

The Way of the World

February 1976



The Holy Spirit Association for the
Unification of World Christianity

2

FEBRUARY, 1976
VOLUME VIII
NUMBER 2

The Way of the World



The Starting Point of Good and Evil

We must have a clear picture of how good and evil start at the same original point, going in entirely different directions according to the quality of love that things are centered on.

—Reverend Sun Myung Moon (page 3)



Repentance Through Action

America is filled with impurity. In order for America to be saved, America must come back to God. But God is pure and America is impure. In order for America to be able to come back to God, sin must be solved.

—Ken Sudo (page 20)



Realizing the Society of Well-Being

Through a new ideology, spiritual and materialistic cultures can be united and a culture of new dimensions, a unified culture, can be established. Only at that time will all difficulties, including economic inequality and poverty, be fundamentally solved.

—Dr. Sang Hyun Lee (page 56)



What Goes On At a Workshop

It's time to call it a day—it's been a truly busy day at that! A day filled with joy, learning, sharing, and understanding. A day I can look back on as being one of the most memorable of my life.

—Ted Agres (page 74)

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PHOTO CREDITS: Agency for International Development, 58-59, 64-65. Robert Armstrong, 68. Barrytown International Training Center, 28, 49, 75-83. New Future Photographics, 5, 17. Gil Roschuni, 41, 55.

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"Repent for the kingdom of heaven is at hand."

Jesus said these words as he began his ministry. Throughout history theologians have spent much more time discussing the implications of the second part ("the kingdom of heaven is at hand") and have tended to de-emphasize the "repent" part. Yet, when Jesus dispersed his disciples, again we read, "So they went out and preached that men should repent." (Mk. 6:12) In Luke, Jesus angrily tells the people, "unless you repent you will all . . . perish."

The time has come again when the kingdom is at hand. What this means for us today is that first we must repent. Mr. Ken Sudo, director of education at Barrytown International Training Center, compares America today to Ninevah at the time of Jonah, when God spared the city because the people repented of their evil ways.

For America to be used by God as the base from which to establish His kingdom on earth, as He originally intended when this nation was founded, then America must become a purified offering. America must repent for her failure to fulfill God's will. Since the Unification Church is the group which understands the significance of America's role in the

world, we must be the ones on the front line willing to bear the brunt of the responsibility for saving this nation. As a wave of deep repentance and prayer begins to make itself felt in our Church, many spiritual insights and revelations have come to guide us.

Several articles in this issue deal with this and related themes: Reverend Moon's sermon "The Starting Point of Good and Evil;" Mr. Neil Salonen's "Completing the American Revolution;" and "What is Sin?"

Dr. Sang Hyun Lee offers a very penetrating analysis of why neither capitalism nor socialism will be able to solve the widespread economic and non-economic problems of today and what the guidelines would be for a new ideology that could resolve this difficulty and establish the conditions for a society of true well-being for people all over the globe.

There have been some critical reports in the press about what goes on at Divine Principle workshops. To provide a more balanced viewpoint, Ted Agres, who is involved in preparing manuals for conducting workshops, gives his account of a typical weekend seminar.

This is a "meaty" issue discussing many deep ideas. I hope it can be inspiring to our readers.

V.T.

the starting point of good & evil

by
REVEREND SUN MYUNG MOON
Founder, Unification Church International

It is difficult for us to define exactly what is good and what is evil. Through human history, a thing was called good if it was in conformity with the philosophy of the age, or else it was thought to be evil. For example, if someone breaks a promise or fails to carry it out, the other would call it bad or evil. The individual would call something good when he gains something and bad if he loses something. When we ask ourselves if it is really good when something causes us profit or bad when it causes us minus, then we are not sure because the standard of profit or loss varies according to the individual. When we compare the conditions in the Communist world with the conditions in the democratic world, religion is not admitted in the Communist world whereas it is admitted in the

From a talk given in Tarrytown, N.Y., on June 24, 1973.

democratic world. We can safely say that the standard of good and evil in the Communist world is different from that in the democratic world. Roughly divided there are two main ideological blocs in the world: the Communist world and the democratic world. But even in the democratic world the standard of good and evil can vary according to the nations and to the view of life of the people. Then, what is the origin of good and evil? It is fundamental to clarify at what point good and evil started.

The starting point of your life is your parents; the starting point of your parents is your grandparents, and so on. When we trace back human history, the starting point for humanity is our first human ancestors—Adam and Eve. The starting point of Adam and Eve had to be God, and therefore God's standard of good and evil should be the absolute standard. Therefore, the standard of good and evil after the human fall could not be a fundamental one—even if we do find a better standard of good and evil in the democratic world, where people believe in God. You are not the starting point of good and evil; and neither am I. Then, what is the starting point of good and evil, and where is it?

The standard must be defined by God.

The starting point of good and evil was Adam and Eve, the first human ancestors. Again, it has something to do with God. Originally the relationship between God and man is that between Creator and created, Master and servant, Father and son and, in general, between subject and object. In no way is man the subject being in his relationship with God. Man is the result of God's creation. Right from the beginning man was not born out of his own accord. We were born from the motivation of another existence, which was God. Therefore it is clear enough that we are not the subject, but are in the position of object to God. We were not born because we wanted to be born. Then, what could

The love relationship between parents and children is the strongest. Even without trying, parents are the example for us to learn how to love and serve others. Our parents, in the position of God, have shown us the example of God, loving and serving His children.



motivate our desire? We cannot think of ourselves separately from God as the subject. We are nothing without Him. Only when we look for Him and find Him can we find the motivation of our life. We are destined to find God before finding the true meaning in life. We know that we have our own desires but we must know that these are secondary desires. The original desire can be found only when we find the ultimate subject, God, and become one with Him in love and in goodness. In other words,

the standard of goodness cannot be defined by ourselves, by man. The standard of goodness must be defined by the ultimate subject Being who is absolute and perfect—whether we name Him God or something else.

What would God have us do as goodness? Would He not want us to attain the purpose and value of our lives by becoming one with Him and doing good things? Then, goodness will start from that point. If man is in the object position to God as the subject, God is compelled to show us the way of goodness. As I said before, the relationship between God and man is that between subject and object. The subject and object must finally become one through the action of give and take. Love alone can keep the perfection of give and take making any two into one. Centered on love, what kind of relationship would bring the two into the closest and strongest oneness? It must be the kind of love which we first experience in our life as a child to our parents, which will last forever. That is the love between father and child. The very beginning of our lives started with the love relationship between our parents and ourselves. Only when there is perfect love between a husband and wife can they give birth to perfect children. The love between parents and children will last through eternity, while conjugal love can be broken.

Parents are the example.

The love relationship between parents and children is the strongest. Even without trying, in their loving and serving their children, parents are the example for us to learn how to love and serve others. The first thing in our life we learn from our parents is how to love and serve others. We cannot deny that our parents, in the position of God, have shown us the example of God, by loving and serving His children. If man had learned from God in the beginning how to love and serve others and put it into practice, a world of love and harmony would have come about. Loving and serving others is the

example and tradition set before us by God. If Adam and Eve, following His example, had loved and served each other, and if they, in oneness, had served and loved God, the world of goodness and unity would have come about.

If you serve others without love, true unity cannot come about. If you calculate profit from others and for that purpose serve and exalt them, the person cannot become one with you: only love can make true unity. If you serve others at the sacrifice of yourself, centered on love, the love can be returned manifold; however hard you may serve others, if it is not centered on love it will cause nothing and you will have worked in vain. If you really love someone, you can leave everything in his hands with assurance. It is because in love there is no "mine" or "yours," but everything belongs to both. Only love makes it possible. In this case, loving and serving that person will not cause any loss to you. If you leave things to someone you love they are still yours, and what is his is also yours—thus in love, you have twice the benefit. As you love and serve the person, you can come to completely occupy his heart, thus coming into perfect unity and harmony with him. So no power whatever can separate those who truly love each other. If you serve people with love what you have given will be returned to you, with all he has added to it.

The standard of love.

In the beginning God would have wanted all humankind to become one with each other in love. The expression of love should have been service and sacrifice for others. God, Himself, did the same for mankind. If Adam and Eve, after the example and tradition of God's love, had loved each other and if they in oneness had loved and served God, their descendants would have done the same and the ideal world would have come about. Only in this way could God have built the ideal world through man. In love you want to completely occupy your mate and you want to be completely occupied by



Evil came into existence at a certain point, where it could have been good. Adam and Eve wanted to do what they pleased and thus caused evil to come about.

him. Isn't that true? You want to be completely occupied by your mate, until there will be no "you." In that situation there can be no "you" and no "he," but in oneness both of you are elevated to a higher dimension of yourselves. In that kind of love there can be no complaint, no negative power can work there; even though you may be smashed and trodden upon, your love cannot be broken. If your parents loved and served you by bestowing Godly love in their hearts, you then could have done the same following their example, while your children in turn would do the same for their descendants. This is how the kingdom of Godly love could have

come about. The children who had received this kind of love from their parents would learn to love their parents in return. This is the first love the children learn and the first love they practice.

As I see it, in this country of America the parents do not quite have such love. If parents loved their children transcending individual interests, then their children, too, could have learned and practiced love towards them. Then the bond of love between parents and children could be so strong that the parents would never divorce each other and leave their children in misery and unhappiness. No child would want his parents to love him with self-centered love or half-heartedly, with their interest in something else. The same applies to brothers' love towards each other. Even in the relationship between the government and people of a nation, if they do not love and serve each other their relationship will be broken.

Goodness is to love and serve others.

Now we have come to the truth that the starting point of goodness is to love and serve others. This is the standard of goodness which started at the beginning of human history and which has lasted through the process of history and will endure through eternity. The same thing applies in the relationship between God and man, parents and children, husband and wife, brothers and sisters—and between families, between tribes, between nations, thus making the whole world into one under God in love and goodness. We call this present world a world of evil because this world is not what it should be according to the standard of goodness we have set.

You are Western people, but suppose an Oriental man loves you more than any Westerner, including your brothers and friends, loves you. Would you not love this Oriental man more than you would love your own brothers? It is man's original tendency to respect and exalt persons who love and serve others. We cannot deny this fact. If goodness

is to serve others centered on Godly love, then what must be evil? Evil is the contrary. What must it be to love and serve others for the sake of oneself? Is that good or not? Even though people seemingly love and serve others, if they love and do things centered on themselves it is evil.

So, we can see that good and evil start at the same point but head in different directions. Service to others is seemingly good, but unless the service is centered on Godly love we cannot call it good. We cannot deny that good and evil are headed in different directions according to the quality of love they are centered upon. Even in witnessing to people, if you evangelize in order to go to heaven, is this good or bad? You must rearrange your way of thinking and put things in order. You may say to yourself, "In this movement I must bring at least three or more members in three years' time in order to be blessed, so I must work desperately hard." Is that good or bad? If you think of the urgency of God's providence of restoration and are desperate to witness to people from that viewpoint, then it is good. It is good because you are doing that not for your sake, but for the sake of God.

Evil is self-centeredness.

Every religion teaches us to pursue and practice goodness and to love and serve people. But we must have a clear picture of how good and evil start at the same original point, going in entirely different directions according to the quality of love that things are centered on. We know that Adam and Eve fell somewhere in the beginning. This means that evil came into existence at a certain point where it could have been good. For a man who was born not out of his own will, to have wanted to do his own will was the beginning of the fall. In order for him to be good, he was supposed to do the things his subject, God, would take delight in. But Adam and Eve wanted to do what they pleased and thus caused evil to come about. Evil having been brought about from this point, if anything starts at this point, we

can define it as evil.

I am your leader but if I always want you to do things for my sake, then you will fall away one after another as time goes by. If I keep doing this, there will be none left here. If I do things for a selfish and self-centered purpose, the outcome is only too clear. I could pretend to be good for awhile, but sooner or later your spirit would come to know that I am not, and though you pretended to obey me you would inwardly complain. Finally everything would rupture. Nothing like perfect unity would be possible. The more we struggle to be united into one, the quicker the rupture will come about. This is what has happened all through human history, everything being judged by the people as to whether it is good or evil.

In this light, we can judge that persons like Jesus led a wonderful and good life according to the ultimate standard. From his childhood he did not think he was born for only his own family, his tribe, or his nation. He knew he was born to save the whole world; thus he called himself the son of God. He had the definite idea that God was his Father and he, His son. He thought, "I am born for You, I live for You and I am going to die for You." Therefore he was confident that God's love would abide in him forever. We know that was a great discovery. With this confidence he left a great example of divine love—even asking forgiveness of his enemies who put him on the cross. With this great love he influenced and moved the hearts of the Roman people who had once oppressed and persecuted him; and from then on, the Roman Empire came into the sphere of Christian culture, playing an important role.

A world of goodness.

If the people of the United States and the people of the whole world really know this theory of divine love, the whole world will come to be a world of goodness with every possible scientific achievement used for the good of the world, and

where every man knows he is born for others and for the sake of the whole. That's why every man by nature wants to do things for the public benefit, thus leaving good accomplishments after his death. You want to be thought good by others, but before being proud of yourself, you must be able to be proud of your friends, your group and so on—larger units of society. Then the people around you will be proud of you. If you are too proud of yourself, others will not like you. Always think that you see things, hear things and experience things not for the sake of yourself, but in order to appreciate the things you see and hear. In this way, your viewpoint is entirely different from that of ordinary people. The stories you will want to hear most are those which other people take delight in. Your original mind tends to like things which all others like. Isn't that true? To do that we must tear down the walls in which we have been confining ourselves. We must take the initiative to tear down the walls to reach out to others instead of waiting for others to reach in to us. Suppose there is a newly paved highway. Everyone would want to drive on that highway instead of the narrow, bumpy road. In this case you don't have to tell them to drive on the highway, they will do that automatically.

Now I am sure you know clearly what the starting point of good and evil really is. We know that if we serve others centered on divine love it is always good. Everything you do for the sake of yourself is either bad or at least not good in God's sight. If I hold up my hand for a selfish purpose, is it good or bad? At least you are not interested in my feat, isn't that true? But if I hold up my hand for your sake, the same act will arouse your attention and interest. Suppose there is a marathon runner on the Olympic track, racing desperately representing the nation; wouldn't the people themselves feel as if they are running the race and cheer him on? In that case the runner is doing a great thing for the sake of his nation. Is that bad or good? (*Good!*) When the runner wins first prize, it really doesn't belong to

him alone. His name will remain with the history of that nation. Would you, too, want to become a famous and important person on the national level? Then, try to serve others centered on true love. Even if you were a candidate for president, would the people elect you if you were serving others for self-centered purposes?

Where goodness dominates.

The kingdom of God is the ideal world where goodness alone dominates. That is to say, it is where people exalt and respect those who serve others. At the time of the human fall, the archangel dominated Eve and Eve dominated Adam, while the order should have been the contrary. Each wanted to utilize the other centered on their own interests; this was the beginning of evil. Thus, in the fallen world, fighting between individuals and wars between nations have continued. Wars have continued because the defeated nations or people always wanted to restore what they lost.

Have you ever stopped to think in what way we must do things in the Unification Church? Members of the Unification Church believe that the world cannot be saved except by our group. We know clearly that our church will develop and expand to cover the whole world with love and goodness. Our motto, as you know, is "With the heart of the parents, in the shoes of the servant, let us shed tears for mankind, sweat for earth and blood for heaven." Are those simple words? Have you ever tried hard to put that into practice? Would there be any "I" there which is ego? No ego is possible there. It means we have to be the incarnation of parental love towards mankind. If we practice parental love towards mankind, serving them as a servant would, then we should never regret shedding tears, sweat and blood for the sake of mankind, giving out our whole being. If we do this, we will not have done this in vain, because we will have many people appreciating it and following the example. In studying, or in witnessing to the people if we do that with the

GOOD AND EVIL START AT THE SAME POINT

concept that we are going to be famous or appreciated by people, then it is already bad.

In speaking of success would you want to be successful now or later? I would rather reserve success to the end, because if you succeed now, it will be a small success, while later it would grow to be a success of greater dimension. More than that, if you succeed now you are apt to be arrogant, and being contented, you will never struggle on. Then your success will end as success centered on yourself. Should your success be self-centered, or centered on others?

In the history of mankind we have seen without exception that just as a nation enjoyed its prime, it would begin to fall or decline. America cannot be an exception. The United States is proud of being the leading nation of the world, but it cannot go on for eternity. You must know that your nation is blessed by God not for the sake of yourselves but for the sake of the world. If there is any way at all for your people to keep your blessing, it is for you to think that the success of your nation is not for yourselves but for the benefit of the world. You must not only think that way but you must act that way and do things for the benefit of other nations. Then your success will not remain where it is but will be multiplied until it will cover the whole world to save mankind.

Training for tomorrow.

You must think that today's success is training and preparation for tomorrow's bigger success. For most people success is for self-benefit and so they cling to it, never sharing with others. They are apt to enjoy their success—never working harder. This is a totally wrong idea, because they could not have had success without the aid of others; so it does not belong to them alone but to others too. If you feel

UT HEAD IN DIFFERENT DIRECTIONS

like being proud of yourself, you must first be proud of God and mankind who made your success possible. Then your success can be justified. When you are successful you must turn to God and say, "Oh Father, but for Your help, I could not have been successful." And turning to mankind you must say, "I couldn't have done it by myself."

So your success belongs to God and to mankind. Then both God and people around you will be pleased and will have you enjoy it. They will think you are a wonderful person entitled to success. If you have this attitude, succeeding will not end there, but you will have still greater success in the coming days. But if you are boastful then success will end there. When you think of yourselves, have you lived your lives with that attitude? If not, you must realize that you are not entitled to whatever you have attained. So, bear in mind that your success must always be returned to God and to mankind, always serving others with God-centered love without any complaint or regret, to the end. Then you are going to be qualified for victory.

You must always put yourself in the position of object to God as the Subject and to other people as another subject and be ready to love and serve them. Then they, in turn, will love you and would be willing to let you enjoy successes and victories. Jesus, though he died on the cross for mankind, looked like a failure at that time, but history has proven that he was a success because his ideal and deeds remained alive in human hearts—thus causing Christianity to develop as it has. Therefore, if you sacrifice yourself for the sake of others, you are already successful even though it may seem that you are a failure. There is room for you to rise again for bigger success. If you may have to fail once, twice or even a hundred times, there is still room for

you to succeed if and when you do things for God and for others. Such a person will be helped by heaven and earth until he attains victory. But those who struggle and do things for the sake of themselves, their accomplishment will be ephemeral and limited.

Be sure you are acting for God's will.

Which kind of success would you choose? You know too well. We must re-evaluate ourselves according to this standard. I know that among the Unification Church members there are some who would say, "I have been in the church so long, and what has become of me? If I am going to die like this, what will be left behind me? Don't I look more miserable than when I was in the world 10 years ago?" Is this a good way of thinking or a bad way of thinking? Don't ever think that way. However hard a situation you are in and however miserable you may look, and even though you may be on the verge of death, your sacrifice will be justified by God and you must be sure you are doing this for God's will and for the sake of mankind. When you are on the edge of defeat, without your realizing it, reinforcements are being sent by God to rescue you. On the spiritual level myriads of saints will come to save you, while even on the physical level people's minds are on your side supporting you even without their being conscious of it.

In movies you have seen many such instances. Suppose there is a patriot who is captive in an enemy camp. After severe torture, he is at last about to be shot to death. Without his knowing it, reinforcements are coming to his rescue. His last chance to be saved was when he was asked to help the enemy against his own nation to save his own life. If he had been so cowardly as to say yes, when the reinforcements came to save him, he would have been put to shame. But if he should say, "I have lived for my country and I want to die for my country," then the reinforcements will praise him and the whole nation will exalt him and leave his

name in the nation's history.

In a way you are fighting in this kind of battle for the will of God. Billions of spirit men are mobilized on our side. Have you ever thought of that? How wonderful it is to know that because of one individual like you, the whole spirit world is mobilized. Suppose that there is just one more peak

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to cross over, and then there will be a highway paved where you can reach out and gain the support of all mankind. Then if you are frustrated on the way, at the threshold of victory, how pitiful it will be in the end.

You are not alone.

So, you must know that you are not fighting alone, but with companions on the spiritual level as well as on the physical level. Therefore, even though the battle should look unfavorable, the next moment it can turn out to be a victory. If you fight on with readiness to sacrifice yourself, so much help will come from above and around you. How wonderful our battle is! Those who begin things with good motivations must never vacillate but carry it through to the end. How much more would it be so when the matter is centered on God's will! The

beginning and end, alpha and omega, must meet. God will find the world through us and the world will find God through us. God and the world will meet through us. On the vertical level, God will connect with us, and on the horizontal level individuals will connect families, tribes, nations and finally the whole world.

Satan tends to take the offensive while heaven is on the defensive. The time for victory for the heavenly side comes at the end of the battle. It is too early and even dangerous for us to be boastful; and it is safe for us always to be humble and steadfast. At the end we can be proud of our victory, and it will be yours for eternity. It is characteristic of the satanic world that people are always proud of themselves and boastful of what they have done. They always initiate battles, but in the end, the victory will be for the heavenly side, where people have always been attacked. In humbleness and with strenuous effort, we will finally defeat the enemy who is over-confident. On the Godly side, people defeat the satanic side while serving others centered on divine love. If you are ready to give your lives for the great cause, you can win the minds of the people which is real victory on the side of righteousness. This is the standard of goodness. If we go on like this, any opposition or persecution is nothing. We can be sure that before long, everyone will come to our side.

My words will prove to be true. Otherwise there is no God. As long as there is God, our will united with God's can be realized. God's will is not for America alone or for any one nation. We know it is for the whole world and for the entire mankind. That's why we are here, transcending racial, national, and religious boundaries. We are here for training in preparation for the coming battle, to advance forward to the end of the world.

First love brothers and sisters.

We must long for and love the kingdom of God more than we do our respective nations. In the love

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of the kingdom of God and its people we must serve the people at the sacrifice of ourselves. This alone can bring us victory to erect the kingdom of God on earth. We must restore the relationship of love between God and man. In order to be loved by God, we must first love our brothers and having united with them, come back to God's bosom and be loved by Him. That is to say, by our winning our Cains and returning them to God, He will be made happy by us and can really enjoy a rest after a long struggle. This is the way we should live to be filial sons of God. We must know that this is the true way of life.

If we are thus in the strong love relationship with God, no other power whatsoever can sever our relationship. By our doing this alone, we can build the kingdom of God on earth where peace, happiness and the ideal can prevail. There is no other way possible for us to build the kingdom. In the kingdom we are going to be the first citizens under God, our Lord and everlasting Father. Thus, good and evil starting at the same point will end in the victory of righteousness. Everything dark and negative will be eliminated, goodness alone dominating. The world of God's original intention will start right there.

God has never once been frustrated or exhausted in the long, long battle against Satan. He can fight the battle only through us. So we as His children must resemble Him by following His example, never getting frustrated or exhausted, fighting through to the end until we win the final victory. Now we are going to march forward to the battlefield of the whole world with the United States as our base. □

"Then the word of the Lord came to Jonah the second time saying, 'Arise, go to Nineveh, that great city, and proclaim to it the message that I tell you.' So Jonah arose and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city, three days journey in breadth. Jonah began to go into the city, going a day's journey, and he cried, 'Yet 40 days and Nineveh shall be overthrown.' And the people of Nineveh believed God. They proclaimed a fast and put on sackcloth, from the greatest of them to the least of them. Then tidings reached the king of Nineveh. He arose from his throne, removed his robe, and he covered himself with sackcloth and sat in ashes, and he made proclamation and published through Nineveh by the decree of the king and his nobles, 'Let neither man nor beast, herd nor flock, taste anything. Let them not feed nor drink water. Let man and beast be covered with sackcloth, and let them cry mightily to God. Yea, let everyone turn from his evil way, and from the violence which is in his hands. Who knows, God may yet repent, and turn from His fierce anger, so that we perish not.' When God saw what they did, how they turned from their evil way, God repented of the evil which He had said He would do to them, and He did not do it. Then Jonah went out of the city and sat to the east of the city, and made a booth for himself there. He sat under it in the shade, so he should see what would become of the city. And the Lord God appointed a plant, and made it come up over Jonah, that it might be a shade over his head to save him from his discomfort. So Jonah was exceedingly glad because of the plant.

"When dawn came up the next day, God appointed a worm, which attacked the plant, so that it withered. When the sun rose, God appointed a sultry east wind, and the sun beat upon the head of Jonah so that he was faint, and he asked that he might die, and said, 'It is better for me to die than to live.' But God said to Jonah, 'Do you do well to be angry for the plant?' And he said, 'I do well to be angry, angry enough to die.' And the Lord said, 'You pity the plant, for which you did not labor. Nor did you make it grow, which came into being in the night, and perished in the night. And should not I pity Nineveh, that great city in which there were more than 120,000 persons who do not know their right hand from their left, and also much cattle?' "

Repentance through ACTION

by KEN SUDO

From a sermon given on December 27, 1975 at Barrytown, New York. Mr. Sudo is director of education at the Barrytown International Training Center.

In obedience to God's words, Jonah went to the city of Nineveh, where people were so impure and evil. Beginning from the top to the least, they cried and repented with tears. When God stopped to judge the city of Nineveh, Jonah was sitting on a hill—watching what was going on. He was sitting and waiting for fire to come down from heaven, but nothing came. He began to complain. "God said the city should be destroyed by fire, but God didn't do it." God gave him a plant to cover him because it was so hot, but God took off the leaves and he began to complain because it became hot again. When he com-

plained, God said "You pity the plant for which you did no labor. Nor did you make it grow, which came into being in the night, and perished in the night. And should not I pity Nineveh, that great city in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?"

America is like the city of Nineveh. America is filled with evil. America is filled with impurity. America will be crushed. America will be destroyed by God. But America must be saved. In order for America to be saved, America must come back to God. But God is pure, and America is impure. God is sinless; America is sinful. The depths of America's sin is incredible. In order for America to be able to come back to God, sin must be solved.

But America has no idea how to solve the sin she committed.

The president doesn't know; governors and professors and spiritual leaders don't know. In order for America to be able to come back to God, the only way is to be forgiven, because America cannot solve or indemnify her own sin by herself. The only way for America to be saved is to be forgiven.

But in order for America to be forgiven, America must repent. Without repentance, there's no condition of forgiveness. Only when America repents of her own sin can God forgive America. America must cry because of repentance of sin. The president and governors and the 220,000,000 American people must cry because of the sin America has committed. Without a flood of tears, it is impossible for America to be forgiven and to come back to God.

Many of us will think, "What kind of sin did America commit?" We might think, America is filled with sexual corruption, immoralities, drugs, family troubles, and so on. But we must understand, there are two kinds of sin. When Adam was born, God told him not to eat of the fruit, but he ate. He violated God's commandment. We usually think this is a sin, when we do what we shouldn't do. We feel we committed a sin before God. But there are lots of kinds of sin.

When God says, "Do this," and man doesn't do what he should have done, this also hurts God. When Adam and Eve fell,

Adam and Eve did what they shouldn't have done, but afterwards, throughout the course of restoration, many central figures were chosen by God. They were given direction from God to fulfill something. They should have done many things, but they didn't do them, and they destroyed the dispensation and crushed God's intention and will. Because of this, God has been suffering deeply and for a long time. So, there are two kinds: sins of commission and sins of omission.

Throughout the history of restoration, most of the providential leaders didn't fulfill what they should have done. Most of them committed sins of omission and gave deep wounds to the heart of God. Because of the sin of omission, God has been bleeding a long time. Cain killed Abel. Ham didn't fulfill his mission. Abraham failed in his offering. Moses couldn't accomplish his mission. The kings failed in their mission. John the Baptist didn't fulfill his mission, and Jesus was crucified. So many sins of omission brought deep pain to God's heart. When Adam was born, God had great hope for Adam. God was so glad to see His own image in the pure, limpid eyes of Adam and Eve. He embraced and almost cried because of His hope and joy for Adam and Eve.

Likewise, America was born through the hope of God. When America was born, as the Adam

nation in the dispensation of Christianity, God must have had great hope for America. God was so happy and glad to see the newborn baby of the Adam nation of America. God expected so many things.

It was God's intention to create the model of the coming Kingdom of God in this land of America. They came from Europe, from Asia, from Africa. Those who came from Africa were mistreated but that wasn't God's desire. Underneath was God's desire to bring all races from all over the world to create one nation as the model of the kingdom of heaven.

If Asian people were excluded the kingdom of heaven cannot be created. If African people were excluded, it would be impossible to create the kingdom of God. In the kingdom of God, all races are needed. If one brother is lost, how can the family be happy? God loves everyone so deeply. This is the reason why God brought brothers and sisters from all over the world, even though the course was sometimes terrible. It was invaded by Satan and it was sometimes miserable, but His original intention was to bring brothers and sisters from all over the world to create one nation to be the model of the coming kingdom of heaven. Therefore, the mission of America must have been to create the pattern of the kingdom of God.

Was God's intention realized? Did God intend to create pornography in America? Was segregation the desire of God? Were drugs and sexual corruption the desire of God? This gap must be the result of America's sins of commission and sins of omission. America is retreating all over the world and losing the trust of other nations.

Throughout the history of America, when did America fulfill her mission? "In God We Trust" is the motto of America. America proclaimed government of the people, by the people, for the people. It didn't say, a government of God, by God, and for God. America had forgotten her essential mission almost from the time of her foundation.

The essential spirit of Christianity is to sacrifice for others; to die for others as Jesus died on the cross. But Jesus, who was killed on the cross, didn't die; he's alive, and even now millions and millions of people are willing to die for him. When someone sacrifices himself for others, he becomes needed by others. If America sacrifices herself for other nations, America will be needed by other nations.

But America doesn't like to sacrifice herself because she's so individualistic. This is an essential part of the nature of the American people. Then America will not be needed by others; America will be forsaken, even by God. As we know through Divine Principle,



Dürer's portrayal of the Prodigal Son repenting among the swine.

there are two aspects of purpose, sung-sang purpose and hyung-sang purpose. One is for others, the other is for the self. America forgot the sung-sang purpose of America, and is just pursuing the hyung-sang purpose of America—to be happy for herself. This is the individualism of America. The proclamation “government of the people, by the people, for the people,” itself was already individualistic. We forgot God and mankind. We forgot to sacrifice America for the sake of others. At this point, the direction of America was already wrong. Even if it was good, it was not enough.

When *did* America fulfill her mission? What president of America fulfilled the mission of America? If President Truman had been more courageous and righteous, there wouldn't have been the tragedy of Vietnam. Because of the unsuccessful mission of America, the world is suffering so much now. It's the responsibility of America. America is committing the sin of omission. If America had obeyed God's words, “Forgive, Love and Unite,” then Vietnam and Cambodia would not have fallen. Now, there are so many massacres and tragedies there. Even at the sacrifice of all our members, Vietnam should have been saved. America didn't understand God's words.

God's standard and the reality of America are so distant. Because of the sin of omission, Satan will

invade America and crush America, and America might be involved in tragedy. If America is lost, the world will be lost. God can't find any place to stay in America. God cannot dwell in the dirty shops, in schools, or in the White House. God cannot live in Times Square. God must leave New York. God must leave America. If America is forsaken by God, the destiny of America will be miserable. America is destined to be destroyed by Satan.

America must repent, like the citizens of Nineveh, from the highest people to the least people; 220 million American people must cry for God, with tears of repentance. Otherwise America cannot be forgiven.

A day of repentance, a week of repentance should be proclaimed for all America, like the city of Nineveh. One nation is the extension of one man. Fallen America is the extension of one fallen man. Even when man fell, still, there remained the image of God in the depths of fallen man. This is the reason God couldn't forsake fallen Adam. God had faith someday His image would come out from the depths of impurities.

The image of God within fallen man is called the original mind of man. Even though America is corrupt and fallen, the original mind of America must be there. In the depths of impurities, the original mind of America is crying for God. But the original mind is

buried so deeply in the depths of sin. It's so difficult for the original mind to come out. It's so difficult for 220 million people to cry with repentance for the sins America committed. It's impossible to expect that.

Then, who can? Someone must represent America's original mind, and must cry for God, asking forgiveness for the sins America committed. The Unification Church must represent the original mind of America. The Unification Church must repent on behalf of America; repent of the sin America committed from her birth, even from the beginning four hundred years ago or more. Historical repentance is needed now. This is the end of the world and the Last Days. In the last days, everything must be solved, everything must be indemnified. Now is the time of repentance.

The Unification Church must shed tears of repentance for the sins America has committed, both the sins of commission and omission. Otherwise, America cannot be forgiven. If America isn't forgiven, Satan will invade and destroy America. Sinners cannot understand or solve sin; darkness cannot solve darkness. Light must come. Otherwise, it is impossible to realize the sin of omission and the sin of commission. Only when light comes, will the sin be clear. Only when purity comes, will impurity be clarified. Now, to our gratitude, God's truth has come.

God is speaking directly to Americans. Light is being given to all Americans. When light is given, the darkness will be destroyed. When purity is given, impurity will be clarified. And America can repent. All Americans must hear Rev. Moon speak. All Americans must hear God's words spoken through him.

The Bicentennial "God Bless America" Festival is being prepared. Two hundred thousand people must gather at Yankee Stadium to represent the 200 million Americans. Don't think that the "God Bless America" Festival is just a gathering of people to hear Rev. Moon speak. They must come to repent for the sins America has committed and to be given forgiveness of their sin. Based on this condition, America will be forgiven, and when America is forgiven, America will be saved. The success of the Yankee Stadium "God Bless America" Festival is the key to the forgiveness and salvation of America.

Two thousand years ago, after the resurrection, the time of Pentecost came. One hundred and twenty people were praying; a tongue of fire came from above and they all were inspired by the Holy Spirit. They began to speak in different languages, and Peter stood up and began giving inspiring talks, speeches and sermons. Through these talks, 3,000 people joined at once. Afterwards, the Bible said, 5,000 joined. An in-

credible change took place. This kind of Pentecost changing the atmosphere for witnessing should come now. Already, signs are appearing. Many of our pioneers are having give and take with groups. All the signs are here. Yes, Pentecost must come, an incredible Pentecost must come.

How can I bring the Pentecost? Based on man to man, how can I bring Pentecost about? Are you doing all you can do? The reason why God can't work doesn't come from His not fulfilling God's portion of responsibility, but from man not fulfilling his portion of responsibility. Without mobilizing God's incredible capability, the spirit world cannot bring about Pentecost. In order for God to be able to work, man must fulfill man's portion of responsibility first. From this point of view, are you doing all you can do?

But something is missing; even though I do all I can do, you do all you can do, he does all he can do, and we all do all we can do, still something is missing—repentance. God is pure; therefore, God cannot have give and take with impurities. We are impure, therefore, our impurity must be solved; otherwise, it will be impossible for God to work. To do this, the best indemnity condition is tears of repentance.

I'd like to give one experience I had of how I came to know God. I was in a sense a scientific atheist. When my friend who was a

Christian invited me to church, I refused and said, "Let me see God, then I'll go with you." Afterwards I got sick and had kidney trouble. I was in bed one year and a half; I couldn't move at all. The condition was pretty serious. I thought I was dying, but still I didn't believe in God at all. Many people came and said I must believe in God but I denied it. It's better to die, I thought, than to believe in God. I had very strong confidence that God doesn't exist. I preferred death to faith in God.

One day I was reading the newspaper and found a story about a miracle through faith. I didn't believe it but I bought a book of this story and read it. It was ridiculous to me, but when I read the book over, I felt one thing; before the occurrence of miracles there was one common condition. After *repentance*, they're healed from diseases; even cancer, tuberculosis, or paralysis. Then, I looked back at my past and found that my past life was filled with impurity. I couldn't stand what an impure person I was. I couldn't understand and I was sad because I might die in such impurity.

And another shock came to me. I understood that I had lived maybe 23 years in this world, but I had never loved even one person. Therefore, no one loved me. My physical parents loved me, but it was not so unselfish in the true meaning. I had never loved anyone and I wasn't loved by anyone.

**To the degree we can
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earth.**

I was in solitude. What a miserable person I am to die in such misery and solitude, I thought.

Tears of repentance rushed from my eyes and trickled over my cheeks, hour after hour every day. Especially at night time my pillow was soaked by tears of repentance. I continued exactly seven days. On the eighth day I got another book; the contents were something like before, but this time every one infiltrated into the depths of my heart. I cried and cried and cried with tears of repentance and joy. I felt something pure within myself. I felt completely unselfish. At night, I sat down and began to pray for the first time in my life. I entrusted myself to some great, invisible being. I could understand it was love. The next moment gold and platinum colored lights flashed over my head from the right side, and a thick red beam broke through my head. Even now I have a clear vision of this moment.



I was filled with awe; I could understand. I was paralyzed and the next moment I put my hand on my back and my kidney was vibrating and I felt it was healed. The next day, one and a half years of disease had disappeared; it happened at once. Soon after the doctor approved it, and in five days I left my bed. But I couldn't stand because my legs had become very thin. I was filled with joy that God exists. Completely changed, I felt I could stand for God even in front of millions and millions of atheists.

I could understand God is alive because when I prayed for the first time in my life, God answered. He is alive, He has personality, He is alive with us. The same God who was alive in Jesus and Moses is alive within us. The same God who guided Jesus and Moses is alive within me.

The final thing I could understand was that one method through which we can have skin-touch with God is repentance. God is pure and I was impure; therefore, God couldn't have contact with me. But after one week's tears of repentance my sin was washed away. Even if it was conditional, my sin was washed away and I became pure. I prayed to God and the next moment God revealed Himself to me, God sent the Holy Spirit. I began to pray every day, because there was nothing else to do. I was filled with joy from morning to night, but my family didn't understand at all.

I prayed to go back to the university where I was majoring in biochemistry. I tried to come back to school and I prayed to God, please give me the best boarding house. I also wrote to my friends. In one week an answer came and when I went to my boarding house, it was next to the Baptist Church. The Holy Spirit guided me to Jesus and inevitably I received baptism and became a Christian. From that time on I began to have contact with Jesus to some extent. But Jesus' words

were different than those of the minister. I didn't believe the minister at all; the minister loved me, but I didn't trust him. I did trust him as a pious Christian, but I didn't trust his message. That's why I came to the Unification Church.

Anyway, last night when I was praying I realized this point; that the key to Pentecost in my experience is when tears of repentance are a pure offering on the altar of God. Through the offering the broken relationship between God and man can be restored. We can be freed from ignorance of God and everything. We can be given guidance from God; we can have a clear mind, and be given inspiration and revelation and many solutions. God cannot come or work without repentance, and Pentecost doesn't come. This pattern should be applied substantially now in order to bring about Pentecost through the works of God and the spirit world.

Repentance first means realization of sin before God and to ask forgiveness of sins, then to have confidence or faith in being forgiven. Next, make a determination not to commit sin again and finally, put it into practice. This is repentance. Without practice, repentance doesn't work. To the degree we can repent, we can begin to change. But without purity within ourselves, without repentance, God cannot come down to the earth. □



For as long as I can remember, I've always been very concerned about America and her mission. In 1956 during the Hungarian Revolution my class in school took responsibility to write letters everywhere protesting what was happening. And like so many times subsequently in my life, I felt that I was on the right side—but somehow it was also the losing side. I couldn't understand that. I knew that it was right for America to do something to help the Hungarians but we didn't do anything at all.

I was very frustrated at that time, but it made me realize that being right—or being aware of the problem—is just not enough. You

Completing the American Revolution

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

(Compiled from addresses at National Headquarters in New York on January 14 and January 30, 1976.)

have to join together with people who think the same way you do, and together stand up for your cause. No individual, just by being right, can necessarily carry the day. Two thousand years ago God called Jesus not just to speak out, as one man alone, but to build a movement which could create a new God-centered family, and based on that family a new society, a new nation and a new world, the Kingdom of Heaven on Earth.

When I came to the Unification Church nine years ago I worked with the Freedom Leadership Foundation in Washington for a number of years before I became directly involved with the administration of the Church. During that time it became increasingly clear to me that only America, among all the nations of the world, could possibly have sufficient strength to stand up to the worldwide advances of the Communists. But because we didn't have the courage or willpower to do it, we were standing by as spectators, watching the whole world sliding into Communist hands. We see this happening right now in Africa and in South America, and America is still standing by, preoccupied with her own internal struggles while the free world crumbles. Unless someone can direct and harness the power of this country not only to strengthen ourselves and solve our problems, but to bring to the world the same hope that we gave it 200 years ago,

then one day in the not too distant future we will find ourselves like abandoned victims in a burning building with no one on whom to call for help. And then our days as a nation will be numbered on a simple calendar: a few days, a few weeks.

Because I felt so strongly that sense of America's global mission when I worked with FLF, I was very glad when Reverend Moon announced that our Yankee Stadium crusade this spring will have as its theme the Bicentennial God Bless America Festival. We could have had a great rally on any one of a number of subjects popular on campuses and drawn a large number of people, but it would have been meaningless in terms of changing the consciousness of America. It would not have been the big step so necessary for building the kind of determination and spirit that this country needs.

"God Bless America" to Reverend Moon means "May God's blessing come down to America; may we work to make America worthy to receive God's blessing." It means, "Let's call the people of America to realize their need for God's blessing, and to ask for His continued blessing upon this nation." Reverend Moon has told us many times how very much God loves America, much more than any of us have really known or felt. God loves America because He knows what He intends to accomplish with America. America

represents, in microcosm, the ideal of what God wants to create throughout the world—not as she is now, but as she was intended to be, and must become.

There are many problems and difficulties throughout the world, but the hope for so long—for the last 200 years—to solve all those problems has been America. God has raised up this one nation to use as a hope, as a torch that oppressed and struggling peoples around the world could look to and cling to and think to copy in every way. But the source of that flame, the source of that hope, was God's blessing in America. Now is the time when that blessing has to be reconfirmed, has to be realized.

If God loves America then it's fair to say that Satan hates America and in every way is working to tear down this country and to tear down the people who love this country. In 1976 I know we're going to face incredible struggles to overcome this hatred, which seeks to destroy this nation and block the mission of our Church. God wants America as a base to carry on His worldwide restoration, and so the struggle between good and evil that is taking place in America[®] now is the very central point of God's providence, and that's why Reverend Moon is devoting so much of his time here.

When our country was young we didn't realize many of these things, because when you're young you're just growing up to the point of responsibility. But the

time has come now when America must accept her responsibility in the world or fail. And the time has come within America that you and I must accept responsibility for our country, or we will fail. The time of responsibility is at hand. The early years of growing, of God's responsibility, are passing, and the burden is being shifted to our shoulders, to either succeed or fail.

We pray that the Bicentennial God Bless America Festival will spark a new feeling of patriotism in this country, a new awareness of America's relationship with God. This crusade is an offering to God, for America which has been blessed with so much has offered so little to God in the last 200 years. This has to be the symbolic beginning of America offering itself to God, for His use.

This is not something we're doing in order to make Reverend Moon more famous; it's not something we're doing in order to make the Unification Church more famous; it's not something which will make the Unification Church grow, or something that will earn money for the Church—because it won't do any of those things. It's going to require all of our efforts and all of our resources. We're going to have to pour everything into the Yankee Stadium campaign. It will strain us to the very limits of our capability as an organization. We're putting everything into Yankee Stadium, and we're doing it not for ourselves but

for America, so that America can respond to God. If America can make this offering to God, then God in accepting this offering can accept America and continue His blessing here. Without their understanding it at all, those people who come to the Yankee Stadium Festival will be the representatives of America and depending upon their coming and upon their response, America can be claimed by God, or God will be pushed further out of America.

The purpose of this campaign is to offer America to God, and for an offering to be accepted, it must be pure. Therefore we can't trick people into coming to Yankee Stadium. We can't buy people to come or force them to come. We have to *inspire* them to come. How will people be inspired to come to the Festival? Just by the pictures of the Korean Folk Ballet and the New Hope Singers International? Not at all. People will come to Yankee Stadium if, whether they understand it or not, they can feel life coming to them when our members go out on the streets, when we cover this city and the surrounding states with the campaign. People need to feel a new hope.

In the Day of Hope Crusade Reverend Moon was preaching a message of hope, and many times people responded because, whether they thought they could accept or not, whether they even thought they were interested or

not, they felt something. Something quickened inside their hearts, some hope, some spark, some life. Even before they can understand God, even before they can understand that they are searching for God, we must go out and, in representing God to them, give them just a taste, just a spark, just a glimmer of the very thing that they're looking for.

To make the Yankee Stadium campaign successful we have to go out as purified representatives of God. From our Barrytown International Training Center during the last two months there's been a tremendous outpouring of spiritual revelation, of insight, of messages centering around one theme: that in order to be successful, in order to be worthy to be representatives of God, we need a national wave of repentance. We have to separate ourselves from our past, from our fallen natures, from our own mistakes, from our own sins and from the sins of our country, and again ask God to use us, offer ourselves to Him and ask Him to make us new, not for ourselves alone but in order to offer America to Him.

For us to be qualified to lead America to offer itself to God, we have to first completely ask God's forgiveness for all of our own sins and shortcomings. So many times we sit in judgment on people attacking our Church, people outside our Church who don't understand anything at all about us.

How can we judge them for their attacks, however vicious, however heartless, however inhumane they may be? How can they be held responsible when they don't know God's point of view? We are the only ones who really know. We are the only ones whom God expects to really understand. Therefore we are the only ones that God can hold responsible.

In our willingness to take that responsibility, if we are willing to pay not just for our own sins, but if we are willing to pay the price of indemnity for the sins even of those who are persecuting us, then God's forgiveness can flow to them. God's love can reach to them, and a new beginning can be made in America.

Many times Reverend Moon has said that the Unification Church is in the position of a sacrifice, and that we have to be a joyful offering. That means not that we just work hard at the things we want to do, but it means we are willing to pay the price for all the things for which a price must be paid, that we accept the responsibility on our own shoulders. Who are we, in the eyes of God? We are the people who come before Him to give our lives, to ask to be used in any way, in order that His Will can be realized.

Knowledge is a terrible thing sometimes, a terrible responsibility. But because we understand the Divine Principle we can use that knowledge and our sacrifices



**The Revolution
began here.**

don't need to be in vain. For the last 2,000 years many times God has had to call people to sacrifice themselves without being able to show them the meaning and value of that sacrifice. He comforted them and they knew that their sacrifice was needed, but they often could never understand why. How much easier it is for us, when we know so clearly what must be done, how it must be done, and the value of it!

If our Yankee Stadium campaign is a successful offering to God, then on that foundation God's power on earth here in America will greatly multiply and increase. God has been waiting to



Where it will end up depends on us.

come down and cleanse America to use America for this purpose in these final days, but America hasn't been open to God.

This is a great moment in American history, because this will be the moment that we mobilize the people for a tremendous new revolution to finish the job that was started 200 years ago. Two hundred years ago the newness of the American Revolution electrified the world. It gave hope to people who wouldn't have dared believe such a thing was possible before. The words, the documents, the ideas and the beginning institutions that came out of the American Revolution gave

tremendous hope to the world. But because we rose higher than any nation had ever risen before, we lost sight of our ultimate goal. We began comparing ourselves to other people, and when we found that we were ahead, we stopped, which was a mistake because we were—and still are—far short of the goal. Unless we continue to work until we reach that goal, even the things that we've achieved now can't last and won't mean anything. We have to finish the work of the American Revolution. That's the mission of our Church, and that's the mission of the Bicentennial God Bless America Festival. □

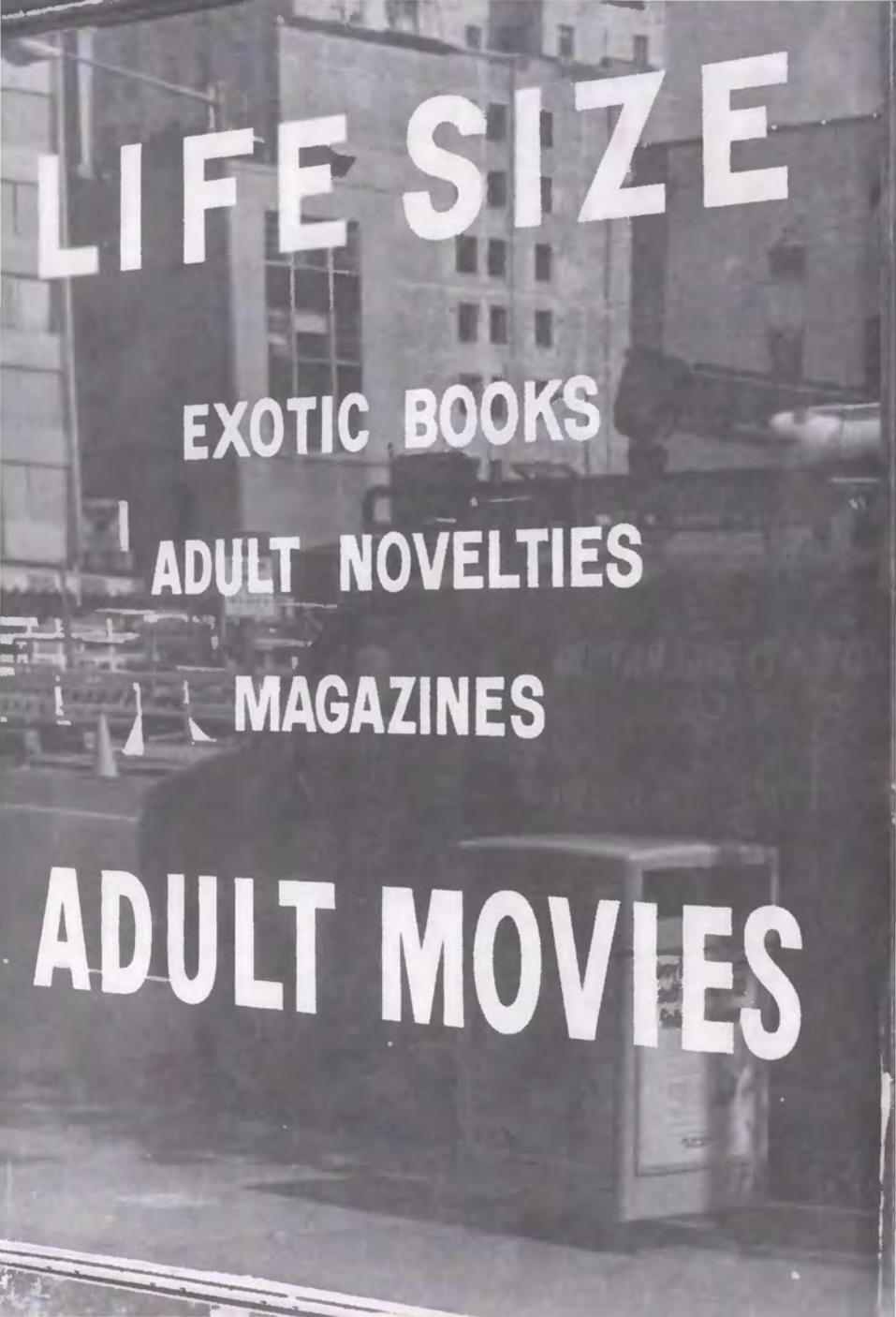
WHAT IS SIN?

What's the status of sin today? Is it completely out the window, blown away by the so-called revolution of morals? When a American Bar Association report urges that laws

making prostitution a crime should be repealed, it might seem so. Or is sin merely tarnished, a product of the confusion of values in our society—a society in which more and more Roman Catholics are getting divorced and remarrying, are advocating birth control, and where priests want to get married. Jewish, Catholic, and Protestant theologians are condoning homosexuality.

Nevertheless, last month the Catholic Church issued a "Declaration on Certain Questions Concerning Sexual Ethics," reaffirming the Church's traditional stand against extra-marital sex. The Declaration defined sin as follows: "A person sins mortally not only when his action comes from direct contempt for love of God and neighbor, but also when he consciously and freely, for whatever reason, *chooses something which is seriously disordered*. . . . The Church holds these principles not as old and inviolable superstitions,

by VICKI TATZ



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not out of some Manichean prejudice, as is often alleged, but rather because she knows with certainty that they are in complete harmony with the divine order of creation and with the spirit of Christ, and therefore also with human dignity. . . ."

The question is: Is sin relative, is it based only on man's standard of right and wrong, or is it absolute, based on "the divine order of creation?" At the recent National Conference for Divorced and Separated Catholics in Boston, a woman said, "I was brought up in such a good Catholic family that I really doubt if I could ever consummate a new marriage because of the church's position against remarriage. *When is the church going to change?*" I added the italics here to emphasize the basic issue. The Church made its stand because of a belief that it was in accordance with God's will. This woman wants the Church to change in accordance with *her* will. And the ramifications of this debate go far beyond the one issue of the sanctity of marriage.

At one time, when the Christian Church dominated Western Europe completely, there was just one standard of value, what the Church said was right. But as our knowledge of man's variety of cultural norms broadened, it seemed that there was no universal standard of conduct for all mankind, that what was right by one man's conscience was not necessarily

true of his brother on the other side of the world, or even down the street.

Again, the basic issue is whether man's conduct is based on *his* view of the truth or upon *God's*. Before the fall of man, God as the parent was carefully raising Adam and Eve as His children, and had they continued to remain one with Him, they would have learned, as all children learn from their parents, the right path. In fact, if they had truly been united with Him in heart, they would not have been able to do anything that would hurt Him or go against His will; even fallen man does not deliberately set out to hurt those he loves.

Because they chose to disobey their loving Father and to go their own individualistic, self-centered way, Adam and Eve became separated from God and no longer knew The Way. So we've had to find our own path in life, often going through many twists and turns, even doubling back upon ourselves, going through thorny briar patches, up and down steep mountainsides. If we had gone our Father's Way, it would have been all smoothed out for us by loving hands, straight and true.

But we are not completely separated from God, only caught between two worlds. We still have a remnant of that original mind which our Father gave to us to guide us, the part of us which seeks to do good, which wants to follow the true path.

How can we know what that true path is? Especially today. In a recent article, Leo Rosten commented, "I cannot help concluding that the fortresses of faith are experiencing the most profound alterations in centuries. Church authority is being challenged on a dozen fronts. Traditional creeds are being drastically revised. Hallowed canons are being shelved. Religious practices are changing daily. Church leaders are beleaguered by new, bold, persistent demands—from their clergy no less than from their congregations."

When there is so much confusion, the only answer is to know God's will, God's desire, so that we can live His way. And this is also the only way in which a unified culture can come about. God is eternal, absolute and unchanging. His ways are also eternal, absolute, and unchanging. Only man's understanding of them has increased or decreased in different ages and different religious expressions.

Some people think of sin as just a transgression of some arbitrarily established (i.e., man-made) religious code. But it is much more than that. God, when He created the universe, did so according to certain fundamental principles. When Lucifer tempted Eve in the Garden of Eden, he deliberately set himself against those principles and thus became the enemy of God. His desire is to

rule the world in place of God; in the Bible (II Cor. 4:4) Satan is called the "god of this world."

Therefore, we can define sin as anything which, either in thought or action, makes a condition to have give and take with Satan, the enemy of God. So sin is not something decided upon by men; it must be judged from God's viewpoint.

The fall was the most terrible tragedy in mankind's history. Through the fall, man lost his connection with God. God had wanted Adam and Eve, when they reached maturity, to become the pure, true parents of mankind. Instead they were defiled and God has never been able to see His original ideal for man fulfilled. That ideal would have come about on the basis of a God-centered family.

The family is the key to everything. We learn our basic values, we learn how to love each other, we learn about caring and about give and take—all in the family. Today, with the breakdown of the family accelerating rapidly, we can see the effects of not having true, God-centered families more clearly than ever before. Sociologists and psychologists have provided plenty of evidence that problems in the home are the root cause of crime and violence; the loneliness and depression that lead to alcoholism, suicide, drug use, or other destructive behavior; and the loose attitude towards morals today.

How are we going to get rid of sin? First of all, we must discover the original source of the problem. We must know we are sinful. Sin is separation from God. When we are separated from God, we feel very distant from Him, so He becomes very vague and obscure. That is why we can say things like, "When is the Church going to change?" instead of saying "How am I going to change myself to be like God wants me to be?"

Today, even the things that man has historically recognized as sinful are being challenged: "Well, it's not so bad. Maybe it's natural for man to be this way. We have to get rid of our aggressive instincts, don't we? And it's natural for man to express his sexual appetite, isn't it?" People can say these things only because we are so terribly ignorant of God, of God's nature, that we don't even know any more what is hurting Him, how wrong we are, how far away we have come from His original ideal for us.

It is very difficult for sinful man to recognize his sin because he lives in a world in which Satan, the origin of evil, has control. When we don't see any standard around us, how can we know for sure what is right and wrong? It is not easy for us to admit we are wrong. No one wants to think of himself as selfish or egocentric, so we don't realize how self-centered we really are. We don't want to think about it too much.

Before we can begin to solve the problem of sin, we must learn to recognize it in ourselves. Let me give you an example. When Jesus was teaching, many people accused him of being a sinner, of being a blasphemer, and even a prince of Satan. Even if they didn't accept everything that he said, shouldn't they have at least recognized him as a good person? Why couldn't they? Because Jesus was like a pure, untarnished mirror and when he was held up before them, they saw themselves reflected in the mirror. Those who were blasphemers saw a blasphemer in Jesus. Those who were on Satan's side, saw Satan in Jesus. It was easier to see it outside themselves than to recognize their own sinfulness, the impurity which kept them from knowing God and seeing God's son in Jesus.

Impurity will be found to be impure only when purity comes. Anything evil can be done when there is darkness all around to cover the act. But when the light comes, a new understanding comes. The light of God's truth must come into the world to separate sinfulness from purity. Through an understanding of the Divine Principle, specifically through an understanding of the fall of man, we can clearly understand man's satanic nature, because the Divine Principle is the new light of God.

Truth shows us the standard, shows us how much we have fallen

away from it, too. But that is not enough. In order to change ourselves, we must *feel* our sinfulness, feel how deeply we are hurting God our Father. Through prayer we can come to understand our own sinfulness, how we bear the burden of the fallen nature we inherit from our ancestors, how our own lack of love affects others, how our separation from God weighs on Him. When we understand, when we start closing the gap between ourselves and God, then we can repent, then we can ask forgiveness, we can begin to purify ourselves. The closer we come to God the more we will feel our impurity, but we cannot shed it

unless we experience that feeling of repentance first.

Even then, we cannot completely rid ourselves of sin because as fallen men we are still under Satan's dominion and he can still accuse us. That is why we need a Savior, a sinless man who can be our defender before God and ask God to forgive us. God could not refuse such a request from His true son. That is why the Messiah, sinless man, must be the mediator between God and man. We cannot come back to God except through the Messiah, we cannot solve the problem of sin in ourselves and in this fallen world without the Messiah. □



the necessity of Absolute Values

by SEBASTIAN A. MATCZAK

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Religions and philosophy are, by their very nature, the branches of human knowledge which are predominantly concentrated on value. What value is in itself and what it is as related to particular actions, events, and objects are debatable issues. Yet we might readily agree that value is something which leads to attaining a goal, particularly a more important goal for human nature.

Religions and philosophy

deal with such a goal and the means to it more specifically than any other sciences. Religions deal with ultimate goals and the means leading to them. Philosophy by its very nature has a similar purpose, but justified by different sources. Religions try to define their positions from the sources of revelation (sacred books, etc.); philosophy, on the basis of natural reason and its own specific insight into the whole of reality. However, looking at the world, with its diversity of religions, enormous at the present time and not less diversified than in the past, we may draw the conclusion that man simply can not know what position to take with regard to them and, consequently,

with regard to values which they proclaim.

A similar position, if not a worse one, might be suggested by philosophy which seems to be so diversified that one finally questions what philosophy is and what its tasks are, and receives contradictory answers. He is even told that the task of philosophy is to philosophize—not knowing, however, what philosophy is.

Thus, the question easily arises whether or not there is any agreement among intellectuals and peoples at all in both fields. We think that such an agreement exists, particularly in religions, and might exist in philosophy. Thus, values, including absolute ones, are existing, recognizable and objectively supportable.

I. RELIGIONS

When we look at the religions, their variety is extremely striking indeed. The religions of the past and contemporary worlds are so multiple that we do not even know many of their names. Their beliefs and rituals appear so surprising that they provoke varying reactions in individual minds. Some admire them and highly respect them, others reject them with indignation, still others look at them with amusement. Such reactions are not only shared by primitive or less cultured people, but also by highly intellectual leaders of the progressing world.

Why the differences of religions and why the differences of attitude among the peoples witnessing them?

I think we can find a quite obvious answer to that. If God really exists and is infinite or not strictly determinable by human reason, as many philosophers hold, then His worshiping by a finite being, which man is, can not be confined to one form. By the very nature of the recognition and acknowledgment of such a Being, the rituals and even the notion of this Being will differ. These differences will reflect the differences between men and between things of the universe which are originated, influenced, or both, by this Being. Such differences are of all kinds of beings on the earth, of planets and stars, of solar systems, not to mention the differences among invisible spirits.

However, the differences can not be so great as not to contain a certain unity; in the case of religions, we notice a unity of some basic beliefs. This unity we find, I think, in the belief that there exists a transcendent Being influencing this world, before whom man is responsible. This responsibility regards man's life in this world and in the world to come. Besides, man feels that he must somehow worship this God, that is, to acknowledge his human dependence on Him and acknowledge it externally. Hence, all kinds of rituals, cults, and sacrifices have



We find in man's numerous forms of religion a certain unity in diversity.

taken place during the whole history of mankind.

Intuitive Conviction

However, for a thinking man, the question persistently arises why such religious events take place. I support the position with many others that man *intuitively* feels that some Superior Transcendent Being exists. This intuitive conviction permeates all mankind from its beginning through the centuries until our time. This knowledge becomes so deep that men even give up their lives in

defense of their religious convictions. I would willingly concur that man's religious conviction flows from *his rational instinct* as it is called by the great American philosopher, Charles S. Peirce. This conviction may be analyzed and put into rational formulas of discursive or any other kind of reasoning, yet it goes beyond purely theoretical reasoning.

This is the reason why all mankind believes. When we speak about atheists, the question arises how many are they and how deeply are they convinced in their minds and hearts about the correctness of their position? We may even ask the question with William James, whoever proved that God does not exist?

We agree that some of these cults are less appealing to observers and non-followers of particular religions. At this point we witness the quite puzzling fact that these religions are followed by highly intellectual individuals. These facts we notice not only in Jewish, Arabic and Christian religions, but also among the believers of Buddhism, Taoism and Shintoism.

Unity in Diversity

Thus we find in religions a certain unity in diversity, namely recognition of the super-mundane or transcendent Being, acknowledgment of responsibility before Him, and a need for some kind of ceremonial worship.

All religions support certain values. This is the basis for their existence. These values are dictated by man's natural conscience or moral feeling and formulated by the teachings of particular religions with the addition of some positive precepts. Here we notice that the general rules of moral practices are rather common, but their applications differ. As the result, we are compelled to support the opinion that there exists some unity in the diversity of moral values; this is a reflection of a unity in the diversity of religions.

However, the question arises with regard to specific crises in contemporary religions, more specifically speaking within the Roman Catholic Church.

This question is extremely relevant because this Church has been quite intransigent in defending the uniqueness of the truth which it advocates. Its unshakable position in doctrine and discipline has been well symbolized in the monument of St. Peter's Basilica, in the papacies of Innocent III, Pius IX, Pius XI and XII, in the First Councils of the Christian Church, of Trent and Vatican I. Suddenly this Church under the direction of John XXIII, and then Paul VI seems to loose its rigidity, inflexibility and gives up to the position of other Christian Churches or even simply to other religions.

Protestantism with its individualism in the interpretation of

the sources of revelation (the Bible) and with its free rationalization of Christianity and religion as a whole has been giving up rigidity of belief, teaching and discipline for a long time. But for the Catholic Church this is rather a novelty; and since the position of this Church has been quite prominent, the change might justly be called a crisis of Christianity and to a certain extent of religions altogether.

This reverse occurs in the time when Judaism experiences its revival due to its victorious Six Day War; militant atheism has been spreading through the world organized and apparently unified better than ever; the progress of science has reached astonishing achievement; and the world has become politically organized in big blocks of solidifying unity and greater power.

The Catholic Crisis

On such a world-scene the question of true value professed so intrepidly by the Catholic Church becomes very acute. We insistently therefore ask the paramount question about the meaning of the crisis in this Church. It seems, however, that this crisis has more restricted dimensions than at first appears. Maybe even this crisis can be rather called a vitality of the Church which adopts itself to the circumstances of man's life and not a giving up of essentials. True, some theologians seem to give up

everything; they venture a convergence of all religions into one universal religion; the dogmas seem to be as changeable as any philosophical tenets. We hear about the secular world, when believers will be limited to small islands in the ocean of atheism.

However, according to the principles of Catholic theology as a science the position of these theologians, regardless of how vocal they are, is not the official position of the Catholic Church. The official position of this Church is always connected with the official statements of the Pope as the head of the visible church; his less official statements have value too, since they participate in his supreme authority, yet this value has to be more carefully scrutinized. In these teachings of the Popes and the documents signed by them (Vatican II included) we do not find anything contrary to the previous dogmas or basic principles solemnly proclaimed by this Church.

This fact is of paramount importance for a search of absolute values, since it shows that these values are not essentially changed in the basic position of the Catholic Church. Thus these values are still defended and maintained in spite of the appearances which may be misleading.

We can go even further by stating that these values are well if not providentially adopted to the circumstances of the times. In this

It is of the greatest importance that the theistic positions unite over against the atheistic, and not quarrel among themselves about secondary differences but emphasize what is held in common. In this way only, the absolute fundamental values can be preserved.

time of political blocks, and the increasing tendency to consider man a citizen of the earth rather than the citizen of small national groups it is highly appropriate that the Church points out what unites it with other churches and religions rather than what separates it.

Preserve Fundamental Values

It is of the greatest importance that the theistic positions unite over against the atheistic, and not quarrel among themselves about secondary differences but emphasize what is held in common. This trend seems to be prevalent at the present time, and it should be respected as highly providential. In this way only, it seems that the absolute fundamental values can be preserved.

It seems that this is precisely the spirit in which Christianity and

religion are evolving today. Common principles are and must be supported; specific positions have to be discussed in the spirit of mutual love and understanding in order to help remove the differences if it is possible; if not possible then to maintain them with the maxim, *qui potest capere, capiat* (who can understand, let him do so).

II. PHILOSOPHY

However, if there is any unity among religions and their support for certain values, this unity seems to be seriously undermined by philosophy. Philosophers are vastly diversified among themselves in their views on anything not less than religions. The danger of philosophy for religion lies in the fact that philosophy, by its very nature, regardless of the position of individual philosophers in this matter, proposes to pass judgment on the *rationale* of everything and especially on the things which are most important to the *raison d'être* of man, which is, first of all, man's knowledge of the ultimate reality.

The importance of such a knowledge becomes progressively undermined in the minds of Western philosophers and, consequently, of others. Disagreement concerning the nature of reality led philosophers to question man's capability of knowing. Universal skepticism evidenced already in ancient Pyrrhonism was transformed into the academic skepti-

cism of Hume and his followers. This subtle and scholarly attitude puts in doubt our knowledge of the external world, even the permanency of one's existence. Perceptions become recognized as substances themselves. Consciousness is interpreted as a flux (or wave) of facts without any underlying support of the same nature.

This intricate, speculative reasoning, which puts in doubt the validity of the reasoning and the deepest conviction of any average thinker, received its tremendous reinforcement in the epoch-making philosophy of Kant. Here, in spite of his intention, every philosophical effort seems to lead to skepticism in the last result, or to a sort of irrationalism in the pursuit of consistent reasoning, for the existence of the external world put into question by speculative reason, and accepted as a postulate of practical reason in Kant's philosophical investigations, can be reduced to the condition of speculative reason since practical action is reducible to theoretical awareness of the goal of our activities or of our desire of happiness.

Denial of the Transcendent

Through his reasoning, rightly or wrongly interpreted, the door has been opened to the denial of the ultimate, transcendent reality. Hegel builds the system of a new understanding of the reality where men become reduced to a

moment of the manifestation of the Absolute, which forms the ultimate reality of everything and is confined to everything. Nietzsche, with his theory of the "dead God," pretends to see man as the lawgiver and thus he turns over all the values. Marxism reduces all the values to matter and its effects; thus it enhances relativity and the abuses of the powerful in the last result.

In the light of these philosophical results, we might ask the question: Is philosophy indeed leading men to a complete disagreement and thus, not permitting him to reach any common or certain value?

This question we can answer by distinguishing two kinds of philosophies. One is professional philosophy, presented by theoreticians of this sublime and paramount science; the other is the philosophy of an every-man. Do these philosophies differ? I think they differ in their theoretical formulation but not in their objective approach to reality.

Theoretically they differ; we have just indicated the difference. Yet, we might ask why they differ. Here we have two problems: one, why philosophers differ among themselves; second, what is their relationship to the every-man philosophy.

Why do professional philosophers differ among themselves? There might be several reasons for that. One of them is the presup-

positions in their philosophizing. None of the philosophers wants to admit that his philosophy is based on certain presuppositions. Yet, there is a serious question whether philosophy exists without presupposition. One can suspect that such is only a contention of philosophers but not the fact. With presuppositions are connected specific intentions in their philosophizing.

Lack of Consistency

These intentions, as well as presuppositions, are very often hidden. They can be discovered only by a serious analysis of the life of the philosophers; sometimes by the content of their philosophy itself. Quite often we find a lack of consistency in a philosopher's system. Those inconsistencies become apparent only when the whole system is taken into account, and not just a part of it.

Another reason for the differences among the philosophers is the different segments of reality which they investigate. None of the philosophers investigates the whole of reality, although they draw conclusions to the whole of reality. And here, precisely, may be found the source of serious discrepancy.

The investigation of all the reasons for the differences among the philosophers as well as the degree of them calls for a separate science, namely metaphilosophy, or philosophy of philosophies,



The average man, argues Prof. Matczak, instinctively seeks absolute values. Above, a Unification Church pioneer discusses the purpose of man's life on the streets of New York City.

which will be using as the subject matter of its investigation particular philosophies and their backgrounds, investigating them under the aspect of unity in diversity. Such a science, which presents quite a difficult task for a researcher, will show the true differences among philosophers, how deep they are, and what the reasons are for supporting them.

What is the relationship of professional philosophy to every-man philosophy?

It seems that professional philosophy revolves around every-man philosophy. If the professional philosopher becomes too speculative and alienated from the thinking of the every-man philos-

ophy, sooner or later he comes back to this kind of thinking and action. This happens to every philosopher. Such an attitude indicates that the criterion for a sound philosophy is precisely this every-man philosophy. Professional philosophy can not ignore the deepest conviction of the daily philosopher. If it does, it becomes a philosophy for logical gymnastics, sometimes a beautiful palace of logical elaboration, or a fantasy of imaginative thinking which, in the last result, is put on the shelves of the library ignored by the stream and impetus of the every-day life.

Every Man a Philosopher

But, one might ask the ques-

tion, is an average man a philosopher? The answer is that every man is a philosopher since every man is looking for the reason of his actions and this is precisely the essence of philosophy. Every man, philosophers included, has to act now and know what to do and why. This is also the simple formulation of the meaning of philosophical thinking and belief; it is at the same time its deepest formulation. The average man grasps reality intuitively and acts guided by his rational instinct. On this action the whole activity of the whole mankind is based: individual, social, economical, political, religious. This average man in a simple, not forced way, grasps by his reason the reality surrounding him and conforms his action to it.

The real value of philosophy, consequently, lies in such a grasping of reality. This grasping can be theoretically justified, further developed, put into understandable formulas, but can not be disregarded or distorted. If a philosopher does it, his philosophy becomes a philosophy of the shelves, or a philosophy of unrealistic speculation, or even a fantasy alienated from life. Such also is a philosophy which precludes itself from embracing the broader reality and confining itself to its narrow segment. Such a philosophy can not satisfactorily answer questions which man, by his very nature, asks all the time.

The daily man philosopher

recognizes the ultimate reality and acts accordingly. On his convictions rest religions and the values which mankind as a whole, composed of daily man philosophers, upholds.

Absolute Values

We can summarize by saying that an average man instinctively or, better, by rational instinct, as Peirce would say, grasps absolute values, which ultimately reside in the existing Divinity and man's responsibility before Him. Thus, man feels compelled to act accordingly in various circumstances of his life in order to be happy here and hereafter.

This experience of an average man forms naturally a foundation for religions and justifies their existence. Philosophies, if they fail to grasp this attitude in a correct and convincing way, become shelved in the libraries or else, like Marxism, may try to force their convictions on people. But the shelving of philosophy reduces it to a pure theory or speculation, not helping people in their search for a meaning of life. The exercising of force is momentary, even if it lasts some centuries, as has been the case with the persecution of various religions, more precisely of Christianity in its first centuries of existence. All mankind, however, and its intuitive knowledge for the existence of the absolute values persists forever, even under persecution. □

During the time I travelled in Germany as a part of the delegation of the United States Youth Council, my attention was occupied with the communication and understanding which was achieved between the American delegates and our German hosts. Looking back after the tour had ended, however, I was struck by misunderstandings which never quite surfaced but which heavily influenced our

Two incidents from the tour serve to illustrate the difficulties this produced: While in Berlin I was asked by a member of the youth arm of the Free Democratic (Liberal) Party *whether it would be possible for Americans to prevent* the CIA from seizing the United States and establishing a fascist regime. (That the CIA would do so given the chance was taken for granted.) Yet the question was asked in all seriousness.

German & American Views of Freedom & Democracy

by DAN HOLDGREIWE

communication.

Americans tend to assume that Western Europe is much like the United States, and the young people whom we met similarly based their ideas of America on their own society. In fact, substantial differences in outlook exist between the two countries which lead to differences in the social and political systems and a corresponding misperception of the other society.

On another occasion one of the members of the delegation who works in voting registration asked if it was necessary to register to vote in Germany. We were told that, no, there was no special registration; on election day everyone could simply go to the polls and vote.

For a moment the air was thick with euphoria about this en-

From *The Rising Tide*. Reprinted with permission.

lightened policy—then it was clarified that if a German citizen resides anywhere for as long as three days he has to register his address with the local police. And the Germans *could not understand* why some of the Americans found such a practice objectionable.

One hears a great deal in the United States about how America is the “land of the free” and the “only truly revolutionary society,” etc. Those are great ideals, but the materialism and selfish individualism that have eroded our society had often led me to think that it’s been 199 years since many Americans had really concerned themselves about freedom.

In Germany, however, I discovered that the American concept of freedom and democracy not only was not shared by many of the young people I met, but was unbelievable, if not inconceivable to them.

Inalienable Rights

In the United States the central premise of our democracy is that each individual possesses innate “inalienable” rights. The historical reasons for this view begin with the fact that many of America’s early settlers came here to escape persecution, especially religious intolerance. These early settlers sought the *freedom* to worship God as they saw fit.

Similarly our revolution was not based on a desire for “national liberation,” or for “popular de-

mocracy,” but on a desire for freedom from certain oppressive abuses by the British crown.

In declaring independence from colonial rule Jefferson cited not concepts of social or geographical self-determination, but the failure of the British government to deal justly and fairly with its subjects in the colonies. Having failed to fulfill the obligations of a legitimate government toward its citizens, he reasoned, the government in England had forfeited its legitimacy in regard to America.

This led to the establishment of a government with “inalienable rights, endowed by their Creator. . .among them. . .life, liberty, and the pursuit of happiness” as the founding principle. Democracy—in the narrow sense of popular election of the government—was not valued as an end in itself so much as it was held to be the best means of safeguarding the civil and religious liberties against the possibility of future despots.

Judging from the young people I met, German society has not thrown off the monarchical concept of the state to the extent that American society has. Within this context democracy comes to mean replacing control by the ruling elite with control by the broad masses, rather than reducing the extent of governmental control absolutely. Civil freedoms correspondingly occupy a subservient position: they are the means by which democracy (i.e. widespread

participation in the political process) is achieved.

Cause and Effect Reversed

Understanding the reversal of the cause/effect relationship between freedom and democracy sheds light on many of the differences between the German and American societies. There is, of course, in Germany a political spectrum. The Christian Democrats, on the one hand, explain the use of "Christian" in their name by referring to the Christian concept of the dignity and importance of the individual. The Social Democrats, on the other hand, favor the Marxist view that the individual derives his significance from the society.

The whole spectrum, however, is well left of the American political spectrum. No counterpart exists, for example, to Ronald Reagan. One reason for this is that the personal liberty which American conservatives seek to defend is considered illusory, at least by many German young people.

Another factor is that safeguards against governmental abuse are very different between the two societies: here we limit the power of government to interfere in the lives of the people. (Even if fascists or Communists controlled the government it would take years to make the legal changes necessary for a totalitarian state.) In Germany the government has powers far exceeding anything

that Americans would allow, but they involve as much of the population as possible in the political system as their safeguard.

I attribute much of the anti-Americanism which exists among German youth to this lack of understanding of the motives behind our policies. Of course for some "fascism" or "capitalist imperialism" is the explanation for everything America does; but we have the same here, even without the influence of the East German radio. More generally though, a mistrust of the United States is born out of incomprehension.

Another result of the freedom/democracy inversion is that the East European regimes appeared less revolting to the German youth than they were to the American delegation. Even those who criticized the suppression of rights in the Communist states were often inclined to give them credit for having "some kind of democracy."

Totalitarian "Democracy"

The relationship between freedom and democracy is part of a much greater philosophical question. Materialistic philosophers from Rousseau to Marx saw man as a mere animal whose individual existence was meaningless. To give meaning to history they turned to the "popular will," endowing it with omniscience and omnipotence, and sacrificing to it individual liberties in a sort of to-



talitarian democracy.

Posing as the incarnation of this "popular will" despots such as Robespierre, Hitler, Stalin and Mao have made this materialistic "democracy" the justification for tyranny, oppression and genocide.

In contrast, religious and idealistic philosophers have seen man as a spiritual being who has innate value which cannot be rescinded by the "popular will" of the masses, any more than it can by the "divine right" of kings or by "feudal privilege."

Democracy is fragile; it does not survive where governmental power is not balanced by indi-

vidual liberty. Not by accident are the democratic nations those based on Western Christian civilization, while those based on Marxism-Leninism are without exception brutal tyrannies.

Ideologically, as physically, West German society is closer than the United States to Eastern Europe—but still very much on the same side of the iron curtain as ourselves. Having perceived these differences, therefore, we are faced with the question of how to relate with Germany.

Isolationism would be the worst alternative at any time because it only increases misun-

Our freedom is a gift of God. And like our economic blessings, we have the responsibility to share this gift with all the people of the world.



derstanding and suspicion, but in the face of Communist expansionism such a policy would be suicidal. Instead we must reach out, explain ourselves, and seek to understand.

Historical Reasons

There are historical reasons for the Germans to hold their view of democracy, just as we have historical reasons for ours, and it would be chauvinistic of us to expect them to accept our view. But we can ask them to understand us; and, through understanding, lay a foundation for trust.

Personally, I found the differ-

ences challenging in yet another way. It is easy to see that America has been blessed by God materially—both in natural resources and in economic prosperity—but also America has received God's blessing politically.

We do not enjoy our freedoms because we are smarter, or more loving, or morally superior to the people of other lands. This freedom and the heritage on which it is based is, no less than our material wealth, a gift of God. And like our economic blessings, we have the responsibility to share this gift with all the people of the world.

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TWO VIEWS ON THE FUTURE

Realizing the Society of Well-Being

by **DR. SANG HYUN LEE**

Dr. Lee is director of the Unification Thought Institute in Seoul, Korea, and the author of Communism: A Critique and Counterproposal.

The solution to the problem of economic inequality requires both the eradication of poverty and the realization of a society of well-being. This problem has been studied by countless thinkers and scholars for many centuries, and consequently many types of theories and sets of principles have been conceived. Socialism, Communism, Reformism, Social Reformism, Social Democracy, Revisionism and Welfare Economics are some examples.

The above theories have one thing in common; they try to remove the contradictions in the capitalist system, especially the

differences between the rich and the poor. In the process of undergoing many changes the various theories evolved into two types of thought, which are opposed to each other in the direction and method which they follow in their efforts to eradicate poverty. Communism insists that a socialist society should be established by the overthrow of capitalism through violent revolution. Democracy tries to remove its defects gradually through a peaceful democratic way. These two schools of thought have realized their economic systems through revolution or through government policy.

Though Communism did not appear in the manner which the theory of its founder, Karl H. Marx predicted, the socialist economic system, a pre-requisite for Communist society, was formed, be-

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What the developing countries really want

by I.G. PATEL

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The needs of different developing countries are not necessarily the same. There are substantial differences, for example, between India and Brazil or Botswana. Equally, the demands for a New International Economic Order and the Charter for Economic Rights and Duties of States have nuances not shared equally by all. Yet there is an underlying ideological and psychological similarity among the developing countries.

On an ideological plane, they demand an international extension of what most modern states take for granted, namely a basic

minimum standard of living and a modicum of economic security for all citizens. They also want a deliberate policy of development and redistribution to achieve this goal and a sense that all groups are participating in the society. Concentration of economic power, they believe, should be restrained to prevent it from becoming an instrument of cultural or political domination. Just as these social and economic goals are promoted nationally by combined community efforts, at the international level these aspirations should be pursued by a concentrated effort of the world community. The New International Economic Order in effect is simply an expression of the liberal or social democratic ideal almost universally accepted among nation-states today—at least by lip service.

It is no exaggeration to describe the goals of the developing world today as more psychological than economic, and to perceive that independence is more cherished than economic progress.

On the other hand, a powerful psychological factor often pulls towards independence rather than interdependence. Most of the developing countries have bitter memories of colonial exploitation and racial and other forms of discrimination. Hence, beneath the desire for economic progress is the need to obliterate past hurts and humiliations, to regain dignity and self-respect, which they enjoyed for long centuries but lost during the brief period of Western domination—a domination based essentially on an industrial or technological revolution which is hardly two centuries old. Those who were left behind are well aware that country after country has mastered modern technology in short time spans.

It is no exaggeration to describe the goals of the developing world today as more psychological than economic, and to perceive that independence is more cherished than economic progress. Though aware that they need the help of those who can well afford it they would prefer to be speedily rid of such assistance; and while they emphasize international cooperation they are zealous of





their national sovereignty.

This internal contradiction must be understood. While the developing countries proclaim the rhetoric of one world and international cooperation they want to develop primarily on their own and would not accept prolonged dependence on others no matter what the economic cost. For the smaller and poorer countries international cooperation is a stark necessity. Yet this does not reduce their discomfort at making demands from a weak position.

Developing countries are not necessarily interested in abstract notions of equality, in reducing the spread between the poorest and the richest nations in per capita income. What they want without exception is a basic minimum for all their people which will provide a measure of security against internal strife and the national resilience to withstand natural and other disasters without subservience to other nations. A minimum per capita income of about \$400 or \$500 per head would meet these requirements.

Those who have already reached this goal will undoubtedly travel the same acquisitive road toward more and more meaningless consumption. But for countries like India and Bangladesh, at any rate, anything more than this modest per capita income is a very distant goal in the absence of massive transfers of wealth which are neither feasible nor desired by the

countries themselves.

Where such countries are concerned the best policy for bilateral donors, I believe, is to give aid entirely on a grant basis as the United Kingdom has now decided to do—even if this means a somewhat reduced volume of aid. A substantial scaling down of past debts is also desirable, as the creditor-debtor relationship is not conducive either to good political relations or to sound economic policies.

If developing countries really believed in moving toward one world they would be advocating the transfer of income and wealth from the rich to the poor and migration of labor from overpopulated countries to lands of greater opportunity. But the developing countries have never asked for unlimited migration—only for equal treatment free of discrimination based on color, creed, or nationality. Similarly the demand that has been made for aid of .7 percent of GNP is modest indeed.

Despite their urgent need for economic progress, the preservation of national unity and independence and the fostering of free institutions are psychologically vital. The national image is also involved in imitating more fortunate countries in such matters as labor legislation, hours of work, and social security. The developing countries in fact do not believe that just because they are poor they have to be or can be more

rational than others.

There is a growing feeling that developing countries should eschew sophisticated technology which satisfies the ego of only a few privileged persons and does not immediately benefit the poor masses. The theory seems to be that the poor should not repeat the mistakes of the rich and should be more careful about preserving the environment and conserving non-renewable resources. I do not dismiss this argument as irrelevant. However, the developing countries are unalterably opposed to the continuance of a technological caste system which reserves the more complex or sophisticated technologies for the rich while the poor must be content with so-called simpler technologies. But the memory of political and cultural domination by technological superiority cannot be erased by disingenuous attempts to drive a wedge between the masses and the so-called elite in the developing countries.

The elimination of mass poverty in the developing world does require capital-saving technology; but this does not reduce the need for a broad-based technological capability. The desire for technological parity is part and parcel of the search for self-respect.

Most models of world economic growth postulate a high growth rate among the developed countries as necessary for a satis-

factory export growth rate in the developing countries. But the fact is that the developing countries can do nothing to moderate growth in the richer countries or to alter their lifestyles despite the widespread belief that they can use their monopoly of much-needed raw materials to this end. In this respect the position of the oil-producing countries is almost unique. Elsewhere the division between the rich and the poor is not coterminous with the division between importers and exporters of scarce raw materials. Some of the poorest countries are deficient in resources; some of the richest like Canada are not.

The developing countries do indeed want free access to richer markets, a pooling of markets, and a greater cooperative and international effort to prevent loss of income from traditional exports. But they certainly do not favor continued conflict between the producers and consumers of essential raw materials. They seek not confrontation but cooperation, not cartelization but competition on equal terms, not a universal fixing of just prices but a measure of stability and an opportunity for growth. Without exception they also want complete control over their resources and a corresponding loosening of the stranglehold of foreign investors—in a word, independence.

In sum, the developing countries want an international envi-

ronment which, with a little bit of luck, could ensure that the inevitable international stress, strain, and strife will remain within bounds. If the developing countries emphasize peace and non-alignment it is because they do not want their already awesome task made even more difficult by international tensions.

While demanding cooperation in concrete terms from others, the developing countries will continue to resist the attempts of any international institution to intervene in what they consider to be internal matters because they are not convinced that any international decision making at the present juncture would be truly democratic. By the same token, they do not really believe that resolutions passed by a mechanical majority are a substitute for willing cooperation.

The twentieth century is still a century of nation-states which have yet to unfold themselves in their full glory and self-confidence. As a consequence the developing countries' goals will continue to be bedeviled by a certain ambiguity or even contradiction: a tug-of-war between the ideal and the feasible, to be reconciled with a vague notion of national honor and dignity. In short, whether or not we have one world or a new world order there is only one human race and only one brand of our common, universal, yet imperfect humanity. □

Realizing the Society of Well-Being

(Continued from page 56)

ginning with the Bolshevik Revolution led by V.I. Lenin. Also, Western democrats revised their old capitalist system through the execution of the New Deal economic policies in the United States after the Great Depression of 1929-33, in accordance with the theory of J.M. Keynes.

Though each of these two systems has advantages and defects, and in spite of the military and political confrontation between them, each system is trying to eradicate poverty and improve the general welfare within its own domain. Therefore, with regard to the eradication of poverty (the central economic inequality) and the improvement of social welfare, I am going to (1) outline the advantages and defects of each system as indicated by scholars thus far, (2) examine the changes of the two systems during the past 40 years, and (3) discuss the future prospects and the necessary conditions for the realization of a society of well-being.

Advantages of Capitalism:

The capitalist economy, based on the institution of private property, is devoted to the pursuit of individual profit. Characteristics of the capitalist system include

the right to possess property, including the means of production, to retain the profit from one's business enterprise and to freely engage in business activities.

Because capitalism is based on the philosophy of individualism and liberalism, it has evolved into egotism, and its evils have been intensified through the process of over-competition.

The injustice of private possession has been pointed out by many thinkers since the early stages of history. Since the establishment of the socialist economic system after the Russian Revolution of 1917, however, we have developed the capacity to compare the effectiveness of both systems. We can finally conclude that the individual pursuit of profit gives capitalism an advantage over the socialist system. The supply and demand for various commodities regulates the effective distribution of resources through the free market mechanism. Thus, through the pursuit of profit favorable economic development comes about.

Advantages of the system of free competition include freedom for consumers to choose goods, freedom for laborers to select jobs, freedom for businessmen to engage in business activities as they choose, and the continuous renovation and development of the economy. The right to pursue individual profit has been responsible for the rapid growth of the

capitalist economy. This rapid expansion has achieved a noticeable effect toward the solution of the problem of poverty.

Defects of Capitalism:

The ownership of private property and the pursuit of individual profit gave capitalism its advantages, but at the same time they caused many problems. Profit, the product of business activities, is always returned to the individual property owner. It is therefore difficult to eradicate the inequality of income distribution. Also, because capital is accumulated from private profit, overproduction, depressions, and unemployment, caused by excessive free competition, appear periodically. Finally, in the interest of preserving their monopolies, the capitalists have tended to hinder the price-regulating function of the market.

Because capitalism consists mainly of private enterprise, capitalists tend not only to neglect the distribution of public resources, but are also indifferent to their pollution of the environment and to their destruction of cultural resources. In addition, to promote rapid economic growth capitalists have exploited and suppressed underdeveloped areas for many years, contributing to the ever-widening gap in income between advanced nations and their underdeveloped neighbors.

The imbalance of interna-

tional payments and the instability of key currencies, such as the dollar, pound, or yen, in international transactions directly affect domestic economies.

These defects of the typical capitalist economy directly or indirectly hinder the eradication of the unequal distribution of income and of poverty.

Advantages of Socialism:

The socialist system involves the socialization, or nationalization, of the means of production, and a planned economy. The Communists regard these characteristics as the strong points of the socialist economy. Economic activities are not motivated by nor directed at individual profit, but at social profit. The income resulting from commercial activity is therefore possessed in common, and capital is accumulated out of social profit. The inequality of the distribution of income can therefore be diminished; the anarchy in production can be eliminated through a planned economy; and economic instability, depression, inflation and unemployment can be decreased to the minimum degree.

Because of the planned economy, oriented toward generating profit for the entire society, the social overhead capital, or the cost in terms of harm to society, can be fully considered for various projects, including housing, the creation of a welfare system, roads, bridges, parks, etc. The preven-

tion of pollution can also be consciously carried out. Through international regulation of the rate of investment and the rate of capital accumulation, and emphasis on the allocation of economic resources to the necessary areas, the growth of the economy can be accelerated, with little imbalance of international payments and almost no crisis in the international money supply caused by inflation of key currencies.

Defects of Socialism:

The socialization of the means of production and the creation of a planned economy were believed to be the rational means of diminishing the differences in income. The forty years of experience since the Russian Revolution of 1917 have revealed, however, that the socialist economy has proved to be irrational in many respects when compared with the free enterprise system. The Communists have not been able to realize the ideals of their theory in practice.

The defects in the socialist system developed as a result of the ban on individual profit; the abolition of the free enterprise system and the enforcement of a planned economy. With no free market the preferences, demands and hobbies of consumers, which should be indicated in the fluctuations in the prices of goods, which reflect the fluctuations in supply and demand, cannot be reflected in the



Both capitalism and socialism have as their goal the eradication of poverty, but neither theory can close the

planning of production. Many low-quality goods are unavoidably produced, resulting in the accumulation of stock. People will not buy them at the officially set price.

Also, because the price is officially set, the opportunity cost of goods and services, i.e. the cost of what one must give up in order to obtain them, cannot be correctly reflected in the calculation, so resources cannot be properly allocated and much waste is produced.

Because the acquisition of profit is not permitted, the will of businessmen and laborers to pro-



gap between the advanced and underdeveloped countries of the world.

duce is weakened, and the quantity produced is short of the planned goal. Because of the artificially set price, the price-regulating function of supply and demand is paralyzed, and, an extreme imbalance of supply and demand appears. Accordingly, to stimulate the will to produce, a differential wage system is put into effect and at the same time overtime work is required, under the name of "socialist competition."

The forced priority on heavy industry creates a short supply of consumer goods. Consequently, a policy of price discrimination is

practiced. Low prices are set on agricultural products necessary for the supply of resources for industrial development, creating a virtual inequality of income.

As we observed above, neither economic system, though each has its advantages, has succeeded in removing economic inequality and in eradicating poverty, because the advantages of each system are not guaranteed. What is an advantage can also be a defect.

Accordingly, the leaders of both systems have tried to institute economic reforms. In the United States the laissez-faire system ended with the enactment of President Franklin Roosevelt's New Deal legislation after the Great Depression of 1929-33. During this time the U.S. government intervened in economic affairs and established a system of cooperation between itself and private enterprise. The Soviet Union, meanwhile, began to enact an economic reform bill introducing the profit system to industry, and has been moving gradually toward economic liberalization.

I would now like to introduce more concretely the revised forms of both systems.

Revised Capitalism:

As mentioned above, today's capitalist system has become quite different from the laissez-faire system of the 18th and 19th centuries. It has incorporated aspects of a planned economy to form a mixed

All events of today in the fields of politics, national security, economics, etc.—in short, all phenomena occurring either domestically or internationally—are aspects of the cultural crisis of the twentieth century. . . . And the culture of today is materialistic.

economic system. Also, the principle of democracy has been widely adopted in industry, and labor unions have developed substantially, with the resultant strengthening of their right to collective bargaining. In addition, the workers increasingly participate in the daily management of their enterprises and in policy-making decisions.

The market mechanism is regulated by government intervention, which limits domination of the market by large enterprises. The government is also trying to relieve the poor and prevent poverty through the mechanism of a social security system and a policy of redistribution of income. Public enterprise, or semi-public enterprise, has been increasing, and, to the degree that capital and management are separated, the public character of private enterprise is also increasing. The capital-output ratio, or the ratio of machinery to labor on the job, shows a downward tendency, or the tendency towards stabilization away from an upward trend. The labor-output ratio, or the productivity of the individual worker, has

been increased and stabilized in accordance with the advanced countries.

As mentioned above, the capitalism of today is placing stress upon the removal of poverty and the inequality of income, and upon the improvement of social welfare. The following problems still remain unsolved, however.

First, in advanced capitalist countries there remain not only the apparent difference between the rich and the poor, but also various non-economic problems; for example, pollution, the need for improvement of the environment, the corruption of youth, social crime, the cruel treatment of animals, housing shortages, and the alienation of the general population.

Second, although the advanced countries pursue a comparatively effective policy when dealing with domestic economic problems, they have not created an effective solution to international economic problems, such as the imbalance of international payments and the crisis of currency inflation.

Third, the already great dif-

ference between the advanced and the underdeveloped countries tends to increase.

Fourth, a severe inequality in financial assets and land ownership has appeared.

The Revised Socialist System:

A remarkable change has appeared not only in the capitalist economy but also in the socialist system. Though egalitarianism in possession and public ownership are professed ideologically, a system of discrimination in allotment of rewards is actually adhered to. The Socialist countries have apparently imitated the capitalist method of distribution.

Actually, the Soviet Union introduced the profit system in the 1960's, and the rest of the East European countries followed. Centralized control over the economy has been gradually lessened, and decentralization has been carried out, resulting in the turning over of a portion of the right of planning and management to local authorities. The central authorities decreased the quotas assigned to each enterprise and gave each unit a certain degree of independence. They also provided the local managers with widened discretion in making decisions about quality and type of items, quantity of goods produced, investments, improvement of production facilities and the introduction of new technology.

In evaluating the results of an enterprise, one uses as a standard the amount of sales and the increase in profit, or the profit ratio, rather than the total amount of production. Accordingly, managers are interested in meeting consumer demands, making improvements in quality, and reducing prices. To increase the productivity of managers and laborers, profit sharing has been introduced. Investment through a central authority has been diminished, and investment through bank loans and through individual self-financing is now permitted.

In the Soviet Union wages are paid according to an officially set system of discrimination. In Czechoslovakia, Hungary, and other East European countries only the basic wage is decided by the central authorities, and all wage payments are assigned to the discretion of the factory manager. Prices are officially fixed in the Soviet Union, but in East European countries, to give a certain degree of flexibility, three systems of pricing, the official price, the restricted price, and the free price have been adopted.

Yugoslavia contains an economic system peculiar among the socialist countries. The economy is based on independent management by the workers. In industry all property is public; in other sections of the economy, however, private property still remains. For example, 87 percent of the culti-



However hard the two systems may try to provide for the welfare of all their citizens, unsolvable problems will remain until a new ideology emerges.

vated land belonged to individuals as of 1964. In the organization of the market competitive socialism has been adopted. This market system tries to achieve the same effect as the free market; the appropriate price is discovered through repeated up and down revisions of the official price.

As mentioned above, the socialist countries are gradually adopting the profit system and the free market system. There are still many problems to overcome, however. As viewed from the standpoint of democracy, for example, the system of wage discrimination, excessive labor ("socialist competition"), and the policy of reduction of the price of

agricultural products are virtual exploitation. Also, because all the actual right of economic action is possessed by the giant, pyramid-like bureaucracy, headed by the Communist Party and the central government, the result is virtually a class society which one can well describe as "monopoly capitalism." In the socialist system, there are also many problems caused by non-economic factors, the protests of the intellectuals, for example.

Future Prospects:

The economic systems of capitalism and socialism still have difficult problems. We should recognize, however, that both systems have as their goal the eradica-

tion of poverty and the improvement of the welfare of their citizens, although through different methods. There are various reasons why each system has adequately incorporated the advantages of its opposite and formed a mixed economy. We can assume, however, that the ultimate reason is to realize a society which provides for the welfare of all.

Accordingly, if viewed only from the standpoint of the economy, the two systems should progressively increase their resemblance to each other. Capitalism should increasingly adopt the advantages of a planned economy, and socialism should increasingly introduce the strong points of a free economy. Then, both systems should accomplish many things through concentrated efforts to solve the difficult problems mentioned above.

Capitalism should achieve major breakthroughs in the solution of the problems of inequality of property ownership, pollution, housing shortages, labor-management disputes and conservation of the environment. Socialism should also deal with economic problems by carrying out a policy of sufficient economic liberalization.

Unsolvable Problems:

But, however hard the two systems may try, certain unsolvable problems would still remain.

First, non-economic problems such as social corruption, gradually increasing social crime, race disputes, alienation of the public, and disputes between generations exist in capitalist societies. Dissidence by intellectuals, restrictions on religion and belief, alienation of the public and the suppression of human rights and life occur in socialist societies. Though these are not economic problems, when they become serious, the realization of a society of general well-being becomes difficult.

Second, international political and economic problems also exist. In the free world difficulties include the expansion of the gap between advanced and underdeveloped countries and the confrontation and conflict of interest among various nations. In the Communist camp, aside from these problems, the Sino-Soviet dispute is continuing. Because free world countries as well as Communist countries prefer to pursue their own national interests, it would be hard to prevent the international confrontations caused by conflicts of interest. It would also be hard to eradicate the tendency to be indifferent toward the miserable state of neighboring countries.

Third, the free world and the Communist world face the problem of confrontation or coexistence with each other. There should be a possibility of economic

coexistence, but the two camps are still in a state of political and military confrontation. Professing coexistence, the Communist camp has not given up the dream of communization of the world; and the free world, feeling threatened at the expansion of the Communist camp, hopes that a liberalization movement will occur within it. Today's limited wars, which take place often around the world, are directly or indirectly supported by America and the Soviet Union, the two conflicting powers.

In such a situation it is impossible to realize the true well-being of mankind. We can see that political and economic programs are limited in their ability to solve the difficult problems of both economic systems. Consequently, to insure mankind's attainment of a state of true well-being, free from instability or crisis, a new approach, involving something other than economic and political programs, should be discovered.

A Cultural Viewpoint:

I think the problem should be approached from the viewpoint of culture. That is, I think all events of today in the fields of politics, national security, economics, etc.—in short, all phenomena occurring either domestically or internationally—are simple aspects of the cultural crisis of the twentieth century. So I am going to approach the solution of these problems by dealing with the

characteristics of the current culture.

When viewed from a cultural standpoint, human history is the history of the rise and fall of various cultures. A culture invariably originates and develops based on a combination of a certain religion and ideology. If the religion or the ideology dies, the culture will fall. This is because when a religion appears, an ideology corresponding to that religion is formed. Out of this ideology come the standards of value and norms for living which determine the orientation of areas such as politics, the economy, legislation and the arts. In history, as long as a certain religion and ideology were sound and carried out their functions as the source of the principles which guided a culture as a whole, the corresponding culture flourished. When the guiding ideology no longer inspired the standards and values, the culture collapsed. Two good examples of this process are provided in the history of the rise and fall of the Greek and Roman cultures.

I would like to discuss the religion and ideology which have served as the foundation from the beginning of modern times until today. The Western culture, which today covers the world, was formed on the foundation of the Christian culture of the Middle Ages, with the additional inspiration of the Reformation and the Renaissance. Accordingly, it in-

Through a new ideology, spiritual and materialistic cultures can be united and a culture of new dimensions, a unified culture, can be established. Only at that time will all difficulties, including economic inequality and poverty, be fundamentally solved.

volves elements of both Christianity and materialism. Christianity has guided the spiritual life of mankind, and materialism has inspired the development of science and economics. As a result of the Industrial Revolution, however, Christianity was overwhelmed by materialism, and, at last, Communism, the anti-Christian thought, appeared.

With this, liberal materialism, which accepts Christianity but ideologically regards it as of little importance, and Communist materialism, which denies Christianity, are now well-established. Consequently, the entire cultural field today, except for religion, is dominated by materialist ideology, and religion itself is gradually dying in the face of the materialist onslaught. Though the materialist

ideology has resulted in the marvelous development of scientific technology and the rapid growth of the world's economy, materialism has caused the collapse of the traditional standards of value and has brought about the non-economic problems mentioned above. Consequently, from observing its characteristics, we can call the present culture the "materialist" or the "technological" culture. Accordingly, although the capitalist and Communist systems are of different character from each other politically and economically, from the viewpoint of cultural history the two systems are part of the same materialist and technological culture.

The New Culture:

Once we decide that the culture of today is materialistic, we can automatically conclude that it is impossible to solve the above-mentioned non-economic and international problems. Moral corruption, brutal crime, racial clashes, and friction between generations are signs of a lack of a standard of value and an alienated population; the liberalization movement in Communist countries is a protest against the trampling of human value; and the international conflicts of interest and the gap in income between advanced and underdeveloped countries are caused by a national egoism which places priority on acquiring profit for one's nation.

The confrontation between the two camps is a confrontation between two "isms," democracy and Communism, with different ideologies and methods. It should be considered that these problems can never be solved through materialistic and technological methods. Confusion caused by non-economic problems does not come from material poverty but from the collapse or absence of a standard of value. The protests against the trampling of human rights are not a protest against materialistic discrimination, but part of a movement to protest the animalistic view of human beings and to protect the dignity of humanity. The gap between rich and poor nations and the conflicts of national interests are not caused by materialistic and technological difficulties but by a national egoism which drives nations, in spite of their accumulated wealth, to seek prosperity at the expense of the other members of the world community.

All the difficult problems of today have been brought about by a spiritual and moral factor—the decline, or absence, of a standard of value. They are also the result of materialistic culture, which denies the existence of spiritual guiding principles. Accordingly, to end the confusion of today's world and realize a true society of well-being, an ideology which includes a new spiritual guiding principle should appear, and a new culture should

be established. In other words, without the appearance of a great spiritual guiding principle that has the power to establish a new culture, the confusion and instability of today would be hard to remove, and the cultural crisis would be difficult to overcome.

Guiding Principles:

What principles should the guiding ideology contain? It should be able to harmonize and unify all the differences in value judgment, and therefore should include the most universally valid view of value. In other words, it should include the view of value that can serve as the common standard in any value judgment. For example, what is termed "good" behavior in the free world should also be accepted as "good" behavior by the Communist world; an action considered "true" among the younger generation should be accepted as "true" among the older generation; in international relations what is considered "profit" by one nation should also be considered "profit" by other nations.

Of course, such an ideology can hardly be formed out of a materialist ideology, nor can it be formed out of a spiritual ideology. A materialist ideology is apt to ignore the spiritual cultural inheritance (take for example the so-called "Cultural Revolution" in China, which denied Confucianism). The spiritual ideology

is also apt to be indifferent toward the development of science and technology (for example, scientific development in the Orient stagnated for some time). Accordingly, neither the materialist view nor the spiritual view of value can be universally valid.

Only the ideology which can carefully preserve all precious cultural inheritance and establish a culture based on the unifying harmony between spirit and matter can (1) end the confusion and instability of the present day; (2) rescue today's culture from its crisis; and (3) insure the realization of a future society of true well-being. Such an ideology should, first of all, invariably be theistic, and secondly, should be recognized as a new guiding principle for culture.

Since such a view transcends both matter and spirit, it can insure human dignity and the nobility of value and can adequately regulate material prosperity. It should also be able to remove the present worldwide confusion caused by the decline of value, and reveal the direction of the new culture. Through such a theistic ideology, spiritual and materialist cultures can be united, and a culture of new dimensions, a unified culture, can be established. Only at that time will all difficulties, including economic inequality and poverty, be fundamentally solved, and the society of true well-being, mankind's long cherished desire, will be realized. □



Non-economic problems of our society can never be solved through materialistic and technological methods. The confusion does not come from material poverty but from the collapse or absence of a standard of value. Our materialistic culture denies the existence of spiritual guiding principles. Accordingly, to end the confusion of today's world an ideology which includes a new spiritual guiding principle should appear and a new culture should be established.

by TED AGRES

“We’re holding a special workshop this weekend. Would you care to join us?” Every day, thousands of people all around the country, of all ages, religions, and walks of life, respond positively to this question.

And every day more and more people are finding that the Divine Principle Workshop provides the answers to the basic questions of life: Does God exist? Why did He create the universe? Where did we come from, where are we going, and why?

And far more than merely receiving philosophical answers to

these age-old questions, people are discovering that the Divine Principle also offers workable and practical solutions to the present-day problems of suffering, immorality, injustice, war, and evil.

Just what is the Divine Principle? And what is it about the workshops that has inspired and literally transformed the lives of more than 2 million people the world over to become happy, loving, and God-centered?

The Divine Principle is a series of revelations given by God to Reverend Sun Myung Moon, who founded the Unification Church in 1954. Since 1936, however, Rev. Moon had been studying the Bible and praying deeply

what goes on
at a
weekend
workshop...

for answers to the perplexing problems of life. He subsequently realized that God has been using a consistent strategy to save mankind through both the Old and New Testaments. This strategy, furthermore, provides the foundation for Moses' and Jesus' lives and teachings.

Through understanding the principles of how God created the universe (and man) and how He is working His restoration, all people can find new insights into the puzzling problems of faith in a troubled world, and Bible interpretation in an age of controversy. But even more than this, people are finding deeper meaning and closer relationship with

God in their own day-to-day lives.

There is perhaps no better way to understand the Divine Principle than to attend a weekend workshop or seminar for yourself. This is truly an exciting time—an experience filled with wonderful life, love, sharing, joy, and insight—and finding that we can live with all people as brothers and sisters. Let's sit in on a typical workshop and see just what takes place.

The Weekend Workshop

It's 7 o'clock Saturday morning. I awake to the melodious sounds of a guitar and happy voices singing "Morning Has Broken." Still lying in my sleeping bag, I



SHARING



LEARNING

smile to myself and gaze at the ceiling for a few moments, just listening to the words of the song describing God's creation: "... *Praise for them springing, fresh from the Word.*"

By now, everyone is awake. We get up and greet each other as a bright stream of yellow sunlight floods through the window. The four other fellows—mostly between 21 and 28 years old—are to be my companions (workshop guests) during the next two days. Michael, the guitar player, who is a Church member, greets us all good morning, calling us "brothers." (The "sisters" sleep in a separate

room. They are being awakened in a similar manner.)

I look around. One brother, whose name is Denny—a workshop guest like myself—appears to be a "hippie," with long hair, beard, faded blue jeans, and all the rest. Another guest, Bill, looks like he might be an accountant (he's actually sales manager for a dry-cleaning franchise). He dresses neatly in a shirt, tie, and sport coat. It seems as if there's a cross-section of today's youthful society in the room.

As I put on my shirt, I hear sounds of busy activity coming from other parts of the two-story house. We're in the outskirts of town, and outside it looks like a beautiful, clear day is in the offing. A feeling of excitement pervades the air as we speculate upon what the day might bring.

Why I Came

But rolling up my sleeping bag, I can't help thinking back to the week before, when it all started. I had met this pleasantly-smiling girl downtown, and she asked me if I was concerned about the state of our society and this nation. I told her I was and she then asked if I had any notion of how it might be changed permanently and for the better. I thought for a while, but had to admit I was stumped, for although I had definite feelings of what was wrong, I really didn't know *how* to bring a lasting, real solution, nor did I know of anyone who did.

It seemed to me that while the government is trying to legislate equality and peace and social organizations try to provide health care and other needed services, there is too little emphasis on eliminating the *source* of the problems. Radical groups vehemently proclaim that we must destroy the capitalistic society. But their proclaimed "ideals" are unattractive: immorality, drugs, "do-your-own-thing," and eventual Communism. None of these appeared to offer a permanent solution—something that would get at the cause of today's many problems and deal with them at their roots.

"Basically, the cause of the problem is man himself," Darlene (the girl downtown) said. "If we can become loving, concerned, open-hearted, and conscientious people, we couldn't steal from our neighbors, trample on the rights of others, or neglect those in need. We'd automatically, intuitively, know what to do. Just as when your little child needs something, you don't hesitate or question whether you should give him what he needs. So if the whole world would have this type of concern, wouldn't it quickly become an ideal world?"

Well, there was no question in my mind that such a world would certainly be wonderful, but, naturally, I was skeptical that such a thing could ever come about. "How can you expect everyone to become good, open-hearted, idealistic, and caring," I asked her,

"when there's so much greed, corruption, and evil in the world?"

Darlene invited me to attend an introductory lecture at the Unification Church that she said would explain how God created the world and His original plan for mankind. She also promised that further lectures at the workshop would show a way whereby mankind can come back to that ideal. "This is the time of the Second Coming, the new Messiah," she explained. "And if we can prepare for his coming and follow him, then God's ideal can be re-established—the actual Kingdom of Heaven on earth."

So here I am, at the weekend workshop, anxious to hear more about God's plan for man and how it can be accomplished. But, as I learn quickly, while the mind and spirit are most important, the body can't be ignored. So, exercises first! From 7:30 to 8 o'clock I find myself, along with everyone else, enthusiastically doing jumping jacks, windmills, jogging-in-place, and other kinds of stretching exercises. Both brothers and sisters participate in these exercises, which we do in a circle in the backyard. I had to admit that this was the first time I ever felt joyful while doing exercises! Probably because everyone was really "into" the activity.

"Rarin' To Go"

What a great feeling to be completely awake, energized and



MEETING GOD

"rarin' to go"! Now back inside the house, the delicious smell of cooking food greets me and I hurry along to breakfast. But breakfast isn't just breakfast. Like all meals in the Unification Church, it's an opportunity to share your thoughts and feelings and to get to know each other more. We start by singing a few songs. Jan, the sister leading the songs, is brightly dressed in a white blouse and orange skirt. Her smile and poise are so wholesome and pure that it's difficult but to smile and feel good—just by looking at her!

Michael has been accompanying us on the guitar. After again welcoming everyone to the workshop, he offers a prayer and asks God to bless the meal and our activities for the day. We all say,

"Amen."

Next, Michael reads off the names of the Church members who are to be discussion group leaders and the guests (such as myself) who will be in each group. All five of us "brother workshop guests" are in one group, or team, with the group leader, an assistant, and one other Church member. The four "sister guests" are assigned to a different group, with three other Church members.

(I later asked Bill, my team leader, why men and women are separated in the discussions. He answered that it's easier for women and men to talk about personal issues more openly if they're in the company of their own sex. Although I kind of objected at first, I later realized how right Bill

was.)

Everyone clapped enthusiastically after the team announcements. I really felt excited and anxious to get started, and this feeling seemed to be shared by almost everyone in the room. When I smiled at another guest, he or she would smile back! So basic, yet what a difference compared to the indifference and negativity in the city.

Sitting with my group at the breakfast table, I found the meal (oatmeal, brown sugar, butter, milk, hardboiled eggs, toast and jelly) to be delicious and satisfying. If the workshop is as good as the cooking, I thought, this is really going to be something.

During breakfast, we introduce ourselves and get acquainted. Bill, the group leader, talks about his experiences before joining the Church, why he joined, and how much he's grown spiritually since being a member.

"I just had an ordinary job," Bill says, "and I was kind of drifting, you might say. I didn't have any particular notion of a goal in life, so I got into drugs, like so many in our generation. Then, I met the Unification Church. After hearing the lectures and experiencing the hope they offered, I decided to get myself together and dedicate myself to serving God and mankind. So here I am. It's been the greatest thing in my life!" His sincerity, openness, and positive attitude, plus his obvious capability as a leader, leave little

doubt in anyone's mind that he's truly found something wonderful.

Lectures

By 9 o'clock, we've finished eating and help clean the tables. But an orientation meeting is to begin shortly in the lecture room, so we hurry over there. The lecture room is a place I find I'll be spending lots of my time during the next two days.

Michael introduces the lecturer, whose name is David. He's a pleasant-looking man, about 34 or 35, with curly hair and a ready smile. David's been a member of the Unification Church for eight years. He tells us, "We're about to undertake a wonderful journey—a journey to uncover the origin of man and his history. We'll find out why and how man fell and how God has been working all throughout history, at times with saints and prophets, and at other times with kings and governments and societies, to restore man back to the ideal of love and happiness—the Kingdom of Heaven on earth.

"We hope you'll have an exciting, stimulating experience," David continues. "You'll have ample opportunity to share and discuss any questions and ideas, as well as time for sports, entertainment, and special programs. We're all looking forward to a great time together."

Before the lecture begins, however, Michael gives some guidelines for our expected conduct. These include no drugs or

alcohol, keeping a high moral standard, and refraining from smoking as far as possible.

The first lecture is called the Principle of Creation. But before it starts, Jan and Michael lead some songs: "This Land is Your Land," "To Be Alive," and "We Are One In the Spirit." I begin to see how amazing it is that singing a few songs together can raise the mood and "atmosphere" so quickly. Although I don't know all the words to the songs or know all the people so well, I'm beginning to feel a special closeness—a deep feeling of trust and love.

Knowing God

I know that this is how God would want us to feel for each other. But we've been holding back because all too often our trust for others has been exploited and our love not returned or appreciated. Yet here, my intuition tells me, there is love already being given—God's love and concern for His children.

The lecture starts. David explains how we can *know* that God exists and what He is like; why God created man and the universe; what are love, beauty, and goodness; the existence and nature of the world after death; and the ideal world God originally intended.

"Why did God create this world?" David asks. "According to the Bible, each time God created He said, 'It is good.' Therefore, God made creations to be objects

of goodness, and goodness can bring joy. To have an object of goodness is also to have an object of joy. Therefore, God must have made creation to receive joy."

After a few breaks for cookies and hot chocolate, David begins to talk of humanity as one family. The reality and truth of this hits home strongly, based upon understanding the ideal that God always wanted. Beginning to get inspired, he says, "Actually, we're all brothers and sisters for we now understand that we all have a common parent—God. That makes us all part of one, big family. We may have black, yellow, red, or white skin, but inside, is our blood different colors? No. All blood is red. And regardless of our race, nationality, or background, we all feel the same human emotions: love, happiness, depression. This shows our common source, our common lineage."

By this time, everyone—guests and staff members alike—is genuinely inspired and excited. A warm feeling of unity and joy—like a glow—pervades the room, unlike anything I've ever experienced.

During lunch, I again sit with my group and enjoy a "family atmosphere." Like breakfast, lunch is more than just a meal—it's a time to share and feel good. So, during the meal, we sing songs and various staff people stand and tell something about the Unification Church and their experiences in it. Even some of the guests get up

spontaneously and tell how much they're enjoying the workshop and experiencing love in a concrete way. It's easy to tell something wonderful is going on!

Everyone Wins

If I thought the warm, wonderful atmosphere was at its limit, I was wrong. Sports come after lunch—healthy for the body and mind together. It's more important to be a good sport (winner or loser) than to actually win. Everyone naturally plays with the desire to win, but also with consideration for the other players—on both teams. No matter who wins, everyone feels good! In a sense, everyone wins!

After dodgeball, there's time for refreshments, resting, and cleaning up. By 4:30, we're ready for the next lecture, *The Fall of Man*.

David explains the nature and origin of evil and how it continues to exist today. He also clarifies the true nature of freedom. "Man now has two selves within himself: good and evil. Which of the two is the genuine self or true self? It must be the *good* self. Nevertheless, there's another self, contradictory to the true self, so we must understand the source of this evil. Man lost his relationship with God when Adam and Eve fell in the Garden of Eden. This fall, initiated by Satan, brought separation from God—spiritual death. Sin is being distant from God."

After the lecture, we meet in



UNITING

groups, pray, and discuss what we've learned. Many questions are asked and Bill and the other Church staff members answer. I myself find the Divine Principle to be logical and meaningful so far. Other guests tell me this is the first time the Bible has made real sense to them.

The final lecture of the day is called *Mission of the Messiah*. After we hear of God's wonderful plan for mankind and how this was

thwarted by the fall, David reviews the path of Jesus: his life, the mission of John the Baptist, the crucifixion and resurrection, what salvation actually is and the purpose of the promised Second Coming of the Messiah. We realize that when the Messiah comes again, he'll bring real solutions to the problems of the world. This is the hope of salvation for mankind. This is God's ultimate plan for restoring man.

Another group meeting lets us share our expectations and insights, to ask questions, and talk more deeply about the purpose of the Messiah.

Opening Up

Dinner comes next, but the lectures have been so thought-provoking that the discussions naturally continue during the meal. Time is going by so quickly that it's already 8:30. A special entertainment night has been planned; but we're not to be just an audience, we're also to participate. My group puts on a skit—an impromptu and humorous enactment of the story of Noah. Others sing, some play instruments; and one girl reads a poem she had written that day. In no time at all, many people who seemed shy or bashful now "open up" and really enjoy the chance to entertain others.

After entertainment, there's a final group meeting and a time for discussion and reflection. At 11:45 it's time to call it a day—and it's been a truly full and busy day at

that! A day filled with joy, learning, sharing, and understanding. A day I can look back on as being one of the most memorable of my life.

On Sunday, we rise, have exercises, and breakfast in a similar manner as the day before. The first lecture today is the History of Restoration. I find this to be a fascinating account of how God has been following a definite basic pattern. All throughout human history, He has been trying to establish the conditions necessary for the Messiah to come to mankind. But man also has his portion of responsibility, and—beginning with Cain and Abel, Noah and his sons, Abraham, Isaac, and Jacob—great men of the past were called upon by God to fulfill certain conditions so God could send the Messiah.

Unfortunately, these men only succeeded to various degrees, prolonging the Messiah's coming for 4,000 years—until Jesus. "Fallen man's essential desire," David states, "is to go back to God. But sin, once committed, can't just be cleansed away. Some condition must be established to indemnify the sin man committed. For instance, through faith man establishes a condition for God to claim him back to His side."

A Family Feeling

A group meeting, lunch, and sports follow. As the day before, the unity and depth of feeling experienced in all our activities

grows more and more. We really feel as if we're in a big, loving family, and I understand why the Unification Church members call their Church organization the "Family."

Later in the afternoon we gather to hear the Parallels of History lecture. Here, an incredible experience takes place! Events throughout the past 4,000 years of history are shown to be exactly parallel in scope and significance to each other. For instance, the 400 years of the Israelites' slavery in Egypt matches with the 400 years of the early Christians' persecution in the Roman Empire. Or the 70 years of Jewish captivity in Babylon matches exactly the Papal Captivity in Avignon 2,000 years later. Why? God's plan to save mankind follows a definite and exact pattern. To discover that pattern and understand how we fit into it at this time in history is a fantastic experience. I discover that I fit into the stream of history and God's plan! We all do.

Perhaps the most wonderful thing of all happens when we see that 400 years before God could send Jesus, the Messiah, God sent the reformer Malachi to the Jewish people. Two thousand years later, another religious reformer, Martin Luther, came to the Christians. This was in 1517. Add 400 years, and 1917 is when the Messiah could have appeared on earth again. How to recognize the Messiah, what he should be doing, and his mission when he comes is the topic of much active discussion



LOVING

that evening.

After dinner, David invites us to study further to discover more about the coming of the Messiah, and to help prepare others for his arrival. This, to me, is the most precious and valuable thing in the world. I can only think, "If I were alive at the time of Jesus, how great it would have been to understand him, to serve him, to help him. The Messiah's second coming is in this century. The salvation of mankind is at hand. How wonderful it is!"

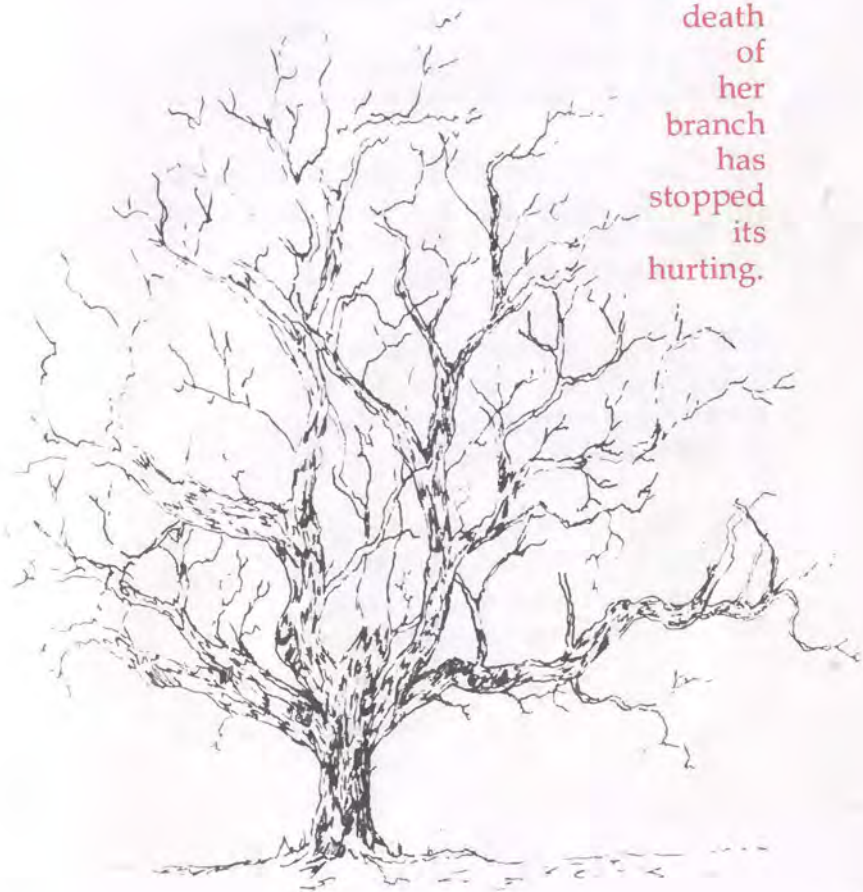
I and almost all of the other guests (we no longer feel as "guests"—but part of the Family) decide to study more, to learn more about this most precious and important moment in human history! □

THE VOICE OF THE HEART

poetry

When
a
branch
falls
from
its
mother
tree,
it
lays
at
the
bottom,
Life
seeping
slowly
from
it
with
a
silent
scream...
and
the
mother
tree
stands
helpless,
aching,
crying,

in
silent
mourning
long
after
the
death
of
her
branch
has
stopped
its
hurting.



LAMENT IN ANGER

Why do you go away from me?
You will not speak. Your words are life
you will not give. There is no tide
between us: you recede too far

shores, where shoals of silence separate
your pulse from mine. I have not strength
to draw you near. You will not hear
the yearning waves that sing your name,

nor let my sphere of moonlight hold
and center you. Can we not share
conception's night? I have not strength
to draw you near. But I have love.

Why do you go away from me?
sinking in your dark, unrhythmed night?
Why do you leave me stranded
here—wailing on an unlit shore?

Leslie Jane Weiss

RAIN

Rain is falling all around
Seeping into frozen ground
Of a dreary winter's day;
Surely spring's not far away.

This new morning, rain is falling
Something new, its drops are calling:
"Hope has come again to earth,
All mankind can know rebirth."

Did you ever think the rain
Could bring sweetness out of pain?
Wet and pure its blessings shower
Bringing hope this very hour.

Once our Teacher said, "You know,
Rain is better than the snow.
Snow will quickly melt away;
Rain, on earth, is sure to stay.

Kim Johnston

Vietnamese Refugees Find & Love Hope

by LOUISE STRAIT

The New Hope Center, FLF's project for Vietnamese refugees, is drawing to a successful completion. When it officially closes it will have been successful on the outer level of placing all of the participants in jobs and on the more internal levels of assisting them to adjust to American life and building bridges between them and the Unification movement. As the participants look for apartments in the Washington area or move on to other cities, two have decided to

remain with the Unification Church while still others are weighing the possibilities of future membership or assistance.

One such person is Ky Tong Hop, a nineteen-year-old former student at Saigon University. "When I first heard the Divine Principle, I did not quite understand it. After hearing all of it I had a lot to think about. It forces people to think. . . . I don't yet believe everything in the Divine Principle but I can see the reality. I have met many members of the

Church and can see that they are good people. I know that before they joined the Church they were not like what they are today; many of them have changed. I hope that I, too, can change. If people can change, then I think the Divine Principle must be true. The nature of Reverend Moon's mission is yet to be proven. But Reverend Moon has given the world a theory that can change the world—that theory seems to be working.”

Hop is supported in his decision by his cousin, Nguyen Trung Thanh, also nineteen and a student. “After I studied the Divine Principle I found love and truth,” he said. “I want to join the Unification Church. I believe that in the future Sun Myung Moon will make a good world. I think that we can have a good society and good nations if individuals are good. I believe that the Principle is true.”

Thanh added his observations about the newly formed Vietnamese refugee community: “The Vietnamese coming to the United States found here a materially abundant country. There is much food here so that they are all well-fed. But all refugees lack love since most of them lost relatives, even parents and children. Although they may receive enough food and enough money, the main thing is still love. I found that there was true love in the Unification Church, so after a month of thinking I decided to become a member.”

Both Thanh and Hop escaped from Vietnam together. “On the thirtieth of April we realized that the situation was very desperate,” said Hop. “So we drove to the wharf to try to get aboard a ship. There was a big ship there. We paid some money to soldiers and got on board through a hole. There were only seven hundred people aboard, but by that time the Communist flag was flying at the Independence Palace, so the captain had to order the ship away from the shore. There were still a lot of people on shore who wanted to get aboard so they jumped into the water and started to swim. Some drowned; others went back to the shore—very few got to the ship. We threw out ropes to pull them on—I pulled up three people. Just then a rocket hit the rudder so the captain, not knowing what to do, turned back. But somehow an unknown old man caused the automatic rudder to function, so we moved from the shore again.

“When we arrived in Fort Chaffee, Arkansas, we saw our cousin, Nguyen Van Chin (FLF friend in Vietnam) who said that he had a close friend in Washington, Dan Fefferman, who could sponsor us. But still I couldn't tell if this organization was pro- or anti-Communist. After he went to his sponsor in San Francisco he again wrote us, so we decided to come here.”

Thanh and Hop are in many

ways typical of the Vietnamese refugees at the New Hope Center. There is now one family of a man and wife and two children; the rest are young men, mostly single. Since they don't know English very well yet, most are working at restaurants as dishwashers or busboys. Two are working at the Ginseng teahouse. John Hung Leba, who joined the Church in Hempstead, Long Island, has been taking care of their needs as coordinator. In addition to helping them with the basic adjustments to daily life in the United States, learning English, taking buses, opening bank accounts, etc., he has spent much time counselling them.

John has introduced them to the Divine Principle very informally by taking them to Sunday services and to hear Reverend Moon speak when he came to Washington. Very few have heard lectures. Thanh and Hop were exceptions, John explains, because Thanh's cousin, a Communist living in West Germany, had been asking Thanh to come to Germany to live with him. John quickly gave them an overview of the Divine Principle so that Thanh could have a good alternative to Communist ideology to counter his beliefs.

Thanh and Hop are leaving their busboy jobs to become full-time Church members. They are also asking a friend to come from California to Washington in order to hear Divine Principle lectures

from John in Vietnamese. The rest of the refugees are more likely to get jobs, look for occupational training, and settle into apartments.

But for some of them, the Divine Principle has made some changes in their future. Hoang Neo, 26, was a Navy man on maneuvers in the Philippines when Vietnam fell, so he had no opportunity to be reunited with his wife and two children, who are still in Vietnam. In his refugee camp he found some friends who were going to Boston; he promised to join them when he could. Now he has plans to live with them and work in a shoe factory in Boston.

"Even though I am going to Boston," said Neo, "my mind is still here. I intend to teach the Divine Principle to my friends and cooperate with John in the future with the intention of saving my country. I would like to become a member but I am having a conflict within myself because I think a lot about my family. I will tell my friends about the good deeds of the members here and how well I was treated. And I will also tell them the reasons why in my heart I would like to join. Now I am going to Boston not just because I like my friends but because I have a higher purpose."

Echoing Thanh's ideas, John comments about Vietnamese refugees now in the United States: "Many refugees are having difficulty with their sponsors. Usually

sponsors are unable to give them love, so many of them don't have hope or direction. . . . But I have hope for these refugees and the Vietnamese refugees in general." While the future involvement of Thanh and Hop in the Family is yet uncharted, John says, "They understand the Principle very well. They are willing to sacrifice. They have read all of the negative publicity, but they don't believe it."

FLF Secretary General Dan Fefferman comments on the refugee project: "It has been a very rewarding experience. We have

learned very much from them and we hope that we have helped them find new hope and to make the adjustment to American culture. I am especially pleased that so many of them are determined to help us in the future. FLF represents America's mission to defend the world against Communist aggression and to win the ultimate ideological victory. When America failed to support the Vietnamese people to the end in their struggle against Communism, FLF symbolically took on a portion of that responsibility by sponsoring Vietnamese refugees." □

Church member John Hung (standing, center) with several of the young Vietnamese men he has helped in Washington, D.C.



news & reports

Members' Parents Thrilled by Divine Principle Seminar

"I would encourage other parents to take a trip to Barrytown. I hope it will bring them closer to their children as my visit did for me."



On January 17th and 18th, Barrytown International Training Center opened its doors to a group of interested parents. These parents were guests of the International Family Association at a two-day seminar geared to answer the questions concerning the values, purpose and programs of the Unification Church. The seminar developed from a deep need of parents to understand what their children were doing—the many ways they offer their education and talents to realize a united world in a deep relationship with God and their fellow man. Barrytown is now the center of education for all our young missionaries

doing field work as “pioneers” in small towns across the country and in 120 nations. Parents were free to walk around the entire grounds, visit all the various offices, and talk to any of the students.

Parents attending the seminar made these observations:

Mrs. Rosenbaum said to Mrs. Danby: “I really came to see if my son was ‘duped’ but I found out quite the opposite. In fact, I felt free to walk anywhere, look at anything and speak to many young people at random. This I hope many other anxious parents will do.”

In a letter to the International

Inspiration by Joe Tully brings joy to parents at weekend seminar.



Family Association, Mrs. Rosenbaum also added: "My visit to Barrytown was very valuable as a parent of a member of the Unification Church. Contrary to feelings I had before going, I felt reassured that his experience was strengthening, not weakening him as a human being. My eyes told me more than the words of the speakers and I came away convinced that his mind and spirit were working freely and he was there of his own free will. My thinking was clarified—it does not matter if the Unification Church is right for me—it isn't; what matters is that he feels it gives his life purpose and he is genuinely happy living as a member.

"I would encourage other parents to take a trip to Barrytown. I hope it will bring them closer to

their children as my visit did for me."

Mrs. Gifford: "My recent weekend at the Barrytown Training Center filled me with a deep sense of gratitude that my young daughter has chosen to be associated with this outstanding movement. The usual pain and sorrow of life's disillusionment can be dealt with early in life because of her wise choice in her high school years to seek the highest ideals and her determination to live up to the challenge daily. At the Parents' Seminar last weekend, I learned why the Unification Church is able to attract and hold the idealistic youth of today. If you are a parent, desiring to see faith rekindled in the hope of our young people, come and join us at a Barrytown Parents' Seminar."

HARP Expands

Sunburst Performs In New York Schools

Sunburst, the Unification Church musical performing group, will give a series of Bicentennial "American Family of Music" shows in New York City high schools in the next three months. "The schools are grabbing at the chance," says Alice Cheney, advisor to HARP (High School Association for the Research of Principles).

Alice has also been visiting high school classes or youth organizations to explain the goals of the Unification Church. The high-school age church members have held two weekend workshops recently. Four guests attended a two-day workshop at Belvedere on December 13-14, and are now active in HARP. Ten new guests were expected for the

January 30-February 1 workshop held in Hempstead, Long Island. "Our members are meeting many high school students now," Alice says. "Something seems to be catching fire among high school

youth. Excitement is growing."

HARP also celebrated its first anniversary on January 21. Mr. Neil A. Salonen, president of the Unification Church of America, spoke at the celebration.

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

A Dream Becomes Reality

Dear Brothers and Sisters,

I am Sunday Sampson Udoh from Nigeria on the west coast of Africa. I was born on the 14th of February (a Sunday); I regret very much that the year wasn't written down by my parents, who weren't educated, but I'm about 30 years old by the doctor's estimate. Unfortunately, my parents died before I could know anything so I was picked up by an American missionary who was living in my district.

Thanks be to God who saved me. This missionary took great care of me and sent me to school. All the time I was living with them I was able to learn much about God, but I was always interested in any man who could lead me more, as I was never satisfied with what I had been taught about God.

I left the missionaries finally, when I was unsatisfied with their preaching. I joined the Roman Catholic Church for about one

year, then left to join the Jehovah's Witnesses, but left them also after two years. I have joined many other religions, but none seemed to satisfy me.

I left Nigeria for a new country, Cameroon, but all was the same, so I left to go to Equatorial Guinea, but it was the same there too. After two years, one night I had a dream.

The dream said I should leave Equatorial Guinea and come to Libreville, Gabon. There, in the dream, I met some white men in one big building. Then I left them and came to a road and a very big field, lined on both sides with many people. The weather was very fine and bright. In the middle of the field was a long line of people and I joined them, standing in front holding a flag. We were all singing a nice song which even now I remember. I woke up singing that song. I determined that I should go to Gabon but my jour-

ney was not an easy one.

To my surprise, not long after I had been living in Gabon, a friend led me to meet some people who were talking about God and who lived according to God's wish. Being that I am usually very interested in hearing about God, I visited them and they began telling me about a new truth, the Divine Principle. Not long after, I began to understand clearly my fallen nature, my countless sins, and my original sin. From this standpoint, I grieve much because of my sins and I pray that Father can forgive me.

I am determined to be a member of this group, which I think was also the group in the dream.

Dear brothers and sisters, I also worry about my fellow men and women; I am concerned about knowing more about God so I can explain Him to them. I would be so pleased if you can accept me as your brother. Pray for me that I can find my lost brothers and sisters who are yet in Satan's jail.

I am very grateful to our Heavenly Father who has brought me to the truth in my lifetime. And I also thank much Reverend Moon for his great work and self-sacrifice in sending to us here in this darkest part of the world the new truth from our Heavenly Father. I pray that our Heavenly Father will strengthen and guide him until he is able to preach this truth to all parts of the world.

Afghanistan:

In the winter they put a pan of coals under a table and cover it with a large blanket. Then everyone sits on the floor cushions in a circle around the coals ("sandali") and cover themselves up with the community blanket. When I first heard about it, I thought, "ho-hum, how quaint." But in using them, I found such a magical happy feeling of brotherhood persists when all are gathered face to face around a warm "hearth" with time only for talking about God and the world's problems and how to solve them. Even though our house has central heating, I bring in the sandali and teach this way. It's wonderful.

Tunisia:

On December 31 and Jan. 1 we read a speech by Rev. Moon, sang much and celebrated with a little cornucopia of fruit, nuts and sweets, then traveled south with our neighbor and a close friend. We visited Dougga, a Roman ruins, but were as struck by the starkly simple life of the farmers there as by the antiquities. Then we visited Kairouan, the ancient religious center of the Maghreb or Islamic North Africa. The mosque was built in the same century (the 7th) that Mohammed fled for his life from Mecca to Medina. It's an old city at heart, and the cars and power lines seem an awkward adjunct.

The Tranquilizing Desert of Mauritania

Dec. 31, 1975:

Well over 50 percent of the people of Mauritania are nomadic and more than that are from nomadic background. But what is most striking is their longing for the desert. Many people who have the money to live in big houses in town prefer to live out in the desert in a tent. And on the weekends they all sort of migrate out there. I decided to find out for myself what sort of mysteries the desert had to offer, and in any case what there was to experience. I have a backpack and a small tent so I loaded up with some food and water and

decided to go for a walk out to the desert and camp for three days. I walked along a road they are building, so it was not too dangerous.

It was an interesting experience. I went out about ten kilometers and then went inland for a ways and made my camp right beside a nice sand dune. I only took about a gallon of water because I was told that there was a water stop for the trucks at 8 km's out. By the time I got to 10 I realized there was no water to be found out there. Then as I unloaded my pack I noticed that one of the water bottles decided to irrigate the interior



The mosque in Kairouan, Tunisia was built in the 7th century.

of my pack, thus losing another quart. I began to get a little worried as to how I could last three days out there with less than three quarts of water. True it is winter, but that only cuts a little of the edge off the heat during the day, and makes it cooler in the night. Still one sweats a great deal even if not doing anything active.

The second day was the most exciting. I had many visitors. In the mid-morning a goat herder and his charges wandered past my camp looking at me as if I was crazy. They sort of floated over one dune, and as quickly as they had arrived they were gone over the next. Sometime later there was a herd of camels that decided that the scrubby bushes around my tent were the choicest of the whole desert for that day. I took my walking stick and my camera and went out to walk among them.

They were all female with some young so I didn't know how they would react to this strange white guy in their midst. So I just stood there unassumingly. Another guy happened by and probably still is wondering about the white camel-herder. I couldn't have been more mistaken about the camels' reaction towards me. As I approached they raised their heads in resignation to the fact that there was something moving. Then, chewing only because there was no other way to get the food down they would sort of purse their lips at me in mock scrutiny, and blink



their eyes in total boredom, and let their heads drop to the ground to get another bite. I have never seen such disinterested creatures in all my life. Occasionally one would get excited and let out a cacophonous roar, then blink from the exertion and consign herself to the task of eating again.

I saw many things, and had an interesting experience. At one point I had finally decided that with very careful rationing I could last the time on what water I had, when shortly after I had several local visitors who came by to see this strange tent, and they gave me all the water I had containers for. The most intense feeling I had wasn't until I had returned, though. I still didn't see what the fascination was with the desert.



Sure it was real peaceful, and many nice things to see, but still it was a desert. I almost found it boring.

But then as I was coming back into the town, and after I had been back an hour or so it really began to hit me. The desert has some kind of a tranquilizing effect. While I was out there it was as if the earth had stopped turning. When I came back all of the things of daily life hit me like a slap in the face. Even in this tiny town which is quiet by normal standards, it was a real shock. It is no wonder why the people here are so lethargic. When they spend all of their time in the desert there is no need to hurry or to get concerned over anything. They have that attitude more ingrained into them than any other

trait.

I never understood it until now. They have watched people march through their land for centuries. They couldn't care less. If it is the French, or before them the Arabs, in different styles at different times, who cares, they come and go. What's that you say, the 20th century has come this time. It will pass like the others. I am serious, that is real.

Nouakchott is such an exception to the rule of the way of life here, it shocks me with every new realization of it. There are just a few who have decided to become ambitious and come into government and active commerce, but on the whole most of the population spends their time in the desert drinking tea and occasionally

watching their camels. I don't know who has made who like they are, the camels, or their masters. It's that whole resignation to fate that makes the job of the Chinese, and to a lesser extent the North

Koreans and the Russians, so easy. A few get busy and lead the pack as effortlessly as the camel-herder leads 50 camels by leading one. Indeed it is a sobering thought here.

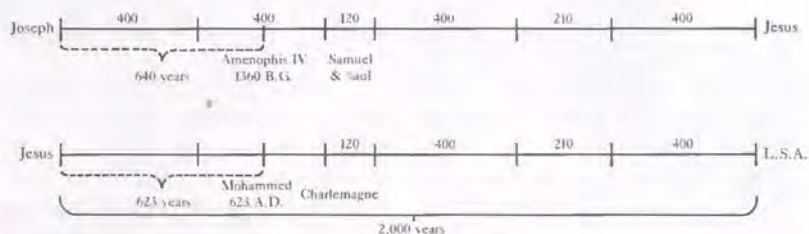
God's Plan Is Revealed In Egypt

December 3, 1975:

Here is something interesting about the history of Egypt and its relationship to the rest of the Islamic world. It concerns the appearance of a pharaoh named Amenophis IV and his reign beginning about 1360 B.C. This king is unique in ancient Egyptian history because he officially introduced monotheism for the first time in that kingdom. If you look at the parallels of history chart

you'll see a correspondence to the appearance of Mohammed and his teaching of monotheism to the polytheistic Arab kingdoms, 2,000 years later.

The exact dates could vary according to whose accounting system you use to establish periods of kings' reigns and their dates. Nevertheless, everything is according to Heavenly Father's plan and it only reveals how much He has invested himself.



Our Missionary Visits Schweitzer's Hospital

This letter is to serve as a report of my recent trip to Lambarene. I went last week, taking 2-3 days off from work. Since the roads in Gabon are not reliable and we had barely finished the rainy season, I flew there, and spent most of the first day with the family of a Gabonese girl. It seemed as though the whole clan came to see

me and welcome me, but they spoke mostly Fang, a native dialect, so I didn't understand very much. Late that afternoon two teenage boys took me to Albert Schweitzer's Hospital. The hospital was built on an island in the middle of the Ogorie River, so one must go by pirogue (boat made from hollowed log, similar to our canoes), or by the newly built

Albert Schweitzer's Hospital in Lambarene is to be taken over by the Gabonese government.



bridge. I took the pirogue. In Schweitzer's time there was no bridge.

At the hospital, I began by introducing myself to one of the old guides, who has been there since Schweitzer built the hospital. His son, whom I know from Libreville, is the director of one of the Catholic high schools here, and so I delivered a letter from him to his father. Then he gave me a tour of the hospital. However, it was late in the day, he was tired, and most of the areas were closed, so the tour was a bit sketchy. Also, very few patients are in the hospital now, as for a long time they had said the hospital would be closed January 1, 1976. So the people who would have come didn't, and the patients there were gradually returning to their villages.

Later that evening I met an old American couple who are the caretakers of the hospital, and they told me some of its history, and what was to become of it in the future. They shared of themselves and we became good friends.

The hospital has always been a free service to the people, and therefore depends totally on donations. The person in charge of raising money for the support of the hospital, in soliciting donations asked that individuals, groups, or countries pay for one or more days of operation for 5 years. For example, an individual could donate enough money to operate the hospital for 5 days for 5 years, or

\$1,500 x 5 x 5, or \$37,500. It was a good idea but he was able to solicit only enough to keep the hospital operating 244 days for 5 years, or $\frac{2}{3}$ of the time. Because of that they decided that they had to close down the hospital; they couldn't just stop the operation for $\frac{1}{3}$ of the year each year.

Finally, President Bongo intervened, saying it would be scandalous if Gabon allowed this famous hospital to close. He and the minister of public health and a few others drew up plans which include completely modernizing the hospital and making it a research center for tropical diseases. The government will be responsible for the funds, and therefore it will be able to continue its great work. However, because it will now be run by the government, it can lose the spirit with which it was founded: none of the staff were paid salaries, only living expenses, and when the sick were cured they would stay on and work for the hospital as their contribution. People all worked there with a true spirit of Christian sacrifice, following the example of Albert Schweitzer, curing people more by love, sometimes, than by medicine. I felt that if our members were working there the spirit of Schweitzer could continue—that by example they could influence the other staff members and the government which is now responsible for the total operation of the hospital.



The catch has arrived, in this village of fishermen.

I decided to risk taking the bus back to Libreville, as many people told me the roads were now clear. I got the bus at 8:00 a.m. even though it was raining heavily, feeling that if the busdriver was brave enough to start, he must be confident he could get through.

However, within 10 miles of Lambarene we were stopped by a barricade in the road, only wide enough for smaller cars and buses to go through, which meant the roads were unsafe for anything larger. We waited there an hour, discussing what to do, and then a smaller bus decided it could make it, and took all of us on. So we all squeezed in and began again, this time 20 of us in a bus made for 12. Nothing new for me, actually, and I knew I was at the start of an

adventure, thanking Heavenly Father for the experience. The journey went well for about half the distance, although often the mud on the road required that we get out and push occasionally.

However, after the mid-way point, we got stuck in a deep mud-puddle, and in spite of everyone's hopeful and tireless efforts, after 2½ hours, the van was still stuck. Finally, a large truck came from ahead of us, and after 25 minutes of tugging freed our van. But the damage had been done, the battery was wet and weak. A little further along, and the van had no power or traction to make it up a long slippery incline. It stalled, and the driver had to call it quits for the night. We were really in the bush, no telephones or electricity

for at least 20 miles. There were a few little bark and wood houses not far from the road. Members from one tribe left the van to stay in one of the houses.

There were basically two tribes in the van, Fang and Bapounou, and even though they could unite in pushing the van, I found they neither ate together (fear of poisoning) nor stayed the night together (fear of death by knifing). I settled into the corner of the seat, but the driver noticed I was still there and asked if I didn't want to sleep in a bed. He knew of one, and led up the hill to another gathering of houses. Sure enough, there was a nice double bed, complete with mosquito net. For a small sum it would be mine for the night. I agreed and the driver returned to the van, leaving me in the darkness with the old couple whose house it was. The man entertained me by playing a native sitar and talking a bit, but I could tell he really wanted me to go to bed so he could go to bed, so I gave in—it was 7:30 p.m.

After tucking myself in, the night began. First, "papa" started shaking a rattle and reciting some kind of prayer to his ancestors. They went on for almost an hour, and I couldn't help remembering the words of a girl in the van, who was from another tribe, say that this tribe kills and eats people. But I refused to be seriously frightened. The rattle and the chanting stopped and silence set in for 5

minutes. Then he started discussing something with his wife. The Gabonese love to discuss, palaver-ing it's called and can go on for hours. Anyway, after what indeed seemed like hours, all was quiet once more, with the exception of a beastly (mouse, lizard?) who seemed to like running overhead. Before too long, however, the man started arguing with his neighbor. I finally decided that the Gabonese simply don't sleep at night, or else his chanting hadn't worked this night in driving away any bothersome spirits. Whatever the reason, I didn't sleep very much that night, and got up when they got up, at the crack of dawn.

I sat around awhile, waiting for something to happen, because I knew we probably would not go anywhere until the sun had dried up the road, and until a car came along who could push the van into position to jump the clutch and start the battery again.

The old "papa," my serena-der of words and music the night before, came to me with a live chicken, which he gave me as a New Year's present. Then the others in the van came along, saying they were going to look for some palm wine (a native drink), and pointed me in the direction of the house where the two women from the other tribe had stayed. I joined them for some hot sugary milk and some stale bread, shared with the old lady of the house, and then a little later they gave me

some manioc and sardines. I was thankful for the food and drink—thankful that they shared what little they had with me, a stranger. We all regathered back at the other house, and I was offered more food by members of the other tribe. Then, we all settled into waiting. Two or three hours later—noon—a truck came along, gave us the needed push and said the roads were dry, and we began again, all in good spirits, I with my chicken and the feeling that these were indeed my brothers and sisters. We had a few more difficulties along the way, but we made it to Libreville by sundown, hot, tired, terribly thirsty, and thankful to return to all that was familiar, all that was “home.”

I learned much about the Gabonese during that little journey. I learned that most of them live literally off the ground, eating, cooking, sleeping on the ground, and getting what food they can find from the bush—leaves, roots, whatever little beasties they can capture. All they have in the way of physical belongings is very primitive, and similar in nature to those utensils of the American Indians at the time of the Pilgrims. Most houses have no windows, in order to keep out the evil spirits. Most are made of tree bark, palm leaves or mud dabbled in between woven sticks.

The most important thing I realized was that even though Gabon has been a nation for 15



Fang tribal mask.

years, it really isn't a nation internally, as there is still no unity between the tribes, no reliable roads that connect the whole country, and most of the people not living in Libreville (population

120,000)—that is, 400,000—still live a very primitive existence, staying within a few miles of their village for their whole life, perhaps. The tropical rain forest has prevented civilization from developing too far beyond that of an extended family or clan, so there are many, many tribes (each really a large family) and many dialects. I felt that with a few strong and respected leaders from each tribe, however, centered on the Divine Principle, the country could be united.

The other important thing I

observed was that the people live with a strong belief in the spirit world; too strong, because not only do they have a daily life relationship with their ancestors, but they are controlled by spirit world and practice what is black magic. For the 400,000 people in the bush, virtually untouched by civilization and Christianity, and for who knows how many Christians who still carry on their ancestor worship and magic practices, Satan has a stronghold. Only the Divine Principle can break that power which Satan has over the people.

A Feast In Chad

January 3, 1976:

God's Day eve (December 31st), Tadahisa and I did a fishing condition to end the year. The river has one fish in particular called a "captain" which is really great. It's huge, has a lot of meat, and costs a lot at the market. We wanted to catch one to offer to Heavenly Father on the altar on God's Day. We went to the river about 5 p.m. when the sun starts setting and got permission to sit out on the bow of a barge docked at the shore. Nowadays the weather is much colder in Chad, especially at night, and the breeze on the river is even colder still. As we sat for hours in the light of my little oil lantern, string in hand and shivering from the cold, we tried to imag-

ine what it was like for Rev. Moon out on the choppy Atlantic, waiting for that one big tuna to take his bait. He must have been colder than us.

We persevered for almost 7 hours until midnight, then we walked 50 yards or so from the shore and prayed to greet the new year and God's Day. We didn't catch a captain—only about 10 or 12 smaller fish ranging from 6 inches to 8 inches long.

Tadahisa caught the last fish, a pretty unusual one. It has yellow skin (like he had from hepatitis) and three sharp spines from its back and sides which I'm told can inject a very painful poison. It was really an ugly and mean fish and



Africa's rivers and coastal waters abound with fish, large and small.

most difficult to handle so we thought it must represent Satan. Thus God's Day eve we caught Satan and God's Day noon we grilled him and ate him, and he was very delicious!

After I got home from fishing I stayed up and prepared a big table covered with piles of fresh apples and oranges and lemons as well as beans, big tomatoes, eggplants, rice, millet, carrots, sweet potatoes, and green peppers which I had bought the day before. Then at 7 a.m. Inge and Tadahisa and I had pledge service and gave offering. Tadahisa actually had the

service at his house because the cold night on the river made him too feverish to walk across town in the morning, so he phoned.

He came later in the afternoon and the three of us prepared the biggest and best feast I've had since our farewell banquet at Barrytown. Inge prepared a tomato salad, a fruit salad, and a special carrot salad in sweetened lemon juice, and also a big vegetable stew. Tadahisa barbecued all the fish (including Satan) and I barbecued some big thick steaks. We ate so much and also brought some to our neighbors.

Fijian Medicine Man Predicts A New Age

The Tuka cult of Fiji was first led by Ndugmoi (died 1887) who claimed to have prophetic and miraculous powers. It had been spiritually revealed to him that the ancestors of Fiji were to return soon. When they did:

—the Millenium would begin;

—the faithful would enter into Mburoto Kula, or Glorious Paradise;

—the ancient lands and independence would be restored (Fiji became an independent nation in 1970);

—the faithful would receive eternal life and pleasure, and;

—the unbelievers would die or be condemned to everlasting hell-fire or become the slaves of the believers.

The doctrines of the Tuka cult incorporated many traditional beliefs of the Fijian culture as well as elements derived from the Bible.

The Fiji creation myth recounts the tale of three brothers who survived a great flood at the beginning of time. The most important of these was Ndengei, the snake god, who lived in a cave in the Nakaurandira Mountain, the Fijian Olympus (home of the gods). His movements caused the thunder to roar. "Here in his

cavern," the prophet Ndugmoi said, "the flames of hell might be seen by anyone brave enough to enter."

The other two brothers, Nathirikanmoli and Nakasambaria, were twins who often quarreled with Ndengei the snake god and made war with him. They were defeated and forced to sail away into exile. According to the Tuka cult, they arrived at the land of the white people where the Bible was written about them. In the Bible, the names Jehovah and Jesus were substituted for the names of the twins. The founder of the Tuka cult proclaimed that the twins would soon return to Fiji.

The facility with which the prophet and his followers combined Christianity and indigenous mythology may be seen in the following version of creation:

In the beginning, there had been two gods, Jehovah and Ndengei. Jehovah challenged Ndengei to make a man from clay, but Ndengei was unable to do it. Jehovah, however, did make a man, and later a woman, and brought them to life. He then drove the vanquished Ndengei away and peopled the earth.

He told the people to build a house to reach as high as heaven



Fijian prophets have been predicting the imminence of the Kingdom of God on earth since the last century.

itself, from which immortality could be brought down to earth. The house was built; each person contributed articles which he was skilled in manufacturing, and then the people named the goods. In this manner the present diversity of languages arose. When the house was completed, a huge feast was held of yams, taro, and plantains which sprang up on the spot.

Then Jehovah said, "Go! Spread throughout the land," and the people left, carrying with them the plants which had sprung up. They named themselves and populated the islands, the commoners first, then the chiefs.

Not only does the above story clearly parallel the Bible account

of creation (Genesis 1-3) and the Tower of Babel (Genesis 11), but one old man declared that the mythological carpenter-god Rotolo was none other than Noah. Also the Fijians insist that they had always known Jehovah, that Jehovah had *not* been introduced by the Christian missionaries who first arrived in Fiji 100 years ago.

The prophet Ndugmoi renamed the days of the week after figures in the flood legend and renamed places around his village: Roma (Rome), Iljipta (Egypt), Kolosa (Colossians) and similar names. These and other biblical names were also common to Fijians before any missionaries came to Fiji.

True vestiges of the Tuka movement appeared in a cult recorded after World War II. This group was led by Kelevi, a medicine man from Kandavu, one of the islands of Fiji. Kelevi claimed to have had news of the imminent return of the twins who had been living in Germany and other European countries, giving manna and wisdom to their inhabitants. Kelevi's doctrine itself stressed the achievement of eternal life in a New World, the Kingdom of Christ on this earth.

Guatemala:

It cost 80 cents to rent a canoe at a lake we went to in El Salvador. As we viewed the wonders of El Salvador, we started paddling toward an island, which doesn't look so far from the shore. But it is actually three or four kilometers; it was fine going to the island but we couldn't get back because of the wind and the waves which kept coming in over the side of the boat.

The boat finally filled up with water and tipped over. We made an air pocket underneath and tried to push it toward the shore. About 1½ hours later some fishermen came in a dugout log canoe and told us that you can't go from the island straight to where we rented the canoe. They bailed out our canoe with a coconut shell and one took Gabbie and I in the canoe and the other took Hugo in the log, a long way around the shore of the lake.

Paraguay:

Letter of December 8:

December 8 is a special day in Paraguay. It is a big festival, a Catholic mass for one of the virgins. About 50,000 people go every year, most of them walking about 60 kilometers from Asuncion. We are going to walk with one of our friends. It should be a great day to meet people.

Over 300,000 people came to Caacupe from all over Paraguay. Many came from Argentina, Brazil, Bolivia, and Uruguay as well. It was like a big Catholic Woodstock. Thousands of people slept outside on the plaza. Thousands walked from Asuncion. I walked with four friends. It was a twelve-hour walk, and incredibly hot. We were drenched in sweat but high in spirit.





The theme of the New Year's Day "Junkaroo" Parade in the Bahamas was the Bicentennial of the United States, portrayed in colorful floats and costumes.

Honduras:

Jan. 3, 1976:

Christmas here turned out to be a disappointment. We were told that Christmas Eve ("La Noche Buena") would be very joyful—but it seemed a very empty joy. All evening long hundreds and hundreds of youngsters shot off firecrackers, while older people went to parties to dance. The entire city smelled like gunsmoke and it sounded like a war was going on. I wondered how Jesus must feel.

The next day a very strange

phenomenon occurred. In many streets of the city all over the walls of the houses were large green locusts. (They are similar to grasshoppers, only bigger.) Never before had we seen even one of them, but now the city was full of them. We were told that they only come once a year, on December 25. The people have different theories—one that they are attracted by the noise of the firecrackers—but to me it seemed more like some sort of a curse because of the decadence or defilement of Christmas.

Letters to the Editor

Letters to the editor:

Thank you so much for the subscription to *The Way of the World*.

Since I am an associate member of Unification Church and a believer in the Divine Principle, I read all of the December issue immediately. I am 70 years old and have seen many phases of our history, our development. The followers of Reverend Moon are striving so to help restore "Heaven on Earth" as it should be. God has blessed me with such a privilege to be able to hear Principle. I still hope to hear Rev. Moon.

Edwina Fleemin
Conway, Arkansas

I'm becoming crazy these days! Because I feel God and I feel and love this mission with all my heart (con todo mi corazón). I feel I've got something to say in this letter, and I want my brothers and sisters all the world over to read it. We need to feel God's heart to do His work. Many of us, all of us, are feeling God's heart 100 percent or 100 times more than ever before.

The Way of the World is really helping us; through your missionary reports we can feel like a family of brothers and sisters, and that's the feeling that keeps us going.

God's heart is as real as dirty, hungry children, and tears in your throat, and watching your lazy hands become real, like roots of ginseng, offering LIFE to the people. Life! Not Death! That makes me happy. We meet the top people and the bottom people—the government leaders and oppressors, the downtrodden, sick, poor. God is trying to teach us to trust Him and let Him work. When we teach someone whose language we can hardly speak and watch his life change, then we begin to grasp and understand something, a grain of sand on a beach.

God bless you. You're helping us. You're a seed being planted in these beautiful, sad people of God that inhabit our countries. Thank you. Just tell everybody out there that God loves them.

American Missionary
Paraguay

NOTICE to Subscribers

The Way of the World

is the only magazine in the world which will give you continuing coverage of the activities and ideas of the Unification Church and its leader, Reverend Sun Myung Moon.

New subscription rates are now in effect for **The Way of the World**. Unfortunately, the Publications Department can no longer subsidize the international mailing of the magazine, so it has become necessary to raise the rates for our overseas subscribers, effective with this issue.

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

—Rabindranath Tagore

