

The Way of the World

September/October 1974



The Holy Spirit Association for the
Unification of World Christianity

9/10



The Hope of Youth (II)

"The image of ideal youth should be the one who can represent the world, including every country, and the one who can represent the three ages of the past, present and future. If such a youth existed on earth, he should be the treasure of the world."—Reverend Sun Myung Moon (page 3)



The National Crisis

"But the supreme crisis that confronts us is neither political nor economic. It is moral and spiritual and if we fail to solve the moral and spiritual crisis we may be doomed like the great nations of the past."—Billy Graham (page 20)



The Freedom Imperative

"Freedom seeking people have still to unite against these threats with a completely freedom-giving way of life, such as Eliot hoped for, in order to prevent the actuality of worldwide destruction, a possibility that will be made a reality by the spread of Communism."
—Michael Butler (page 26)



When Love Is Strict

"In our time, when the danger to be spoiled and to be demanding is great for all of us, we can get moral strength, when we remember that the love which comes from above is strict."
—Thorleif Boman (page 65)

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in this issue

September 18, 1974, the day of glory, arrived. One of the largest crowds in the history of Madison Square Garden packed the huge stadium and the overflow pounded on the doors vainly trying to get in.

Reverend Sun Myung Moon announced the coming day of the Lord and called on people to prepare for this day. The Messiah is coming as a man on earth to complete the unfinished mission of Jesus. "We are living in such an extraordinary time," he announced, "at the birth of a new age! Heaven is quite near. And if you earnestly call upon God, He will answer you. . . . The new hope for mankind is the Messiah. And that 'great and terrible day of the Lord' is at hand! It is up to you whether that day will be great or terrible. If you meet the Messiah, for you that day will be great. But if you fail to meet him, for you that day will indeed be terrible."

Reverend Moon's proclamation at Madison Square Garden marked the opening of his final eight-city tour of the United States during his three years of public ministry here. This tour will lay the foundation for the next seven years of his work. The United States has been a land chosen by God from the time of its founding by men and women of faith in God. Reverend Moon proclaims that the United States has a mis-

sion of defending freedom and of serving the rest of mankind. But without knowing the will of God, the United States cannot fulfill this mission. So Reverend Moon has come to proclaim God's purpose and awaken conscientious people, especially Christians, to fulfill this mission.

On the foundation of his three years of proclamation in the United States, Reverend Moon will send out representatives to 120 countries around the world next year. In addition, the International One World Crusade teams now working in the United States will travel to Japan and Korea and eventually other countries.

In order to bring unity to our anguished and divided world, we need the Messiah. In order to find personal happiness, fulfillment, and the true way of life, we need the Messiah. In order to solve the problems of our communities, societies, nations, and world, we need the Messiah. God has promised the Messiah. Men and women for 2,000 years have prayed for Christ to return. How he is coming, and how to prepare to receive him Reverend Moon is proclaiming. The Madison Square Garden proclamation marked the beginning of a new scope of this proclamation. Let us earnestly pray to receive God's words and live by them. □

sermons



The image of ideal youth should be the one who can represent the world, including every country, and the one who can represent the three ages of the past, present, and future. If such a youth existed on earth, he would be the treasure of the world. As you all know, precious treasures do not go away in a short time. Inevitably and invariably they have an eternal quality. Such a youth reflects the total. We must all covet such an image of youth.

From a speech given to the International Leadership Seminar July 29, 1974, at Barrytown, New York.

The PART (II) **Hope** **of** **Youth**

by REVEREND
SUN MYUNG MOON

God has had
one objective,
to make one
perfect man
and one perfect
woman and
one perfect
youth.

Once you have become an ideal self, then what would be your second desire or ambition? We don't even have to say that. Of course, the second desire of ours would be to find some good mate. Mankind is man and woman; we call them mankind. We don't call all men "mankind." Our second desire is for true man and woman to become one. More precious than your own self is finding someone who can be your mate, your better half. No matter how perfect one may be, he can't be perfect alone; only when he finds someone as an opposite, someone in whom he can find his perfection, will he become perfect.

More precious than your own self is finding someone who can be your mate, your better half. No matter how perfect one may be, he can't be perfect alone; only when he finds someone as an opposite, someone in whom he can find his perfection, will he become perfect.

No matter how shabby she may be, there is no girl who would not want her better half to be someone far better than herself. The same thing can be said for a man. He wants to become perfect, but he would like his spouse to be a little more perfect. Then he would like to be happy, and feel happiness with her.

So the ideal is to live in love, be intoxicated in love, fulfill all our higher ideals, and spread them around.

Then the question arises, is there such a man and woman? If we look all over the world and we cannot find even sporadically such ideal youth then how will we feel? God also will be immensely sad, and so will be all mankind past and future.

No matter what perfection an individual may achieve, this is not the end of the ideal; rather, it is the beginning of the ideal where he and his spouse will become one. There the ideal will begin. We can never deny that this is the desire of all mankind, and this is the desire of everyone.



This is a proclamation that we have made upon heaven and earth. We proclaimed this representing all history. This proclamation has been made to prepare the tradition for the future. No matter how high a wave may come in the future, we must be able to go through and over it. This is what all mankind wants, and this is what even God wants of us.

So far, God has had one objective, which is to make one perfect man and one perfect woman and one perfect youth. Since this cannot be achieved among fallen man, some man must be sent directly from God; this is the concept of the



Messiah in all religions. That Messiah is one youth.

In Revelation, at the end of the Bible, it shows us clearly that the end of God's ideal is this perfect man and perfect woman; when they rejoice, embracing in holy matrimony, this is inexchangeable for the entire universe. Once God has achieved this high ideal as a standard, then there will be more such individuals and families coming into existence; this is what God has been working for. So this is the highest ideal of God and the highest ideal of mankind. This is the deepest desire of God and also the deepest desire of mankind. Only around this one center can mankind and God eternally be happy and one.

Would you like
to be a child
that is loved by
God?

Unchanging love. We want someone as a being opposite to us to be worthy of our eternal and unchanging love. Why? Because true love is of an eternal nature. I presume that you want only one perfect spouse, because such love will be absolute, and there will be only one. And then he or she will want his or her spouse to have absolute authority, because love is almighty. So therefore, since this is God, and we are born from God, we have come to have this very high ideal resembling God.

So what would you like to be? Would you like to be a child that is loved by God? And beyond that, would we like to mature ourselves so we can make God happy in turn? This should be not only our desire and ambition, but this must be God's desire.

The perfect family can only exist centered around perfect individuals. Then immediately you may think that if the most beautiful girl in the world can be your spouse, then you can be happy. But here it is different. This is the way all mankind has been thinking. Then who is the most beautiful man or the most beautiful woman in the world? The most beautiful man or the most beautiful woman in the world is the one who

would like, with his good eyes, to see the good world. The most beautiful man or woman will be the one who wants more than anything else by far to hear with his ears something good, and nothing but good. And the most beautiful man or woman will be the one who with his nose not only smells cosmetics or other things, but who would also like to smell the goodness of the world. Who is the man who has the most beautiful mouth? It will be such a man who will not speak with his mouth about himself, but about the world. The man that is willing and ready to stand against the world and speak on behalf of God for the entire human history and mankind, such is the man who has the most beautiful mouth; therefore he is the most beautiful man.

No matter how well proportioned one may be, still if he is disliked by many, he will not be a good man. Everyone will like him or like her because of his character or her character; he will be a good good man, or she will be a beautiful woman. Do you understand that?

Unity of opposites. Actually even more ideal is a man who is one hundred years old and about to go to spirit world with a very little baby; when they become happy and play, then such a world will be the ideal world.

That leads us to say that when the most beautiful man or woman and the most ugly man or woman become one, and when they will never for anything in the world leave each other, then that will be the most ideal combination. And such people are the most ideal people.

I've been going to the Atlantic Ocean for some fishing. About a week ago there was a storm, but I ventured into it. The waves were tossing very high, and then I thought, the wind blows from one direction, but why doesn't it make one great wave? Because it obeys the principle of the universe, everything is in contrast: high and low, high and low, fast and



The most beautiful man or woman is the one who would like to see, with his good eyes, the good world.



For a high mountain there should be a deep abyss.

slow...From all these variations comes the ideal.

For a high mountain there should be a deep abyss. And in the deepest valley is stored everything that comes from high above. In the highest place there is nothing beyond, but there one can look down on the lower place, and make something of it. That's the ideal. So therefore, the action of give and take is in the whole universe. The highest will balance with the lowest, and that's the way the symmetry is. When this is all achieved without consciousness, when everything is achieved automatically, there is automatically the ideal.

If someone has much money and someone else doesn't have much money, and if the one who has a lot of money keeps it all to himself, he will be unhappy, himself and others. When he learns to give this all to the ones who don't have much, then he will be worthy of being the center of that money.

If you go deeper and deeper into the earth, it becomes warmer and warmer. Then appears the phenomenon of deterioration or corrosion. Because things become too hot, they evaporate and go up. So here, the high will reward the low. As we all know, water flows to the lowest point from above. But it again goes in the air as vapor. So we easily find out that the lowest thing has some means of dominating the highest, for instance, becoming a cloud and dominating the high mountain.

In this world, if here is an advanced country, there is a backward country. If there is a rich country, there is a country which is not so rich. Where there is the Occident, there is the Orient. And when these establish a perfect harmony, as opposites or a pair, then the ideal will start to exist. And the Unification Church is responsible for teaching this to the entire world.

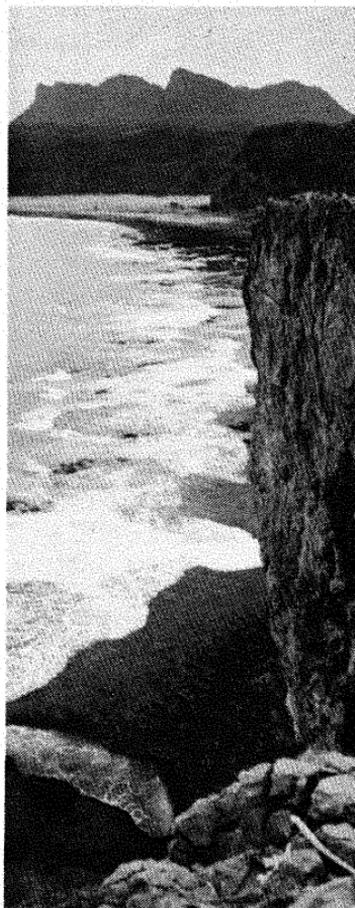
Rhythm comprises music, and that's also the way the wind blows. The wind doesn't blow in

just one gust. So when the wind is analyzed in this way, we discover a wave. When the wind blows steadily from one direction still the branches of a tree toss their heads to and fro. So also when we breathe we inhale and we exhale. Sometimes we bat our eyelashes, and that's variety. Where is harmonious variety? That is the problem. There is no man who can claim, "Since I have a mathematical nature, I don't approve of that." No matter how philosophical or mathematical he may be, everything goes by this rhythm; he can't deny that.

Harmony of East and West. Western people sleep with their stomach down. Many people sleep in this way. They are symbolizing, without their knowledge, looking down at the earth. Almost all Orientals sleep with their back down. That means they are looking up to heaven, and it symbolizes the spiritual civilization. Especially at the termination of the age, people act according to the symbolic meanings. At this moment, the Western people may feel diminished a little bit, but we can't help it, that's a fact; how can you alter the fact? The Western civilization will serve the world in terms of material, by material. But that's not all. The Orient will be in the leading position of the world with its spiritual nature.

The East contributes to the West. God has one high ideal. Since two elements form happiness, He has provided man with a spiritual nature and a material nature. By harmoniously balancing these, He has expected happiness. It's very interesting that when an American summons people, he motions with his palm up. Actually, he is symbolizing, "Heaven, come this way, come my way." And when Oriental people summon people, they motion with their palms down. That means they, being in heaven's position, call "Earth, come." That is very symbolic.

In the West, the flute, for instance, is played to the left. In the East it is played to the right. It



Everything is
in contrast,
high and low,
fast and slow.



“Where are you
going,
Westerners?”
“We are
heading to the
East to learn.”

symbolizes the external or horizontal development. Material profit is made by Western enterprising nature. Western civilization analyzes everything to its least part. But the Oriental way of thinking aims at the crux or heart of the problem, to grasp it as a whole.

When Western people are happy, they express it all throughout their members. They show it completely, they have nothing to hide. But there is such a thing as Oriental ambiguity. When he is happy, sometimes he looks happy and sometimes unhappy. He rarely shows the root and the top.

All throughout history, it has been an Oriental virtue to discard everything material, so that men become whole in a spiritual manner.

Orientalists are poor. They are not poor because they are bad, but because they are destined to be poor by God. Therefore, God has prepared the Western civilization reciprocally for the Oriental civilization. We must be very sure of one thing, that at the end of a merely material civilization, nothing but misery will remain. Whereas at the end of a spiritual civilization, hope pops up. Hope is what we get after being poor all this time.

When we ask, “Where are you going, Westerners,” Westerners must answer, “We are heading to the East to learn,” which is as it is supposed to be. And when Orientals are asked, “Where would you like to go?” they would like to come to the West, where they may experience some of the things that they had never experienced until now.

We can safely predict, and everybody can easily understand, that we are just about at the brink, at the end, of material civilization. From here, we can expect something very drastic.

The only way for the survival for Western people is to try to find some path which is valuable, through which they can consider the Oriental way of thinking very valuable. In other words, we must subjugate ourselves to Oriental thought

and go into it and learn from it, because one learns only after he humbles himself.

Expanding your ideal. Then what is the youth's ideal, after perfecting himself and after meeting the perfect mate? Such a man and wife and such a family will want to have everybody in the world as their friend. The world will be a happy multitude which will be happy just looking at all their brothers and sisters in the entire world; when they become friends, it will be such a beautiful sight. Those are the multitudes who will make their credo to love God more than their own nation. It will be those people who can love their God-centered brothers and sisters more than anything else they have in the world. Wouldn't that be the highest ideal that youth can put its aim to? The person who extends his love through and beyond his own mate, to the brothers and sisters of the entire world, will be the successful person, the only successful person. He must be centered around God, because without God we don't exist.

If you concentrate man to a seed, what is the seed? Before the child were the parents, so the parents are your origin or seed, you might say. So let us say it is origin, because the seed is an origin, and from the origin you are born. Then what is the origin of your own parent? Parent, parent, parent, parent, parent. . . Then it goes back to the ultimate cause, and that is God.

The only hope and purpose of every living being's life is to resemble its own source. Let us examine a seed. A seed is always split into two and is surrounded by one pouch. And if you take a smaller portion, then it is in a different sac, but it is still divided into two. No matter how small a seed you may take as an example, everything is split in that way. Then who does it? It resembles the ultimate cause. What is the ultimate cause? God. So God has a dual capacity, or dual essentiality as one necessary character. Everything



When Orientals are asked, "Where would you like to go?" they would like to come to the West.

else does also, because it takes after the principle.

To take another example, even an individual has two elements: the body or flesh and the conscience. That's the plus entity and minus entity. When they go against each other they perish. When you take the example of the seed, do the two elements within the seed fight each other? They never fight. If they did there would be no plant. What about the king of all the animals, mankind? As an individual, are you one? Are you perfected? If not, you have no life. In other words, you haven't become a seed yet. A perfected man or woman must become one. When man and woman become one, then they are happy. Why are a man and woman happy together? Because in that way, they resemble, and come closer to God; that's why they are happy.

Each individual has to have a root, and he has to have a trunk, and then he must have leaves. So the three will comprise a tree. Who is your root? Your parents. You have to make a perfect trunk out of yourself.

All seeds contain all the elements of a plant. So when you plant a seed, a root comes. It comes from something, because there is something in it. The trunk comes because a trunk was already there, and it has leaves. The leaves come because there already have been leaves.

When you look at a tree, it resembles a closed circle. Why? Because God is like that. God is round, so it becomes round. The base is round, the trunk is round, the branches are round. Round things rotate faster. They run easier anywhere. It is like a ball, which, if you kick it, will go very easily everywhere. So that's why you need something round and complete in your character. That's why everybody resembles this round shape.

Everything is in three steps. Even the finger has three steps or joints. And the arm has a hand

**You need
something
round in your
character.**



and upper and lower arms, it's all three. Also the head and body and trunk. . .because that's the principle of God. So we see these three steps: root, trunk, and leaves. When you live in conformity with these three elements, the world can be yours, and God will not protest.

Avoid extreme individualism. Then let us ask these American people, "Are you precious individually or in a collective sense?" *Collective*. Is your value temporary or eternal? *Eternal*. Is it absolute value or something that can be diminished? *Absolute*. Everybody is very ambitious, as if he was a thief trying to rob everything from God. But God doesn't mind: as long as you are living within principle, He doesn't mind.

Americans feel,
"I don't need
anybody. I
need myself."

One of the extreme forms of individuality in which we live now is, "I don't need anybody. I am self-sufficient. I don't need any parent." Individualism is wrong; it does not fit the principle of existence. In other words, it doesn't resemble the seed. So we must correct it. If we say the family is one unit, then the root of that family is the parents. Americans feel, "I don't need anybody. I need myself." Further, some people say, "I don't need a wife." Or if they need a wife, they can go anywhere and money will take care of it. Will that work for God or not? It cannot.

The trunk has two functions. One is the sipping the water up, and the other bringing the water down. From the date of birth to the date of death, we have one trunk. That has duality, too, man and wife. Would you like to become that trunk? Can you change a new trunk every day? You might as well go to spirit world or die early if you are going to be variable, changing every day. When the trunk is changing minute by minute or hour by hour, or day by day, how can branches and leaves come out from it? They will automatically die. We must bear historical fruit. We must bear the fruit which resembles the original entity.

Youth is like a tree root. Even the root is formed in a round shape. That's the period of youth. In that period youth prosper and grow big. In order for a trunk to become a perfect trunk, it must have a perfect root, from which it must get all the nutrients. We must make sure that we exist now for the past, and that we shall exist for the future. And that's the sole purpose of our existing now. So the one who changes every so often and the one who disappoints others will never bear fruit.

The period of youth, of course, is the most brilliant period of man's life. He works harder, wishes the highest ambition, expects the best in the world, and then works hardest. When a perfect man and perfect woman become complete, then a flower will bloom one day. When there is a

flower, there are all good scents and fragrances and honey. That's the beginning of love, and that's the period of youth.

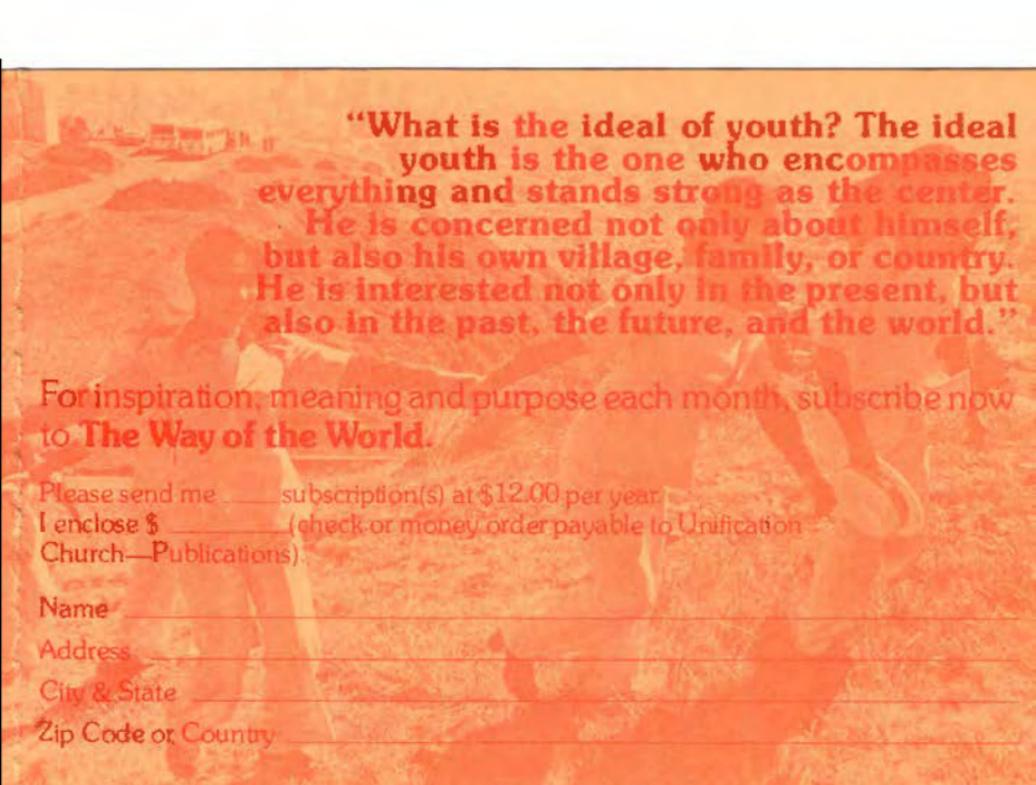
When man and woman come together, they will have that fruit, and from that something that resembles them will appear. That's what we call a child. These are the same three steps: parents, ourself, and children. All throughout the world leaves and branches of one trunk will prosper. Then don't you need leaves? Doesn't a tree need leaves? Yes. So for you a child is absolute necessity.

When you have all three elements with you, then you can say that you are a man. So any man must have these three. Some are selfish, keeping all of these for themselves. When you confess, "I am doing all of this to please my parents," then God will be happy and you will be happy. Everybody will be happy to see such a one. Everybody will be grateful for him. No one will do anything for himself, but would rather do it for his spouse. Western or Eastern, black or white, yellow or black, everyone is saying in unison, "Yes."

When the parent does everything that he can and works so hard simply for the sake of his children, then everybody will look up to him and say "Beautiful." We must remember that this is the path or procedure that we have to take in order for us to bear good fruit. The root exists for the trunk and for the leaves. The trunk exists for the root and the leaves. The leaves exist solely for the trunk and the roots. There the ideal exists. Have you ever done something very good for your own parents? Have you ever stopped to think that since your parents existed earlier than you did, that they are more precious than you? Those people should be called good who value the roots more than themselves. We call such a man who loves his children more than himself a good man. We must realize that this is the long-existing and deepest principle of the truth of goodness.

Have you ever stopped to think that since your parents existed earlier than you did, that they are more precious than you?





“What is the ideal of youth? The ideal youth is the one who encompasses everything and stands strong as the center. He is concerned not only about himself, but also his own village, family, or country. He is interested not only in the present, but also in the past, the future, and the world.”

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Become an unchanging standard. Once you become the one complete self with all these, then would you like to become someone who changes easily, or who does not change eternally? Among these three, the root changes least. In other words, the leaves change more easily than the trunk and the trunk changes more easily than the root, but the root changes the least.

When you grow as a tree, would you like to grow straight up, or would you want to grow curved? Straight. Do you want to go high, or low? High. In other words, you are looking for the ideal, ambition, and hope. Would you like to become large or small? Large. Would you like the reality to be an individual one, or a worldwide one? Worldwide. You are not different from any tree. A tree would be the same. These brilliant and full-grown trees will be the center of all plants and animals and creation. When the time comes, there are flowers and fruits.

Do you get married because of your spouse's sake, or for your children's sake? Children's. But now, everybody gets married for himself or herself. The only reason why you have to give everything to your child is so that your fruit will be fruitful in that way. The reality of the ideal is accomplished when these joys become real and all these principles are in one accord.

So far we have not realized that the reason we are living is for the future, so that we will see a better future than our present life. We had not realized this yet. Throughout history we have wanted to get married, but we didn't know why we did it. We wanted to get married and have children, but we don't know why we wanted children. Now we know. It has always been because of God, in order to resemble God. He wishes to see the world a perfect world where mankind can live, as in our example of a tree.

Have you ever heard that such an individual existed, that such a family or nation existed? We are going to have it now. All the branches are

God wishes to see the world a perfect world where all mankind can live, as in our example of a tree.

The most valuable thing is the one that resembles the center in angle.

from East, West, North, and South. The directions of civilization in the East and West are completely different. Although the directions are different, they are all absolutely necessary for the center. Even the very tip of the tree is in a way like a branch. It all depends on which angle you look at it, but it's the same thing. So everything, according to its angle, is different. Some grow in a horizontal way and some vertically; according to the angle a branch has, its value is different.

Alignment with the center. What is the most valuable thing? The most valuable thing is the one that resembles its center in angle. So this is why we wish to become similar to the center one. The branch that extends to the East and the branch that extends to the West have two different or opposing directions. But since there is one trunk and one center line, these are all harmonious, although their direction is different.

We have things of every direction and every shape, so what God now needs is one center, centered on which everything can direct its own way. Then God will have something to judge values by. He is going to make that criterion. In the family it is the same way, and in the larger group it is the same way—God needs some criteria by which He can compare and judge the value of others.

The reason why He is urging you to become the most perfect individual in the world, the most perfect family and nation in the world, is so that you can serve as a trunk, as one center line. Once that value or criterion is established, then God can judge values in comparison to that. So with these we have come to have a new ideal for the family today. Then how far does the ideal of a family extend? To the world. Then we have to be the center of the nation which represents the world. Then centered around that, we have to establish a criterion by which different things can go in different directions. We should not forget

that heaven is trying to nurture us to become a member of the country which is to serve this purpose. So such will be the ideal, things will start from the small and become ever higher and ever larger. Still, they resemble one principal entity.

Let us repeat our conclusion once more. We must achieve our perfection, which will never be less than any historical achievement. We will become the men and women who never appeared before in history. We shall bear and raise children which all the world and mankind would like to have. This is the purpose of creating and obtaining the ideal society and the ideal world under God.

No bigger ideal. God works twenty-four hours a day for the world, so we must resemble God. We must take after God and His effort. So we must think all the time, twenty-four hours a day, about the world. When we establish ourselves on this ideal of God, then it will be ours. And that's the most beautiful ideal that one youth can have.

Now we know that our path and purpose in life is to raise good children and resemble God, as has been explained, in three stages. We shall never err in our direction. We shall go unchanging towards this one direction. So our members love their brothers and sisters more than anything else, and they will love their parents better than anything else. Such will be our attitude. So we must live for others. This is the one pattern that we must establish for our followers to copy. In return the world will be ours, and the world will love us. There are many, many seemingly big things, but nothing is bigger than this, believe me. This is most fundamental.

I hope that you resemble God, do everything for God, and understand God. I wish you all happiness, and all security, and all closeness to God in the future. □

I hope that you resemble God, do everything for God, and understand God.



This past year the American people have suffered an emotional trauma that has had few parallels in our history. We have entered 1974 with millions of our citizens confused, discouraged, cynical, afraid and disillusioned.

Our newspapers and our television screens are bringing news of a hundred and one dangerous problems that are rocking the world. Each day seems to add to

our already impressive number of crises here at home—an accelerating crime rate, mass murders, soaring drug use, rampant inflation, pollution, the breakdown of families, a jittery stock market—and the list could go on and on.

And the question that many Americans are asking is: What went wrong? What is wrong?

It is almost a paradox that our nation, with all the economic af-

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fluence for enjoying life, virtually leads the world in crime, narcotics abuse and immorality. As Americans we have at our beck and call all the necessary armaments for national security, but we are still insecure. We have all the material possessions deemed essential for happiness, but we are unhappy. Science has brought us close to a material paradise, but we also stand on the precipice of hell itself. Millions of Americans are happy on the outside, but deep down inside they know something is missing: they are lonely, empty and bored.

A distinguished Britisher said recently that he visited an American home that seemed to have everything: three cars in the garage, a beautiful living room laden with expensive furniture and a color TV set, a kitchen filled with the latest gadgets, and a large pool with a spacious patio. However, the lady of the house was reading a book entitled *How to Be Happy*.

One woman awaiting the birth of her baby was quoted in the press as saying, "I don't want my child to be born into a world like this." A grandparent wistfully said to me the other day, "I wonder what kind of world my grandchildren are going to live in. I'm afraid for them."

No one can deny that our nation faces one of the gravest crises of its history. In virtually all of the past crises, with the exception of the Civil War, our nation was con-

fronted by external threats. But today we face the greatest of all threats—disintegration from within.

Now, some people have accused me of being a moral alarmist who leans on the panic button too often. But I have traveled over the world too much, talked privately to too many of our national leaders, and sifted the fears and concerns of the average American too many times to be overly optimistic about the state of our nation.

I don't see anything wrong with being a realist: seeing things as they are, and telling it as it is. The worst course of action, it seems to me, would be to bury our heads in the sand and shrink or hide from the dangers that threaten to engulf us.

What are some of these dangers? First of all, of course, there is the political crisis. The furor over Watergate has had a profound and unsettling effect on our nation. We do not know the full facts about Watergate—and, for that matter, we may never know the facts. It is clear that this sordid affair has sent shock waves through our whole political system. But to me the most disturbing aspect of Watergate is not the crimes that have been committed, though they are very bad. The most disturbing thing is the reaction of millions of Americans who have become cynical and disillusioned with our whole governmental system. And unless this disease of our



spirit is checked and reversed, it could undo us.

You see, democracy cannot survive when the people have lost confidence in it. And when confidence has been seriously eroded, no democracy can function efficiently and effectively.

Second, we face an economic crisis. We enjoy the highest standard of living of any nation in the history of the world. We are the best-fed, the best-clothed, and the best-housed people in history. But we are also beginning to pay the price for our luxurious living and our deficit spending. Inflation has hit every American. The worldwide energy crisis grips us, and no one can predict the extent to which it will affect our economy.

But the supreme crisis that

confronts us is neither political nor economic. It is moral and spiritual. And if we fail to solve this moral and spiritual crisis we may be doomed like the great nations of the past.

Look at the skyrocketing crime rate. Look at the rapidly increasing moral permissiveness that pervades almost everything we read or see. Look at the pervasive corruption to be found in almost every segment of our national life. Not just in Washington—it's all over the country. It's in every city. You see, there's a little bit of Watergate in all of us. Morally and spiritually, we have to confess, our country is on the verge of breaking down.

The spiritual problem is also an individual problem—it is one

that rests with you and me. There can be and will be no lasting social reform until the individuals who make up society are reformed. The problems of society are caused by men and women in our society. We are a nation of individuals, and we are perilously close to reproducing the life-style of the people in the book of Judges in the Old Testament, of whom it is said: "Every man did what was right in his own eyes." (*Judges 17:6*)

Take a hard look at America and all of its problems. It is not unlike a mirror in which each American sees himself. I am often asked, "Is America at the crossroads?" My answer is an emphatic "no!" The idea of the crossroads implies that we are at a place where we can choose one or another road to follow. I think we have already made a choice at a crossroads some time ago. I doubt that anyone can specify the exact time when this choice was made—but in my judgment it has been made. And we are well along the deadend road we deliberately chose to follow. The choice was made when America as a nation abandoned obedience to God and to his moral law. We chose the road of secularism, hedonism, materialism, and moral permissiveness.

It is true, of course, that millions of individual Americans have not abandoned obedience to God or to his moral law. Millions in America live for the Lord. It is also true that millions of people, espe-

cially young people, are responding to the proclamation of the Gospel. But these encouraging facts should not lead us to self-delusion that all is working out; that the coming judgment will be averted; that our nation as a nation is following God, because it is not.

The Bible contains many warnings. In his Letter to the Romans the Apostle Paul warned of the danger of deliberately forfeiting the truth of God and accepting "a lie." He said if the people of his day continued in this direction, they could be sure that they would reap the harvest of the evil they had sown. Three times Paul said, "God gave them up." There comes a point beyond which no nation, no community, no family, and which no individual can go without being judged by God. When we reach that point of moral decadence and idolatry, God "gives us up." Nothing is left but terrifying judgment, both in this life and in the life to come.

I believe that such events as Vietnam, Watergate, and the energy crisis have been judgments upon America. If we do not repent and turn to God as a nation, more—and even more severe—judgments will follow.

Our nation was founded on firm moral principles; our forefathers wanted this to be a nation in which God was honored. But what happened? We have abandoned God, and we face the imminent danger of being aban-

done by him.

This happened to the people of Jerusalem in Jeremiah's time. They mocked the prophet, saying that he was an alarmist who oversimplified the problems. But only a few years later God's judgment struck. The Babylonians under Nebuchadnezzar invaded the land. They destroyed the city of Jerusalem and sent its inhabitants into exile and slavery. This can happen to us if we do not return to God and seek his will for our lives.

What is the answer to the crisis that faces us at this hour? The greatest mistake that we could make would be to fail to diagnose the illness, or to offer an effective remedy.

The name of the disease is sin. Our nation must seek again the way of God and walk in the law of God. This is the only answer ultimately to America's problems. Yes, we do need election reform laws to prevent another Watergate. Yes, we do need to take practical steps to avert a threatened economic recession. But all of these will fail if they are not linked with a return to God on the part of the people and the leaders who make up this nation.

I am not suggesting that more interest in religion is going to save us, because many people in Jeremiah's day were religious. And that is true today as well. A substantial though declining number of our people go to church each week. For all too many of us, how-

ever, religion is merely a formality that has little effect on the way we live and act during the week. Only a vital, personal faith in the living God of the Bible can get to the root of our problems.

The great question is, "How can we rediscover the faith that was once a dynamic, revolutionary, life-changing force in American society?"

The answer is to be found only in Jesus Christ, the greatest revolutionary of all time. He was not concerned primarily with political or economic revolutions. Instead, he came to enter the lives of men and women and revolutionize the most basic and stubborn source of the problem—the human heart. This change of heart is what we need as a nation. This is what you need now as an individual.

Christ can and wants to revolutionize your life—your home—your community—the entire nation. But it will have to start with you.

Something vital and historic could happen to America during 1974 that could turn the country around. If men and women across the land will turn to God, it could have a profound effect on the future of this nation.

It may seem unlikely, but in spite of all of our problems I see some encouraging signs that this is already beginning to happen. For example, thousands of prayer groups and Bible study groups have sprung up from coast to coast.

In many of these groups, Jews, Catholics, and Protestants alike are meeting in their desperate search for life's true meaning. Thousands of people have already found that Christ is the answer, especially among young people, and that he gives new purpose and direction to life.

The trend of our nation can be reversed. However, it will happen only as individual men and women reverse the trend of their lives by committing themselves to Jesus Christ.

What does God require of us at this hour? First, he demands that we be honest before him and admit that we have sinned against him by choosing to go our own way instead of his way. On our coins we say, "In God we trust." In reality, however, many of us are trusting only in our own wisdom and in our own might.

And then, second, God requires that we must turn from our sins, as well as confess them. By this the Bible means that sin must be renounced, and that, by God's grace, we decide we will live for God in all that we do.

Third, God requires that we must accept his Son Jesus Christ into the very center of our lives, not only as Savior but as Lord. The amazing message of the Bible is that God loves you. He loved you so much that he sent his only Son to die on the cross for you. Christ took our sins upon himself. He died in my place. He died in your

place, and the Bible says that we must repent of our sin and receive him into our hearts by faith, and trust him as our Savior and our Lord.

I'm not asking you to turn to Christ in order to save America. I ask you to turn to Christ so that you can have purpose and meaning in your own life, so that you can find forgiveness before God, so you can have salvation and eternal life.

Irving Berlin wrote "God Bless America" in 1918, but the song, I've read, was a flop then. In 1938 he dusted the tune off for a Kate Smith Show. She sang it and it became an instant hit. And "God Bless America" has always been identified with Kate Smith.

Once again "God Bless America" needs to be dusted off. Let's sing it and pray it with a new meaning. That song carries with it all the moral and spiritual things I've just been talking about. It's not just "God bless America." God can't bless us until we meet his requirements of repentance and faith.

But I believe that in the midst of cynicism, discouragement and disillusionment, it's time to believe again. It's time to hope again. It's time to sing again. But you can only do it, and the nation can only be blessed, if first you have peace with God.

It is my prayer that you will find that peace—not only peace with God, but peace inside and peace with your neighbor. □

the freedom imperative

by MICHAEL BUTLER

Murder In The Cathedral, by T.S. Eliot, was written for the purpose of shocking pre-war theatregoers and possibly intellectuals out of their complacency and into a sense of urgency of a fundamental problem that was gripping Europe at that time. In the years leading up to the outbreak of the Second World War, Europe was witnessing the alarming growth of an alternative ideology—totalitarianism and especially Nazism—which threatened the freedom of the Christian-oriented Western world.

T.S. Eliot felt the urgency of the times, and had analyzed the nature of the problem, both in his poetry and more explicitly in a group of lectures entitled *The Idea Of A Christian Society*, published in 1939.

In T.S. Eliot's work there is not so much an apocalyptic fervor, but more a direct confrontation with the effects of the evil which is controlling the world. Throughout his life he became deeply concerned with evil, the cause of all





suffering, and in his writings is expressed the search for some ultimate answer. He finally arrived at a position which brought about his conversion to Catholicism.

Christian patience and humility are achieved when change and the "perpetual struggle of good and evil" are seen from the perspective of God. In *The Rock*, a dual conception of the church is given: on one hand, the church in action must continue the fight against evil in every generation, but on the other, it must be simultaneously recognized with humility that the battle will not be won on earth.

Murder In The Cathedral was written for the Canterbury Festival of 1935. In it, Eliot deals not only with the martyrdom of a twelfth century Archbishop, Thomas à Becket but dramatizes all the disorder and the search for hope experienced in those black years prior to the Second World War. In *The Idea Of A Christian Society* Eliot analyzed the position that Western society had arrived at:

"We are living at present in a kind of doldrums between opposing winds of doctrine, in a period in which one political philosophy has lost its cogency for behaviour...it is this disorder, and not individual insincerity, which is responsible for the hollowness of many political and ecclesiastical utterances."

Western society is at a point where there absolutely must be

change, held Eliot. What are the alternatives this society is faced with?

"We might of course merely sink into an apathetic decline; without faith in life and therefore without faith in ourselves, without a philosophy of life, and without art. Or we might get a 'Totalitarian Democracy' . . . a state of affairs in which we shall have regimentation and conformity, without respect for the needs of the individual soul."

Eliot urged that the problem must be confronted now. Our culture, he maintained, is mainly negative—only positive in so far as it is Christian. What is needed is a re-evaluation of society in light of "Christian Principles."

"My primary interest is a change in our social attitude. . . such a change would compel changes in the organization of industry, commerce and financial credit; that it would facilitate, where it now impedes, the life of devotion for those who are capable of it."

Such a change could only come about through the dedicated and sincere efforts of those with strong convictions. Indeed, Eliot searched for a Christian mirror-image of the dedicated Communist militant, fearlessly putting his Marxist principle into practice.

This concern is dramatized in the whole movement of *Murder In The Cathedral*. The play is divided by a sermon interlude into two

parts. At the center of the play is Archbishop Thomas à Becket, whose convictions are strong enough to enable him to die for them. His course, in Part I, is analogous to Jesus' struggle in the wilderness. Thomas remains steadfast against the four Tempters, to unite completely with the Will of God, by subjugating his own will. Part II parallels the Passion. Thomas becomes a sacrifice for God as payment:

"Blood for blood.

His blood to buy my life,
My blood given to pay
for His death,
My death for His death."

The historical Thomas à Becket was murdered in 1170 after a protracted struggle with Henry II over ecclesiastical privilege. In Eliot's play, Thomas dies to assert the supremacy of the law of God.

Thomas was tempted in four ways: the First Tempter offers Thomas a return to his early life of youthful, sensual pleasures at court; the Second Tempter offers earthly power with which to improve the temporal world, leaving holiness for the hereafter; the Third Tempter offers Thomas both revenge upon the King and domination over the Pope if he will side with the barons. Thomas is able to reject all of these from the standpoint of his initial position proclaimed in his entry speech.

"Neither does the actor suffer
Nor the patient act. But both
are fixed

In an external action, an eternal patience

To which all must consent that it may be willed

And which must suffer that they may will it."

It was God who has established the "eternal action." All self-willed actions will conflict with the fundamental pattern so that those who "will it" suffer. The Fourth Tempter comes unexpectedly, urging Thomas to "seek the way of martyrdom." Thomas must also overcome this desire. We can understand this more fully from what the Archbishop preaches in the sermon interlude.

"Ambition fortifies the will of man to become ruler over other men: it operates with deception, cajolery and violence, it is the action of impurity upon impurity. Not so in Heaven. A martyr, or saint is always made by the design of God for His love of men. . . a true martyr is he who has become the instrument of God, who has lost his will in the will of God. . ."

In Part II there is the contrast between Thomas, who has by now "lost his will in the will of God," and the four Knights, whose actions are totally motivated by their ambition. Thomas goes to his death with a spirit that reflects the Crucifixion.

Yet *Murder In The Cathedral* is more than a liturgical drama cele-

brating the martyrdom of a 12th century Archbishop. What is unusual and unique about this play are the actions of the four Knights who, after drunkenly insulting and then violently murdering Thomas, step forward and justify their actions in an idiom more at home in 20th century politics than in liturgical drama. They argue to assert the necessity of their actions and lament that they were landed with the task. They ostensibly take a stand behind order and stability in the temporal world.

"Unhappily there are times when violence is the only way in which social justice can be secured. At another time, you would condemn an Archbishop by vote of Parliament and execute him formally as a traitor."

The Four Knights totally deny the fact that freedom can only come from God, when one allies with the will of God. They stand in the position of one of the alternatives Eliot cited in *The Idea Of A Christian Society*. They represent those working for "a state. . . in which we shall have regimentation and conformity without respect for the needs of the individual soul." This is especially clear when one reads the final speech of the First Knight.

"I think there is no more to be said; and I suggest that you now disperse quietly to your homes. Please be careful not to loiter in groups at street

corners, and do nothing that might provoke any public outbreak."

Yet these words are not the final position of the play. It is the Chorus which voices the final speech. Throughout *Murder In The Cathedral*, the Chorus has led the audience through all fear, doubt and anguish concerning the future. The Chorus is made up of the poor women of Canterbury, who are common people, suffering the effects of so much spiritual and ideological struggle. Their final words are in the form of a prayer.

"Forgive us, O Lord, we acknowledge ourselves as a type of common man,

Of the men and women who shut the door and sit by the fire;

Who fear the blessing of God, the surrender required, deprivation inflicted;

Who fear the injustice of men less than the justice of God,

Who fear the hand at the window, the fire in the thatch, the fist in the tavern, the push into the canal

Less than we fear God.

We acknowledge our trespass, our weakness, our fault we acknowledge

That the sin of the world is upon our heads, that the blood of the martyrs and the agony of the saints

Is upon our heads.

Lord have mercy upon us

Christ have mercy upon us





Lord have mercy upon us
Blessed Thomas, pray for
us.”

Eliot was writing in a time when Europe was threatened by the spread of the most powerful and most efficiently organized totalitarian ideology yet to appear on the face of the earth. What will happen when the people, like these warmth-seeking poor women of Canterbury, are faced with such possibilities? Will the faith of the people be strong enough to unite them against such a powerful threat?

Europe has been ravaged twice already, by power-seeking individuals. In 1914, Kaiser Wilhelm introduced the realities of 20th century warfare, bringing about destruction never before preceded in world history. Again in 1939, Europe was again brought into turmoil by Hitler's ambitious reach for power with the freedom-denying totalitarian ideology. On both occasions, the common people have been able to unite against these threats, just in the eleventh hour. However, the possibility of a materialistic alternative to individual freedom is still very much a reality. Freedom-seeking people have still to unite against these threats with a completely freedom-giving way of life, such as Eliot hoped for, in order to prevent the actuality of worldwide destruction, a possibility that will be made a reality by the spread of Communism. □

Evil and Understanding Suffering

by PROF. LLOYD GEERING



“Daddy, why did God make mosquitos?” This question by a three-year-old, tormented on a hot summer night, gives succinct expression to a problem which has puzzled the mind of man ever since he began to reflect on life. It is the problem of evil or of undeserved suffering.

It is impossible to ignore evil and suffering, and the great religious traditions have evolved, in part, as a practical way of both understanding the true nature of evil and learning how to cope with it.

They have differed greatly in their diagnosis of the problem and in the cure which they have prescribed. Some have maintained that evil and suffering do not really exist at all except as an illusion in man's own mind. As soon as his ignorance is dispelled by the true knowledge of reality, evil and suffering vanish into nothingness.

Some have seen evil as a positive force at work in the world, personified as evil gods or as Satan. Then it becomes necessary to find ways of gaining the victory over these personal forces. This has always been an element of the view of evil in Christianity, particularly in the early centuries.

It has never become the dominant Christian view, for it quickly

Professor Lloyd Geering, a former Presbyterian minister, was recently appointed Professor of Religious Studies at Victoria University in Wellington, New Zealand. A man of controversial views, he was charged with heresy but later acquitted and appointed to the Religious Studies faculty. His latest book is entitled Resurrection—A Symbol of Hope.



develops into a dualism which runs counter to the ardent monotheism of the Judeo-Christian tradition.

But neither has Christianity been happy with the idea of regarding God as the ultimate author of evil, as an ancient Israelite prophet did when he put these words in the mouth of God: "I make peace and I create evil, and I the Lord do all these things" (Isa. 45:7).

Christian thinkers have tended to see man himself as the chief cause for the evil and suffering in the world. Stemming from the first act of disobedience in the Garden of Eden, man has continued to inherit from his parents a sinful nature, which makes him prone to do evil in spite of himself.

There is no doubt that this belief contains remarkable insights into human nature.

Today we may prefer to assess the development of human nature in terms of genes and environmental factors, rather than in terms of original sin, yet the propensities we are referring to in human nature are fundamentally the same.

The story of Adam and Eve points to the fact that much of the evil in the world, such as cruelty, oppression, war and so on, does originate in the heart of man himself, even though he is not wholly clear why he has been created the way he is.

If these expressions of evil are to be overcome and eliminated from the world, then it requires a fundamental change in the nature of man himself. Christianity has always claimed that it offers to men the way to become new or transformed creatures.

But we are still left with the

problem of what has been called the natural evils in the world—evils such as drought, storm, earthquakes and even mosquitos, which can in no way be attributed to the sinful nature of man.

The reason why man has come to regard these natural phenomena as evil is that they threaten his security, cause him pain, and disturb his peace.

But are these things evil in themselves? There is much to be said for the view that the natural phenomena of our world are neither good nor evil in themselves, but only appear so because of the way in which they impinge upon human existence.

It is true that man observes a good deal of suffering in the animal kingdom, particularly where one species must prey upon another for its very livelihood. This has sometimes led men to see the consequences of the primeval Fall extended from human nature to the world itself and to speak of a "fallen world."

The ancient prophets of Israel looked to the time when not only man but also the world as a whole would be morally transformed so that the lion should eat straw like the ox and the infant should play on the hole of the cobra in the ground and come to no harm.

All this may seem a rather naive vision in the light of the intricate interdependence of all planetary life which modern ecol-

ogy is helping us to understand.

We are left, then, with the evils which emanate from man himself, and with his attitudes toward the natural phenomena which he must learn to accept as part and parcel of the order of creation.

On the problem of evil Christianity may not answer all our questions to our satisfaction, but even to men of the modern world it prescribes a way for learning how to cope with it.

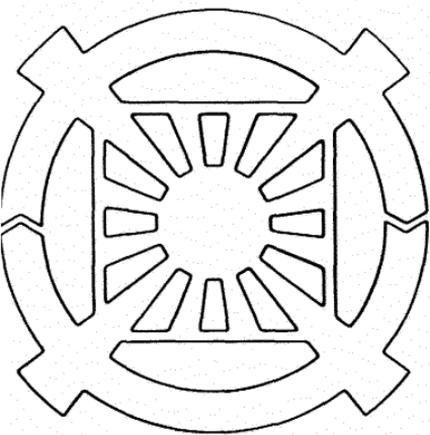
The Christian faith challenges us first of all to deal with the evil which emanates from our own willful desires and self-centeredness. To do this we must allow ourselves to be transformed into the likeness of Christ.

Then it teaches us how to cope with the evil we observe in the world around us, and which may also bring pain and distress to ourselves. We do this not simply by tolerating it like the Stoics, but by absorbing it and thus overcoming it.

This is symbolized in the cross which the Christian is called to take up and bear. It is by refusing to seek revenge, refusing to pay back evil for evil, by using the whole of one's energies for the welfare of others, even to loving one's enemies, so that evil is vanquished and the world of man transformed.

Then the will of God will be done on earth, as manifestly as it is in heaven. □

The Bahá'í Faith and The Divine Principle



by **DAVID BALISE**

The Baha'i faith originated in Persia (Iran) in the year 1844. It was in this year that Mohammad Ali took the title the Bab, meaning "the door" or "the gate." He said that he was the One foretold by two early nineteenth century Moslem leaders, Shaykh Ahmad and Siyyid Kazim. The Bab taught that he was a Manifestation of God, and that his station was the same as that of the founders of other reli-

gions. Beyond this, however, he said that he was to prepare mankind for the coming of "Him whom God will make manifest," who was the Promised One of all religions (the return of Christ to the Christians, the Amitabha Buddha to the Buddhists, etc.), and who would establish the Kingdom of Heaven on earth.

The Bab quickly attracted

many followers, called Babis, over 20,000 of whom were killed by the Persian government. In 1850 the Bab himself was killed. Thirteen years later Baha'u'llah ("the Glory of God"), the foremost disciple of the Bab, publicly proclaimed that he was "Him whom God will make manifest," and that he had received this revelation ten years earlier in 1853. Baha'u'llah spread his teachings until his death in 1892, even though he was imprisoned, tortured and exiled repeatedly by the Persian and Turkish governments for doing so. After Baha'u'llah died his son 'Abdu'l-Baha ("the Servant of the Glory") spread the faith to the Western world, even visiting America in 1912. Shoghi Effendi was the Guardian of the faith from the time of 'Abdu'l-Baha's death in 1921 until his own death in 1957. The faith is now administered by the "Universal House of Justice" in Haifa, Israel, and there are Baha'is in every country of the free world.

When 'Abdu'l-Baha was in London and Paris he proclaimed what are now known as the "twelve Baha'i principles." The very first of these principles is called the independent investigation of truth. Baha'is would do well to note that 'Abdu'l-Baha did not exclude them when he said, "We must be willing to clear away all that we have previously learned, all that would clog our steps on the Way to Truth; we must not shrink

if necessary from beginning our education all over again. We must not allow our love for any one religion or any one personality to so blind our eyes that we become fettered by superstition! When we are freed from all these bonds, seeking with liberated minds, then shall we be able to arrive at our goal." This paper critically examines the Baha'i faith and its teachings, in a sincere attempt to find the truth. May those who read it do so with the same spirit.

The Baha'i teachings. The Baha'i faith is similar to the Divine Principle in its goal of setting up the Kingdom of Heaven on earth, and in many specific beliefs. However, its teachings differ significantly from those of the Divine Principle in three major areas; the nature of God's relationship with man, the nature of religion, and the nature of evil.

Baha'u'llah's teachings on the nature of God's relationship with man are very explicit. Since man is the creation and God is the creator, man can never know God, just as a painting can never know the artist. In the *Book of Certitude* he stated, "No tie of direct intercourse can possibly bind Him to His creatures. He standeth exalted beyond and above all separation and union, all proximity and remoteness." Here and in many other places, Baha'u'llah implies that it is impossible for God to create



Baha'i Temple in Israel.

children who can know Him directly in the same way that children know their human parents directly. But how could it be impossible for God to do something that would give Him great joy?

Baha'u'llah says that God has bridged the gap between man and Himself by sending "manifestations of God," such as Abraham, Moses, Buddha, Christ, and Mohammad, to mankind. They know God much more directly than most people do, and bring

people to Him by their teachings. But why can't everyone become a manifestation of God? There is no logical reason why God would want to let only a small, select group of men know Him directly. If God desires to make Himself known unto men why must He use an intermediary? These inconsistencies show that the Baha'i understanding of God's relationship with man is incomplete.

The Baha'i teachings on the nature of religion say that God created man with the capacity for infinite good, but that man did not know about goodness and about his spiritual nature. Therefore, each manifestation of God had the mission of spiritually educating mankind. Each one of them taught mankind a bit more about how to live a good life, and revealed a bit more of God's Truth. This gradual spiritual education is called "progressive revelation."

However, why would a God of infinite goodness create the original parents from whom all humanity is descended without letting them know about their spiritual nature, and without giving them any way to learn about it until mankind as a whole evolved spiritually, thousands of years later? Individual plants and animals grow to maturity and perfection within their lifetimes. The fact that the original parents, and all mankind since them, have not grown to full spiritual maturity within their lifetimes, shows that

something must have happened after the creation of the original parents, that caused them to lose the knowledge of their spiritual nature. Otherwise, God's love for individual human beings would be limited, and He would not be a God of infinite goodness.

In addition, the doctrine of progressive revelation states that God has sent all His manifestations to the East. 'Abdu'l-Baha says that "In the past, as in the present, the Spiritual Sun of Truth has always shone from the horizon of the East. . . all the great spiritual teachers arose in the Eastern world." Since Baha'is do not consider Confucius and Lao-Tze to be manifestations of God, many Baha'is say that all religions come from an area in the Middle East roughly 3,000 miles in diameter. But why has God sent so many manifestations to this small area, and to the descendants of Abraham in particular? The Baha'i teachings do not give any reasons for this.

A third problem with the doctrine of progressive revelation regards Mohammad. Mohammad came 600 years after Christ, and should therefore have brought a higher level of God's Truth. It is true that the teachings Mohammad brought were responsible for the birth of Arab civilization, and that contact with the Moslems during the Crusades helped end the "dark age" of the Christian world. However, Mohammad's teachings

not only do not go beyond those of Christ, but they actually retrogress to those of Moses. In the Koran (which few Baha'is have read) Mohammad portrays God as an infinitely powerful Being who will destroy people who will not do His will. This view is diametrically opposed to the love of God for man which is shown so clearly by Christ in parables such as "the Prodigal Son." The love of God for man is not even hinted at in the Koran. This shows that Mohammad did not bring a higher level of truth than Christ did.

Concerning evil, Baha'u'llah taught that it is simply the absence of good, and not a negative force opposing good. He said that the things in the world that are called evil actually result from the ignorance of mankind, and that when religion teaches goodness to people they gradually become less "evil," like a light spreading in the darkness.

However, evil is more than the absence of good. There are many indications of this, even in the Baha'i teachings. One example is the Baha'i teaching on covenant breakers. Covenant breakers are Baha'is who turned against the true Baha'i leaders at one time or another, and tried to form their own sect. Baha'is are to avoid all contact with covenant breakers. Why? If evil were only the absence of good, there would be no reason to avoid evil people. Good people cannot be harmed by associating

with people who are not good, as long as they are not actually evil. The real reason covenant breakers are to be avoided is that they represent a negative power which tries to destroy goodness, and they are often strong enough to triumph over the Baha'is. (If the Baha'i standard of goodness was stronger, this separation would not be necessary.)

Evil is shown to be a negative force in other places in the Baha'i teachings, also. In his *Tablet to the City of Constantinople* Baha'u'llah said, "We behold in thee the foolish ruling over the wise, and darkness vaunting itself against the light." Clearly the "darkness" must be more than an absence of light, since it was triumphing over the light. In *Gleanings from the Writings of Baha'u'llah*, "the Evil One" is mentioned in seven different places. Baha'is explain this away, but the context of these quotations clearly shows that an evil power exists. But the Baha'i teachings do not show how to overcome this evil power.

The Baha'i teachings and the Divine Principle. The Divine Principle untangles the inconsistencies and fills in the gaps in the Baha'i teachings. It offers the only logical explanation of why people are separated from God, even though they were created by a God of limitless goodness, power, and love for man. The first people on earth were to grow to perfection by

fulfilling their own portion of responsibilities within their lifetimes. If they had reached perfection they would have been able to have direct give and take with God's heart, entering the direct dominion of His love. Their descendants would also have been able to do this, and the Kingdom of Heaven on earth would have been established right away. The Divine Principle explains the inner meaning of the fall of Adam and Eve, which happened when they were still immature, in the growth stage, and which resulted in the separation of mankind from God and in the creation of evil.

The major trouble with the Baha'i teachings is that they omit the fall entirely. They say that everything has been going according to God's plan, and that no fundamentally different relationship with God is possible than the relationship with Him that some people have now. The Baha'i teachings, without knowing it, deal exclusively with fallen man. The Baha'i teachings give no indication that God wants to relate to us much more directly than He has been able to relate to mankind in the past, when everyone has had a fallen nature.

The Divine Principle teaches that God is working to restore man's original unfallen nature. To do this God has worked with men to lay foundations of faith and foundations of substance upon which the Messiah can come to

restore all people.

The foundation of substance to receive the Messiah has often involved relationships that God has set up between two individuals or two groups, one (usually the younger) relatively good and the other (usually the older) relatively evil. God gives His love to the individual or group that is in the position of relative goodness. If the individual or group that is in the position of relative evil is humble and unites with the relatively good side, they can grow together, both receiving God's love. The first such relationship was between Cain and Abel. However Cain, symbolizing relative evil, killed Abel instead of uniting with him.

Later, God created another "Cain-Abel relationship" between Abraham's sons Ishmael and Isaac, in the positions of relative evil and good, respectively. This relationship was never resolved. Therefore, God set up another Cain-Abel relationship, between Esau and Jacob. When Esau humbly united with Jacob (Genesis 33:4), this relationship was resolved successfully. Because of this God could bless both of them, and give Jacob the new name "Israel."

This is one of the reasons why so many "manifestations" have been descended from Abraham. There were many other conditions that Abraham and his children fulfilled, which collectively established a foundation upon which God could send many prophets,



A Baha'i symbol that is frequently found engraved on the stones of rings is a long beam, which is supposed to represent the tree of life (namely, the revelation). The crossbeams from top to bottom symbolize the three levels of being: the kingdom of God, revelation, and the human world. The three crossbeams and the long beam, with their particular ends, each form four Arabic B's and H's, the basic letters of the word Baha ("majesty"). For the Baha'is this symbolizes the revelation of God. The two five-pointed stars, one on each side, represent the two heralds of God, Bab and Baha'u'llah.

and finally the Messiah, Jesus Christ, to their descendants. When Christ came he could have restored all mankind to God if the people had accepted him and spiritually grafted themselves to him. However, the people failed to accept him, and therefore Christ was able to restore mankind only on the spiritual level. If the people had accepted Christ they could have been restored both spiritually and physically, and the Kingdom of Heaven on earth would have begun. Christ would not have been crucified. Because Christ was rejected and crucified, God's restoration providence has been prolonged until now. Christ must come again at this time, in a similar

manner to his first coming, and complete what was left unaccomplished during his first advent.

The relationship between Ishmael and Isaac still needs to be resolved. If the children of Israel (the Jews) had accepted Christ as the Messiah, they and the children of Esau, as the children of Isaac, would have united, centered on their faith in the Messiah, with the children of Ishmael (the Arabs). Then the combined children of Abraham would have united in the same way with the rest of the world, forming the Kingdom of Heaven on earth.

However, the Jews rejected Christ, and the physical restoration of mankind was prolonged. Therefore, God has given the Arabs a course of history similar to the one that the Jews have gone through, so that the Cain-Abel relationship between them can be resolved by the Lord of the Second Advent. There is a remarkable parallel between the history of the Jewish people from the time they went into Egypt until shortly after the coming of Christ, and the history of the Arab people during the past 2000 years.

Both first spent several hundred years on a low physical and spiritual level. Then each received the Law of God, through Moses and Mohammad respectively. The parallels between the Law of Moses and the Law of Mohammad are very clear. Both have the same understanding of

God as a powerful Being to be feared. Both teach that those who commit a crime must receive a punishment equal to the crime, i.e. "an eye for an eye, a tooth for a tooth. . ." (Ex. 21:24) and "retaliation is decreed for you in bloodshed; a free man for a free man, a slave for a slave. . ." (Koran 2:173). Both forbid eating blood or pig's meat (Deut. 12:16, Lev. 11:7; Koran 2:168). Both require animal sacrifices (Ex. 29, etc.; Koran 22:34-38, etc.). Both have a holy place of central importance: the Jewish Temple that was at Jerusalem, and the Moslem Ka'bih at Mecca. Members of both faiths practice circumcision.

Both tribes then set up a nation under God's guidance, using military force to conquer the surrounding people. Each nation had a succession of spiritual leaders. There were 16 Jewish Judges and 12 Moslem Imams. Each nation prospered and went through a golden age, and then began to decline. Each nation was prepared to receive a Messiah. The Messiah figure came to both nations, as Christ and the Bab, respectively. The Bab did not have the same providential significance as Christ did, but the parallels between their two lives are amazing. Bill Sears lists 27 parallels between the two in his book, *Thief in the Night*. These parallels culminated with the rejection and death of the Messiah figure, in both cases.

The teachings of each Mes-

siah figure were then established extensively over the earth, by Paul and Baha'u'llah, respectively. The parallels between these two men are also remarkable. Neither of them was one of the original disciples chosen by the Messiah figure (Christ's 12 apostles or the Bab's 18 Letters of the Living). Both received their calling in a vision a few years after the death of the Messiah figure. Both of them wrote many epistles, expanding and elaborating the teachings of the founder of the faith, and calling the believers to higher moral standards. Both defended themselves in their writings as the legitimate leader of the faith (many of Baha'u'llah's writings are similar in tone to Paul's II Cor. 11). Both of them were repeatedly exiled and imprisoned, and each died in a land far to the west of the original country of the faith. In each case their teachings became the central doctrine of the faith.

Baha'u'llah and the Lord of the Second Advent. The Divine Principle thus teaches that Baha'u'llah was not the one foretold by the Bab: Him whom God will make manifest, the Lord of the Second Advent. Baha'u'llah failed his mission by claiming to be Him whom God will make manifest, although this does not mean that Baha'u'llah went against God's will deliberately, for his own personal gain. God called Baha'u'llah in 1853 to lead the fol-

lowers of the Bab, and He gave Baha'u'llah great spiritual knowledge and insight. Baha'u'llah interpreted the fact that God had given him this revelation and these blessings to mean that he was the promised Messiah, and not just the leader of the Bab's followers. This interpretation, though sincere, was incorrect and against God's will. There is abundant evidence that this is true.

The Bab shows us that Baha'u'llah was not Him whom God will make manifest. The Bab wrote in the Persian Bayan: "The Germ that holds within itself the potentialities of the Revelation that is to come is endowed with a potency superior to the combined forces of all those who follow me." Baha'is interpret "those who follow me" to exclude Baha'u'llah, but at the time this was written Baha'u'llah was definitely one of the Bab's disciples. The Bab alluded many times to the fact that Baha'u'llah was to be the leader of his followers after he himself had died, but he never indicated that Baha'u'llah was to be Him whom God will make manifest.

Furthermore, the year the Bab began his ministry, 1844, is the year indicated in all the prophecies from past religious books that Baha'is feel refer to the Baha'i faith. The year Baha'u'llah began his ministry, 1863, is not mentioned in the vast majority of these prophecies. Clearly, then, the Bab's position was more im-

portant than Baha'u'llah's position.

Saint Paul gives us strong evidence that Baha'u'llah was not the Lord of the Second Advent, the One whom the Bab called "Him whom God will make manifest." Paul writes: "Concerning the coming of our Lord Jesus Christ. . . let no one deceive you in any way; for that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of perdition, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God" (II Thess. 2:1-4). No man or creed that fits this description came before Baha'u'llah, so Baha'u'llah cannot be the second coming of Christ.

Christ gives us an even clearer proof. He told the apostles: "Take heed that no one leads you astray. . . you will hear of wars and rumors of wars; see that you are not alarmed; for this must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places: all this is but the beginning of the birth-pangs. . . and many false prophets will arise and lead many astray. . . Then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. . . Immediately after the tribulation of those days

the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven. . . and they will see the Son of man coming on the clouds of heaven with power and great glory" (Matt. 24:4-30). It is clear that the great tribulation, which is worse than anything that has happened before it or will happen after it, had not occurred before Baha'u'llah came, 100 years ago. Indeed, Baha'u'llah referred to the great tribulation as something yet to come: "O ye peoples of the world! Know, verily, that an unforeseen calamity is following you, and that grievous retribution awaiteth you. . . The winds of despair are, alas, blowing from every direction, and the strife that divideth and afflicteth the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned" (*Gleanings from the Writings of Baha'u'llah*, pp. 209, 216). Since the great tribulation was still in the future, the second coming of Christ was also still in the future, and could not have been Baha'u'llah.

Finally, it must be noted that after Baha'u'llah declared himself to be Him whom God will make manifest, Baha'u'llah and his followers gradually lost their spiritual vitality and their selfless devotion to God.

During the ten years between 1853, when Baha'u'llah was called by God, and 1863, when he

claimed to be Him whom God will make manifest, he wrote the vast majority of his best-known books. These include *The Hidden Words* and *The Seven Valleys*. The most important of these books, however, was the *Book of Certitude*, which Shoghi Effendi said was "foremost among the priceless treasure cast forth from the billowing ocean of Baha'u'llah's revelation." In this book Baha'u'llah explained the inner meaning of many Messianic prophecies in the Bible and in the Koran. He should have continued to write books like this, preparing the whole Moslem world to receive the Messiah, the One the Bab called Him whom God will make manifest. If Baha'u'llah had done this, his writings would have continued to increase in vitality and originality. Instead, a year after he wrote the *Book of Certitude* he claimed to be the Messiah, and as a result his later writings became more and more repetitious and monotonous, full of the almost uncountable superlatives with which Baha'u'llah described himself.

Baha'u'llah's failure affected not only his writings, but the Baha'is as well. They became less devoted and sacrificial, and got involved in a series of schisms and plots which even included several murders. Many people broke away and became covenant breakers, and even Baha'u'llah's own family was divided into rival factions. Baha'u'llah was never directly in-

involved in these schisms, and he tried to prevent them, but it was his claim to be the Messiah that was the ultimate cause of them. These schisms were a sign from God that although Baha'u'llah was still the legitimate leader of the Bab's followers, his claim to be "Him whom God will make manifest" was false.

When Baha'u'llah died, his son 'Abdu'l-Baha was able to stop some of this erosion of Baha'i unity and vitality, by taking the position of a servant to God and to the other Baha'is, showing the humbleness that his father had lacked. However he did not undo his father's mistake by teaching that "Him whom God will make manifest" had not yet come, and by preparing the Baha'is and other people to accept him when he came, so the unity and spirit of selfless service of the Baha'is continued to erode after his death. His grandson, Shoghi Effendi, worked in vain to stop it. A hundred years ago 20,000 followers of the Bab gave their lives for their faith. Now more and more Baha'is are unwilling to even spend a few hours to attend the meeting (the "feast") that the Baha'is hold every 19 days. There has also been a tremendous increase in the number of "inactive" or "undeeptened" Baha'is.

Shoghi Effendi wrote that "Divorced from the institution of the Guardianship, the World Order of Baha'u'llah would be mutilated and permanently de-

prived of that hereditary principle which, as 'Abdu'l-Baha has written, has been invariably upheld by the law of God. . . Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. . . the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn." But Shoghi Effendi died without having any children and therefore there has been no Guardian of the Baha'i faith for over 16 years. The implications of this are very clear. Surely the Baha'i faith would not be thus "mutilated and permanently deprived" if Baha'u'llah was really the Lord of the Second Advent.

Conclusion. If Baha'u'lah had not claimed to be "Him whom God will make manifest," the Baha'is had not claimed to be "Him whom God will make manifest," the Baha'is, representing a sizable percentage of the Moslem people, would be able to easily unite with the Messiah, the Lord of the Second Advent, when he comes. This would make it possible for the Lord of the Second Advent to easily resolve the ancient conflict between Ishmael and Isaac, through their descendants, the Arabs and Jews. The failure of Baha'u'llah has made the resolution of this conflict much more difficult, and it has also made it much

more difficult for the Moslems to recognize the Lord when he comes.

It is abundantly clear that we are now living in the "last days." The signs that were not fulfilled in Baha'u'llah's time are being realized now. The "Son of Perdition" that Paul predicted, who opposes God and claims to be God, is clearly the atheistic Communist system. "He" is especially personified in Joseph Stalin, the Red master whose purges cost the lives of 30 million Russians, most of them Christians. Furthermore, the world has already gone through the "wars and rumors of wars" foretold by Christ. This continual series of small local wars ended in 1914, with the advent of a new kind of war. Since then there have been two devastating, world-wide wars, each of them worse than any previous tribulation. The world is now in the midst of an ideological war which potentially may become a devastating third world war between America and the USSR. We are in the "great tribulation" now! The Messiah, "Him whom God will make manifest," the Lord of the Second Advent, must announce himself within the next few years. It is critically important that the Baha'is, as well as everyone else, keep their spiritual eyes and ears open and investigate all spiritual teachings with the attitude of sincerely searching for truth, so that they will accept the true Messiah when he comes. □

TODAY if ye hearken

Rabbi Joshua ben Levi dreamed that he saw Elijah at the entrance of R. Simeon b. Yohai's cave. He asked: "When will the Messiah come?"

Elijah replied: "Go thyself and ask him."

"Where will I find him?"

"At the main gate of Rome."

"How will I know him?"

"He sits among the beggars and nurses their wounds. Each one of them will untie every bandage to apply medicine and then rebandage their wounds. He alone unties one wound at a time. He thinks: 'If I am called, I must waste no time.' "

R. Joshua found him, and said: "Greetings to thee, My Master and Teacher!"

Messiah replied: "Greetings to thee, ben Levi!"

R. Joshua asked: "When will the Master come?"

Messiah answered: "Today."

R. Joshua b. Levi departed. On the following day he again met Elijah and told him of the conversation. Elijah said: "Since Messiah greeted you and your father, you are sure of a high place in the World-to-Come."

"But he spoke untruthfully," complained R. Joshua. "He said that he would come today, and he has not come."

Elijah answered: "He meant: 'Today, if ye would but hearken to His Voice!' " (Psalm 95:7)

—Sanhedrin 98
sayings from the Talmud

by **PAOLA PACIFICO**
Leader of the Aquarius Group

Interviewed by
FRANCO RAVAGLIOLI

The Age of Aquarius has been predicted by many people; in fact, in every sacred book we find that there will come an era in which man will make a qualitative leap in evolution. This era should start in about 1975 and end towards the year 2000—a cosmic occasion in order that man may make a step ahead towards the evolution.

The people who live in Milan, Italy, form an energetic mass that for the moment works for a selfish purpose. However, they have been trained to work seriously, and for this we have opened an Age of Aquarius center in Milan and not, for instance, in Rome, where there is more dispersion and more amusement. If they first worked for the external things, now this training may be useful to work for internal things.

What do we propose? Since in the Age of Aquarius in every being grows as an internal search, we stimulate man not to search outside himself, but inside. Instead of spending energy for material things, we must use this energy to research spirituality. With this spirit a sort of community has started, which is interested in everything, since we start from the



point that man must find his right way to reach completion.

There are many ways, as we also see in your symbol. We deal with the famous esoteric discipline, that is, we are interested in astrology and reincarnation. All these disciplines have given us a sort of inclination which we call aquarian. We treat astrology as the science of the energies, so we make a horoscope of the personality.

It was necessary to bring reincarnation into the Western world under the appearance of a universal principle, that is, the evolutionary law. In Asia nobody is interested in reincarnation, because they discount the idea that we need to incarnate many times in order to evolve. We are fragments of past lives, which are simply atoms loaded with energy, flying about in space. To discharge they have to tune into certain energy fields and that's why a person is born in one way rather than in another, in one family rather than another.

From the past lives we don't only inherit these fragments of Karma—some negativity to unload—but we also inherit talents. If it's not possible to express the real talent, this talent "taints" a person and produces a physical symptom. It has been proven that some people have discovered hidden talents like dancing, painting, architecture. There are hundreds of those cases, and once we've ex-

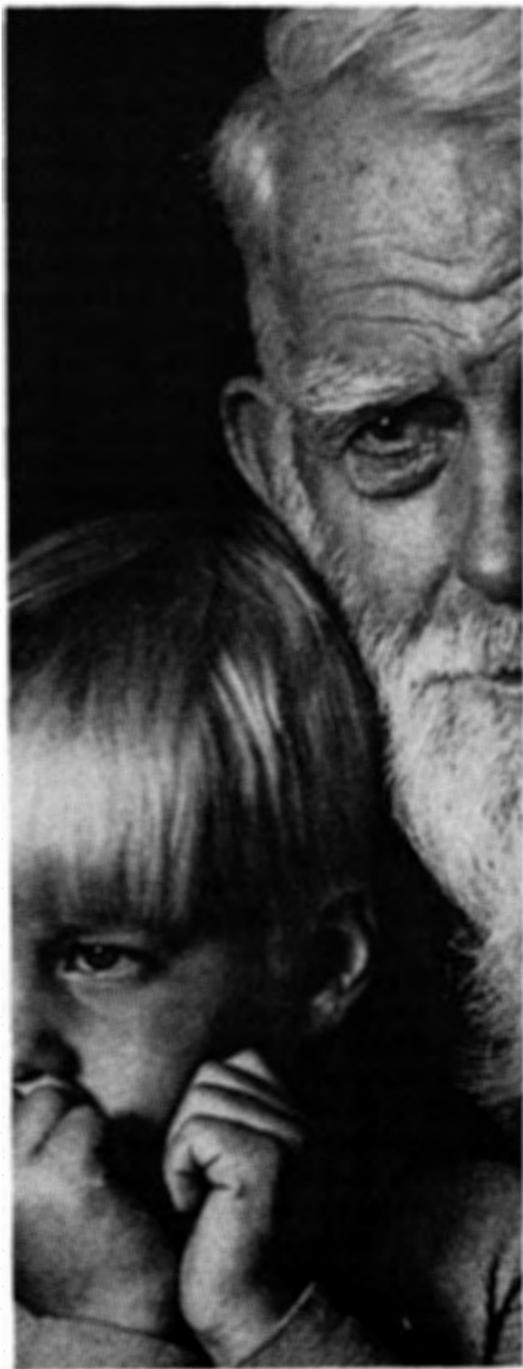
pressed these talents, we are cured of physical diseases caused by being prevented from expressing them.

So the study of reincarnation and astrology gives us a method of preventive medicine. Therefore we have a group for psychic dancers, for architecture, for photography. In short we explore all the various artistic sectors. We analyze the people through a series of questions and we discover if they have a talent which matured in their past lives; and through astrology we discover the predisposition of a certain type of art. So we insert this person in a certain artistic sector and he embraces it freely, while he frees his artistic push. We make the people become aware of the divine sparkles he has inside, and because everyone has his own cosmic function, the only mortal sin in life is not to live one's own cosmic function while on earth. When someone finds his note and plays it with harmony, he automatically enters into harmony with the cosmos and becomes a cosmic man. After he has realized himself he becomes a positive man and proceeds positive energy.

The "Ashram" which I have been leader of is very small. Only a few people have left everything and have come to live with us, and because we don't have any more room we can't accept many others who will dedicate themselves completely to this work. But these

people radiate positive energy and learn to realize the divine on earth, in their job or studies. Our biggest problem are not the adults but the children. Education as it's seen these days is a mnemonic exercise; that is, they go to school to learn who Garibaldi was, who George Washington was. People don't want a child to express himself, but they oppress him through a didactic education. At school they don't awaken the talent of the child; rather they give him cultural knowledge and so restrain the divine part in him. So we've made sections where children of our associates come to learn how to express themselves. Because children are full of destructiveness, we have made rooms where they can unloose their energy, where the child frees himself, rolling on the floor, screaming. After some time he begins to create, painting and singing, and out come beautiful things. In the school of the Age of Aquarius we would like the child to be educated, not only physically but also spiritually.

The Age of Aquarius must be the age of inclusiveness, of collaboration, an era of union and joy. In our center people of all kinds come, even blind or spastic people, and after some time they are at ease with us, because we are united in spirit in an internal search. Our community is the only one where a two year old child lives together with an old man of eighty. We want to keep this, because to-



tality consists of everything. Because the adults, those physically disabled, already felt at ease with us, we thought immediately of children. So handicapped children have come, and we've seen that they, through our way of living, feel very well. There has been a spiritual enrichment for the handicapped, as well as for the normal children. The normal child has the possibility of doing good to the handicapped and of course the handicapped has done good to him, so the enrichment has been reciprocal.

Whoever wants to adhere to our movement has to spontaneously give us his strength, energy, money, everything he wants to give, because a spiritual center has to be born from spontaneity and collaboration. Our only problem is the lack of space, because there are many people: all are ready to do something. There is somebody who types with a typewriter, another who cleans the house, etc. . . . because we want this to become a small village. We should also like to come together for the holidays, during the other months to live together, to experiment together. We want to create a community where we can live spontaneously not taking account of material values, but of values of another kind—that of the heart. We feel it growing abundantly inside, pushing us to make this new experimental community. We don't teach anything new, but

simply experiment with that which has been said already by many others; we search to live it in the reality of every day and of course to give it to everyone who wants it. We have many bodies, but only one soul, and we must come to understand this through the soul that everyone of us has.

In this Age of Aquarius many groups are working: yours and ours for instance, are a part of the whole and in practice we do the same work. We try to give people the possibility of plunging into their internal reality, and show them that this reality exists, that it's real, that it's equal for everyone of us, and that it's what Christ has taught us. If Christ has come to the world it is because there is the possibility to evolve and that possibility is for everyone. Of course, once the individual is on the right way, all doors, even that of negativity, begin to open. This negativity is changed into light. Only the individual can do this work: there are no elevators to Paradise.

If we should be able to say: we lead you on this path, we bring you the light, we should have much help today. But our basic point is not to give anybody a crutch. We simply have to say to people that the Age of Aquarius is the cosmic era, in which help comes from the divine and every individual has to learn to get in touch with and to use the energy coming from God. We have to open the doors to receive this

energy. Every man needs to know that he has two legs, discover them and walk, to see how beautiful it is to walk on two legs. This is an incentive we can give, even if of course we always have to be ready to give advice, to resolve the doubts of this man. He has to learn that all the techniques, all the disciplines are nothing but a snare. Sooner or later he has to learn to eat by himself, to get up by himself.

We have to test life through our intuition, through the way of the heart, discovering every day the divine essence with which we want to get in touch, through various paths necessary to arrive there concretely. We see that in the whole world there are groups, many groups, which want the same thing. We are not the only ones. We consider Aquarius everything that takes into account the internal truth of man, which is that other truth inside man. Inside us we feel the vibrations of this future world that will lead to an evolution, not only for us, but for the whole earth. In the Age of Aquarius there will be a complete disappearance of that veil that separates the visible from the invisible. By studying, experimenting, observing, we can synthesize these two worlds: the visible and the invisible; we can also translate into Occidental terms that what a man has within within himself and what has already been said by Oriental philosophies. For in-

stance, we have to teach that the emission of negative thought defiles the air around us. We try to exclude everything that is of mediumism, spiritualism and divination, not because we don't believe in it, but because we must not be dominated by the spirit world anymore. My body gives hospitality to the divine, so I have to discover the divine that is already in me and make it master of myself.

Mediums have made us understand these powers which were first outside of us. But when we discover that these powers are in us, occult must not exist anymore; no mysterious form must exist anymore, and nothing must enthrall and degrade man. Man has to discover the divine that is in him, and he only has to live it. However, he must live it from the moment he wakes up till the moment he falls asleep, during the whole day, not just for one or two hours a day. Every action must be divine, and therefore he has to know what happens when he thinks, when he talks. We have to teach man to create thoughts of peace and well-being. We have to learn that at last it's possible to cure people through the power of thought. All this new knowledge has to lead to the new era, and we want to live it consciously and without fanaticisms, with spontaneity and sincerity towards ourselves and others, creating right and good relations and upright ac-

tions in our lives—but everything without prejudice.

We have to make the divine fully living in us. Mediumistic gifts are translated into intercession; that is, we must become mediators between us and the divine. We can receive the divine powers channeled through us, not to be superior to the others, but to help the evolution of the world.

All the movements that bring us an explanation of this internal reality, that make us discover a method to be able to live the divine are welcome. We should want our center, “the Age of Aquarius,” to become a center of sorting out all these disciplines so that anyone can realize himself by reading a book of Aurobindo or the “Divine Principle.” We should want to become a center of connection between the various movements through the exchange of addresses, of magazines, books, and information and above all, of love, of ideas, of confidence, of joy. We should like to give everyone the possibility of self-realization, to chose the most adequate and adherent road for his needs.

Do you think that Christianity is in crisis?

The real Christian principle, the real Christian function is that of love and union. As for me, this has not been realized yet, there can't be a crisis because Christianity in this way has never yet existed.

Do you think that the lack of

realization of this Christian principle is due to the influence of Oriental doctrines?

No. On the contrary. Someone who approaches Oriental doctrines returns to the Christian doctrine with so much knowledge and can become a real Christian. Therefore the knowledge of Oriental doctrines never separates one from Christianity. The Christian idea of union and love has been assimilated mentally, but it has still to be lived in the heart. It's not enough to understand an idea mentally, it has to be lived. The Christian idea has been understood mentally by everyone, but it has not been lived yet. I think that even today it doesn't exist yet, even if it has been tried.

What do you think of the people who say that this is the era in which Christ returns?

Christ returns in us. Everybody has to realize that inside. As Aurobindo says: “The adventures outside us have finished.” We have to make the Christian part live in us; mankind has to bring forth a new conscience. In practice, we have to realize ourselves, we have to become the messiah to ourselves. Certainly, we have to become the priest of ourselves, doctor of ourselves. Man has to understand and become a guide of himself, manage himself on his own, putting himself in contact with the divine. When you have discovered the divine in you, what else do you want? Automatically!

this puts you in the track of real life. I personally can't believe that Christ comes from outside. Now we have to realize Christ in us.

So why, beside theosophy and Christianity, do other religions talk about the coming of a man?

Even if it may seem strange, everything that has come to the world is right, is real. Only everything proceeds according to its determined time. For instance, theosophy was born a hundred years ago, but we can't stop at theosophy, we have to go on. Mankind was not ready at that time to absorb certain ideas, because he was not yet enough developed. Now is the moment in which the organs of light develop, as well as intuition, conscience, psychic sensibility and internal vision. We can get learning from the doctrines of the past, but we must not acquire the knowledge that today can wake up man inside. We have to amplify our conscience and vision. We have to realize that the coming of Christ that everybody is waiting for is nothing else but the arrival of man at a totality, the same totality of Christ. Two thousand years ago a physical being came who represented this totality. We have accepted it and now we have to realize it. For two thousand years we have understood that outside us was Christ. Now we have to assimilate the fact that Christ is in us. Christ has been the symbol of everything we can realize inside. Is there a center

outside? There will be a center in us! This is the principle. '

Christ has not come only for the Christians, but he has come for the whole world, the whole mankind, as Buddha has not only come for the Buddhists. Now we've understood that all religions say something right, and therefore by uniting the religions the famous universal religion will come out. We have to free ourselves from every prejudice. At Buddha's time, the illumination and self-realization taught by Buddha was given to everyone; therefore mankind was in the position to attain that kind of knowledge which Buddhism teaches. When Christ comes to the world, he has come for everybody; and through the knowledge of his message everyone could realize the same things. The symbol outside us has already come and has said and taught that what he had to say and teach. Now we have to accomplish the internal work, the individual work.

This can be accomplished by self-determination or through the many pushes we receive. For instance, a physical material misfortune may be the method and the way to get free from chains which prevent us from dedicating ourselves to the divine, to the search for union with the divine in wholeness of body and mind, and with joy. This research of the divine must be our evolutionary leap in the Age of Aquarius. □

International Religious Trends

FROM SWITZERLAND

Evangelicals Challenge Liberals

In late July some 2400 Protestant evangelical leaders from 150 countries held a ten-day International Congress on World Evangelism in Lausanne, Switzerland. Organized largely by the Billy Graham organization, the conference posed a serious challenge to a prevailing philosophy of the World Council of Churches. Some in the World Council now question whether Christians have the right to disturb the faith of people who already have a religion. Opposed to the World Council, 1900 members of the Lausanne Congress signed a 3,000-word document which upheld the vigor of biblical, evangelical Christianity. At the same time, the Lausanne Covenant, as the declaration was called, took notice of the need for social concern:

On social concern: "We express

penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. . . . Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty."

On the Bible: "We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice."

On Salvation: "We recognize that all men have some knowledge of God through His general revelation in nature, but we deny that this can save. Jesus Christ. . . is the only mediator between God and

Man. . . Those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God."

On the Second Coming: "We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. . . We reject as a proud, self-confident dream the notion that man can ever build a utopia on earth."

Some Third World evangelicals especially criticized the way the United States has often ex-

ported an "easy Christianity." Mr. Rene Padilla, a Baptist working in Argentina, stated that, "A Gospel that leaves untouched our life in the world. . . is not the Christian Gospel but culture Christianity adjusted to the mood of the day. . . This kind of Gospel has no teeth. It demands nothing."

Padilla went on to emphasize that the quality of conversion was more important than the number of converts. "Faithfulness to the Gospel should never be sacrificed for the sake of quantity." □

FROM SRI LANKA

5-Faith Dialogue

(EPS)—Interdependence is a recognized fact of life. But the energy crisis has recently made people in one part of the world painfully aware of their dependence on those in another part. Therefore the search for world community becomes even more urgent than heretofore.

"Unless justice and peace are transformed into concrete sharing of power in the community of nations, we may witness merely a rearrangement of old positions," Dr. Stanley Samartha of Geneva, Switzerland said on April 17.

He was addressing 60 men and women of the Hindu, Buddhist, Jewish, Christian and Muslim faiths here for a conference on the theme "Towards World Com-



munity: Resources and Responsibilities for Living Together." The meeting was organized by the Department of Dialogue with People of Living Faiths and Ideologies, a sub-unit of the World Council of Churches.

The energy crisis has pointed up the need for "fresh criteria for new human relationships that go beyond economic and political structures," according to Dr.

Samartha, an Indian theologian who heads the dialogue department. Values that sustain personal life within the community need to be defined, he said. "...in the search for values and criteria, the religious or transcendental dimensions in human relationships cannot be ignored."

The term "world community" presents certain difficulties, according to Dr. Samartha. First it is likely to be misunderstood as a move towards "a homogeneous unity or a totalitarian uniformity."

The conference will reject syncretism, he predicted, as a form of "shallow friendliness" which leads to "spiritual poverty, theological confusion and ethical impotence."

World community can also be misunderstood as a Western notion imposed by rich and powerful nations on the poorer nations of Asia and Africa. "Only when people are liberated and freedom and power are shared can there be true community," said Dr. Samartha.

Thirdly, the concept of "community" is usually derived from a single religious or ideological basis. It therefore lacks the multi-cultural, multi-religious and multi-ideological reality of today's world.

He challenged representatives of the five faiths present at Colombo to examine critically the resources they bring to the search for community. Specifically he mentioned their scriptures, tradi-

tions, history, culture, inherited wisdom, as well as contemporary religious experience.

He also cited the element of "spirituality" as a source of power, meaning and direction for the various communities of faith. "Symbols of worship and prayer and meditation hold communities together more strongly than theological dogmas," he said.

"The significant question for us would be in what ways the spiritual sustains the life of man in the community, and how different communities of faith manifesting a diversity of spiritual styles could be in helpful touch with each other for mutual correction and enrichment."

A multi-lateral dialogue held in March 1970 at Ajaltoun, Lebanon included Hindus, Buddhists, Christians and Muslims. Now at Colombo the Jews have joined the dialogue.

A communiqué suggesting how people of all five faiths can assist the search for world community was expected by the time the conference ended April 27. It will represent the views of the participants and not those of the World Council of Churches. However, it is expected to make an important contribution to the Fifth World Council Assembly in mid-1975 which will have as a major topic for discussion the subject "The Common Search by People of Various Faiths, Cultures and Ideologies." □

Towards World Community

by C. MICHAEL DE VRIES

(EPS)—“I cannot hear that word any longer,” said one of the fifty conference participants. The word was “dialogue,” and the occasion was a consultation of Hindus, Buddhists, Jews, Christians and Muslims organized by the World Council of Churches’ Department for Dialogue with People of Living Faiths and Ideologies.

“Dialogue” was indeed the word most often used during the ten-day meeting: it occurred practically every sentence uttered. This did not mean, however, that all agreed on the definition of the term. In fact, one of the goals of the consultation was to obtain clarity about the meaning of community and the resources and responsibilities for living together in the twenty-two countries of Asia, Africa, Europe and North America from which the participants came.

It was the first time the five major world religions were “represented” in a consultation of this kind under World Council auspices. This representation should not be seen as “official”: those taking part were there in a private capacity, as had been the case in earlier meetings with people from four different religious traditions (Ajaltoun, 1970 and Broumana, 1972).

The presence of five traditions did not make it any easier to reach agreement. And the fact that sociologists, technologists, political scientists and theologians look at things from their own perspective was both an enriching and a complicating factor.

All agreed, however, that dialogue is to be understood as a relationship, an inter-action between people not belief-systems. It is not confined to religious people, but may also include some partners motivated by secular ideologies. It is, in the words of the twelve-page memorandum approved by the conference, “sober, charitable and rational, allowing both critical and appreciative approaches.”

A neutral observer might have left the conference feeling that the appreciative approach dominated the meeting, and that the participants might have benefited more from a somewhat radical and critical mutual questioning. But one has to be aware that multilateral dialogue is still in its infancy. At this stage listening is more important than cross-examining.

Polarities. Having gratefully acknowledged the removal of a number of stereotyped misunderstandings of the other, one has to

recognize—as the memorandum does—the existence of real polarities.

Take, for instance, the phenomenon of “spirituality.” For Jews, Christians and Muslims it is related to a personal God, regarded as beyond and other than themselves. Hindus for their part seek the realization of truth by being delivered from the consciousness of self as a distinct and

history, and secondly in the sense that history, by that very fact, becomes the vehicle for the realization of God’s design for His world. The Asian religions cannot attach any such positive value to time or history, and in fact strive to transcend these categories. In more technical terms: theirs is a “cyclical” notion of time, whereas the other religions have a “linear” one.



separate reality. Buddhists seek enlightenment through disciplined self-effort following the Middle Path shown by the Buddha. Clearly, such diverse understandings of man’s ultimate destiny have consequences for one’s vision of world community.

Another example of diverging—or even opposing—views is the notion of time and history. Judaism, Christianity and Islam are “historic” religions. First in the sense that they are based upon divine revelation at a given time in

Common Lines. If these differences can be described as “polarities,” the participants at the same time acknowledged “real common links.”

First of all, they agreed that any attempt towards a world community—including the attempt towards a definition of that term—should be provisional, a-dogmatic and pragmatic, and not utopian.

Secondly, they were all aware that mankind is driven towards a world community by a variety of

factors other than those stemming from religious traditions. Science, technology, social and political data leave no doubt about the interdependence of peoples, nations and cultures.

But the religious motivations derived from the various traditions were recognized as a rich resource for the safeguarding of human dignity, for the quality of life-in-community. One of these motivations is, as the memorandum puts it, "the notion that man is related to a transcendental reality: hence the right and duty not to submit to the human situation as it is, but to strive towards its betterment." Another one is the common emphasis on universal responsibility towards all, and on loving-kindness and forgiveness.

Where do we go from here?

All participants felt a way ought to be found by which the dialogue, both bilateral and multi-lateral, could be continued. For all were aware of the unique possibilities. Where else would it have been possible, to give but one example, for Jews from Israel to converse about the theme of the conference with Muslims from neighboring Arab countries? And to do so in a spirit of mutual readiness to accept the partner's sincerity? Where else would a Christian from the Western world have an opportunity to share his concerns and deepest convictions with Buddhists and Hindus?

No final decision was made about a second gathering. But there was a commitment to initiate such meetings in different countries and to keep in touch with each other (unfortunately most religions have no agency capable of organizing such a meeting).

A few practical recommendations were accepted. I mention some of them: institutions should be established and movements among people be encouraged to promote dialogue, wherever possible, on local, national and international levels. Promotion of social justice within and beyond political orders was recommended, as well as common concern for environmental problems. Education at all levels concerning different religious traditions was seen as one of the major issues. So was mutual sensitivity in situations where people feel a duty to bear witness, and—needless to say—the promotion of freedom of religion.

But the main result of the meeting was strengthening the participants to reach out beyond themselves and their several traditions in the quest for meaningful encounters with people of living faiths and ideologies. Each one will provide a list of twenty names of similarly inclined co-religionists, with whom correspondence and, hopefully, other contacts will be established. With apologies to readers in tropical areas: it will have a snowball effect. □

FROM VENEZUELA

Pentecostals Meet for Dialogue

by IAN M. FRASER

(EPS)—Angel Villalobos comes of peasant stock. As a priest he has been closely identified with peasants in the Rio Frio area of his native Costa Rica. He backs their struggle to get land of their own rather than remain farm laborers working for others all their lives.

Roberto Melgarejo is a layman from the working class who has gained an education. He is part of a team of ten people who have turned their backs on a life of privilege and chosen to re-insert themselves into a Peruvian *barriada* (slum), helping the inhabitants become aware of their grim situation and the resources which might help them change it for the better. The team is supported by the Evangelical Latin American Commission on Christian Education (CADEC).

Near here is a center belonging to a remarkable Evangelical Alliance of forty-six Pentecostal churches, which believe in prayer, Bible study and worship in the Spirit. They also are committed to the education of disadvantaged children and the liberation of exploited peasants.

Recently a small group including Angel and Roberto plus

their counterparts from Bolivia, Colombia and Puerto Rico spent five days with fifteen Pentecostal pastors and laymen at the G.F. Bender Educational Centre near Barquisimeto. They struggled over what it means to "confess Christ today" in the situations of deprivation in which all are living.

The setting was appropriate. Because Pentecostal leaders live at the level of the people they serve, the center has only bare essentials. Sometimes there is water for drinking and washing, sometimes not. The food, while adequate, consists mainly of cereals and vegetables. Beds are of the simplest kind, set up wherever there is space; there are hard benches to sit on. When it rains, water pours in on all sides, but you carry on regardless.

Here the Pentecostals feel at home. They can express themselves. Outsiders may find the existence a bit rough, but it is certainly economic. The two dollars a day extracted from each conference participant was a far cry from the cost of a hotel room, a sum roughly equivalent to what a Pentecostal pastor needs to feed his family for an entire month.

Juan Marcos Rivera, Caribbean secretary for UNELAM

(Provisional Commission for Latin American Evangelical Unity), speaks appreciatively of the Venezuelan Pentecostals on the basis of his ten years' acquaintance with them.

"These are thoughtful people," he says. "We must give them an opportunity to contribute to the thinking of the world church. They have put their faith to the test and they know it works. You'll notice the local leaders draw on a 'memory bank' rather than a 'book bank.' They are not accustomed to writing. Wherever writing is considered the only method of communication, they are at a disadvantage. Here the balance is being redressed. They are taken seriously."

Then he made a perceptive remark which I as secretary of the "Participation in Change" Study of the World Council of Churches found especially interesting. Juan Marcos said:

"In recent political developments the Venezuelan people have made it clear they are going to make up their own minds about their destinies. It is important to keep close to common people who show this kind of awakening and awareness. Future trends can be read more clearly from their movements than from those of the elites.

"We need to stay beside them—listening to them. The kind of people gathered here can provide a real pointer to what God is preparing for the future."

Relaxed communication.

More than two thirds of the conference time was spent in the relaxed sharing of stories, experiences, insights and concerns. All were related in terms of the history and problems of a particular country. If small, somewhat isolated Christian groups and movements are to thrive courageously in a world hostile to the Gospel, they need opportunities for such informal, face-to-face encounters at the deepest level.

To open the day there were songs to guitar accompaniment, prayers, readings. This might occupy ten minutes—or half an hour! Things took their unhurried course.

Then suddenly a moment came, so definite you could almost reach out and touch it, when participants realized the impact of new acquaintances and fresh experiences had been taken in and assimilated. People who had been strangers were now part of a community. Then they were ready to turn outwards. There were concerns to be communicated beyond the bounds of the assembled group.

Two very down-to-earth conclusions emerged. They could see no possibility of confessing Christ without helping people to experience genuine freedom and stop being victims. For this to be possible, they affirmed the absolute necessity of (1) rural people having land to work, since to have a sense of dignity it is necessary to make a

decent living; and (2) all men having an education that will enable them to develop their full potential. Without such an education, people do not look like children of God for whom Christ died.

“It’s a breakthrough.”

Assessing the value of the *encuentro* or encounter to the Pentecostals, Juan Marcos Rivera said: “Their minds had been filled with their own difficulties. Now they have become aware that fellow Christians face even greater hardships. They are encouraged—life is a battle everywhere.

“Further, this fresh awareness of different kinds of Christian commitment worked out in a variety of situations has helped them measure the quality of their own engagement here. They are deeply thankful to God for the enrichment others have brought them.”

Roman Catholics had been invited to attend, and a priest and a layman were present for part of the conference. In return, the group was invited to visit a church of “Catholic Pentecostals.” The president of the Pentecostal Association joined the congregation on this occasion and took part in the prayers. He felt part of the congregation—in fact it was hard to drag him away.

“This was something that had never happened before,” according to Juan Marcos. “It was certainly most unexpected.”

During this same visit other doors were opened. A group of young people who deeply long to be Christians but have been shunned by the churches because they do not conform to certain standards were gathered in a small house singing and chatting. The president came with us and sat on the floor with them. For the first time they felt accepted.

“It is gatherings like this,” said Juan Marcos, “that gave the Pentecostal community an awareness that the Holy Spirit works in ways beyond their reckoning and opened up to them ways of Christian life they instinctively would have shunned.”

Things are happening that only a short time ago would have seemed impossible. A representative of the Association of Evangelical Churches of the Caribbean Coast attended the *encuentro*. Only six months before Juan Marcos had tried unsuccessfully to arrange a meeting with him. Now a member of the association is going to spend a year at the Pentecostal education center.

It’s a breakthrough,” the UNELAM representative said. “An *encuentro* like this with their envoy participating lays a basis for confidence and further opportunities.”

One vital woman in the group shared her concern about the political and social domination women experience in Latin America. Her words were so forceful that

everyone was deeply affected. She was persuaded to stay over an extra week, and a full schedule of strategic gatherings was quickly arranged for her.

As to the "inserted" group,

they too go home with new ideas, alerted to the mistakes others have made, strengthened. They take back to their communities encouragement and gifts to deepen their life and outreach. □

FROM ZAMBIA

Message to African Churches

(EPS)—As it concluded its ten-day deliberations in Lusaka, Zambia, on May 21, the Third Assembly of the All Africa Conference of Churches sent "a message of hope" to the churches in Africa. In the message, the Assembly called upon the churches "to allow Christ to set them free."

The message was entitled "The Struggle Continues." The full text reads:

"We, Christian men and women, black and white, representing different age groups and professions and coming from the many Churches in Africa, meeting at this Third Assembly of the All Africa Conference of Churches at Lusaka, Zambia, would like to declare with the writer of the First Epistle of John: 'That which we have heard, which we have seen, we have looked upon and touched with our hands. . . we saw it, and testify to it and proclaim to you' that what the African Christian men and women are crying for and struggling to achieve is to be freed.

"We came together to listen to God speak to us, to teach us and to equip us for this mission in Africa today. We realized, painfully, that only a free Church can free Africa from its superstitions, false conception of development, polit-



ical and social injustices, oppression of the black by the white and oppression of the black by the black, from elitism and indiscriminate importation and imitation of foreign cultures through literature and films.

“As we grappled with the problems of Evangelism and Selfhood of the Churches in Africa, the Church and Cultural Renewal in Africa, the Prophetic and Serving Church, and Church Union and Cooperation, it became increasingly clear to us that it is only as we live No Longer for Ourselves but for Christ that the Church in Africa can speak with a free voice to its people.

“We were painfully aware that there are areas in Africa that are still victims of oppression and suffering of all kinds; for example, our black brethren in South Africa and Rhodesia are under the yoke of a white minority government and are groaning under the system of apartheid. And those in Namibia, Guinea-Bissau, Mozambique and Angola are under foreign and imposed rule. They need to be freed. The white needs to be freed from his fear of the black which drives him to oppression, and from his greed which drives him to exploitation. The rest of Africa still living in any kind of bondage and the grip of evil needs to be freed and brought to the light of the Gospel. And we saw that before we can achieve for Africa what is expected of us, be-

fore we can become a society which lives wholly and exclusively for others, we must call upon the Churches in Africa to allow Christ to set them free—

1. From theological conservatism, so that we can understand, interpret, apply and experience the message of the Gospel afresh;

2. From denominationalism and outmoded church structures, and rigidity and timidity in changing them, so that we may be led by the Holy Spirit to a reality of oneness in Him;

3. From fear to proclaim the new message of redemption and denounce evil boldly;

4. From hypocrisy that leads to denouncing evil abroad and condoning it at home;

5. From selfishness in sharing with one another our resources of manpower, skills, time and finance, so that God may lead us into a rediscovery of our missionary role in the use of these resources;

6. From easy dependence upon foreign money and men without making the efforts to educate ourselves for self-reliance.

“This is the message we have to proclaim to all Churches in Africa. It is a message of hope, knowing that God is willing and ready to use the immense spiritual and moral capacity of the Christians in Africa to free Africa so that we, together with all the Christians of the world, shall ‘No Longer Live for Ourselves but for Christ.’ ” □

Thorleif Boman is a Norwegian theologian and a scholar with international fame. His doctor's thesis from 1952 has appeared in four different editions in Japan and in paperback editions in English. In a series of articles he has taken up important religious questions which enjoy a vital interest today. Some of his articles have been published as a book with the title "Religious problems."

Dr. Boman teaches at the Protestant faculty of the University of Oslo today, and is also a very popular

preacher and lecturer in the churches and organizations in and about Oslo.

In a new book he has taken up the individual's relationship to society. He says, "The main problem of our time is that the faith and the morals of the society have been destroyed and the individual no longer finds a common human base to stand on. This is why also the individual's personal faith and morals die. The rescue must come when we find and express in words and deeds the religious values and the ethical norms which will persuade others by their general validity."

When LOVE is STRICT

by THORLEIF BOMAN

The ideal love is often characterized as passive by the Christian church, as an ability to believe and to hope everything good for others, and to tolerate bad things from others, and not to hit back in wrath and hatred. The example is the crucified love. This love, nevertheless, has to be complemented by the active love, love in words and deeds. The example for that is the Jesus of the Gospels,

especially as Luke and John describe him, and also Peter's description of Jesus to Cornelius: "He went about and did well."

In this, however, not everything is said about the perfect love. There is one more aspect involved, but this aspect is hardly looked at at all and very lowly judged, so many deny that it is there at all. This is strictness. Strictness is not talked about as

something which stands besides love, which is applied if there is not enough love or when love cannot do the task. But strictness is a necessary and full, conscious expression of love.

Here again we must take Jesus as the pattern and the example. In most of Jesus' words there is sunshine and warmth of heart, and great peace and security; but some words sound like a thunderstorm. One gets the impression that the hard words are more frequent and more strict the nearer he comes to death.

Jesus' strictness was directed against his opposers, his followers, and himself. He was mildest against his opposers. His strictness against them was mostly a strong warning not to lead the people on a way which will end in the destruction of Jerusalem and the whole nation. It is surprising how little our sermons and our teachings make of this important point. All theologians admit that the king of Babylon, Nebuchadnezzar, would have spared Jerusalem and the people, if the warnings of the prophet Jeremiah had been heeded. Why not say the same if Jesus' warnings had been heeded?

Jesus claimed the unconditional right to do good, e.g., the right to heal someone who was sick on sabbath; the right to defend the disciples when they were attacked by outsiders (he had reserved the education of the disciples for himself); and the right to sit at the

table together with publicans and sinners, for he hoped to find someone among them whom he could help to the light. He also claimed the right to publicly receive the humble thank you of a prostitute, who had become a new and happy human being because of him. Such claims caused a conflict between Jesus and those who represented society, morals, and religion.

Finally, Jesus had his own life-task. He went his own way in life, without asking some other men for counsel, help, or approval. There was no room for men to go beside him, but he invited all to follow in his track. However, they had to follow him unconditionally. Many followed him in the beginning, when he was popular and when many were for him, but as the opposition became strong, more and more fell away. Eleven of the apostles followed him even until Gethsemane, but the last and most heavy steps on his way, from Gethsemane to Golgotha he went alone.

For the disciples to follow Jesus could mean taking part in a long marriage feast. They felt security near him, because he defended them against all attacks: "Can you make the children of the bridechamber mourn while the bridegroom is with them?", he asked the attackers. They met in Jesus a religious and ethical greatness without any likeness. "Blessed are your eyes for they see; and

your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

But it could also be heavy and difficult to be Jesus' disciple. It was good that he turned away their criticism, (Lk. 10:40), their loving and well-meant advice (Matt. 16:16:22); he blamed them for their bad understanding (Matt. 15:16) and for their little faith when they were afraid to perish (Matt. 8:25). He asked such high claims of those who wanted to be the children of God, that the disciples had to ask: “Who then can be saved?” (Mk. 10:26). He strengthened them against the fear of death by saying that there was something worse than to be killed by men (Lk. 12:4). They had to be prepared for that, if they wanted to be his disciples (Matt. 10:38 ff). If a conflict should develop between that which was from God and that which was from men, even if it involved their loved ones, his disciples had to choose that which was from God.

Because the difficulties became greater day after day, Jesus had to be stricter and stricter in order to prepare them to be able to master the situation. In the end his strictness made them so afraid that they no longer dared ask him what he meant by the words which they did not understand (Lk. 9:45).

Nevertheless, they endured with him (Lk. 22:28). After they had got to know him, they did not have any choice (John 6:68); but the love he gave them was strict.

But even then, God's love to Jesus was stricter. Why do evangelists not preach about the relationship between God and Jesus? Why do the teachers not talk about that? When Jesus was baptized there was the voice saying, “This is my beloved son.” The one who was perfect in love and perfect in obedience, God let bear a terrible lot of suffering. He did not complain, but he gave a convincing explanation, “For unto whomsoever much is given, of him shall be much required.”

In our time, when the danger to be spoiled and to be demanding is great for all of us, we can get moral strength, when we remember that the love which comes from above is strict. For those who suffer without guilt and without being able to understand why, it might be of help to remember that they share the lot of all the prophets and of God's most beloved children. Nobody can become a deep Christian without being strongly tested in advance. This is the price which has to be paid to come close to God. It is therefore the great task in life of all who suffer to fight the good fight of faith, until the fog clears up and the sun starts shining. They will meet God as a loving Father even in suffering. □



Below are excerpts from the testimony of Hardin B. Jones, Ph.D., presented before the Senate Internal Security Subcommittee on May 20, 1974. Dr. Jones is professor of Medical Physics and Physiology at the University of California at Berkeley, and has been on the staff at Berkeley since 1938. His fields of specialty include physiology, biochemistry, demography, statistics, biophysics, and epidemiology. He has recently written two books, Coleridge, on Coleridge and Opium, and Sensual Drugs: Dehabilitation and Rehabilitation of the Mind. He has also conducted studies for the U.S. Army of the drug problem among soldiers in Southeast Asia and Germany. In the course of his work he has personally interviewed more than 1600 drug users, most of whom used cannabis. He also conducts a course called "Drug Use and Abuse" at Berkeley which has a current enrollment of 390 students.

causes of the drug epidemi by Dr. Hardin B. Jones

In my presentation this afternoon, I plan to deal with the sources of the current marijuana-hashish epidemic, because only when we have identified the sources will we be able to attack and push back the epidemic.

A chance opportunity to launch the drug movement came to Berkeley in January 1965. The Free Speech Movement won an endorsement from the Berkeley faculty of their contention that free speech includes freedom to engage in illegal advocacies and acts. This sad event occurred on December 8, 1964. When the campus reopened in January 1965, the first such illegal act was open advocacy of drug use—in particular, marijuana and LSD. Pro-marijuana handouts flooded the campus for months, and speakers endlessly sought to promote these drugs in the “free speech area,” using University public address equipment, and in classrooms.

During this time, we had a son and a daughter on campus. Among their circle of friends, even though our children did not use drugs and the majority of their friends did not, there were nevertheless some who were seriously affected by drug abuse:

Ruined lives.

●An A student in engineering became heavily involved with marijuana and LSD and failed in

his courses. He partially recovered and changed his major to sociology, but then dropped out into the Haight-Ashbury drug culture and is reported to have died. When last seen, he was unrecognizable physically and with no trace of his former high intelligence.

●A strong B+ student with aptitude in literature became a “speed freak” (heavy user of amphetamines). She was also involved with marijuana and other drugs. She has partially recovered—enough to work and support an inactive, pot-using “husband”—but she lost her way.

●An athlete who sometimes dated our daughter had an athletic scholarship, was a strong student academically, and was recognized as an outstanding person. His subsequent involvement with cannabis and LSD produced a permanent personality change. He became homosexual and a dangerous manic depressive. Shortly afterward, in an LSD flashback, he killed a relative. He is now institutionalized.

●A young man, the son of schoolteachers, very able mentally and with exceptionally fine home training, began using drugs on campus. One day he went home while “high” on amphetamines, beat his father to unconsciousness, and killed his mother by mashing her head with a flowerpot. He never offered any explanation for his “madness.”

●An additional six individuals



have undergone personality changes due to cannabis and LSD, to a degree requiring psychiatric care. It can be said that, while these six have "recovered," they have certainly blunted their potential and cannot make up for the loss of time in the most formative period of their education and development.

I cite the above cases because they all occurred within the limited circle of friends and acquaintances of my son and daughter. The number of cases is high, in view of the small fraction of that circle that was involved with drugs.

Prior to 1965, signs of drug use had been increasing at the rate of approximately six percent per year. But after drug use was openly advocated, as at Berkeley from January 1965 on, drug use of each type increased at seven percent per month, resulting in an annual

increase 20 times as great as before 1965. The greater susceptibility is, in my opinion, the result of widespread advocacy of drug use by persons in influential positions. For the first time, the drug abuse disease of a few intellectuals broke into the educational system, literally without opposition and with "distinguished" support for the "mind expansion" hypothesis.

The drug propagandists. *Dr. Timothy Leary:* I knew him in the 1950's and, in my opinion, he has signs of mental deterioration, coincident with his drug use.

By chance, I was one of the last to challenge him in public discussion before he was arrested. We debated in San Francisco on Friday, November 7, 1969. Leary asked the audience of some 500 high school journalism students to use drugs to protest the war in



Vietnam: "Blow your minds." I replied that many young people had already taken Dr. Leary's advice, and this had led, through LSD use, to the death, or mental and physical maiming, of more people than had been killed or maimed in the war in Vietnam in the same time period. Leary exclaimed, with a waving of arms, "I've been shot." Then, after a

pause, he said: "You are wrong; I know of only 250 who died from taking LSD." I replied, "These were the ones you knew about personally, Dr. Leary." He remained after that in a trancelike state, making no further comment. Interestingly, the newspaper report of the incident cited the "verbal scuffle," but did not give the significant details.

Lester Grinspoon: His book, *Marijuana Reconsidered* (Harvard University Press, 1971), has been heralded in the *New York Times Book Review* as "The Best Dope on Pot So Far." The *Washington Post* (May 30, 1971), in its review by Edward Edelson of Grinspoon's book, had this to say: "[Grinspoon] is convinced that future experiments will confirm the belief that marijuana is an extraordinarily harmless drug. Here he may be optimistic... use of marijuana is increasing. Time and numbers are on the side of legalization. Dr. Grinspoon's book is part of this movement."

John Kaplan: His book, *Marijuana—The New Prohibition*, is a persuasive argument that those wishing to use cannabis should be allowed to use it as they wish, as is the case with alcohol. It is a libertarian and legal argument without scientific competence. The author selects evidence on only one side of the issue, citing Grinspoon as evidence that marijuana is a mild drug, essentially harmless.

Dr. Joel Fort: He has been a tireless worker for the legalization of marijuana. He states that he is against drugs and that marijuana should not be used. Yet, other acts and arguments presented by him have the opposite impact. I have opposed him in debate many times. Occasionally, depending on the kind of audience, he has stated that marijuana is harmless.

Mostly, he draws a picture of a world so bad that use of marijuana is a welcome relief, as the lesser of two evils. In his teaching on the Berkeley campus (lecturer, School of Criminology), students report that he asserts that marijuana is less harmful than alcohol and cigarettes.

Marijuana propaganda from the "right." On many occasions of debate with those advocating the legalization of marijuana, I have listened to such statements as "even the conservative experts appointed by President Nixon on the Marijuana [Shafer] Commission agree that it is a mild drug and should be legalized." Fortunately, the foolish portion of the Shafer Commission's report were too ambiguous to be convincing.

The turnabout of William F. Buckley, Jr., in reporting (December 1972) that he had used marijuana, found it harmless, and advises decriminalization, is a different matter. His unambiguous statement, his stature as a leader, and the reversal of his former position had a widespread impact. I contacted Mr. Buckley by telephone and letter and was led to believe that he had invited me to reply in a statement to his paper, the *National Review*. My essay was sent at once (December 14, 1972) but was never published, nor did Mr. Buckley provide an explanation for withdrawal of his invitation.

Marijuana propaganda in education. All about me in the education world I observe examples of bias for drugs. . . . At Berkeley there are several courses on drug use. Dr. Fort gives one, and the others are also in the hands of persons who believe in the advantages of drugs used moderately to enrich life or for recreation. Perhaps the students are not entirely fooled, however, because my class on drug abuse is much more attended. The propaganda for drugs that is more hidden from sight is that appearing as a section of courses in psychology or sociology or anthropology in which the urging of the marijuana experience is a secondary part of instruction. Such examples appear to be common.

Misinformation from government reports. The Federal Government, through its official agencies, has been one of the worst offenders in spreading the impression that cannabis is a harmless drug. Reports of the Department of Health, Education and Welfare are inadequate scientifically, do not touch accurately on the principal matters needing clarification and, in many instances, are likely to lead the public to believe that science has proven marijuana harmless.

As of May 1974, several state legislatures are considering bills that will for all practical purposes,

if passed, legalize marijuana. In Washington, D.C., the Mayor's Advisory Committee on Narcotics Addiction asked for steps in the "legal growth, manufacture, and supply of marijuana." The first point of the chairman, Mr. Frank H. Rich, was "No demonstrable evidence is available to support the assertion that marijuana use is hazardous or detrimental to the physical or mental health of the user." He acknowledged credit to the Shafer Report and to Professor Kaplan's book, *Marijuana—the New Prohibition*. The sources of propaganda are used and reused as though they were valid, and when propaganda is used as a resource, there is no listing of scientific information.

The media and pro-marijuana propaganda. For a decade now, newspapers, journals, radio, television, have repeatedly featured pro-marijuana spokesmen like Timothy Leary, Joel Fort, Lester Grinspoon and Norman Zinberg. If the principle of equal time were invoked, the networks would by now owe some hundreds of hours, at least, to scientists whose work on marijuana had led them to the converse conclusions.

In placing their facilities at the disposal of this one-sided propaganda campaign, they may have succeeded in brainwashing themselves, in addition to the brainwashing of a substantial portion of the American public.

The entertainment industry.

Another important element in the barrage of pro-marijuana and pro-drug propaganda was the output of our entertainment industry.

There were pro-drug films like "Easy Rider" which sympathetically portrayed the life of young people caught up in the drug culture, including the use and sale of marijuana.

And then there was the brilliantly made but criminally damaging film, "Superfly," which glamorized the lives of two black cocaine wholesalers, in a manner which brought protests from black community leaders in Washington, D.C. and in other cities. I quote what the *New York Times* film review said about "Superfly:" "That the film [Superfly] does not also belong with those movies portraying the evils of drugs must be the result of very intelligent calculation; for there is no moralizing, not even the subtle silent kind, and the film's most eloquent spoken passage is given to Priest's partner"—Priest is "Superfly"—"when he defends dealing as a way of life."

The recording industry has played a major role as a vehicle for pro-drug (primarily pro-marijuana) propaganda. Scores of such songs were recorded by folk singers and rock groups and became best sellers and top favorites of disc jockeys across the country. Some of the better known ones were: "White

Rabbit," "D.O.A.," and "Comin' Into Los Angeles."

The role of radical propaganda. Radical propaganda has also played a major role in the spread of the drug epidemic, and in particular, of the marijuana-hashish epidemic.

Perhaps the principal vehicle of the New Left movement was the underground press. The underground press has undergone considerable attrition in recent years, but not so long ago every major American city had one or several underground papers, and even relatively small cities had their own local underground press. It has been reported that at the height of the phenomenon there were some 800 underground papers in the country, with a total readership of roughly 20,000,000 young people.

I have yet to see an underground newspaper that was not actively engaged in the pro-marijuana propaganda campaign.

Timothy Leary, the guru of the Leftist drug cultists, was carried almost on a syndicated basis by just about the entire underground press.

A typical example of New Left drug propaganda is the formal publication by Lyle Stuart, Inc., New York, of *The Anarchist Cook Book*. In addition to "recipes" for bombs to be made in the kitchen, methods for the preparation of

many drugs are given. The introductory chapter on drugs states: "The use of drugs comes under the birth of a new culture . . . The use of drugs under this culture will be free . . ." And he quotes Jerry Rubin: "Pot is central to the revolution. It weakens social conditions and helps create a whole new state of mind. The slogans of the revolution are going to be POT, FREEDOM, LICENSE. The BOLSHEVIKS of the REVOLUTION will be longhaired pot smokers."

The Communist Party itself has not participated in the pro-marijuana propaganda campaign or in the campaign to legalize marijuana. The Trotskyists and Maoists have also not participated in pro-marijuana propaganda, and, at least in the case of the Trotskyists are on record as opposing the use of the drug.

It is interesting to note, however, that when the Communists, Trotskyists, and Maoists—cooperating despite their differences—brought hundreds of thousands of young people to Washington to protest against the Vietnam war, the air of the greater Washington area was heavy with pot smoke for the duration of the demonstration. There is no record of any spokesman for the major Old Left organizations using his command position in the demonstration to discourage the use of pot. And one is compelled to ask: why?

In his testimony last June, Dr. Andrew Malcolm, a Toronto psychiatrist told the Subcommittee that marijuana makes people far more suggestible and therefore far more open to manipulation. This coincides with my own experience with some 1,600 marijuana smokers over an 11-year period. I am convinced that people under the persisting influence of marijuana can be easily manipulated by demagogues of the extreme left or the extreme right. Marijuana smokers, in short, would be grist for the mill of any future totalitarian movement.

Scope and distribution of the epidemic. Strong religious faith whether Christian, Jewish or other appears to give resistance to the drug. Strong family ties, more frequently found in connection with strong faith, also appears to reduce involvement.

With regard to the United States as a whole, there is no community free of the problem . . . This is how I stated the problem in 1968 in a booklet that had millions of copies distributed; "Social pressures among the young to use the dangerous drugs are wide-spread and, unless the trend is reversed, as much as half of this generation of young people may acquire crippling drug addiction or habituation." To that statement we need only add the genetic hazard. □



poetry

One Man Fights for Truth and Beauty

United in God by His Divine inspiration
Never be depressed, live by His sacred aspiration
Indelibly in our hearts reigns His glorious religion
Faith—we shall ever be soldiers of God's battalion
In love, faith, unity we trample Satan's temptation
Clarion call of mine answers my supplication
Angels singing songs of sublime unification
Together we must radiate God's wonderful Association
In this army of God's array we focus our determination
Onward, happy soldiers to the battlefield of our
 purification
Noble, staunch, and vigorous, we shall blaze the trails
 of sanctification

Calling all people over land, sea, and air to join
 our jolification

Honesty and integrity shall blast Satan's temptation
Until we reach our glorious and loyal destination
Rollicking we march to heaven's priceless jubilation
Come, join this bandwagon, turn away from
 all destruction

Hallelujah! we shall sing on our way to sweet salvation

May God's blessing shower on us all
And garland you with prayers of love
And flowers of divine songs
And gems of perfumed roses from God's
 sweet garden.

Peace on us all, peace, om, salaam

Betty Kaloo
Guyana, South America

FATHER'S SONG

I heard Your song one afternoon.
It was beautiful.
I don't think I could ever sing that beauty.
When I heard You, I stopped.
I just couldn't move.
You saw me, and You smiled.
And then You sang it again,
 All the way through—
 just for me.
I listened, and my heart became
 a part of Your song.

How can a song be so beautiful?
There are no tears to cry
No laughter to fill the air
That can sing Your song.
Tears are the shadow
Of Your song.
I heard it all,
Standing in the sunset
Singing Your song in my heart
But knowing no words to say.

Alice W. Hellerstein
St. Louis, Missouri

ON PRAYER & OTHER GIFTS

You gave me a flower.
I didn't know what to do with it
So I held it between hot damp
 little girl hands,
And it wilted away.

You gave me a flower.
I promised to treasure it forever.
So I pressed it between the pages
 of an old book
And there it browned.

You gave me a flower.
I thanked you politely
And placed it in a vase on the mantle,
But you didn't look at it.

You gave me a flower.
I caught your eye,
and we laughed.
I thanked you
And put it in a juice glass on my dresser
Where it was special to me
Because it was for me.

Alice W. Hellerstein
St. Louis, Missouri

SEASONS OF THE DAWN

The Spring

Creation singing songs of Joy
For the love of Girl and Boy.
Meadows filled with laughing Pleasure.
Brother, sister run together.

Sparkled songs of joyful dewdrops
Whispered tunes from tickled treetops.
All the music of creation
Join as one in celebration.

—And it is good.

The Summer

Blossoms slipping off their Blouses
Wondrous fruits within their houses.
In the Garden Stands the children
One a man and one a woman.

Tree of Life to reach Perfection,
Never needing more correction.
Tree of Knowledge Right Beside it,
Always there to love and guide it.

—And dawn is near.

The Fall

Then came the serpent slying planning
Came the Lady, fruit a handing
Came the young man now accepting
Came the End with no Rejecting.

Gone the springtime-summer breezes
Come the chill of winter freezes
Gone the hope of joy fulfilling.
Come despair with no one willing.
—And light is lost.

The Winter

Trees are barren, Frozen over
Always longing to Recover,
Cold and wet, the Dark continues
Murdering the very Sinews.

Then Come the one with words outspoken
But tree on tree, the promise broken.
Still, the morning had been kindled
Flames to grow where light had dwindled.
—And hope is found.

The Spring

Sunlight fights for Recognition
Winning back its true Position.
Night is falling, Day is Breaking
All mankind at last is Waking.

One man fights for truth and Beauty
Wages War, his Cosmic duty.
First the Blessing, the Creation
All join in the Celebration.

—And it is good.
Yes, it is good.

Kenneth Fried
Mobile Fund-Raising Team

OH, GOOD MORNING

Oh, good morning
welcome to another day.

Oh, good morning
the door is open, step right this way
 Feel quite free to wander about
 It's just the night turned inside-out

Oh, good morning
Greet the brand new day.

All of your years
your hopes and your fears
and you don't know where it's going to
All of your life
the peace and the strife
and you're looking for something to do
 Something that will let you sleep at night
 and make you feel good that you're here
 then raise your cup
 and fill it up
 drink of the smiles
 as well as the tears

You and your friends
have reached your end
'cause you differ on the ends and the means
Going 'round and 'round
with their "up's" and their "down's"
and their "in's" and "out's" and
far-betweens

And you're feeling kind of guilty
just standing around
with all the work to be done
then find your thing
and spread your wings
and fly as high
as the noonday sun.

Finished with school
and you're losin' your cool
'cause you feel like a yellow caboose.
Waiting for the time
that you can use your mind
and put all that stuff to use.

Just remember, friend, that it's never too late
to bring heaven right here on earth
try to love someone
and then everyone
be prepared
to have a second birth.

Frank Kresen
Day of Hope Mobile Staff

politics

The Urgent Need for an Ideology of Peace and Freedom

by HOANG VAN-CHI

To the question "Will the free world and the Communist world converge?" the answer appears to be a definite "Yes" but only as far as science and technology is concerned. In this regard we should not forget the fact that Soviet Russia pioneered in space exploration and Communist China has become a nuclear power, well ahead of many Western countries. The two giants in the Communist world are no longer lagging behind leading Western countries, and it even seems that the Communist system with its huge concentration of power in the hand of the party has effectively contributed to their rapid development in science and technology. To sum up, one may say that in the particular field of science and technology, the Communist world is moving towards our side, full speed.

But politically and ideologically the problem is quite different, and to the question "Will the

free world and the Communist world converge politically and ideologically?" one cannot reply by a mere "Yes" or "No." The problem is rather complex, and involves three necessary preliminary considerations:

First consideration: an ideology of violence. The Communist world has been recently divided by some minor ideological differences, but as a whole it remains a Marxist world, and Marxism contains a most sacred dogma—the third law of dialectical materialism which is the negation of negation. This third law of dialectical materialism denies democracy and promotes violence. Soviet Russia and Communist China are at odds with each other, but neither of the two has

Remarks at a panel discussion, "Will the free world and the Communist world converge?" at the 7th World Anti-Communist League conference, April 1974. Mr. Hoang is from South Vietnam.

ever abandoned its opposition to democracy and its policy of violence.

The free world does not present such a definite ideological homogeneity. If we disregard minor variations, we may say that the non-Communist world is divided into two main spheres of culture. On the one hand, we have the Western culture characterized by democracy and a long tradition of violence, and the Oriental culture characterized by a lack of democracy and a traditional philosophy of non-violence. All the three leading Oriental philosophies, Buddhism, Taoism, Confucianism, preach harmony

and reject violence.

It is in my view that our present world is divided into three cultural spheres, each presenting two characteristics:

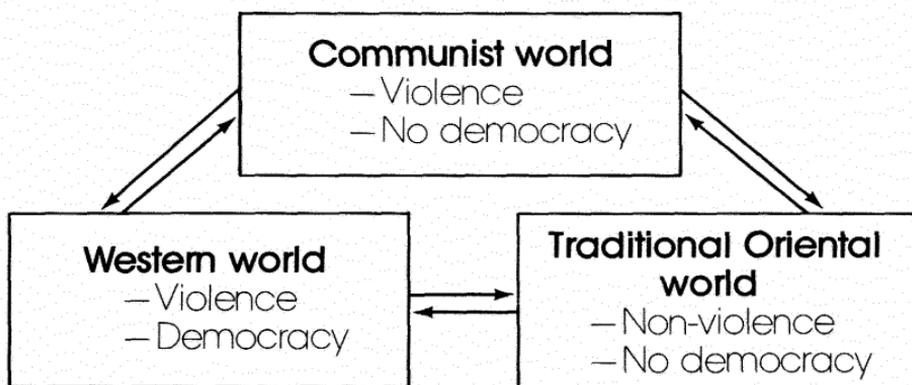
1) The Communist sphere, characterized by an opposition to democracy and a policy of violence.

2) The Western sphere, characterized by democracy and a long tradition of violence.

3) The Oriental sphere, characterized by a lack of democratic tradition but with a traditional philosophy of non-violence.

The three cultural spheres can be schematically represented as follows:

Convergence of three cultural spheres



Convergence occurs only when either of the three changes its inner characteristics. For one minute, let's suppose that Soviet Russia suddenly opts for democracy. It will then become quite

similar to Western countries. Similarly, let's suppose, also for one minute, that Mao Tse-Tung rejects violence and revives the spirit of non-violence contained in Buddhism, which once flourished

in China, or the spirit of softness from Taoism, or that of harmony from Confucianism; then the People's Republic of China will be similar to Imperial China in many respects.

Second consideration: cultural exchange. Although an exchange of culture is possible and such an exchange has happened many times in history, cultural exchange is ruled by the same law which prevails in money exchange, and that is: The bad money chases the good money away. I mean to say that whenever two different cultures come into contact, the bad characteristic of either one always tends to expand into the other one, while the good characteristics are not likely to be absorbed with the same ease. This has been demonstrated by the process of cultural exchange which took place between East and West during the past century or so. Efforts in transplanting Western democracy (a good characteristic) into Asia rarely succeeded, while on the other hand, through films and TV Westerns, violence has been spreading into many Asian lands.

Third consideration: West or East? It is our hope that when we think about an eventual convergence, we wish to see the Communist world move either to the democratic system in the West, or to the spirit of non-violence in the East. We never think about an eventual collapse of

the democratic system in the West, or a complete disappearance of the spirit of non-violence in the East. We do not think about such an eventuality, simply because we do not want it to happen. Rationally speaking, movement in either direction is always possible, and a shift from democracy to despotism, or from harmony to tyranny is always easier and more likely to happen than the movement in the opposite direction.

Because of the above considerations, I would like to divide the question "Will the free world and the Communist world converge?" into four component questions:

Question One: Will the Communist world implement democracy and move closer to the West?

My answer: No. No leader in any despotic country is willing to implement democracy which will run against his privilege and power. Democracy can only be implemented by a revolution from below. In the present circumstance, no revolution can be expected in Soviet Russia or in Communist China.

Question Two: Will the Communist world abandon its philosophy of violence and move closer to the spirit of non-violence which characterized traditional Asia?

My answer: No. When we are discussing that eventuality here. Mao Tse-tung is criticizing Confucius and praising the legalist school of philosophy, the only

philosophy of violence which ever existed in China and which has been condemned by the Chinese people for more than two thousand years.

Question Three: Will the Western world abandon democracy and move closer to the Communist world by a progressive evolution towards despotism?

My answer: Quite possible, if we ignore such a possibility. As a matter of fact, democracy has been wiped out before, in ancient Greece.

Question Four: Will the Asians abandon their traditional philosophy of non-violence and move closer to the Communist world by adopting tyrannical policies?

My answer: Quite possible. Such a process is already happening in many Asian lands. Will it happen to Thailand in the near future? All depends on whether the Thai will use Buddhism to oppose Communism or whether the Thai will simply resort to violent methods to oppose Communist violence.

It is my opinion that we should not expect the Communists to move toward our side. Such a chance exists, but for the present moment, it is still too remote. On the other hand, we should rather concentrate our effort on preventing our side from sliding into their side. In other terms we should uphold democratic institutions in the West and re-

vive the spirit of non-violence in the East.

To resist Communism more successfully, another step should be taken: to implement Western democracy wherever it is still lacking, and to spread the Oriental spirit of non-violence wherever a tradition of violence still prevails. In so doing, both East and West will have two weapons to resist Communism instead of one, or none in many cases.

The task is certainly difficult, but it is not impossible, because in Asia, Japan has successfully implemented Western democracy while preserving Buddhism, and India has maintained both democracy and her traditional spirit of non-violence. This has been, in my view, the reason why these two countries resist Communism somewhat better than many others. One should also note that the spirit of non-violence has lately made some progress in the West.

To conclude, I hope that someone or some group of scholars will work out what I should call an Ideology for Peace and Freedom, which is most urgently needed everywhere in our present world. Perhaps an international seminar must be organized for that purpose, and scientists of all denominations, from all countries should meet, discuss and find out some ways to combine Western liberalism and Oriental moderation into one single philosophy, that of peace and freedom. □

The Whole Nation Dreams of Reunification

According to Prime Minister Kim Jong Pil there are several reasons for the relatively favorable economic development in South Korea. First is President Park Chung Hee's strong leadership. He has stressed to the population that incessant labor is necessary for progress, and that a well-arranged economy, combined with political and social stability, are their only hopes in order to survive.

Most of the population is aware of the fact that if they have a stable economy, others will respect them, and this will discourage the North Koreans in their hope to take them by force. At the present Korea is unfortunately a divided nation, but their hope is that soon in the future this peninsula will be reunited, and that Seoul will be the capital of the whole nation.

The Prime Minister and the people are constantly hoping that peaceful reunification will be possible. This is the dream of the whole nation and the reason why they have suggested a dialogue with North Koreans, in spite of countless violations of the armistice agreement. We only need to go back to February of this year, when the North Koreans shot at and sank a South Korean fishing vessel, confiscated another one, and in addition brought several innocent fishermen to North Korea,

where they were forced to sign a confession that they had been spying.

In accordance with the normal security rules for fishing vessels, the crew sent messages out every twelve hours. What spy-vessel in the world broadcasts its positions in a language understandable to everybody, and not in code?" the Prime Minister asked.

In addition to this occurrence two espionage cells were exposed in the middle of March. These

Korean Statesmen Speak

by INGEGERD GALTUNG

A correspondent for the Oslo, Norway newspaper Morgenbladet visited Korea and wrote a series of accounts her visit in May of this year. The following excerpts of three interviews are translated and reprinted by permission of Morgenbladet.

cells had been operating in the South for ten years, directed from North Korea, in order to overthrow the South Korean government. Both cases are very alarming, according to Prime Minister Kim.

The Prime Minister is sorry that South Korea has had to use such strong measures as the curfew after midnight, and that there cannot be the same freedom as in the Western countries. This lack of freedom is strongly criticized in the Western press, and Kim Jong Pil explains it in the follow-

The railroad's end at the 38th parallel reads, "...though the train yearns to run further."



ing way:

"Here in South Korea we are in a special situation and we do not dare to get relaxed because of the danger from the North. There are student demonstrations because our intellectuals look at foreign countries with envy and would like to have the same freedom as exists in those countries. These countries, however, do not have Kim Il Sung hanging over their heads. The intellectuals and the students who are demonstrating have a dream, but they are overlooking reality. We in the government are also dreaming about a life without tension; we do not want to be alert all the time. We want nothing more than to live the same free life as you do in the West, but in order to get there it is necessary for us right now to live as we do."

The forty-seven year-old Prime Minister, who has a military education, plays a key role in the military junta which is leading South Korea after the bloodless coup in 1961. In January 1963 he left his position, retired from the army, and started organizing a new political group, the Democratic Republican Party. It was organized in order to give an injection of new blood to the South Korean political life. This is President Park's party.

Kim Jong Pil was one of the most enthusiastic fighters for a normalization of relations with Japan, which occupied Korea from 1910 to 1945. After the occupation

came to an end, there were no relations at all between the two countries. He met a strong opposition because there was much hatred against the former colonial power Japan. When he signed the first agreement with the Japanese government there was a strong reaction in the whole country.

Prime Minister Kim said that South Korea is very glad that it now has good relations with Japan today, on the diplomatic, financial, and political sectors. "Our two countries need each other," said Kim. "The occupation belongs to the past. We must only have the future in our thoughts."

U.S. Troops Remain in Korea

"The U.S. has fortunately assured us that there will be no changes in connection with the 40,000 soldiers who are stationed in South Korea," stated South Korea's Foreign Minister, Kim Dong Jo, at an interview in his office.

Dr. Henry Kissinger personally gave this assurance to the foreign minister in mid-March. Mr. Kim Dong Jo was then in Lima, Peru, when he got a telephone call that Mr. Kissinger would like to meet him, in Washington, D.C.

There Dr. Kissinger repeated what President Nixon has stated, namely that it could be a catastrophe to withdraw the American

troops from South Korea, and there are no plans to do this.

This assurance gave special joy to South Korea, because the American Secretary of Defense, James S. Schlesinger, had suggested in February that it might be possible to replace some of the American troops with "mobile reserve troops" who could be stationed on Guam or on Hawaii.

North Korea in the meantime has tried desperately to get the American troops taken out of South Korea. In this connection North Korea's foreign minister made a so-called "peace suggestion" to the U.S. and suggested bilateral talks concerning the removal of the troops. A spokesman for the State Department, John King, rejected this suggestion on March 25th, saying that the U.S. was interested in every attempt which would reduce the tension on the Korean Peninsula. In this connection he directed North Korea's attention to the suggestion which President Park has made to North Korea of a non-aggression agreement.

North Korea has also sent letter to the American Congress concerning the American troops but this letter was addressed to the Congress itself, which is an unusual procedure. North Korea has not received an answer to this letter. With regard to the up-coming 29th General Assembly of the United Nations, South Korea prepared for the fact that it

Communist countries again will try to place the Korean question on the agenda. North Korea is really working for that, but their tactics are not quite clear.

This was confirmed by Ambassador Kwon Min Jun, who is the leader of the North Korean observation mission at the UN. He has said, "Our struggle is clear, but not the tactics." By "struggle," he was undoubtedly referring to the attempt to get the American troops withdrawn from South Korea. The ambassador, by the way, always uses the word "patriots" when he talks about the North Koreans, and he uses the expression "traitors" when he talks about the South Koreans.

This is not really the terminology of reconciliation, if it is that they want.

Foreign Minister Kim states that there has been no progress at all in the dialogue between North and South Korea. The North Koreans put new things on the agenda all the time as tactics for delaying and stopping the talks. They are also sending leaflets to our students to encourage them to start a revolt against President Park. They slander South Koreans more and more intensely all the time, but we never go against them step for step. That would place us on the same low level where they are.

The Foreign Minister Kim was present under the inauguration of the new presidents in Brazil

and Venezuela in March. He used the opportunity to have a meeting with the South Korean diplomats in Central and Latin America. The meeting was held in Lima, the capital of Peru, where he also signed a trade agreement with the country.

Peru's government is supposed to be socialistic, but they gave me a very friendly reception, he recounts enthusiastically, and he adds that the South Korean government plans to sign trade agreements with six other countries in Central and Latin America, together with fishery agreements with four nations there. South Korea is very interested in closer relationships with Latin America, but has, led by Kim Dong Jo, also started to concentrate lately on Europe. All the Common Market countries, with the exception of Denmark, have followed South Korea's request not to start diplomatic relations with North Korea as long as the dialogue continues between the two countries.

Why Negotiations Broke Down

"We not only need patience, but superhuman patience for our negotiations with North Korea. Even if the dialogue between our two nations more or less has reached an end, we have decided never to give in, but try to maintain a certain contact, even if for the time being is on a very low

level," spokesman Lee Tong Bok said recently, during an interview in South Korea's capital, Seoul.

Lee Tong Bok was formerly a well-known journalist in Seoul, until a couple of years ago when he was asked to take over the position as spokesman of "The Coordinating Committee" between North and South Korea, in the dialogue

between the two nations.

During our talk Mr. Lee explained how the idea of a dialogue came about. South Korea's intention was to obtain, if possible, a less tense relationship between the two nations, a tension that reached its climax at the end of the sixties. That was when North Korea, on November 2, 1968 was

The "Freedom House" at Panmunjong attracted tourists and newsmen during the North-South reunification talks.



sending 120 weaponed guerrilla soldiers into South Korea, killing lots of innocent village inhabitants. On March 16 of the following year, North Korean agents again made their way into South Korea. Pretending to be police officers on patrol, they confiscated identification cards from hotel guests.

This, together with other events, such as the Pueblo affair, caused rising panic among the South Korean population. We understood the situation could not continue in this way any longer. Something had to be done to get in touch with the North Koreans, and we found out that the best solution would be to suggest a dialogue for the purpose of obtaining an eventual reunification in definite steps. That this would not be realized overnight, because of the great difference in ideology, way of thinking, social and economic systems, and view of values, we of course understood. But as a middle point on the road to reunification, we were hoping, however, that a friendly coexistence could be made possible, since we were working for a mutual confidence and a feeling of solidarity as Koreans. "After all, we are the same people," the spokesman for the Coordinating Committee pointed out.

In 1971, for the first time, we made a proposal to North Korea for a meeting. First of all, it was to be realized on a humanitarian level,

to exchange addresses between approximately ten million Koreans who had been living separately for a quarter of a century. In this way, parents would get a chance to know where their daughters and sons could be found and vice versa. This first meeting, which was open, was held in the border town Panmunjong, but it did not consist of anything but propaganda talks from the North Korean side.

After this experience we made a new advance behind the scenes, planning to discuss common problems. As a meeting place we suggested Geneva, Paris, Seoul, or Pyongyang, and the head of our intelligence service, Lee Hu Rak was going to be our representative. Then Mr. Lee's secret visit to Pyongyang followed early in 1972. He was hailed by the North Korean dictator as "the people's hero."

On July 4, 1972, a common communique was issued that a dialogue between our two nations was starting. But this idyllic situation did not last long. Already in November 1972 the North Koreans insisted on making several changes. First of all, we wanted to discuss humanitarian questions, while they claimed that "military questions" were to be given highest priority, as, for instance, the withdrawal of the U.S. troops in South Korea. They wanted "political conferences," where representatives of all the people would participate. One of

the conditions in the common communique was that hostile propaganda against each other should cease on both sides. North Korea was already transgressing this condition on November 11, 1972, when accusations against us were broadcasted from Radio Pyongyang. A secret radio station located somewhere in North Korea, urged the population in South to make a rebellion against our legally constituted government, with the aim of overthrowing it.

On August 28, the dialogue was interrupted in the name of Kim Young Joo from the North Korean side; Le Hu Rak, who had been hailed as "the people's hero" by Kim Il Sung, was suddenly classified as a traitor.

After the experiences we have had, we have found out that during these twenty-six years of separation, North Korea has never for a second given up the idea of a Communist takeover of the southern part of the country, our interviewee declared. Dialogue or no dialogue, they are planning to reach their aim—through military power or through what they call "the democratic revolution of the people," of making fronts of the discontented elements in South Korea.

To reach their goal, the North Koreans have introduced their very special type of Communism, based on a fanatic idealizing of their own country and of Kim Il

Sung, as their hero. They are describing him as "the greatest ideologist ever born in Asia." At the same time they encourage the democratic revolution of the people," to free us "poor people in South, who are living under the yoke of colonialism."

Just how little the North Korean population knows about the outside world and what is going on south of the 38th parallel that separates us, we partially learned in March 1973. At that time a delegation from our side visited North Korea, and were shown a hennery, Lee Tong Bok said. The farm leader was informing the delegation that due to "their beloved and respected leader, Kim Il Sung, who was holding his protecting hands over the farm," it was possible to produce several hundred thousand eggs each day, so that every person in North Korea could be given three eggs a week. The delegation was very surprised to be told by the farm leader that he never for a minute had ceased thinking of the day of reunification, "when we can help you—our poor brethren in the South—who never got a chance to see such eggs. You then will get three eggs a week too."

I myself have had the questionable pleasure of visiting Pyongyang three times, a spokesman of the Coordinating Committee. We did not have permission to move freely in the city or to talk with the population.]

we wanted to leave the hotel, we were requested to wait in the reception room for transportation, that in nine out of ten occasions never turned up.

The spokesman of the Coordinating Committee tells me that several analyses have been made in South Korea of the reason why the North Koreans agreed to the proposal of a dialogue at all. The conclusion of the analysis is the following: North Korea calculated wrong in their estimations of the situations in South. They must have thought that by establishing a direct contact with the South Koreans, whom they believed were living under the most miserable conditions, they would be able to appeal to the population directly and to get them on their side in the planned revolution.

The North Korean authorities undoubtedly came to the conclusion that it presents a risk to their own Communist system to let some of their countrymen find out how retarded North Korea actually is, concerning economy, development, and growth. During the dialogue we met in the border town Panmunjong, sometimes in Pyongyang, and, sometimes in Seoul. Even if a limited number of delegates were visiting Seoul during these meetings—a fifty-nine man delegation at the Red Cross conferences and twenty-five persons at the remaining meetings—still it was too dangerous. After their first visit to Seoul, the North

Koreans announced through their newspapers that we were gathering all the cars from the whole country in the capital merely to impress them while they were visiting us. On the other hand, we do not of course disregard the fact that North Korea is on a high level concerning heavy industry, especially the fabrication of weapons, but concerning consumer goods they are years behind us.

So from August 28, 1973 until November, there was no contact at all between our two sides. In the meanwhile, North Korea was making propaganda that we were under U.S. imperialism and a new sort of Japanese colonialism. On November 15 our side sent a message to Pyongyang to announce that we were willing to discuss an eventual reorganization of the committee, if that was what they wanted. Our proposal is to expand the committee from five to ten persons, while North Korea wants a committee consisting of a minimum of 350 persons and a maximum of 1,000 persons from each side—in other words a mass-meeting.

“It is the same from whatever point of view one looks at it—this is not a real proposal at all,” Lee Tong Bok sighs. He confidentially tells me that day and night he is longing to go back to journalism.

“This is at least fruitful work,” he says, “while talking with the North Koreans is like talking to the wall.” □

On September 19 Japan and South Korea formally ended the month-long dispute arising over the assassination of Mrs. Park Chung Hee by a Korean resident of Japan.

Mrs. Park was killed on August 15 by a bullet intended for her husband. The accused assassin, Mr. Mun Se Kwang, had been part of a left-wing study group as a youth in Osaka and had entered Korea on a false passport obtained from the birth certificate of the husband of a member of his study group. The pistol used in the assassination was stolen from Japanese police.

For several days during the middle of September Koreans rioted daily around the Japanese embassy in Seoul. Photographs were published showing Korean

men cutting off their little fingers and sending them to the Japanese Prime Minister as a token of their outrage at the official Japanese statements disclaiming any responsibility of the affair.

Japanese leaders had said publicly that Japan bore no legal or moral responsibility for the affair and that no investigation would be made into Japanese accomplices. In addition, Japanese leaders angered Koreans with statements that contradicted the Japanese-Korean treaty. They said that President Park did not represent the only legal government on the Korean peninsula and that there was no longer any danger of attack upon the South by the North.

The United States had declined to intervene in the dispute

South Korea Accepts Japanese Apology

between her two East Asian allies, saying the affair was too emotional. However, as Korean anger increased, diplomatic sources indicated that the United States helped bring a resolution to the conflict.

The Japanese government gave two expressions of regret, one written and the other oral, over the incident. The written statement was a personal letter from Japanese Prime Minister Tanaka to President Park, delivered by former Foreign Minister Etsuaburo Shiina. Japanese diplomatic sources said that the letter expressed condolences for Mrs. Park's death, Japan's deep regret that the plot had been initiated in Japan, a promise that the Tokyo government would carry out a full investigation, and a pledge to prevent any recurrence.

Apparently President Park was not satisfied with the expression of the letter. Mr. Shiina then said that Japan felt duly responsible for the incident, would sternly punish offenders in Japan and would do her best to prevent activities in Japan aimed at overthrowing the South Korean government. Korean Foreign Minister Kim Dong Jo wrote down Mr. Shiina's remarks and asked him to sign them, which he did.

The Chief of the special Republic of Korea investigation of the case, Prosecutor Kim Il Tu, told a press conference on August 19 that a North Korean agent to-

gether with an operative of the Pyongyang-controlled Korean Residents' Association (Chosoren) had directed and funded Mun in his assassination attempt.

According to Prosecutor Kim, the unidentified North Korean agent operated out of a North Korean freighter, the "Man-kyongbong-Ho," which has been travelling between the North Korean port of Hamhung and several Japanese ports, including Osaka. The Chosoren operative was identified as Kim Ho Ryong, age about 40, who is the Political Section Chief of a Chosoren chapter in Osaka.

Prosecutor Kim quoted Mun as confessing that he was recruited by the pair around September 5, 1972 for revolutionary indoctrination and given the mission in early November, 1972, from Kim Ho Ryong to assassinate President Park at the Samil Independence Day ceremony in Seoul on March 1, 1974.

The agent allegedly gave Mun 500,000 yen, telling him to purchase a pistol at a black market in Hong Kong for use in the assassination. This was supposedly the reason for Mun's trip to Hong Kong with Mrs. Yukio Yoshii of his left-wing study group. However, during their three-day stay in Hong Kong, they apparently failed to obtain the weapon, forcing the postponement of the assassination attempt. Mun succeeded in stealing two revolvers from an Osaka

police box on July 18, 1974, one of which was used to kill Mrs. Park, the Prosecutor said.

On May 5, 1974, Mun was said to have made contact through Kim Ho Ryong with the North Korean agent aboard the Mankyongbong-Ho during its stop in Osaka. The agent allegedly gave Mun new instructions to assassinate Park during the August 15 Independence Day ceremony. Kim then gave Mun 800,000 yen for expenses and instructed him to gain a passport with the help of Mr. and Mrs. Yoshii. With the Japanese passport in Mr. Yoshii's name, Mun entered Seoul on August 6. He took a room at the posh Chosun Hotel, keeping to himself and staying indoors most of the time. On August 15, he rented an expensive car to drive to the National Theater, where President Park was speaking. Some reports say that Mun was able to enter the hall by being mistaken as a Japanese diplomat.

The Japanese accomplices of the assassination plot are hoped to be uncovered through a Japanese investigation on Kim Ho Ryong, Prosecutor Kim said. The ROK investigation team has asked the Japanese police for cooperation in the investigation through Interpol and diplomatic channels.

The August 15 assassination attempt was the second Communist attempt on President Park's life. On January 21, 1968, a 31-man North Korean commando

team infiltrated into Seoul and came near the presidential palace before being stopped by Seoul police, who killed all but one of the would-be assassins.

The ghastly extremes which the Korean protest took have subsided, and hopefully the sentiments as well. A unity between Japan, Korea, and the United States is essential to maintain peace and stability in East Asia. If nothing else, this incident strongly shows the need for such unity.

North Korea has been actively promoting anti-Park sentiments in the South and in Japan, the latter through the pro-Kim Il Sung Chosoren. The 600,000 Korean residents in Japan have been treated as second-class citizens in Japan and denied many rights. Chosoren glorifies North Korean life and Kim Il Sung. The followers it recruits work together with the Japanese Communist Party for the subversion of the Republic of Korea. An alternative to the comprehensive ideology of Kim Il Sung is being offered to Korean residents of Japan by the Japanese branch of the International Federation for Victory Over Communism. A new dimension of this effort began this summer. Korean residents in Japan have been invited to two seminars in the United States to study an alternative to Communist ideology and to strengthen bonds of understanding and friendship between Korea, Japan, and the United States. □

world events

A new step in international cooperation is planned for July of 1975, when Russian cosmonauts and American astronauts will link spaceships for two days of experiments and sharing in space. In preparation for this mission, Americans have visited Russia and the Russians have visited America. Chester Lee, program director for the American effort, explained his views of the project this way: "If we are ever to reach *detente* with Russia, it's got to start somewhere and we believe this sort of program is a good beginning. And in the future, if we are to continue exploring space, the costs are so great that the nations have to do something like this together, just to keep the programs going."

The Americans are learning to speak some Russian and the Russians are learning English. Both sides have made concessions in spacecraft designs, and the new docking mechanism they have designed is better than either the Americans or the Russians had previously developed independently. This is but a small example of the possible benefits of peaceful international cooperation.

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A growing number of suicides in the United States, particularly among the blacks, Indians, and the young, has spurred new studies into the causes and prevention of self-inflicted deaths. Such self-inflicted deaths in 1973 were estimated at 24,440 persons, a record total. The over-all U.S. suicide rate of 11.7 per 100,000 still seems low in comparison with Hungary (33.1 per 100,000, the world's highest) and a number of other European nations such as Czechoslovakia, Austria, and Sweden.

Many cities have set up suicide prevention centers, with counselors and staff persons manning telephone "hot lines." Commonly cited motives for suicide include: chronic depression, serious illness, job reversals and other frustrations, hysteria, guilt feelings, excessive use of barbiturates, postalcoholic withdrawal, and a morbidity built up by previous suicide attempts.

Whatever the motive, it is usually agreed that persons contemplating suicide give some sub-

tle or obvious signal of their intention, such as "If I see you again. . ." or "please pray for me." Specialists in the study of suicide cases urge people to heed suicide threats and cries for help. Suicide is considered the second most common cause of death among American young people, after accidental deaths. Our lifespan on earth is such a unique opportunity for spiritual growth. Self-inflicted death is a tragic barrier to fulfilling an individual's purpose in living.

☆ ☆ ☆

It is estimated that the opium poppy grown in Turkey was formerly the primary source of nearly 80 percent of the heroin distributed in the United States. A 1971 accord between the U.S. and Turkey agreed to compensate Turkish farmers for not growing the poppy, and during the two years that the Turkish fields lay fallow, the estimated number of U.S. heroin addicts in the U.S. dropped from 600,000 to 200,000. Now that Turkey has agreed to resume poppy growing, U.S. narcotics officials have little hopes of keeping the products out of the United States.

The U.S. tried to compensate the Turkish farmers, but they could not find any alternative crops and also resent foreign domination. Not faced with any drug problem (perhaps because of

extremely severe penalties for illegal use), the Turks blame U.S. addiction on American morals rather than on Turkish farmers. Because of the threat of cancelling U.S. aid, the Turks might respond by cancelling agreements for use of vital NATO and U.S. bases on Turkish soil.

In light of the complexities of modern global interrelationships, the U.S. must renew its moral foundations at home, and then lead the way for international cooperation for the benefit of all peoples.

☆ ☆ ☆

The foremost family in the controversial probe of man's origins is undoubtedly the Leakeys. In 1959 Louis and Mary Leakey found an almost complete skull in Tanzania's Olduvai Gorge dated 1¾ million years in the past. This find, which they named *Zinjanthropus*, was purported to be the "missing link" between primitive ape-man and modern man.

Four years later, another find, *Homo habilis*, much larger and more like modern man, replaced *Zinjanthropus* in the Leakeys' minds as the ancestor of modern man. *Zinjanthropus* was considered to have coexisted with *Homo habilis* and then died out.

These finds aroused great controversy, which has been recently revived by the latest find by son Richard Leakey and his assis

tants. Thirty fragments from one skull were reconstructed in 1972 to indicate a cranial capacity of 800 cubic centimeters, roughly equivalent to *Homo erectus* (a walking, beetle-browed creature, the first approximately human creature). The greatest shock was that this skull, assigned the file number 1470, was dated at almost 3 million years old.

This pushed the Leakeys' theories of man's emergence back a million years, and relegated the Zinjanthropus, *Homo habilis*, and some unusual proto-human mandibles recently discovered to three separate lines of parallel development which eventually became extinct.

Leakey's findings, and especially his interpretations of them, remain highly controversial among his anthropological colleagues. Comparisons of datings, for instance, between similar findings by Leakey and by some of his colleagues differ by as much as 500,000 years. However, D. Carl Johanson of Case Western Reserve University, announced a discovery of a hominid skull fragment and four leg bones, dated at more than 3 million years old, whose structure indicated that the creature was adapting to an upright life at that age.

A July 15, 1974 *Newsweek* review of these developments commented, "What is obvious is that anthropologists for once have more evidence available than they

have theories to fit it—and that attempts to explain their recent finds are bound to create more heated controversy as they delve ever deeper into the roots of man."

While anthropologists and paleontologists attempt to weave together the strands of man's origins, the Bible indicates that man was created from God's love and intellect, and was intended to fully reflect the nature of God. But because of his early deviation from God, he fell far below God's original intention and has only very slowly progressed to his present state.

☆☆☆

"Peace Demoralizes North Vietnam," is the title of an analysis of the current mood in North Vietnam which appeared in the Australian newsmagazine *The Bulletin*. The country has been devastated by war, and rice and other essentials are rationed. The aid from Peking and Moscow which North Vietnam received during the height of the war has dwindled, perhaps due to the administrative muddle in Hanoi and the chaotic physical and spiritual conditions. Hanoi papers themselves complain that the peasants neglect collective labor in the fields, often working only four hours a day, reserving their energies for building profitable side businesses, selling produce from private plots or offering their own labor in free

markets—at much higher prices than the official state standards. Hanoi's response is a "revisionist" pragmatism that includes holding out "capitalist" material incentives, such as bonuses and pay by the piece work, coupled with more rigid enforcement of work regulations.

This new line in Hanoi must horrify the Chinese hard-line Marxists, but the North Vietnamese have not been able to solve their problems along the Marxist lines. The Australian paper speculates that Hanoi may start bargaining with the U.S. for aid. However, this may only be a deception to gain time to build up their strength for another attack on the South.

The South, meanwhile, according to reports of the recent fact-finding mission by Freedom Leadership Foundation, has built up an impressively stable and free society, in spite of continued terrorist attacks from the Viet Cong.

Under the duress of war and strict government control, the North Vietnamese proved to be tough fighters. But the Communist system cannot provide the spirits of the people with a solid foundation for a peaceful society.

The first uncensored news dispatch sent from the Portuguese colony of Mozambique in 43 years highlighted an anxiety about the

new Portuguese junta's future decisions about overseas territories, the conflict between the army and the guerrillas in the north of Mozambique, and the fate of the approximately three percent non-black population. Those who had been informed of the coup expressed a jubilation and relief at the end of 48 years of Portuguese control.

The article published in the Lisbon *Expresso* worried about the response in South Africa, which has traditionally regarded Mozambique as a source of practically free labor and as a protective zone against guerrilla activity. Two politically distinct groups expressed support for the new program of the Junta. The Democrats of Mozambique asked for civil freedoms and the prevention of a declaration of independence of the Rhodesian style. The United Group of Mozambique (GUMO) sent a cable expressing hope for "finding a political solution to the existing conflict in Mozambique through multi-racialism and pacifism and political institutions born of the Movement."

We can but hope that the natural human longing for freedom can find fulfillment in Portugal and her former colonies, coupled with true cooperation resulting in the benefit of everyone concerned.

Nuclear power has opened up for man tremendous potentials for human welfare and development.

As with so many of God's gifts, man first used it for destructive purposes. Now that many nations of the Third World are building nuclear reactors with the aid of Western nations, is there any way of ensuring that the nuclear power thus developed will be put to peaceful purposes? India recently tested its first nuclear device, following the lead of China. Now, part of Nixon's promises in the Middle East include developing nuclear plants in Israel and Egypt, two historic opponents. Nixon justified his promises by explaining that U.N. commissions would oversee the production of these facilities. However, the U.N. lacks much inherent moral authority these days to enforce its objectives of world peace. The perils of a nuclear "accident" or deliberate attack are frightening and sobering.

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A great rush to develop the world's underwater resources may trigger an unprecedented international scramble or may set the scene for the greatest international cooperation in history. Last year Icelandic gunboats fired on British fishing vessels for allegedly violating Iceland's territorial waters—a scene in what has been called the Great Cod War. Moreover, an estimated 26 percent of the world's known oil reserves are underseas, and some experts think that

further explorations will raise that figure enormously. A phenomenal quantity of manganese nodules has been discovered lying on the ocean bed, containing enough copper and nickel to double the world's resources, as well as manganese, cobalt, and other minerals. But who has the rights to mine them?

A previous law-of-the-sea conference in 1958 gave coastal states the right to exploit off-shore resources to a depth of about 600 feet, but left many uncertainties. A conference in Caracas this June was to convene 151 nations (the largest world conference ever assembled). The conference was expected to agree to extend the territorial rights of all coastal states to 12 miles off shore and to control of underwater resources within 200 miles of their shores. One problem arises involving 100 straits that are now treated as high seas and open to all ships; the 12 mile proposed territorial rights would bring them under the control of just one or two countries. The U.S. insists that the narrow waterways remain open to all traffic.

At least, the known sea resources will help ease the worries of many countries over mineral and energy reserves and provide an incentive to develop the new technology needed to exploit them. This offers a wonderful opportunity for international cooperation. □

north america

IOWCs spearhead all-out campaign

by JOY SCHMIDT

About 600 young members of the Unification Church gathered at Barrytown, New York on August 10 to prepare for an all-out campaign to turn New York upside down—spiritually.

This third New York campaign in the three years of Reverend Moon's public speaking tour of the United States created the greatest spirit of unity and



brotherhood, according to participants. The International One World Crusade teams had participated in Reverend Moon's 21-city tour in 1973 and 32-city tour last spring as well as in the Celebration of Life programs last summer.

"We are using the successful pattern we developed during the 32-city campaign," explained Rev. Paul Werner, coordinator of the ten teams. He outlined the organization of the teams. Each team has a primary section to work



in (part of Manhattan) and a secondary one (in Queens, Brooklyn, New Jersey, etc.). Everyone rises at 5:45 a.m. and eats breakfast. By 7:00 everyone is downstairs, ready to leave for their areas. Throughout the day they speak to people, persuading them to go to Madison Square Garden on September 18. Each person receives \$1.00 per day and a bag lunch. They eat supper when they return to the Paris Hotel at 10:00 p.m. and meet by teams and regions for sharing



and planning.

After the initial five days of training at Barrytown, the teams went to New York to devote full time to working on the streets and door to door, giving away tickets and persuading people to come to the meeting. Initially, there were four lectures per day at the 475 Fifth Avenue office downtown. Each of the lectures was about an hour and a half long and briefly covered the entire scope of the Divine Principle—God's ideal, the

fall through disobedience, the importance of the family, God's providence in history, and the birth of the Messiah after 1917. After lectures, interested guests stayed for question and answer sessions. "Through the lectures we created a spiritual environment at the Fifth Avenue office," explained Dr. William Bergman, IOWC commander in the New England area. "Newspeople always came during lecture times. They would meet a member on the street and follow him or her back here. Walter Cronkite taped part of my lecture and then interviewed members from eight countries, asking 'Who is Reverend Moon to you? A prophet or the Messiah?'"

At the Paris Hotel for a while all-day study programs were held for interested students. In addition, two three-day workshops at Barrytown drew a couple hundred guests. A number stayed on for more extensive training programs and returned to Manhattan near the end of the campaign to invite people to the Madison Square Garden speech. I met one such team of about eighteen men and women handing out tickets near Times Square. They gathered for a spirited rally of singing and street-speaking.

About ten days before the end of the campaign, lectures and workshops were discontinued in order to place total emphasis on distributing tickets and gaining



firm commitments to attend the Madison Square Garden program.

Wednesday mornings and Sunday mornings, all the IOWC members, New York Unification Church members, and (in the last week) Unification Church members and friends from around the country, gathered at St. Michael's Cathedral near the Paris Hotel for services. On September 15, Reverend Moon inspired the members to win New Yorkers with their smiles and their love. "These last three days are like the last three steps to the victory," he explained. "God has been looking for men of faith for 6,000 years. That faith will be most glorious! blessed. In the worst situations instead of complaining, just give



IOWC commander Ken Sudo inspires team members with God's love.

your humble heart to God.”

Many of the teams held small, spontaneous rallies from time to time. Dr. Bergman's team met on Wall Street about every other day to sing, pray and speak to passing people. Dr. Bergman reported that the number of people who stopped to listen to the songs and speeches was proportionate to the amount of heart the individuals put into their effort.

Mr. Hugh Spurgin's IOWC team rented a storefront near Columbia University to use as a lecture room and eating place. They organized a forum on the campus for September 16 entitled, "Who is Reverend Moon and what are his future plans?" The Attica Brigade, the largest Communist organiza-

tion in New York, planned to disrupt the forum with sixty violent demonstrators, so it was cancelled.

In addition to talking to people on the streets, some IOWC teams went to parks, door to door, in shopping centers, or to eating places such as McDonalds. Television commercials and news coverage enhanced the interest and response of the public. The IOWC leaders commented that Manhattan was probably the most difficult place to carry out religious work; by far the greatest percentage of people ignore efforts to give them a leaflet or engage them in conversation, but on the other hand people come up to team members to ask for tickets and information.





Mr. Perry Cordill, IOWC commander in the mid-South, led a team visiting people living in Flushing who had been contacted by other teams. "The response is good now," he commented. "But at first, people would say, 'I'm Jewish,' or 'I'm not Christian; I'm Catholic.' Our general impression is that people are so much more prepared now and that they are really desperate for the love of God. They have realized that they have come to the end of the rope of whatever they have been doing—drugs, family conflicts, or whatever. I think more than ever, when I look at people on the streets, of the need to save the lives of New Yorkers. I really feel the longing of God's heart."

Mr. Cordill and Joe Stein and others who had participated in all three New York Day of Hope campaigns commented on the different spirit this year. Joe Stein observed, "I feel a much greater sense of responsibility and a much deeper sense of the meaning of the campaign itself. There is a greater feeling of united effort, whereas last year there was much more competition."

The five days training at Barrytown before moving to the streets of New York City rated high in Mr. Cordill's evaluation of the success of the campaign. "People this year are much more united in tradition, and the members are far more grown spiritually. The five-day Barrytown training

was a stroke of wisdom. In their evaluation sheets the trainees told of new realizations of the Divine Principle and their relationship with God. Younger and older members alike received great energy and stamina to carry out our Father's will."

Dr. Bergman noted that although there was little time for individual counseling of team members by the IOWC commander, the work of the campaign itself has strengthened and deepened new members. Each evening he listened to highlights of the day and then spoke inspirationally to his team on whatever theme he felt they needed to hear.

"Many people are impressed by our group," he added "by our sincerity and by our international scope. The Messiah comes in an unexpected way, but we all agree that he must come to unite the people of the world. Our movement is able to provide a very visible example of a world-wide movement, particularly through IOWC teams. We have to restore unity in our team before we can go out and tell others about unity. Our team includes ten nationalities and is not only a resolution of East and West, but also of the various European ancestries which have been at conflict with each other."

Having been raised in a Jewish family, Dr. Bergman finds Jewish businessmen and families inspired by a group really doing

something to counter problems of crime, drug abuse, family breakdowns, etc. "I am touched when I go to Saint Patrick's Cathedral or Trinity Cathedral," he mused. "When I look at the statutes there I can see that those people were cognizant of what it means to live a life of faith. I am really touched by Christian history, but now present-day Christians must have an openness to the spirit of God."

Adequate housing in New York has posed a perennial problem for Unification Church leaders. An indispensable element of the campaign was the Paris Hotel, a dilapidated relic on Manhattan's West End available for under \$1.00 per person per day. Enough livable rooms were found on the first seventeen floors for about 700 IOWC members. Because of the dubious character of some of the other residents and the five burglaries the first two days the teams lived there, IOWC commander Martin Porter organized a system of security guards for each floor.

Kris Bick, Day of Hope secretary, could not recall one dull day at the Paris Hotel. She told me of "Bishop Saint John," who played the organ and preached all hours of the night in his room; on other nights, his guests played noisy card games. One day the water pipes on the mezzanine broke, and rusty water dripped in jungle fashion into all parts of the kitchen. Ingrid Batavier and her staff of twelve who prepare break-

fast and lunch for 1250 and dinner for 750 each day pled with Kris to find some help to clean up the kitchen for dinner. After hours of seemingly fruitless search, Kris went down to the kitchen to find about a dozen volunteers from all over scrubbing pots and floors and counters.

The hotel and its residents will not soon be forgotten. Mrs. Reiner Vincenz adopted one of several generations of cats as a mascot for her team. These cats have lived in the trash room for several generations and have never seen daylight.

Rev. and Mrs. Reiner Vincenz are heading a large team of half the IOWC members accompanying Reverend Moon on the Day of Hope tour. At Belvedere following the Madison Square Garden speech, Reverend Moon personally selected the 400 members of this traveling team. The remaining IOWC members returned to their regions to continue spiritual work there. A team of fund-raisers was selected from the mass group to raise the money for the campaign and the expenses of the IOWC teams working in regions.

After a meal of fresh tuna and Korean food at Belvedere, the IOWC teams organized for their new activities, and Rev. and Mrs. Vincenz led the traveling 400 to Philadelphia to prepare for the September 26 and 27 programs there. □



80,000 Posters Create A Wonderful World of Blue

New York will never forget the 80,000 posters advertising "September 18th Could Be Your Re-birthday" plastered by David Byer and his team of 21 on every construction site and posterboard in New York. Most newspaper stories and television news coverage of Reverend Moon's campaign were illustrated with photos of vast expanses of wall to wall posters.

I had never seen anything like

it. Brilliant red, white, and blue posters two by three feet became a sort of wallpaper to cover up the dirt and gloom of many areas of New York. The access roads to the Queensboro Bridge were lined three deep on either side, as far as the eye could see with about 4,000 posters. On Second Avenue in Manhattan, after leaving the Queensboro Bridge, 407 posters on a construction site greeted a

million and a half commuters daily. Columbus Avenue's round poster poles were all covered with Reverend Moon's face. Wall Street had been plastered. Even three areas in the center of Harlem were decorated with the red, white and blue.

Seven New York Unification Church members began the poster spree on August 4. In two weeks they placed 1200 posters in shops along the main avenues in New York. One Sunday afternoon when they were posterizing the owner of the building came out to observe their work. "Well," he said, "they're going to cover it with something else anyway. They've been covering it for the last twenty years, so you might as well cover it." David Byer reported that he was kind of pleased because it looked so much better.

When the IOWC teams arrived in the middle of August, fourteen more were drafted for the posterizing team. One team of seven posterized new areas of New York, another team of seven posterized new areas in the surrounding boroughs, and the third team of seven retouched any damaged posters.

"Our standard is the perfection stage," Byer explained. "The posters shouldn't be a little crooked. It should be like wallpaper; there shouldn't be any spaces left uncovered. The posters should start from the left-hand or

whatever side we were working from—beginning from the absolute corner on the side and the top and then go perfectly across. That way we can't be accused for not really respecting Reverend Moon's picture. And it has had an incredible effect on people because of that."

A couple of times New York Unification Church members went out and posterized randomly throughout the city. But Byer's experience shows that such posterizing has less effect than wall to wall posterizing. "When we keep it up," he said, "people can't help but recognize that this is a great effort. Just putting posters anywhere, anyone can do that. But this way our determination is all summed up in that posterizing. If anybody covers it, whoosh, we cover it right back up, no problem. And they are absolutely defeated."

Campaign posters for city and state primaries were all covered over, as well as posters for various Communist groups. On Columbus Circle, Socialist Workers Party members covered the entire construction board with their own posters, appealing for the working class to unite against the capitalist class. "This Communist group is the first group to entirely cover our posters," Byer commented. "It shows some amount of determination, but they are the only group that can really show any determination."

After the team began poster-





ing on Columbus Circle, two men worked for twelve hours scraping the posters off and the construction boards were painted gray. The postering crew came back and covered it immediately with posters again.

"I was arrested here," Byer reminisced. "The guard of the Colliseum pressed charges and then we got into the police car and went over to the station house. The captain of the guard had a little conference with the police after I told him about Reverend Moon. In a sense he was for us at that point. The policeman couldn't determine who had the right to press charges, so he asked, 'Who owns this property anyway?' The captain of the guards said, 'We own the property,' and the construction men said, 'We own the boards, but we don't want to press charges.'

"Then they said, 'Well, we don't really want to arrest him anyway, but we'd like him to take all these posters down.' I said, 'Is there any way I could speak to the manager or president of this building?' I waited for an hour until the manager came in. 'You don't have to take them down,' he said, 'just don't put any more up.'

"So I replied, 'But other posters will be put up there that are so ugly, and we really love this man. This man is such a wonderful man. He's done so many good things. And they'll write on them and deface his picture and every-

thing, and we just couldn't allow that. September 18th is such a short time away and it looks so beautiful this way. It's very wonderful, and all the media will come to photograph it and it will make Columbus Circle even more famous. Couldn't you just let us keep it up? We'll maintain it and keep it clean. And we promise not to let any other posters stay up more than a few hours.'

"The manager said, 'Aw, sure. And will you send me some tickets too?' When I brought him some tickets, he said he had never seen such determination in all his life. Everyday, he said, there are three girls outside his building publicizing the September 18th program, and he can see their smiling faces. It makes him very happy.

"That kind of thing is happening more and more," Byer concluded.

On two early-morning rounds with the postering crews I was amazed at the speed with which they worked. Byer said they can paste up 200 posters an hour, or 2,000 for a night. Their daily activities begin with the major postering from 12:00 until 10:00 a.m. They sleep from 10:00 a.m. until 4:00 p.m. at the 71st Street Unification Church. When they rise, they clean and meet for prayer. After breakfast around 5:15 they go out until about 9:00. They eat dinner with the Manhattan church members, and after dinner they

prepare the glue (six 20-gallon garbage cans of potato starch paste per night). Long window-cleaning brushes and paint rollers are the most popular glue applicators.

The three teams posterized and maintained 150 to 200 locations, mainly construction sites. According to New York Unification Church advisor, Mr. Takeru Kamiyama, "the postering crews have done a 100 percent perfection job." And I had to agree.

There is a wonderful spirit of unity and dedication evident in the postering teams. "We tried to treat each poster like a person," Byer explained. "We haven't been able to do any direct ticket-giving or witnessing in this postering campaign, so I really wanted our team to see the value of what they are doing and to love those posters so much. The more care they take in putting them up, the longer they stay up.

"I really feel the Principle working so much. If there is any problem of unity, I know I can expect an attack someplace—people defacing or ripping down posters, etc. I treat these posters like some kind of battle front. I really can see the spiritual battle going on. If someone tears down our posters I feel the need to quickly replace them, to protect that place. Once we put up posters, we have to defend that place. If we can maintain even one point, we can build on that strength."

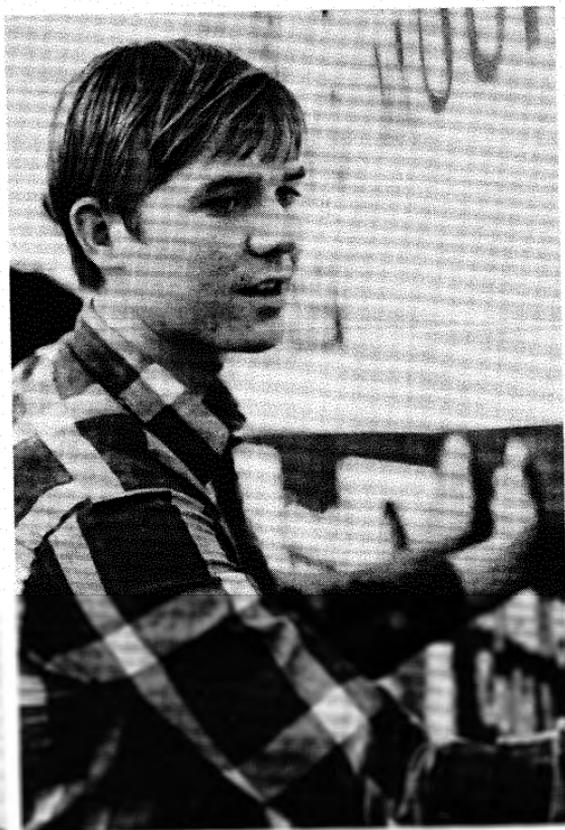
Byer praised his team. "The

team is just so cooperative. They are so sacrificial it's incredible."

In our early morning travels with the postering teams we saw people stop and stare with amazement at the long, long rows of beautiful posters, and the teams of six or seven men and women working with incredible speed and efficiency.

The final night before the Madison Square Garden event, the teams plastered 400-500 large posters printed for transit advertising and some fifteen-foot rally banners on top of the smaller poster. The effect was astounding. The huge rally banners carried the slogans "Prophet for the Salvation of America," "God has chosen one man to speak to America," "God's prophet, Rev. Sun Myung Moon," and "September 18th, Madison Square Garden."

The postering work of these 21 men and women was probably the most controversial part of the whole campaign, as well as the most visible. New York City ordinances do not forbid postering on construction sites, but complaints were registered. In his speech to banquet guests at the Waldorf Astoria on September 17, Reverend Moon promised to remove all posters the night after the Madison Square Garden program. All Unification Church members assembled in New York did just that. By the morning of September 19, New York had returned to its usual splintered drabness. □





March forward for the Victory
of the Day of Glory
September 18, 1974
Madison Square Garden



Hard Work Bears Fruit for New York Churches

Tens of thousands of *Christianity in Crisis* books have been distributed door to door in the New York area during the past several months in preparation for the Madison Square Garden campaign. The church in Forest Hills, after distributing 2,000 books, made 150 appointments to come back and discuss them in one weekend alone.

Weeks and months of witnessing have given the New York church members many contacts for follow-up work, visiting in homes, teaching at the centers, and inviting to workshops at Barrytown. In the weeks immediately preceding the campaign, they concentrated on getting people committed to coming to the Madison Square Garden program.

The Manhattan Unification Church on East 71st Street organized their contact cards by zip code areas and assigned pairs of people to visit each area. Throughout the New York

churches each member is assigned 120 homes for regular contacts.

Mr. Joe Tully, Unification Church state representative in New York estimated that thirty nations were represented among the church members in New York, creating a truly international environment. Dr. William Bergman, mobile unit commander in New York before leading an International One World Crusade team, observed growth in the New York members. "I find the New York family really inspiring; people who are relatively young are taking major responsibilities." He attributes the growth in New York to training programs at Barrytown, now led by Hiroshi Matzusaki, and to the leadership of Mr. Takeru Kamiyama. "I feel that the people receive great training from Mr. Kamiyama. Mr. Kamiyama and Mr. Tully work together as one body. I feel that this represents the standard we should develop throughout the country."

Mr. Aidan Barry, Manhattan

church director, had the inspiration one night to bake 10,000 cookies and deliver them to the doors of the 5,000 people who had definitely promised to come to Madison Square Garden. So they spent 70 hours baking the cookies, wrapped them in plastic tied with a bow and stapled them to a flier reminding people to come. The day before the campaign they took them to every door.

Manhattan church members work long and diligently to fulfill their goals. They chartered buses for their contacts, including two entire churches in New Jersey, Baptist and Methodist. A total of 1,500 had promised to come from these two congregations to the Madison Square Garden campaign.

The Forest Hills church has used picnics and free films to interest people in their programs. But their influence has extended as far as California, when Ruth Lester flew to New York to try to bring her classmate Debbie VanderMeer away from the Unification Church and back to California. Ruth had heard Reverend Moon speak in Los Angeles last January and felt she could really trust the people with him. After two weeks in New York she decided to stay.

New York Unification Church leaders have contacted practically all other religious leaders in the area. Miss Lynda Champion, former director of the Baldwin,

Long Island, Unification Church, related some of her experiences in meeting people. "The first minister I went to see was a rabbi. His first question was 'Why do you want to explain the Unification Church to a Jew?' I said we wanted to introduce ourselves to the other religious people in the area.

"He had never joined the local ecumenical council, because no Christian minister could explain to him the idea of a living and dying God. I explained it according to the Divine Principle. He had all kinds of questions, which he fired at me for twenty minutes: doctrine, Reverend Moon, aims of our church. Then he told me, 'I will explain why I asked you these questions. My daughter was raised a good Jew. After graduating from high school, she went to Israel three times, and once to Russia. On her way back from Russia she met two Jewish boys from the Unification Church in Scandinavia and later went to a workshop in England. She came home and told me she was thinking of joining the Unification Church, because this was the first time she met people who thought like she did. So I want to know, can she keep this intense Jewish feeling and still be a member of the Unification Church?'

"I replied that I as an Irish Catholic felt I was fulfilling my ideals much more now in the Unification Church. So he took some books, and wants to come to visit.

"The father of one of our members came out from Colorado to visit. He attended our fellowship and a slide show. He prayed at dinner and joined us in unison prayer afterwards. All the guests joined in the prayer, many of them crying.

"He told us, 'I really pray that God will bless your work, because it is one of the best groups I have ever met.' One night he had made dinner for us when we arrived home; it was one of the most delicious meals I have ever had.

"Last year during the Day of Hope campaign I spent a lot of time in Harlem. I learned that 1.8 million people in New York are Christians, and of those 1 million are black. We have had some really good contacts among the Christians in Harlem.

"During the National Prayer and Fast programs last winter, we were given four days to plan an interdenominational prayer meeting and program. One of our friends is a Catholic Archbishop who had worked for thirty years in Harlem. He is a man of deep concern for the spiritual needs of people and has commented to us that ministers today aren't really concerned with spiritual education, just social action.

"Aidan Barry and I visited him to ask him to give the invocation at the prayer meeting. He asked who else was going to speak. 'We don't know yet,' we replied. He also asked where it was going

to be. 'That's not definite yet, either,' we said. He became very upset that we could not give him more notice and more details.

" 'We are very sorry,' we said. 'Giving people advance notice is like giving them a longer time to think of reasons not to do it. How much notice do you suppose God gave Abraham, when He asked him to leave his father and his home country, and set out on a journey across the desert to an unknown land? Time is urgent. We have so little time to do God's work.'

"We told him how much we admired his dedication to God's work. I told him I joined this movement because I felt it would do what I didn't see the Catholic church doing—bring a unity of faith. He finally said, yes, he would come.

"He came to the prayer meeting and also came through the snow to our rally. He left early, and Aidan and I went to see him to apologize for not taking better care of him. 'I felt young all day after that,' he told us. 'It reminded me of when I first became a priest. It gave me real hope for unity and spiritual salvation.'

"You can really tell that New York City is the battle line, declared by our Heavenly Father. The best and the worst happens here. Even the younger members learn that if you just follow Father's word, everything will work out." □

I Came as a Friend of NEW YORK

by **REVEREND SUN MYUNG MOON**
at Day of Hope dinner, September 17, 1974
Waldorf Astoria Hotel

I am very happy to be here tonight. I thank you very much from the bottom of my heart for coming. I wanted to meet each one of you on the way in; however, because of the lack of time I could not do so. I deeply apologize for it.

You must be asking, who is Reverend Moon? What office is he running for? Well, here I am, Reverend Moon. I am not running for anything.

Humility is a wonderful thing. At 5:00 rush hour I see people, most of them walking with their head down. New Yorkers are so humble and meek, I thought God must love New Yorkers. Then after several months I found out the real reason. There are many tall buildings. Tourists look up at the skyscrapers. So New Yorkers know they must be very wise not to be stepped on by tourists. I find people humble and meek in the



sight of God, so I know they can be blessed by His love.

I would like to leave with you a few grains of thought. [Five women from the International Socialist Workers Party shouted "Rev. Moon is a fascist. . . ." Guests threw things at them and they were finally escorted out of the ballroom.] Their participation in this program makes it even more exciting. So I thank them very much. Those ladies are a work of God, because now I feel so close to you. I'm sure you feel close to me, too. I would really like you to feel at home, speaking to you as brothers and sisters.

Throughout history, all men have been searching for true happiness and joy, which is eternal. Many search, but very few have found it, because our life on earth is very brief and changing. So people come to the conclusion that if we want to search for unchanging joy and happiness, we must search for the source. Is there a source? Yes, there is. Almighty God.

Man is the object of God. The words, love, ideal, happiness, and joy do not mean anything when you are alone. Those words come alive when you form a circuit between two, when there is give and take. This is also true of God. Even though He is almighty, as long as He is alone, He cannot generate them within Himself. They remain dormant in Him. For God to realize His ideal, He needs

someone to love and someone to be loved by. Who then can be in the position of object to God? Man and woman, you and I, are created to be in the position of object to God. Therefore, God is in the position of subject, and man is in the position of object.

I think that there are many distinguished couples in this hall. When you looked for a mate, did you look for someone inferior to yourself? You don't have to answer, because all people look for someone ideal and perfect and superior to themselves. In Korea, parents are complimented when told their baby is better than the parents. Why do we act this way? God is subject and man is object. Our human traits all come from their origin, God.

If we ask God, "God, would you like to have your object better than yourself?", God will give you the answer, "Yes, I want my object, my son and daughter, to be better than myself." Have you ever thought, God cannot become perfect without you? You are that precious in the sight of God. Without you, God cannot fulfill His idea. This is a really stunning truth.

The relationship between God and man is not only the relationship of subject and object, but the relationship of Father and son. In this fallen world, deviated from God's ideal, we want our love to be eternal. God's ideal and love are eternal. God wanted to have an



object, a son and daughter, to have the same quality of love. So God wanted a world eternal and unchanging. Therefore, God must create man to be the realization of love which is eternal and unchanging.

Now the subject and the object are actually one. When you consider these two, subject and object, you can think of two kinds of relationships: selfish and unselfish. Which would God choose? If

God created the universe and man on the basis of selfish relationships, it would lead to self-extinction. Therefore, God, the king of wisdom, created the universe in a relationship of unselfishness, upon which His ideal can prosper and in which we can attain eternal joy and happiness.

We are created for others.

God created us not for ourselves, but for others. There are many men in this hall. We all have pride in our ego, pride in our accomplishments. But did God create men for the sake of men? No. God created men for the sake of women. I see only the ladies applauding. But just a minute. By the same token, are women created for the sake of women? All ladies throughout the world have something in common. They really want to make themselves beautiful—hairdo, beautiful dress, beauty exercises. Do they do this for the delight of themselves? No. For the sake of men. So everything is complementary.

I am trying to emphasize this. God created everything in the



The glittering entertainment at the Day of Hope dinner included the Korean Folk Ballet (above) in their Fan Dance and the New Hope Singers International (below and left) in their International Song.



universe for complementary and reciprocal purposes. This is a universal truth. All creation must complement each other and create a circuit for give and take relationships. By doing so, we can fulfill the purpose of creation. When you apply this in daily relationships, it will work wonders. For example, if you practice God's way in your family, between father and children, truly you will feel as one true family of God. What is the true relationship of husband and wife? Unselfish love, nothing else. At their wedding they pledge eternal love. "I love you even to death." However, that particular pledge will not last for three days.

In America, you can name famous patriots. I know one, Abraham Lincoln. Why is Abraham Lincoln a great patriot? Because he gave his life for the well-being of his countrymen. By this principle, can you name one, the greatest of all? Yes, Jesus Christ. Jesus Christ was the supreme example of giving. He was born for others, lived for others, died for others. Jesus Christ knew the universal truth, God's way of life, which is an unselfish life. He truly demonstrated that way of life to an absolute degree.

Then what is the fall of man we speak of in Christianity? What is the sin that all men come from? Selfishness. Satan twisted the truth of God from unselfish giving to selfish taking. He subjugated Eve and she subjugated Adam.

This is a deviated world, a sinful world, departed from God's ideal.

Religions are an instrument of God, trying to bring this world into the knowledge of the true will of God. All good religions, East and West, have this one thing in common—teaching the sacrificial way of life.

Unselfish love bears interest.

The God of wisdom has set the principle of life on unselfishness. Why? Suppose someone loves you one hundred percent in an unselfish way. If someone truly loves you, would you want to return one hundred percent to him, or would you like to be stingy and return 40-50 percent, or would you give more love? Which way does your original nature work? You want to outdo him or her in returning the love you receive.

Suppose I love Col. Pak, my interpreter next to me, one hundred percent unselfishly. Then I want to return one hundred percent and more than the love I receive from him. Then I receive 120 percent in return, and I can give more, maybe 130 percent. So in the circuit of give and take of love there is premium and interest. The motion of love is a circular motion. A straight line comes to an end, but circular motion of love remains for eternity. Unselfish love remains for eternity. Each action of give and take brings more results, and therefore great prosperity.



The 1600 guests at the Day of Hope dinner included a great variety of guests and filled the International Ballroom of the Waldorf Astoria Hotel to capacity. After Reverend Moon's speech well-known author and seeress Jeane Dixon spoke.



The second reason why God made the principle of an unselfish way of life is this: When you practice God's way of life, you resemble God; you are more like God. For example, suppose you have ten members in your family, eight children and two parents. If the very young son is a very loving, self-giving person, and loves everyone, soon he will become the central figure and will receive more love from everyone, including the father and mother. So when you practice God's way of life, you shall have the power like God; you shall have the central position.

All compete for God's dominion. There is another principle in this universe. Everyone wants to belong to the one who loves him. Everyone hates selfish domination, but where there is unselfish love, everyone seeks to come under that domination. Heaven is the world of God's domination. Does everyone hate that domination? No, everyone competes with each other to get closer to God and more domination by God, because that domination is the domination of love. Everyone is seeking God and true love. When you become like God by practicing God's way of life, you are taking God's position in your own society.

There is one final reason for an unselfish life. Is love yours? Love is not mine, love does not belong to me. You cannot fulfill

your love within yourself. Love can be fulfilled only by an object. You also have certain ideals. But ideals can never be fulfilled in yourself alone. Ideals can only be fulfilled by dealing with others.

Everyone in this world seeks fulfillment in life. In order to fulfill your life, you need your love and your ideals to be fulfilled. But they can be fulfilled only by others. You are in the receiving position. Therefore, our basic attitude of life is one of humility and meekness. This is God's way of life.

In the last quarter of the twentieth century, God is looking down on this earth, seeking a God-like person who can truly represent Him and His way of life by tribe, family, and nation. He is seeking such a champion on earth.

When I talk about the spirit world, people shake their heads, disapproving. But it really can be said that I am an expert on that world. That world in which the principle of God alone is working is systematic, a world in which God's ideal has been fulfilled. The world of God is the total practice of God's way of life, an unselfish way of life. Therefore, those who practice God's way of life on earth are the only ones who deserve it eternally. We all long for something eternal. Yes, we can attain that world, by knowing God and His principle.

One grand circle of giving. I am here to present one formula

—God wanted to have the nation, society and world in which His formula becomes successful. First, of all, I myself exist for my wife, husband and wife together exist for the family, the family serves the society, the society serves the nation, the nation serves the world, and the world serves God. God is solely existing for you and me. So by giving your total self, actually you are gaining the entire universe, including God. This is truly one grand circle of giving. By doing this you possess the ultimate one. God is in your possession. You can attain true happiness by fulfilling this way of life.

When people hear this word unification, they say, "Reverend Moon, it is a good idea, but it is too idealistic. I am sorry, Reverend Moon, because I know it will never work." But to those critics, my answer is very simple. Reverend Moon is not going to do that. God is going to do that. God created the world in harmony and unity. Let us all get together and practice His will. Allow yourself to be His instrument.

What is the origin of the evil world? Basically, selfishness brings evil. From this principle, we can evaluate when this world or this society is on the side of wickedness or goodness. Any nation which truly works for the purpose of serving the world and tries to sacrifice itself for the benefit of the entire world and for the salvation of humanity will emerge as the

center of the universe.

I came to America to serve. I love America just as I love my own country, because this is God's country and I love God. But if I failed to really succeed in the propagation of God's way of life, then all my philosophy would be in vain. God loves America and is relying on America. Therefore, it is important to God, to all of us, and to me. From the beginning, America has been pursuing the great goal of one nation under God. That one nation must not be selfish, it must be truly sacrificial for the benefit of the entire world and all mankind. By demonstrating God's way of life, indeed, America will become the champion in the Kingdom of God. Therefore, I came to America to speak to the American people.

A revolution of love. In 1972 I had a vision, to go to America to speak to the American people. For three years I am obeying this command. America is coming out with individualism. But God's philosophy is not individualism. When an individual is centered upon himself he will find himself in a lot of trouble. That trouble is shown in America. There are many broken homes; American young people are in trouble. God is trying somehow to wake Americans up. God has very strange ways. He called me to kindle the fire of spiritual revolution—a revolution of love in America.

I want to announce an important competition between you and me. Let's love America and bring this country close to God. America is truly one great Christian nation on the face of the earth. Furthermore, America was founded on the love of God. However, in recent history, America has been going farther and farther away every day. Someone must turn it around, so someone must come as a fire fighter.

In the last eleven months, I went to every state of America. I visited every corner of the country. Everywhere I go I do not get too much kind treatment. People shout at me and throw things at me. But I do not concern myself with those things. I concern myself only with God. I did not come for money, I did not come for any other purpose than to give myself for the eternal well-being of this great country. I have a real reason to cry out to you tonight. I hope you truly understand.

New York is really the heartbeat of America, the center of America. I am launching my crusade in New York, because if I succeed in kindling the heart of man for God in New York, I will succeed anywhere—New York, America, the world. This is my goal. I will not stop.

I came as a friend. I know that in the last several weeks there have been many posters outside. This has become very controver-

sial. I know there are many criticisms of my poster. So many candidates spend money for earthly purposes. I come to proclaim the Kingdom of God on earth. I want to do more than they do. I came to America in obedience to God. I wanted every New York citizen to know of my coming so they will have no excuse before God. But I will do something unusual for New York. After tomorrow, September 18, no poster of Reverend Moon will remain here in New York. They have the purpose of inviting people to hear the declaration of the Kingdom of Heaven. After they serve their purpose, I will take every single one off, myself and my people.

I came to New York as a friend of New York. I respect and admire you. Let's be close. If I meet you on the street, let's shake hands, as brothers and sisters on the street.

My dream and ideal is to install one great movement of God, not an institution, to bring the Kingdom of Heaven on earth—and I want to start the Kingdom of Heaven here in New York!

I truly have the deepest admiration for you and I also want to express my genuine love for each one of you, because in God we are one. Let God's love come into your heart, let it run out to New York, to America, to the world. I want all of you to embrace God as I embrace my brother beside me.

May God bless each one of you. □



The Messiah -The Last Hope for Mankind

By 7:00 p.m. September 18, 20,000 men, women and children packed Madison Square Garden and some 10,000 more on the outside pounded on the doors, unable to enter. It was the day of rebirth, the widely-publicized "New Future of Christianity" proclamation by Reverend Sun Myung Moon.

Eighty thousand brilliant blue posters had been plastered on almost every construction site throughout the city and some 800,000 tickets had been given out

by a thousand of Reverend Moon's young followers in the New York area since August 10.

"One of the genuinely mysterious figures of our time" (according to the New York *Daily News*), Reverend Moon spoke for two hours and 45 minutes to the overflowing audience on "The Messiah—the Last Hope for Mankind."

The program opened with the "Gloria" from Schubert's Mass in G by the New Hope Singers and continued with two spirituals, "Sit Down, Servant" and "Ezekiel Saw a Wheel." The Korean Folk Ballet performed two of their most popular dances, the "Fan Dance" and the "Penitent Monk," followed by Bonnie Hylton and an ensemble from the Singers leading the audience in a rousing "Light-house."

Reverend Moon's speech at-

Oklahoma Mobile Unit Commander John Harries welcomes guests to Reverend Moon's speech.

tracted a varied crowd, inside and outside the Garden. Outside, a dozen different groups handed out leaflets espousing various causes, from Trotskyites and Marxists to Atheists United, Jews for Jesus, and Husband's Liberation. A hot pretzel vendor drew a hungry crowd and "God's Umbrella" of several Baptist, Methodist and Nazarene groups passed out their interpretation of fundamentalist Christianity. Radio and newspaper reporters confronted people with questions about Reverend Moon.

Inside, Reverend Moon invited those who opposed him to stand up and speak; about a half a dozen stood up, waved papers, and left. Then, with tears in his eyes, he sang a lyrical Korean song, "San yoo wha."

"I did not come to America of my own will," he declared. "I came by the will of God. I have a



mission to share this revelation with you and the rest of the world. September 18, 1974, to me and to God, is a day of declaration."

Reverend Moon explained that God's eternal and unchanging will was unfulfilled when Adam and Eve disobeyed His command not to eat of the fruit of the tree of knowledge of good and evil. "Our first ancestors brought sin to mankind," he added. "So the world is a world of sin. We are patients; we need the Messiah; we need the master physician. We need help to bring this world back to God."

"If the first man and woman had been obedient to God, no salvation would have been necessary," Reverend Moon asserted to scattered hecklers. God's will is the kingdom of heaven on earth, he added. In such a place there will be sinless couples, sinless children, and actually a sinless world. In such a world you won't have to go to church to pray. In such a world the Messiah is not necessary.

"The Messiah must destroy Satan's sovereignty and liberate man from the bondage of sin into the bosom of God. The Messiah comes to do a repair job. We must be grafted to him as the true olive tree."

What is the mission of the chosen nation? Reverend Moon asked. "It is the preparation for one day—the coming of the Messiah." This mission was the mission of the people of Israel at the

time of Jesus and is also the mission of Christians today. The two people are like brothers, both agents of God's will, he stated.

In order to be able to accept the Messiah today, we must know the true meaning of the Bible. The Bible is written in symbols and parables. Why? "When agents communicate in enemy territory, they always speak in codes," Reverend Moon explained. "Then no one understands the meaning of the message except those who coded it. Jesus said that no one knows the day of the coming of the Lord, only God. In order to protect His agents on earth, God gave the message in code. But from time to time God sends His prophets to reveal the true meaning of the Bible."

Here is an unsolved historical puzzle! he exclaimed. "God prepared the chosen nation for 4,000 years. At the appointed hour, God sent His son, and the people rejected him. Why?" He gave three reasons.

First, Mal. 4:5-6 promised that Elijah would come before the Messiah, before the "great and terrible day of the Lord." The people thought this prophecy had to be fulfilled literally, with Elijah himself returning from the sky, as he had gone up. But Jesus said John the Baptist was Elijah (Matt. 17:10).

The second reason was the failure of John the Baptist. Although he initially testified to



Teams wait for their guests at the 8th Avenue entrance to Madison Square Garden.

Jesus, he did not follow him. He even denied his role as Elijah (John 1:19-21), contradicting the words of Jesus.

The third reason the people rejected Jesus was because they expected the Messiah to come on the clouds of heaven, as prophesied in Dan.7:13.

Those who handed Jesus over to be crucified thought he was a blasphemer, heretic, and prince of demons. The crucifixion was a historical mistake, Reverend Moon said, due to the ignorance and blindness of the people. "We must not repeat that same mistake today," he concluded, to resound-

ing applause from the audience.

He expounded at length the role of John the Baptist in relationship to Jesus. "John the Baptist would have been the bridge between Jesus and the people," he added. But John said, "He must increase and I must decrease." If John had united with Jesus, he would have increased with Jesus; if necessary, they should have suffered together, Reverend Moon observed.

The Bible has dual prophecies, according to Reverend Moon. The Messiah can be the Lord of glory or the suffering Servant. To fulfill the will of God,

man must accept the Messiah. But man cannot be trusted to accept him. So God must give dual prophecies. When the people rejected Jesus, the result was the suffering Messiah. "If Jesus came solely to die on the cross," Reverend Moon stated, "he would have proclaimed that from the very beginning. He would have died for us a thousand times in order to save mankind, if his only mission had been to die. God would not have needed the chosen people in that case."

On the other hand, Reverend Moon continued, "If they had accepted him, he would have become the king of Israel. God said it, and He meant it. Jesus would have gone on to Rome, and God would have restored the capital of the kingdom of heaven in Rome in Jesus' lifetime. The kingdom of heaven would have been a reality ever since."

In such a case, there would have been no history of Christian martyrs, the chosen nation would not have lost its homeland, and we would not have to worry about the second coming of Christ.

Jesus prayed in anguish in the Garden of Gethsemane seeking for some other way of fulfilling God's will. "Jesus knew the heart of God, and was really grieved," Reverend Moon continued. "At the cross, no one stood at the side of the son of God. The cross was the infiltration of the power of Satan. God's victory was the resur-

rection. Christianity is the religion of the resurrection.

"Jesus Christ appeared to me and told me the truth. John the Baptist appeared to me and told me the truth. The whole meaning of the Bible came alive to me." Reverend Moon added that he himself was shocked when this truth was revealed to him.

Christianity has only the spiritual kingdom of heaven, he explained. The Messiah is coming back to bring man's spirit and body—his whole being—into the kingdom of God.

There are dual prophecies for the second coming as well as the first. "I have one more shocking item of news to reveal about the coming of the Messiah," Reverend Moon continued. "John the Baptist did not come on the clouds. Jesus did not come on the clouds. Do you have a guarantee that the Messiah will come on the clouds? Sin came into the world by a man; it is more logical that the Messiah will come again as a man."

If the Lord is coming with the clouds, the Bible has told a lot of untruths, Reverend Moon explained, and quoted Matt. 17:25; Luke 17:26-27; 18:8; and Matt. 7:22-23—all describing how the Lord will suffer and be rejected when he comes back. "If he comes on the clouds, every eye will see him; then who will reject him?" Reverend Moon asked. "The narrow-minded Christians will

persecute him and put him in jail [if he comes as a man]. But he does not come just to be persecuted. He comes for victory!”

Reverend Moon urged his listeners to invest a minimum of three days in order to learn the entire scope of this revelation. “The end of the world is at hand. This is the end of Satanic order. This is a new day of hope, the new day of the Messiah.”

When the Lord comes, he comes as the Lord of judgment. Jesus said in Matt. 16:19 he left the keys to the kingdom of heaven on earth: “Whatever you bind on earth will be bound in heaven and whatever you loose on earth will be loosed in heaven.” You decide your fate on earth. To the evil-doers, the Lord will say, “Depart from me.” But Reverend Moon

asserted, “I am bringing this message so that he will not have to say that to you.”

In conclusion, Reverend Moon referred to the beginning of his speech. God wanted perfect man and perfect woman to be married in a perfect matrimony and give birth to sinless children. But this never happened. “What is the conclusion of Christianity in the Bible? The final chapter of the book of Revelations describes the marriage supper of the lamb. The true meaning of this is the day of the first heavenly matrimony by God. God will fulfill that day with the coming of the Messiah. When we have sinless True Parents, all mankind will be grafted onto them.”

He stated the qualification for the Messiah: a man of perfection,



One Marxist group demonstrates outside of Madison Square Garden for the freedom of South Korean political prisoners

the last Adam, the champion of God. "The Lord is coming to bring together suffering Christians and give new hope. God has declared that this day is at hand. The third Adam will bring the spiritual and physical kingdom of God, unconditionally and indestructibly. But we cannot accept it as we are. We must change.

"This is the day of march to the day of hope. We shall bring the kingdom of God to the face of the earth. We shall march on! Amen."

This stirring conclusion brought the audience to its feet for a great cheer of hope. Thirty-six times they had interrupted the speech with applause, and the hecklers, scattered in the far balconies, had little effect. Reverend Moon and his interpreter, Col. Bo Hi Pak, after pouring out all their

heart and energy, left the stage, and the New Hope Singers sang an original arrangement of "Praise to the Lord." Because of the late hour, many of the audience were unable to remain for the finale: the "Hourglass Drum Dance" and the "Mask Dance" of the Korean Folk Ballet; the unique "International Song" of the Singers; and the multimedia "Arirang," sung and orchestrated by the New Hope Singers and danced by the Korean Folk Ballet. A mirror ball rotating from the middle of the vast ceiling spattered flecks of light throughout the stadium.

"September 18th Could Be Your Re-birthday" posters and handbills had proclaimed throughout the city. Now, four hours later, the crowd spilled out into the Madison Square Garden

"The Socialist Worker" stirs an argument among protesters at Madison Square Garden.



Center, swelling a sort of multidenominational camp meeting. The Communist groups had left, but many Christians remained to sing and share together.

The "day of glory" and "total victory" was not yet concluded, however. To fulfill Reverend Moon's promise to the citizens of New York, all those who had worked to publicize the campaign went out that night to tear down all the thousands of posters and restore the city to its everyday dress of dingy, shabby buildings and construction sites.

Finally, after weeks of hard work and a sleepless night, all the participants in the campaign gathered at Belvedere the following day for a celebration. Reverend Moon explained that since 1972 he has been planning for this day at Madison Square Garden, "D-Day for God." "Truly you have been the wonder in New York the last several weeks," he told the assembled young people. "People ask, 'Why do young people gather from all around the world? Why do they follow a Korean man?' I think that even now they do not really have the answer."

Reverend Moon cited the *New York Times'* prediction that he would never make his goal. "But 130,000 people gave their word that they would come. I knew that at least one third of them would show up. And they did."

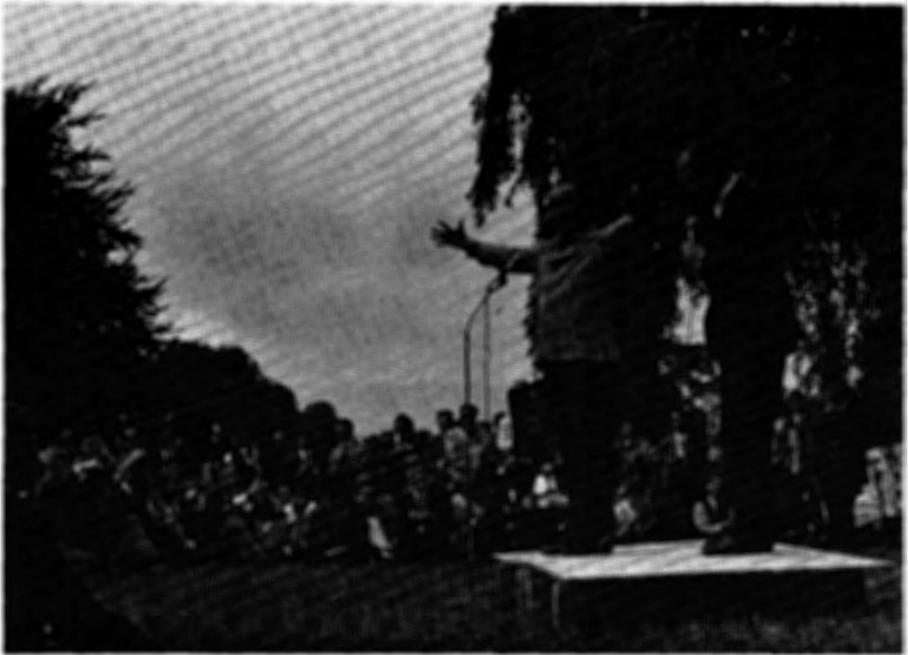
"We created a miracle in

America!" he exclaimed. "Who created the miracle? You did. This small group of young people. Other people do things and never take care of the aftermath. But when we do something, we finish it."

At Belvedere Reverend Moon announced a campaign next year in Yankee Stadium. "The time bomb is ticking. We must do our job before the time bomb explodes. God has allowed only so much time to accomplish the goal. You are participating as a pioneer, as a champion of God during this critical period. Soon nobody on the earth will be able to deny the existence of God."

Other leaders added their tribute to Reverend Moon's speech. Mr. Takeru Kamiyama, advisor to the New York Unification Church and coordinator of the entire campaign, told the assembly that Reverend Moon had "directed me in every specific instruction." He paid tribute to the cooperation of all the International One World Crusade commanders; U.S. Unification Church president, Neil Salonen; and to the fundraising teams, "who worked very hard to raise the funds needed to make it successful."

Mr. Kamiyama reported that 192 press people had covered the event in the Garden and that there was a long, live television broadcast across the country. He estimated that 15,000-20,000 were turned away after the Garden was filled. In addition to taking down



Reverend Moon addresses Unification Church members on September 19 at Belvedere.

the posters that night, teams cleaned the debris off the grounds around the Garden. While helping to remove posters, Mr. Kamiyama was told by a policeman, "I have never seen a group like this before. I know God must bless you."

Col. Pak spoke of his feelings while interpreting for Reverend Moon. "Each time after I translate, I hang my head in repentance for not being able to do him justice. I am deeply honored to stand by him, to weep together, laugh together, be angry together. I am grateful to be his shadow."

Mr. Young Whi Kim, president of the International Unification Church, attributed the victory to Reverend Moon's "sweat and

prayer" and "your dedication." He told the young people, "God has already blessed you in your fight. There will always be victory wherever you go."

Japanese Unification Church president, Mr. Osami Kuboki, spoke of his experience on leaving the hall. "After the meeting I stepped outside. People rushed to me asking, 'Are you Reverend Moon?' 'Would you pray for me?' 'Will you shake hands with me?' 'Please give me a blessing.' Because of that scene I could not leave for two hours. That was the true witness to the greatness of Reverend Moon. Those who remained to the very end were deeply moved." □

FROM GERMANY

Let Me Be a Good Missionary

by BRUNHILDE HEIMÜHLE

It is really a big task to be a missionary. The more I practice my "profession," the more I recognize its importance and the more I am filled with joy.

As a missionary I am a mediator between God and other people. Both God and people are claiming my attention and my service, and to both I would like to render satisfaction. "What are the characteristics that distinguish the life of a missionary from a 'normal every day life'?" I ask myself.

I must admit that it is not a common thing that I have become a missionary. I had to go through various situations until I deeply realized the reality of God and its meaning for my life. This reality became clearer and clearer by different experiences. I have most vivid recollections of the unspeakable joy that I felt when I became aware that God recreates everything and restores man to his true greatness and position in the universe. In that moment I felt overwhelming joy. I saw the creation in a bright light and felt vital power. At the same time I was urged to tell my experience to other people. It really struck my eyes: There is a common source and common long-

ing for joy and happiness among men.

Feelings come, and feelings fade away. But the certainty I won that God exists still remains and is ever growing. Through the Divine Principle irrefutable truth has been revealed by God. When I began to recognize the value of it, I made up my mind to become a missionary.

Still I am in the process of learning. As a missionary my heart belongs to God—first of all. As a representative of God I feel myself placed between God and the people. I have to be on God's side and have to be a decided disciple to take His part and to defend Him under all circumstances. In order to be able to do that I have to ask Him to know His will. I have learned that for a missionary it is essential to cultivate the relationship to God to be in contact with Him all day long and to be connected to Him by a strong bond of love. For every person God sends to me to set a good example I am grateful, I can learn and understand in a better way what divine love, obedience and strong faith really mean. Through these persons I acquire more stability and can fulfill my task. Each of my brothers and sisters in the Divine Principle family is a help for me. I

cannot imagine becoming a good missionary without a strong family foundation.

Day by day I feel strongly forced to go out into the streets and speak to people. To me the street is the mirror of man's way of life. Day by day it reveals another story. Looking from afar, there is just a crowd of rushing people. As soon as I myself have become part of these waves of human bodies, I distinguish faces. Faces in which today's life has left its traces. Precisely speaking, it is a life of inner imprisonment, life spent in ignorance of God's existence. Disappointed and sad—the majority of them. Behind this grey surface, however, there is the original being—longing for a real home and true love, longing for harmony and freedom. The knowledge of this inner thirst makes me stop and address them. It has become part of my life to speak to strangers. Sometimes, however, I am really surprised to find out that they are not strange at all to me, although I have not seen them before. On the contrary it seems as if we have been knowing each other for a long time. Their way of speaking, their way of answering etc., is really a second "I"!

Often I ask how God would talk to these suffering people. He would arouse their attention in every way. Maybe He would say something joyful so that they can—for a while—forget the burden of modern life. Certainly He

would find a different word for each person. He is the Creator, an artist, the judge of human nature. As God's representative I have to develop all talents in order to win people's heart. The street, therefore, has become my teacher. I learn now to become a good actress, a good judge of human nature, a diplomat, a good teacher, father and mother—all in one. Again and again, there is a new lesson to learn.

Sometimes I succeed in taking people to our Divine Principle center on the spot, but most of them prefer to come in the evening. In this way the evening hours are the climax in the course of my missionary's day. The evening lectures are the fruit of the daily efforts. I experience the great surprise in the eyes of my pupil when connections and insight of God's plan become clear. "How is it possible that never before I have heard about it?" they seem to ask.

Together we explore the depths of human history under the aspect of God's plan, starting over at the beginning. This is a tremendous experience with each pupil. There are many obstacles to overcome. Sometimes we can take them just jumping over them, sometimes it is a strenuous climb, step by step; really exhausted we arrive on the other side. It is a unique adventure. Often really quick reactions are necessary, the right word at the right time; sometimes it is only patience and care-

fulness that lead to the goal. Whatever we do, whatever are our tactics, it is essential to do it with a heart of love and the desire to give everything. Just at the moment when you think you no longer have any force, it is God who gives you new strength and leads you to the peak.

No Dead Ideology

Since 1969 Rev. Paul Werner has been the president of the German Unification Church. During the time he is fulfilling a mission in five states of the USA, Mr. Helms is representing him here. At the beginning of July Rev. Werner and his wife visited the members in Germany. Their five-day stay enabled them to gain a glimpse of the

When the visitors have gone, it has become night. What a wonderful day it was. Deep experiences took me a step further in understanding God's eternal unlimited being. I look at the sky and see the stars. Thank you, Father, for having called me to be a missionary. □

work in Germany and to speak about their travels in America.

For the occasion, all the German members gathered at the training center in Neumuhle. Rev. Werner spoke in a large hall about the future way of the Unification Church on the world-wide level and clarified in the gathering the significance and the problems of

Rev. Paul Werner speaks to his team in Phoenix, Arizona.



the German work. The developing situation in Germany required new organizational decisions: building and expansion will still remain the strongest focus of activity, but parallel to that we will strive for an intensive campaign to publicize HSA to the people.

It wasn't possible for Mr. and Mrs. Werner to stay longer, for pressing work awaited them in America. Today's modern technology makes the task of cooperative effort all over the Continent lighter, so a permanent international exchange on the international level is possible.

Our time is so unpeaceful; each day we live, terror and radicalism increase. All our daily life is stamped with this. Rearmament and inflation are slogans which hint it in whatever situation we find ourselves. Every man should know that he is affected by this. The isolation into which individuals are being drawn should remove any doubt from our eyes.

The steadily progressing tempo in man which lives easily brings the danger that he will lose control over his achievements. We are looking over a situation that must be immediately seized and carried on to the finish. This has become very clear. There has also been a greater number of spiritual phenomena. But owing to fantasies and mystical ideas throughout their lives, most people will be unrealistic outsiders. Religious disbelief brings no solution to our

problems. It shows how easily man falls from one extreme to another.

In place of this it is indispensable to come to realistic terms with religion. Here man searches though knowledge to find light for his inner path. But we also need a new spiritual foundation in order to answer the important questions of human existence, for the old concepts no longer give sufficient answers. The problems which we face must find a foundation which will let man live together in peace. The first step towards that is a restoration of the broken relationship between man and God.

With regard to world powers, many today ask whether it is the will of God to restore His entire creation. Christianity has for 2,000 years spread the good news of the after life and of hope, all over the world. Isn't it God's will to fulfill this hope? Therefore, it is essential that men accept their part of the responsibility.

Rev. Werner said, "We all want to show that we (HSA) don't represent any dead ideology, but want to bring life." Therefore, the way to God for each individual must come together. All men must see and feel what nature and freedom produces in each man. Rev. Werner urged all who had gathered together to pledge to do their best. Then soon they would see great transformations, and would be able to show men that the hope of Christianity is no illusion, but will become a reality. □

FROM NEW ZEALAND

Television Covers New Dunedin Center

by SIEGRUN KUHAUPT

Greetings from New Zealand for July. This month has seen some very significant events take place.

Our newly-founded OWC mobile team went to the bottom of the South Island, to Dunedin, to begin a concentrated program of mission work. However, before the mission was under way several days were spent painting and cleaning the new Dunedin center. The team worked into the night and often the next morning, re-decorating the house.

With the center looking like new, the team converged on Dunedin's city center, the Octogon. Dunediners were very open but astonished to see our members wearing big red symbols and speaking so openly to all on the street.

Soon after the team began mission work they were contacted by a very interested reporter from Dunedin television. He asked if a filming crew could film in the Dunedin center. Personal interviews were conducted as well as general filming of center life. The following day they filmed the team in action on the streets.

A very positive television program on Reverend Moon, his Unification Church, and its activities then appeared for twenty minutes on Southern television. This meant that viewers throughout the South Island were informed of Divine Principle and its application. We expect very positive results from this program.

Dunedin is generally a very "slow to move" city as a result of its isolation, but we are sure positive results are forthcoming. Our Ginseng Tea business is expanding. This heavenly tea is being well received in shops, but our greatest victory was a sale of one dozen tins to Minister of Parliament, Mr. Gerald O'Brien. He and his wife are very fond of the tea and so we are guaranteed of very favorable publicity within the New Zealand government. Already his secretary has shown great interest in Ginseng and will try Mr. O'Brien's before obtaining her own.

Mr. O'Brien recently invited Graham Dun, Robin Bracefield and I to a parliamentary luncheon at the member's restaurant, Bellamy's. We spoke further with Mr. O'Brien about the ideal world

and presented him with a copy of Unification Thought.

He found that Unification Thought aligned with his political background and said, "I think I will take a holiday and read this." Our relationship to Mr. O'Brien continues to flourish, and we expect to meet with him again very soon.

The Unitarian Church in Auckland has asked the Unification Church to conduct a service in early August. After the Auckland center leader, Coral Hyam, had spoken about the Divine Principle following a Unitarian service which family members attended, the minister opened the doors of the church as an invitation to hear more of Reverend Moon's teachings.

Michael Butler, a teacher at national headquarters, will speak to the Unitarian Church congregation on the Mission of Jesus and the Lord of the Second Advent.

A recent innovation is a training program for all members. To attain the highest possible level of Divine Principle understanding members from all centers periodically meet in headquarters for a concentrated series of lectures on the Divine Principle.

These members then return to their centers and pass on the new knowledge.

To speed the progress of the Unification Church we lay conditions by walking to a park at midnight to pray for the world. Our

prayers are especially directed to Reverend Moon and Ammrica; may our Heavenly Father bless his labors in that country and make her strong to lead all nations of the world towards peace and freedom.

Visiting a new city is always a stimulating experience. Just recently another member and I visited Dunedin, in the far south of the South Island. Dunedin is our youngest city and yet its people have already shown good response to Divine Principle. The people are very open but have shown that they are often slow to move. However, a Dunedin boy has already accepted and is studying at headquarters. We expect another girl to arrive at headquarters from Dunedin soon. This is a very promising start to the mission in Dunedin.

Persecution peaked during the last few weeks but it was weathered without damage and finally turned to good. Possession and hypnosis were two of the methods used to control our members according to one newspaper article. We were also described as being "zombies."

The trouble started when the mother of two of our brothers went to the scandal paper which has been responsible for persecuting our movement since its advent in New Zealand. She accused me of turning her sons into mindless zombies.

This time she thought to run us completely into the ground by raising persecution to a national

level. She went the national radio station, television and finally the New Zealand government. We received some very bad publicity as a result. However the more abusive this woman became towards us the more people began to see who stood in the position of right.

We were finally asked to appear on television to answer allegations made against us. The television reporter was very fair. When introducing Rev. Moon he said that Adam had fallen, Jesus' mission was left incomplete and that "apparently" Rev. Moon is the new one and his wife and children the beginning of a perfect society. A letter from one of her sons, who is working in America was described during the program. She said her son wrote of congressmen, senators and church ministers following Rev. Moon, but just as she began to deny this the film was cut. This happened on several occasions which gave the impression she was in support of the Unification Church.

As a last effort to destroy us she contacted her local Minister of Parliament, and our friend, Gerald O'Brien. She said she wanted a full government investigation into the Unification Church.

Soon after, a newspaper headlined a story saying that Gerald O'Brien wanted the investigation conducted. Mr. O'Brien, after many meetings, is now a very close friend of the family's. He rang us the morning after the article ap-

peared to apologize. He said he did not call for the investigation, but was merely fulfilling his duty. It is his duty, by our parliamentary system, to hand on all representations from the people to parliament, regardless of their nature. He said that he personally is sure we are based on righteous principles.

Many parents of members ran to our assistance as well. They all joined Mr. O'Brien in commending the work of the Unification Church. Mr. O'Brien, by seeing how many parents support us, is now in even more support of the Unification Church.

Mr. O'Brien almost immediately contacted television, the press and radio "Windy" and told them he finds the work of the Unification Church commendable. He demanded an article be printed disassociating himself with any investigation into the Unification Church.

One of the parents who rang Mr. O'Brien in support said that apparently Mr. O'Brien had spent several sleepless nights in deep concern for the false accusations made against us.

Mr. O'Brien said that it would be unlikely that a parliamentary investigation would be carried out. He said the woman would be unable to substantiate her claims.

Many have now learned about the mission. Our telephone has been swamped with calls from various television viewers. We invited

them all to visit us to learn more about Divine Principle.

Internationally famous television personality David Frost also had his interest aroused and invited us to take part in a series of programs called "Frost Over New Zealand." The program which featured Michael Butler of the Unification Church was called "God, Is He Alive and Well in New Zealand?" David Frost's programs will be seen by millions. Recently we received a telegram inviting some of us to attend Madison Square Garden. As soon as the telegram was received we set about earning money for the journey. However,

soon after we received another telegram instructing us not to come but to get members. We then gathered the whole family together in our headquarters, everybody gave up their jobs, and we started a four week tour by van around both islands.

In prayer and heart we are all at Madison Square Garden hoping for the best possible results. This truly is an expression of the power of God, and we know that God has been waiting 6,000 years for this day. We pray with all our hearts that the significance of this day is fully realized. □

FROM AUSTRALIA

Rally Calls for Moroz' Freedom

by **CARL REDMOND**

Our life continues here, with good expectations for the future. We met members of the Ukrainian Freedom Movement and participated in an open-air demonstration for Valentyn Moroz, who is on a hunger strike in a Vladimir prison in the USSR. We prepared a large color placard, "Stop Soviet Slavery/Free Moroz." The meeting was reported in the paper. A Mr. Darby of their group had attended the 1970 World Anti-Communist League Conference in Tokyo and was pleased to meet our group in Australia.

Many new people are visiting

the center, with seven people studying the new American Divine Principle book. The new books are a tremendous help and are very impressive.

We contacted the Baha'i movement here and established good relationships with them. Some have bought our books. The Baha'i movement here was established fifty years ago, and has about two hundred members.

Our sandwich board demonstrations continue every Friday night, with good response. It is spring now, and we have planted roses, flowers, and vegetables with great faith. Now we must find more people to help appreciate them!



Australian rally calls for forgiveness, love, and unity.

Our progress has been rather slow, but steady. People seem to be more and more turned off when it comes to religion or philosophy. Good conversations on the street are few. Everyone is in such a hurry, nobody knows what for. Society is taking a downward plunge. Inflation, strikes and floods are taking their toll. Crime and violence are increasing. People are becoming increasingly disillusioned with . . . everything, and have not the will to put their faith in anything. But there are hundreds of new revelations.

In August we welcomed new members Warren Towns from Kyogle, New South Wales and David Cooper, who who was born in England, but lived in Australia for seventeen years.

One of our contacts is Mr.

Douglas Darby of the Captive Nations Society of New South Wales. He is middle-aged, and very zealous for freedom. He is positive towards our church and is well known in Sydney. We are doing a few designs and posters to help in his captive nations work. We continue to help and foster friendship with the Captive Nations Council. As we began to appear at a few of their meetings, newspapers gave them publicity in their cause. The Baltic states in particular, Lithuania, Estonia, and Latvia, received the limelight due to the Australian government's recognition of these states as lawful territory of the USSR. This is disgraceful. Australia is very open-handed towards Russia, and invites dignitaries every other day. The Russian finance minister was quoted in the Sydney news as saying, "We don't have inflation in our country because we prepare for things before they happen."

I joined the Liberal Party to make good relations with people. There are many good and distinguished contacts there. I spoke at a Liberal Party meeting about the Unification Church. But I am not stepping on the political grandstand. The Divine Principle is first.

I appeared on Channel 10 TV this month to speak in defense of the Unification Church. The mother of an Australian boy who joined the New Zealand family became very negative and spoke

vehemently on Monday night's news, on August 26. Consequently I was asked to speak on Tuesday to rectify or counter the woman's allegations. The filming was done at the center one lunch hour, and included shots of Reverend Moon's photographs and the book, *New Hope: Twelve Talks by Sun Myung Moon*. People I knew who saw me on TV or who recog-

nized me afterwards were favorable towards me. So there's several hundred thousand dollars worth of publicity. This was one of the first films in color on Australian television. In the same new program Milton Morris, Minister of Transportation, the Chairman of the Festival of Light, and the Greek Archbishop in Sydney spoke. So this is quite an upward trend. □

FROM AUSTRALIA

A "Churinga" Team in Melbourne

by CHRISTA JENSEN

The mission here in Australia, established almost a year and a half ago, is expanding; there is excitement and much activity in the air. July was packed full with blessings.

Our "Churinga Team," which has existed for five months now, goes witnessing in the streets of Melbourne for ten hours every day, and many good contacts have been formed. Constantly they bring interested people into the center, many of them coming during the day to listen to the lectures of the Divine Principle. It is amazing how often we meet foreigners in the streets who have already met the Unification Church in Europe, in the United States, and sometimes even in Japan. The Principle follows people all over the world; once they have heard this powerful message of God they

can't forget it, even if they want to.

Perhaps there is a little surprise in the name of our team, "Churinga." It describes a symbol with thirteen concentric circles and is derived from the old myths and rituals of the Aborigines—the native people of Australia. Several thousand years before the white settlement started, the Aborigines, very dark-skinned and tall people, came from South East Asia to live here.

They are not integrated into the society of the white people, and there are several problems, mainly of racial and social kinds. Today the Aborigines live in the far "outback" of Australia in their own communities, often connected with mission centers and in reserved area.

Only the Divine Principle can provide the possibility of solving these problems and at some stage these people of ancient times will be found by the Principle and they

will be members of one great family. So "Churinga" is an old symbol for the origin of all life; it describes so much the purpose of our team: to give life to many Australians. Thirteen million wait for salvation in this continent.

Because the cities are far apart—five-hundred miles and more—we intend to have mobile teams as soon as there are enough members in the centers; they will work along the same pattern we have established here in Melbourne.

In Adelaide our second center, established now almost four months ago, is expanding; new members have moved into the center and the girls are already strong fighters for our Father. We welcomed new members here in the Melbourne Family as well.

It is a privilege to work for our Father here, and we desire so much that He is really happy when He thinks about Australia and sees the mission progressing. We thank Him for all His love and guidance.

Again we were able to expand the mission here in Australia. On the 29th of August we opened a new center in Perth, almost 2000 miles west of Melbourne. We are grateful that Father told us to go out to establish the third center and we are confident that within a short time we will have a family there as well. The population of Perth is 500,000. It is the capital city of Western Australia, the largest state of all six here. Never

has there been real unity; since we have centers now in three states; Victoria, South Australia and West Australia, it will be a base to achieve this unity in the future.

We feel the urgency so much. Australia's society is very weak—a rapid decline becomes obvious. The recent strikes have caused an unemployment rate of almost three percent. The Communists work hard to get more unions under their control; the average Australian doesn't realize the danger. There seems to be complete ignorance about the tactics and the intentions of the Communists, and we find hardly any sense of responsibility. But deep down in their hearts the Australians long so much for real love and acceptance. We realize that they all have a very strong longing to fulfill the Father's plan.

Recently we did pamphlet work in the three main shopping centers in the Eastern suburbs of Melbourne; we were able to hand out thousands of leaflets. We experienced the most different reactions coming from the people but in general the response was very good.

In the last month we had not only an increase in our membership, but a new nation is represented in the family here as well. A boy from Canada was approached here in Melbourne, who understood the Principle and joined us. We look ahead with confidence. □



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