige of almost all the institutes and grown men are ashamed to be school teachers. School-leavers rush into military electronics like flies to a honey pot—is it really for such sterile pursuits that we have been developing these last eleven hundred years?

Apart from not getting what they need from the schools, our future citizens don't get much from the family either. We are always boasting about our equality for women and our kindergartens but we hide the fact that all this is just a substitute for the family we have undermined. Equality for women doesn't mean that they have to occupy the *same number* of factory jobs and office positions as men, but just that all these posts should in principle be equally open to women. In practice, a man's wage level ought to be such that whether he has a family of two or even four children, the woman *does not need* to earn a separate pay-packet and *does not need* to support her family financially on top of all her other toils and troubles. In pursuit of the five-year plans and more manpower we have never given our men the right sort of wages, with the result that the undermining and destruction of the family is part of the terrible prices we have paid for those five-year plans.

How can one fail to feel shame and compassion at the sight of our women carrying heavy barrows of stones for paving the street or for spreading on the tracks of our railway lines? When we contemplate such scenes, what more is there to say, what doubt can there possibly be? Who would hesitate to abandon the financing of South American revolutionaries in order to free our women from this bondage? Almost every sphere of activity is neglected and in desperate need of funds, hard work and perseverance. Nor is *leisure* time an exception. . . .

The demands of *internal* growth are incomparably more important to us, as a people, than the need for any *external* expansion of our power. The whole of world history demonstrates that the peoples who created empires have always suffered spiritually as

a result. The aims of a great empire and the moral health of the people are incompatible. We should not presume to invent international tasks and bear the cost of them so long as our people is in such moral disarray and we consider ourselves to be its sons.

And should we not also give up our Mediterranean aspirations while we are about it? But to do that, we must first of all give up our ideology.

This ideology that fell to us by inheritance is not only decrepit and hopelessly antiquated now; even during its best decades it was totally mistaken in its predictions and was never a science.

### 3. IDEOLOGY

A primitive, superficial economic theory, it declared that only the worker creates value and failed to take into account the contribution of either organisers, engineers, transport or marketing systems. It was mistaken when it forecast that the proletariat would be endlessly oppressed and would never achieve anything in a bourgeois democracy—if only we could shower people with as much food, clothing and leisure as they have gained under capitalism! It missed the point when it asserted that the prosperity of the European countries depended on their colonies—it was only after they had shaken the colonies off that they began to accomplish their “economic miracles.” It was mistaken through and through in its prediction that socialists could only ever come to power by an armed uprising. It miscalculated in thinking that the first uprising would take place in the advanced industrial countries—quite the reverse.

And the picture of how the whole world would rapidly be overtaken by revolutions and how states would soon wither away was sheer delusion, sheer ignorance of human nature. And as for wars being characteristic of capitalism alone and coming to an end when capitalism did—we have already witnessed the longest war of the twentieth century so far, and it was not capitalism that rejected negotiations and a truce for fifteen to twenty years; and God forbid that



we should witness the bloodiest and most brutal of all mankind's wars—a war between two communist super-powers. . . .

Marxism is not only not accurate, not only not a science, has not only failed to predict a *single event* in terms of figures, quantities, time-scales or locations (something that electronic computers today do with laughable ease in the course of social forecasting, although never with the help of Marxism)—it absolutely astounds one by the economic and mechanistic crudity of its attempts to explain that most subtle of creatures, the human being, and that even more complex synthesis of millions of people, society. Only the cupidity of some, the blindness of others and a craving for *faith* on the part of still others can serve to explain this grim humour of the twentieth century: how can such a discredited and bankrupt doctrine still have so many followers in the West! In *our* country there are fewest of all left. *We* who have had a taste of it are only pretending willy-nilly. . . .

We have seen above that it was not your common sense, but that same antiquated legacy of the Progressive Doctrine that endowed you with all the millstones that are dragging you down; first collectivisation; then the nationalisation of small trades and services (which has made the lives of ordinary citizens unbearable—but you don't feel that yourselves; which has caused thieving and lying to pile up and up even in the day-to-day running of the country—and you are powerless against it), then the need to inflate military development for the sake of making grand international gestures, so that the whole internal life of the country is going down the drain and in fifty years we haven't even found the time to open up Siberia; then the obstacles in the way of industrial development and technological reconstruction; then religious persecution, which is very important for *Marxism*, but senseless and self-defeating for pragmatic state leaders—to set useless good-for-nothing to hounding their most conscientious workers, innocent of all cheating and theft, and as a result to suffer from

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universal cheating and theft. For the believer his faith is *supremely* precious, more precious than the food he puts in his stomach. . . .

As Sergei Bulgakov has stated, atheism is the chief inspiration and emotional hub of Marxism and that all the rest of the doctrine has simply been tacked on. Ferocious hostility to religion is Marxism's most persistent feature.

**Let's shake off this sweaty shirt of ideology.** To someone brought up on Marxism it seems a terrifying step—suddenly to start living without the familiar ideology. But in point of fact you have no choice, circumstances themselves will force you to do it, and it may already be too late. In anticipation of an impending war with China, Russia's national leaders will in any case have to rely on patriotism, and patriotism alone. When Stalin initiated such a shift during the war—remember?—nobody was in the least surprised and nobody shed a tear for Marxism—everyone took it as the most natural thing in the world, something they recognised as Russian! It is only prudent to redeploy one's forces when faced by a great danger—but sooner rather than later. In any event, this process of repudiation, though tentative, began long ago in our country for what is the “combination” of Marxism and patriotism but a meaningless absurdity? These two points of view can be “merged” only in generalised incantations, for history has shown us that in practice they are always diametrically opposed. This is so obvious that Lenin in 1915 actually proclaimed: “We are anti-patriots.” And that was the honest truth. . . . And the whole of this letter that I am now putting before you is patriotism, which means rejection of Marxism. For Marxism orders us to leave the North East unexploited and to leave our women with their crowbars and shovels, and instead finance and expedite world revolution. . . .

The step seems a hard one at first, but in fact, once you have thrown off this rubbishy ideology of ours, you will quickly sense a huge relief and become



*In Czarist days  
authoritarian order  
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moral foundation  
... Christian  
Orthodoxy.*

aware of a relaxation in the entire structure of the state and in all the processes of government. After all, this ideology, which is driving us into a situation of acute conflict abroad, has long ceased to be helpful to us here at home. . . . In our country today nothing constructive rests upon it, it is a sham, cardboard, theatrical prop—take it away and nothing will collapse, nothing will even wobble. For a long time now, everything has rested solely on material calculation and the subjection of the people, and not on any upsurge of ideological enthusiasm, as you perfectly well know. This ideology does nothing now but sap our strength and bind us. It clogs up the whole life of society—minds, tongues, radio and press, with lies, lies, lies. For how else can something dead pretend that it is living except by erecting a scaffolding of lies. Everything is steeped in lies and everybody knows it—and says so openly in private conversation, and jokes and moans about it, but in their official speeches they go on hypocritically parroting what they are “supposed to say,” and with equal hypocrisy and boredom read and listen to the speeches of others! how much of society’s energy is squandered on this! And you, when you open your newspapers or switch on your television—do you yourselves really believe for one instant that these speeches are sincere? No, you stopped believing long ago. I am certain of it. And if you didn’t, then you must have become totally insulated from the inner life of the country.

This universal, obligatory force-feeding with lies is now the most agonizing aspect of existence in our country—worse than all our material miseries, worse than any lack of civil liberties. . . .

Let us pull off and shake off from all of us this filthy, sweaty shirt of Ideology which is now so stained with the blood of those 66 million that it prevents the living body of the nation from breathing. This Ideology bears the entire responsibility for all the blood that has been shed. Do you need me to persuade you to throw it off without more ado? Whoever wants can pick it up in our place.

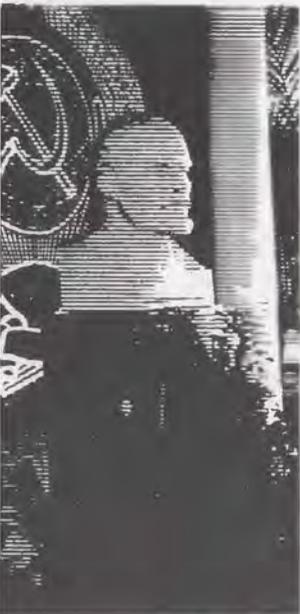
#### 4. HOW CAN ALL THIS BE MANAGED?

Having said all that, I have not forgotten for a moment that you are total realists—that was the starting-point of this discussion. You are realists *par excellence*, and you will not allow the power to slip out of your hands. That is why you will not willingly tolerate a two party or multiparty parliamentary system in our country, will not tolerate *real* elections, at which people might not vote you in.

**Many workers grab what they can for themselves.** Having proposed a dialogue on the basis of realism, I too must confess that from my experience of Russian history I have become an opponent of all revolutions and all armed convulsions, including future ones—both those you crave (*not* in our country) and those you fear (*in* our country). Intensive study has convinced me that bloody mass revolutions are always disastrous for the people in whose midst they occur. And in our present-day society I am by no means alone in that conviction. The sudden upheaval of any hastily carried out change of the present leadership (the whole pyramid) might provoke only a new and destructive struggle and would certainly lead to only a very dubious gain in the quality of the leadership. In such a situation what is there left for *us* to do? . . .

In Czarist days authoritarian order possessed a strong moral foundation, embryonic and rudimentary though it was—not the ideology of universal violence, but Christian Orthodoxy, the ancient, seven centuries old Orthodoxy of Sergei Radonezhsky and Nil Sorsky, before it was battered by Patriarch Nikon and bureaucratized by Peter the Great. From the end of the Moscow period and throughout the whole of the Petersburg period, once this moral principle was perverted and weakened, the authoritarian order, despite the apparent external successes of the state gradually went into a decline and eventually perished.

But even the Russian intelligentsia, which for more than a century had invested all its strength in the struggle with an authoritarian regime—what has it



achieved for itself or the common people—by its enormous losses? The opposite of what it intended, of course. So should we not perhaps acknowledge that for Russia this path was either false or premature? That for the foreseeable future, perhaps, whether we like it or not, whether we intend it or not, Russia is nevertheless destined to have an authoritarian order? Perhaps this is all that she is ripe for today?

Everything depends upon what sort of authoritarian order lies in store for us in the future. It is not authoritarianism itself that is intolerable, but the ideological lies that are daily foisted upon us. Not so much authoritarianism as arbitrariness and illegality, the sheer illegality of having a single overlord in each district, each province and each sphere, often ignorant and brutal, whose will alone decides all things. An authoritarian order does not necessarily mean that laws are unnecessary or that they exist only on paper, or that they should not reflect the notions and will of the population. Nor does it mean that the legislative, executive and judicial authorities are not independent, any of them, that they are in fact not authorities at all but utterly at the mercy of a telephone call from the only true, self-appointed authority. May I remind you that the Soviets, which gave their name to our system and existed until 6 July 1918, were in no way dependent upon ideology. Ideology or no Ideology, they always envisaged the widest possible consultation with all working people.

Would it be still within the bounds of realism or a lapse into daydreams if we were to propose that at least some of the real power of the Soviets be restored? I do not know what can be said on the subject of our constitution: from 1936 it has not been observed for a single day, and for that reason does not appear to be viable. But perhaps even the constitution is not beyond all hope?

Still keeping within the limits of strict realism, I do not suggest that you alter the disposition of the leadership which you find so convenient.

But take all whom you regard as the active and desirable leadership, and transform them en bloc into

*Let it be an  
authoritarian order,  
but one founded...  
on love of your  
fellow men.*

a Soviet system. And from then onwards let posts in the state service no longer depend on party membership as they do now. In doing so you can clear your party of the accusation that people join it only to further their careers. Give to some of your other hard-working fellow-countrymen the chance to move up the rungs without having to have a party card—you will get good workers, and only in the disinterested will remain in the party. You will, of course, want to keep your party a strong organization of like-minded confederates and keep your special meetings conspiratorial and “closed” to the masses. But at least let your party, once it has relinquished its Ideology, renounce its unattainable and irrelevant missions of world domination, and instead fulfill its national missions and save us from war with China and from technological disaster. These goals are both noble and attainable. . . .

Stalin taught us—you and all of us—that kind-heartedness was a “very dangerous thing,” meaning that kind-hearted rulers were a very dangerous thing! He had to say that because it fitted in with his scheme of exterminating millions of his subjects. But if you have no such aim, disavow his accursed teaching! Let it be an authoritarian order, but one founded not on an inexhaustible “class hatred” but on love of your fellow men—not of your immediate entourage but sincere love for your whole people. And the very first mark that distinguishes this path is magnanimity and mercy shown to captives. Look back and contemplate the horror: from 1918 to 1954 and from 1958 to the present day not one person in our country has been released from imprisonment as a result of a humane impulse! If the odd one has occasionally been let out, it has been out of barefaced political calculation; either the man’s spirit is completely broken or else the pressure of world opinion has become intolerable. Of course, we shall have to renounce, once and for all, the psychiatric violence and secret trials, and that brutal, immoral bag of camps where those who have erred and fallen by the wayside are still further maimed and



*The wise heed  
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destroyed.

So that the country and people do not suffocate, and so that they all have the chance to develop and enrich us with ideas, allow competition on an equal and honourable basis—not for power, but for truth—between all ideological and moral currents, in particular between all *religions*: there will be nobody to persecute them if their tormentor, Marxism, is deprived of its state privileges. But allow competition honestly, not the way you do now, not by gagging people; allow it to religious youth organizations (which are totally non-political; let the Komsomol be the only political one), grant them the right to instruct and educate children, and the right to free parish activity. (I myself see Christianity today as the only living spiritual force capable of undertaking the spiritual healing of Russia. But I request and propose no special privileges for it, simply that it should be treated fairly and not suppressed). Allow us a free art and literature, the free publication not just of political books—God preserve us!—and exhortations and election leaflets; allow us philosophical, ethical, economic and social studies, and you will see what a rich harvest it brings and how it bears fruit—for the good of Russia. Such an abundant and free flowering of inspirations will rapidly absolve us of the need to keep on belatedly translating new ideas from Western languages, as has been the base for the whole of the last fifty years—as you know.

What have you to fear? Is the idea really so terrible? Are you really so unsure of yourselves? You will still have absolute and impregnable power, a separate, strong and exclusive party, the army, the police force, industry, transport, communications, mineral wealth, a monopoly of foreign trade, and artificial rate of exchange for the trouble—but let the people breathe, let them think and develop! If you belong to the people heart and soul, there can be nothing to hold you back!

After all, does the human heart not still feel the need to atone for the past?

Perhaps it will seem to you that I have deviated

from my initial platform of realism? But I shall remind you of my original assumption that you are not alien to your fathers, your grandfathers, and the expanses of Russia. I repeat: the wise heed advice long before the need becomes overwhelming.

You may dismiss the counsels of some lone individual, some writer, with laughter or indignation. But with each passing year—for different reasons, at different times and in different guises—life itself will keep on thrusting exactly the same suggestion at you, exactly the same. Because this is the only feasible and *peaceful* way in which you can save our country and our people.

And yourselves into the bargain. For the hour of peril will come, and you will appeal to your people once more, not to world communism. And even your own fate—yes, even *yours!*—will depend on you.

Of course, decisions like these are not made overnight. But now you still have the opportunity to make the transition calmly, over the next three years perhaps—or five, or even ten, allowing for the whole process. But that is only if you make a start now, only if you make up your minds this moment. For the demands life is going to make on you later will be even harsher and more pressing.

Your dearest wish is for our state structure and our ideological system never to change, to remain as they are for centuries. But history is not like that. Every system either finds a way to develop or else collapses. . . .

You will have noticed, of course, that this letter pursues no personal aims. I have long since outgrown your shell anyway and my writings will be published irrespective of any sanction or prohibition by you. All I had to say is now said. . . I think I have amply demonstrated that I set no store by material wealth and am prepared to sacrifice my life. To you such a version of life is a rarity—but here it is for you to behold.

In writing this letter I too am taking upon myself a heavy responsibility to Russian history. But not to take upon oneself the task of seeking a way out, not to undertake anything at all, is an even greater responsibility.

□



by DR. ROY GODSON

# Options in Southern Africa

U.S. interests in southern Africa are interrelated with the interests of a number of other countries, particularly our allies. We will have to look at the whole global strategic picture in order to understand how one part of the world, 10,000 miles away, is related to us in America.

America has great concern with three-and-a-half areas of major military/industrial power in the world. These have been our major concern in the 20th century, and remain so today.

One area is North America, from Boston to Chicago to Washington. The main base for U.S. global status as a world superpower comes from this particular area, which produces about 30 percent of the world's GNP.

The second area of major military-industrial importance in the world is western Europe, roughly from Glasgow to Hamburg, Paris, and London. This area produces roughly 20 percent of the world's GNP.

The third is Russia west of the

Urals. That too produces roughly 20 percent of the world's GNP.

Japan with 100 million people is another half area producing roughly nine percent of the world's GNP. The Chinese also produce about nine percent, but their population is somewhere between 600 and 900 million. When you scatter nine percent among 900 million people, it doesn't go too far.

American foreign policy in this century has been basically geared to ensure that Western Europe and European Russia never both fall into the hands of a power hostile to the United States. That is a major reason we entered the war in 1917. It is also why we went to war again in 1940-41: Franklin Roosevelt was trying to get us into the European war to prevent the Nazis from controlling the military-industrial power of these two areas against the United States.

### **Support Europe and Japan.**

In 1947-48 we went back into Europe because American policy makers perceived in the Soviet Union a major threat to the United States. We didn't want to give Stalin what we had denied Hitler. We also made an alliance with the Japanese, forcing them to be free and democratic.

We are dependent for our security on the independence of Western Europe and Japan. If there are any interests vital to the independence of Europe and Japan, the Americans will automatically be locked into

their interests. When one spoke about this six months ago, it didn't make any sense; but after the oil crisis it has been much easier to make this point.

The Europeans get 70 to 80 percent and the Japanese as much as 90 percent of their oil from the Middle East. Therefore, anybody who controls this Middle Eastern oil is able to exert great power on the Europeans and Japanese. When the Japanese started to get squeezed, they quickly shifted positions to the Arab side. When the Europeans started to get squeezed, they squawked about U.S. rights to use bases.

If one recognizes that there are important interests that the Europeans—and to some extent we—have in this oil and other raw materials (some of which are in South Africa), we can understand why we must be concerned with how these resources get to Europe and Japan.

Almost all the oil going to Western Europe must come around the Cape of Good Hope. There are some small pipelines, and the Suez Canal may be reopened, but this is no longer enough. It is very obviously an insecure route, one which has been open only a few years out of the past twenty.

**The Cape route.** From the strategic point of view, the first immediate interest of Americans in southern Africa is the Cape route. The Cape route was important even

before the Suez Canal was closed, but much more important now. It is difficult to imagine from half way around the globe how important this is.

In Simmonstown, South Africa, the shipping in this area is regulated. On any given day there are 2,000 ships within 10 days steaming distance of the Cape. On any given day 1.5 million tons of oil and other materials go around the Cape. It is estimated that by 1980, 80 percent of Europe's oil will come around this particular stretch of water.

Anybody concerned with the Cape route—merchant shippers, naval or defense personnel—must notice that there is only one area in this whole part of the world which can refurbish and fix merchant ships making the trip from the Persian Gulf to Western Europe. There is only one area that has the backup of industrial materials, skills, and shipyards to handle these ships. In any given year, roughly 25,000 ships pass through this part of the world, and every day several hundred of them need either emergency repairs or other kinds of repairs. On any given day hundreds of them need food.

On the ships' plot in Simmonstown, one can see that the whole area is chock full of ships. There are so many that they can't even bring them into port. Helicopters with food go out to some of the ships.

In terms of defense capabilities, South Africa is very important, as the only present major



base in this area. The British have control over some of this base by an agreement with South Africa. We have at the moment nothing, or next to nothing in this area.

No matter who controls South Africa, it is going to be important, whether it is a regime friendly to the United States or not. South Africa has only six percent of Africa's population, but it produces 22 percent of the GNP and has 40 percent of the industrial capacity of Africa.

Economically, South Africa sits to the rest of the Africa as the United States sits to the rest of the



*The port in Durban, South Africa, handles as much cargo as all the other ports of the Republic combined.*

Rhodesia now).

Some other metals are important, platinum in particular. Most of the platinum we get comes from South Africa. If you want to have clean fuel and exhaust, you have to have platinum. If you want platinum, you have to get it from South Africa.

The Europeans, however, are much more dependent on southern Africa for raw materials—copper, zinc, uranium, chrome, and platinum. They need the resources and they need the route.

We have relatively little trade with southern Africa, only one percent of our total trade (about \$70 billion). We have trade deficits with central and northern Africa: we buy more goods than we sell. But we buy far less than we sell in southern Africa.

Only one percent of America's direct investment abroad is tied up in southern Africa. About 1.2 to 1.3 percent of our total return from investment abroad comes from southern Africa. This has been increasing in the past few years. The Europeans, particularly the British, have about nine to ten percent of their foreign investments tied up in southern Africa.

**Ethical questions.** Politically, it seems to me we have a very subtle interest in southern Africa. A

world. Just as our economic power is important to the stability of the world, South Africa sits in the same ratio to that part of the world.

**Raw Materials.** The United States is not too dependent on southern African raw materials, particularly because we have the Soviet Union supplying us with chrome. The major suppliers of chrome are the Soviet Union and Rhodesia. If the Soviet Union ceases selling us chrome, then Rhodesia would become much more important (although we are getting some from

number of other countries are interested in our policies in southern Africa, although many of them are hypocritical. If you have ever traveled in central Africa, you will find all sorts of Rhodesian and South African goods in all the stores. But at the same time they are paying attention to our policy in this area. They are saying, if you are really sincere, let's see how you behave towards the southern African governments. Therefore, our influence in Africa, and to some extent in other parts of the world, is somewhat contingent on our policy in southern Africa.

The Portuguese are also very interested in the matter and follow our policy very closely. The Portuguese control Angola, Mozambique, and the very important little enclave of Cabinda, which produces oil. (Most of the oil going to Holland in the last few months has been coming from Cabinda.) In the last crisis, the Portuguese were the only European allies that stood unflinchingly by the United States.

A number of Americans are concerned with social justice. People concerned with racism in general are obviously concerned with this area. Other Americans have argued—former Secretary of State Rogers, for example—that we shouldn't be too concerned with the internal affairs of other states.

**Russian and Chinese interests.** What are the threats to our interests in this area? Let's look in terms of the global picture. The



Soviet Union and Peking are particularly interested in southern Africa. They see in southern Africa a sort of Achilles heel of the West, one of the few areas where they can still beat the colonial drum and the anti-imperialist drum with a high degree of potential success. And they are beating this drum.

There is a constant effort to link America, Europe, and Israel to racism and colonialism in southern Africa. They use this for political purposes, to gain allies with Africans because they are against imperialism, racism, and colonialism. They try to somehow link the Americans and the British to the white regimes in southern Africa. They do more than just talk about it; they try to exploit it on a political basis.



*Mozambique's new Cabora Bassa Dam is expected to greatly speed development in southern Africa.*

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very hard to say who's a soldier and who's not) are not very far from Rhodesia, Botswana, and South West Africa.

They are spending hundreds of millions of dollars training southern Africans in the techniques of revolutionary war. Many young men have been taken from southern Africa to training camps, not only in the immediately adjacent areas of Zambia and Tanzania, but to Algeria, Libya, Egypt, and also Peking and Moscow. The Russians and Chinese have been giving refugees training in political and revolutionary warfare.

The Soviet Union in particular is becoming increasingly interested in extending its military power into the Indian Ocean. It is looking for naval bases in the Persian Gulf, the horn of Africa (Aden and Somalia), and Mauritius; it has doubled the number of sailing hours its warships have spent in South Africa. It doesn't have enough force in the area to do anything at the moment, but as the *Economist* of London put it, "the bear is learning to swim."

The Communist Chinese, too, are interested in this part of the world. They don't have the great naval strength that the Russians potentially have. They are building a railroad in Tanzania, through the north of Mozambique, and all the way to the copper fields of Zambia. Their 13,000 workers/soldiers (it's

**Government policies.** A second kind of threat which can also be considered as a threat to our interests obviously comes from some of the governments in this area—Portugal and South Africa in particular. It is questionable whether the policies we are engaged in will really serve our interests in the long run. That is obviously a debatable proposition, but the Portuguese are openly anti-democratic—when you talk to them about democracy, they say they don't believe it's a good system of government. They obviously don't think it's a good idea in the overseas parts of Portugal: Angola, Mozambique, etc.

The South Africans believe in democracy, at least in the white areas of South Africa—democracy

for the whites. Obviously this disenfranchises most of the people.

The second part of the problem is our strategic interest. If present trends continue, how long will it be before the forces which some people call liberation forces, and which the South Africans call terrorist movements, actually sweep all the way down to South Africa? Every year they go a few hundred miles farther down. In Mozambique and Rhodesia they have advanced quite far. In Angola they have made less progress.

If there is another long, drawn-out revolutionary war in this area, how long can we stay uninvolved? No matter which side we get involved on, or if we don't get involved, it would be very bad.

We should ask ourselves, is it really in our interests to just let the situation go on as it is? Does this guarantee the stability of the Cape route? Does this protect the mineral resources and our investments?

**Will sanctions work?** If the South African economy is damaged, the only people that will suffer will be the blacks. The result of sanctions will be a depression. The whites are quite well off, so sanctions will not matter too much to them. They will just buckle in. They will bring out the forces they used for protection against the original inhabitants.

South Africa has a pretty efficient strategy. Its police and informant system is pretty good. They know what their people are doing.

They would catch any people moving into South Africa. They are building their own airplanes and munitions factories now. They control the air in this part of the world. The only people who can ever challenge them will be the United States.

These are big questions, and difficult choices for Americans to make. But those are the choices we have to make, and we have been flimflamming for a long time.

Some of the liberation movements are of concern to me. They are having to turn more and more to the Communist powers for assistance. More and more their people get trained by the Communists. Only one or two of these groups are avowedly anti-Communist: the Angolan revolutionary government in exile and its trade union affiliate, the Angolan trade union movement in exile. At least they are among the only ones of major strength that openly say they are anti-Portuguese and anti-Soviet imperialism at the same time.

There are three possible positions to take in relation to the governments in southern Africa: (1) boycott, sanctions and revolution; (2) cooperation and communication with South Africa and Portugal; and (3) communication and radical change in southern Africa. The purpose of this seminar on southern Africa is to present different viewpoints of the situation and as many facts of the story as possible, in order for you to make up your mind and educate others. □



## Dialogue on Southern Africa

*In the latter part of 1970, three employees of the Massachusetts-based Polaroid Corporation accused the company of racism in its business dealings with South Africa. Calling themselves the "Polaroid Revolutionary Workers Movement," these three people demanded that Polaroid renounce apartheid and work to revolutionize society in South Africa.*

*Shocked at such a threat to its image of a liberal company, Polaroid sent four employees, two black and two white, to South Africa to try to determine what course of action it should follow there. Although Polaroid owns no capital in South Africa, it does market its products through Frank and Hirsch Ltd.*

*The investigators returned with the following recommendations:*

*"To continue our business relationship there except for any direct sales to the South African Government.*

*"To improve dramatically the salaries and other benefits of the non-white employees of our distributor there.*

*"To initiate through our distributor well-defined programs to train non-white employees for important jobs within that company.*

*"We would commit a portion of our profits earned there to encourage black education."*

*Polaroid corporation received wide publicity for its experiment. Reaction in South Africa, as well as*

*abroad, was quite mixed. Polaroid doubled average wages paid to non-white employees over a two-year period. Educational grants and loans, and management training for 8 blacks was also part of the Polaroid program.*

The case of Polaroid illustrates a dilemma currently facing the more liberal companies and organizations, at least in the United States. Apartheid as practiced in South Africa is very difficult to reconcile with any moral sensitivity. Our concern for our fellow-man urges us to somehow do something about the oppressed peoples of South Africa. Yet, gaining a clear knowledge of the situation and sifting out propaganda on both sides from the facts is not easy. If we withdraw all contact as a protest against the government, human beings still suffer; the problems will not evaporate. On the other hand, if we want to get involved, who and how shall we help? Paradoxically, the recent proposals of the South African government, although they seem to represent a breakthrough in opportunities for the non-whites, may be an even more devious form of enslavement.

Emotions ran high during a March 29-30 seminar in Washington, D.C. sponsored by the United States Youth Council, which is trying to inform concerned youth on the options in southern Africa.

The much-anticipated speeches by representatives of Portugal and the South African government were

never given. Both the spokesmen became mysteriously unable to attend at the last minute. Left holding the fort were an intriguing variety of personalities.

A Christian minister-turned-radical, Rev. Kenneth Carstens, gave graphic accounts of the plight of the blacks. Rev. Carstens is now an exile from South Africa; his passport was revoked when he testified before a U.S. Senate committee investigating South Africa.

The only other native African present was Percy Ferguson, Chairman of the Botswana Trade Union Education Center. He spoke quietly and movingly of his experiences of repression in Johannesburg and the ideals he is working for now in neighboring democratic Botswana as a union spokesman. To Dr. Roy Godson, U.S. Youth Council advisor and professor of international politics at Georgetown University, it was remarkable that a man could go through such experiences and still avoid bitterness or hatred.

Two black Americans with personal interest in South Africa added to the discussions. Maida Springer Kemp described the efforts of the African American Labor Center to build bridges which fellow workers in Southern Africa, and Harry Johnson, community relations manager for Polaroid Corporation tried to connect his feelings as a philosophical liberal and a pragmatic representative of American business in seeking justice in southern Africa.

Dr. Godson provided the frame-

work for discussion with an outline of the strategic and political importance of South Africa. The seminar participants gave perhaps the best attention to Mr. John A. Linehan, director of the Public Affairs at the U.S. Department of State. He outlined the recent course of American foreign policy in relationship to southern Africa.

"A diabolically clever" scheme. In the course of discussion, which focused mostly on South Africa rather than on Rhodesia or Portuguese colonies, a sketch of the situation emerged.

The South African government is "diabolically clever," in Rev. Carsten's view. "In the long-term view of South Africa, the forecast for the whites looks very good. The apartheid system is very clever. In fact, it is so ingenious it looks like it should have been arranged by Providence. If you look back over the past 25 to 30 years, things could hardly have worked out better for the white South Africans, despite tremendous blunders—exceeded only by the blunders of the opposition."

Very effective in presenting the life of the non-white South Africans was the film, "End of the Dialogue," the first documentary of apartheid filmed almost entirely by black South Africans. "Education must train people in accordance to their station in life," Prime Minister Verwoerd once said. The government spends £73 per month on



*Panelists Maida Springer Kemp and Percy Ferguson (above), and Harry Johnson (below).*



education for white children, and only £7 per month for black children. Teachers for black children receive less than half the pay of white teachers.

The 600,000 blacks who work in Johannesburg must live in Soweto, a recently-built ghetto more than 20 miles outside of the city. Special trains take the workers into the city early in the morning and return late at night. The young children hardly see their parents, and are left alone to amuse themselves all day. Even though it costs about £20 per month for a family of four to live in Soweto, the average earnings of a husband and wife team may be only £16 per month. The difference must be made up by one or more of the children working in the city—carrying bags for ladies or doing errands.

Never look on the green pastures. "End of the Dialogue" makes a very moving contrast between the lives of the blacks in Soweto, and the well-to-do white minority living in Johannesburg, inaccessible to most blacks. Prime Minister Verwoerd is widely quoted as saying, "Black children must never be allowed to look upon the green pastures where they will never play."

Each non-white must carry a passbook, saying where he was born, what tribe or group he belongs to, who his employer is, what hours he works, where he is allowed to live, how long he can stay in the city. A

policeman can at any time demand a passbook, and if the "suspect" doesn't have his book with him, the policeman can haul him off to jail. Mr. Ferguson told how he and a friend were caught without their passbooks, and herded around by the policeman all day until he had collected about 60. At the end of the day he took them to the station. By then it was too late to appear in court, so he locked them up for the night. Mr. Ferguson's friend called his brother, who went to Soweto to pick up the two passbooks. When he arrived at the station, it was after 9:00 and the police wouldn't unlock the gates. In addition, the friend's brother had been in such a hurry that he had forgotten his own passbook, and therefore spent the night in jail also. The next morning in court, the judge sentenced all 60 in a half hour, giving no opportunity for explanations or defense.

There are other restrictions designed to make life uncomfortable: only whites can sit on park benches or grass, non-whites can't. All blacks must leave the city at 9 or 11 p.m. Any black caught without a special pass from his employer during the curfew is in serious trouble. A few homes have live-in maids. However, if a maid's husband is caught visiting his wife, he can be fined or imprisoned.

Rev. Carstens and Mr. Ferguson agreed that the system is "diabolically clever." Mr. Ferguson said, "The black people of South





*Former South African Prime Minister Hendrik Verwoerd (above) and Zulu King Zwelithini Goodwill Ka Cyprian Bhekuzulu (below).*



Africa were first called natives. This was significant, because it meant that we were there originally. Then they scratched out the name and called us Africans. As they thought about it, they realized that they were calling us even more that way. Now they call us 'Bantu,' which merely means people. If we are people, who are they? They call themselves Afrikaaners. They identify themselves with Africa. We are not identified with any place. But even though the name African was deprived from us, we still belong to South Africa."

**The Group Areas Act.** Recently, the South African government has gained a lot of publicity for giving the blacks homelands. However, urbanization had made many of the blacks forget about tribal distinctions. The government, in order to strengthen the position of the 3 million whites by the divide and conquer strategy, arbitrarily divided the blacks up into tribes. They would ask a person what language he spoke. If he spoke Zulu, he went one place. If he spoke another language, he went with that tribe, etc. The blacks could live and work together only as tribes.

This Group Areas Act forced blacks and whites to live apart. In Soweto each tribe was forced to live in a separate area. In addition, 274 pieces of land were designated as "Bantu homelands" or reserves. If the husband works in a mine, his wife and children are sent to the

homeland. In all, 12.6 percent of the surface area of South Africa has been designated as homelands; 70 percent of the population was given 12.6 percent of the land. There they can exercise their freedom. But the cleverness of the scheme becomes more apparent here. They are given, in Prime Minister Verwoerd's words, "political independence coupled with economic interdependence." Besides, only the Transkei is a contiguous homeland. The others are scattered bits of land, often so badly eroded and wasted as to be impossible for farming or raising livestock.

In February, the Prime Minister met with the homeland chiefs. Chief Buthelesi of the Transkei, the most prominent homeland leader, has applied for independence within 5 years. If the homelands apply for independence and receive it, then there can no longer be a question about the unjust distribution of the land—the mines and the best lands all go to the white minority. The blacks are crowded into the rest.

Yet the homeland chiefs are in a difficult position. They want the best for their people, and in so doing they may "sell their people down the river for a little piece of land. This is the essence of the human dilemma," in Rev. Carstens' view.

**Will a revolution happen?** In the past, the people have risen up against oppressive governments and

overthrown them. However, the prospects for setting up a black government in South Africa seem pretty slim. The white minority is firmly entrenched, holding all the economic and political power. Education for blacks is of poor quality. The best leaders are in life imprisonment, house arrest, or have been shot. Trade and labor unions cannot bargain.

In addition, South Africa is probably the most industrialized country in the Southern Hemisphere, and produces about 40 percent of the GNP of all Africa. It could survive a blockade for a long time, having efficient armed forces and a nearly self-sufficient economy. To maintain her position, South Africa helps support the white governments in Rhodesia (Zimbabwe), Mozambique, and Angola, importing workers from those countries for the undesirable mining jobs. These countries act as buffers between South Africa and black Africa. Without South Africa they couldn't long survive under white minority rule.

There seems to be no simple solution to the dilemma. Many of the existing revolutionary groups in southern Africa are pro-Communist, if only because China and Eastern European countries have been their main sympathizers, training troops and supplying arms. However, in Communist countries, human rights and freedom are hardly greater than those enjoyed by black South Africans now.

**Official U.S. policy.** Mr. John Linehan, of the U.S. State Department outlined U.S. foreign policy on southern Africa. "The State Department," he said, "is often in the middle of extreme viewpoints, although this is sometimes uncomfortable."

The white minority government of Rhodesia declared unilateral independence in 1965. The U.S. withdrew her counsel, foreign aid, and finally in 1970, all contact. The U.S. joined the U.N. Security Council mandatory sanctions in 1966, which were tightened in 1968. No country has faithfully maintained the embargo against Rhodesia, although the U.S. spokesman said, "our record is perhaps better than most." This was contested by the audience. Congress passed the Byrd Amendment in 1971, which allows the U.S. to purchase strategic commodities from Rhodesia, if otherwise available only in Communist countries. This includes specifically chromium. There is presently a move to repeal the Byrd Amendment, although its outcome is uncertain. The State Department spokesman said more could be done, if there were a greater pressure of public opinion regarding southern Africa in the U.S.

Mr. Linehan likened the situation in Portugal to France during the Algerian conflict. Portugal is part of the NATO Alliance and important to the security of the U.S. and her allies. However, the U.S. is in favor of self-determina-



*John Linehan*

tion, and exacts a promise that any arms shipments to Portugal will not be used against Africans.

Namibia, formerly a South African protectorate known as South West Africa, is being illegally ruled by South Africa. The U.S. supports the U.N. Security Council resolutions and rulings by the International Court of Justice declaring that the presence of South Africa in Namibia is illegal. In 1970, the U.S. announced that she would not only discourage business investment in Namibia, but would not protect investments made since 1965 under agreements with the South African government. The U.S. also wishes to make its views on the unjust treatment of people there known to South Africa.

**Involvement in South Africa.** U.S. relations with South Africa are more complex. There have been mercantile relations for 200 years.

South Africa was part of the Allied side in the two world wars.

Current restrictions on relations with South Africa include a total embargo of sales of military equipment, no participation in trade fairs or trade missions, no visits by U.S. military ships to South African ports (two or three emergencies were exceptions), and no military exchanges.

Positive efforts include a program to broaden contacts with all people of South Africa, people of all races and ethnic groups. In 1970/71 the State Department made grants for five leaders to visit the U.S. Last year there were 25 or 26 grantees, two thirds non-white, one third white.

There has been a lot of pressure for American businesses to withdraw from South Africa. "We find the question of withdrawal impractical," Mr. Linehan said. "We cannot force, without legislation, U.S. companies to withdraw. Chances of such measures passing Congress are just about nil. We do, however, try to encourage U.S. companies to do something for the betterment of South Africans."

Mr. Linehan emphasized that there is very little public opinion support for human rights in South Africa. Otherwise, more official action could be done. It was noted by some present at the seminar that Congress is more concerned about human rights in the Soviet Union than in southern Africa. U.S. investment in South Africa, while less

than one percent of total overseas investments, is still considerable, and powerful business lobbies discourage action against the government.

It was also pointed out that U.S. companies are often more discriminatory in South Africa than the law requires. The law does not prohibit equal pay for equal work, no matter what race, as the experience of Polaroid Company proves. It does prohibit blacks and whites working together on the same job. But businesses could do a great deal more than they are now doing. Of course, that might cut into their profits a little more. On the other hand, raising the wages of black workers might only strengthen the economy of South Africa and further ensure the power of the white minority.

Mr. David Dorn, president of the U.S. Youth Council, expressed his disappointment that representatives of Portugal and South Africa cancelled their agreement to speak to the seminar. Also, he regretted that out of about 5,000 invitations the Council sent throughout the U.S. to its more than 20 member organizations, approximately 30 persons attended the seminar.

The practical consensus of the seminar advocated more efforts to inform the public on the situation in South Africa, increased exchanges between countries, and lobbying efforts in Congress to repeal the Byrd amendment, which presently nullifies the embargo on Rhodesia. □



## Down on the Farm

by RAY MAS

In a world of dwindling resources it is not surprising that the problem of agricultural output represents the greatest economic threat to the Soviet Union. Faced with an agri-

culture that cannot meet its expanding needs, the Soviets have been desperately searching the world market. It is probably little remembered that widespread famine in the early 20's would have nearly destroyed the budding Communist state but for massive aid from abroad, especially from the United States.

**New Economic Policy.** Stalin's massive NEP plans for industrialization did not tend to improve the state of Soviet agriculture; rather they neglected it. In effect, Stalin had reduced the Soviet people to the level of prisoners in one vast labor camp. Stalin's dreams were immense and included grandiose schemes to transform nature by diverting great rivers, by planting millions of acres of forest belts in arid steppe region, and by creating massive irrigation systems to feed new farmlands. Yet, they were only dreams and nothing more.

In early 1950, only vaguely aware of the incredible agricultural plight of his nation, (a plight which according to international standards rated the USSR as a poor, underdeveloped nation), Stalin was open to accepting a new plan. That plan was promulgated by Nikita Khrushchev, then overlord for Soviet agriculture. Using the opportunity to expand his own base of power, Khrushchev personally conducted

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and publicized in an unprecedented manner his new plan. Essentially it called for centralization of collected farms to the extent of amalgamating smaller farms into huge "kolkhozes." By June 1950, the number of collectives in Moscow province had been reduced from 6069 when the program had begun to 1668; the process spread throughout the length and breadth of the Soviet Union. Calling his program the "New Lands" program, Khrushchev had gambled on major programs such as extensive sowing of corn and the plowing of huge tracts of land to boost agricultural output.

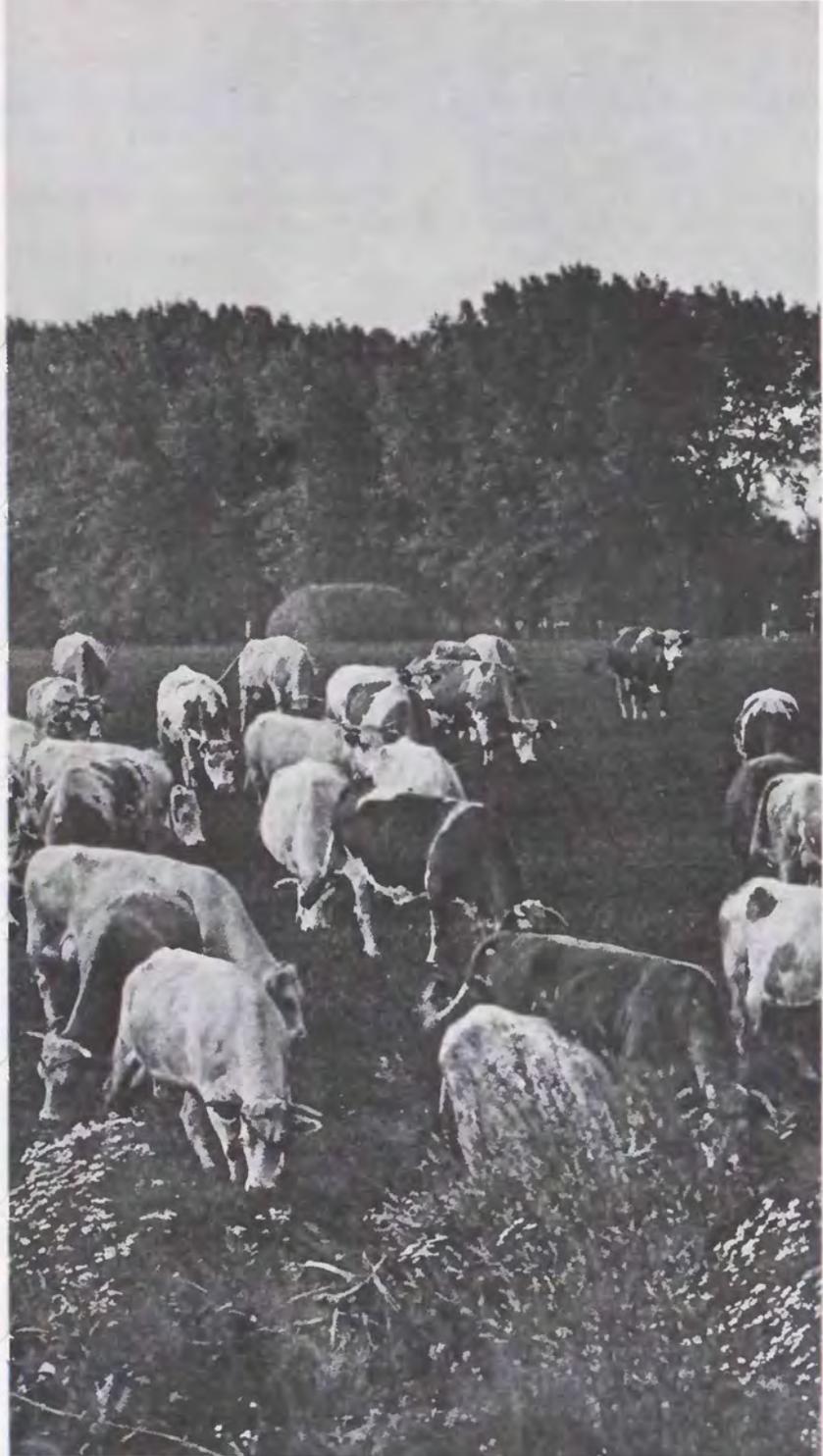
**Power scheme.** The intent of Khrushchev was first and foremost power. Aware of Stalin's dreams and of his position to flatter Stalin, Khrushchev's policies were unrealistic at the least.

By the spring of 1951, the failure of his program was becoming evident, and Khrushchev was at last ousted from his position. Later, in 1955, Khrushchev, now First Secretary of the Party, opened with a new plan, to be called the "Virgin Lands" plan. This colossal plan called for over 6 million acres of land in Siberia and Kazakhstan to be ploughed and sown in spring wheat. By the end of 1955, the acreage was to be increased to 32 million acres. It is difficult to visualize such large amounts of acreage. Thirty-two million acres was more than three times the

acreage under cultivation in the Soviet Union on the eve of Lenin's collectivization. It was equal to the combined cultivated areas of Britain, France, and Spain.

Initially the program was a success. The harvest of 1954 was a limited victory, one which Khrushchev used quite well to gain greater power. But the success did not last; harvest failures and dust storms contributed heavily to its defeat. By 1961, the Virgin Lands program was receiving little mention or attention. In 1963, the program suffered a massive harvest failure, forcing Khrushchev to make the first great deal with the United States. This failure spelled the end for the Virgin Lands program, and indeed, was heavily influential in toppling Khrushchev himself. In October of the following year, Khrushchev was deposed.

**Investments increase.** The Brezhnev-Kosygin leadership began its tenure with a promise to bring a better deal to Soviet society. A substantial increase in agricultural investment gave new promise. From a previous level of 43 billion rubles, investment was raised to 71 billion and has been steadily rising since. As a result, more sophisticated machinery and irrigation along with increased peasant incomes and favorable weather provided the Soviet Union from 1966-70 with five years of successful harvests. But the much learned adage in the West that money is not everything is now



being understood in the Soviet Union. Allocable resources are growing increasingly short, and the stifling framework of Lenin's collective farms are taking their toll. Lack of proper distribution in a centralized bureaucracy have created massive shortages of machinery and fertilizers.

At present about 30 million adults are engaged in agriculture, a third of the labor force. They produce to the point of scant sufficiency for a growing population. In the United States about 3.4 million adults are engaged in agriculture, about 4.5 percent of the labor force, producing excesses for a burgeoning population. Stated in slightly different terms, one American farm worker provides high-quality products for 60 people, in addition to exporting 20 percent of what he produces. One Soviet farm worker provides low quality products for approximately eight people and manages to export two percent of his production. Despite over 40 years of collectivization, the most productive plots are those that are privately owned. Private plots account for only three percent of the cultivated land. Yet they provide Soviet consumers with 63 percent of their potatoes, 41 percent of available vegetables, almost 40 percent of the meat and milk products, 63 percent of their eggs, and 30 percent of their wool.

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*A collective dairy farm in the Soviet Union.*

In addition to the incredible inefficiency of the collective farm, a vast, bureaucratic sea has swallowed up massive amounts of machinery, diverting it to industry and leaving Soviet agriculture largely unmechanized. Estimates of agriculture performed by hand reach up to 90 percent in some areas of the Soviet Union.

**Revamped plan.** In the midst of the debacle, Mr. Brezhnev recently revealed a vast agricultural development project on the order of Khrushchev's "Virgin Lands" project. The five-year plan will cost an estimated \$44 billion and will, according to Brezhnev, "transform a vast area in the center of our country and speed the further growth of the entire national economy."

It seems highly ironic that Mr. Brezhnev is now extolling the very program for which, in 1964, he had criticized and toppled Khrushchev. He is now faced with a desperate need for resources and hoping for international support to open the Siberian area. There is little doubt that this plan takes on the air of being an emerging project. Much of its success depends upon detente, and Mr. Brezhnev knows that it is a costly gamble. That same gamble failed for Khrushchev. Yet despite these costly programs, the sacrosanct collective farm goes on. The Kremlin, not willing to scrap a concept of the "great Lenin," remains blinded to economic truths. □

## Acupuncture

Western science  
illuminates Oriental  
medicine

Left foot

Throat  
Trachea  
Neck  
Thyroid & Lungs  
Eye  
Esophagus  
Base of the Head  
Ear  
Lung  
Stomach  
Solar plexus  
Shoulder & arm joints  
Thyroid  
Pancreas  
Liver  
Adrenal gland  
Spinal vertebrae  
Gas bladder  
Kidney  
Transverse colon  
Small intestine  
Ascending colon  
Ureter tubes  
Hip joint  
Bladder  
Sigmoid valve  
Appendix  
Thigh  
Knee  
Calf  
Spinal nerve

In 1971 four American physicians visited the People's Republic of China, the first American doctors admitted to visit during the past 25 years. Their reports in the American press stimulated a notable interest in the 5,000-year-old Chinese practice of acupuncture. Perhaps more significantly, recent Soviet discoveries in the field of high-energy photography are now documenting one of the ancient Chinese theories of

medicine.

Acupuncture has received its greatest publicity in the West as a substitute for conventional anesthetics. However, acupuncture in the oriental system of thinking is merely one of many "natural" ways to keep the physical organism healthy, not just a cure for a specific ailment.

The basis for acupuncture is an understanding of "Ch'i"—the "vital energy" or "life force" of man. (Hindus also talk about "prana," or "life force" as a fundamental factor in man's nature). The ancient Chinese theory says that energy flows along specific pathways or "meridians" connecting the organs deep in the body with acupoints on the surface. They found about 700 of these acupoints, each connecting with a particular organ or function.

The ancient Chinese believed that this vital energy is polarized into positive and negative (Yang and Yin), which is entirely separate from the electrical energy in the body. The Chinese also viewed the mind, body, and environment as one whole, linked by the Ch'i. The positive and negative are not separate from each other, but ever-present aspects of one vital energy. The highest healing science works with the invisible Ch'i, and its object is to prevent disease from occurring, not treating already-existing disorders. The physician is trained to note any imbalances in the Ch'i and correct them before they are manifested in diseases.

The acupuncturist keeps three main aims in mind when treating a patient:

(1) He will treat the patient as a whole. This means that he must consider the physical body and the mind together as one unity. He must consider this unity as part of the entire creation and analyze its unique relationship with it. He sees each person, not as he is at the time of examination, but as he would be if he were whole and perfect in body, mind, and spirit. Each individual is unique, and he must understand the unique conditions affecting any particular individual, including the position of the sun, moon, and planets; seasons; time of day; etc.

(2) If the patient has an illness, he must seek for the cause of the disease. A complaint is only a symptom of the true cause. The acupuncturist will typically spend an hour-and-a-half in the first examination of the patient. His questions will probe not only symptoms and their history, but factors affecting the life of the patient as a whole.

A major part of the thorough physical examination is reading the pulses. The acupuncturist is able to feel 12 different pulses on the wrists: There are six on the left wrist: pulses of the heart, kidneys, bladder, small intestines, liver, and gall bladder. The six on the right wrist are pulses of the lungs, colon, spleen, stomach, "circulation-sex," and "three-heater." These 12 pulses are located at specific positions on the wrist, and each has 27 identifiable

qualities which the acupuncturist is trained to interpret.

The last two pulses are considered to have significance for mental as well as physical health. Circulation-sex controls arterial and venous blood, and internal and external sexual secretions. It is responsible for personal relationships, warmth, and affection. The three-heater is responsible for maintaining an even temperature in the upper, middle, and lower divisions of the body, and for the harmony of temperatures between them. In addition to subtle variations in pulses, the acupuncturist considers changes in skin colors and textures as well as smells in diagnosing a patient's condition. It is claimed that practically any type of disorder may be cured or relieved through acupuncture.

(3) Having found the cause, he will attempt to remove it. Probably the most frequent form of treatment is with needles of varying lengths and thicknesses. The needles are sterilized and inserted into the skin at one or more acupoints, sometimes just below the surface, other times a quarter inch to three inches deep. The needles are sometimes manipulated in a number of different ways, such as twirling for an anesthetic effect. The purpose of the needles may be to draw energy to an organ, disperse energy, or drain energy.

Other forms of treatment may include a special form of massage or direct heat application by burning moxa (an herb derivative) on the

skin or on a stick near the skin. Moxa may also be applied by needle. It may be particularly effective in treating certain cases of rheumatism, bone diseases, and cramps.

Treatment may encompass several days or months, during which the patient is encouraged to eat natural foods rather than highly processed or artificial ones, and take individual responsibility for his health.

**Chinese medicine.** Medicine in ancient China focused on keeping the patient healthy. In fact, if the Mandarin rulers became sick, they dismissed their doctor or even beheaded him. The responsibility of the doctor was to keep people healthy. If they became sick, he failed.

But there was a much slower pace of living then, and people grew up believing that all order, tranquility, and happiness (and consequently health) stemmed from the efforts of each individual to follow the Tao (the Way). Each person strived to bring about a balance in himself between the Yin and Yang. Once this was achieved on the individual level, balance and harmony would spread through the family, society, nation, and world. It would move into and influence all aspects of work, from the immediate needs of the family and home and neighbors to the politics and government. The classic text, even in the West, on acupuncture was written around 400 B.C.: *Huang Ti Hei Ching Su Wen*, and was recently translated by

Veith as *The Yellow Emperor's Classic of Internal Medicine*.

In recent years the Red Chinese have attempted to incorporate Western medicine and traditional Chinese medicine into their total health care. This was highly publicized by the first four doctors to visit Red China, in 1971.

Dr. E. Grey Diamond reported in the December 6, 1971 *Journal of the American Medical Association* that physicians trained in Western medicine worked together with traditional doctors. Traditional methods were used side by side with Western medicines. In rural areas, trained medical people used acupuncture in emergency cases. At one commune hospital they visited, about 50 percent of the patients received treatment of acupuncture and/or herbs. Psychosomatic complaints in particular were handled this way. He heard that pharmaceutical companies are analyzing traditional herbs to determine the active ingredients in them.

Dr. Diamond believed from his observation that integration of these two methods, as well as incorporating medicine into the overall Maoist framework of society was smooth and well-accepted, although he admitted he was in China for only a short period of time. He noted, though, that the traditional physician is still the trusted one; if Western methods are used, it is usually the traditional doctor who introduces his patient to the Western doctor and methods.

**Impact in the West.** Switzerland, England, and some other Western European countries have had acupuncture centers for some years, but the United States has been slow to accept the validity of this technique. In addition, the West does not adapt aspects of other cultures without changing them. Whereas in the Orient acupuncture is part of an entire system of maintaining the health of the people, in the West, medicine is oriented toward curing specific ailments of sick people. Therefore, acupuncture is used in treating specified diseases and is best known in the United States for its usefulness as an anesthetic.

Dr. Diamond published his observations of 15 operations where acupuncture treatment substituted for part of the anesthetic. He also observed successful treatment of deaf people. The August 14, 1972 issue of *Newsweek*, in a feature on acupuncture, noted several institutes where acupuncture treatment is being used: Boston's Massachusetts General Hospital, the University of California Medical Center, and the Institute of Rehabilitation and Medicine in New York City. There are some medical doctors who have received training in acupuncture. In addition, it estimated that there are probably several hundred unlicensed physicians practicing oriental medicine in the United States. One correspondence course on acupuncture has attracted some 300 students, including 30 doctors.

In 1972 the U.S. National Insti-

tutes of Health organized a committee on acupuncture, with Dr. Howard Jenerick appointed executive secretary. The first important test of acupuncture occurred in April 1972, when a nurse anesthetist in New York volunteered to be needled for a tonsillectomy. The *Journal of the American Medical Association* began seriously studying acupuncture and *The American Journal of Chinese Medicine* was established to cover the subject in depth. Some health insurance companies inaugurated coverage for acupuncture treatment performed by a licensed physician.

The theoretical basis for acupuncture has raised much more controversy in the United States than its practical aspects, such as safety or effectiveness. Dr. Arthur Taub of the Yale University School of Medicine attacked as "premature" the seminars and institutes convened in 1972 to educate doctors on the techniques. In a letter published in the October 6, 1972 issue of *Science*, he stated: "There has been no controlled statistical evidence from the Chinese or from the many Western European practitioners of acupuncture that it is any way superior to a placebo in the treatment of chronic pain."

However, the *Newsweek* feature concluded, "On balance, most serious researchers agree that the ancient art of the East should be regarded with the open-mindedness that illuminates the best science in the West."

**Why does acupuncture work?** Various theories have been advanced in the West to explain why acupuncture functions as an anesthetic. Joshua Horn, a British surgeon who spent 15 years in China, believes that the control of pain by acupuncture results entirely from the power of suggestion and the faith of the patient in the doctor. Another researcher, Janet G. Travell, experimented with a vapor spray that cools the skin, thus reducing muscular pain. She speculated that the stimulation of nerves by needles may merely reduce the effect of the pain psychologically.

A team of researchers, J. David Higgins, Bernard Tursky, and Gary E. Schwartz have reported an attenuation of shock-elicited pain when they applied tactile stimulation to the shocked area. Their findings related to a supposed "gating theory" associated with Ronald Melzack and Patrick Wall. They theorized that stimulation of large "A-delta" fibers in the sensory nerves (which acupuncture supposedly produces) closes a hypothetical gate in the spinal cord. This would block pain impulses traveling along another set of smaller nerves up the spinal cord to the brain. Dr. Wall, in the July 20, 1972 issue of *New Scientist*, explained further that there would probably have to be a second gate in the thalamus of the brain to block pain signals coming from the head.

Other scientists take issue with this theory. William Kroger pro-

posed several important variables, including "the generalized stoicism of the Chinese, the ideological zeal, the evangelical fervor . . . , Mao Tse-tung's thought directives . . . , the ceremonial-like placement of the needles and their twirling." He concluded that the anesthetizing effects increase receptivity to autosuggestion and produce something like hypnotic effects.

One of the visitors to China, surgeon Paul Dudley White, told a *Newsweek* reporter, "If it were the world's best technique, we'd all be using it. If it were useless, it would have been dropped thousands of years ago. There's something in it, but it's difficult to say just what."

And so, acupuncture is a novelty in the United States, giving some people relief of illnesses and intriguing scientists with its anesthetizing effects.

**Soviet research.** Meanwhile, Soviet research has taken an entirely different line. The Russians found their key to unlocking the mysteries of the meridians and acupuncture points through the techniques of Kirlian photography. Sheila Ostrander and Lynn Schroeder described the origin of Soviet interest in *Psychic Discoveries Behind the Iron Curtain*. Semyon Kirlian and his wife Valentina began developing their techniques of photographing humans and plants under high-frequency electrical fields in 1939. But the medical interpretation remained for Dr. M.K. Gaikin, a

Leningrad surgeon who saw their article and a sample photograph in the *Literary Gazette* in 1973.

Something about the photograph stirred his thoughts. He traveled to visit the Kirlians and listened to their explanations of the beautiful galaxies of light surging from the human body. Dr. Gaikin discarded the idea that these flares could be electricity from the nerves, because the sources of the flares did not correspond to nerve endings in the skin. Besides, these flares also come from plants, which do not have a nervous system.

He remembered from his service years in China seeing Chinese doctors cure diseases by acupuncture. They showed him charts of 700 points on the skin which are connected to the vital organs and the life force. As he studied the Kirlians' photographs, he noticed that the energy flares on them corresponded to the 700 points used by acupuncturists. He became greatly excited. Perhaps, he thought, this was the scientific confirmation of the 5,000-year-old system of Chinese medicine.

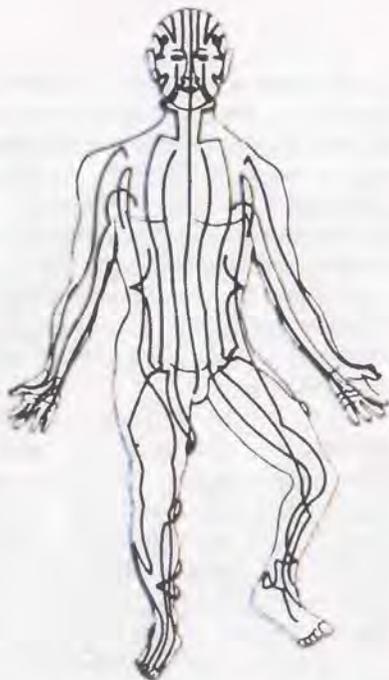
One of the great problems in acupuncture has always been precisely locating the tiny (less than a millimeter wide) treatment points on the skin. After studying the Kirlian photographs, Dr. Gaikin and engineer V. Mikalevsky of Leningrad invented an instrument which pinpoints the acupuncture points within a tenth of a millimeter. They called their instrument a "tobiscope." The

Soviets heralded widely this invention.

Acupuncture is studied at the top institutes, including the Gorky Medical Institute and the Kirov Institute of War Medicine in Leningrad. Their scientists have amassed a great deal of experimental data on the subject. Acupuncture has been modernized, combined with EEGs, electrocardiograms, etc. In the Soviet Union acupuncturists not only use needles to stimulate the points on the skin but also employ static electricity, sound, cortisone, and adrenal cream for massage.

#### **North Korean research.**

Professor Kim Bon Han and a team of scientists in Korea have published results from research that validates the existence of meridians and acupoints and shows how the flow of the life force in the meridians affects an individual. They have injected radioisotopes into the acupoint and watched the flow of a meridian fluid from the acupuncture point on the skin inward to the deeper ducts and finally out again. This work has produced radiophotograph plates that actually reveal the paths of these meridians running through the body. The researchers describe an integrated system of ducts that form a network entirely independent of the vascular, lymphatic, blood, and nervous systems, which they call the Kyungrak system. This system is made up of four sets of ducts, all linked by terminal ductules much as the arteries and veins are linked by



*Meridian circuits in the human body.*

tiny blood vessels.

Professor Kim has found a very important constituent of the meridian fluid called Sanal. A unique granule, it contains DNA, RNA, and protein. On occasion it separates from the fluid and becomes part of a cell. But each meridian has a unique Sanal. A liver cell, for instance, can only be formed from the Sanal granules flowing in the meridian that controls the liver.

**Kirlian photography illuminates acupuncture.** In conclusion, we present a comparison between some of the findings of Kirlian photography and ancient Chinese

medicine. This comparison comes from a paper presented by Jack R. Worsley, Doctor of Acupuncture at the British College of Chinese Acupuncture. This paper was published in *The Kirlian Aura: Photographing the Galaxies of Life*, edited by Krippner and Rubin.

Soviet experiments demonstrate that the vital energy connecting the organs of the body with the acupoints on the surface of the body travels along interior pathways. These pathways show up as channels of light in Kirlian photography and seem to relate to the Chinese chartings of the meridians. The flares in Kirlian photographs often seem to issue from the acupoints.

The Chinese have believed that the vital energy is polarized into positive and negative or Yang and Yin. At Kazakh State University, USSR, scientists have found this polarized energy reflected in two basic colors: blue and reddish yellow.

The Chinese also viewed the mind, body, and environment as aspects of the one vital energy. They are all constantly fluctuating as they are affected by continual changes in and around them. What the Soviet scientists have called the energy body is also affected by the atmosphere and other cosmic occurrences, including disturbances in the sun, for instance.

The Kirlians were so impressed by the fact that they could foresee diseases in the energy body of an organism before they were man-

ifested in the physical body. Soviet physicians have now realized that a knowledge of acupuncture would help them interpret these changes of color and intensity of light and therefore diagnose the type of illness that would appear in the physical body unless the energy were restored to its normal state.

Acupuncture has always treated each individual as a unique being. This uniqueness includes not only his physical body and mind, but also vital energy. Kirlian photographs show the energy body as a well-organized system with a definite shape and a character specific to each different organism.

The Chinese say that the vital energy in a person is replenished from the air we breathe and the food we eat. Kirlian photographs indicate that some of the electrons and a certain amount of the energy in the oxygen we breathe is taken into the body. In other words, breathing renews the vital energy and helps to restore imbalance in our system.

Mr. Worsley concludes his study by reminding his readers that the knowledge now being presented is not new, but just being rediscovered by Western technology. "It is this fact, that the system is founded on a true understanding of man and his relationship to the cosmos, that is enabling it to live on after the death of the old Chinese civilization in which it grew up. Finally, it is this fact that will enable acupuncture to be of service to a new technological civilization." □

# news & reports

## asia



### *FROM JAPAN*

### **PROPHECY TO SAVE THE NATION**

Since June of last year, Mr. Osami Kuboki, president of the Unification Church of Japan, has been holding mass meetings throughout the is-

lands of Japan. In his speeches, entitled "Prophecy for the Salvation of the Nation," he has been giving the Japanese people a new view of life and the world situation.

The three-hour speeches to capacity audiences stress the need for reawakening in Japan, to save the country from the revolutionary threats of the Japan Communist Party. Mr. Kuboki in his speeches explains the theory of Victory Over



Communism and the Divine Principle as well.

After the February 23 speech in Tokushima to the Women's Group of the Liberal Democratic Party, one member of the audience commented, "The lecture was very useful especially for the education of our children." Another lady said, "Mr. Kuboki, will you please come to my town? I keenly want to make people hear your lecture there."

His November 24, 1973 speech in Tokyo, "Let's save the nation through the Victory over Communism movement," received a standing ovation from a full audience. A unique success in Yokohama was brought about by religionists of various sects and denominations, and another successful meeting in Hokkaido was strongly supported by local business circles.

Street campaigns and rallies

have helped publicize Mr. Kuboki's speeches in every city they have visited. Follow-up workshops have been held for about 11,200 assemblymen.

According to statistics published by the International Federation for Victory over Communism, Mr. Kuboki spoke at 102 places with a combined attendance of 120,000 people as of March 31, 1974. The first speech was held on June 2, 1973 in Tokyo, with an attendance of 1,100. This lecture tour will cover approximately one year.

Additional activities of Mr. Kuboki and his workers during this time have included an Asian Professors' Seminar in August 1973, when professors from the Republic of

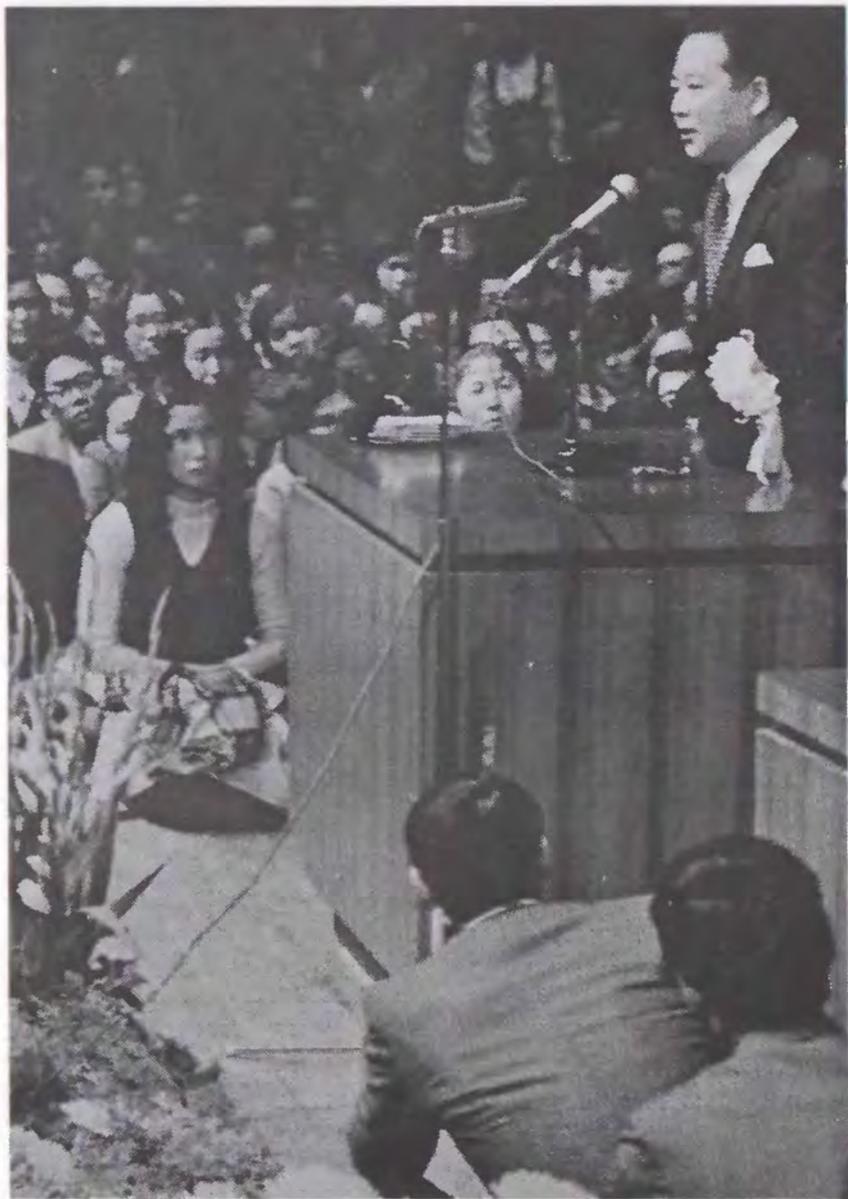
Korea, the Republic of China and Japan were hosted for a one-week visit in Japan. Foreign students from Southeast Asia were invited for seminars, to help counteract the influence of Marxist-Leninist propaganda in Japanese universities.

The Asian Religionists Conference in 1973 invited prominent religious leaders from the Republic of Korea and the Republic of China to Japan. The June conference was attended by 20 Chinese and 15 Japanese, and the September conference by 10 Korean, 10 Chinese, and 30 Japanese religious leaders.

Prominent leaders of free Asian countries were invited to a "Grand Christmas Party for Goodwill and Friendship" held in Tokyo on De-

*The biannual Japanese-Korean Professors Goodwill Seminar gathers famous scholars and men of culture to promote international cooperation.*





*Over 1,000 each night attend Mr. Kuboki's speeches. Here, with all seats taken, Japanese youth sit on the platform around Mr. Kuboki.*

ember 25, 1973. Seventeen members of the Korean National Assembly, 27 members of the National Assembly of Free China, and 104 members of the Japanese Diet (upper and lower houses) were invited to attend. They were greatly impressed by the energetic welcome given by the Japanese participants. Chief delegates of both the Korean and Chinese delegations made speeches and read a declaration of determination.

Presently Mr. Kuboki and the members of the Japanese Unification Church are working to prepare for a large Day of Hope dinner in Tokyo at the beginning of May. Between 2,000 and 3,000 prominent Japanese leaders are expected to attend. Featured speaker at the banquet will be Reverend Sun Myung Moon, who by then will have completed a seven-month speaking tour of the United States, holding programs in all 50 states. □

## FROM INDONESIA

### WORKING IN A MUSLIM COUNTRY

by JOHAN VAN DER STOK

This land is 90 percent Muslim (out of a population of 130 million), eight percent Christian, and two percent Buddhist, Confucianist, and Hindu.



It is a real challenge to work here, in the fifth largest nation in the world.

I am teaching English in Jakarta. Everybody likes to learn English. Even small boys on the street say to me, "Good morning, sir!" even if it is in the afternoon or evening. But the intention to learn English you will find everywhere.

With religion, it is more difficult, especially after the attempted Communist coup of 1966. The Muslims are strong Muslims and think that their idea is the only good one, received straight from God by Mohammed. But by making friends with them I can really come close to them.

Money is the biggest problem here. Many are without a job; so are the boys and I. By teaching English I receive some money, but not enough. If there is any idea you are using, I would like to know about it.

I had to scrape together all the money I had to get the precious *Way of the World*. I would like to sell them so we can get more customers and get people interested in our work all over the world.

Great strength and love to you from all of us here in Indonesia. □

# north america

## SUN MYUNG MOON CHRISTIAN CRUSADE

A 21st century concept of entertainment will premiere in Oakland, California on May 15-17. It is a "Celebration of Life," the opening tour of the Sun Myung Moon Christian Crusade. Mr. Bo Hi Pak and a talented young cast will bring the "Celebration of Life" to ten American cities, from May 15 to July 21 (see the itinerary on the inside back cover).

The Crusade is designed to be "an experience of joy in the highest spirit" through "total entertainment plus total inspiration," according to Mr. Bo Hi Pak, General Director of the Sun Myung Moon Christian Crusade and Reverend Moon's translator and special assistant during the Day of Hope campaign. "Through Reverend Moon, a modern day prophet and extraordinary man of God, I received the lasting inspiration of God to speak out for God to the American people. During this period I was given the power to speak."

"We are trying to create a new form of outreach," he added, "a 21st century form of crusade which is far more advanced than any other mass crusades of our day."

The program will include dancing by the 22-member Korean Folk Ballet, a wide variety of inspirational music by the 41-member New

Hope Singers International (directed by Randy Rimmel), and a message by Crusade Evangelist Bo Hi Pak. These programs will span three nights in each city, generally Wednesday, Thursday, and Friday. Immediately following will be a weekend workshop planned for at least 100 people, conducted by a staff led by Unification Church President Neil Salonen.

Mr. Pak has placed great emphasis on developing a truly professional presentation and involving the audience so deeply in the program that they will feel "not only part of the show, but part of the Family." He fully expects that people who come for the first night will inevitably return for the second and third nights also, bringing their friends and relatives.

"However fine a sermon is," Mr. Pak continued, "people are universally drawn to one thing—superb entertainment. No other crusade has incorporated dances into their program. People are so inspired by human voices and human movement."

Mr. Pak views the crusade as the launching of a rapidly-multiplying campaign covering all fifty states and touring internationally. He expects to train the future evangelists of the Unification



*Korean Folk Ballet performs joyous Fan Dance.*

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Church through this opening campaign. After this ten-city American tour, the Sun Myung Moon Christian Crusade will travel to Europe and Asia. And eventually, each of the ten newly-formed regions of the American Unification Church will organize its own Sun Myung Moon Christian Crusade.

The program will include an hour and fifteen minutes of entertainment: songs by the choir, solos, skits, dances, and testimony. Mr. Pak will speak for about 45 minutes each night on key points of the Unification Principle: the mission of Jesus, the second coming, and the fall of man.

Gilbert Fox, One World Crusade commander for Illinois, will be the master of ceremonies. Other presentations include dramatic skits by Barbara Snell, Unification Church state representative in South Dakota; testimony by Marion Dougherty, an itinerant worker of the Unification Church; and solos by Ivan Janer. Mr. Pak will be introduced by his daughter, Na Kyung.

The New Hope Singers will present original arrangements by Randy Rimmel of a variety of international songs. These young men and women from twelve nations have been traveling with the Day of Hope tour since October, 1973.

The repertoire of the Korean Folk Ballet includes many of the dances made famous by the Little

Angels: the Fan Dance, Penitent Monk, Mask Dance, Hourglass Drum Dance, Festival of the Weavers, Moon Festival, Dance of the Angels, and Grand Farm Dance. Their staff includes Mr. Moo Kyung Lee, director; Mr. Byung Woo Son, assistant director; Miss Soon Shim Shin, choreographer; and Miss Sung Sook Cho, dance master.

Initially, the dancers are to be Korean, performing internationally acclaimed Korean folk dances. However, in the future, the Sun Myung Moon Christian Crusade hopes to employ good dancers from all over the world—Spain, Mexico, India, the Philippines, Japan, etc.

The typical schedule of the tour will include traveling on Sunday or Monday. Tuesday will be devoted to publicity, with visits to the governor, mayor, and prominent officials. The Wednesday schedule will include dress rehearsal and the premiere performance. Performances will continue on Thursday and Friday, with the focus on drawing people to the weekend workshops. On Saturday morning, the entire cast will be on hand to welcome guests to the workshops, which will be devoted to fellowship, lectures, films, meals and recreation. On Sunday or Monday, the tour will move on to the next city.

Tour Director Michael Leone is enthusiastic about the halls rented for the performances. The Paramount Theatre of the Arts in Oakland, California is especially appropriate for a world premiere,



*Mr. Neil Salonen answers interviewer's questions.*

according to Mr. Leone. A million dollars was recently invested into refurbishing the hall, and the new carpet, for instance, was especially woven to match samples from the worn-out original.

The next two cities, Seattle, Washington and St. Paul, Minnesota were notably successful cities on the 21-city Day of Hope tour, and Mr. Leone feels confident of attracting enthusiastic audiences there. In Austin, Texas, the only hall available holds less than a thousand people. In such a university town, many more will want to come than can be accommodated.

The New Orleans (Louisiana) Theatre for the Performing Arts and

the Miami (Florida) Gusman Philharmonic Hall are both exceptionally beautiful halls. The New Orleans Theatre is quite new, and has one of the most advance stages, in terms of equipment, in the world. In Miami, the Spanish-decor hall was recently refurbished at the reputed cost of \$3 million. Mr. Leone considers it the most beautiful hall of the tour.

In Columbus, Ohio and Louisville, Kentucky, miracles were needed to book the desired halls, the nicest and most famous in both cities. "The Holy Spirit was working with us," Mr. Leone exclaimed, "and flat rejections were turned into confirmations."

The hall in Boston, Massachusetts has the largest capacity of the tour, 5,800. The final crusade of this first tour will take place in Rochester, New York, in an elegant marble theater.

For this first ten-city tour, Unification Church Publications designed four-color brochures, posters, and tickets, and Western Publishing Company is printing a million brochures and tickets and 14,000 posters for the crusade in its Poughkeepsie, New York plant. See inside back cover for part of the poster design.

"The general goal of the preparation is to fill each hall to capacity," Mr. Leone concluded. "The members in each state feel quite privileged and blessed to host the Sun Myung Moon Christian Crusade." □

## CONFERENCE ORGANIZES TEN REGIONS

At the conclusion of the 32-city Day of Hope tour on the continental United States, Unification Church directors throughout the United States convened in Portland, Oregon for the second conference of 1974. The conference was held in the University of Portland on April 14.

The many and varied activities of the Unification Church were reorganized into ten regions, each headed by an International One World Crusade (IOWC) commander and team. To the seven existing IOWC leaders were added three state One World Crusade leaders: Mr. Hugh Spurgin (Minnesota), Mr. Philip Burley (Colorado), and Dr. William Bergman (New York).

Each IOWC team will spend an initial one month campaign in each of the five states in its region. The IOWC teams are designed for 70 members organized into seven teams of ten each.

A major purpose of this organization is to prepare church members for the eight city Day of Hope tour this fall, beginning at New York City's Madison Square Garden on September 18. At the same time, a tradition must be set up of cooperation between headquarters (national and regional) and the field, personal training, leadership training, bonds of heart among members, and self-

less living.

In addition to the usual daily programs of Unification Church centers and One World Crusade teams, a schedule was outlined which included 9:30 am Sunday School classes; 11:00 am Sunday worship services; 8:00 pm Sunday evening worship, lecture, and fellowship, and 8:00 pm Wednesday evening worship and lecture.

In addition to the usual weekend workshops, deeper training in the Divine Principle will take place in seven day workshops for seriously interested individuals, and two week workshops for dedicated members.

Reverend Moon specified the following activities: cooperative activities with Christian churches; city-wide meetings featuring fellowship, sports or music; seminars, study sessions, special demonstrations and musical groups on university campuses; cultivating many friends, visiting and teaching in their homes.

Each member should receive individual counseling and training. Every member should be regarded as a potential leader and go through training in the Divine Principle lectures, fundraising, and witnessing. Then, members who show good potential in local training will be re-



commended for Belvedere training.

The International One World Crusade teams will help establish a unified tradition for the Unification Church in America. In addition to setting up regional training programs and Celebration of Life Tours, the IOWC will sponsor sports competitions, cultural activities, talent and music festivals, and drug rehabilitation centers. □

## **DAY OF HOPE PARTICIPANTS HONORED**

At the conference the National Staff presented the statistics from the first 28 cities of the 32-city Day of Hope tour. Of the seven International One World Crusade teams who participated in the preparations for the campaign, Team 7, led by Mr. and Mrs. Reiner Vincenz, achieved the greatest success in terms of number of guests attending the speeches and banquets, number of a new members brought to the local center, and success in fund-raising to meet tour expenses. An extremely close second was Team 1, led by Mr. and Mrs. Paul Werner. Team 6, led by Mr. Teddy Verheyen, came in third.

According to individual categories, Mr. Werner's and Mr. Verheyen's teams brought the most to the speeches; Dr. Sheftick's and Mr. Cordill's brought the most new members; and Mr. Werner's and

Mr. Vincenz' teams were the most successful in fund-raising.

The three top teams will receive certificates from National Headquarters.

Unification Church President Neil Salonen traveled with the Day of Hope tour, introducing each speech and banquet. "I wouldn't have traded this experience for anything else," he told the church leaders at the conference. "It has been the most inspiring thing that could have possibly happened in this stage of our growth. I have to really pay my own personal, deepest gratitude to Reverend Moon."

In addition to coordinating the entire program and traveling to a new city and state every other day for two months, Mr. Salonen continued to fulfill his responsibilities as Unification Church president.

Mr. Salonen reported that Reverend Moon was very impressed by his visit to each state, and felt in each state a unique element and importance. "Be proud that you participated in the history of 1974," he told the IOWC teams and church members. "Your name, your footprint shall remain along with the heavenly dispensation."

Reverend Moon also announced plans to build a shrine to the Day of Hope campaign in America (1972-1974). In the shrine will be inscribed the names of all the participants in the three-year campaign, as well as photographs, publications, proclamations, and all the publicity of the Day of Hope. □

## COOPERATIVE CONSCIOUSNESS IN WASHINGTON

The newest project of the Washington D.C. Unification Church is the initiation of the "Cooperative Consciousness" series at the Ginseng Tea House. Inaugurated on February 13, 1974, the weekly programs provide a forum for spiritual groups active in the Washington area.

Unification Church director Michael Beard explained, "We had been looking for ways to draw many people and make contacts with spiritual leaders in the area. The idea for the series developed from these concerns. It has been a wonderful way to keep informed on events in

the spiritual community."

Of the eleven programs so far, Mr. Beard considered the best received presentations to be those of George Stone of the Unity School of Christianity and Stanwood Kalb of the Baha'i faith. From 20 to 25 guests attend each of the Wednesday evening programs. After a presentation of an hour or hour and a half, a stimulating discussion always emerges around Ginseng tea and light snacks.

Such discussions have led to interest in the weekend seminars sponsored by the Washington Unification Church. Church members follow up on the people they have met and two or three people attend each weekend seminar because of the Wednesday

*The Ginseng Tea House, shown here soon after its opening last September, has provided a forum for stimulating spiritual discussions in Washington.*



night series.

The Unification Church in Berkeley, California, holds a somewhat similar series of weekly program. With the title "Spiritual Pioneering/1974," it has featured Dr. Stillson Judah of the Berkeley Graduate Theological Union speaking on "Religion and Cultural Change, a Design for a Program," and Dr. Anthony Ash of George Pepperdine University speaking on "New Life from an Ancient Volume." A buffet dinner precedes each program.

One result of the Washington, D.C. "Cooperative Consciousness" series has been to build a working relationship between leaders of the various spiritual groups. A spiritual festival on the grounds of the Washington monument this summer is now in the planning stages. This is to be jointly sponsored by several spiritual groups in the area.

Michael Beard has received many favorable comments on the program. "No one else has ever sponsored such a program in this area," one guest told him. "I am so glad you have begun."

The eleventh in the "Cooperative Consciousness" discussion series sponsored by the Washington, D.C. Unification Church featured Mr. Stanwood Kalb, a 92-year-old spokesman for the Baha'i Faith.

"All who are working for the spiritual development of mankind are brothers," he began. "No movement has a monopoly of love

and spiritual development. Agha Khan said that a truly spiritual person will recognize another."

His talk was characterized by informality, anecdotes of experiences with religious leaders, and studied care not to say anything too controversial or alienating. As he had told Norman Vincent Peale, "We are only working for what you are working—the Kingdom of Heaven on earth. It's an open field; it's not fenced in."

In a perspective on man's development, Mr. Kalb described three stages: man's physical perfection, which occurred some 50,000 years ago according to anthropologists; intellectual perfection, which has to a large degree been acquired; and spiritual development, which has nowhere been reached. To the late Mr. Abraham Vereide, a zealous organizer of prayer breakfasts for government and business leaders, he asked the following question: "If by 1900 about 98 percent of the world was religionized, what percent were spiritualized?" Mr. Vereide considered 5 percent a generous estimate.

Mr. Kalb noted that Jesus came to spiritualize humanity, but it wasn't ready. Why wasn't it ready? And is the world ready now? He considered illiteracy among the people and the division of the church into laity and priests to be hindrances to spiritual development, but maintained that men are more sensitive now to such things as war and violence.

His definition of the spirituality that man is striving for was two-fold: God-consciousness and God-motivation. He explained this by noting that the Apostle Paul reduced religion to simple terms—closeness to God, death to the ego, and permeation by the divine.

The next project Mr. Kalb would like to complete is a scientific study of spiritual values in daily life. Earlier in his life, he had established a reputation as an authority on genius. He organized special schools and edited a magazine on progressive education.

He seldom uses the term God in his conversation; he prefers "cosmic mind," because today's youth are likely to throw out any concept of God. He does make it clear, however, that he does believe in God as a being of love.

People have asked Mr. Kalb how to receive spiritual guidance. He gives a little formula: "If any two alternatives are equal, then stop agonizing, and kill all your desire for either A or B. Pray. As time passes, if every time you think of A, you are disturbed in your solar plexus, and every time you think of B you are happy there, you can be sure B is the right course. I maintain that the cosmic mind is always ready to guide us."

In discussing Bahauallah, Mr. Kalb seemed to stress a confidence in him based on the validity of his prophecies. "Bahauallah brought a plan for a new world order, but when he laid down those rules 100 years

ago, they were not part of the world's consciousness. When Bahauallah spoke of peace, war appeared to be a natural way to solve problems. Great Britain built up its empire not by writing letters inviting countries to join a confederation, but through its army and navy. Bismarck began with scores of German principalities and won wars against Denmark, Austria, and France."

Bahauallah predicted 100 years ago that wars would not continue as a matter of course, because the consequences of wars would be so great that people would fear too much to fight each other.

He had also predicted the emergence of "welfare states" and the growing power of labor. It wasn't many years ago that President Hoover said it was not in the province of the government to give food and shelter to its people. However, his successor, Franklin Roosevelt created jobs and programs for the unemployed and poor. Today, there is no national leader who would dare say that whether people have food to eat and shelter is of no concern to the government.

"Religion is not to be a destructive force," he stated, "but a development process." He implied that the Baha'i faith culminates the development process.

He closed with the admonition of Abdul Baha, who told him in 1912, "Be on fire with the love of God. Be on fire with the love of God. Be on fire with the love of God." □

# europa

FROM BELGIUM

## NEW CENTER IN LOUVAIN

by ANITA JASPERS

During this month since the European conference in London we have experienced in many ways the heart of our Heavenly Father and have won new children to fight for the Kingdom of Heaven.

On the first of March we opened a second center in our country in Louvain. Louvain is a very famous university town in Belgium

about a half hour's drive from Brussels. The city has 27,000 inhabitants and 30,000 students. Half of the students belong to the French speaking people and the other half to the Flemish speaking people. We are planning to do many activities with the students there. The students in Brussels are quite different; they are mostly atheistic and materialistic. But Louvain has a Christian base and people are more open, searching for religious truth.

The biggest problem of our country is to unite the Flemish and the Wallenish people. This is only possible through the Divine Principle movement. People will be very astonished and attracted as we do this.

*Belgian and Luxembourg members gather for Parents' Day Celebration.*



We have good contacts with one university professor of electronics and with another professor who escaped from Poland. The latter is now seriously studying the Divine Principle. One of our members is a good friend of a Jesuit Catholic priest, the director of the most famous college of Brussels. He has visited us and we have established a deep relationship.

More than through words, people are attracted by the spiritual atmosphere and love we can express in the family. People are often astonished that we are already such a worldwide movement. Newspaper and magazine articles and the *Way of the World* helps us to show all the different aspects of our work for the restoration of the world. □

## FROM FINLAND

### OVERCOMING PROBLEMS BY SINGING

by ELLEN KOCHER

The change in weather here is quite abrupt from long nights to long days—between the two extremes are only some weeks. So we now face in every respect a new situation. Several members have joined in the last month, so we had to search for a new flat in Helsinki. Going from door to

*RIGHT: Helsinki members in the center and at holy ground in a park.*

door asking if a flat would be free, we rather soon found a suitable flat right in the center of Helsinki, half a minute from our witnessing street.

There we started our second family enterprise, first the cleaning business and now a beauty salon. One of our members is a licensed cosmetician, and she started to work in her old profession. She sells cosmetics to hair dressers, and in this manner gets customers to her own salon. We thought that for the future we would prepare a good customer network if our Ginseng factory in Korea is developing Ginseng cream. We have learned that this is already being produced by other firms.

Our goal for the autumn is to free six or eight members to start a mobile team that would visit our centers in five cities. This will really awaken the Finnish people.

Finnish people are very subtle, like deer perhaps, coming out of the large forests and becoming afraid of life in big cities. They are trying to run back, to have peace, with no need to fight. The alcohol problem is extremely big, as it is one method of killing thoughts. The people here are rather heavy-minded and very serious, in a way too serious. So they do not see a solution to problems, or if they do, the responsibility weighs them down so much that they have not enough energy to fight. Throughout their history, they have been suppressed by either the



Swedes or the Russians. So they think anyone who wants to rule and bring order into the chaos is bad, because they cannot imagine that a ruler could be good. Christ is to them something mysterious, very far from everyday life, something they dream about when they stand at the shore of their large lakes, looking into the blue sky and forests with their great silence around them. The noise of cities is almost unknown in this country.

There are only two industrial cities, Helsinki, the capital, and Tampere, with its linen factories. The other cities are smaller country towns, and one is reminded of the good old times when streets were still big enough to support the daily traffic. Outwardly, the towns are astonishingly clean, people are dressed nicely, and in the shops you can find everything you need in a plain and solid manner, without luxury.

The country is wide and large, without any mountains to hinder you from moving on and building a house just a half a mile further away, if your neighbor is coming too close. So they are not yet adjusted to making compromises. If they have an opinion, they maintain it.

For twenty years the country has been shaken by long strikes every year, lasting three to eight weeks. The population is only 4.5 million, but there are ten different political parties, showing the splinteredness of the people.

There is also a race problem.

There are about 8,000 gypsies living all over the country. They have kept their 700-year-old customs and wear their fine gypsy costumes. The women have long, wide black velvet skirts, over which they wear a silk apron in shining colors. Their shirts are made of colorful silk, too. As a whole, they are very clean, and the women keep the family alive by selling handmade tablecloths.

But in spite of these problems there are so many good sides. That they are not an aggressive people at all was shown already in the very old national epic "Kalevala." They overcome their problems by singing rather than fighting. The young people are very well educated—almost everybody is a college graduate.

Very strikingly, it is a feminine country, with 46,000 more females than males. Everywhere the women are dominant: in the streets, cafes, shops, and offices. In the north, the women are usually leading the family. No wonder Finland was the first European country to allow women to vote.

"Finnish design" is famous all over the world, producing all kinds of fine glass and porcelain dishes, clothes, and furniture. I haven't met many young people who did not paint or write poems.

I am thankful and happy that I can work in the country, spreading the joyful message of Reverend Sun Myung Moon, so that problems can be solved and people can laugh again and become members of one great family on earth.

## FROM PORTUGAL

### SONGS, CANDLES, AND FREEDOM

by IZILDA LIMA

We here in Portugal are working very hard to find many good members as soon as possible. Our goal is to have 40 members by the end of this year. Then we can start new centers in Angola, Mozambique and Guinea-Bissau in Africa, as well as in other main cities in Portugal.

On March 31 we moved to a new center, a big 12 room house with four bathrooms and a large yard for planting flowers and vegetables. This summer we shall have a new center in the southern part of Portugal. A couple there who joined in September of last year are building the center on their land. It will also serve as a large training center.

Our new center overlooks the sea. Early in the morning we all run down to the beach for exercises. It is a very big house. The rooms are all very large, and the kitchen has an American refrigerator, freezer, stove, washer, and dryer. It was indeed a gift from heaven.

We hope to have brothers and sisters come from other countries to visit us. The brothers and sisters here are anxious to meet the American family. They all know some English. I am teaching them English and we sing many songs in English.



*Lisbon's formal gardens and harbor.*

We maintain the center by selling beautiful candles we make. We sing as we walk down the streets. The main street in Lisbon is called "Liberty Avenue." We sing as we ride the train, and people love it. We know we can reach the hearts of the people with our songs, our joy, and our freedom. When we tell people about the Divine Principle they sometimes think it's just another religion. People here are tired of religions which have not really given them freedom and joy. We have what they need, and our hard work and dedication will soon awaken them. □

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# south pacific

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FROM NEW ZEALAND

## **"ONE FAMILY" IDEAL AROUSSES INTEREST**

by SIEGRUN KUHAUPT

Our youngest city, Auckland, met with its first success this month. Response was slow to begin with but during the last few weeks the two girls in Auckland have been swamped with visitors. One visitor accepted after two visits to the center and moved in soon after.

A member from the Wellington-based national headquarters and I made a recent visit to Auckland and found very positive response. We formed a two-man team and worked in the Auckland University campus and surrounding gardens for a whole day. Many eagerly took booklets and wanted to talk for long periods about Reverend Sun Myung Moon and his teachings.

The mission in New Zealand reached out onto many new levels this month. Two members and I had a very warm and responsive interview with the wife of New Zealand's Minister of Education Mr. Philip Amos.

We had our sixth meeting with Minister of Parliament Gerald O'Brien. The meeting was initiated essentially to plan steps toward a

meeting with the New Zealand leader, Prime Minister Norman Kirk. Mr. O'Brien said that if we were unable to get an interview with Mr. Kirk then he would personally make inquiries. Mr. O'Brien has helped us greatly on the political front. He is to visit our Wellington center for a meal soon.

Recently we wrote a second letter to New Zealand's Prime Minister. We gave him a more detailed outline of Divine Principle and asked for a 10 to 20 minute meeting with him.

Mr. Kirk replied saying he found our "One Family" ideal very interesting. He wrote that he will be heavily committed in the next month but suggested we contact him again in the near future.

Mr. Kirk is presently touring the Pacific Islands with Mr. Amos. As both men will be together for nearly a month and have both been recently contacted we are sure they will discuss the Unification Church.

We plan to contact them both again soon.

Arnold G. Brooker, a long-time contact, paid us a visit a week ago. Mr. Brooker is heading a crusade to end the maltreatment of psychiatric patients.

He is keenly interested in Divine Principle. At a meeting of psychologists recently, Mr. Brooker gave a noted psychologist the Divine Principle book. He often directs people to come to our centers and

will now present a Divine Principle *Study Guide* to his psychologist friends.

Mr. Brooker is continually travelling around New Zealand on his motor-bike meeting Christian and other groups. He promised to leave our address with as many groups as possible.

Professor Geering, a well-known religious author and head of the religious studies department at Victoria University, Wellington, met with us for a second time recently. He is very interested in Principle but was unable to devote much time to more deep study because of his academic commitments to the university.

He promised to come for an evening at the Wellington center after the Easter break.

New Zealand has begun to import IL HWA Korean Ginseng tea. Butler and Bracefield IL HWA Importers and Distributors (Butler and Bracefield are both family members) have already ordered substantial amounts of tea for distribution in New Zealand. Health shops and coffee bars have responded with great enthusiasm.

Wellington's most popular coffee bar is enthusiastic to sell the tea by the cup. They want to have a display and sell it as a speciality.

The owner of the coffee bar is also our landlord in Wellington. He has had several studies with us and has a good understanding of Principle. He is very keen to help the mission and has offered us jobs in his



*ABOVE: Unification Church member talks with nun. BELOW: Wellington members in their center.*



coffee bar. Once Ginseng tea goes on sale in the coffee bar some of us hope to work there selling the Divine Principle as well as Ginseng.

We have begun to collect flowers for drying and jars for our first granariums. Another form of fundraising here is the sale of home-made greeting cards. The cards are simple to make and are in great demand for their originality. We collect native plants from the surrounding bush, press them and mount them on cards. The cards are being supplied free of cost by a local printing company, so our only cost is strong glue.

We witness every night after finishing our jobs and often spend whole days on the streets. The streets in New Zealand are usually empty by 6:00 p.m., so we start campaigning house-to-house. The response is good and all our centers have been busy teaching at nights.

The university campuses in Wellington, Christchurch, and Auckland offer profitable work at all times. Some of our members have jobs at the universities and so are able to talk to students during the day. The Wellington center is situated about 20 yards from the university and as a result we often have students visiting us between classes.

We continue to pray and work for the mission in America. From all the newspaper reports we have been receiving it is clear that America is really being moved by Reverend Moon's words. We follow as closely as possible in America's footsteps. □

## A VISIT WITH MRS. AMOS

by SIEGRUN KUHAUPT,  
GRAHAM DUN and  
LINDSEY IRVING

Coffee, the family dog Herman, and a wonderfully warm woman greeted us at a recent visit to the home of New Zealand's Minister of Education, Mr. Philip Amos.

Jill Amos, the minister's wife, quickly disposed of all red tape, pomp, and ceremony and the discussion began on a very human level.

Siegrun introduced the Unification Church, explaining the Principle upon which it is based, how it is working in the world, and the church's aims.

Mrs. Amos, a guidance counselor, secondary school teacher, and marriage guidance counselor, wholeheartedly agreed that divine socialism would be the ideal world system of government.

Experiences with many parents and their children have clearly shown Mrs. Amos the inconsistency in man. She sees the need for a standard of value, a guideline for man.

"We need consistent parents," said Mrs. Amos.

"Children have no guidelines for spiritual development and consequently grow up in a confused environment," she said.

"All human expression begins in the spirit of man and yet the world



*Mrs. Jill Amos and Siegrun Kuhaupt discuss the Divine Principle.*

offers no encouragement for spiritual growth.”

We explained that men and women, as individuals, should reach maturity when their minds and bodies unite centered on God. Only when this union is realized can God’s first blessing to man, “Be fruitful,” be fulfilled and only then can marriage take place. Mrs. Amos could see that this level of unity between mind and body would be a feeling rather than a specified age or physical level.

We explained how religion should lead man to spiritual oneness with God and why past religions have been unable to fulfill this.

“God wants man to live in a perfect world, so He needs a religion or an ideology which can fulfill His will,” we said.

Mrs. Amos agreed. “Often people who claim to be religious are further away from truth than those who claim no religious attachment,” she said.

We explained how man lost the capacity to grow spiritually to perfect parenthood when his original parents, Adam and Eve, deviated from God’s will. Mrs. Amos could see how perfect parents must come before this world of problems and chaos can crumble and a new world can be born.

She could see parenthood as being the key to the world's problems. She agreed that it is necessary for a man and a woman to set the standard for perfect manhood, perfect womanhood and perfect parenthood.

"When these standards are set there can be world unity," she said. "I believe in unity of any sort. I think unity is strengthened by the differences within it. We have to discover our individuality and express it for the good of others."

Disillusionment and lack of purpose are the main reasons for stunting the growth of today's youth, according to Mrs. Amos. "Young people must see that truth is hard to find but not impossible. Parents today are inclined to make life easy for their children, which shows adults' lack of respect for youth."

We cited the Pilgrim fathers, who left England 350 years ago to settle in America, as examples of love, fortitude, and faith.

"The Pilgrim fathers had ideals and struck out to achieve them even against all odds," Mrs. Amos agreed. "From the determination of these people came an incredible constitution."

At this point we told Mrs. Amos that America should stand firm behind President Nixon in this time of crisis if the spirit of the American founders is to be rediscovered.

"Never give up hope," said Siegrun, "God is working hard in America to restore the inscription 'In

God We Trust.' "

Mrs. Amos, moved by the faith expressed in President Nixon, felt that it would be better to improve the quality of President Nixon's leadership rather than destroy him. We presented her with Reverend Moon's Watergate Statement and explained the importance of supporting the position of the American President.

We outlined the Unification Church's activities in support of President Nixon. We told Mrs. Amos how Reverend Moon had encouraged the President to fight against Watergate pressures with the words, "Never knuckle under to pressure."

Mrs. Amos was especially interested in the One World Crusade tours of America by Reverend Sun Myung Moon.

She was presented with some American newspaper reports of the tour, a letter from President Nixon to Reverend Moon, a copy of *The Way Of The World*, the *Study Guide for the Divine Principle* and was introduced to Reverend Moon's *Unification Thought*.

The meeting ended with a warm invitation being extended to the New Zealand Unification Church by Mrs. Amos for a return visit.

Mrs. Amos expressed a wish to meet the whole New Zealand group at the Wellington-based national headquarters to enable her to experience the lifestyle of a Principle center. □



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—St. Paul Civic Center Theatre  
**June 5, 6, 7** Austin, Texas  
—Texas School for the Deaf  
**June 13, 14** New Orleans, Louisiana  
—New Orleans Theatre for  
the Performing Arts  
**June 19, 20, 21** Miami, Florida  
—Gusman Philharmonic Hall  
**June 25, 26, 27** Columbus, Ohio  
—Ohio Theatre  
**July 3, 4, 5** Louisville, Kentucky  
—Macauley Theatre  
**July 10, 11, 12** Boston, Massachusetts  
—John B. Hynes Veterans Auditorium  
**July 17, 18, 19** Rochester, New York  
—Eastman Theatre



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

