

# The Way of the World

January 1976



The Holy Spirit Association for the  
Unification of World Christianity

**1**



## God's Plan for America

America's mission is abundantly clear. It is to fulfill the desire that God has had since the beginning, to make this world one world of God, a world in which His ideal will blossom.

—Reverend Sun Myung Moon (page 3)



## A Reason To Celebrate

Rev. Moon has called us as members of the Unification Church to act as a sacrifice. If we are filled with determination and inner joy, if we are glad to do it and we feel that this is our voluntary sacrifice for some greater purpose, that spirit is contagious and impressive.

—Neil A. Salonen (page 25)



## Religion, Science, and Moral Principles

The relationship of Maslow's work to religion is essentially the same as the American Ethic and religion. Now we have a scientific theory essentially compatible and supportive of all major world religions.

—Frank Goble (page 72)



## Can We Have Peace Through War?

It is clear that an ideology of violence can never realize the promise of a peaceful world. Peace can only be built upon a foundation of trust and cooperation between peoples.

—Andrew Wilson (page 80)

---

# contents

---

## 2 In This Issue

---

### SERMONS

- 3 God's Plan for America *Reverend Sun Myung Moon*  
16 The Spirit of America *Gary Scharff*  
25 A Reason to Celebrate *Neil A. Salonen*
- 

### RELIGION

- 34 The Nicean Controversy *Dr. Young Oon Kim*  
42 Nostalgia for God *Murray Rogers*  
47 The Tide is Rising *Alain Woodrow*  
52 Jesus: the Liberator? *Vicki Tatz*
- 

### CULTURE

- 58 Something Great Must Happen to Save Us *Dennis Perrin*  
62 The New York City Symphony *Louise Strait*  
66 Poetry
- 

### SCIENCE

- 72 Religion, Science, and Moral Principles *Frank Goble*
- 

### POLITICS

- 80 Can We Have Peace Through War? *Andrew Wilson*
- 

### NEWS & REPORTS

- 88 New Hope Festival Successful in Munich  
91 Hospital, Gospel Shows Give Sunburst a New Image  
94 Overseas Missionary Reports  
108 INDEX (January-December 1975)
- 

STAFF: Founder: Reverend Sun Myung Moon. Editor in Chief: George Edwards. Managing Editor: Vicki Tatz. Design: Roberta Wackler. Contributing Editor: Louise Strait.

PHOTO CREDITS: Agency for International Development, 83. Barrytown International Training Center, 32. David Jensen, 59. New Future Photography, 6, 28, 65, 92-93. U.S. Marine Corps, 15. Whitestone Photo, 63.

Published monthly by the Holy Spirit Association for the Unification of World Christianity, Incorporated, 6401 Chillum Place, N.W., Washington, D.C. 20012 (202) 723-3747. Opinions expressed in this magazine do not necessarily reflect the official views of HSA-UWC. Subscription, \$12.00 per year (U.S.), \$18.00 per year (outside U.S.); single copy \$1.00 (U.S.), \$1.50 (outside U.S.). Original manuscripts are invited and will be published at the discretion of the editor. Please address all correspondence to the above address.

## in this issue

In the Unification Church, January 1 is God's Day, a day we recommit our lives to serving God and humanity. It is the most important day of the year. More than 1,200 members gathered at Belvedere to hear Reverend Moon declare that the motto for 1976 shall be: "The realization of the Kingdom of Heaven on earth by the children of God." "We will be the ones to make it possible," he told them.

This will be a very active year for the Unification Church, and a crucial year in the history of America. "We must bring hope to mankind," Rev. Moon said, assuring the members that "this year is different," and calling on them to change themselves. "The revolution comes within ourselves and in our lives, every day, every moment."

The most important project for this year is the Bicentennial "God Bless America Festival" at Yankee Stadium which Rev. Moon expects more than 200,000 people to attend. Most of the activity of our movement in America will be centered on this goal for the next few months.

The new forward direction of the movement was further expressed on January 11 with the publication of a full-page statement in the *New York Times* and the *Washington Post*, "The Truth About the Reverend Sun Myung

Moon." The statement counters the vicious charges which have been circulating about him, discussing the mission of the Church, the origins of the controversy, our views on the family, God and Communism, our funding, and Reverend Moon's mission.

Reverend Moon's many achievements in 1975 were climaxed in December by an invitation to speak to members of Congress and their aides on December 18. His talk there is included in this issue: "God's Plan for America."

If any parents are concerned about why their son or daughter was not able to join them for the holiday season, they can gain a deeper insight into the reasons for their commitment in the Christmas Day talk by Neil A. Salonen, "A Reason to Celebrate."

Two articles on ecumenical activity around the world are included in this issue to emphasize our belief that our goal of "One God, one Christ, one World," is deeply desired by men today as the only true solution to the problems that beset us. That world of unity cannot be brought about by the violent solutions proposed by Communists, as Andrew Wilson emphasizes in the article, "Can We Have Peace Through War?"

May God bless you all in this coming year.

V.T.



# *God's plan for America*

by REVEREND SUN MYUNG MOON  
Founder, Unification Church International

**I**t is indeed a great honor to come to speak to you today in this beautiful setting of the House Caucus Room of the United States Congress. This is the second occasion for me to be invited to address the distinguished members of Congress. My first occasion came on October 8, 1974. Now, fourteen months later, I again have this honor.

Today, I came to speak what God has asked me to speak. I would like to share with you the topic: "God's Plan for America."

In order for us to understand God's plan, we must first understand the original will of God.

God is eternal, unchanging, unique, and absolute. If those are the qualities of God, then

God's original will must also be eternal, unchanging, unique, and absolute. When God created man, He had a definite purpose and ideal for the world. This ideal world was a unified world of love. God was to be the Father of that world and men were to live as brothers and sisters in a unified world of one culture. That world was supposed to be one family of man.

God originally planned one world of unification. Therefore, today unification is our goal, and it is the most important and the most difficult task of mankind.

Unification must be achieved on all levels: between the mind and body, between different families, different peoples, and different nations; between the Orient and the Occident, and between God and man. In other words, when God fulfills His purpose of creation, we will find one unified world where the ideal of creation is realized.

We can easily see, however, that today's world of reality is far from being the ideal world of God. Consequently, we must recognize that there is something fundamentally wrong with our world. What is it?

Quite simply, our world does not manifest God's original blueprint. This is due to the fall of Adam and Eve—which brought about the separation between mind and body, between families, tribes, and nations; between the Orient and the Occident, and ultimately the separation between God and man. This fall resulted in our divided and disharmonious world.

Fallen man can be compared to a patient who has lost his original health. Just as a patient needs a cure, fallen man needs salvation. And just as a patient needs a doctor to restore his lost health, fallen mankind needs a Savior to restore him back to God's original blueprint. In this sense, salvation is equal in meaning to restoration. The person who comes as the doctor to mankind is the Messiah.

Next, we need to understand what God has to do in order to prepare for the coming of the Messiah and what the Messiah wanted to accomplish when

*God originally planned one world of unification. Therefore, today unification is our goal, and it is the most important and the most difficult task of mankind.*

---

He came.

The first thing God needs is the establishment of a central religion. The second is a chosen nation. In other words, it is God's pattern to prepare these two elements, a central religion and a chosen nation, to receive the coming Messiah. Only upon such a foundation can God send the Messiah, and only upon this foundation can the Messiah fulfill the providence of restoration of the entire world.

According to this pattern, God first chose Judaism as the central religion and Israel as the chosen nation. Their mission was to serve as a foundation to receive the Messiah and to consummate with Him the salvation of the world, regardless of the sacrifice.

To fulfill this formula, God worked very hard for the 4,000 biblical years prior to the coming of the Messiah. Through Judaism, which He inspired, God nurtured and disciplined the Israel people. The whole scheme of God was to have the foundation ready for the advent of the Messiah. The Messiah is the one who is to consummate human history once and for all. He comes to realize at that time one ideal world, which is the fulfillment of God's will and of the longing of the people.

However, what actually happened two thousand years ago when the Messiah came? That goal was not realized. Judaism and the chosen people were caught up thinking about the glory that the Messiah might bring to them by conquering the world. They did not realize that God's supreme will is world salvation; they thought only of themselves. We can clearly see their differences of aim. God and the Messiah had set their eyes on the world, but the Israelites looked only to themselves.



*There must  
come a  
messenger of  
God to serve  
as America's  
alarm and  
inspiration.  
God has sent  
me in this role.*

When Jesus Christ, the Messiah, took the initiative and moved towards the goal of world salvation, trying to lead the synagogues and people in this revolutionary direction, the chosen people of Israel and Judaism adamantly rejected Jesus' leadership and finally had him nailed to the cross. Thus the will of God failed to be fulfilled. Consequently, the Israel people, who failed to respond to God's will, lost their nation and have faced a tragic destiny.

Thus Christianity also lost the foundation of the chosen nation and had to seek a new land elsewhere. The Christians set their eyes on Rome and marched to Rome despite untold persecution and numerous martyrdoms.

At this point, we can learn one important lesson: When the chosen religion and people fail their mission, God must abandon them to establish a new central religion and another chosen nation to form the new foundation for the providence. Christianity succeeded to the mission of Judaism, the Roman Empire succeeded to the mission of Israel. In order to pay indemnity for the failure of Judaism and Israel which God had prepared for 4,000 years, Christianity had to struggle under incredible hardship for its initial 400 years. Finally, however, it prevailed and became the state religion of the Roman Empire.

At that time, God expected the Roman Empire to become completely one with the papacy and to uphold the goal of world salvation. If the papacy had clearly known the will of God, united with Rome, and advanced towards world salvation with the willingness to undergo any sacrifice, even the cross, the goal surely would have been achieved.

However, the papacy fell prey to the same self-centeredness which destroyed Judaism. The papacy exercised its power for its own selfish glory. This was precisely opposite to the will of God. So God abandoned the papacy as the mainstream of His will. This resulted in the Dark Ages. The dignity of the papacy had fallen and later was weakened further by the rise of humanism.

*When the chosen religion and people fail their mission, God must abandon them to establish a new central religion and another chosen nation to form the new foundation for the providence.*

---

Nevertheless, God's will continues to march on. God needed a new champion, a new form of central religion to succeed in the mission. Protestantism arose by the will of God to further pursue the goal of world salvation. It is not a coincidence that during that period Henry VIII, King of England, revolted against Roman Catholicism and, in order to justify his divorce, enacted a new law through the parliament, thereby founding the Anglican Church.

This was a golden opportunity for Great Britain to embrace the Protestantism which was spreading throughout Europe. If Henry VIII had repented for his sins and allowed himself to be the instrument of God and if he had worked towards unity between his new church and the nation, he could have fulfilled the age-old dream of God's world salvation. After having lost hope in the Roman Empire, God had prepared the British Empire as a new possible champion for the world salvation. For this reason, the British Empire was given extraordinary blessing—in less than 400 years, the small island nation expanded its influence throughout all five oceans and six continents, becoming the greatest nation of the world and inspiring the saying: "The sun never sets on the British Empire."

The abundant blessing poured upon the British Empire was not for the sake of the British people alone. It was not even the British people's own doing; rather, it was due to the intervention of God, who purposely made the British Empire great. God's sole hope was that the British Empire take up the role of His champion for world salvation.

In England, an idealistic religious movement sprang up. The Puritans dreamed of an ideal nation.

If they, together with the Protestants, had united with the British Empire, they could have brought forth the literal "United Kingdom," a Kingdom transcending all national barriers.

However, the British Empire did not comprehend the divine call; furthermore, the people took the abundant blessings solely for themselves. Instead of pursuing God's dream of world salvation, they persecuted the Puritans and drained the wealth of their many colonies. This grieved God's heart beyond description. At that time, the persecuted Puritans, undergoing untold difficulties, desperately sought a new Canaan where they could enjoy religious freedom. That new Canaan, the land of new hope for them, was the American continent. Many decided to cross the Atlantic Ocean, to risk their lives in order to go to the new world. Their only desire was to have freedom of religion; they were solely dependent on God. Today they are known in American history as the Pilgrim Fathers.

Most important, however, is that along with the Pilgrims the blessing of God also shifted to America. Her cosmopolitan people, heavily influenced by Protestantism, conceived and formed a nation. In order to safeguard their freedom of religion, they declared independence, fought against the British Empire, and won the victory. The birth of this varied nation centered on Protestantism was the origin of America.

We must understand that America was formed to be the new flag bearer of God's will to move towards world salvation through cooperation between religion and state. America's mission is abundantly clear. It is to fulfill the desire that God has had since the beginning, to make this world one world of God, a world in which His ideal will blossom. It is not by accident that America's founding spirit is described in the motto, "One nation under God." This was already destined in the will of God.

Thus Christianity and the United States together are supposed to take on the respective

missions of Judaism and Israel. By fulfilling God's expectation, America is going to consummate God's will and lead God's 6,000 years of biblical history to final victory.

In other words, America has been chosen as the nation to receive the Messiah for ultimate world salvation in our century. America's 200-year history has served as indemnity to pay for the 2,000 years of history since the crucifixion of Christ. In this short 200 years America has been given extraordinary blessings spiritually as well as materially and has grown to be the mightiest nation on earth. Now America is in the position of the second Israel. Christianity and the United States together can fulfill God's will and create one unified world with all the nations joined into one.

The American people must realize that God's blessings have not been poured on America for her own selfish purposes. These blessings are for the sake of the world. Americans must realize that this great nation was conceived and made to flourish in order to serve mankind. America must accept the challenge of God to spearhead the task of the salvation of all mankind, regardless of the cost and sacrifice.

America must not repeat the failures of Israel, the Roman Empire, and the British Empire. America must become a new example of success, not repeat the failures. America's cosmopolitan character is a great advantage because through her unity America can serve as the model for God's Kingdom on the worldwide scale. History has never seen a nation like America where the five different colors of skin are united into one brotherhood. There was a great possibility of division in America because so many different cultures were rubbing against each other here, but with God's help, America has not only remained united but has prospered as well. America must be wise enough to read the meaning behind her blessings.

America today has truly achieved the pinnacle of civilization both spiritually and materially and has qualified herself to be God's representative.

*Along with the Pilgrims the blessing of God also shifted to America. . . . America has been chosen as the nation to receive the Messiah for ultimate world salvation in our century.*



Remember, the first Israel longed for the Messiah. By the same token, America must be longing for the Messiah to come again to consummate with him the unified world in which God's ideal of creation is realized.

It was God who led the Allies to victory in the First and Second World Wars, and it was God who inspired the United States to organize the United Nations. Originally, the United Nations was intended to be a prelude to a world government centered upon the Christian ideology. The inclusion of Communist states was absolutely not

God's will.

America committed many mistakes in her postwar management of international relationships. After the victory of World War II, God expected America to further strengthen her leadership of the Allies and to safeguard the defeated countries and their protectorates. If America had clearly learned God's desire, she would never have yielded anything to the Soviet Union, the chief of the Satanic world. America would have strengthened the unity between the free nations and moved closer to culminating the restoration of the world to God. On the contrary, however, America knowingly or unknowingly gave up many helpless nations in Asia, permitted the Communists to claim Eastern Europe as satellites, and allowed Korea and Germany to be divided.

Through the victory of World War II, God meant to expand His influence. In order to win that victory, God and His camp paid a tremendous price through the blood of many young people, but that costly sacrifice almost became vain when so much benefit was turned over to the Communists, who deny God. The blood of these precious American youths who were sacrificed is crying out from the ground.

Furthermore, when America retreated from commitments to safeguard free nations such as Vietnam and allowed them to be victimized, America's credibility fell to an all-time low. The cries of accusation are getting louder and louder. The United Nations has lost its original function, unfortunately becoming an arena for Communist propaganda. Israel, the United States, and Korea are being pushed further and further into the corner. We increasingly reap only shameful embarrassment.

But, that is not all. America has been plagued by domestic problems which are becoming more serious every day. The racial problem is one; the drug problem another, juvenile delinquency, dissolution of the family, ever-increasing crime—not one of them is easy to solve. The most vicious of all, however, is the problem of

*America must reach out to the world for its salvation, even at the price of sacrificing America herself.*

Communism. Because Communism is a God-denying ideology, the churches who believe in God should spearhead a movement of victory over Communism. But the churches are declining sadly and in some cases serving only as senior citizens' homes.

Families, nations, and the whole world are all based on an extremely individualistic outlook of life and are moving further towards selfishness. I am afraid that America may be hastening the day of judgment. I know that if America continues along the present road of apathy and complacency, God may leave America. When God leaves America, His blessings will also leave, and only misery will remain behind. There are many signs of such a possibility if we look carefully at our painful reality. A new awakening must come to America on all levels, particularly among the leadership to which you members of Congress belong.

Let us re-examine whether God is dwelling in our hearts. How about in our homes? In our nation? Is God dwelling in the White House? There is even great concern over whether God is still in our churches. Without God nothing flourishes. No unity at any level can be achieved. God serves as the cement. Unity between mind and body, husband and wife, different families, peoples, and nations; between the East and the West, and furthermore, between heaven and earth and between God and man will bring forth one world of God. Most important, once God becomes real in our lives, soon there will be no trace of Communism. When the sun rises, the darkness automatically passes away. With God everything is possible; no problem is too big. Without God, however, our problem is beyond our reach.

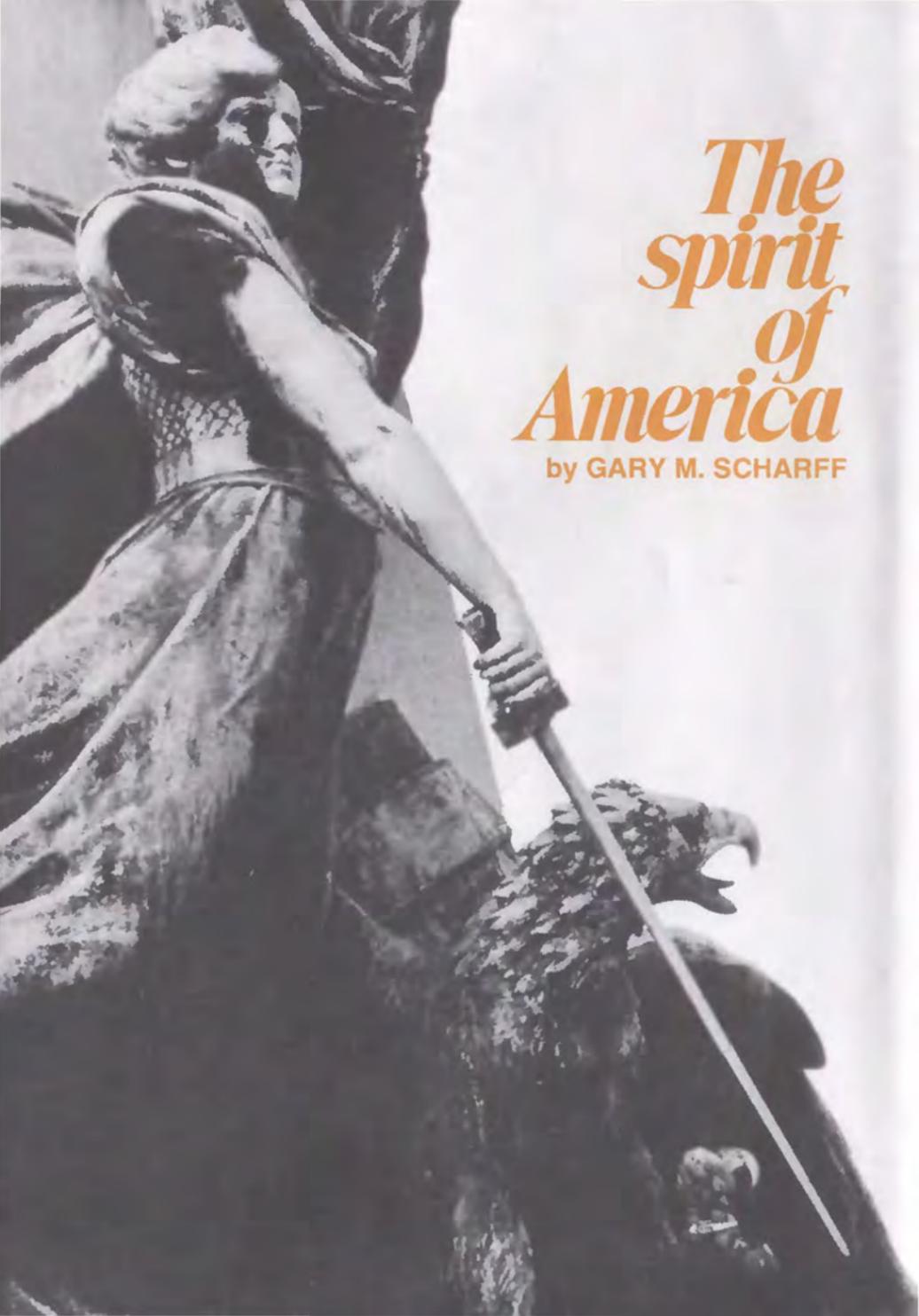
Once we know this principle, we must realize that our urgent task today is to reach out to God at any cost. America must reach out to the world for its salvation, even at the price of sacrificing America herself. America must wake up. Her people must unite and launch the unifying movement of God to achieve the unification of Christianity and of all

religions. Right now there must come a fresh spiritual revolution to ignite a new fervor in Christianity and in national spirit to pursue a higher vision of the world. This must happen in America.

Yet if we examine today's Christian churches, there is little hope that they can ignite a spiritual revolution. We need a new ideal, new leadership which will educate and inspire all people into spiritual rearmament. The present ideal of democracy is not strong enough. A new ideological movement is absolutely necessary. That new movement must be centered upon the truth and love of God; that new movement must have the power to overcome Communism. We are now eyewitnessing the formation of such a movement—a fresh electrifying spiritual movement in which American youth are joined together pouring their energy towards the new horizon of world salvation. That movement is none other than the Unification Church movement.

The Unification Church movement has a philosophy, an ideal, and a plan of action. It manifests clearly God's plan for America. Its philosophy is large enough to embrace and unite the material civilization of the West and the spiritual civilization of the East—it has the capacity to create one unified culture of the world. It projects the hope of realizing the ideal world in which God's purpose of creation is fulfilled here on earth.

In the divine will, Korea, the final bastion of the free world in Asia, is now serving as a link to bring harmony between the civilizations of the East and West. Korea will be the ignition point of God's final dispensation. Therefore, according to the will of God, the United States must safeguard Korea—not for Korea's sake nor for the United States' sake—but for the sake of the will of God. While America is lying complacent without realizing her historical mission and retreating into herself in a shortsighted goal, there must come a messenger of God to serve as her alarm and inspiration. May I humbly testify that God has sent me in the role of an alarm and inspiration to America.



*The  
spirit  
of  
America*

by GARY M. SCHARFF

*America must be willing to sacrifice for God's purpose. She must rush forward as God's flag bearer.*



To conclude, the supreme test of America in the will of God is at hand. First, America must avoid the failures of Israel, the Roman Empire, and the British Empire as God's chosen champion. Second, America must return to the founding spirit of the nation and rise up as God's instrument to save the world. Through a close cooperation between religion and state, America must accept the challenge to become the co-worker of God in His Kingdom-building here on earth. America must be willing to sacrifice for God's purpose. She must rush forward as God's flag bearer. When America does this, her prosperity will be eternal. When America fulfills God's will, His blessings upon her will increase forevermore.

The unified world of God's ideal—the Kingdom of God—which He proclaimed in the beginning shall by all means be accomplished here on earth. Today I hope you and I have laid the first cornerstone. May God bless you, your home, and your work. Above all, may God bless America. □

## America's Christians must renew their moral commitment so that God can use this nation as a base for the Second Coming of His son.

---

**I**n his speech this week on Capitol Hill, Reverend Sun Myung Moon emphasized to a group of United States congressmen and guests the significance of America in God's plan for world restoration. His central theme was:

"America's mission is abundantly clear. It is to fulfill the desire that God has had since the beginning, to make this world one world of God, a world in which His ideal will blossom. . . . Thus Christianity and the United States together are supposed to take on the respective positions of Judaism and Israel. By fulfilling God's expectation, America is going to consummate God's will and lead God's 6,000 years of biblical history to final victory."

In my sermon this morning I would like to share with you some reflections I have had since hearing Reverend Moon speak. In particular I would like to speak about the spirit of America in terms of the tradition or way of life that we are responsible to uphold as Christians of the Unification Church and as Americans.

Because America is predominantly a Christian nation, we must begin by understanding the situation of Jesus within his own

nation of Israel 2,000 years ago. At that time, the Jewish religion had been prepared by God to provide the connection between the Messiah, Jesus, and the nation of Israel.

If this connection had been made—if the Jewish leaders had accepted Jesus—the love of God found in Jesus could have provided the norm of life for the nation of Israel. Jesus could have set a new heavenly tradition for his people. The nation of Israel, by serving the Arab world and the Roman Empire, could have guided them to unification in heart.

Judaism and the Arabic lands represented the Eastern or Hebraic culture, while Rome was the leading Western or Hellenic power. The Eastern culture professed the importance of the inner life in relationship to the living God, while the Roman culture emphasized the beauty and richness of the outer life—in relationship to nature, the intellect and the physical world.

Although Rome was the most powerful nation ever to exist, it had one weakness—a spiritual emptiness which undermined the richness of its material life. Philosophy and re-

ligion in the Roman Empire had degenerated by the time of Jesus, and there was no unified understanding which could bind Romans together in a community of love. Cynicism, political intrigue and a cosmopolitan disregard for religiosity characterized Rome.

By the time of Jesus, Israel and the Arabs (blood relatives of the Jews) had endured tremendous deprivation and suffering. Inhabiting a strategic geographic area, they were repeatedly conquered by stronger neighbors and were under Roman rule at the time of Jesus. For many Jews, their life of faith had been stretched to the breaking point because they had had to bear such an intense burden of suffering. Their deep desire was that God vindicate them through the defeat of their conquerors, and raise them up to the rich and prosperous life prophesied by Isaiah.

### God's Strategy

Only Jesus understood deeply the strategy of God beneath the loneliness of Rome and the discontent of Israel. He understood that God had prepared East and West to complement each other. The depth of the Hebraic relationship to God could provide Rome with the unified heart it lacked, while the high civilization of Rome, cleansed and directed by the

heart of God in Jesus, could provide Israel with the promise God had held out for her. But for the unification of Hebraic and Hellenistic cultures to occur in accordance with God's plan, there first had to be a unification of heart between Rome and Israel.

For this to occur, Jesus knew, he had to teach his people God's way. Judaism and Israel had to unite with him, learning their mission in terms of God's principle. To understand this mission they needed Jesus' understanding of God and man and the universe, and to be able to fulfill this mission they needed Jesus' purity of love. These two, truth and love, would cohere in true action. Sacrificial leadership and service, expressing these eternal and universal realities of God, would provide the cement to connect God and man, East and West.

However, the love and truth which Jesus brought were spiritual, invisible realities, and could not become influential forces for change and unification unless they took concrete form in *action*. Jesus challenged Israel to "come follow me."

As we know, Jesus was not accepted by his people, and instead of the unification of this world in heart and culture, God set out to unite the world in faith through the spiritual Israel of Christianity. But the challenge and the responsibility of the na-

tion of God remain, and must at some point be fulfilled. To follow Jesus a nation must discover his way of life, his tradition.

### Word and Deed

Before I joined the Unification movement, I felt a kind of resentment in two directions. On the one hand, I felt resentment against Christianity because I noticed worship and piety always seemed divided from God-centered action in the world. I felt there was some hypocrisy in this. I could sympathize with the problem of not knowing precisely what kind of social action was truly Christian, but I could not sympathize with the tendency to reject the struggle to understand what that proper action was. I felt that worship and piety often became an excuse for Christians to avoid responsibility for the world.

I also felt a kind of resentment against my country. I saw that America had a number of great ideals which were clearly stated by politicians and community leaders. These ideals were practically worshipped by citizens, and yet the ideals were not directing the actual policies of the nation. Instead of a pursuit of ideals I witnessed the tendency to idealize our pursuits, whatever they may be, right or wrong.

This struggle to unite word and deed is a fundamental one

for every person, church or nation that attempts to live according to ideals. When I tried to understand how this problem was dealt with in the Unification Church, I discovered the word "tradition." For me tradition had meant something which ought to be discarded unless it has some practical purpose.

### A Way of Life

I discovered that "tradition" in the Unification Church has a very special meaning, indicating a way of life centered on God. Mrs. Sang-Ik Choi, in a sermon at Barrytown, explained the meaning of tradition. The first aspect of living the heavenly way, she said, was a thorough rejection of the satanic way of life. Before we begin to establish norms regulating the life of the ideal community we have to eliminate evil out of our existing community. The problem is to win victory over the divisive and God-denying elements within ourselves. Victory means that every element of our life is challenged to actively come forward on the side of God.

This clarified for me the problem of the relationship between piety and social responsibility. I could understand that piety as well as social responsibility involved goal-oriented action and victorious accomplishment. True piety involves active repen-

tance. Repentance is a continuous battle as we struggle to make our hearts pure before God and to have a clear purpose when we offer our lives to God in prayer. Without this internal victory we have no foundation for representing God in the world. The humility and dedication which come from a pure piety are the cement which enables people to join together and achieve needed goals within their nation. Without this pure piety humanitarianism easily withers into empty rhetoric, or becomes vulnerable to invasion by false ideals.

Mrs. Choi also raised the question, Where do I meet God? At what level can I connect with God? I was reminded of a young American soldier, a friend of mine who had been wounded in Vietnam. He told me of a time when he went swimming with his little boy and his son noticed the large ugly scar on his father's stomach, and asked his father about it. Why was it there? Did the wound hurt? My friend knew his son could never understand the depth of his experience in Vietnam, but he answered the boy's questions in a straightforward way, speaking of his reason for fighting, and the reason others were fighting against him. He told his son that he loved America and American ideals.

How could the young son understand his father's wound? How could he understand the

love of country behind that wound? I thought of this when Mrs. Choi spoke. How much can we understand His wounds and the love that lies behind them? Meeting God cannot come only from prayer or from empathy; it must come from our acceptance of His concern and a willingness to join battle with Him. We must be completely willing to suffer the same wounds in order to know the heart of our Father. This willingness must be steadfast, anxious above all to attain the same goals as God.

### **The Heavenly Tradition**

If this is the heavenly tradition—to win victory over evil by uniting mind and body, self and other, ourselves and God—then how can we as Christians in the Unification Church understand the tradition and role of America in God's providence?

If America has the responsibility today of fulfilling the position of Israel at the time of Jesus, and Christianity must fulfill the role of Judaism at the time of Jesus, there must certainly be a thorough renewal of our nation and of our churches to reflect this tradition of God. Where can we look in America to find the foundation for such a tradition? In the sense of cultural forms or ways of behaving, America has no fixed tradition in the sense that European or even Oriental countries



*The spirit of revivalism has been present throughout American history, reflecting conviction that the future will bring victory through faith.*

have developed particular ways of doing things. America's tradition lies in the deep, spiritual level of her Christian roots.

Throughout American history there has been a heavy emphasis upon the victory of righteousness and the desire to meet God on a deeper level. Although our country has not always fulfilled this purpose, this pattern is very real in America. The first Americans looked upon this land as God's new Israel, and they sought direction for their life in

America by examining God's guidance of the first Israelites. The Puritan fathers saw the Atlantic Ocean as the Red Sea which the Israelites crossed to escape Egypt. Later, the Revolutionary War was seen as a Red Sea of blood which the American people had to pass through in faith to reach the Promised Land of a Godly nation. The courage and determination of the early pioneers likewise reflected, in a more secular way, this undercurrent of religious idealism.

John Winthrop, first governor of Massachusetts, made a very clear statement about America and his sense of responsibility. The deep desire for victory, and the desire to meet God in a serious way permeates his statement:

“Wee shall finde that the God of Israell is among us, when tenn of us shall be able to resist a thousand of our enemies, when hee shall make us a prayse and glory, that men shall say of succeeding plantacions: the lord make it like that of New England: for wee must consider that wee shall be as a Citty upon a Hill, the eies of all people are upon us; soe that if wee shall deale falsely with our god in this worke wee have undertaken and soe cause him to withdrawe his present help from us, wee shall shame the faces of many of gods worthy servants, and cause their prayers to be turned into Curses upon us till wee be consumed out of the good land whither wee are going. . . .”

### **Pursuit of Victory**

The pursuit of victory in the spirit of America is also reflected in the strong Christian revivalist spirit, which began in the early 1700s and has continued through different forms and periods in national life up to the present time. The pursuit of perfectionism in the 1800s and the emphasis on

the social gospel from the 1880s into the mid-twentieth century reflect deep conviction that the future will bring a victory through faith and determination.

Since the second world war, however, America's determination to represent righteousness in a serious and determined way around the world has begun to flag. The power of the Christian churches has also declined since that time.

The question for us is, Where will America meet God today? How can her spirit of victory be renewed, and find its final goal deep in the heart of God?

As was the case with Judaism in Israel, the first step must be made by those who are representatives of the will of God. Just as Judaism should have been the connection between Jesus and the Israelite nation, Christianity today must be renewed to connect the heart of God with our way of life. As in the Roman Empire at the time of Jesus, there is a deep longing on the part of secular America to find deeper meaning behind material prosperity. Like Israel at the time of Jesus, Christians in America are struggling to find in their faith something more—they yearn for fulfillment.

The renewal cannot come only in piety, nor can it come only in Christian activism. Church piety without responsible

activism loses its life and relevance to the world, and Christian activism which is not anchored in an intense search for God on the internal level can easily absorb into its ideal secular values which finally take dominion over its religious content. The renewal must be a victory which can connect these two aspects of the life of faith into one continuous fabric of victorious tradition. This tradition must seek out God at a deeper level, and insist upon victory at each point where the search for God involves struggle.

### **A Rock-Solid Foundation**

Guidelines for action come only on the other side of the struggle, as the fruit of victory. To set up principles of Christian action, bypassing the struggle of faith, is to set up a castle on the sands of an unrealistic idealism. Only by going through struggle and victory can we set up the castle of true God-centered idealism on the rock-solid foundation of the love of God.

America must renew her tradition of victory by uniting with her ideals at a deeper level of heart, relying on renewal in the churches. The American secular ideal focuses today on "humanitarianism." Waving the banner of humanitarianism many Americans cried out in horror against the tragedy of the Vietnam War, insisting that we extri-

cate ourselves from it. The concern many had then for the Vietnamese people was real and intense, but it was vague and not deep enough. Instead we must draw the world into our own family of relations. In this way our concern for the world can become more intimate, more personal, more accessible to the love of God.

Because of our mistaken notion of humanitarianism in the Vietnam War many Americans had only a fairly shallow view of the needs of the Vietnamese people. Americans could not recognize that the true threat to Vietnamese life was not merely the tragedy of war, but more importantly the threat of Communism. We could not see that the violence of Communism was an ideological repudiation of human dignity before God. We could not see this tragedy beneath the tragedy of war. By uniting with her ideals at a deeper level of heart, those ideals can then reveal to America more clearly the course she must take to serve the world.

Beyond the task of uniting with ideals at a deeper level of heart, America must unite these ideals with a more responsible view of national policy. One very misguided view of American responsibility current in America today suggests that for a nation to actively promote its own values within the world community

means that that nation is inflicting itself immorally upon other nations, who have a right to whatever form of life they already have, however barbaric it may be. In this view America must isolate herself from the world because she has no right to impose herself upon other nations. Action itself is looked upon as an evil which is justified only in cases when our own national security is threatened.

### Christians' Responsibility

The Christian view of moral responsibility on the national level must be renewed in the face of such a misguided sense of morality. In the Christian view, America is responsible not only for what evil she actively commits, but also for what results come from her non-intervention against evil forces. It is our responsibility to promote God's ideals as best we can throughout the world, otherwise other more sinister ideals will be foisted upon the world. We must either actively take responsibility for the present situation or bear responsibility later for the evil which we have not prevented. In either case we cannot avoid responsibility as a nation.

The challenge to America today is to revive its tradition of victory, to meet God at the deepest level. Victory begins with unity between ideal and practice. We must set as a clear

goal the need to embody our ideals in our policies. We must recognize that to accomplish this will involve a struggle, and we must prepare for that struggle. We must meet God at the deepest level, making our ideals more intense, more concrete, more intimate. We must dedicate ourselves to the task of bearing the pain which is the necessary price for understanding and embodying those ideals.

If we go this way we can fulfill the role of the nation of Israel at the time of Jesus. Through the ideal of Christianity which God has planted in the American heart, God's true nation can begin in America. Through this course both the secular and religious elements of our nation can find new meaning and a new role in the world, and the nation *can be bound together* in one unified spirit. On the basis of this unity, our direction of service to the world should become clearer for America. As this direction becomes clearer, God's ability to use this nation for world restoration can be greatly increased. As word and deed come closer and closer in Church and in nation the relationship between God and the world can become deeper and deeper. Ultimately the relationship between God and man can begin to be restored at the world level, and God can find in America a base for His son at the time of the Second Coming. □

# A Reason to Celebrate

---

*From a talk given to members  
of the Unification Church at Na-  
tional Headquarters on Christmas  
Day, 1975.*

**by NEIL A. SALONEN**  
**President, Unification Church of America**

**T**his is Christmas day, 1975. Christmas is usually one of the most joyful holidays in this country. Theoretically Easter is a more joyful day, but actually Christmas is the day that's usually celebrated more. That's really wrong, if you think about it. Easter is the day to celebrate because it's the day of resurrection.

America is nominally a Christian country, but in fact even most Christians don't attend church on Christmas. We have a saying in this country, "an Easter and Christmas Christian," meaning someone who goes to church just on Easter and Christmas. But

that may not be the day that they go, because Christmas gets so busy, so they don't go, and Easter they're busy with all the relatives coming over for a big meal, so they don't go. What it really means is they go about twice a year when they get a chance, which is on one of the off days, probably. There's always a certain number of people in church on any given Sunday, but only a few of those are really hard core.

Christmas is a day which is supposed to celebrate hope, because it is the day marking the celebration of the birth of Jesus. It is the day that hope came back into the world. It is the day that



Botticelli's *The Mystic Nativity* (detail).

God renewed His promise to mankind. Because of man's original nature, since the beginning of time he has been seeking hope, fulfillment, and a true relationship with God.

That hope which came to Christianity 2,000 years ago has not been significantly realized, and Christians know that very well. But because their desire for hope is so great, they celebrate the day anyway as a renewal of hope, a renewal of God's promise.

As they look back over the last 2,000 years, they cannot note much accomplishment, except that they have been able to maintain that great hope.

Real hope cannot come to man until he understands the reason for his sinful state, so hope will really come when knowledge is revealed—when man can understand himself, his fallen nature, and God's providence for his restoration.

Two thousand years ago, the hope was that Jesus could bring the truth, and embody it, so that others could not only worship him but could follow him. Through him they could become incarnations of the truth.

But Jesus' words were never heeded and were never really listened to, so that truth was lost and all that remained was the initial flicker of hope. Because man so strongly desires to realize that hope, even without understand-

ing, he fans the flames, and hopes in the face of despair.

This year, with the economy so depressed and people having less money to spend, the stores were expecting a bad year. In fact, this has been one of the best years for merchants.

People are under so much pressure that they don't know how to cope with it. They can't confront it, so they do the only thing that they can do—they close their minds, turn away, and believe in hope. Everything's completely out of control. It's a crazy world. And people are responding the only way that they can, by just closing their eyes and living in hope. They're going out and spending all the money they have. At least they have it now and they can buy something with it now; it may not be worth anything a few weeks from now, and there may not be anything to buy.

We're supposed to celebrate Christmas because it represents the beginning of God's new work of salvation when Jesus Christ was born. Although that is the nominal purpose, it's really the day we celebrate a renewal of hope, when we just try to find some joy and belief in a coming peace. We sing the old Christmas carols and continue to hope and pray for the same things.

But just like the consumer who is living in a hope that's based on nothing, all too many



*President Neil A. Salonen addresses members on Christmas Day.*

Christians are continuing to live on a hope that's also based on nothing, nothing they can understand, nothing they can measure, nothing they can point to. The world is not drawing closer to peace; it is drawing closer to war. The economy is not growing ever more prosperous; it is growing ever more inflationary. The situation gives no objective reason for hope, so more than ever before people are grasping onto that

hope.

So, Christmas is a passive holiday. It represents our waiting for God to do something, to come down and change the world. Until that time we pray and wait and live as best we can according to the tenets of our faith. But we lack the direction and the understanding to cut through the chains that have been holding man in a sinful and selfish state and to create the peaceful world

that we have been longing for and praying for all this time.

While Christians debate and even fight over the meaning of Jesus' words, in our movement our struggle is to be able to overcome within ourselves the fallen nature which works against our realizing those things. It is an internal struggle for us, but one which is filled with hope because we have the example and we have a pattern. We have a direction, and we have guidance. And we have brothers and sisters surrounding us to make it possible to continue, to encourage each other and be encouraged ourselves to advance along that spiritual path.

When we join this movement several problems come up. We have been raised to celebrate Christmas with great hope and great joy, so in the beginning members often feel a division. They feel that perhaps they should go back to their families to celebrate this day. Is that bad? It depends on if it is understood.

At this stage in our development, Rev. Moon has called us as members of the Unification Church to act as a sacrifice. I'm sure the lamb slaughtered at the altar did not want to be slaughtered; it would rather run free with the other lambs. But by symbolically taking the best of his flock and sacrificing it to God, the shepherd was asking God's blessing on the remainder of the

flock. For the sake of the others, some had to be sacrificed.

Rev. Moon has called many members here from around the world—Japanese and European members. They have no possibility of going home to visit their families on this day, or any day. They don't even think about it at all. Their family doesn't think about it at all. They're foreign missionaries. They've gone to a distant country. They've dedicated themselves. They have been able to separate themselves from their past loyalties and attachments to offer themselves wholly for God's purpose.

I know of many Christian homes which have sent either one son or daughter as a foreign missionary. They're proud of what their child is doing, and they understand the sacrifices which are required. Unless we can explain to our families and to our friends and to all those whom we know that our lives are now consecrated—that we've become missionaries, priests and priestesses of a new promise—we can't expect them to understand. If you explain your involvement in our church as if it were a job just like any other job, then it's only natural that they will begin to say, "Well, don't they even let you have one week off? Isn't that only reasonable?" And then they remind you of all the times they sacrificed for you, saying, "Is it really asking too much to come

home and have Christmas together?"

I'm in favor of people visiting their homes, and I've often encouraged people to go home. But I feel that it must be done at a time and in a way that is effective and justifiable, in view of our position as a sacrifice.

If you can take the position with your parents that the reason you don't come home for the holidays is because you have a responsibility to help make those holidays meaningful for someone else, they can be proud of the work that you are doing. Certainly that's true for nurses, doctors and others. Yet we who are dedicated and committed to doing something so much greater than any of those things somehow find it difficult to explain what we are doing. I think it's because we have lost sight of our responsibility, of our position, and of the nature of our movement.

In order for us to celebrate a real Christmas, as a milestone in God's agonizing efforts to restore mankind, we come together and have joy. But this must be as a family. This must be the place where we celebrate with greater joy, with greater love because we have a greater light.

It is really important for us to understand our role and use this day to re-evaluate our commitment in contrast to the commitment of the churches in

whose midst we are working. The Unification Church is not a denomination like any other church. It is a movement which is realizing God's hope for mankind. And those of us who are called really pledge our lives, all our energies and talents when we first join. But how quickly we qualify that pledge with conditions, circumstances, personal directions, or personal ambitions, and as we chop away, at the end how much is left? In a way it would be easy to die. It is much more difficult to die to ourselves, as Jesus said, to live only for His purpose, to let our lives be an example and a sacrifice.

This will be the year that shakes America and the world. If we can dedicate ourselves just for the next several years, we can go home and spend hundreds of Christmases, because the foundation will have been set and the value of our work will be easily recognized by all. If we can dedicate ourselves for the next couple of years to work without ceasing for the immediate goals—because the hands are so few that are doing this work—and if we can accomplish those goals, not only our parents and our friends but all mankind and our descendants will be grateful for generations to come. Because we have knowledge, we also have responsibility.

This is a day that we celebrate with Christians—the birth of Jesus and the beginning of

God's dispensation centering around Jesus Christ. This is the time when we should be grateful for what was accomplished, and we should pay respect to the hard work and sacrifice of all those who have followed Jesus in the last 2,000 years. How incredible it is that they gave as much as they did, knowing as little as they did. How incredible it is that they remained faithful under the most difficult circumstances, with no clear answers. And how much more responsible we are to redouble our efforts to surpass anything they could have accomplished because of what we see so clearly looming on the horizon month by month and year by year.

Many people who were not interested in our movement before are now turning to us in desperation to find out what it is that we have that enables us to mobilize people with such an intense dedication. Some people have been attacking us for brainwashing, but most people don't take those charges seriously. They can't understand, though, what it is that has inspired people to give themselves so completely. Then our responsibility is all the more to make sure that we are at every moment exemplifying total giving. Do you want them to see you on vacation? Do you want to try and explain, "Well, during the week I'm very dedicated, but this is Saturday and I'm not as

dedicated on Saturday. I don't just feel the urgency as much." Or, "I'm urgent between nine and five. In the evening I'm much less urgent."

How people respond to our dedication depends exactly on how we feel about it ourselves. They're not doing it. They may not be prepared to do it, but how they feel about our doing it depends on how they perceive us to be feeling. If we are filled with determination and inner joy, if we are glad to do it and we feel that this is our voluntary sacrifice for some greater purpose, that spirit is contagious and impressive.

This is the time for us to prepare to pledge ourselves to be the people living according to a new standard, in order for our children, our friends, and our relatives to have the life that everyone desires. Someone has to be willing to sacrifice himself, not just by working hard but by transcending individual desires.

I first experienced our movement as a New Testament Christian. I kept thinking about *my* growth, *my* ability to contribute. I wasn't thinking at all about what the group needed to accomplish. I'm not criticizing that period except for saying very little changed. Although I enjoyed my relationship with the group—I thought it was a very inspiring group, a healthy and spiritually growing family—it



*Our inner joy and determination can have a big influence on others.*

wasn't changing the city and it wasn't about to influence the country or the world. Therefore nobody wrote against us. Nobody was afraid of us. Nobody criticized us for brainwashing. We were studying just as intensely—in fact we had stricter discipline than we do now. But no one ever criticized those techniques as brain control, because it was irrelevant to them.\*

Then I had an experience for which I am very grateful. In 1968, some of us had gone to a New Year's Eve party to witness. I was driving home in a Volkswagen—it was a snowy night. As we drove along, my mind was on something else and I just went

sailing right through a stop sign into the path of an oncoming car. We collided; the car I was driving was totalled and some people were hurt—but no one seriously, for which I was grateful.

The car I was driving was hit in the front and the back. The wheels completely collapsed. The steering wheel I was holding was bent out of shape when I was thrown up against it, and the key was broken out of the ignition. My head hit the side of the window and the window shattered, so I thought, "I must be hurt," but I wasn't at all.

What I thought was a very simple thought, but very profound. "I could have been dead.

Maybe I should have been dead." Many people die in automobile accidents every day. If I had died on that day I never would have been able to buy another thing. I never would have been able to do another thing for myself, or for anyone else. I wouldn't have existed at all. My life could have ended at that point and everything that I was would have been summed up at that point. If I had died, how many regrets would I have had? How many things would I have left undone?

I found it very useful to think of myself as somebody who had died. In terms of planning my life, dedicating myself, and making a sacrifice I thought, "Why don't you think of yourself as someone who is dead? All of this is bonus time." In those next few months I really changed; I can really say I felt commitment to our movement. It has never left me since that time, because it is so easy to think that I would not have even existed. I'm not sacrificing anything now, because there would not have been anything. Whatever I am doing now is because God spared my life; therefore that life no longer belongs to me—not that it ever did in the beginning, but now more than ever it belongs to God.

Our mission is to discover God's purpose for our life. Our life is an investment that God makes in us. It is just a loan,

something borrowed. It's easy to be selfish about the things that you create, like the money you earn or the food you cook. But the thing about which we're most selfish is the thing that we had nothing to do with at all—our own life. Our life was given to us, and some day we have to give it back. Our only challenge is what we do in the meantime.

It is difficult to sacrifice 10 percent or 20 percent because you are constantly struggling and evaluating your concerns against what's a reasonable level of commitment. But it's easy to sacrifice 100 percent, because regardless of the circumstances you give everything, and then you can expect a miraculous result.

Jesus Christ was an example of perfect giving. Christmas is the celebration of the work that was begun by Jesus Christ, but because the people didn't understand, and because he couldn't teach them the things that they needed to know to follow his example, the hope that he brought has remained distant and irrational until this time.

Now is the time and we are the people who can celebrate the hope of Christmas. Let us make this day a day of celebration of that hope. And from this day let us prepare ourselves to be qualified to represent the Unification Church and to lead lives of sacrifice, lives of dedication, and lives of hope. □

# the nicean controversy

by DR. YOUNG OON KIM

*Dr. Kim is professor of theology at Unification Theological Seminary and author of Unification Theology and Christian Thought.*

**I**n the 4th and 5th centuries a number of Christian teachers and leaders appeared. Eusebius of Caesarea (265-340) wrote Church history. Basil the Great (330-379) was a bishop; as a monk, he composed new regulations for the monasteries. His brother, Gregory of Nyssa, and his friend Gregory Nazianzen were also great theologians. Chrysostom was a famous preacher and the Patriarch of Constantinople (347-407). Jerome (340-420) founded a monastery in Palestine and translated the Bible into Latin. Cyril (d. 444), the Patriarch of Alexandria, was a passionate, uncompromising

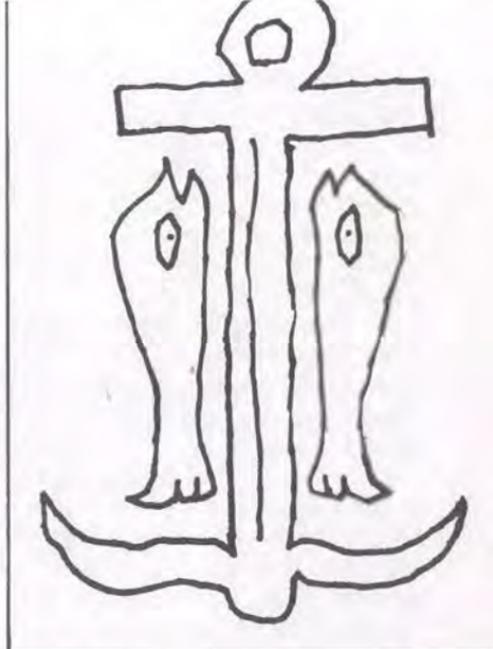
fighter for the faith. Theodore of Mopsuestia (350-428) wrote Bible commentaries. Athanasius, Ambrose, Augustine also belonged to this period.

During this period, the Christian church fought two battles at the same time.

Up to the 4th century Christians continuously had to face loss of property, torture, and the possibility of death. To follow Christ meant complete renunciation of their own lives. One might have called them fanatics; however, at the very least they were heroic and sincerely dedicated people.

But when such persecution ended it became so easy to confess the Christian faith. It even became fashionable. In the past, numerous men and women of high rank had to give up their lives for their faith. Now, however, from the pagan families and pagan culture, new converts flooded into the Church. As a result Church life, which no longer demanded such high ideals, felt the taint of corruption. The Christian ideal and standard became much lower. Christians sought comfort, wealth and high position in the Church.

Resisting such an attitude, two forms of protest appeared. One type of Christian firmly resisted elements of pagan life, following the strict leadership of the patriarchs in the cities. The other group of Christians, in order to maintain the spirit of the martyrs,



*Early Christian sign: Anchor and fish, 3rd century A.D.*

chose a life of strict self-renunciation for Christ, withdrawing to the Egyptian desert.

The first man who sold his possessions and went to the desert was St. Anthony (b. 251). He first lived in an old tomb then moved to the ruins of an ancient castle. Thus he spent 35 years fasting, praying, and meditating, fighting against evil thoughts and temptations. People began to gather around him. Some came out of curiosity, some came to be healed from sickness. He escaped by crossing the Nile River. On the other side, he settled by a small spring, built a hermitage, and lived with wild animals. His fame only spread all the more and people gathered to build

other hermitages nearby. Thus did Christian monasteries begin.

This was one type of battle that the Church had to fight—the struggle against evil and secularization. Another type of conflict was yet to be waged—the battle for the truth of the faith.

The ancient world had an idea that matter is evil. Some people had trouble becoming Christians and believing that God would come to us in a human body. Hence, they developed the theory that the body of Jesus which they could see and touch was not a real one. Jesus for them was not God's only-begotten Son; he was one of many spirits sent to help and reach mankind. This idea is called Gnosticism and the Church had to fight against it since the time of Paul and John.

Another heresy started in Alexandria where an important church elder Arius proclaimed that Jesus was not God but was created by God, and was only close to Him. Therefore Jesus Christ and God were not equal; Jesus was not truly God but rather an intermediary between God and man. (*Subordinationism* gives up in principle the divinity of Christ.) His pious and very logical presentation made many people believe Arius was teaching the truth.

The old Patriarch of Alexandria realized the danger of this theory. Yet he gave Arius considerable opportunity to explain his views and correct his mistake;

first in private consultations, next in local meetings of churchmen in the city, finally in large synods of bishops, he gave Arius a chance to express his opinions. Arius was so firm in his teachings and even taught his followers in poems and songs, so there arose considerable controversy between the Arians and their opponents. Controversy spread beyond Egypt. Finally, the Emperor Constantine sent a letter to Alexandrian Christians saying that the problem did not seem to be important so they should not let it get any bigger.

The Spanish bishop Hosius carried the letter to Egypt where he discovered that the problem had become extremely important. Returning, he urged the emperor to have a council of bishops settle the issue.

Thus, a council was summoned to meet in the city of Nicea in May 325 A.D. For the first time in Christian history bishops representing the whole church gathered, numbering 318, from Palestine, Syria, Asia Minor, Egypt, Africa, Spain and Rome. Also present were hermits and Christians who had suffered torture under persecution. Pagan philosophers came out of curiosity.

At Nicea a slender man with pale face, weak vision and curly hair, wearing a sleeveless hermit's robe, gave his speech with an impressive voice and fascinating. This was Arius. There

was another man with brown hair, a young deacon of fluent speech, sitting beside the bishop of Alexandria. He was his secretary and had been brought by him to the council. Though he was young, his name was well-known because he had already written two books. His name was Athanasius.

In the front of the assembly room was a throne and on the throne was a Bible. In the front corner of the hall was a gold-plated chair in which Emperor Constantine sat. He wore a purple robe decorated with jewels. In his opening speech he begged the entire council to carry on its meeting in peace and harmony. Nevertheless, discussion soon became enflamed and debate lasted long.

The bishop of Alexandria and his followers made the first speeches, appealing to the Bible and Apostles' Creed. Arius immediately arose and presented his case using exactly the same passages but giving them a different meaning. Thus, both parties had to find a word which expressed their doctrine clearly and unmistakably. What Athanasius wanted to say was that Christ was God, the Son and the Father were of the same nature, they shared the same substance; so his followers used the Greek word *homoousion* (of same substance: consubstantial). Arians replied that with the word *homoiousion* (of like nature).

Finally the council settled the issue. Bishop Alexander and Athanasius won. Arius and his followers were banished—temporarily. Books referring to Arian views were all burned. Athanasius received much praise from most of the bishops and aroused hatred from his enemies. A year later he became Patriarch of Alexandria and for a time could exhort his followers, write books and live in peace. After that his life became a long adventure and struggle for faith.

Emperor Constantine and his successors gradually changed their mind and began to favor Arius, while severely persecuting Athanasius. Athanasius was sent into exile five times by the hostile emperors who were influenced by false accusations and plots against him. Sometimes he had to seek the protection and sympathy of the bishop of Rome. Once he was even banished to the city of Trèves in west Germany. Many times he sought refuge with monks in the Egyptian desert. Moving from one hermitage to another, he depended upon monks he had befriended when he held power.

Arius and his supporters took church power and Athanasius very sorrowfully sent secret letters to his friends, encouraging them not to give up their faith. Once when he was conducting a worship service in a church, soldiers surrounded the building, broke up the meeting, burned

the altar and holy veil and massacred some of the worshippers. The bishop barely escaped and got on a small boat. His foes chased after him and asked a sailor where Athanasius was: "He's not far away from here!" Thus, the soldiers turned in the opposite direction.

But the most painful thing for Athanasius was to see friends leaving him and accepting the Arian creed—not because they believed it but because of persecution. While his faith was not changed at all, soon he was left alone. The words "*Athanasius contra mundum*" are still used to describe a hero who has a long struggle against the whole world.

Forty years later he became the bishop of Alexandria. At last he could come back to his own city, administer the churches of Egypt, designate his successor and die in peace. Thus at the last minute he saw his victory. But the greatest triumph came after his death when in the sixth century his beliefs were put in the form of an official creed and named after him.

Arius also was a man who stood firm for what he believed and lived long enough to see his ideas accepted by many church leaders. Before Athanasius came to power, Arius had been condemned by the Patriarch of Alexandria and excommunicated for heresy but Bishop Alexander was unable to keep Arius from preaching in his church. Arius

had powerful friends like Bishop Eusebius of Nicomedia, a close advisor to the emperor, and Bishop Eusebius of Caesarea, the famous church historian, as well as many of the best biblical scholars in Antioch, a center for scriptural studies. Synods in Asia Minor and Palestine voted to support Arius against his bishop.

Constantine had told Bishop Alexander that he should not be bothered about Arius' views because they involved only secondary matters. At the Council of Nicea, however, Arius was condemned, banished from Egypt and sent to Asia Minor in exile. In 327 A.D. at a second council in Nicea, Arius presented a confession of his faith without any of the controversial phrases and he was readmitted to the church. Constantine politely requested Bishop Alexander to restore Arius' old position in Egypt. Alexander died before the order was carried out and his successor Athanasius used every method to keep from obeying the emperor.

When Constantine celebrated the 30th anniversary of his reign he convened a council at Jerusalem to take part in the dedication of his newly-built Church of the Holy Sepulchre. The bishops voted to reinstate Arius and soon afterward the emperor banished Athanasius to exile in Trèves, Germany. Realizing the troubled conditions in Egypt, Arius stayed in Constantinople where he died suddenly (perhaps



*Procession of Saints, mosaic from about 560 A.D.*

of poison) in 336 A.D.

Arianism did not die with Arius. Friends of Arius for a time controlled the patriarchates of Alexandria, Antioch and Constantinople. Emperor Constantius, Constantine's son and successor, was opposed to Athanasius and favored Arianism. Even the Pope at Rome (Liberius) was banished for supporting Athanasius. When they were driven out of the Roman Empire, Arian missionaries spread their ideas among the German tribes which

overran western Europe, Spain and North Africa. Only the fact that the French were Niceans under Charlemagne kept all of western Europe from going Arian. During the Reformation Arian ideas reappeared and took root in Poland and Hungary. In the 18th century many leading people were Arian—Thomas Jefferson, Benjamin Franklin, John Adams and Sir Isaac Newton, for example. In the 19th century leading Arians (now called Unitarians) included Ralph Waldo

Emerson, Henry David Thoreau, Henry Wadsworth Longfellow. From the time of Arius himself the church has not been able to silence completely those who believe Jesus is not God, not equal to God, not the same substance as God but subordinate to Him.

Unification theology is the most recent reassertion of what the Bible clearly states and Arius bravely taught: Jesus Christ is less than God, God's Son and His servant. Athanasius was right to emphasize the importance of Jesus Christ because he was the Messiah, the central figure in God's dispensation of restoration in the New Testament age. Arius, however, was right to insist that this did not make Jesus a

second god, an equal of God or the same as God.

The Council of Nicea had been convened to decide faith and order, the first of many such councils. Since the whole church was represented it is called an "ecumenical" or "general" council. There are three Christian creeds which are generally accepted. The Apostles' Creed, the oldest and shortest, comes from a baptismal confession of faith used by the early church in Rome and is supposed to express what the 12 apostles of Jesus taught. The second is the Nicene Creed which contains the definition of Christ agreed upon by the bishops in 325 A.D. The third Athanasian Creed does not come

*Early Christian art: Church of Santa Costanza in Rome, 4th century A.D.*



from the patriarch of Alexandria himself but what the church in the 6th century said Athanasius believed.

What then is the real difference between Arius and Athanasius? Arius believed it was important to assert the supremacy and superiority of God. God the Father was higher than the Son and was his Creator. The Son was a secondary being, created by God the Father sometime prior to the creation of the universe. The Son was superior to man because he was created before man, was the firstborn of creation, the only begotten Son, the instrument which God used to create the world and the mediator between God and man.

Athanasius attacked Arius on two points. First, Arius' view of Christ did not make him fully divine. He was only a creature, was not of the same substance as God, was not His equal but was only His servant. Hence, even if a believer became one with Christ he was still not one with God.

Secondly, Athanasius criticized Arius' doctrine of Christ for not making the Son truly human. Christ was neither really God nor really man but only a bridge from one to the other. If Christ were not truly God he could not save us; if he were not really man but only a creature between God and humanity, he could not understand us, sympathize with our predicament, share our troubles

or carry our sins. Athanasius said Christ must be completely, thoroughly human in order to redeem us. For him, Arius' Christ was not truly human as well as not truly divine.

Unification theology is the most recent reassertion of what the Bible clearly states: Jesus Christ is less than God, God's Son and His servant. Athanasius was right to emphasize the importance of Jesus Christ because he was the Messiah, the central figure in God's dispensation of restoration in the New Testament age. But we cannot agree with Athanasius that Christ was fully God, of the same substance as God and equal to God.

Arius was right to insist that the New Testament does not make Jesus a second god, an equal of God or the same as God. Unification theology, however, disagrees with Arius' belief that Jesus Christ was created prior to the world or that he is superior to man because he is literally the firstborn of creation. Since Jesus was an historical figure whose birth took place at a specific date he could not have existed prior to the existence of the world. The opening verses of John's Gospel that the Word was from the beginning with God and was God should not be taken too literally. As Unification theology teaches, the Word was God's eternal plan for creating man; it—not the historical Jesus—existed before the creation. □



by **MURRAY ROGERS**

**D**onkeys are enticed by carrots. There is nothing better than a piece of fish to draw a cat. And we human beings, whether we like it or not, are in the magnetic field of God. His overwhelming pull, a force which no dam has ever been able to resist, is felt by us men and women as a strong nostalgia, a deep, undefinable longing for "home," a hunger for complete-

ness, a nagging sense that there is something lacking, an unquenchable thirst for more, an insistent call to go beyond. . . .

Again, whether we like it or not, it seems that we were made for response. There is a scent in the air; you pause a second to sniff it and, almost without deciding to do so, you follow it. Or. . . is it a sound? Music which is more silence than sound, and you are drawn after it like the children after the Pied Piper of Hamelin. All you know is that you are not yourself its source. Whether it is within or without is irrelevant; It—He—She IS, and you cannot help but follow.

What is evoked here—if it

Murray Rogers is an Anglican priest living in a community in Jerusalem. This article is reprinted from *One World*, November 1975, published by the World Council of Churches.

# NOSTALGIA FOR GOD



is!—is not religious, nor is it non-religious. It is simply human; an integral part of being “me” and “you.” We may respond in a religious or secular way, more likely in both, but the “thing” itself is beyond that distinction. It is the carrot in front of the donkey, and its call is irresistible.

Spirituality, as I see it, is our human response to this universal nostalgia. It cannot therefore be one “cause” amongst others, such as development or human unity or conscientization; it is not a separate entity that can be kept in its own box or department, nor is it restricted to the religious people of the world. It is some-

how everywhere—and nowhere!

## **The Universal Scent of God**

We Christians who begin to experience the universal scent of God let loose in the world through the coming and presence of the Lord Jesus Christ will always link our nostalgia for God with him—where can we find any spiritual carrot to compare to him? Deeply involved in our finding, and in our searching for more, is the Lord who draws us to the Father by his Spirit. Moreover, at the same moment as we say this with great gratitude, a growing number of Christians, precisely because of what Christ has done with us in our

human and spiritual experience, have come to see and know that this human response of spirituality is not the preserve of any one religion or of one spiritual family.

Here—there—everywhere, in all spiritual families, even in non-religious spiritual families, you meet people whose look in the eye, whose human and spiritual “feel,” tell you that they have “it.” Can it be—indeed, must it not be from our Christian perspective—that everyone has “it,” however much in tragically many cases the reality of the Presence has been covered over with rubbish? And this universality of nostalgia, as also of finding (the “feeling after” and “finding” of *Acts 16*), makes for me infinitely more wonderful, infinitely more all-embracing, the marvel of God.

Another fact begins to appear—nearer, I would say, than on the horizon: the human spirituality for which we thirst must involve the whole human person—not because some spiritual leader or Holy Book says so but because our own selves tell us so. Every part of me is involved in this pilgrimage towards and into God, from the soles of my feet to the crown of my head. For far too long western education, not least western Christian theological education, has trained us to be machines of rationality; endless thinking about this or that, in work and in leisure, to

such an extent that theological professors and priests can speak of “handling spirituality!” Might as well try handling God! Millions around the world, not least in the West, know now that we are not created to be “thinking machines,” nor, for that matter, “sexual machines,” which is often the alternative offered. We seek a way, a through-and-through human-divine way of being ourselves, our whole selves, living icons of God.

### Reality Beyond Words

It is hard for our activist mentality, for in other spheres we are masters of manipulation, but here there is nothing to manipulate and nothing to be *brought in*. God has already done that in creation and in redemption. It is, rather, a personal/corporate discovery of who I am, an ever-increasing awareness of my source, a discovery of who it is who speaks when I say “I am.” The real thing—the Kingdom, the Presence, God—what good are words for a reality so beyond words?—is always experienced as an inner spring of water, bubbling up within us and hardly touched by most of us until now. It is independent of and yet powerful towards every external thing; It (He) is God, deeper than concept or doctrine or formula, experienced as the root of our little beings. Until we “carry about” in ourselves this reality as

a conscious and unconscious awareness, we are inevitably in danger every moment of losing it.

What is to stop our following the scent, following relentlessly and joyfully our pilgrimage into being? The greatest blockage is what the Japanese sometimes call the "third leg of chicken," namely

---

**"If you set out on a journey to find the self which resembles God, then you will touch God and you won't let Him go and God will cling to you and won't let you go."**

**Rev. Sun Myung Moon**

---

the illusion that the religious word, formula or doctrine *disconnected from experience* is something real. All illusory "third leg of chicken" (an occupational hazard, this, of all intellectuals!) will need to be unmercifully cut off. Another surgical operation will be the amputation of spiritual materialism, that "spirituality" which enhances our ego and is able to convert everything, even spiritual growth, to its own use.

If we follow this way then many dearly beloved illusions will need to go: the illusion that we Christians have got "It" (or God, as a Christian leader once said), the illusion that the Blessed Trinity needs our defence. That Father, Son and Holy Spirit

are restricted to our Christian milieu, to the words and symbols of the Bible and Christian tradition, and the illusion that we can love God without dying to self, to ego, however often we may read precisely the opposite in the Gospel. And then there are the fears that too often block us on our personal pilgrimage and inhibit us from helping others on their journey, the fear of the intuitive, of what is called "subjective" or mystical, the fear of ways which are not externally and avowedly "Christian" and of people who touch the fire of God without externally following our Christian way.

### **The Spiritual Pilgrimage**

Let me say at this point, clearly and unequivocally, that when you set out from "home" on a spiritual pilgrimage, even in the foothills on the way towards the heights, there are always dangers on every side. Much is ambiguous, the need for discernment is great. Yet the Spirit is always given to those who ask. Very few who want to engage in serious spiritual work on themselves can afford to dispense with the help of a spiritual guide or guru in opening themselves to the Spirit and a particular danger occurs at this point, for people so often find it very difficult to choose between somebody of genuine experience and the mimic-charlatan, whether Chris-

**"Some people try to grow spiritually, develop their own spiritual life and reach God through meditations, self-discipline, etc. This is not the way. The one who goes to God fastest and achieves the closest position is the one who loves others."**

**Rev. Sun Myung Moon**

---

tian or otherwise. Despite the dangers, however, the nostalgia impels many of us onwards.

There is risk in every spiritual pilgrimage, but the Gospel makes it clear that we can only know where we are going...by going. "Come and see." When men and women begin to accept that invitation then they discover that they are given a deeper spiritual awareness, always related to community, that loving God more deeply reveals unity between black and white, "developed" and "underdeveloped," between different cultural and spiritual families, and between individual people of all backgrounds. No one person's experience of God is ever the same as another's; it is always new, always unique and the mystery and uniqueness of each person begins to be revealed.

The value and preciousness of the "old" is enhanced, the Bible and the Holy Eucharist are charged with new life, as is the Church, not now as a closed, restricted institution but as a marvelous family whose door is open to all.

Above all, God springs forth from the Creed and from the learned books of theologians and the phrase of the Orthodox prayer, "to participate in the Godhead," becomes, existentially, life and joy and love in the contemporary world. He is all-pervading Presence and dynamic energy, the "All things and none, not a part yet not the whole" of St. Gregory Nazianzen's hymn. You and I will reach beyond words, beyond the senses, only as we take the plunge, only as by His grace and strength we find the courage to leap beyond the known and the knowable.

For the "terrible" freedom of God remains. He hides himself from those, whether individuals or institutions, who want to grasp him, handle him, make him a support for their own self-identity and ego. But He shows himself, in the darkness that veils the ground of man's being, to anyone ready to be stripped of ego and to stand in integrity and littleness, knowing by ~~not~~ knowing, by faith. To follow the scent demands everything that we have and are, but is there any other way to go? □

---

# THE TIDE IS RISING

by ALAIN WOODROW

**W**ill the unity of Christians come before that of the churches? The question, raised not entirely in jest by the French Roman Catholic theologian Yves Congar at a recent colloquium held in Rome on the theme "Ten Years after Vatican II's Decree on Ecumenism," is a relevant one.

Small interdenominational groups are appearing in increasing numbers, in which Christians from different traditions, especially couples from mixed marriages, lead a common spiritual

life, including prayer, worship, ecumenical baptisms, interdenominational education for the children and so on. Many young Roman Catholics are involved in these activities, so much so that some church leaders have even expressed the fear of a "third Church" coming into existence.

There are three parallel, and therefore separate, fronts along which ecumenical warfare is being waged within the Roman Catholic Church. First, there is the mass of the faithful (of whom a majority are allergic to all

Reprinted from *One World*, November 1975, published by the World Council of Churches.

---

“Because the time of fulfillment is at hand, all religions are close to Heaven. The important thing is to have the full, sound, true and powerful principle to bring God’s will into reality. Many see the goal but do not know the way. . . .

change, and a minority convinced that the question of church unity is obsolete); then there are the ecclesiastical authorities and hierarchies, who are responsible for the present laws governing ecumenical activity (these are usually very conservative, clinging to a “tradition” which is often much more recent than they imagine); and finally the theologians and experts who conduct the discussions and draw up the various agreements on doctrine (they are often the most optimistic of the three, since they are aware of all the problems involved, of the obstacles overcome, of the ground covered so far).

### First Excitement

Much of the present disillusionment and apathy among the younger generation can be explained as a reaction to the first excitement caused by the discovery of the ecumenical movement. After the pioneer work accomplished by such charismatic figures as Yves Congar, Willem Visser’t Hooft, Cardinal Bea and

so on, the Second Vatican Council marked a turning point in the relations between the Roman Catholic Church and the other Christian churches.

The Vatican decree, *Unitatis redintegratio*, adopted at the end of 1964, instead of insisting on the points of disagreement separating other Christians from the Roman Catholic Church, stressed the positive aspects of the non-Catholic churches, which are no longer considered as *vestigiae Ecclesiae* but as ecclesial communities in their own right. Furthermore, the Orthodox and Anglican churches were graced with the title of “sister churches.”

The ecumenical thaw encouraged by John XXIII produced a number of unexpected fruits, thanks to the follow-up carried out by Paul VI. Paul has met numerous heads of other churches—Athenagoras, Patriarch of Constantinople; Dr. Ramsey, former archbishop of Canterbury; Shenouda III, head of the Coptic Church, and so on—as well as making a number of spectacular

The fulfillment may be compared to the harvesting season of the year. The Ultimate One will come to create the New World in the New Age. In the meantime, God has prepared each field to be ready for the coming of the Ultimate One."

—Rev. Sun Myung Moon

gestures. For example he announced the annulment of the mutual excommunication between the Latin and Orthodox churches which produced the Great Schism, and in 1969 he went to visit the World Council of Churches in Geneva.

### Cautious Documents

However the gestures have been belied by the cautious and legalistic documents issued by the Vatican on ecumenical issues. The one on mixed marriages, for example, promulgated by Paul VI in 1970, remains very restrictive. As a general rule, the marriage must be celebrated in a Catholic church before a priest and two witnesses; the Catholic partner has to promise to do "all in his power" to bring up the children in the Catholic faith, and so on.

The Roman Church's attitude towards intercommunion is equally negative. Here a distinction should be made between "eucharistic hospitality" (the invitation by a church to other Christians to partake in her eucharist), "intercommunion"

(mutual eucharistic hospitality between two churches) and "inter-celebration" (a common eucharist celebrated by ministers from different churches).

At present, the Roman Catholic Church only practices eucharistic hospitality officially, and then only in certain circumstances. According to a Roman document on the question published in 1972, the only Christians who may be admitted to a Catholic eucharist are "those whose faith in this sacrament is consonant with the teaching of the Church and who are prevented for a long period from communicating in their own Church." This poses no problem for Orthodox Christians, but where Protestants are concerned it is up to the bishop to judge each case.

Even the latest Roman document, published as recently as last July, is disappointing in its prudence and legalism. These guidelines for "Ecumenical collaboration at the regional, national and local levels" appears as a sort of practical handbook for

ecumenical dialogue. It would seem to be destined for those countries where such dialogue between Christians is not very advanced and, basically, is a recapitulation of the Catholic position on church unity, as expressed during and since the Council.

### **Man-made Breakwaters**

As the British Catholic magazine *The Tablet* tartly puts it: "There is a chilling air of legalism (in much of the document) and carefully drawn lines of distinction and difference sometimes look like man-made breakwaters against a rising tide, which so far shows itself only in rivulets and isolated pools but which could well be in full flood before long. Careful calculation and committee work are not necessarily the best ways of coping with that inrush of grace which the Christian Church and indeed the human race so desperately need." The internal struggle between the traditionalists of the Secretariat of State and the more open Secretariat for Unity continues.

There are two areas, however, which denote a certain change in mentality: the recognition of the advantages of informal dialogue between Christians and the specific reference to National Councils of Churches, which Catholics are invited to join. Indeed the pace is being forced at

the local level and this is where the hope lies for the future. As the document notes, the Roman Catholic Church is already a member of 19 national organizations (in Denmark, Sweden, Holland, Swaziland, British Honduras, Samoa, the Fiji Islands, the New Hebrides, the Solomon Islands, New Guinea, Tonga, Western Germany, Botswana, West Indies, Sudan, Uganda, Finland, Guyana and Trinidad and Tobago).

With regard to the eventual entry of the Catholic Church into the World Council of Churches, the Vatican remains willing to collaborate with the various departments and commissions but refuses to join. This attitude seems unlikely to change during the present pontificate. As Philip Potter, the WCC general secretary, has put it: "All we can do is to keep the door open."

### **Positive Agreements**

In comparison with the official Vatican documents just quoted, the various bilateral and multilateral theological agreements such as the Windsor agreement on the eucharist (Catholics and Anglicans); the Dombes agreement on the eucharist (Catholics, Lutherans, French Reformed Church); the Malta report on the eucharist and ministry (Catholics and Lutherans); the Canterbury agreement on the ministry (Catholics and

Anglicans); and the declaration by the Lutheran-Catholic discussion group in the United States: "Papal primacy; points of convergence," are much more positive and optimistic for the future.

But the basic problem remains: if the institutional churches drag their heels too long, the Christians "in the pew," for whom the scandal of Christian disunity is not only shocking but more and more incomprehensible, will simply bypass official channels altogether. The tide is rising. □

---

**A**sia is again leading the way in church union after a long period of relative quiet. In a surprise move, five churches in Sri Lanka representing different Protestant traditions suddenly voted to hold inauguration ceremonies on November 16 for the Church of Sri Lanka. The culmination of 30 years of negotiation, the inauguration brings together the Church of Lanka (Anglican), the Methodist Church, the Baptist Church and the Jaffna Diocese of the Church of South India. Particularly noteworthy in view of setbacks elsewhere is the inclusion of the Anglican and Baptist churches. On September 19 the Electoral Body unanimously elected five bishops—the three present Anglican bishops, the president of the Methodist Church and the

president of the Baptist Church. Consecrating bishops will represent the Archbishop of Canterbury, the churches of South and North India and the Mar Thoma Church. Legal action by a small minority who opposed union had delayed the inauguration for three years after all churches had voted in favor (in most cases by a 90 percent majority).

Meanwhile in neighboring India two developments made news recently. The Church of South India agreed with the United Evangelical Lutheran Churches to unite four years from now. A two-step plan envisages complete integration within eight years. Name of the new church will be "Church of Christ in South India." In addition, a declaration of wider union has been made by the Joint Commission of the CSI, the Church of North India and the Mar Thoma Church.

In Hong Kong, two branches of Methodism came together on October 25. The British-related Chinese Methodist Church and the American-connected Wei Li Kung Hui signed documents forming the Methodist Church of Hong Kong with the Rev. Wong Tsok as president and a layman, Mr. John Yue, as vice-president. During the next five years the uniting denominations will function as two districts of the new church while various programs are merged. □

# JESUS:

*"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor.*

*He has sent me to proclaim release to the captives and recovering of sight to the blind,*

*to set at liberty those who are oppressed. . . ." (Luke 4:18)*

**T**o some Christian theologians today, these words prove that Jesus Christ was a "criminal revolutionary," as Episcopal lay theologian William Stringfellow called him, while Harvey Cox, former Harvard professor of divinity, commented that Jesus "died the death reserved for those guilty of insurrection."

In Spain, a Catholic priest ac-

tive in protest against the Franco regime asserted, "I am a Marxist. I believe Christianity must be revolutionary if it is to survive, and we priests must become engaged in the struggle for freedom on the side of the most needy classes."

What did Jesus mean by his words? How are we to take them today? What relationship is there, or should there be, between Christianity and Marxism today? In view of the increasing trend towards the so-called "theology of liberation," these are questions which it is necessary to define and examine very closely. The very future of Christianity itself may be at stake.

Are organized churches being sucked into a trap, perhaps be-

# the Liberator?

by VICKI TATZ

cause of a nagging feeling that they have not done all they could in the past to put their faith into action? Let us look at the assumptions of the "liberation theology" and at the tenets of Christian faith.

Last summer, some 200 Protestant and Roman Catholic theologians, social scientists and activists gathered in Detroit for a conference on Christian responses to the inequities in modern society. The World Council of Churches reported that the conference reached two major conclusions: Marxist or class analysis can be useful in uncovering the nature of oppression; and, while both racism and sexism are chronologically older than capitalism, today they are reinforced by a global system of

capitalism and imperialism. To analyze them properly requires class analysis.

While not a majority of Christians accept these views, their influence is widespread. At the recent Fifth Assembly of the World Council of Churches in Nairobi, Kenya, the keynote speech by Dr. Robert McAfee Brown called attention to the role of Jesus the Liberator. Dr. Brown said, he frees us "from the false securities by which we try to make our lives secure" and "for the possibility of seeing the world through eyes other than our own."

"For our time," he said, "to see the world through eyes other than our own has simply got to mean seeking it through the eyes

of the poor and dispossessed.” Noting that the cry of the hungry and of the politically and economically exploited is overwhelming, he added, “For this time and this place, the claim of Jesus to bring freedom, and the cry of oppressed peoples for freedom converge and cannot be separated.” And Dr. Brown went on to quote Latin American theologian Gustavo Gutierrez, author of the movement’s most influential text, *A Theology of Liberation*.

The new standard for a saint has become, as Father Reilly wrote in *America*, “men and women who are working lovingly, faithfully and hopefully to change the structures and institutions of our world that are dehumanizing the majority of the human family.”

But is this truly what Jesus meant by his words? What did he really mean when he said that he would free the captives and the oppressed and give sight to the blind? In fact, when we go back to the Bible, we see that Jesus did not only mean these words literally. Those who are oppressed and in captivity are those who do not know God, for he said, “You are of your father the devil, and your will is to do your father’s desires.” (John 8:44).

Peter, in Acts 10:38, says that Jesus “went about doing good and healing all that were *oppressed by the devil*.” Paul, too, hoped that the Christians’ opponents “may escape from *the snare of the devil*, after

being captured by him to do his will.” (2 Tim. 2:26) In Romans 7:23, Paul also says, “I see in my members another law at war with the law of my mind and making me *captive to the law of sin* which dwells in my members.”

Blindness, too, refers to those who are blind to the knowledge of the Lord. The prophecies of Isaiah are full of such references: “In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see.” (29:18) “I am the Lord. . . I have given you as. . . a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.” (42:6-7) “His watchmen are blind, they are all *without knowledge*.” (56:10)

Jesus, too, described the Pharisees who ridiculed him as “*blind guides*. And if a blind man leads a blind man, both will fall into a pit.” (Matt. 15:14) Paul later said, “the god of this world has *blinded the minds of the unbelievers*, to keep them from seeing the light of the gospel of the glory of Christ.” (2 Cor. 4:4)

And so we see that there are two types of oppression. What is the relationship between them? What is their cause? Those Christians who would have us believe that the capitalistic system or any other existing institution is the source of all the evil in the world today are deluding themselves and us. The source of evil, of oppres-

---

**“We must revolutionize ourselves  
before being able to revolutionize  
our nation and the world. . . . Only if  
individuals are good, can the society  
be good.”**

**—Reverend Sun Myung Moon**

---

sion, must be sought at the beginning of man's history, for that history has been filled with oppression. It is man's separation from God that has brought injustice, hate, and suffering into the world, not just capitalism or imperialism, as Marxists would have us believe.

When the theologians meet to discuss the nature of oppression, let them look into their own hearts and into their capacity to do both good and evil in their lives. For truly, as Paul said, we serve two minds, that which seeks to follow God and do good, and that which makes us “captive to the law of sin.”

Indeed, we do need a revolution, but not the kind of revolution that the liberation theologians are talking about. Rev. Sun Myung Moon has said, “We must revolutionize ourselves before being able to revolutionize our nation and the world. . . . Only if individuals are good, can the society be good.”

This can be even more of a challenge than changing the in-

stitutions of society. Commented one participant in the Detroit conference, “The liberal in me wants a different world, but the liberal in me also wants that world without changing myself, and without pain.”

This is not to say that the Christian should turn his back on the world and forget his obligations to his fellow men. But if we are engaged in a battle, let us at least recognize our true enemy as Satan, who works through man's fallen nature, not just the capitalistic system. All men have a fallen nature, not just capitalists. Our selfish desires, our greed, our self-centeredness are manifestations of man's fallen nature. Their solution lies not in toppling one system or another, but in overcoming man's capacity to do evil and restoring his original mind which seeks to do good.

The Uruguayan Jesuit Juan Luis Segundo, author of one of the new movement's key works, *A Theology for Artisans of a New Humanity*, warned that the church, if

it is to have any validity, "must become a function of liberation." But what do they mean by liberation? A recent WCC report on the status of the Methodist Church in Cuba stated that the Church was learning to accommodate itself to the Revolution. "The Cuban Methodist Church is just beginning, perhaps in a timid, gradual and subtle way, to achieve a very different faith from the bourgeois faith of fifteen years ago." The Church is accepting the situation that exists there as a "God-given opportunity," and is helping with aid to North Vietnam's reconstruction, for example.

To accept Communism can not be a "God-given opportunity" when Marxism totally rejects the existence of God and has as its stated aim the extermination of such beliefs. Is this what is meant by liberation? God would never accept such a definition. We are only truly liberated when we are freed from our bondage to Satan, "the ruler of this world."

Marxism also teaches that progress comes about through conflict and class struggle. Thus they provoke hatred, conflict, even violence, wherever they can, whether in the jungles of Angola, on campuses, or city streets. But this is not the way *God's* principle works.

God has a loving concern for all mankind, including, even especially, those who are suffering. But that love can only be expressed through unity, not through

division. God cannot come among men when they are fighting one another, but He is present where there is unity—between two individuals or two nations.

As Rev. Moon explains it, "There must be unity on the horizontal level between two elements. Then God can become one with that unit. You can have both a horizontal relationship and a vertical relationship, and those three will be put together with perfect love. They will be in ideal harmony throughout all eternity. . . . Everything must be unity first, and then love and harmony, and then the ideal."

Does unity come about through accusation and violence, or through humility and love? Even on an individual level, if you've done something wrong and another person comes up to you and accuses you, makes you feel terrible, you don't feel like loving that person. But if he serves you and loves you, then you cannot help but be won over and first unity and then love will prevail. In that situation, real change can come about.

Those Christians who profess to be doing Christ's work in promulgating Marxist ideas are tragically mistaken. They do not understand God's ideal. God has promised us that His kingdom will be established on earth, a kingdom where all men will live in peace and love as well as material prosperity. But that kingdom will not

come through taking up the red flag, only by going the difficult and challenging path of bringing Christ's love into our hearts and living by his standard: you must be perfect as your Father is perfect.

It is only because Christianity has failed to fulfill its mission to bring Christ's teachings alive, has become more interested in individual salvation than world salvation, self-perpetuation rather than self-sacrifice, that this radical trend has emerged today. Libera-

tion theology summons us to a deep re-evaluation of how we are directing our lives: are we living for ourselves or for others? If capitalism has failed to bring prosperity to the world, then we must look deeper into the causes than just to accuse the institution. As individuals, we have failed to live up to Christianity's highest ideals. So the institutions we have erected reflect our own self-centeredness, and this is the area where change must occur. □



*Oppression results from man's fall—his separation from God—not from the systems which fallen men devise.*

**M**ankind is in the midst of something very terrible. We are in the midst of a spiritual holocaust: a whirlpool of forces has us in its grip, and we say to ourselves, Who are we to fight it? Let them get on with it; or Why doesn't God interfere? Life is a series of battles, and it should be that way. We have to fight for what is good and right. Those who are weak, who do not fight, will soon be overrun by the strong. The strong will dominate them for their own ends: good or evil. 'Be strong and of good courage' are the bibli-

am I doing? Everyone finds himself in a position of having to work, and the more he works, the more he finds the energy to do more. The more he lazes around, the more lethargic his mentality will become.

What we are really searching for is the correct thought, the correct approach to life, and we look around and see how everyone else is living out their lives. Do you want to continue to be a lost sheep, a meanderer, or are you raring to get up and go? Are you content as

# SOMETHING GREAT MUST HAPPEN TO SAVE US

by DENNIS PERRIN

cal words of encouragement. The individual must clad himself with spiritual armor, the armor of personal sacrifice.

That the great forces around us appear formidable should not daunt an individual human spirit—male or female, old or young. This is the time for every individual to look himself squarely in the eye. Why am I here? What

one of the crowd, part of the mass, or do you want to be something great, something really special? We can all do it, if we really want to. Everyone, deep down, wants to be great, unusual and special, and that is because we are meant to be that way. Everyone is a masterpiece of creation and each one has his own peculiar beauty—unique and inimitable.

## God in Mankind

Nevertheless, the struggle goes on for supremacy. Who is the greatest? The first disciples of Christ argued among themselves about who was the greatest. Yet Jesus had said, become as a child and you will enter heaven. Have we really thought seriously about those words? Generally speaking, a child speaks the simple truth without prior thought or analysis. He speaks his feelings directly and unless he is told off will continue to express himself freely. Though some cultures allow more freedom of expression than other cultures, parents feel some of their greatest happiness in watching and sharing in the free expression of their children. This natural and beautiful happiness must surely be something to live for—a goal and a purpose for everyone. In procreating we are re-creating ourselves.

The question is sometimes asked, Who am I? Or, What am I? Nobody really knows. Has the full potential of any individual human being ever been displayed? Yet, the child is the next stage to our own life. He or she is our own after-life, and we live on in the lives of our children. Without children to love and care for, there is no future. How grateful we should be, then, for these little ones, and if there is a God anywhere, surely he must dwell in these, the offspring of our deepest love.

Usually, no one expects a king to arise in his own children; it



*In this world of confused values, perhaps God is pruning out the dead wood of stale philosophies to make room for the new.*

would be a very unusual parent who expected that! Yet we are usually rewarded with something very beautiful, true, and innately good in our own children. We may spend a long time wondering about what they will become, and what they will do, knowing that they have a will of their own, their own individuality, their own mind, and ultimately the choice they make is their own.

As parents, we have the responsibility for guidance, and care. This should be taken very seriously, as it says in the Bible: Whoever leads one of these little ones astray, it would be better for him to have a millstone put around his neck and he be drowned in the sea. It would be better for him if he had never been born.

Our children are not to be lightly borne, for they are the ultimate in the creative life of man. In fact, they are not entirely our own creation. Do we understand how the bones are formed in the womb? Birth itself has always been something of a mystery, even viewed as something of a miracle. The man and woman who come together to unite in love and bring forth children are not the ultimate cause of that relationship; they are the result of their ancestors' relationships. Their own reasons for uniting may be very small in comparison to all the conditions that have made their union possible. We do not worship our ancestors any more. But we still love our families.

### Parental Love

We give our parents love and gratitude because they already worked to provide our needs. Before we knew it, they were working for our benefit. Because of their plans and their love, their sacrifices, we were given the right to live, and we follow on in the same course. If then, our ordinary parents go to so much trouble to give us the best in life, how much more work must have been done originally to have created the initial environment where the first beings of mankind were created? Looking at the universe, how much time and thought and work was involved? If we want, we can say that it is on a colossal scale

almost too big for our minds to comprehend.

The child never stops asking, yet a wise parent does not always tell the child directly the answer to his question. Somehow the parent wants the child to go through his own experiences, so that he will be understood, and subsequently loved. Yet would a parent want his children to suffer? The way that the parent answers his children depends upon whether he is thinking more of himself or his children at the time.

Perhaps one of the worst positions to be in would be to be entirely alone, with no one to love and nobody to love you. Anyone, righteous or unrighteous, would be unhappy in such a situation. The pain would become more acute if that lonely person saw around him so many groups, families, organizations, making merry and having such a happy time, while he himself was entirely cut off from them and, in some inextricable way, unable to communicate. He would long with all his heart that someone from the group would invite him over and accept him as part of them. However, even he, grateful as he may be, will still look for something better—more love, more truth, more beauty—elsewhere, if he does not find it in its entirety within that small group.

The beginning of an individual is in his learning to think, and it is in this—in his very

thought processes—that the age-old complexities of God or No-God arise. The disturbed mind of man searches for the solution to the present holocaust of world events; the tumultuous whirlpool in the news broadcasts befuddles us all as day after day we are subjected to other people's violence and other people's misfortunes. Why can't people be quiet and let us get on with our peace? The daily havoc that is wrought in other countries gets ominously closer; the nightmare existences of the broader populations of the world become horrifyingly more real. How will it all end?

How did it all begin?

We are all quick to blame our leaders. When do we praise them for what goes right? How often do we stop and think and put ourselves in their positions? Most of us shirk any real responsibility, content to sit back, criticize, accuse and blame those who have the courage to make decisions, think for themselves, take responsibility and act out a chosen course.

It may be that the Creator of this world is pruning out the dead wood. Like the dinosaur, stale philosophies become extinct. If the love of God has failed to inspire Christians completely to act out their philosophy, perhaps they have forgotten the love of man. The ferocious wars being fought now are not really religious wars any longer but wars to wrongfully

dominate our fellow human beings. Instead of so violently expressing our energy against each other, men of violence must learn to take a very humble position, before those whom we consider to be our inferiors, lest their descendants rise up in rebellion. Life has a long memory.

### A Gift From Heaven

A fantastic day is dawning in the lifespan of mankind when the individual human conscience itself has come to the point where it must be weighed in the balances. Tried and tried again in the fires of the uniquely human situation the world over and through the centuries, each and every one of us must come to grips with himself on his own, as it were, "Judgment Day." Forgiving ourselves, we forgive others; loving ourselves, we love others. Realizing the limits of our own conceptions, prepare to begin again as a child, to learn everything from scratch, and in childlike surprise not be too proud to receive gifts from heaven.

Let the powers of darkness be,  
Let the powers  
of darkness crumble,  
Slowly lights a dawn in him  
He who cannot be too humble.

He who lets a glory shine  
In the simple things of life  
Lets whoever be, be thine—  
Possesses all, and ends the strife.

□

**O**n Saturday, December 6, the New York City Symphony Orchestra performed its second concert in Lincoln Center's Alice Tully Hall. Sitting in the front, in the same hall where Rev. Moon spoke in 1972, were Rev. and Mrs. Moon; also enjoying the concert were about 100 Church members. The program was sponsored by the International Cultural Foundation, of which Rev. Moon is the founder.

In the small room he rents as a home and office on the 24th floor of the gigantic Lincoln Towers apartment complex, Tom Ludwig explained the story behind the New York City Symphony's emergence.

Tom joined the Church in New York during 1970. After a time in the center, he lived outside, taking up serious study at the Juilliard School of Music. An exceptional violinist, he has held a variety of positions, including playing the fiddler on a travelling production of "Fiddler on the Roof," and the concert masterships of the Bolshoi Ballet and the National Ballet of Canada.

His involvement with the City Symphony began when he joined its ranks as a violinist in 1971. He soon heard that the conductor wanted to resign, and so he volunteered. Recognizing his talent, the Symphony's board accepted him. He recalls: "I was innocent and bright and enthusiastic, so I guess they thought, 'Well,

# The NEW YORK CITY Orchestra

by LOUISE STRAIT

there's no harm in having him as conductor.' "

When Tom took over the orchestra in 1972, he found the shadow of a once great orchestra. The New York City Symphony Orchestra gave its first performance in 1926. Founded by the late Hon. Judge Leopold Prince and Mayor Fiorello La Guardia, the orchestra was one of the first to give free concerts in Central Park—and was invited to perform at the 1939 World's Fair in New York City. In the ensuing 50 years, the orchestra, under the batons of



*Tom Ludwig conducts New York City Orchestra at Lincoln Center.*

conductors Franz Bibo, Felix Papp, and Leon Barzin, has played more than 1000 concerts to audiences totaling several million New York music lovers. It has also served as the necessary and well-remembered orchestral showcase for the early careers of many artists including: Judith Raskin, David Bar Illan, Leontyne Price, Aaron Rosand, Evelyn Lear, Thomas Stewart, Sidney Harth, Jan Peerce, Claude Frank, and Mitch Miller, to name but a few. Radio audiences have become familiar with The New York City Symphony Orchestra by way of numerous broadcasts over WNYC and the Voice of America.

"When I went to my first rehearsal, I found 90 old people. The first thing I did was call for auditions. Not having auditioned

in years, they didn't know what to do. So when the day came, only ten members came. Out of those there was only one whom I thought I might be able to use, but later I changed my mind. So we had no orchestra. The next week I spoke to a lot of first-rate talented musicians whom I knew and we got a group of wind instruments together: flutes, oboes, clarinets, bassoons, french horns, plus a cello and a double bass. We called the group the New York City Symphony Chamber Players. Beginning with that group I began to develop my conducting skills and to assemble the musicians."

The Chamber Players had their debut in December 1973 at 18 East 71st St., rehearsing in the center's kitchen. From there the group played for several CARP

functions, at Norman Vincent Peale's Marble Collegiate Church, and on radio station WBAI. As 1974 developed, Tom successfully assembled a full-size symphony orchestra comprised largely of volunteer musicians. At the beginning of 1975 he took it to its professional debut in Lincoln Center at the Alice Tully Hall, where it played Beethoven's "Overture to Coriolanus" and 7th Symphony, Strauss's "Don Juan," and one of his own compositions, "Kwak," a ballet about love between a Western man and a Korean woman which is thwarted by the man's father's opposition.

The critics were mixed in their response to such an extent that they contradicted each other. For example, some liked "Kwak," others were convinced it was plagiarized but each claimed that different composers were the main influence—Mahler, Prokofieff, or a few others.

Byron Belt declared that "Ludwig secured brilliant performances of Beethoven and Strauss from a splendid young ensemble." In reviewing the world premiere of Ludwig's ballet "Kwak," Bill Zakariasen of *The Daily News* stated: "... 'Kwak' is hugely enjoyable—melodically and rhythmically intoxicating, and orchestrated with a master's hand."

Just before the February 15 concert, the orchestra changed hands from its former board of directors to International Cultural

Foundation. In December 1974, a combination of apathy, financial setbacks, bad health, and disunity among the board members made transfer attractive to them.

In the spring of 1975, Tom was looking for opportunities to give concerts when Mr. Takeru Kamiyama, head of the New York Church, asked if the orchestra could perform for Aidan Barry's talk in the New York Hilton. Several weeks later the Symphony again played in the Hilton for a large audience in the Grand Ballroom when Unification Church of America President Neil A. Salonen spoke on "New Hope for a New America" on May 29. Each time Dvorak's "New World Symphony" was their selection.

The orchestra's 1975-1976 season got off to a good start when it was very well-received at the Commemorative Banquet at the Fourth International Conference on the Unity of the Sciences.

Their next concert was exactly one week later at Lincoln Center. Included in the Lincoln Center program were Wagner's "Overture to Die Meistersinger," Debussy's "Prelude to the Afternoon of a Faun," Stravinsky's "Firebird Suite," Tchaikovsky's Symphony Number 5, and Tom's newest composition, "Cambodia." The thousand-member audience gave the orchestra two standing ovations, one after "Cambodia." Tom says of "Cambodia": "It is a very emotional



piece, and when I introduced it to the audience I was very emotional, too. I said in no uncertain terms that I wanted to express God's heart at the fall of Cambodia—that it was a tragedy that Cambodia fell, that we made a mistake and went against God's feelings." Of the performance, Tom says, "The audience was completely united. I've never seen anything like it!"

Again the reviews were mixed, with most fallout, acknowledged or not, rooted in the critics' inability to come to terms with Tom's religious and political expressions centering around "Cambodia." The *Times* was objective, saying about one selection, "the players could pour out reasonably modulated tone over relatively long notes, and the result—in Tully Hall especially—sounded generous, rich and sensitive."

The 81 member orchestra—average age 23—rehearses two or three times a week under Tom's

guidance (Tom is also 23). Tom is assisted by Church member John Spradling in business and public relations; together they share a room which also serves as office and teaching center. Tom's spiritual interests as well as the sponsorship of the International Cultural Foundation are known to the orchestra members. Tom explains that orchestra members who are unsympathetic with Reverend Moon and his principles—a few Communists and fundamentalists—have felt too uncomfortable playing in the orchestra and left. "The rest feel pretty good about it," says Tom. This fall Tom and John have done spiritual work amongst the orchestra to the extent of witnessing to 55 musicians and giving lectures to over a dozen in their room. One musician has been through a seven-day workshop; another is in 120-day training at Barrytown.

Although the musicians all work other jobs—other concert engagements, playing at night clubs, or working in book or music stores to support themselves—their attitude and capabilities are very professional and they are completely devoted to music. "There is a very high level of training characteristic of the members," says Tom. "I am confident that it is the finest young persons' orchestra in the country. The fact that we have been able to survive so long in the New York market is significant." □

# poetry

## CARING

Go to your colleges  
where you can think, and feel and act  
as you choose,  
And beg them to become educated enough  
to teach those  
who have no books,  
no pencils, no paper,  
sometimes no eyes, no hands  
no feet  
and no home.

Go to your churches  
the ones full of fire,  
And ask them to pray to God  
to stop the hatred between  
Hindus and Muslims  
that causes not one family,  
but many families  
to be slaughtered.

Go to your factories, with their  
safety regulations,  
Let them become inspired  
to show others how to work  
so that truckloads of people  
won't die on the road,  
or in houses that collapse.

Go to the wealthy.  
Tell them there are people—  
thousands, millions—  
who would consider it a fortune  
to have one dollar a day.  
Ask them if they couldn't  
spare that much.

It's your country.  
It's my country.  
It's our world.

—Sara Mazumdar

## HANDS

Hands. . .

Creative hands,  
making houses, churches  
making sounds—music entrancing to the ear  
music that lifts the soul and takes it to  
planes of beauty, calm and rest. . .  
making hands, moulding hands  
shaping a rough image into  
a thing of beauty  
to be admired.

Hands. . .

a mother's hands. . .  
Hands that cradle a new-born child and fondle his  
hair  
as she gazes intently in his eyes.  
Mother's hands reaching and touching  
Son's hands  
hoping that those hands will make and not mar,  
help and not hinder,  
create and not destroy,  
create life and not murder;  
a hand of friendship, not that of foe,  
Hands to bring joy in song and dance,  
to touch the golden flowers  
to feel the beauty of the earth.  
Hands to help a brother  
to show the way  
to show direction by example



Hands—

fingers working together in harmony  
bringing free flow of movement  
beauty of working together  
for one purpose.

Hands. . .

God's Hands

creating in His image. . . man  
to bring God's Family on the earth,  
Hands of God reaching out  
through thousands of years

Hopeful Hands

Pleading Hands

Longing Hands

Expecting Hands

Loving Hands

Parental Hands

Beloved Hands

God's Hands

reaching out to man today. . . .

—Robert Hall, Guyana

## 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**



## A NEW TOMORROW

Speak of hate, death and war,  
Feel the destruction within yourself and more,  
Hear the voices of dead men cry,  
Know the fear that grips like iron claws and hearts that  
sigh.

No man desires these things that bring great sorrow  
So let us forget them today  
And love one another—Tomorrow.

**Malcolm Dearing**  
**European IOWC**

by FRANK GOBLE

# Religion, Science & Moral Principles

*“When a society is perishing, the true advice to give to those who would restore it is to recall it to the principles from which it sprung.”*

*Pope Leo XIII*

---

*Frank Goble is president of the Thomas Jefferson Research Center. This paper was presented at the recent International Conference on the Unity of the Sciences, sponsored by the International Cultural Foundation.*

Statistics indicate a worldwide trend towards increasing crime, fraud, violence and disunity—a moral crisis. What has gone wrong and what can be done about it? Is religion obsolete as a source of values?

Many historians have found a correlation between morality and national success. “Moral decay,” wrote Charles Brough, in *The Cycle of Civilization*, “has generally been a characteristic facet of every declining civilization.”

One of the most widely read

history books of all times is *The Decline and Fall of the Roman Empire* written in 1788 by Edward Gibbon. He set forth five basic reasons why the great civilization withered and died. These were:

(1) The undermining of the dignity and sanctity of the home which is the basis for human society.

(2) Higher and higher taxes; the spending of public money for free bread and circuses for the populace.

(3) The mad craze for pleasure; sports becoming every year more exciting, more brutal, more immoral.

(4) The building of great armaments when the real enemy was within—the decay of individual responsibility.

(5) The decay of religion; faith fading into mere form, losing touch with life, losing power to guide the people.

### Causes of Breakdowns

“In studying the breakdowns of civilizations,” states Arnold Toynbee, “we found that the cause was, in every case, some failure of self-determination, and that, when human beings thus lost control over their own destinies, this social disaster usually turned out to have been the consequence of a moral aberration.” At another time Toynbee wrote, “I do not believe that civilizations are fated to break down, or that they have a fixed maximum life span. . . . I do

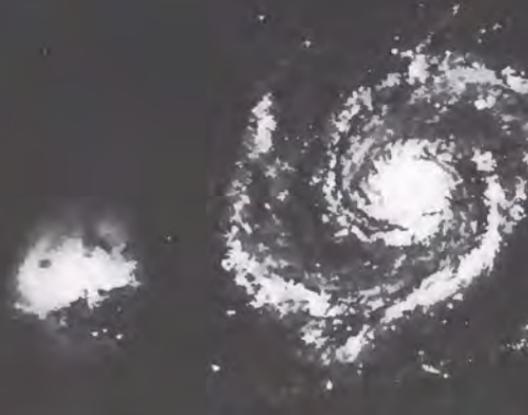
not believe either that civilizations break down through being worsted by their environment. I believe that, when they do break down, the cause is, not some blow from outside, but some inward spiritual failure—some kind of demoralization to which we human beings are not bound to succumb and for which we ourselves therefore bear the responsibility. . . .

“Breakdowns are not inevitable or irretrievable; but if the process of disintegration is allowed to continue, it seems to follow patterns that make their appearance in a number of different cases. In a disintegrating society, the masses become estranged from the leaders, and these then try to cling to their position by using force as a substitute for their lost power of attraction.”

Several years ago, as part of a continuing study of the success and failure of organizations (including nations), I came upon the following statement by one of America’s leading business managers, Thomas J. Watson, Jr., former chairman of IBM. “I firmly believe that any organization, in order to survive and achieve success, must have a sound set of beliefs on which it premises all its policies and actions.

“Next, I believe that the most important single factor in corporate success is faithful adherence to these beliefs.

“And finally, I believe that if an organization is to meet the challenges of a changing world, *it must*



*be prepared to change everything about itself except those beliefs as it moves through corporate life."*

Mr. Watson says that "These problems are not unique to corporations. They exist in all large organizations, in political and religious institutions. Consider any great organization—one that has lasted over the years—and I think you will find that it owes its resiliency, not to its form of organization or administrative skills, but to the power of what we call beliefs and the appeal these beliefs have for its people."

Mr. Watson may have identified one of the fundamental reasons for the rise and fall of religions and societies—the inability to change everything about itself as conditions change, except its fundamental principles.

The problem is to distinguish between enduring principles and

cultural habits. Historically, religions have been revitalized by saints, prophets and "heretics" who have had sufficient vision to identify and reconfirm fundamental principles for a new era.

### **The American Ethic**

Most scholars are accustomed to referring to the philosophical heritage of the U.S.A. as the Judeo-Christian or Protestant Ethic. This is a serious historical error. The United States was founded on a unique moral philosophy which we have termed the "American Ethic." The American Ethic is compatible with Protestant and Judeo-Christian principles but differs from them in a number of important aspects.

To say the nation was founded on the Judeo-Christian Ethic is to ignore the fact that the principles upon which the nation

**Whatever their religious differences, the Founding Fathers agreed on the concept of Natural Law. They believed in a divinely created, orderly universe regulated by rational laws that could be discovered by the study of history, human behavior, philosophy and religion.**

was founded were considered to be universal and applicable to men of all faiths or no faith at all.

The Founders were religious men but they represented widely divergent spiritual beliefs. Interwoven with their concern for religious freedom was their attitude of tolerance towards all religions. *The primary objective of the American Ethic was not spiritual salvation, but harmonious and successful human relations.* The Ethic concentrated on economics and government as well as law and morality—all aspects of daily life.

Norman Cousins, in a recent essay entitled "Religion and the Founding Fathers," stated: "The young American giants knew how to put men and ideas together. They connected their spiritual beliefs to political action. They saw no wall separating science, philosophy, religion and art."

The point I am making is that the American Founders developed a moral philosophy which encompassed all aspects of personal and social endeavor, was compatible with all major religions and avoided the inflexibility that has characterized institutionalized religion.

An essential ingredient of the American Ethic was the concept of Natural Law. This basic tenet was stated explicitly in the U.S. Declaration of Independence, "the Laws of Nature and of Nature's God." Earlier, at the First Continental Congress in 1774, a Declaration of Rights was prepared to prove that colonial rights were based not only on the British Constitution but also upon the "immutable Laws of Nature."

### **Natural Law**

Whatever their religious differences, the Founding Fathers

agreed on the concept of Natural Law. They believed in a divinely created, orderly universe regulated by rational laws that could be discovered by the study of history, human behavior, philosophy and religion.

Thomas Paine described it thus: "When we survey the work of Creation...we see unerring order and universal harmony reigning throughout the whole. No part contradicts another...God is the power of the first cause, nature is the law, and matter is the subject acted upon..."

"Natural Law," wrote Robert Hutchins, "if it means anything, means that the principles of social organization can be derived from the nature of man, a nature that is insusceptible to change, that is the same the world over..."

An important Natural Law concept is that moral law is part of man's nature, either biological or at least psychological. Theologians and philosophers, representing nearly every age, culture and religion, have acknowledged this concept. St. Augustine wrote, "Thy law is written in the hearts of men, which ingenuity itself effaces not." Centuries later, another Christian scholar, St. Thomas Aquinas, stated, "The Natural Law dates from the creation of the rational creature. It does not vary according to time, but remains unchangeable." In the same vein, Martin Luther stated that: "If the Natural Law had not been inscribed and placed

by God into the heart, one would have to preach a long time before the consciences are touched."

Jewish scholars have also written that man has a natural capacity for goodness and that the failure to do right is a denial of our own nature.

Confucius (551-479 B.C.) is quoted as follows: "The subdual of self, and reversion to Natural Laws governing conduct...this is true goodness."

### Universal Code

The founders of the United States of America provided the prototype for a universal moral code consistent with the religions and traditions of all races and cultures.

*The American Ethic, I am convinced, enabled a tiny nation, struggling against almost insurmountable odds, to achieve in less than 200 years, an unparalleled record of material and technological success.* "America," wrote Alexis de Tocqueville with keen insight, "is great because America is good. When America ceases to be good, America will cease to be great."

The ideas of the Founders had worldwide impact and sparked an international trend towards greater freedom and democracy.

Separation of church and state was an important aspect of the American Ethic. It is hard for 20th century scholars to imagine the conditions that existed in most of the world prior to 1776. Religious persecution and bloody religious

wars were the rule rather than the exception. Religious leaders sought to impose not just their ideas about morality and theology but about physics and astronomy as well.

In the year 1600 Giordano Bruno was burned at the stake in Rome for advocating the Copernican theory of astronomy. But shortly thereafter physical scientists began to win freedom from church domination. Galileo, Bacon, Descartes, Newton and many others created increasing tolerance for free inquiry.

Gradually, encouraged by the success of the scientific approach in the solution of technical problems, scholars sought to apply the same empirical approach to human behavior.

Charles Darwin's *On the Origin of the Species*, published in 1859, provided the basis for a worldwide "scientific" abandonment of the American Ethic. Darwin's theory was in direct opposition to the traditional concept of Natural Law. According to Darwin, moral principles were not enduring but constantly changing and they were the result of accident rather than divine purpose.

Darwin himself was well aware of the significance of this conflict. "My theology is a simple muddle," he wrote in 1870. "I cannot look at the universe as the result of blind chance, yet I can see no evidence of beneficent design, or indeed of design of any kind, in the details."

Karl Marx, Sigmund Freud, Ivan Pavlov, John B. Watson, B.F. Skinner and the majority of social and behavioral scientists in universities around the world derived their ideas about human nature and moral principles from the work of Darwin. The result has been a widespread scholarly rejection of religion, the American Ethic, and the idea of enduring moral principles.

"Science," states Dr. Jacqueline Bouhoutsos, consultant for the Los Angeles County Department of Mental Health, "has traditionally attempted to scrub itself clean from an involvement in morality. Even to hint at a moralistic position was an anathema."

### **Moral Relativism**

The journalist Walter Lippmann warned Americans in 1941 about the resulting moral relativism stating: "During the past 40 or 50 years those who are responsible for education have progressively removed from the curriculum of studies the Western culture which produced the modern democratic state. . . . The schools and colleges have, therefore, been sending out into the world, men who no longer understand the creative principles of the society in which they must live. . . . The prevailing education is destined, if it continues, to destroy Western civilization and is, in fact, destroying it. . . ."

To what extent is the current

worldwide trend towards crime, violence and disunity the result of Darwinian science with its contempt for history, religion and moral principles? I concur with the late psychologist Abraham Maslow who concluded that value-free behavioral "science" was not only unscientific but terribly destructive. "The ultimate disease of our times is valuelessness," he wrote, "...this state is more crucially dangerous than ever before in history."

Maslow concluded from his research that all humans have a series of common and apparently unchanging psychological needs. These are genetic characteristics—"biologically intrinsic values" or "instinct-like values."

Darwinian scientists have assumed that human nature is constantly changing. Maslow proposed that the basic needs appear to be unchanging. (Geneticists now believe that changes in human nature are so infinitely slow that behavioral scientists, for all practical purposes, can assume that it is unchanging.)

Maslow proposed that human basic needs formed a hierarchy, starting with the most urgent which were the physiological needs for air, water, food, shelter, sleep and sex. Next was the need for security (safety), and after that the needs for love and belonging and self-esteem. Beyond the basic needs were the growth needs. These were not in a hierarchy but were all of more or less equal im-

portance. At the top of the hierarchy Maslow placed self-actualization, or the need for growth toward psychological health and maturity. He theorized that the higher needs included such values as truth, goodness, beauty, justice, order, simplicity, self-sufficiency and meaningfulness.

### Challenging Assumptions

Dr. Maslow's Third Force theory is of profound significance because it challenges some of the most basic assumptions of the Darwinian Ethic. "This is not an improvement of something," Maslow wrote about his theory, "it is a real change in direction altogether. It is as if we have been going north and are now going south instead."

Sigmund Freud, starting from his assumption that man had evolved from the animal kingdom, proposed that man's basic instincts were "bad" or anti-social.

He said, "We all know that little more than half a century ago, the researches of Charles Darwin, his collaborators and predecessors, put an end to this presumption on the part of man. Man is not a being different from animals or superior to them; he himself originates in the animal race and is related more closely to some of its members and more distantly to others.

"Culture has to call up every possible reinforcement to erect barriers against the aggressive instinct of man, hence, too, its ideal command to love one's neighbor as one's self, which is really justified

by the fact that nothing is so completely at variance with human nature as this."

Maslow pointed out that Freud consistently ignored positive and cooperative aspects of behavior for animals and humans.

---

**"Now we have a scientific theory essentially compatible and supportive of all major world religions."**

---

Marx, Pavlov, Watson, Skinner and perhaps the majority of modern behavioral scientists reject the idea of human instincts entirely. Behavior, they say, is the product of environment and man's acquired habitual responses to environment. "Our personality," said Watson, "is but the outgrowth of the habits we form.

"The Behaviorist," Watson went on, "is not interested in his (man's) morals, except as a scientist; in fact, he doesn't care what kind of a man he is. . . . The Behaviorist dropped from his scientific vocabulary all subjective terms such as sensation, perception, image, desire, purpose and even thinking as emotion, as they were subjectively defined. . . . Man is an animal, different from other animals only in the types of behavior he displays. . . . The extent to which most of us are

shot through with a savage background is almost unbelievable."

### **Empirical Approach**

In some respects, Maslow's ideas are not new. They are a re-discovery of the theory of Natural Law. What is important, however, is that because Maslow's approach is scientific rather than theological, his ideas can be studied empirically and can be taught and used in public institutions where laws regarding separation of church and state are scrupulously adhered to.

His theory provides a scientific antidote for the Darwinian Ethic. Furthermore, Maslow's Third Force theory, although compatible with the American Ethic, provides some important new insights into human motivation.

What is the relationship of Third Force theory to religion? Will this approach enable science to replace religion? No, I think not. The relationship of Maslow's work to religion is essentially the same as the American Ethic and religion.

Now we have a scientific theory essentially compatible and supportive of all major world religions.

Are we being too optimistic in hoping that enlightened theologians will be able to recognize Third Force science as an important new tool to help them understand and clarify religion and its essential moral principles? □

# Can we have peace through war?

by **ANDREW WILSON**

From *Communism: Promise and Practice*, published by the Freedom Leadership Foundation, 1975. Reprinted with permission.

**C**ommunism has promised to establish a utopian world of peace and prosperity. According to Marxist philosophy, when the Communist way of life is realized, man will be freed from the slavery of his economic and social environment to become the creative master of his fate. In the Marxist view, existing economic and social conditions imprison the working people in capitalist societies, so that they can never function as free human beings. Communist society, then, represents the liberation of humanity:

“Then for the first time man, in a certain sense, is finally marked off from the rest of the animal kingdom and emerges from mere animal conditions of existence into really human ones. The whole sphere of the conditions of life which surround man, and which have hitherto ruled man, now comes under the dominion and control of man, who for the first time becomes the real, conscious lord of Nature, because he has now become the master of his own so-

cial organization. . . . It is the ascent of man from the kingdom of necessity to the kingdom of freedom.” (Friedrich Engels, *Socialism: Utopian and Scientific*.)

Communism offers this great hope, and this is the source of its persuasive power. To the hungry worker it offers a future of plenty; to the colonized African it offers freedom from colonial oppression. To the landless tenant farmer it offers land and the freedom to farm it. The poor countries of the world will be able to seize the wealth of the Western nations and use it to benefit their peoples. Humanity, tired of war, will be able to live in peace and tranquility for the first time. In fact, the promise of Communism is the goal of all humanity.

Communist nations claim that they are now building their new way of life, their “kingdom of freedom,” and have eliminated the oppression that has plagued their people for centuries. They present themselves as creating a new order far superior to the system of capitalist countries. Communists claim to have eliminated poverty, crime, taxes, and all forms of oppression. Theirs is a classless society where the will of the people is identical to state policy. Communists speak of their people as happy, dedicated workers, anxious to reconstruct their countries and create a new socialist way of life. They are utterly confident that they are the wave of the fu-

ture, and that soon all mankind will live under Communism.

However, let us examine the known realities of Communism today, to determine if these promises are being fulfilled.

### **Peace Through War**

The promise of Communism is a world of peace, but to the Communist, peace is only possible after capitalism, especially the capitalistic United States, has been destroyed. The contradiction between Communists and the capitalist enemy is a mortal struggle resolvable only by the final destruction of the capitalist side. This can never occur peacefully, but only through violent revolution:

“War, this monster of mutual slaughter among men, will finally be eliminated by the progress of human society, and in the not too distant future too. But there is only one way to eliminate it and that is to oppose war with war, to oppose counterrevolutionary war with revolutionary war. . . . when human society advances to the point where classes and states are eliminated, there will be no more wars. . . . that will be the era of perpetual peace for mankind.” (Mao Tse-tung)

With this justification, Communists have been using war to seize power, conquer other countries, and smash popular rebellions against them. Mao has said:

“Every communist must



## Communism promises peace and prosperity,

grasp the truth; political power grows out of the barrel of a gun.”

In the Russian Revolution, the Bolsheviks were outnumbered four to one in the popularly-elected constituent assembly; yet, they dissolved that assembly with machineguns, and set up a new government themselves. Since then, the Soviet Union has sent its Red Army to conquer Eastern Europe. China forcibly annexed Tibet. North Korea tried to overrun South Korea in 1950, and today has become the most regimented dictatorship in the world. Last April, the Communists won a 30-year war in Vietnam, thus gaining control of all Indochina.

Today, while the United States defense budget has not in-

creased in real dollars (dollars adjusted for inflation) since 1970 and the percentage spent on new weapons has dropped significantly, the Soviet defense budget, particularly expenditures for new weapons, continues to rise.

### “Just Wars”

Communists believe in “just wars,” wars that advance the cause of Communism. According to Mao Tse-tung:

“History shows that wars are divided into two kinds, just and unjust. All wars that are progressive are just, and all wars that impede progress are unjust. We communists oppose all unjust wars that impede progress, but we do not oppose progressive, just wars.



**but practices war and destruction.**

Not only do we communists not oppose just wars, we actively participate in them.”

It is in this way that they justify their brutal aggression. In Korea, for example, although the North Koreans obviously invaded and pushed the South Korean forces almost to the sea at Pusan, they labeled the United Nations forces the aggressors. When the Communists advanced south again in 1951, they published pictures of mass graves which they claimed were the remains of American massacres, when in fact, the United Nations troops had found scores of such graves as they advanced north one year earlier. Apparently the North Koreans had filled the graves with their own people

whom they slaughtered during their earlier retreat.

In Vietnam, even though both sides had committed atrocities, the Communists always labeled the United States the aggressor, responsible for every criminal action, while justifying their own murdering of “wicked tyrants” and “traitors.” Now that South Vietnam and Cambodia have been “liberated,” the press is quiet—yet behind the Cambodian silence, refugees report that a forced mobilization of the entire population has left tens of thousands dead, with the death total expected to reach one million.

By this logic, when a Communist is killed, it is a crime, while

the murders carried out by the Communists are necessary and correct. Mao has posed it more eloquently:

"All men must die, but death can vary in its significance. The ancient Chinese writer Szuma Chien said, 'though death befalls all men alike, it may be weightier than Mount Tai or lighter than a feather.' To die for the people is weightier than Mount Tai, but to work for the fascists and die for the exploiters and oppressors is lighter than a feather."

### Guerrilla Wars

Communists use guerrilla warfare as a chief means of conquest. There are currently over 50 guerrilla insurgent movements around the world. Although not all guerrillas are Communists, most belong to popular front groups which the Communists have infiltrated and intend to dominate. Mao Tse-tung wrote the classic manual on protracted guerrilla warfare, which has since become the standard guide for guerrilla insurgencies. Communists actively train these forces and supply them with weapons. In addition, they are taught Marxist-Leninist ideology, which has given newly risen indigenous movements, such as the Palestine liberation movement, new strength and resolve. Both the Chinese and Soviets have given broad support to all "wars of national liberation"—in the form of money, arms, and advisors—to

subvert and destroy non-Communist governments around the world.

"...The Soviet Union has supported and will continue to support the holy wars of the peoples for freedom. It has rendered and is continuing to render complete moral, economic, military, and political support to the national liberation movements." (*Kommunist*, No. 11, July 1963.)

The Communists are apt to support national liberation movements in states that have already achieved political independence as they are in colonial areas. They theorize that newly independent states still maintain economic agreements with their mother countries—agreements which they believe serve to continue exploitation and oppression. By supporting extremist elements in these independent countries, the Communists intend to drive them away from the West, inflame rather than resolve their differences with the developed world, and gain their support in international bodies such as the United Nations. In time, the Communists expect to consolidate their control of the governments in these developing nations:

"Brought into motion, the masses endeavor to develop an anti-imperialist, antifeudal, and democratic revolution until the triumphant end is reached. The implementation of these problems is invariably against capitalism."

(*Pravda*, Mar. 18, 1965.)

Guerrilla tactics prove that the Communists do not respect the sovereignty of non-Communist states over their internal affairs.

Also today there are numerous incidents of kidnapping, sabotage, and other acts of politically-motivated terrorism. Terrorist groups, most of them Marxist-Leninist, have captured worldwide attention through bombings and kidnappings. Their aim is to create an atmosphere of fear, so that democratic governments will be forced to use repressive and authoritarian measures for the public safety. The guerrillas hope that their bombs will create a police state. Then, ordinary citizens who previously had no cause to hate their government, would become angry, rebellious, even revolutionary, and join in with the guerrillas. As Lenin said:

“Only the struggle educates the exploited class.”

### **Communist Tactics**

Communist tactics are directed toward the goal of seizing power. To destroy capitalism and usher in a new world of peace is worth any price. Organized and disciplined within the Communist Party and well aware of the great historical task set before them, they are able to detach themselves from previous policies, reversing themselves again and again, if it is to their advantage. This is one of

the greatest strengths of Communism. As Lenin said:

“The strictest loyalty to the ideas of communism must be combined with the ability to make all the necessary practical compromises, to ‘tack,’ to make agreements, zigzags, retreats, and so on, in order to accelerate the coming into power.”

Communists have never been known for keeping promises. If it is to their advantage, they will sign a treaty and immediately break it. In early 1973, the United States and North Vietnam signed the Paris Peace Agreement. The United States complied with the treaty and pulled out all of its troops, but North Vietnam never complied with the provisions of the agreement. To accomplish its long-sought objective of unifying Vietnam, Hanoi sent more troops to the south in violation of the accord, building up to the successful offensive in the spring of 1975. This is but one example of Communist diplomacy. In their eyes, breaking treaties is not unethical; it is applied Marxism-Leninism.

Soviet foreign policy displays a long history of tactical expediency. It is not new that the Soviet Union currently talks peace and signs agreements, while simultaneously building up its armed forces. The Soviets have followed a half-century pattern of cleverly building up strength until the proper moment, then seizing power through insurrection and

war. All of these tactics have had the same objective: to win the final victory against the democratic powers and in the process, to establish an ever expanding sphere of Soviet control.

## Capitalism

To understand why Communism encourages war, one must understand basic Communist ideology. Marx based his view of society and history on economics. Production relations (the economic relations between men) determine the character of a society—its politics, culture, religion, and philosophy. According to Marx, as long as the production relations make one man subservient to another, wars will always exist. All through history, production relations evolved from a slave society to a feudal society to a capitalist society, and wars have been fought continually. However when capitalism is replaced by Communism, and all men become equal, sharing the fruits of their collective labor “to each according to his need,” then wars will cease to exist.

Marx spent many years attempting to prove that capitalism exploits the labor of the working class. He was a revolutionary, and he had to prove the inherent evil of the capitalist system to justify revolution. Basically, he asserted that the value of a product comes from the amount of human labor put into producing it. Since workers

receive in wages only a fraction of the value that their labor adds to the product, Marx claimed the capitalists were stealing what rightfully belongs to the workers. This evil is inherent in the capitalist system, therefore capitalism itself must be destroyed to end the exploitation of labor.

Many volumes have been written about the errors in Marx's economic theories, but here are a few examples. For one, it is false that economic relationships alone determine the character of a society. More fundamental than production relations are the morals and ethics that direct all human relationships. Every economic relationship has a dual nature: outwardly, it is a matter of money, and inwardly, it is a relationship between human beings, who behave according to certain ethical standards. These values are transmitted by the family and by religion and culture. Marx only looked at the outward form of economic relationships—money and material. Although Communist theory is stated in the language of economics, in reality it is a moral protest against unethical human relationships. Therefore, a transformation of a society's moral and ethical values will do more to change the character of a society than any economic program.

Another flaw in Marx's theory is his failure to appreciate the value of technology. Marx held that a \$10,000 machine could add

only \$10,000 to the value of its manufactured goods; that is, it could only pay for itself. Today, there are factories where one man can run an entire automated process by push-button. But if Marx were to admit that machines generate value, he would also have to admit that the capitalist, who owns the machine, is entitled to a profit. This he could not do. In fact, capitalists are eager to buy new machines which are much more efficient than hiring manpower. But Marx was not interested in describing economic realities. His purpose was to rationalize revolution and to encourage the working class to revolt.

Marx felt that capitalism was doomed to fail by the laws of history, and that since the Communists were on the side of progress, the future would inevitably be theirs. As time went on, he said, the working class would become poorer and more numerous; the capitalists would become fewer and wealthier, and society would be prone to cycles of depression. In reality, every one of Marx's predictions has proved to be wrong. Capitalist countries have instituted programs for social welfare so that today, the majority of working people enjoy a high living standard. His theory had some validity in the early stages of capitalism, but not in today's highly technological world.

Communism's purpose is violent revolution, so it will never

admit its mistakes in analyzing capitalism. Nor will it concede the possibility that the injustice and inequalities of capitalist countries can be corrected by non-violent reforms. Far from being a scientific theory, Communism refuses to submit itself to experimental tests; it exists only as a dogma. All its theoretical formulations serve to justify a core belief in violent revolution.

Today, Communists utilize other justifications for revolution, and will point to any kind of oppression to support their claims. Racial inequalities, the inequalities of foreign investment, religious conflicts, and the colonialist policies of various nations become the rationalizations for violent revolution. Any resentment by developing nations of unjust treatment by the West is used as an argument in support of Communism, and Communists will exploit any discontent they can find among people.

It is clear that an ideology of violence can never realize the promise of a peaceful world. Peace can only be built upon a foundation of trust and cooperation between peoples. Communism has created a highly efficient organization for war and revolution that has destroyed human life and will never stop in doing so until Communists cease to be Communists. Their promise of peace is a deception and betrayal in both theory and practice. □

## **New Hope Festival Successful in Munich**

Over 500 listeners filled the hall of Munich's Künstlerhaus on November 14th for the "New Hope Festival," a presentation of the International One World Crusade (IOWC). Rev. Paul Werner spoke on the topic "New Hope for Mankind." The musical performances of the New Hope Orchestra and the IOWC

choir set off and concluded the

night's festivities. A few days before the event, members of the IOWC team and of the Unification Church of Germany distributed colorful invitation-flyers in downtown Munich. Meanwhile the New Hope Orchestra held daily performances on Munich's pedestrian mall in the Neuhauser

## NEUE HOFFNUNG - FESTIVAL



*The New Hope Orchestra performing in Munich.*

Strasse, bringing its audience into full swing and calling their attention to the upcoming "New Hope Festival."

The invitations described the coming festival as follows: "Its aim is to open our hearts to God's call—whenever it may reach you. The 'New Hope Festival' conveys God's message of hope and love with a living power in the form of music, provided by the New Hope Orchestra and the IOWC choir, as well as through the inspiring words of the festival's speaker, the Rev. Paul Werner."

It continued to explain, "The people have forgotten that religions urge us to create a harmonious world of brotherly love and peaceful co-operation. Instead of fighting one another, we should be fighting the evil in this world."

That Friday night over 500 guests were in attendance in the Künstlerhaus at the Lenbachplatz. To begin the program, the New Hope Orchestra played a series of impressively arranged modern melodies, along with popular folk pieces, alternating with the more classical singing of the IOWC choir. An outstanding performance of a piece from Händel's German Mass especially touched the hearts of the listeners.

The Rev. Paul Werner, the president of the Unification Church in Germany, delivered

his powerful one-and-a-half-hour speech, "New Hope for Mankind." The following is a short summary of his talk:

By no means has the kingdom of God been established. We all know this! The world is in a miserable state. Many religions and philosophies have tried throughout thousands of years to build a better world. Christianity particularly has pursued this goal during the last 2,000 years. There are, nevertheless, 400 different denominations within the Christian Church. Instead of going forward together against evil, we fight one another. But these are not the only problems. Wars, crime, drug and sexual problems are increasing to an incredible degree. Fear and mistrust are the basis for today's society.

The question is, how did all this come about? All of the great religions point to one occurrence. For the Christians, this is called the fall of man. Something unfortunate must have happened at the beginning of mankind's history which has burdened man up to the present day. For this reason, man is separated from God, from his fellow man, and from the creation.

But, since the fall of man, God has not ceased trying to bring us closer to His nature, corresponding to the spiritual standard of each respective era. God worked through succeeding reli-



*Over 500 people heard Rev. Paul Werner speak in Munich's "New Hope Festival."*

gions and philosophies to elevate mankind's intellectual and spiritual standard.

Through Moses, the truth was revealed to mankind in the form of the Word for the first time. What he accomplished was the basis for Jesus Christ's coming. Jesus came with a much higher testimony of the truth. He characterized God as the Father and gave us instructions as to how we can enter the kingdom of God by imitating Christ's example. He brought us into a father-son relationship with God, a much closer one than ever before.

He wanted to unite us completely with God again. But how is this unification actually supposed to take place? We all

realize that the nucleus of mankind is the family. Therefore, a man and a woman should first of all become one with God. The most important thing is, that the first love is offered to God. Only upon this basis can true human relationships develop.

Jesus said you should be perfect, as your Father in heaven is perfect. We have been trying to do that for 2,000 years, but up to this day we haven't achieved it. This is why we say, "Now we give up." But, God is a perfect, unchangeable and unique God. He never gives up! Even though it may take longer, He will certainly carry through what He wanted to do in the beginning.

We have to base our marriages upon God's guidance. This is the answer to all problems, and proceeding from there a human race can develop which presents in itself divine love in all relationships between one another. We are never going to experience heaven alone without our neighbor.

Jesus really came. Then why don't we live in God's kingdom already, about which he said, "Repent, the kingdom of heaven is at hand"?

God had prepared His people, Israel, for the great day of the coming of the Lord. But how did the people treat him? What did they say about him? "He's out of his mind, he drives out demons by Beelzebub." Many

times they wanted to stone him to death.

What would have happened if the Israelites had united with Jesus? Under Jesus' leadership a united Israel would have arisen and would have become the center of the world. He would have continued preaching the word of God and would have led mankind to perfection.

I'm telling you, when Christ comes again, he has a mission which is to reunite *all men* with God, not just a certain group. For 2,000 years Christians have believed that Christ's crucifixion was God's will. Rev. Moon says that Jesus didn't come to die but to establish God's kingdom on earth at that time. Yet, the people failed to recognize him and for this reason he had to pay

indemnity through his death on the cross for mankind's spiritual salvation. Jesus pointed out that one day he would come again. Then, the salvation of the flesh would take place.

It is evident that we are living in the last days. The question is, are we humble enough to recognize God's son and to welcome him, or do we want to nail him on a cross or put him into a gas chamber again? We know now why Christ is returning, and that our task is to unite with God as Christ's disciples so that we can finally establish God's kingdom, for which we have waited so long. The great and terrible day is going to come; great for those who are prepared, and terrible for those who are going to turn away again in order to persecute him.

## **Hospital, Gospel Shows Give Sunburst a New Image**

*Sunburst, the Korean Folk Ballet and the New Hope Singers have been seeking opportunities to perform in preparation for Yankee Stadium. Sunburst had several engagements in December, described here by one of Sunburst's members, Sandra Lang.*

Sunburst acquired a new type of audience as it began gospel and hospital shows in the New York area. With Larry Moffitt now serving as public relations man, Sun-

burst was able to make several contacts, including Bishop Billy Robinson of the Garden of Prayer Cathedral Church of God. The bishop provided two engagements for Sunburst in December.

The first was for the bishop's Sunday night radio broadcast over Station WADO, a popular "soul" radio station in the area, from his church. The dynamic young "Bishop Billy," as his congregation calls him, has a large following,



*Sunburst arrives at Harlem's Apollo Theatre.*

estimated at over two thousand people. "They are good Christian people of character and heart," said Sunburst Director Frank Grow. "They respond to personal experience over what they read in the newspapers. And because we attend *their* revivals, several ministers have expressed interest in bringing their flocks to *our* revival in Yankee Stadium."

Bishop Billy introduced us as "Sunburst of the Unification Church" and described us as a fine group of Christians. He also announced that we would be featured at his upcoming gospel program on the following Friday evening. Despite the recent *Daily News* articles about our Church, no one batted an eyelash; the single selection, "O Happy Day," was warmly

received by the congregation.

Revival tunes issued from Sunburst's rehearsal room all week as Sunburst worked up its new style of music. Only one member of the group, Rob Schwartz, has ever sung gospel music professionally before. Finally Friday came and we headed for the Apollo Theater, where the gospel program would take place.

The Apollo was "the" theater to perform at during the 1920's and 30's. Originally designed for vaudeville, the Apollo became a showcase theater for black artists desiring to enter the entertainment field. Many now-famous artists, such as Jimmy Durante and Ethel Waters, launched their careers there by being discovered by talent scouts in the audience.



*Bishop Bill Robinson invited Sunburst to participate in his gospel revival.*

Even to perform at the Apollo was a major event in the life of an entertainer; some spent their whole lives just waiting for a chance to appear there. With the change of the times and the neighborhood the theater has changed its character, but the greats still clamor to perform there.

We not only performed there; our name appeared on the marquee (a surprise to the Sunbursters!), and we were seated on the stage in a place of honor. Although our music was gospel—"O Happy Day," "A Place in the Sun" and "Father's House" (the latter an encore)—it was very different from the foot-stomping, hand-clapping gospel presented by many of the other groups, and the atmosphere after Sunburst left the

stage was "just entirely different," several people commented. Other churchmen present expressed interest in the group.

Gospel music was not Sunburst's only new direction for the month. We also visited the Bellevue Hospital and intend to schedule more service organization events, if possible. The hour-long program featured instrumental selections, solos and group numbers.

One woman commented to Sunburst members after the show, "It is such a shame that the Unification Church is getting such bad publicity. But the Lord will make it come out all right." Many people expressed their shock at the disparity between the negative *News* report of two days before and

the flesh-and-blood Church members before them. Needless to say, Sunburst was welcomed back to Bellevue, one of the largest medical facilities in New York. Rep-

resentatives from other organizations present at the program sought to get the group to perform for them as well. The coming year promises to be very busy!

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

## **Divine Principle Spreads to Australia's Capital City**

by DAVID C. HULME

Australia as a nation is like a sleeping baby. Influences are coming from everywhere now to wake this baby up, such as the chaotic internal political situation, the lessening isolation of this continent, and the Unification Church. We know there is an enormous potential here and we work in the highest hope and expectation that it can be used for heavenly purposes.

Centered on Melbourne there are now Principle Families in Adelaide, Perth and Canberra. In all these places we find the longing for genuine leadership and a purpose in life is strong. We can be so grateful that Heavenly Father has chosen to give the Divine Principle to these people at this time. While we work in our own little way, God is all around us preparing people.

Perth is blessed with a shopping mall to witness in, built soon

after the Perth mission began. The family there attracts extra attention by singing together, and they are growing.

We really feel the power of God at work, molding and building us individually and as a family. Bit by bit each member can grow and go on to greater responsibility and new fields. There are so many things always happening here; we can see the future taking shape before our eyes.

Near a tiny town called Emerald in the hills just outside Melbourne, where God's creation clamors for attention, another center exists. This is the recently formed "workshop" center. People are very attracted by this workshop idea. We have lectures, discussions, bushwalking, sports, music, and a movie on Saturday night. In the first few weeks, one sister joined quickly and a brother wants to move in as soon as possi-

ble. The workshop staff faces a whole new row of challenges.

We now import ginseng from the Il Hwa Pharmaceutical Co. Ltd., Seoul. Our business is incorporated in South Australia, West Australia, and Canberra, with the head office here in Melbourne. Besides our witnessing team we have a ginseng-selling team which goes from house to house every day till 8 p.m. In Adelaide, Perth and Canberra, the family goes out in the morning selling ginseng and in the afternoon they all go witnessing. Fundraising is a more or less new experience, and we want to put all our heart into it. Success has been growing steadily.

Through fundraising many contacts are made with people who already know us. We see some of the results of our previous work which was invisible. It is like casting a net. You never know what results will come.

Until school finished for the year, we were visiting all the colleges at the universities (particularly Melbourne) at night. We have many good contacts there already and will start again next term.

Rod Cameron and Sandy Brown recently completed an ex-

citing project in which God really showed how He is preparing the way. We wanted to make our Church better known among influential people in Melbourne, especially Victorian politicians. First they were telephoned, an appointment was made, they were visited and given an explanation of our activities along with a *New Hope* book. So many of these people feel alone with their responsibilities that they were delighted to find us putting ideals into practice.

One immediate result of this work was that we were able to put a long article of our own composition into the Metropolitan Fire Brigade Journal.

With our two brothers Stephen and Bruce working in the capital city—Canberra—we are confident that very soon the Unification Church will be known there as well. The name Canberra means “meeting place.” Canberra is the product of a struggle which took place in the beginning of the century between Melbourne and Sydney over which city should be chosen as residence for the federal government. The decision was made to select a completely new location.

## Missions In Brisbane, Tasmania Opened

by CARL REDMOND

Our Australian family is grow-

ing. In December we welcomed Robert Lane, a student of science,

and opened up two missions, one in Brisbane and one in Tasmania.

Brisbane is in the state of Queensland, a mineral-rich and lush, tropical, fruit-producing, "milk and honeyed" state of Australia. It is probably the largest and most abundant of all the states and is absolutely beautiful. Mr. Bjelke-Petersen, the premier, is a fervent anti-communist and right-winger and also a strong Christian. Because of his support for free enterprise and anti-communism, he gets criticized regularly and strongly in the press. In the recent political election, a letter-bomb was sent to him but exploded in his office, injuring his secretary.

Les Reddin reports from Brisbane:

"It's really good here and I like it. The spiritual atmosphere is a lot freer here and the people are less sophisticated than the Sydneyites. I can't ask them if they are interested in spiritual philosophy because they don't understand and look at me blankly. Instead I ask them if they are interested in the purpose of life and I get a hearty response."

"They've been saturated with the usual religions, but this doesn't seem to have dampened their interest in Divine Principle. There are many spiritually thinking people searching for the heart of things and Heavenly Father has really prepared Brisbane for the Principle. I have sold three books

and two people heard the 90-minute lecture and liked it and another heard part of it."

Tasmania is the famous apple-producing country that last year lost its main bridge in a ship collision. The people there are open and friendly. David Cooper writes:

"Hobart is a really beautiful city. From outside the front door I have a panoramic view of the city and Mount Wellington; about half a mile behind me is the Botanical Garden, which is so charming that it's got to be seen to be believed.

"Weekends are really slow here; only very young kids are about, or vagabonds. When one does meet someone it's best to say, 'I'm new here, could you tell me where I might meet people at this time of the day.' They're used to tourists."

Politically, this month has been volatile. The Labor Government has been sacked in accordance with our fervent prayers. North Korea hurriedly left Australia after Australia voted alongside South Korea in the U.N. The Australian embassy in Pyong-yang was closed down just as hurriedly. North Korea cut off diplomatic relations with Australia and the new Liberal government has reversed the previous government's decision to recognize Soviet Russia's annexation of the Baltic States. Not only has the Liberal swing happened in Australia, but overflowed into New Zealand too. The

new prime minister there, Mr. Malcolm Fraser, is a good man.

Other news here includes the importation of ginseng tea, which is now in full swing, and the visit of Carl Redmond and Les Reddin to England. Warren Towns, Priscilla Masters, and Janine Jessop were

sent from England to Australia to work. Janine is an Australian who accepted the Divine Principle in England.

In general, there are signs of hearty growth. The way things are going at the moment, I think we have every reason to be optimistic.

## Speaking Out In Kenya

Recently we attended a talk on "Morality Today" by a Catholic priest. The talk was well attended, with at least a hundred people present. But the talk was almost spiritually barren. It was so secularized, stressing only the humanitarian viewpoint. At the end of the talk, I stood up and offered an answer to a question posed by someone in the audience. But really I was making a statement the essence of which was that God is the standard of value, not man's intelligence or humanitarian ideals or any of the

other quasi-materialistic standards the priest had given. A hush fell on the room and a very strong spirit asserted itself upon the whole place.

After I finished, the priest hesitated a moment—there was silence. Then he very humbly asserted the truth of what I had said. He was very humble and apologetic. At the end of the evening, we talked and I volunteered to put together a talk for the scheduled lecture series. The moderator was enthusiastic about this, so I hope we can give such a talk soon. We are applying to start a Christian coffee house as well.

## Indonesia:

One more new experience for us was our first contact with magic. Magic is used here quite often by many people. On the streets you can see people with snakes selling secret medicine as well as many fortune tellers and people practicing "voodoo" type black magic. Occasionally, a salesman will come to the door and try to cheat us, using some magic, so we are curious how to recognize these individuals.

## Senegal:

Right now there's a big Moslem holiday, Tabarki, the sacrifice of the lamb. It is like Abraham's sacrifice. Everything will be closed for a few days. I have been invited to spend the day with the family of one new friend, which will be very interesting. Lately I've been having more and more opportunities to experience African life and culture. I really love it!



Round huts, called teckels, are typical of the Ethiopian countryside, which is very poor.

## Being At Home In Mauritania

We have been here quite some time now, and are definitely at home here. In fact, it is difficult to remember how I used to view

certain things prior to my coming here. Just when I think back to all the things I did when I first arrived, the way I reacted to things and the way we lived, I know something has changed. But it is still difficult to really understand this until one sees some sort of a guide to measure by.

### Ethiopia:

We had taken a weekend trip with a friend to Awash Game Park about four hours southeast of Addis. There we had a chance to see many of the animals common to Africa. It was a great trip. Through it we learned more about the problems of tribal differences and how important they are in current Ethiopian problems. There are major differences between styles of life and needs of different tribes, and the age gap between the modern and the old is sharply defined. There are major cultural differences which make for struggle too.

This week I have received two such guides. One was my letters printed in *The Way of the World*. I had to pause and think what it was like to look at this strange new country, and to come here full of shock and dismay at the new situation. I began to wonder if I am just beginning to get accustomed to the things I see here, or if the familiarity lessens some of the bite of the impressions I get. Then I got a letter from a friend in Washington. She wrote how moved she was by the way we are living here and the situation that

we are in, in relation to her work in, as she calls it, "the marbled hallways with chandeliers."

I was at first a little curious as to how this impression came through in the States. I looked over to my Japanese brother and said, "It's not that bad here, is it?" But I had to stop and think. I remembered the sort of sick feeling I had in my stomach when I first saw our old room. I remember a lump coming to my throat while still in New York, when I looked at a picture of Mauritania, which, if I saw it today, would not impress me in the least.

Our outlook has changed so much without our even knowing it. Those who view our situation from the outside see it from a totally different standpoint, one which is indeed much more heart-moving than it seems while in the midst of it. When I heard that one of the fellows from Sunburst was looking at the picture of where we used to live with tears in his eyes and that he spoke of how it is the kind of place to really learn of God, I looked at myself and said, "How come I don't feel so emphatic in the same way?"

I think it is something that I won't totally understand until I have left here. It is because of purpose. I think at this point, that is the best way to describe it. That also is the essential thing that makes our ability to handle the situation here so different from all the other foreigners here. Most of

them are somehow nearly neurotic (maybe not so severe, but at least miserable) because of their having to be here.

It is the same thing that differs in our life in general from that of others. They are here because they don't want to be, and in many cases they live life with the same attitude. We have a purpose. It doesn't matter if this is a marbled hallway or a mud hut, it is the same purpose, and in the same heart. For this reason I have a difficult time being moved to tears.

Don't get me wrong. I don't think this is bad; quite the contrary, I think it is great. It gives those who have these feelings the opportunity to feel the chance to express God's heart in their tears, and to know how God feels when He looks at man. It also gives them the chance to look at themselves and their own situation from a different standpoint, just as hearing of their response gives me the opportunity to look at my situation differently. Thus we share. I see a little more how all of us in our different jobs can relate a bit better. We are one unit, not a bunch of loose parts flung in all different directions.

I am still moved by the life of the people here, but from a different level. I also see the other side of the coin; that tends to make me less sensitive to some of what I see, simply because I know what it really means to them, according to their standard.

# A Quiet Sunday In Central Africa

Sundays in Bangui are always very quiet. Nearly everyone stays at home and the usually busy streets are almost deserted. This Sunday evening, Stefan and I went on his motorbike to visit a friend and ask him to a workshop next weekend. I met him in the English class that I'm teaching at the American Cultural Center, but this was the first time I'd visited his home. I was truly amazed when I learned that he and his brother had built the house completely themselves. It is very large, with thick walls of hard mud and a neatly thatched roof.

Our friend is working every day as a bookkeeper, but also is studying hard by a correspondence course to complete his "lycée" (high school) diploma. The education system here, based on the French system, is difficult for many students. They must study very hard for many years to qualify for the diploma. Some students have little food to

eat; many have no electricity in their homes, so it's a common sight to see students doing their lessons under the street lamps along the main avenues.

We shared a soda with our friend and spoke a little in English, so he could practice, but conversed mostly in French. We still haven't mastered the native language of Sango, but are working on it. He generously gave us some handicrafts which his brother had made: a hollow gourd for water and a beautiful beaded necklace.

As we drove home through the *quartiers* I was thinking about how physically beautiful and bright Central Africa is, just like her five-colored flag: blue sky; yellow sun; white rain that keeps the land always green; and brilliant red flowers of "flamboyant" trees. Now the time has come for a equally beautiful spiritual garden to blossom in the hearts of the Centrafrican people.

## North Central Africa:

It might appear that we're moving very slowly (as it does to us sometimes), but in a place like this, it's simply impossible to try to make someone feel the urgency of the times. They're simply isolated

from that aspect of the modern world, and they can't even conceive of the day when Africa will be a modern place. You can't push them to go more quickly because they're too sensitive and may become angered.



*River cutter in The Gambia, a nation on the West African coast.*

## **Liberia: 40 Days In The Wilderness**

The bishop and I have reached the half-way point on our trip (today is our 20th day “on the road”), and many adventures lie behind us. I’m sure Heavenly Father has equally as many, if not more, in front of us.

We are out of the jungle at the moment, in the town of Juarzon. We’ll be here for a few days of teaching, meetings with local officials, night-time prayer meetings, and preaching, and then move on to Grand Gedeh County

(we’re still in Sinoe).

We have walked through the forest, traveled by canoe (“kay-noo” as we Liberians say). I was carried for two days by hammock on the heads of four young men; we’ve ridden the “country buses” (glorified and modified pick-up trucks), and this morning we even took a short but exciting trip by small plane (flying about 50-100 feet above the forest treetops).

On the forest path (“path” is too civilized a word, actually), much of the trail was rugged

walking—across creeks, log bridges over narrow parts of rivers, many tree roots underfoot. We saw a scorpion along the trail right after leaving the motor road at Kulu; also an elephant's footprint (but not the Big Baby himself); also many "driver ants." They're powerful, small black ants that travel in long-columned armies, and they can eat anything (boa constrictors avoid eating their prey where they find drivers). As yet, they have not eaten me... although several have had a taste (they bite).

In Troh we spent about six days, after a trying hike through the deep forest from Kubu. No motor roads reach Troh yet; but the government has plans to eventually develop a road there. We were welcomed and well-received by the bishop's friends there and also by the local tribal authorities. The paramount chief (responsible for eight clans), the clan chief, and the town chief and other townspeople petitioned us to build a junior high school for them, offering 1000 acres of land on which to develop the school and a mission.

In Totoe we held the district convention for the bishop's "Sanquin District" pastors and church representatives. I taught

in Kru, which I am learning. The town chief came as well as several local officials and petitioned us to build a clinic and junior high school, and offered 800 acres of land in Totoe.

It was encouraging to realize that people are ready to serve, it's just a matter of taking on these projects with approval. The bishop assures us we can find qualified teachers for the junior high school and qualified medical help for the clinic. But of course money is needed (surprisingly not all that much to start with, though) and also a plan for development of the church work.

We walked along the emerald green Atlantic, on soft sand, from Karbough to Baffu Bay. I spoke in the Methodist Church there to about a dozen adults and a few children, and was warmly received.

From discussions the bishop and I had over the past few days, I feel more confident about accepting responsibility for 33 churches and seven schools and for the land we have been offered. God has prepared this country in a very wonderful and special way for us. The seeds have been planted, and we are really the harvesters in the vineyard.

## **Christmas In Ghana**

Right now every Ghanaian is caught up with the whirlwind and excitement of Christmas. By 8

a.m. the markets are surging with a mob of people—"Market mam-mies" ringing bells and calling out

their Christmas specials, taxis honking, kids, parents, goats, etc., laughing and running and buying up Christmas goodies. An occasional fight breaks out between seller and buyer, or a spontaneous dance by a group of lively old women—it's all very exciting! The other day Takashi was standing on a corner and a taxi ran over his toes (not much harm done), so you can imagine how crowded it is. Ghana is pretty much like home at this time of the year—the stores have Christmas decorations up and even a Santa Claus walking around passing out candy to their children.

## **Bangladesh:**

December 16 was Bangladesh National Day, commemorating the declaration of a free nation here four years ago. It was only the beginning of sorrows. Although flags flew from every shop, one could almost sense the feeling of hunger for the "good old days" before. It follows the observance of Eid-al-Azha, the second major Holy Day of the Muslim faith, which recalls the sacrifice of Abraham. The Muslims are convinced this was the start of Semitic history. All over the Muslim world, hundreds of thousands of goats and cattle were sacrificed and eaten and enormous feasts were held. Our companion ate twice that day, being invited to two houses by two of his friends. I think it would have been no problem for him to make it four or five!

## **India's Fate**

To tame the heart is not an easy task, to bring it from wanton desires to obedience requires time and patience. It has been India's fate to be subservient for many years under differing conquerors. Through all this, her people did not revolt and deteriorate. Rather they turned their hearts toward God. In faithfulness they endured the tortures of those who sought to rule.

Now her people are free from outside dominion. But at such a precious hour, India is losing her faith. Through all of her suffering God had suffered, only to bring her to the point where she is today, to reap the rich harvest of the soul. But before the harvest can be reaped, a thief is plucking away the sweetness. That thief is none other than the corruption, the violence, the lust, the cold-hearted cheating that are found in every aspect of Indian life. At the time when the fruit is the best and can be a fragrant blossom to the world, she smells the putrid smell of godlessness and selfishness.

Some buds are lost. But the orchard remains. India—her people—must at this crucial time keep her faith in God, not as a servant, not as one who must only obey the passage of time. But she must keep her faith as a daughter of God, one who takes control of her destiny to shape it to the form of her inherent greatness.



*India's value to the world lies more in her spiritual heritage, now in danger of being corrupted, than in her example of Western-style modernization.*

She must harvest the long years of suffering, which have made her heart one of radiant beauty. She must bring greater glory to God, not as a harlot who flaunts her treasures so anyone can see. But as the daughter of a king, one who has something precious, and waits for the proper moment that it might be duly appreciated. If India has something to give, it must be deeper than the changes that come with modernization. If there truly is value in India no amount of Westernization or modernization can take away that val-

ue. It can only polish it, as the grinders polish a precious gem.

The danger in India is not the grinders. No, the danger is that India will lose God, and thereby cease to be a jewel. It doesn't have to do with the government, but each person—and that is India. On each person rests the responsibility to take India from her servant position, up through the struggle of greed and selfishness, to the position of a queen. Each person must make his life the life of royalty. Then this country can be the royalty she is, that is now hidden.

# The Geographical Significance of Pakistan

I have always been interested in politics, especially of the Asian subcontinent. I was talking to a friend the other day and he was able to share many good insights into the situation of Pakistan in today's world. Pakistan is a most important nation both in terms of geographical location and natural resources.

Looking at Pakistan from a geographical point of view, we see that it could easily become a way to the Arabian Sea for either Afghanistan or the USSR. Dominion of Karachi means dominion and rule over the Arabian Sea area, which would include the Persian Gulf and the Gulf of Aden (leading to the Red Sea and the Suez Canal). Karachi, being the only port in Pakistan, also functions as the major port of importation for Afghanistan.

Because of the need to get goods transported up to the north country, there is an all-metal road, built especially for the use of heavy loads and running the entire length of the country. This road leads up to the Khyber Pass (which borders with Afghanistan). This pass has been throughout history the most important gateway from Central Asia into the plains of the South Asian Subcontinent. If Afghanistan could not receive imports from the Karachi port, it

would have no other choice but to turn for help from the USSR.

I feel that this is one of the causes of the conflict between the two countries, although the people of both continents do not carry any hatred for each other. The government of Afghanistan (backed by the USSR) carries on a constant propaganda campaign in which they say that the land on both sides of the Khyber Pass should belong to Afghanistan.

## Hong Kong:

It was delightful preparing various kinds of food for the holidays. We tried to prepare simply but significantly—such as going very early to the central market and purchasing live fish and shrimps at Aberdeen, Hong Kong's famous fishing community. Our shopping day had the most beautiful weather in weeks.

In the afternoon of November 3 we rode by ferry to Lantau Island, much larger and newer than Hong Kong Island itself. We visited a Buddhist monastery that rested high on the hills. The scenery along the way by bus was breathtaking. Remembering a speech about an ideal landscape, I felt the rugged and varied shapes of mountains reaching up every-

where while the sea and reservoirs glistened here and there would

certainly qualify. Then in the evening we saw "The King and I."

## Learning God's Heart in Paraguay

We are now in the midst of the blazing hot tropical Paraguayan summer—weather much hotter than we know in the United States. Being Canadian-born and having grown up by the California coast, I am more comfortable in cold weather. But we are experiencing rebirth among the blood, sweat (*mucho*), and cockroaches.

Yesterday I had one of my most beautiful experiences. My student, Mateo, was ready for conclusion so he and I decided to go to Lake Ypacarai (*ee-pak-ah-rah-ee*), the largest lake in Paraguay and only an hour by bus from the capital, Asuncion, to study together. We went for a swim, ate lunch, and then rented a canoe.

After rowing into the middle of the lake, we stopped and I began to teach. I went through a review of the historical parallels and explained the significance of the world wars.

We then noticed that we had drifted several miles with the current and that it would be a major effort to row back against the current. So we had to stop; it took us an hour and a half to row back. By then it was time to go back to Asuncion. We were exhausted and

absolutely roasted by the sun. (I could hardly sleep last night and today I am limping, my legs are so burned. A little indemnity never hurt anyone.)

But I was determined to teach him conclusion. We boarded the bus, which was jam-packed and sat in a corner, with our legs all scrunched up, on hot metal which scorched our burned thighs. I decided it was as good a place as any to teach, and I began to teach the best conclusion I've ever taught in any language. He was deeply moved.

That night I gave a lecture at the center to two staunch Catholics. As I am in the process of learning the language in which I'm teaching (Spanish), my lectures fall somewhat short when it comes to rattling off Bible quotes and sometimes I don't fully understand the point the student is making or I know what I want to say but I lack the fluency to express myself clearly. Last night Mateo defended me and explained the Divine Principle to the guests, quoting the Bible with clarity and confidence.

So, we have a new brother now, a deep, sensitive young man of quiet strength, the son of a

Paraguayan farmer. He's worth the heat, the cockroaches, the struggle of teaching and witnessing in a foreign language, and everything else. Working in a foreign country has been a daily revelation and rebirth for me, and I very much see why Paraguay is often called "the heart of South America"—for its location in the center of the continent, but also for the beautiful heart of its people.

I pray for our members in America. I pray that they will realize that each one of them owes something to the poor but good people of Latin America, Africa, Asia and the Middle East. You, me, and every one of us owes a debt to the people of the world and to God. Because, brothers and sisters, the majority of the world is dirt poor. Most of the people are

shedding blood, sweat, and tears every day. Their life is poverty, hunger, and hell! If it weren't for God. . . .

People are hungry: for bread, hungry for a chance, and hungry for love. Are we hungry to love them? Are we bleeding, sweating, and crying to love them as they are bleeding, sweating, crying, and dying to have one percent of what we have in the United States, free and easy. We've got to love them and give to them. I beg you, brothers and sisters, to love and pray for them and remember them. Let us, together, give something to the rest of the world.

I am only trying to hear the voice of God out here in the wilderness. And God is sending me the answer, "Love!" You are that, love in action.

*Rowing on Lake Ypacarai, Paraguay.*



# THE WAY OF THE WORLD

Index for January 1975-December 1975

## SERMONS

- "Fighting God's War," Hal McKenzie, #3, p. 16.  
"Formula for Success," Judith Lejeune, #10, p. 20.  
"God and His Kingdom," Rev. Sun Myung Moon, #8, p. 3.  
"How to Prepare for Death," Rev. Sun Myung Moon, #10, p. 3.  
"Human Relationships," Rev. Sun Myung Moon, #6/7, p. 3.  
"The Ignorance of Mankind," Judith Lejeune, #12, p. 14.  
"The Importance of the Heavenly Heart," Rev. Sun Myung Moon, #1, p. 3.  
"Let Us Establish the Kingdom of Heaven," Rev. Sun Myung Moon, #2, p. 3.  
"Let Us Repay Our Debts," Rev. Sun Myung Moon, #3, p. 3.  
"A Needed Man," Rev. Sun Myung Moon, #9, p. 3.  
"On Approaching God," Rev. Sun Myung Moon, #4, p. 3.  
"One World," Rev. Sun Myung Moon, #12, p. 3.  
"Our God-Given Rights," Dan Fefferman, #9, p. 14.  
"The True Pattern of Family Life," Rev. Sun Myung Moon, #5, p. 3.  
"Victory Over Resentment," Dan Fefferman, #11, p. 16.  
"The Way," Rev. Sun Myung Moon, #11, p. 3.  
"What We Have to Offer," John Dolen, #5, p. 20.

## RELIGION

### *Biblical Studies*

- "Father of Faith," Vicki Tatz, #3, p. 24.

### *Christian History*

- "The Prophecies of Nostradamus," Michael Butler, #1, p. 30.  
"Religion and the American Revolution," #8, p. 30.  
"The World at the Time of Jesus," Hugh Spurgin, #8, p. 21.

### *Comparative Religion*

- "An African Plea for Dialogue," John Taylor, #5, p. 34.  
"Christianity: Korean-Style," Hal McKenzie, #3, p. 29.  
"Historical Impressions of Japan," Annemarie Manke, #10, p. 46.  
"Religion in Chinese Society," #8, p. 32.

### *Current Christianity*

- "American Churches Under the Microscope," Martin Marty, #5, p. 37.  
"Christian Education: Living the Truth," Rosemary Haughton, #8, p. 45.  
"In God Do We Trust?" #11, p. 50.  
"The Soviets Are Teaching Atheism," #11, p. 46.  
"Who Is a Christian," Joy Pople, #1, p. 12.

### *General*

- "The American Mystic Unveiled," Vicki Tatz, #4, p. 24.

- "Are You Needed?" Joy Pople, #2, p. 18.  
 "Do You Have Your Personal God?" Ken Sudo, #6/7, p. 18.  
 "Get the Cellar Ready," Holly McDowell, #11, p. 42.  
 "The Idealist in the Real World," Bruce Warren, #1, p. 39.  
 "A Little Boy's Question," Ken Weber, #2, p. 35.  
 "Masking Who We Are," Morton Kelsey, #8, p. 38.  
 "The Meaning of Brothers and Sisters," Ken Sudo, #4, p. 16.  
 "New Hope for a New America," Neil A. Salonen, #8, p. 18.  
 "Observations From: A Mother of a Member and A Member Who's a Mother," Mrs. Judith Carter and Mrs. Genie Ennis, #12, p. 36.  
 "Our Life in Faith (II)," Ken Sudo, #2, p. 28.  
 "Testimony From the Clergy," Kurt Johnson and Shawn Byrne, #9, p. 42.  
 "Time Will Tell the Truth," Rev. Sun Myung Moon, #11, p. 24.  
 "What Does It Mean to be Happy?" Bruce Warren, #10, p. 38.  
 "Why We Live Together," Vicki Tatz, #9, p. 48.

### **Theology**

- "Are These the Last Days?" Vicki Tatz, #11, p. 36.  
 "The Crucifixion: The Will of God?" Hugh Spurgin, #2, p. 39.  
 "Divine Principle and the Bible," Harmon Grahn, #8, p. 22.  
 "Dr. Kim and Unification Theology," Rev. Royal G. Davis, #9, p. 54.  
 "The Dwelling of God is With Men," Farley Jones, #1, p. 36.  
 "The Heart of the Father," Bruce Warren, #11, p. 32.  
 "History of the Seminary," Therese Stewart, #10, p. 34.  
 "Inaugural Convocation Speech," Rev. Sun Myung Moon, #10, p. 31.  
 "The Life of the Spirit," #10, p. 42.  
 "A Look at the Theological Seminary and Its Faculty," Louise Strait, #12, p. 28.  
 "Sin and Salvation," Ken Sudo, #5, p. 26.  
 "Unification Theological Seminary Opens," Louise Strait, #10, p. 28.

### **POLITICS**

- "Character in Politics and Public Office," Vicki Tatz, #12, p. 66.

- "Critical Support for Undemocratic Allies" Dan Fefferman, #5, p. 54.  
 "How Much Does Freedom Matter?" Daniel P. Moynihan, #10, p. 62.  
 "Korea in the World," -ev. Sun Myung Moon, #6/7, p. 48.  
 "The Korean Peninsula—Another Vietnam?" Robert A. Scalapino, #12, p. 72.  
 "The Lessons of the Korean War," Neil A. Salonen, #6-7, p. 66.  
 "Metapolitics," Robin Kuhl, #3, p. 68.  
 "A New Commitment," Louise Strait, #4, p. 28.  
 "The Origins of the Korean War," Hal McKenzie, #6/7, p. 58.  
 "Report From China," #2, p. 96.  
 "Should We Shake Hands?" Michael J. Marshall, #11, p. 84.  
 "Solidarism: A Call for Freedom," #8, p. 84.  
 "Solzhenitsyn on Detente," Alexander Solzhenitsyn, #8, p. 72.  
 "The Soviet Experiment," David Jensen, #4, p. 34.  
 "What Hope for British Politics?" Michael J. Marshall, #5, p. 58.  
 "Where We Stand: An Ideological Summary," Neil A. Salonen, #12, p. 82.

### **ECONOMICS**

- "An Answer to Worker Woes," Vicki Tatz, #3, p. 56.  
 "A New Outlook on Technology," #4, p. 54.  
 "The Poor Need Children," Peter Adamson, #6/7, p. 28.  
 "Reparations and the Churches," Louis O. Kelso and Patricia Hetter, #1, p. 96.  
 "Self-Sacrifice in the Business World," #10, p. 72.  
 "What's Behind Exploitation?" Michael Herbers, #2, p. 106.

### **SCIENCE**

- "Al-Biruni: Free-Wheeling Philosopher-Scientist," Seyyed Hossein Nasr, #8, p. 90.  
 "Are We Pushers for our Own Children?" Carole Wade Offir, #6/7, p. 34.  
 "Both Good Luck and Prosperity," Bernhard Bode, #1, p. 116.  
 "Decision at Asilomar," Hal McKenzie, #2, p. 93.  
 "The Desert Shall Blossom as the Rose," J. Ainscow, #2, p. 89.  
 "Founder's Address to the International Conference on the Unity of the Sciences," Rev. Sun Myung Moon, #12, p. 48.

- "The Great Debate: Marijuana vs. Alcohol," Edward B. Truitt, Jr., Ph.D., #11, p. 88.
- "Immunity is Lowered by Marijuana Use," Dr. Gabriel Nahas, #1, p. 121.
- "In the Beginning Was the Word," Vicki Tatz, #4, p. 58.
- "Is Unity of the Sciences Attainable?" #12, p. 43.
- "Of Two Minds," Roger Lewin, #3, p. 72.
- "Science Conference Pursues Absolute Values," Louise Strait, #1, p. 108.
- "Scientists Study Marijuana Effects," #1, p. 118.
- "Technology for the Community," Vicki Tatz, #5, p. 65.

## CULTURE

- "The Age of Throwaway Children," Vicki Tatz, #5, p. 40.
- "At the Heart of Education is Heart," Vicki Tatz, #8, p. 48.
- "Being Old in America," Vicki Tatz, #5, p. 50.
- "Dialogue With an Anxious Optimist," S. Lannes and F. de Towarnicki, #4, p. 46.
- "The Educated Heart," Dr. Ernest Boyer, #3, p. 34.
- "Finding Hope in America," #9, p. 64.
- "Flaming Righteousness," Mark Whitman, #2, p. 50.
- "Footsteps in Spain," John Dolen, #11, p. 72.
- "Getting to Know Japan," Annemarie Manke, #3, p. 38.
- "The Heart of the Place," Steve Elliot, #2, p. 62.
- "Inner Tour," Chris Elkins, #11, p. 65.
- "Inventory of Hope Sees Optimistic Future," #1, p. 42.
- "The Liberation of Women," Dan Fefferman, #2, p. 84.
- "Moses' Mountain," #11, p. 80.
- "Music, Dance and Ecstasy," Alain Danielou, #12, p. 60.
- "New Barbarism or New Hope?" Gunter Grass, #9, p. 70.
- "A New Dimension of Leadership," David S.C. Kim, #9, p. 58.
- "New Hope for Marriage," Louise Strait, #5, p. 45.
- "A New Movement of Youth Towards God," Vicki Tatz, #12, p. 52.
- "Origins of Delinquency," Vicki Tatz, #10, p. 54.
- "A Planetary Cultural Renaissance," #1, p. 48.

- "Pornography Tide Threatens U.S.," Hal McKenzie, #2, p. 46.
- "Rediscovery of Life," Ken Weber, #1, p. 68.
- "Reflections on Vietnam," Louise Strait, #3, p. 48.
- "The Rise of Korean National Consciousness," An Pyong-uk, #6/7, p. 38.
- "The Role of the University," Thomas Azar, #11, p. 62.
- "Survival in the Sahel," Jerry Rosenthal, #1, p. 56.
- "Tae Kwon Do," David Jensen, #2, p. 54.
- "A Victory for God," Col. Bo Hi Pak, #8, p. 56.
- "A Vision Coming True," Sarah Witt, #8, p. 66.
- "Wang: Raggpicker and Philanthropist," #9, p. 77.

## Poetry

- David Baker, #9, p. 85.
- Jean Barnett, #11, p. 56.
- Bruce Biggin, #1, p. 90.
- Frank Bisher, #9, p. 87.
- Mark Bouchard, #1, p. 92.
- Judith Harris Carter, #11, p. 55.
- Barry Cohen, #1, p. 93; #11, p. 59.
- Janet Cook, #2, p. 65.
- Bill Ennis, #3, p. 53; #9, p. 85.
- Felice Hart, #1, p. 91.
- Alice Hellerstein, #1, p. 86; #2, p. 69; #11, p. 57.
- Allan G. Hokanson, #10, p. 60.
- Sara Mazumdar, #12, pp. 58-59.
- Laura McCormick, #9, p. 86.
- Mark Nilson, #1, p. 88.
- David Powell, #2, p. 68.
- Bruce Warren, #1, p. 87; #3, p. 54; #9, p. 84.
- Others: "Jordan, 1975" #9, p. 80.; "Once Again Home," #10, p. 59; "Because of You," #12, p. 57.

## Unification Thought

- "Theory of Original Human Nature (III)," #2, p. 70.

## NEWS AND REPORTS

### Afghanistan

- "Report," #11, p. 101.

### Algeria

- "Report," #11, p. 104.

### Australia

- "Conference on Occult," Carl Redmond, #1, p. 160.

- "Victory Over Porn Shop," Carl Redmond, #2, p. 145.
- "Changes on Political Scene," Christa Jensen, #3, p. 78.
- "A Taste of Island Culture," Carl Redmond, #3, p. 79.
- "Fasting for Vietnam," Carl Redmond, #4, p. 76.
- "Anti-Communist Rally Draws Thousands," Christa Jensen, #5, p. 76.
- Bahamas**  
"Report," #11, p. 98.
- Bangladesh**  
"Report," #9, p. 106.
- Belgium**  
"New Life Show a Hit," Anita Walters, #3, p. 74.
- Canada**  
"350-Mile Hike for Unity," Alan Wilding, #5, p. 80.
- Colombia**  
"Report," #12, p. 111.
- Costa Rica**  
"Report," #12, p. 109.
- Denmark**  
"Danes Protest Blasphemous Movie," Kaj Thomsen, #8, p. 110.
- Dominican Republic**  
"Report," #11, p. 98.
- El Salvador**  
"Report," #12, p. 110.
- England**  
"New Life Show," Christopher Davies, #1, p. 148.  
"Thousands Attend Rallies of European IOWC," #10, p. 88.
- Fiji**  
"God's Messenger in Fiji," Elisabeth Klima, #5, p. 75.  
"A Mixture of Races, Religions Found in Fiji," #10, p. 101.
- Gabon**  
"Report," #11, p. 110.
- Guatemala**  
"Visiting a Guatemalan Farm," #10, p. 105.
- Guyana**  
"The Hallelujah Show," Robert Hall, #2, p. 144.
- Honduras**  
"Unified Family is Launched in Honduras," #10, p. 108.  
"Report," #12, p. 108.
- India**  
"Report," #9, p. 107.
- Indonesia**  
"Report," #11, p. 102.
- Iran**  
"Report," #11, p. 104.
- Israel**  
"Report," #11, p. 104.
- Ivory Coast**  
"Ivory Coast, Africa," #9, p. 100.  
"Report," #12, p. 100.
- Japan**  
"Plans Outlined for 'New Hope Festival,'" Mieko Kobayashi, #1, p. 143.  
"Global Team Meets Japan," #2, p. 113.  
"We Are Making New History" Col. Bo Hi Pak, #2, p. 121.  
"Global Team Wirfning Members in Japan," Annemarie Manke, #9, p. 88.
- Kenya**  
"Report," #11, p. 111.  
"Report," #12, p. 102.
- Korea**  
"Mass Wedding Unites 1800 Couples," #1, p. 138.  
"Biggest Wedding in History," #2, p. 126.  
"Proclamation by Korean Professors," #2, p. 133.  
"Banquet in Seoul," #2, p. 136.  
"Thousands Comes to Hear Reverend Moon in Korea," Joon Young Cha and Young Joon Kim, #4, p. 66.  
"Finding the Heart of Korea," Annemarie Manke, #4, p. 72.
- Laos**  
"The Mekong Incident," #10, p. 104.
- Liberia**  
"Divine Principle Flourishes in Republic of Liberia," #9, p. 91.  
"Report," #12, p. 103.
- Mali**  
"Report," #11, p. 110.
- Mauritania**  
"Unbroken Horizons of Sand," #8, p. 106.  
"Report," #9, p. 107.  
"Report," #11, p. 105.  
"Report," #12, p. 97.
- Mexico**  
"Report," #12, p. 105.
- The Moslem World**  
"Reports," #12, p. 95.
- Nepal**  
"Report," #12, p. 94.
- New Zealand**  
"Ghost Story," Graham Dun, #1, p. 154.  
"Auckland Mayor Welcomes Family," Siegrun Kuhaupt, #1, p. 158.  
"Showdown With City Council," Siegrun Kuhaupt, #2, p. 146.

- "Public Fast Warns of Possible War," Siegrun Kuhaupt, #2, p. 148.
- "'Full Activity Plus' Brings New Members," Siegrun Kuhaupt, #3, p. 76.
- "Come Alive in '75," Siegrun Kuhaupt, #4, p. 79.
- "March Opposes P.R.G. Recognition," Siegrun Kuhaupt, #5, p.78.
- "Ginseng Tea House Planned," Grant Bracefield, #6/7, p. 79.
- "New Zealand Stresses Anti-Communist Work," Lindsey Irving, #9, p. 108.
- "New Zealand Protests At World Trade Fair," Lindsey Irving, #10, p. 99.
- "New Zealand Switches to Full-Time Activities," Lindsey Irving, #11, p. 100.
- "New Zealand Opens Ginseng Tea House," Graham Dun, #12, p. 91.
- Nicaragua**  
"Report," #11, p. 100.
- Niger**  
"Report," #9, p. 103.
- Nigeria**  
"Report," #11, p. 109.  
"Report," #12, p. 99.
- Peru**  
"People Need Hope," Lisa Hunt, #1, p. 153.  
"The Little Angels Bring Joy to Peru," Lisa Hunt, #11, p. 96.
- Pakistan**  
"Report," #12, p. 93.
- Paraguay**  
"Report," #12, p. 111.
- South Pacific**  
"Report," #9, p. 106.  
"Report," #10, p. 90.
- Southern Africa**  
"Report," #11, p. 107.
- Sri Lanka**  
"Report," #12, p. 94.
- Sudan**  
"Report," #11, p. 105.
- Surinam**  
"Surinam Faces Youth Problems," #8, p. 112.
- Switzerland**  
"Spiritual Dynamite," Walter Leitner, #2, p. 143.
- Syria**  
"Report," #11, p. 103.
- Togo**  
"Report," #11, p. 109.  
"Report," #12, p. 101.
- The United States**  
**New York**  
"New York After MSG," #2, p. 140.
- "A New Headquarters in America," #5, p. 70.
- "Sun Myung Moon Christian Crusade Returns...to New York," Vicki Tatz, #8, p. 98.
- "Festival Fills Biltmore," Louise Strait, #10, p. 78.
- "An Interview With Sunburst Director Frank Grow," #10, p. 83.
- "Plans Under Way for 'God Bless America' Festival," #12, p. 86.
- Eight-City Day of Hope Tour**  
"We Have Moved the Destiny of the World," Rev. Sun Myung Moon, #1, p. 126.  
"Capsule Day of Hope 1974," #1, p. 130.  
"We Are An Offering," Dae Oh Son, #1, p. 135.
- General**  
"Deep Sharing in a 14-Day Workshop," David Hose, #2, p. 138.  
"First Senatorial Prayer Luncheon," #3, p. 80.  
"FLF Pioneers Now In Field After Training," #12, p. 86.  
"Hollywood Rallies Draw Support," Kathie Lowrey, #12, p. 88.  
"Los Angeles Workshop Welcomes Scores of Parents," #12, p. 90.
- Upper Volta**  
"Report," #12, p. 103.
- Yemen**  
"Yemen: An Ancient Culture," #9, p. 110.
- Zambia**  
"Report," #9, p. 98.  
"Report," #12, p. 99.

# New Publications

## The New Future of Christianity



Slightly revised edition just reprinted contains the texts of Reverend Sun Myung Moon's history-making speeches at Madison Square Garden, September 18, 1974, and at the 1974 Day of Hope Banquet; photos of the 1974 eight-city Day of Hope tour across America; and now — photos of the highly successful International One World Crusade tours in Japan and Korea, culminating in the June 7, 1975 World Rally for Korean Freedom at Yoido Plaza.

Paperback, \$2.00.  
Quantity discounts available.

---

(All prices include postage and handling.)

### How To Order Publications

As has been the policy in the past, all orders must be accompanied by payment in the form of a check or money order. Send orders on the "Publications Order Request Form" available from the Publications Department. Please send all communications regarding publications orders directly to, Unification Church, Department of Publications, 6401 Chillum Place, N.W., Washington, D.C. 20012. Telephone: (202) 723-3747.

In the golden age of Asia  
Korea was one of its lamp bearers,  
And that lamp is waiting  
To be lighted once again  
For the illumination in the East.  
—Rabindranath Tagore

