

The Way of the World

April 1976



The Holy Spirit Association for the
Unification of World Christianity

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Restoration Through Indemnity & America's Role

In the providence of God, after America's bicentennial she must extend her hands for the salvation of the whole world. The Christian ideology must be realized not only in the nation of America, but in the whole world through the American people. That has been God's will.

—Reverend Sun Myung Moon (page 3)



The Meaning of America

The same principles by which God led us to establish one nation we must use to establish one world. Therefore, we want to rededicate this country to the principle of establishing not just one nation under God, but one world under God.

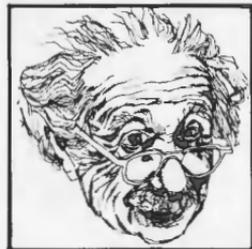
—Neil A. Salonen (page 16)



A Victory of Resurrection

Easter, even more than Christmas, should be celebrated with great thanksgiving and joy. If Christ had not risen and rallied the faith of his small band of followers, there would have been no Christianity, no triumph over the forces of darkness which had propelled Jesus to the cross.

—Vicki Tatz (page 31)



Albert Einstein: A Scientist's Faith

In his striving to understand the universe, Einstein was humbled in his amazement at the reasoning he was able to find in the small part of reality that his mind could comprehend. Thus by cultivating a humble reverence for the rationality and order displayed in the universe, the field of science helped to free the individual from the barriers of personal hopes and desires.

—Steven Mattix (page 58)

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in this issue

There are many ways that America's Bicentennial is being celebrated in community programs all over the country. For example, I attended a conference on religious liberty this month in Philadelphia. But there is only one public event that has as its sole motivation the spiritual revitalization of America—The Bicentennial God Bless America Festival at Yankee Stadium on June 1.

The Statement of Purpose of the Festival on page 26 states the reasons Reverend Sun Myung Moon began this project, one which will call for the mobilization of all our efforts this spring. America's mission in the world today is also explained by Reverend Moon in his sermon, "Restoration Through Indemnity and America's Role." In addition, Neil Salonen, president of the American Unification Church, gives us his understanding of what elements have made America great, and what needs to be restored if this nation is to continue in its mission as the nation God is working through to save the world.

To the members of the Unification Church, Reverend Moon's own life story is a source of inspiration as an example of faith and perseverance. To share some of that feeling he engenders in us, we are

offering a biographical sketch, beginning on page 36. But as with other great men, his true significance to the world may only be understood in the future.

An affinity for the universe and God's guiding hand in it is expressed in different ways. To Albert Einstein, it inspired him to spend his life in a search for the basic truths of the universe, while to an African craftsman it is manifested in the objects of his daily use as well as in ritual and reverence. As always, poetry continues to express God in His varying nuances.

I hope many of the parents of our members who receive this magazine had an opportunity to attend one of the Parents Conferences held in nine cities across the nation in the past two months. I attended the one in Washington, D.C. and was happy to meet some of my readers and hear their questions about our Church and its activities and policies. A national Parents Conference is scheduled to be held the weekend before the God Bless America Festival, to culminate in an opportunity to attend the Festival itself. I look forward to meeting more of you at that time.

V.T.

Restoration through & Indemnity America's Role

by **REVEREND SUN MYUNG MOON**
Founder, Unification Church International

If man had not fallen, words like compensation, restitution, or indemnity would not have had to be used in the dispensation. We need to make restitution because of the fall. The Principle says that when we are going to the heavenly side from the side of Satan, we must pay something as a sort of toll. Restitution is the fee or the toll we pay to cross the border from the satanic side to God's side. After the human fall, has there been any man who has completely crossed the border back to God's side? According to the Principle, we must excel Satan; we must do something more than Satan can to pay restitution and go closer to God.

Individuals, families, nations, and a world are already established on Satan's side. One man, Adam, fell in the beginning, and that means all his descendants have been born as fallen men. In the course of restoration, we cannot go from the world level to lower levels. Where does restoration

From a talk on March 23, 1975 at Tarrytown, N.Y.



In the course of restoration, we cannot go from the world level to lower levels. Where does restoration through restitution start? It must begin from the individual.

through restitution start? It must begin from the individual. An individual must cross the individual boundary by having his mind and body united into one; and families must be united into one to cross over the family boundary, going to the next level of clan or nation; the same thing applies to every level, reaching to the world. Since every single man is in the satanic world, we are destined to have to go back to God's bosom by crossing over those boundaries, or those levels, by paying the proper indemnity "fare." The scope grows bigger and bigger. It goes from the individual level to the level of family, and next to the nation, and then to the world. Each level may be different from the preceding one in certain ways, but as it goes to the next level and still the next, it grows bigger in scope. So at the end of the process, the whole world will come into oneness. The broadened scope will include the whole world. If that principle did not apply, it might be very simple for us to be restored.

God needs one perfect model.

It has long been a puzzle that God has not been able to save all of mankind in an instant. Rather He has had to wait a long period of time, until man has done something. Seen from this viewpoint, the definition of the perfect man is that he has crossed over all the boundaries to perfect himself. It is very difficult for individuals to go through all those stages, so God's expectation is to have one man as a perfect model and have others follow his example. Before establishing the world of perfection, God's idea was to have one person as the core and have him cross the levels of individual and family and nation and world, with each level or unit of people following his example, to finally restore the whole world.

In this light, when we closely examine the world of Christendom, we find that every Christian group belongs either to the first stage or second or third or fourth, but there has not been any group or any person who has crossed over all the boundaries

to reach perfection. So, even religious people are still in the world of the fall, having to pay an indemnity toll to cross each boundary or level, not to speak of the world in general. Most religions have many levels yet to accomplish. How many Christians can there be who are confident enough to have already crossed over all those boundaries, reaching perfection? Have you ever met such a person, with confidence and self-awareness that he is already perfected? Among the Christian leaders,

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including ministers, evangelists and laymen, have there ever been such men? (*No.*) Has God been struggling so hard only to get that negative answer from people? At all costs, for at least once, God would want to have such a man in whom all the stages have been perfected or fulfilled. Only with the birth of that kind of man, can God have hope for the rest of mankind to be perfected or restored through him. So will the central figure who can be responsible for the restoration of humanity be a man, God, or Satan? Yes, it must be a man.

In what way can that man complete the process of restoration through indemnity? He must be a man who has fought Satan and won over him, thereby gaining the qualification to restore the whole world to God. He must be a man with such strong conviction that he can win the worldwide battle against Satan. This can not remain just an idea, but he must actualize it; that is the important thing. Can any of you stand in the forefront of others, saying, "I can be responsible for the restoration of man, and I can pay any toll for this restoration myself." Can any

of you pay the indemnity to restore all mankind?

Restoration starts from God.

How can you become the person who is responsible for the restoration of other people through indemnity? Restoration through indemnity cannot take place if it starts with a man. It must start from God, or else it cannot be fulfilled. In what manner can that person be recognized by God? Before God can recognize that man, his qualification must be that he has conquered any evil power coming from individuals, families, and other levels. God must wait for this man to pay the price of restitution, going over the individual level, family level, national level, and worldwide level. By his doing that, he will be elevated to higher and still higher standards, expanding his scope and territory. Also, the first stage will be transferred to the next, and the next will be transferred to the third, until he brings into one totality all the things he has accomplished. Without that strategy, God could not have this man pay the restitution fee for the complete restoration of the world. Centering around that man, on the individual level he has to fight against an individual satan or evil on the worldwide scope. When he's on the next level, he has to fight the same battle against evil coming from the family level on the worldwide scope. And he does the same on the national level and worldwide level. Finally, he connects all those levels he has fulfilled, so that every level of salvation or restoration will be accomplished through this man.

In the history of the providence of God, there must be one nation of God's choice that can be responsible for making restitution. Suppose the family level is already accomplished by someone. If it is not connected to the individual level below and to the national level above, then it doesn't have any life or meaning in the providence of God. A great man may have accomplished quite a lot in his lifetime on the worldwide level, but if what he has done has nothing to do with the restoration of God

on the worldwide level and the other levels below that, it doesn't mean anything in God's mind.

The chosen nation must win over Satan.

To review, God wanted a nation of His choice—the Israelite people. That is why we see that the main requirement of the Israelites was that they cling to their tradition. They were chosen people, and they knew that it was their mission to establish a foundation or tradition for the rest of the world to follow. God wanted this nation to win over satanic power. This nation needs to have the notion that they cannot be defeated by satanic power, because their mission is to accomplish God's will. Centering around the nation, God wanted to have the rest of the world restored to God's side. Therefore He would have one man go through the individual level, family level, national level, and the worldwide level. And He sometimes exposes that person or the whole nation to a satanic invasion to test them. In the face of difficulties and hardships, if the individual, family and nation win over satanic power, then God will recognize their qualifications. On every level there have been many sacrifices. Without gaining the qualification of having won over all those things on each level, they cannot bring the whole of mankind back to God.

In Israelite history, let us take the example of Jacob. He went to Haran, and after long years of drudgery there had to come back with a victory earned by himself. In the satanic world of Haran, the evil satanic power did everything and anything to defeat him. In Egypt, God formed the base of the chosen nation, and then the whole nation of Egypt came against the Israeli people. In trying to enter the land of Canaan, God mobilized seven tribes to fight against the chosen nation of the Israelites. After going through the battle on many levels including the period of Judges and other trials, and remaining intact from satanic invasion, they became part of the Roman Empire.

The whole of Christianity had to go through

difficulties in the Roman Empire, having to pay a great price, including much martyrdom, but then they moved to another level. In the face of persecution from Catholicism, Protestantism was born and the Protestants had to flee to America. Protestants from all the European nations came to the continent of America for religious freedom. Then where is America—representing the whole of Christendom—headed for? America is facing a Communist threat. The Communists are taking the offensive and if America cannot win over Communist power, it is doomed to perish. Both in Judaism and Christianity, God wanted His people to fight through, winning over the satanic power on every level. America, however, even though she is the leading nation in the Christian and democratic world is now retreating from accomplishing God's will. Among the Christian population in America, is there any group of people left who have the confidence to win over satanic power to accomplish God's will? (*No.*) What shall we do with America and the democratic world of God's preparation? Will we just let them alone if they perish, if they fall prey to Satan? (*No!*) What shall we do? Who will fight? (*We will!*)

Who will fight?

This is the question: who will fight against satanic power? In paying indemnity on the individual level, family level, national level and worldwide level, God would rather have America—which has been prepared for this mission—do the job. But in case He doesn't find that taking place in this nation, He must use someone else, some other group for the mission. Who can carry out that task? God has prepared individuals, families, and nations. In America, which is the melting pot of all the nationalities, God has prepared the people to pay indemnity and save the whole world. But among the Christian population in this nation, God cannot find this being done. So someone or some group must do the job,

and God is looking for this someone. God has failed to find such a group in the established churches. So, we are mobilizing ourselves in the Unification movement to do the job, and this is the chief significance of our group.

Christians as individuals must have such strong faith as Noah, Abraham, Moses, and Jesus, inherit their missions, and take the responsibility for the restoration of the whole world on their shoulders. There must be at least one person like that. We must be aware that we can accomplish the mission which Abraham failed to accomplish, Moses failed to accomplish, and even Jesus failed in part to accomplish. In the Unification Church, we represent the whole of humanity, and go through all those gates by paying indemnity.

On God's side, there's no nation established as yet. God cannot assemble good people from all over the world to fight against the evil worldwide power. Is there any nation on God's side? (*No.*) Is America God's nation? (*No.*) Are we a nation as yet? (*No.*) We don't now have a nation. We are forming units of families and tribes and are in the process of forming a nation. But before we can do that, there's a fierce battle to be fought.

Satan will test you.

You must become such a person that even Satan will say "I cannot win over this person, I must surrender before him!" God, too, must expose you to the evil power, and you must fight at the risk of your life; at the end of the battle, Satan will give up and then he cannot accuse you of any evil quality. Then, God can sign your sheet. But without having Satan's autograph, approving your being God's son, you cannot go back to His bosom. From the nature of Satan, do you think Satan would just freely sign your sheet without testing you and putting you in the utmost difficulty? (*No!*) Satan will come to you with more power gathered, and more strength collected; if you fight back and win over him again and again, finally he will abandon you.

This is the question: who will fight against satanic power? God has failed to find such a group in the established churches, so we are mobilizing ourselves to do the job.



That's the final victory only on the individual level. Even though you are a victor there, a stronger Satan is awaiting you in ambush, saying, "Wait and see, if you come up to this level, I will fight against you with more power!" Roughly divided, you have to go through four levels of fight: individual level, family level, national level, and worldwide level. On what level are you situated? When can you reach that final level? That is the question.

In becoming sons and daughters of filial piety to your parents, you must excel all other men in the satanic world; in being patriots of your nation, you must excel anyone else in the satanic world, excelling even Satan. You must topple even Abraham; and in being loyal to humanity, you must excel any other person in the world—any other saint in the world. You must even excel Jesus Christ. Are you like that? You must answer honestly to yourselves. Are you awakened to the fact every

morning when you get up from bed that you have such an important mission on your shoulders? If you represent God's side, would you rather stand where all the satanic power is mobilized to fight against you, or in such a weak position that the satanic powers are not concerned about your presence?

“Let me pay the indemnity.”

Your attitude must be, “Any indemnity which man may have to pay, let it be paid by me.” The ideal tactic is for you to call to the enemy, letting him shower you with all his bullets for the individual level, family level, national level and worldwide level at once. If you survive all those shots, and they run out of bullets, then you are going to be the winner. However difficult and bitter the satanic attacks may be, if you are well-trained, disciplined and toughened up, then you are qualified enough to fight back against the satanic power; also you are likely to win over them. You must be determined to pierce the heart of Satan and return to God. Restoration through indemnity will take place through you and in no other way. Through you as individuals, restitution must be paid. You must have faith that you will be ready for the bullets amidst you; you are not standing there for your sake alone but for your family, your nation and the whole world. You must be determined to be the persons whom, wherever you go, your family will follow, your nation will follow, and the whole world will follow.

This is what I think: whatever may come from Satan, let it come all at once! Since there is so much indemnity to pay, and there are no other persons who can be responsible for that, we must be able to take the responsibility. If you are all-out in your efforts to fight against Satan, would God recognize you? Not in an instant, no. In my past experience, there have been many such occasions in which God put me to the test, even though I was ready and determined to win the battle. God would allow Satan to attack me; in the face of the attack, if I

retreated, God could not help me out.

I have fought all my life with this sense of mission. When individuals came against me, I had to fight against them and win over them. When a group of people came against me, I did the same. When whole churches and the nation or any unit of the community came against me, I did the same. In the whole world I want to gather the people who are prepared for this mission, and form a tribe or nation to fight against the satanic nations of the world. Would you want to become God's child, God's family, God's tribe, and God's nation? If you want to do that, do you think you can do it all by yourself, on your own? (*No!*) Do you think you can become that, if you follow me? (*Yes!*) You cannot accomplish that with a lukewarm thought and attitude. You must be like me, brave and strong in face of any difficulty.

Our mission is worldwide.

If we call ours a godly nation or a godly group, we must take the responsibility to defeat Satan. We are going to do that for the whole of mankind. Even though we are a religion, our fight is not going to be on the scope of that religion, but on the scope of the world. We have the mission of having to save the whole of mankind, including its good and its evil members. We have the mission of saving the American people and the established churches in America. What about the criminals in the prisons? Can we exclude the criminals in the prisons? (*No!*) If you are imprisoned, you must be the savior for all the rest of the criminals.

Without your being able to liberate mankind on earth, can you liberate the population living in the spirit world? (*No!*) The established religions have never thought of this. They just prayed for their own good with folded hands, without thinking of saving the satanic world, liberating the people from the real prison of life, and liberating the whole population in the spirit world. In many religions, people separated themselves from the mundane world, escaped from the worldly way of life, kept

themselves intact from evil, maybe, but they didn't think of saving the rest of mankind. In Catholicism, for instance, they wear special black habits, and say lofty things that indicate they are saved people, different from ordinary people. In that way, we cannot save the world. Without their mingling together with the rest of the world, there's no way for them to save the world. We must abandon that way of thinking.

In the providence of God, after America's bicentennial she must extend her hands for the salvation of the whole world. The Christian ideology must be realized not only in the nation of America, but in the whole world through the American people. That has been God's will. We must influence and stir up the whole nation to make the people think that without the Unification movement and its young people, they cannot save the nation and the world. Leave American people in our hands, and we will re-make them into bold people to fight against any evil power in the whole world. We will make the world a better place to live in—the Kingdom of God on earth. That is why God blessed this nation. God wanted to have the Christian people to make this nation and world like that. God has prepared this nation with democracy to make the whole world a free world. But Christianity in this nation and democracy itself have led to the nation and the world being more and more under satanic dominion. God cannot leave this situation alone.

Fading Christianity must be revived.

The founding ideology of your nation was Christianity, and your forefathers came from the old world to the new continent of America for religious freedom. Now you are forgetting that, and the Christian ideology is fading away in this nation. So even though the whole nation fights against us, we must fight back, win over them, and establish a new nation of America. We must become new Puritans establishing a new movement, to found a nation

In the providence of God, after America's bicentennial she must extend her hands for the salvation of the whole world. The Christian ideology must be realized not only in the nation of America, but in the whole world through the American people. That has been God's will.

anew on this continent. We must make America rise again, instead of allowing her to decline. You must have that sense of mission and accomplish it. You were born in America, raised in America, and educated in America, but you are not the Americans you should be. I must make you into new Americans.

In the established churches, people are leaving the church. In democracy, people are forgetting God. In our movement, we must restore the churches so they are full of devout Christians, and we must restore the people back to God's bosom by carrying out our mission. There are many difficulties and hardships coming to this nation. With this in mind you must be ready to shoulder any responsibilities and any difficult problems. If you are ready for that, we will succeed. This means we will bear the most dreadful responsibility for this nation and world. We must gather the strength of the declining churches and revive them. We must re-vitalize the declining spirit of Americanism. We must be responsible for victory over Communism. We cannot afford to lose a moment.

In this crucial period, whatever you think, whatever you say, whatever you do must be associated with the will of God; and every difficulty you meet must be overcome by your paying the necessary indemnity. You must be proud of yourselves for having been born and endowed with life in this precious period in the providence of God. However hard the indemnity toll may be, you must go through it as though you were kicking a ball. You must be so confident as to do that. We will ignite the world. □

In this bicentennial year we must really seek to understand what a tragedy it would be if, at this crucial moment in our nation's history, we couldn't find a way to understand what it is that we should be celebrating after 200 years and as we begin our third century.

America is a nation made up of people from many different lands. Unlike any other nation in the world, America is a nation of immigrants. Americans are a people created out of all the peoples of the world. This union

the meaning of **AMERICA**

From a speech given to the Bicentennial God Bless America Festival Banquet at National Headquarters in New York, March 25, 1976.

by NEIL A. SALONEN
President, Unification
Church of America

was meant to represent the unity that, once established in one nation, like a microcosm, could be projected throughout the entire world. If people from all over the world could come here and create one nation under God, then surely it's possible that those same peoples in their native lands could join together to create one *world* under God.

During the past 200 years there is no question but that America has become a great nation—perhaps the greatest nation on earth, and perhaps the

greatest nation in history—so I'd like to examine what we mean when we talk about greatness.

Several thousand years ago Rome was still a republic and was considered a great power. But as the empire's power grew and its reach extended to all parts of the known world, many of those original principles were corrupted and there was widespread hypocrisy, corruption and scandal. Suddenly one day there opened in the middle of the city a huge fissure, and all of the citizens of Rome were frightened. They consulted the Oracle and the Oracle said, "This is a symbol, a threat of the doom to come; the only way it can be averted is if the citizens of Rome will take their most valuable possessions and throw them into the fissure, whereupon it will close up and the city will be saved and the empire will resume its greatness."

The citizens of Rome ran back to their homes to gather up their most valuable possessions—diamonds, gold, silver and jewels—and then ran with them to the edge of the cliff and cast them into the crevasse, but nothing happened. They threw down their household goods, and even their livestock, but still nothing happened. Then one brave Roman soldier began to understand the question that they were facing; he suited up in his battle array, mounted his horse

and rode to the edge of the crevasse, where he pledged his loyalty to Rome and leaped into the pit.

At that moment the fissure closed, Rome was safeguarded, and they understood that the most valuable possession in Rome was not the wealth that she had gained from her conquests all over the world. The wealth of Rome was in her people. The greatness of Rome rested on the greatness of her citizens, and the extent to which they were separated from that was the extent to which their empire became watered down, diluted, and its power faded.

In our own American society—such a great experiment!—40 years after the Revolution it was still a source of amazement to the leaders in Europe that this country was continuing to function. It was considered totally unworkable, a ridiculous fad, something that would fade away and collapse from its own lack of internal strength. When that didn't happen, but instead the country began to grow, the great French historian Alexis de Tocqueville came here to study the phenomenon. He wrote, "I sought the greatness of America in her harbors and commerce and mines and fertile fields, but it wasn't there. It was not until I entered her churches and found her pulpits aflame with righteousness

that I understood the greatness of her power. America is great because America is good, and if she ever ceases to be good, she will cease to be great." He understood in that moment, speaking as a foreigner with no special cause to uphold, that America's greatness was rooted in her righteousness.

America is a unique nation. If we examine the history of this nation, what do we find here that is so unprecedented, that drew people from all over the world to seek, to find and to share? As I thought about America, I realized that the meaning of this nation can be found in the word "faith." The people who came to America and built this nation had faith—faith in themselves, faith in their new country and faith in God. It took a great deal of faith to leave their homes and to make the perilous journey to America. More than 15 percent of the people making the voyage across the Atlantic died en route. It was a difficult journey, one to be seriously pondered before being undertaken; once here, it was unlikely that you would ever see your homeland again.

Yet many families came. Their situation had been difficult in Europe, but their ancestors had survived and they, too, could survive there. It took a great deal of faith that what they were going to would give them a greater opportunity than what they left be-

hind. They had faith in themselves, faith in their own ability to take advantage of that opportunity. That faith was one of the distinguishing characteristics of the people that came to pioneer America. Those men and women who populated these colonies 200 years ago were people with a tradition of faith in themselves. They were willing to accept responsibility for themselves and for the life they could create.

After this nation was established and the pioneer families began to push westward, that same tradition of faith in themselves was maintained. How else could it be that people would pack up the few things they owned in a small wagon, cross uncharted territory for a dream that wasn't even clear in their own minds, settle down in a place that was completely barbarian, where their lives were in danger from the native Indians, and yet give thanks that this would now be their home? Those people had faith, faith in themselves, and that was the first building block of this nation.

But it takes more than that to build a nation. All nations have many people with faith in themselves. The next building block of America was faith in this country. Certainly it was an act of great faith when men from the weak and diverse colonies came together in Philadelphia and dared to challenge the greatest

military power on earth. They wrote a document which was treasonous by the standards of the time, saying that these 13 colonies are, and of right ought to be, free and independent states. Benjamin Franklin commented when they signed that they had better all hang together, or surely they would hang separately. It took a great act of faith, even at the beginning of this nation, to dare to believe that such a nation could be born—a nation founded on belief in the freedom of the individual, a belief that his rights came not from the king, not from the state, not even from the society, but his unalienable rights came from his Creator. This was the first nation on earth to be dedicated to that proposition, and it took incredible faith.

Faith is easy to have when everyone around you shares it, but real faith is tested when it's unpopular and no one around you can accept or understand it. More than one-third of the colonists in America didn't share that faith, and many fled to Nova Scotia or returned to the home country. There was great division within families, within communities, even before the British soldiers came. It took an act of great faith even to begin the building of this nation.

That faith had to be tested again and again. After 100 years we went through a very great test at the time of the Civil War. But

even before that, the faith that was put into this nation at the time of the Revolution created something that had never been seen before on the face of the earth: a nation with the ability to extend itself and multiply itself, and yet to grant to others the same rights and privileges that it wanted for itself. This had been the problem of the European powers when they went into new territories and established colonies. But with the passing of the Northwest Territories Act in America the Congress of the United States made it possible for other colonies, other territories, to organize themselves as states and assume full and equal status with the original 13 states that had begun the nation.

The great challenge to avoid the dangers of imperialism was passed at that moment. This concept of federalism was a reaffirmation of faith in this unique nation and a desire to share its blessings with many people. It's amazing that these United States could be built out of 37 states slowly added to the original 13, one by one, over a period of time. It's unprecedented in the history of man. It began with an act of great faith, that we could admit others into the union with full and equal rights, full and equal voting privileges, to determine the destiny of our country. It required great faith in democracy and great faith in this coun-



FAITH IN THEMSELVES: The people who founded and fought for this nation believed in their dream and their ability to make it come true.

try.

Faith in this nation was tested most severely at the beginning of its second century when the country was divided against itself in the Civil War. The value of the nation was examined, tested and reaffirmed by the people. It would have been a good time for a vindictive people to take control and to exploit all the territories in the South—and to some degree we must admit that happened. But it's amazing that the period of reconstruction was marked by principles, that those states could be rehabilitated so quickly and reun-

ited into one federal union dedicated to the same principles, with animosity toward none. It was another reaffirmation of faith in the meaning of this nation, that all people could find justice, freedom and value in this land.

Most importantly, this nation was built on faith in God. The third and most important building block of our nation was that deep faith in God. When the first settlers came here on the Mayflower, before they even landed, before their ship put in, they wrote the Mayflower Compact which began, "In the name of God, Amen." When the Conti-



FAITH IN THEIR COUNTRY: The pioneers who pushed westward were willing to sacrifice to create a new life.

mental Congress deliberated in Philadelphia, before they opened their sessions the representatives buried their heads in their hands and prayed for God to guide them. They were men strong in their own opinions, yet so humble before God that they could dare to hope, dare to believe that He would come and work through them to give birth to this great idea. That faith in God persisted and was reaffirmed many times.

In present-day America, which is so far removed from many of those original precepts, it's hard to remember or even imagine what those times were like. I read recently the very moving story of the linking of this nation by railroad from the

east to the west coast. This transcontinental railroad was to be the force that would unite the nation, cut down transportation time and open up possibilities for shipping and commerce. It was an important act in the building of the nation, and all of America waited with great anticipation as the day drew near in Utah when the final spike was to be driven.

Western Union telegraph operators had the lines open. They sent many warning messages: "We're drawing close. We're almost there. When the final spike is driven we'll telegraph 'done.'" At that time church bells nationwide would peal and everyone would know that America was connected from Atlantic to Pacific.

Finally when they drew very close they telegraphed, "We're getting very close. The prayer is now being offered." They sent one more message: "We have done praying now. The final spike is about to be driven." Even that act of uniting the nation east and west was sealed in prayer—not just a superficial prayer which would escape the notice of even those present at the ceremony, but one that was telegraphed throughout the nation, both when it began and when it ended, because they were so grateful to God for the blessings of this nation, and so aware of their continued need for God's presence to guide them in

building our future.

People came from all over the world to build America, and their contributions were invaluable. Sometimes we think that we have great difficulty in America now because of divisions between cultural or racial groups, and yet how much more pronounced those differences were 100 years ago or 200 years ago. How much more difficult it must have been to conceive of yourself as an American, and yet how great the dedication, the sacrifices and the inspiration that came from those who did so! At the time of the Revolutionary War, for example, there was a Dutch widow by the name of

FAITH IN GOD: Even the completion of the transcontinental railroad was sanctioned by prayer, part of an ongoing tradition of faith.



Clara Louise Maas. She had lived in a small house all her life, but after her husband died she inherited some money and she bought a big, beautiful house that she had wanted for a long time. She loved that house, but the British threw her out and took it over as their headquarters. When the American colonial soldiers arrived, one general had to bring her the sad news that the only way they could defeat the British in that area was to destroy her house. They had refused to surrender even though they were surrounded, completely overwhelmed and outnumbered. Her heart was broken, and yet just a few moments later she went back to the general's tent carrying a bow and arrow to be used to set fire to her house, saying, "I'm proud that I could serve my country in this way." She sacrificed everything she had left, the things that meant the most to her, because of her faith in this nation.

There was a Scottish gentleman, John Burns, who was 70 years old at the time of the Civil War. He loved this country, and he wasn't going to let it be torn apart. They laughed at him as he marched up to the front at the Battle of Gettysburg. They thought he was too old to fight, but he went right up to the front line and he fired away with all the rest until he was hit and they dragged him back. When they

looked for him they found he had gone back to the front line—70 years old and wounded—firing again and again, until he was wounded a second time and again they carried him back. And when they looked, he had returned to the front line and was again firing. His faith in this nation, his love for this land, was so great because of what it had meant to him and to the family that he had raised, that he was willing to put his life on the line to defend its unity.

What has happened? Why is America so different now? There are many explanations. My government professor in college said that the two World Wars in this century represented a crisis in faith, that man lost faith in his ability to solve his own problems. In desperation we began to seek compromising solutions and we lost our sense of righteousness, lost our sense of purpose, to the point where during the administration of President Eisenhower a committee was formed to determine the purpose of this nation. They consulted with the leading figures in this nation, but after six months they disbanded without a report because they couldn't decide the purpose or the meaning of this nation.

During the Kennedy years we had great hope for the future based on the work of the Peace Corps and the VISTA program, and the Johnson administration's

War on Poverty gave us hope to construct the Great Society, but somehow we lost our faith when those hopes were not realized. Here we are at the end of 200 years of the greatest, most remarkable history on record, where so much has been accomplished, where people have come from all over the world to create an ideal which gave life and hope and inspiration—and still does—in all the other continents of the world. The words of our founding documents are repeated again and again in the constitutions of so many of the new nations in Africa and Asia and elsewhere. The historian Henry Steele Commager has said, "The power of those words to inspire others is still apparent. The question is whether those words still have the power to inspire us."

In this bicentennial year, as we look around in the America that has meant so much to so many people, we see that mental illness has increased twofold in the last 20 years. The suicide rate tripled in that same time period, and even more shocking, in the 20 to 24 age category which 20 years ago had the lowest suicide rate, the suicide rate is now the highest. Our young people just starting out in life have lost their hope and their direction. America is facing a crisis today just as great as the crisis of the Civil War that erupted as we

began our second century, and our response must be just as great. If we reexamine the foundations of greatness in this country, we find that America was built on faith; and yet faith is what is lacking in America today.

The Bicentennial God Bless America Committee was founded by another immigrant, another man who came from a faraway place, a man who could recognize the greatness of America and who was deeply troubled by the crisis of the spirit that is all too apparent to those at home and abroad in these difficult days. Our founder, Reverend Sun Myung Moon, has been working in America for the past four years, and he will expand his work to the international level, but in this bicentennial year he has initiated a tremendous project which has nothing to do with the church that he represents, nothing to do with any single denomination or any nationality or group. He founded the Bicentennial God Bless America Committee to bring us together as Americans, to reexamine the foundations of our greatness, and to make a tremendous recommitment and experience a rebirth of our faith. The purpose of the Bicentennial Committee is to spread the message of the greatness of America throughout the land, beginning with a tremendous rally in Yankee Stadium on June 1st, and

culminating later this year with a great rally in Washington, D.C.

This is the year when we want to work side by side, immigrants from every nation and native-born Americans, members of every church and denomination and those without a church, because all of us have so much to celebrate that we are Americans and that God has blessed this land. Therefore, the first purpose of the Bicentennial God Bless America Committee is to give thanks to God for all the blessings He has bestowed upon this nation. Only in that spirit of thanksgiving can we even begin to contemplate our future and the years to come.

Secondly, we want to renew the American Revolution—a revolution of the spirit, to go back and recommit ourselves to the same faith in ourselves, faith in our country, and above all, faith in God. That spiritual revolution will rekindle today the flame that had this land ablaze 200 years ago, and 100 years ago. Today that fire will cleanse this land in spirit and make us a generation recommitted to the principles and the meaning of this American dream.

And finally, at a time when the technological advances of this world have brought us so many things, they've also brought us to an awareness that we can no longer live as isolated nations on one small planet earth. The same

principles by which God led us to establish one nation we must use to establish one world. Therefore, we want to rededicate this country to the principle of establishing not just one nation under God, but *one world under God*. These are the three principles of the Bicentennial God Bless America Committee.

This was a land which was built on faith, and we wanted to share with you the faith that we have, that as America begins her third century it can go every bit as far—and as much further—in the next 100 years as it has in the past.

We invite all of you to join with us in the spirit of this festival and this crusade. I'd like to conclude by sharing with you the final paragraph from our statement of purpose:

“America’s greatest strength has been her faith in God. This is still the key to goodness and the prosperity of our land. In our bicentennial year let us fully celebrate the greatness of our heritage, but let us also rededicate ourselves to fulfilling it. As a nation, let us give ourselves to God. In that act of giving lies blessing to our nation and the world for generations to come.”

I invite all of you to join with us in celebrating the spirit of the bicentennial of America by recommitting our faith in ourselves, our faith in our nation, and our faith in God. □

Bicentennial God Bless America Committee



Statement of Purpose

On our 200th birthday, we celebrate America's greatness! The Cradle of Modern Democracy, the Land of Opportunity, the World's Breadbasket, the "Melting Pot" are phrases which dimly suggest what America has meant to the world. We have been blessed abundantly; for this let us give thanks. But we have shared our blessings generously and for this let us celebrate! Our short history is a great one.

Let us also recognize, however, the source of our greatness. The French historian Alexis de Tocqueville wrote,

I sought the greatness of America in her harbors and commerce and mines and fertile fields, but it was not

there. It was not until I entered her churches and found her pulpits aflame with righteousness that I understood the greatness of her power. America is great because America is good. And if she ever ceases to be good, she'll cease to be great.

Our religious faith has been our greatest strength, but today that faith is dying. Prayer in schools has been outlawed. Churches are losing the young people. Many are turning to drugs. Immorality has become common-place. Our religious heritage is crumbling. At a time of celebration, this is a cause for concern. If America is to have a good and great third century, she must find a solution to this problem.



I

Throughout 200 years of history, America has at different times faced different tests. Such tests might have destroyed her, but instead they strengthened her. At our beginning, our commitment to freedom was decisively tested by the Revolutionary War. Only by our victory could our democracy be established. Similarly, at the end of our first century, the Civil War both challenged and substantiated a previously fragile national unity. Through surviving that test, the way was opened for the unparalleled achievements of our second century.

Today, at the end of our second century, we are in a similar testing period. We face tremendous economic insecurities, rising rates of crime and drug abuse, a breakdown of our moral fabric and a striking loss of national direction. Tragically, no matter what we have done, these problems remain. Unknowingly, we have attacked outer symptoms rather than the inner, spiritual problem. Solving

this spiritual crisis is the test our generation faces.

II

This challenge is an expression of our heritage, which is specifically religious. Born of God's purpose, we need to live with this purpose at our center. Otherwise we lose touch with the source of our strength.

The enormous creativity of our Founding Fathers originated in their relationship with God. Indeed, the Mayflower Compact opens "In the name of God." Addressing the first Continental Congress, Benjamin Franklin recalled the "frequent instances of a superintending Providence in our favor" in the Revolutionary War and stated "We have been assured...that 'except the Lord build the house they labor in vain that build it.' I firmly believe this."

It was with "the Lord" that our nation was built. The Declaration of Independence was rooted "in the laws of nature and of nature's God" and was signed "in the firm reliance on the protection of



Divine Providence.” Indeed, America was founded by men seeking religious freedom and the first freedom our Bill of Rights guarantees is that of religious freedom. In all these acts revealing our forefather’s concern with God, we may see God’s concern for our forefathers.

Created of God, our call is still to serve Him! To do this, America needs a new spiritual awakening. She needs a fresh understanding of God’s vision for her and a fresh commitment to fulfilling His Will. Only this will bring about the great moral revolution and societal change we all so desperately seek.

III

What is God’s vision for us? His ultimate ideal is to establish His Kingdom on Earth. Indeed, the first petition of the Lord’s Prayer is “Thy Kingdom Come.” In creating this Kingdom, all nations are called to participate. For America, this ideal is reflected in the motto of the Revolution which was *Novus Ordo Seclorum*—the

“New Order of the Ages.” In a similar vein, according to Patrick Henry, America had “lighted the candle to all the world.” Tom Paine believed that “we Americans have it in our power to begin the world again...the birthday of a new world is at hand.”

Despite our difficulties, this vision is the correct one. Internally and externally, we are called to contribute to the Kingdom. Internally, our task must be to forge one God-centered American family. God seeks to unite all nations, races, creeds and cultures, forming one worldwide family. To start this process, He has created one nation where all nationalities are represented. This is America, the “melting pot.” Our inner purpose, therefore, is to realize in fact the ideal of One Nation Under God.

Externally, we must help create a new world order, unified in God. We particularly need to find the ways to end conflict and create a lasting world unity. The horror of a nuclear war is too great to contemplate. Beyond doubt, the only way to achieve this unity



is through realizing God's ideal.

The human body is a microcosm of the ideal world. Just as the body needs a central point, the brain, to coordinate its functions, so does human society need to find its harmonizing center. This is God, the One whom we all share. Only with Him as our Center can we build the unified world.

Building the "New Order of the Ages" requires that we Americans recapture the God-centered spirit of our Founders. We must finish the work that they began and share it on a worldwide level. Geographically, our pioneering may be over; but spiritually, we are just beginning. Today, we must launch a movement of New World Pioneers—dedicated to creating the unified world. This movement must be developed here, where all nationalities converge. One Nation Under God is the first step toward one world under God.

IV

To accomplish this, the Bicentennial God Bless America

Committee has been formed. Our purpose is to summon all Americans to embrace God and fulfill His Will for our nation. To do this, the Committee will sponsor the most important event of our Bicentennial year. This is the Bicentennial God Bless America Festival, to be held in New York. Properly commemorating the end of our second century, it will be a celebration of international scope. Representatives from all over the world will pay tribute to America.

The principal speaker of the Festival will be the Founder of this Committee, the Reverend Sun Myung Moon of Korea. Reverend Moon has spent the past four years speaking to audiences in all 50 states on God's Will for America. This year, through the Festival, his important message will be presented to the greatest number of Americans possible.

As a nation of immigrants we have consistently been helped by those born in other lands. Marquis de Lafayette, Alexander Graham Bell and Albert Einstein are just a few of the most familiar examples.



Reverend Moon's current work is a continuation of this historical pattern. Indeed, the convergence today of a wide-spread interest in the East and an Oriental Christian leader with a worldwide concern is more than mere coincidence. Through this meeting of East and West, God is seeking to bring great blessing to America and the world.

The Bicentennial God Bless America Festival will be a time of both celebration and proclamation: celebrating the greatness of our past and proclaiming a revolution for our future! Specifically, the purposes of the Festival are three:

1. To celebrate America's birth in the spirit of thanksgiving. As is clear in the founding documents of our nation, America was born of God's Providence. In her 200 years she has contributed greatly to His work. For this, we celebrate and give thanks.

2. To spark a New American Revolution! The wide-spread deterioration of our national life must be curtailed and reversed. The only way to do this is through establishing a living relationship

with God. Our goal, therefore, is to begin a spiritual revolution and actually create "One Nation Under God." Accomplishing this is the surest way to bring God's eternal blessing to America.

3. To work for one world under God. As the universal Father, God is striving for brotherhood among all people. In our nuclear age, the need for us to accomplish this with Him is absolutely imperative. Therefore, we need a movement dedicated to creating a unified world. This movement must originate in America, where all nationalities converge. One Nation Under God is the first step toward one world under God.

America's greatest strength has been her faith in God. This is still the key to the goodness and prosperity of our land. In our Bicentennial year, let us fully celebrate the greatness of our heritage! But let us also re-dedicate ourselves to fulfilling it. As a nation, let us give ourselves to God. In that act of giving lies blessing to our nation and the world for generations to come. □

a victory of resurrection

by VICKI TATZ

“**G**ood” Friday it is called! The day the son of God was killed. Even on the very day it happened, the earth was rent with earthquakes, darkness covered the sky, and men knew that a wrong had been done.

Can you imagine the pain that gripped God’s heart as He watched His son die, the only begotten son for whom He had been waiting 4,000 years? This son, moreover, had the special mission of saving not only the chosen nation but all the people of the world, so his death would mean the prolongation of mankind’s suffering. God certainly did not want to see that happen. Try to feel how He must have felt that day and you, too, may wonder why it is called “Good” Friday.

And yet, at that point, God had to let it happen. Jesus had wept for his people: “O Jerusalem, Jerusalem, killing the prophets and stoning those who

are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!” The Jewish people could not understand or accept him, and wanted to kill him. Even Jesus’ three closest disciples did not understand the seriousness of his mission and slept while he prayed in the Garden of Gethsemane. That night, he told his Father, I don’t want to die (he knew the suffering this would mean for his followers), but if it is Your will then I accept it.

The Sacrifice

God could not abandon His desire to save the whole of mankind and if that meant that He had to sacrifice His son, then that’s the price that would have to be paid. But He knew that by doing this He could restore at least a partial victory over Satan’s dominion. Satan brings death.

God is the bearer of life. By bringing Jesus back to life and grafting mankind to the resurrected Jesus and giving them rebirth, God intended to save all mankind. "For if you have been cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree." (Rom. 11:24)

We can see from the Bible that the Jesus who walked on earth for 40 days after his resurrection was not the same Jesus who had lived with his disciples before his crucifixion. He was a being transcendent of time and space, seen only with spiritual vision and not with man's physical eyes. He once suddenly appeared in a closed room where his disciples were gathered (John 20:19), while in another instance he appeared before two disciples going to Emmaus, and accompanied them for a long distance without their recognizing him before disappearing suddenly after revealing himself. (Luke 24:13-31)

During this period, Jesus laid the foundation for the spiritual salvation of mankind. He gathered together his disciples who had scattered, disheartened, upon his crucifixion, and gave them the power to perform miracles and signs. Through their believing, serving and following the resurrected Jesus they made it possible for all those who came

after them to receive spiritual salvation and cleansing of their sins by believing and following the resurrected Jesus.

Joyous Easter

That is why Easter, even more than Christmas, should be celebrated with great thanksgiving and joy. If Christ had not risen and rallied the faith of his small band of disciples, there would have been no Christianity, no triumph over the forces of darkness which had propelled Jesus to the cross. As Reverend Moon said in his talk, *The New Future of Christianity*: "The victory of God was not in the cross but in the resurrection. . . . Our salvation comes from the victorious resurrection. This is the victory of Christ, over whom the power of Satan has no influence."

How does resurrection change men?

Resurrection means to come back to life. It is only because we once died that we need to come back to life. To know the true meaning of resurrection, we must understand the biblical concept of life and death.

Perhaps you too may have noticed at times an elderly person shuffling along, mouth in a thin line, eyes tired, face grey. Or youths hanging out on a street corner idly watching passing cars, faces expressionless. A middle class couple sits in a restaurant staring blankly at the walls, not



The Ascension, by Johann Koerbecke.

talking to each other. Revelation 3:1 describes these people very well: "You have the name of being alive, and you are dead."

One of the disciples of Jesus said that he could not follow Jesus until he had first buried his father. Do you know what Jesus' reply was? "Leave the dead to bury their own dead." (Luke 9:60) What do these two passages mean?

"The perfect man," says Reverend Moon, "is created to be intoxicated in the love of God. There is nothing that can go beyond this feeling of joy. Every cell in your body will explode with joy. This is the *total experience* of life. We are meant to live with God. Life without God is like a burned-out electric bulb which cannot give out light. *A life without God is death.*"

What Is Death?

The dead people Jesus was referring to—the ones who would be burying the dead father—were cut off from this total experience of God's love. They were living under the dominion of Satan, separated from God, so in a true sense they were dead according to God's standard.

Genesis 2:17 says that God, after creating Adam and Eve, told them not to eat of the fruit; if they ate it, that day they would surely die. Since Adam lived for 930 years, we can conclude that the death caused by the fall was not a

physical death but the kind of death Jesus was talking about, the spiritual death caused by separation from God and coming under the control of Satan.

On the other hand, Jesus said, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die." (John 11:25-26)

This does not mean that those who believe in Jesus will live eternally on earth in their physical bodies. What it does mean is that their spirit will live forever in the bosom of God's love, even after they die physically. Nothing in the material world lives forever and God did not intend that our bodies live forever, either. Why, otherwise, would He have created the invisible world to which our spirits go after completing physical life on earth? God had intended this invisible world as the dwelling place for us after we fulfill our purpose of creation—perfecting ourselves in love so that we can be qualified to receive God's love eternally in the spirit world. Man became ignorant of this wonderful destiny after the fall. So he clings to his physical life like a caterpillar reluctant to leave his home in the earth, unaware that there is another new world after his death where he can enjoy fragrant flowers and sweet honey.

Resurrection, therefore, is

not the coming to life in their original form of decomposed bodies. Nor is it an instantaneous transformation that occurs when we say we accept Christ. It is a day by day process. For example, a prison chaplain in Georgia commented, "Sometimes I get fooled about conversions. But the main way you can tell is to watch the prisoner over a period of time. A man's behavior pattern changes a lot of times and his disciplinary reports stop." In a sense we are the prisoners of Satan; God, watching over us, is checking us out to see if we are ready for parole. When we repent of our sins, making ourselves better day by day, we are coming closer to resurrection.

There are further examples in the Bible that show the true meaning of resurrection. We read in John 5:24, "...He who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life." This again confirms that resurrection means to return to God by believing in Jesus. Again, I Corinthians 15:22 says, "As in Adam all die, so also in Christ shall all be made alive." The fall of Adam caused death for man. Through following Christ, we can return to God's side, the side of life.

Eternal Life

Jesus told us, "Whoever seeks to gain his life will lose it,

but whoever loses his life will preserve it." (Luke 17:33) By this he meant that those who betray God's will by their actions during their lifetimes, motivated by a desire to preserve their life, these are the very ones who are dead, spiritually. On the other hand, those who sacrifice their lives for God, though they may lose their physical lives, will live in God's love through eternity.

This standard teaches us what we must do in order to be resurrected, in order to return to God. "If you are ready to die ahead of others, you will not die and you can save the world," Reverend Moon tells his followers.

"But if you are like the disciples of Jesus who denied him upon his death, you will fall away and the whole world will be left unsaved. Jesus' disciples were in fear of Satan and they were overwhelmed by satanic power. What happened to Jesus? Satanic hands were upon him, but he died a physical death, not a spiritual death. If your spirit is not dead, if you have the same zeal and ardor upon your death, there is a way to be saved and resurrected again. If you are resolved to live for the cause and die for the cause, you are already being resurrected. You are transcending life and death. In that case you are on God's side and God is on your side, because God is also the Being transcendent of life and death." □



Sun Myung Moon in
the early 1950's.

***SUN
MYUNG
MOON:
HIS LIFE***

Sun Myung Moon was the fifth of eight children born to a rural family in northern Korea. He became known in early childhood for the qualities of righteousness and perseverance, occasionally righting an injustice simply by protesting longer and more vehemently than its adult perpetrators could stand. At age 10 his whole family converted to Christianity and his personal depth began to be stimulated in a special way:

I had a very strong desire to live a life of high dimension. When I was 12 years old, I started praying for extraordinary things. I asked for wisdom greater than Solomon's, for faith greater than the Apostle Paul's and for love greater than the love Jesus had.

Reverend Moon initially thought he would express these ideals through becoming a scholar and professor. At one point he envisioned himself the possessor of three doctoral degrees! In his early teens, however, his view began to change. Knowing the suffering of humankind in the past and the present, he realized that future generations would experience the same fate unless something was done on a larger scale. Therefore, he began to look beyond scholarship for a broader way to express his concern.

On Easter morning of 1935, Jesus appeared to him to talk about his future life. Jesus explained God's desire to establish His Kingdom on Earth and presented the need for someone on earth to take up this mission. He asked Reverend Moon to assume the responsibility. Recognizing the seriousness of accepting such a request, Reverend Moon struggled with the decision. Ultimately, how-

ever, he did accept and the course of his life began to take shape.

Over the next nine years, he received the revelation which is now presented in the Divine Principle. God's revelation comes only in response to man's questioning. Therefore, these years were essentially a time of deep and arduous search. The revelation was received progressively through prayer, study of all religious scriptures, meditation, spiritual communication with such persons as Jesus, Moses and Buddha, and direct communication with God. At the end of this time, Reverend Moon had been led by God to solve a vast spiritual puzzle, and was now ready to bring this revelation to the world.

While he was internally involved with this spiritual search, keeping it a secret from his family and friends, he was externally continuing with his schooling. In 1938 he went

This shack, built with rocks, earth and cardboard boxes, is where he lived and taught in 1951-52.



We were
designed to
be God's
temples.
When we
attain this
status, His
spirit dwells
in us
completely.
We shall then
be perfect
because the
force that is
guiding and
directing us is
the perfect
force.

to Seoul to study electrical engineering. After graduating there, he continued his studies in Japan.

Korea was liberated from Japan after World War II and Reverend Moon then began his public ministry. Pyongyang, in northern Korea, was at that time a stronghold of Christianity. Indeed, it was referred to as the "Jerusalem of the East." Also, however, a Communist form of government was taking hold there. Knowing the threat to Christianity that Communism posed, Reverend Moon decided to go to Pyongyang. He arrived in June of 1946.

In Pyongyang his message was eagerly received and he quickly gained disciples. Their active dedication stimulated jealousy in established Christian churches who reported Reverend Moon as a heretic to the Communist-controlled government. Seeking to play upon any divisions among an otherwise strong Christian community and particularly concerned to terminate his anti-communism, the Communists arrested him, tortured and beat him, and finally left him for dead. Found by members of his congregation, he soon regained his health and began his work again.

His work continued to prosper but in February of 1948 he was re-arrested. This time, he was sentenced to a labor camp further north at Hung-Nam. In essence, this was a death camp. Men were given a cup of rice a day and generally were worked to death. Few survived longer than six months.

Sun Myung Moon's extraordinary character is reflected in his attitude toward this situation. He resolved to surpass the virtually unreachable work quotas. He did, and was ultimately given an award for his work

record. Also, rather than seeking to be comforted, he sought to comfort God. Explaining this, he said:

The Father knows me so well. He already knew my suffering. How could I tell Him about (it) and cause His heart to grieve still more. I could only tell Him I would never be defeated by my suffering.

One episode at Hung-Nam reveals Reverend Moon's human sensitivity. A number of prisoners received rice powder from their families outside and kept it in closed bags on which they slept. Reverend Moon received a bag which he kept in a corner. One morning a noticeable portion of the rice was gone. Although he said nothing, other prisoners found the criminal and brought him for punishment. To their surprise, Reverend Moon stated "How hungry he must have been. Let him eat as much as he wants just one time before he dies." When the embarrassed man apologized and said he could not eat, Reverend Moon insisted, saying it was no sin to eat when one was hungry. The man then took the bag.

The Korean War broke out in June of 1950. In October of that year, the surviving prisoners at Hung-Nam were liberated by a United Nations landing force. After his release, Reverend Moon returned to Pyung-yang to try to locate each of his former followers. Most were gone and only two followers, one of whom had a broken leg, returned with him to the South. He arrived there in Pusan in January of 1951, having transported the one person on his back on a bicycle for over 600 miles!

In Pusan, Reverend Moon worked as a laborer on the docks and started his spiritual work again. Active in that area was a woman evangelist who heard of two men living in a

When you encounter hardships, I want you to remember that God, our Father, has had more difficulties, more bitterness, and more hardship than you are having. Gather yourself together remembering that He is ready to give you strength if only you are ready to receive it.

shack on a hill. She came to meet them and teach them. After two meetings in which the woman spoke and prayed, she asked Reverend Moon to pray. He did. She was quickly struck by the depth and power of his prayer, and then asked Reverend Moon to speak. She subsequently became the first female disciple in South Korea.



A recent picture of Rev. and Mrs. Moon and seven of their eight children.

In 1953 Reverend Moon moved to Seoul and in 1954 he officially formed the Holy Spirit Association for the Unification of World Christianity. His marriage in 1960 was a turning point in his life and the life of the Church. Married now for 16 years and the father of eight children, his family life has been a great inspiration to other families in the Church,

For Reverend Moon, the family is the key element in building the Kingdom of God. The reason is that the love of the family is the central place where God and man are to



Rev. Moon visits New York on his first world tour in 1965.

meet. In Reverend Moon's words,

In finding God, you must have three kinds of love: love from your parents, love with your mate and love for your children. These three loves must be combined in one in you.

Early in his life, Reverend Moon recognized that God desired this ideal to be substantiated and that building such a family was a central aspect of his own mission. Therefore, this has been his goal.

It is also the goal to which he is leading others. In his teaching sessions with Church members, he frequently discusses the centrality of the family in building a new world.

The family is
the
fundamental
unit of
society. If you
cannot find
the ideal in
your homes,
you can never
create a
society or
nation which
is ideal.

Also, for prospective marriage partners, his practice is to discuss in depth the attitudes and actions necessary for God to be a part of the marriage.

A unique aspect of Reverend Moon's work is his performance of simultaneous weddings for many couples. For him and for those who participate in them, these weddings symbolize the ultimate unity of mankind. After a series of mass marriages in the 1960's, consisting primarily of Korean men and women, Reverend Moon sponsored the first international mass marriage in 1970. This involved 791 couples from 10 countries. In 1975, he married 1800 couples from 20 nations. In these later weddings, he encouraged those who want to marry interculturally or interracially to do so. This is one way in which he seeks to bring greater understanding and unity among the world's peoples.

In the 1960's Reverend Moon concentrated on developing the different works of the Church in Korea and Japan. This included strengthening its membership base through evangelism, establishing an economic foundation for the Church by starting a number of businesses and spreading a superior ideological alternative to Marxism.

By 1965, the foundation for the Korean Church was sufficiently enough established to allow Reverend Moon to move to his broader mission. In that year he took his first world tour, travelling to forty nations, including the United States.

In 1969, he visited America again, remaining about a month. During this time he blessed thirteen American couples in marriage. At the end of 1971 he returned, staying this time about three months. During this trip he inaugurated his first public speaking tour, addressing audiences in seven major Ameri-

can cities. This tour is regarded as the formal beginning in America of his international ministry.

On a personal level, Reverend Moon would have preferred to remain in Korea. There, he spoke the language, was familiar with the culture and was surrounded by his family and long-term supporters. Coming to America involved abandoning all this in favor of an unfamiliar culture and uncertain acceptance. Nevertheless, he saw clearly that the salvation of the world depended on America and he felt that God had called him to come. As a confirmation that God had called him here, the America Church has truly blossomed since his arrival.

After his initial "Day of Hope" speaking tour in 1972, he initiated a 21 city tour in 1973. The response to this tour was very encouraging, prompting him to begin almost immediately a further tour in early 1974. This tour brought him to 32 more cities. He spoke two nights in each city and completed the tour in 64 days. Later that same year he travelled to 8 more cities, including New York where he spoke to an overflow crowd at Madison Square Garden. In 1976 his work in America will continue through the Bicentennial God Bless America Festival.

Just as he broadened the focus of his work from the Orient to America in the early 70's, he envisions working in other nations in the future. In the meantime, in his speaking tours as well as his daily efforts, he is pouring himself out to set up a new foundation for God's work in this country. His sincere hope is to be able to awaken all Americans to a new relationship with God and a new commitment to building His Kingdom. Through this, he believes, the greatest blessing can come to America and the world.

**In America,
you must not
think that you
have such
wealth
because you
yourselves
are great. The
blessing of
God came so
that God
could use this
nation as His
instrument in
saving the
world.**

Conclusion

Throughout history God has summoned great spiritual leaders at different times and places, according to the need and His purpose. Pre-eminent among such men is Jesus Christ. Likewise, Abraham, Moses, Buddha and Confucius are examples of men whose work arose out of God's creative endeavor.

Today, Reverend Moon has come with a vitally needed message. He addresses a world which has newly become a "global village." In this new world, the various members affect each other as never before. For example there was a time when activities of the Arab nations had no effect on American driving habits. Such times have passed. Interdependence among nations is now a reality.

As separate elements become more interrelated, they need to become more unified. It is the only way to survive. In this century, thus, the need for global unity has intensified. We have sought this unity through such organizations as the League of Nations and the United Nations. Also, nations and races have organized themselves into blocs and are beginning to interact as such.

Our task today is to carry these efforts through and establish a lasting world unity. We must unite to guarantee our own survival. The possibilities of nuclear warfare, resource depletion and world food shortages make it imperative.

Into such an era, then, Reverend Moon has come. In stressing worldwide unity and love, and the spiritual approach required to achieve these goals, he is teaching the values urgently needed in our age. This message, so clearly appropriate to our time, is no historical accident—it is a manifestation of God's eternal presence in the world. □

JESUS SAID:

Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it. (Lk. 17:33)

Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few. (Mt. 7:13-14)

by HUGH SPURGIN

THE WAY IS HARD

If I were asked to select the one word that best describes the teachings of Reverend Sun Myung Moon and the Unification Church, I personally would choose the word "sacrifice." Love, service, unity, persistence—all of these concepts typify our movement. However, the distinguishing characteristic seems to me to be our emphasis on selfless sacrifice. For the sake of others, God, and ourselves, we deny our own desires. The individual sacrifices for the family, the family for the community, the community for the nation, the nation for the world, and the world for God. Straight and narrow is the path to the Kingdom of God. Only a few hearty pioneers are willing or able to make the necessary sacrifices.

Historically the path of men of God has never been easy. Re-

jected and persecuted, theirs has been a narrow channel. In his book *New Hope*, Rev. Moon recounts this path in the following manner:

“In every area—relationships with people, knowledge, material things—they plunged themselves into a relationship with God, because there was no one else to rely on except God.”

In the past the way of great men of God has been neither the way of common sense nor of majority opinion. They abandoned relationships with others; they were unconcerned with pleasure, wealth, and material comfort; they sacrificed such worldly desires as positions, careers, and prestige; they ignored normal pursuits of life (entertainment, sports, and relaxation); they defied common sense—because they were so absorbed in their divine missions. So totally enveloped by what they were doing, they forgot themselves and these normal pursuits of life. They were on fire with the Word of God.

I recollect a dream that a girl once had a few days after hearing the Divine Principle of Rev. Moon. She felt herself walking up a dimly-lit, steep, and rickety old staircase. Looking to the side, she saw an open field and a long, wide highway. Many people were on the highway—laughing, singing, and chattering; they all seemed so happy. But as she looked further she saw a big dark, black cloud engulfing the

people at the end of the road. Turning, she glanced at the staircase confronting her and was frightened. The way seemed so steep and narrow, and she was all alone.

But intuitively she felt she must walk that narrow path, realizing that the highway only led to eventual destruction. Though frightened, she immediately chose the way of the staircase. Upon reaching the top, the heavens opened up to her and she saw an inconceivably beautiful place—Shangri-la, the Kingdom of God. And the people there said to her, “What took you so long? We’ve been waiting for you.” Then she knew she had taken the right path, God was just, and her sufferings had meaning.

The way to God’s Kingdom might be understood in light of an hourglass analogy. The Divine Principle teaches that this is Satan’s world, not God’s. Because of man’s fall, Satan claimed man and the creation. Man has never fully experienced God. God has never fully dwelt within man, because man remains a blend of good and evil. God in His perfection cannot relate directly to imperfect man.

Externally there is little difference between God’s world and Satan’s world. In God’s world we will possess and engage in the same types of things and activities that we do in Satan’s

world: this world. We will eat and sleep, sit in chairs and drive autos, sing and laugh, engage in business and politics. Externally there will be minimal differences, but internally God's world of absolute goodness will be the antithesis of this existing world. An automobile can be used either for a good or an evil purpose. If used to take ghetto youth to a ballgame, that is good. If used to murder someone, that is evil. Its use depends upon man, not upon the automobile. The auto has no motivations, feelings, or direction; it is neutral. Its value is determined by man and man's intentions.

The opening between the two ends of an hourglass is small. Only a few grains of sand can pass through at any moment. It is impossible for all of the sand to pass immediately from one end to the other without passing through the narrow channel. Similarly, for man to pass from this world to God's world he must traverse a straight and narrow path. Practically this means he must sacrifice many possessions and desires of this world temporarily. His ambitions, talents, career, happiness, etc. must be surrendered that he might come to know and depend upon God. Only having set that condition of faith, can he be trusted as selfless and qualified to be an instrument of Heaven.

Later on he must of neces-

sity broaden, on the foundation of his faith, to relate to every aspect of the world (but not too quickly). He'll then be allowed to use his talents and follow his desires, having been born anew. With God as a part of each aspect of himself, his motivation will be pure and refined.

Several years ago I took a Dale Carnegie course in public speaking in which myself and others were told to do an exercise in "coming out of ourselves" (i.e. freeing ourselves of fears and inhibitions regarding speaking publicly), even though we might not want to do so. The instructor told us that in the process of doing the exercise we would overcome our fears, and that action affects feelings. He quoted William James as having said that feelings are not under our conscious control, but actions are and that by controlling them we can affect our feelings.

At first I thought he was wrong. The Divine Principle teaches that feelings are internal and subject and actions are external and object. Later on I recognized considerable truth in what the Dale Carnegie people teach. As my experiences with affecting feelings through actions increased and as I began to reflect on the deeper aspects of the Divine Principle I began to understand that actions can change, although feelings are subject and actions are object. The two are



The Old Testament prophet Jeremiah, as portrayed by Michelangelo.

interrelated, and influence one another.

Rev. Moon has asserted that when we are depressed we should deny our feelings in order to overcome them. Many people in our Unification movement believe we cannot trust our feelings because the fall of man affected not only our external aspects but also our internal character. Our deepest emotions, desires, and thoughts were corrupted. Often Satan works through emotions. Adam and Eve violated God's commandment—when passion overcame reason. Emotion lacks direction; truth provides the guidance.

Love, ambition, or pride can be either good or bad. The emotions themselves are neutral. There is nothing wrong with ambition if my desire is to be good and to know God, but if that desire becomes self-centered and tyrannical, then that is evil. Likewise as children of God we should be confident, secure, and proud, but not arrogant. God-centered, selfless love is to be given and received, but sensual, egotistical love is to be avoided.

In the beginning God created man through the Word, but man fell. Through the Word God has sought to re-create man. Abraham, Moses, Jesus, and others have brought God's commandments (i.e. truth) to provide direction to our emotions. Love and truth are two, complemen-

tary aspects to man's nature. Truth is external; love is internal. Love (not knowledge, power, or material wealth) is the purpose of life.

However, because of the fall of man, the way of restoration consists in reversing our *actions* through a process of indemnifying our failures step by step. As a result (with regard to the particular point I am now making, but not of course absolutely), the external must be restored first, then the internal. Rev. Moon has indicated that the foundation for a movement like our own must essentially not be based upon emotion, but upon truth. Truth controls and guides emotion. Through the Word men will be re-created.

Adam and Eve violated God's commandments, God's words; passions overcame reason. Eve knew what was right, but she lost control over her desire. Having felt love, she responded and fell. In the process of re-creation our course must be the reverse: control of passions and obedience to God's commands. By learning to discipline desire, we can exhibit the self-control intended for man in the beginning of history. Ideally we should resemble a rock, unaffected internally by premature, unrestrained lusts. Our faith in God's commands should be absolute.

A paradox exists with regard to despair, fear, and depression.

When we become depressed the worst remedy is to surrender to that depression: rather it is better to deny our feelings. The paradox is that in the process of forgetting ourselves we obtain happiness. As Jesus said, "Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it." If, for example, I have an opportunity to meet someone but I am afraid, the best course of action is to act happy even though I don't feel happy and go ahead and talk with the person. Though contrary to common sense, in the process of talking, smiling, acting I will forget myself and overcome unhappiness.

Frankness is neither necessarily nor invariably the most appropriate attribute to express during any particular human interaction. Such cardinal virtues as respect, loyalty, faith, obedience, tact, patience, sensitivity, privacy, and most importantly love may in any given encounter take precedence. That is to say, it may be more appropriate to reserve than express a response.

Rev. Moon would say love is the purpose of life and of highest value. If truth were the highest virtue then centuries ago God would have without reservation thrust upon mankind the ultimate, absolute standard of value. He originally intended and demanded obedience. Of course

there is some question whether even almighty God could force such absoluteness on immature man—even though we might be willing. Most likely even He could not out of His own will immediately, unconditionally restore us to His ideal. We must first set the proper conditions for our own perfection before being qualified to bask in the absoluteness of heaven.

Perfect God created a perfect system of principles by which to govern the universe. Embodied within that system is the absolute truth that men seek, because Heavenly Father is a God of truth. More significantly, however, Father is a God of benevolence and love, flexibility and restraint, patience and endurance. Out of love He limits Himself. That man might assume responsibility and possess dignity, He gave us free will. He will not violate that gift. Not interested in robots, Father desires that we freely love and obey Him. Yet we as men are so remote from God's original ideal that we can neither fully perceive nor receive His love. If He were to demand immediate, absolute conformity to certain fixed, immutable principles few could do so. Probably no one of us is prepared to accept the absolute truth of our own sinfulness and conform to Father's expectations. Patiently and lovingly, God has gradually step by step sought to recreate us. From

the hells of suffering to the joys of heaven He is lifting us up.

For instance, as an analogy, if I were to erect a house, I would not begin by first constructing the roof and frame, then laying the foundation. Rather I would start with the foundation and ascend upward, finally putting on the roof. Thus is the manner of the Father; patiently, He has toiled with man. Though in one sense omnipresent, that is not to say that He works directly and intensely with everyone simultaneously. Not everyone is qualified or prepared to accept the responsibility of God's laws and obey His commands. Rather Father starts with one man, and on the foundation of faith of that man, He builds a God-centered family, community, nation, and world.

Since the beginning God's desire has been universal salvation. Desiring that we be qualified to enter the Kingdom of God, He gives each of us abundant opportunities to perfect ourselves. Centuries ago He could have judged and condemned us by demanding that we live in accord with His ideal, ultimate standard of truth. But we as fallen men are so distant from that ideal as to be incapable of measuring up to such expectations.

Cognizant of all this, God has gently and patiently nurtured us that some day we might live in

accord with His absolute truth. A baby can not eat meat; if he tries he may choke and die. Likewise for those who are spiritually immature, honest words of truth (unless blunted with diplomacy) can spiritually damage a fragile soul. Human interaction requires wisdom and sensitivity. Jesus said, "Judge not, that you be not judged." (Mt. 7:1) Often love necessitates restraint. Experience has taught me that there are times when tact, diplomacy, love, sensitivity, privacy, and consideration for the beliefs and feelings of others have greater relative value than frankness and honesty. Love, not truth, is the highest virtue. To reveal our feelings may not be the wisest action at any given moment.

I wanted to make four major points: (1) Sacrifice in the Unification Church means to deny one's desires and do the will of God. (2) Paradoxically, by denying feelings we can overcome depression. (3) In the process of doing (i.e. becoming active and involved) we can change negative feelings, and (4) Love implies restraint in expression of our opinions to others. For these and many other reasons I submit that feelings are not necessarily the best criterion for determining action; they sometimes cannot be trusted (insofar as negative feelings may not originate with God); and they should not be indiscriminately expressed. □

by KEN SUDO

PURE VESSEL OF GOD

From a sermon delivered March 2, 1975. Mr. Sudo is director of the Barrytown International Training Center.

When we look around this world we feel that this world must be changed because even though we have lived on earth a long time we still can't find anything pure. We only find impurities and evil. Something must be changed! Everyone must have felt this way at some time.

But who constitutes this world? We do. So unless we ourselves are changed, it is impossible to change this world. It is not a

question of the world that must be changed but a question of myself. Unless I am changed we cannot change this world, no matter how much we may wail over the state of the world.

But impurities cannot change or cleanse impurities. We are born as sinners so we are not qualified to change ourselves. No matter how much we may try to change ourselves, we cannot change our evil nature because we are impure, and impurity cannot solve impurity. Someone must come to change my impurity, to change the world. Most of us have been on earth at least 20 years. From the beginning



Unless sin is solved there can be no kingdom of God. The solution of sin is an experience of rebirth. . . . Sinners cannot solve sin, but a sinless man must come.

of our lives we must have met many people beginning with our own mother, then our father, brothers and sisters, neighbors, friends, and teachers. We must have met thousands and thousands of people in our lives. Out of them, who was able to change you from a sinner to a sinless man? Who could change your evil nature, who could change this world, who could cleanse your inside from evil to goodness? Who made you pure? Your father? Your mother? Your brother and sister? Then who can do that? What could be the most pure and significant encounter in our lives?

The answer must be God. Throughout history, there has not

been one person whose life has not been changed when he met with God. If only we could meet God, our lives would be completely changed. If our life hasn't changed from evil to goodness, from impurity to purity it's only because we have never met with God. St. Paul was persecuting Christians when he was struck by a heavenly light and he fell down and became blind and said, "Oh, my Lord, who are You?" He got the answer, "I am Jesus whom you are persecuting." The next moment his life was changed completely. The persecutor became the foremost disciple of Jesus. It didn't take one hour or two hours or three years, but just one moment was enough. He was

able to change 180 degrees because he met God.

If you cannot change yourself, it is not because of the Principle but because you have had no experience of God. Each of you can experience rebirth through Christ. You can be a new man or woman, filled with joy, purity, hope and goodness, but you must have an encounter with God. "Oh God, Heavenly Father, if You are here with me, reveal Yourself to me and let me know You are here with me." This must be our essential desire because men are the children of God. Without parents, how can children be children? Without God, man cannot be man. In order to be a man, in order to feel happiness as a man, man needs God. When we come back to God in the depths of His bosom we feel pure, peaceful and joyful. Once you have experienced the taste of God, it is better than the taste of steak. The taste of God is the best taste of all.

Always when we are embraced in the depths of His bosom and we can suckle the milk of God, then we feel true happiness, true peace, true joy. Therefore, every one of us must be seeking an encounter with God. Nevertheless, many people cannot experience God; they cannot see God, they cannot feel God. They are far apart from God and cannot find anything pure and joyful and peaceful. They are involved in corruption because they cannot see God.

America is a wonderful country. I respect and love America even more than my native land of Japan because America is representative of Christianity. When I came to America my first impression was that America is beautiful. But soon after I found that America is not always beautiful. I asked someone, where are your parents; and she said, "My father is living in San Francisco." What about your mother? "I don't know because my mother is divorced and I haven't seen her since." She said she had heard that her mother married someone else. How about your brothers and sisters, I asked. "Maybe they are traveling around America; I don't know," she answered.

America is wonderful but something very simple is missing here. The most important thing missing in America is love, true love. Lack of love is the cancer of America. America is, in a sense, dying because of the cancer of lack of love. You cannot get it from your parents, your friends, or your teachers. But still you need love. This is the reason so many are involved in sexual corruption and drugs. America is being ruined not by an enemy or an invasion but because of this corruption. I have seen so many terrible situations here. Something must be changed; otherwise America will be ruined.

God cannot live in America as it is now. America has been great

not because of the Empire State Building but because of our faith in God, but He cannot live on Fifth Avenue any more. God is leaving America, but if America is forsaken by God then America will be taken by Satan and her future will be miserable. If America is lost to Satan, then what country can be responsible for the world? None. We would have no hope for the future of the world. America needs God and God needs America. America must come back to God.

I think America is also seeking God. No matter how much Americans are involved in corruption, still inside the heart of America she must be seeking God, just like every one of us is looking for God. Unless America is one with God, America cannot be happy, the world cannot be happy. If we can encounter God we can feel joy, purity, and happiness.

Then why can't we meet with God? Several years ago I was giving a sermon in Tokyo and the more I spoke the more depressed the congregation became. It was very strange. Finally I just couldn't speak anymore and I slipped away by myself. I prayed and prayed, "Oh, Heavenly Father, why couldn't I give the sermon? Tell me, Heavenly Father." Inspiration came. God answered me and said He couldn't work through me because I was impure. That was why I couldn't speak.

I wanted to be a pure vessel of

God but instead I was an impure vessel of Satan. Therefore, Satan interfered with my speech. It wasn't me but God who could give life. Heavenly Father must be the source of life. I am just a vessel of God but if that vessel is defiled God couldn't speak through me. I continued to pray, asking God to show me how impure I was and what was wrong with me. "Show me, Heavenly Father." Very soon I realized that my entire body was filled with fallen, evil natures. "What a terrible man I am; what an impure, sinful man I am," I thought. I was almost crazy. I couldn't do anything at all that week because of the terrible battle within me.

The next Sunday I was appointed to give the sermon again, so I just spoke about my experiences and the battle of satanic nature within me. I spoke from the point of view of the Divine Principle of how we should subjugate the Cain-like nature within ourselves and how by establishing the internal foundation for the Messiah we can receive him and experience rebirth. Then we can feel joy and purity.

I did not speak so enthusiastically, but my sermon made a deep impression on the congregation; it was printed up and distributed all over Japan. I received many letters of gratitude. Because of my battle against my satanic nature somehow I was cleansed and then God must have been able to work

through me, speak through me. So only by cleansing our insides can we change America and change the world.

Many people think that this world can be changed by solving the financial situation, or by political methods. Some think that we can change the world through education. All these are good for the betterment of the world but unless sin is solved there can be no realization of the kingdom of God, no ideal world. The solution of sin is an experience of rebirth. Not science, not economics, not education, but the solution to sin is the key to solving the problems of this world. Sinners cannot solve sin, but a sinless man must come. The Messiah must come or there can be no realization of the kingdom of God in America or the world.

Jesus came, was crucified, and gave his life for all mankind, yet the kingdom of God has still not been realized on earth. Therefore, the Messiah must come again on earth. Centering on the Lord of the Second Advent this world will be restored and America will be restored. Sexual corruption, the drug problem, racial problems, all will be solved by the second coming. Only the Lord of the Second Advent can save America. He will appear and solve original sin completely. Through the solution of sin we can become sinless. I can be sinless, you can be sinless, we all can be sinless, America can be sinless, all mankind can be sinless.

This is the solution. He will come on earth and he will cleanse this world by shedding tears, sweat and blood. He will give new life to us and the kingdom of God on earth will be realized.

The Divine Principle shows how it can be done. This is a new revelation from God given through Rev. Sun Myung Moon. God is alive now. Even though you read the Bible you cannot understand it all. Only by new revelations can we understand the true meaning of the Bible and of the providence of God.

Through establishing the foundation for the Messiah we can receive the Lord of the Second Advent and by his coming our sins will be cleansed and we will be born anew. Sinless mankind will start again. There will be sinless marriage, sinless children, sinless families, tribes, races, nations, and a sinless world. By changing ourselves through his words and his love we can be the example for this world. Only when we can be cleansed are we qualified to cleanse this world so that the kingdom can be established to the ends of the universe. We must cleanse our sins and be prepared to receive the Lord of the Second Advent. He will re-create us and give us new life and we can be reborn. Every one of us can see God, can meet with God. From morning to night God will live with us. He is our Father, the God of eternal love and joy. □

ALBERT EINSTEIN: A SCIENTIST'S FAITH

by STEVEN MATTIX

At the age of 26, Albert Einstein published four scientific papers: (1) special theory on relativity, (2) mass-energy equivalence, (3) Brownian motion, and (4) photon theory—each of which could have made him famous. Though he is noted for these outstanding scientific breakthroughs, those who have looked more deeply into Einstein's character have found not only a scientific genius but a man with intense concern for the chains that bind men's minds and for the suffering that these chains have incurred in the world. Though his philosophy does not include the God of Judeo-Christianity, Einstein's faith in science gave him a spirit of sacrifice of personal desires for the greater cause of service to mankind.

Einstein was born in Ulm, Germany. His family was Jewish though not extremely religious, but as a youth he kept a profound conviction in his Jewish faith. At the age of 12 he had to dismiss this conviction due to discrepancies between a literary interpretation of the Bible and the rational scientific thinking he was starting to develop. Einstein was fascinated by the ability of the mind to conceptualize and intuitively find solutions to the problems of geometry and mathematics. This phenomenon somehow showed a connection between the rational mind and the physical world that would never cease to amaze and please

him.

Einstein did not like school; especially the earlier authoritative schools he attended. He did not have many friends and seemed to prefer to remain alone much of the time. Though later in life he welcomed close friends, he still retained this inherent desire for solitude. He was a man who preferred a quiet, simple life avoiding the public gaze, but he has become perhaps the best known and most respected scientist of the 20th century.

Ideas of God

In an article entitled "Cosmic Religion," Einstein described the development of man's religious thought. According to him, men were motivated to either satisfy a need or to escape from pain. The feelings and longings of men come from a variety of emotions. Primitive men centered on fear. They devised a being that controlled the experiences that caused their fear so that by pleasing this being the experiences could be removed. Later from social feelings there developed a moral God or a God of Providence.

Einstein followed the progress from a religion of fear to the moral religion in the sacred writings of the Jewish people, and noticed that this was carried further in the New Testament. Therefore religions of today have a combination of fear and morality for their foundation and have an

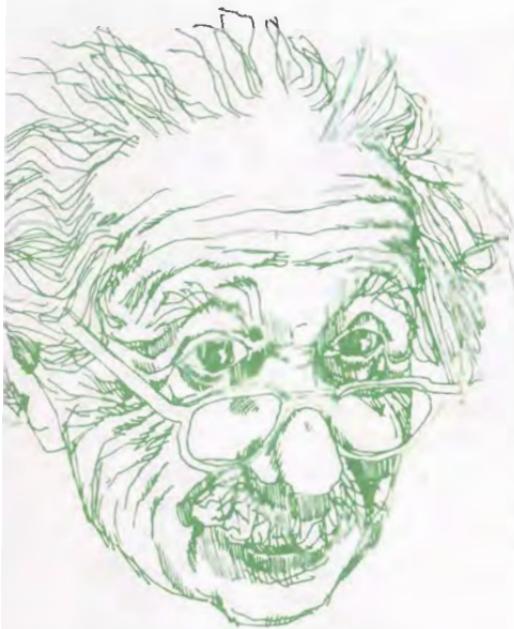
anthropomorphic God.

Man's God became a God who rewarded or punished man according to His will. Einstein was not satisfied with this God and stressed that men should rise above this conception though only a few gifted individuals have been able to do so. He emphasized that anyone who has a sense for causal law in the universe could not even think of such a God who rewards and punishes. Men are motivated according to certain necessities. From the viewpoint of a God who created all the laws and order of the universe including the necessities which govern man's motivation, these men could not be any more responsible for their actions than an object falling to the ground is responsible for its motion. In his book, *Out of My Later Years*, he concluded:

"...if this being is omnipotent then every occurrence, including every human action, every human thought, and every human feeling and aspiration is also His work; how is it possible to think of holding men responsible for their deeds and thoughts before such an almighty Being? In giving out punishment and rewards He would to a certain extent be passing judgment on Himself."

Clear Light

Einstein claimed that this doctrine of a personal God of fear and hope that placed "vast power in the hands of priests" could only



be maintained in darkness and in clear light He would have to be discarded.

Einstein's clear light is probably a clear understanding of reality all of which is contained in the whole of the universe. This understanding of the universe led to Spinoza's pantheistic God which Einstein agreed with. This God has no free will as ordinarily understood and no purposes but acts according to the necessity of His own nature, which according to Spinoza and Einstein is to act freely.

Here, Einstein's childhood attraction to the beauty of the reasoning power of the rational mind and its connection to the physical universe is still a part of him: "That deeply emotional conviction of the presence of a superior reasoning power, which is

revealed in the incomprehensible universe, forms my idea of God." The more Einstein unraveled the deep secrets of the universe, the more he realized its awesomeness, giving him a glimpse of the superiority of the reasoning behind it. This was Einstein's God.

In rising above the anthropomorphic idea of God, a few gifted men have been able to encounter Einstein's third level of religious experience—the cosmic religious sense. It is difficult to describe this level, because it is a deep experience that must be felt in order to understand it. The person who has reached that level "feels the vanity of human desires and aims, and the nobility and marvelous order which are revealed in nature and in the world of thought."

Finding a Higher Purpose

Basically, it is breaking through the chains of selfishness and finding a higher purpose and meaning of existence. There is no doctrine or dogma to follow once the individual has discovered this spiritual level. In fact, dogma and the manlike God are too limiting for the freedom released in this new level. As mentioned, some men have reached it (Democritus, Francis of Assisi, and Spinoza are included by Einstein) but it is a sense that is difficult to teach to others who are not as gifted.

Once a person has liberated himself from the limitations of selfish desires, the powerful

meaningfulness that he finds in this "super-personal" awareness produces a very deep conviction independent of a divine Being according to Einstein. Einstein was a firm believer in individuality but he knew also that the individual must discover his purpose outside of himself living for others with concern for mankind as a whole and finally expanding his consciousness to find the unity in the totality of existence. A viewpoint that could be considered as Einstein's version of the "Golden Rule" for the religiously enlightened person is "...the free and responsible development of the individual so that he may place his powers freely and gladly in the service of all mankind."

Science and Religion

Einstein suggested that among those who have acquired his cosmic religious sense men of research are strongly represented. To pioneer a new understanding in the realm of science requires a deep conviction and sense of purpose that only a religious foundation can provide.

"I assert that the cosmic religious experience is the strongest and the noblest driving force behind scientific research. No one who does not appreciate the terrific exertions, and above all, the devotion without which pioneer creations in scientific thought cannot come into being, can judge the strength of the feeling out of which alone such work turned away as it

is from immediate practical life, can grow. What a deep faith in the rationality of the structure of the world and what a longing to understand even a small glimpse of the reason revealed in the world must have been in Kepler and Newton to enable them to unravel the mechanism of the heavens, in long years of lonely work."

Einstein himself knew only too well that deep faith and intense longing of which he spoke. His pioneer creations in scientific thought were not only difficult to understand, but in many instances they seemed to defy common sense. His faith in the correspondence of a rational mind to a rational world had to be strong. He not only added new concepts to the scientific world but changed the whole system of thinking; he knocked away about every solid thing a scientist had to stand on. He understood from his heart what the faith of a scientist really means.

Reverence for Order

In his striving to understand the universe, Einstein was humbled in his amazement at the reasoning he was able to find in the small part of reality that his mind could comprehend. Thus by cultivating a humble reverence for the rationality and order displayed in the universe, the field of science helped to free the individual from the barriers of personal hopes and desires. Therefore scientific knowledge was nourishment for

the deepening of Einstein's cosmic religious sense.

Here Einstein had found a connection that put science and religion together in the same breath. This religion discarded a personal God and Einstein may have felt that this was necessary, allowing religion to dwell with humanity itself only before the unity of religion and science can be realized. Einstein remembered the problems he had had with his literal Bible when he began to ask scientific questions: "...a conflict arises when a religious community insists on the absolute truthfulness of all statements recorded in the Bible. This means an intervention on the part of religion into the sphere of science."

Therefore, when man reached that third level of religious experience discarding the God of punishment and reward, religion and science could begin to complement each other. How can this third level of spirituality be reached and communicated without a conception of God or theology? Einstein claimed that art and science could provide this sense to those who can perceive it.

Religion Gives Direction

Later, Einstein modified his stand a little, giving a more defined purpose for religion. Science deals only with facts and relationships or answering the question: what is? Meanwhile religion asks: what should be? Science provides the means but religion is needed to

make the fundamental ends clear. Therefore, religion defines the goal and gives a purpose and direction to the means provided by science.

He also admitted the value of religion in the pursuit of world peace and that religion implants the spirit necessary to give strength to the means to achieve the goal. Truth alone cannot justify itself; its value must come from a deeper conviction—a religious spirit. So Einstein summed up his view of the interdependence of science and religion with a simple statement: "Science without religion is lame, religion without science is blind."

Much of Albert Einstein's philosophy was perhaps influenced by different attitudes he developed during his youth. He always showed a strong stand for individual freedom and found authority very difficult to accept probably because his early experiences with authority limited his intellectual pursuits. He was a person of total conviction. This initially manifested in the Bible and his religion but his later scientific inclinations demolished his belief. Because he had had strong conviction in a literal biblical interpretation which had to be broken, he may have developed an inclination of distrust toward religious absoluteness. He may have set his determination to make sure to the fullest extent before putting his total faith into anything else. Therefore his approach to life be-

came a quest for truth, always questioning, never accepting theories or ideas without contemplation.

A Reasonable God

He developed a believable theory of man's creation of God, and man's God was unprovable to Einstein, making any faith in Him difficult. He thought people allowed too many questions about God's relationship to man and the universe to go unanswered. His search through universal causal laws made the literal God of the Bible impossible to him. Being inclined to study the physical laws, he probably had very limited studies in spiritual matters and laws. He emphasized the reasonableness of his God—a God infinite in wisdom—but he did not consider the internal side of God—the God of heart which is also infinite. In a sense, he limited himself by pursuing only verifiable questions, but maybe that was necessary to allow him to open up a new physical world to mankind.

Nevertheless, he was able to develop a deep love for mankind and concern for freedom. This motivated him to sacrifice himself in the quest for truth that he might offer it up as a service to his fellow man. He lived by his convictions. He wanted others to discover this sense also, but possibly, couldn't understand selfish motives that bind men and how to overcome them.

He suggested that receptive

men could discover the "religious sense" through science and art. However, not everyone is inclined scientifically or artistically. The spiritual path is difficult and many men do not have the inclination to tackle such a sacrificial endeavor. Einstein found his deep faith in science and through his sacrifice and service in this area he discovered this religious sense. Somehow a deep conviction or faith must be instilled in man to pursue something outside of his own personal desires.

Religion Aids Peace

Later in life Einstein gave more credit to religion as an aid in developing world peace. Perhaps he noticed that when religions were removed from society, authority began taking different forms such as nationalism and this was detrimental to world peace. He saw that religion provided the fundamental goals to bring purpose to life.

Religion can be used to give direction to lead men to that third level of religious experience. However, in some cases, religion has been abused by dogma and overconcern with theology rather than making the convictions a living experience, as Einstein noticed. Einstein's "Golden Rule" mentioned previously implies that service and self-sacrifice must be lived. This practice must be brought alive in religion if it is to provide direction toward world peace. □

poetry

a meeting...

On the sidewalk our shadows touched,
And I wanted more.
I sensed the breeze from your spirit,
Known from long before.
I've saved you some sweet music,
Here's the key to the door.
We'll share gentle laughter,
Create a new roar.
Give the darkneses of your heart,
I've rainbows to pour.
We're two caterpillars in life,
There's wondrous beauty in store.

—Jim Stephens

times have changed...

I try to remember a time
Before I knew Your love.
I remember feelings
That occasionally escaped from my heart,
Quickly stuffed away.
I remember searching
For something beyond what I had,
Frightened, but desperate.
I remember loneliness
That eventually went away,
Too deep to fill.
Before I knew Your love.
I didn't try to understand.
I knew about freedom—
To leave whenever I pleased,
And keep on searching.
I knew about myself—
What I needed from others,
That I'd somehow do it alone.
I knew about love—
Like screams across a canyon,
Soon fading into exhaustion.
Times have changed now, though.
Now I know Your love.

—Jim Stephens

all my friends...

How can I possibly be lonely?
All I need do is look beside me—
there are moles who enter my doors
and scurry here and there.
Sometimes they even find my bed attractive.
How nice to have such good friends.

And on the walls are innumerable moths.
They are so patient. They alight and sit for hours.
I'm sure they must be praying with me.

And the corners of the room are the homes of many
nameless creatures.

Occasionally some larger variety appears.
They love my clothes so much. It's really
a pleasure to have such admirers.

There are several families of lizards.
So entertaining are they! There is no height
too great for them to climb. Their walk is so
funny to see—more like a waddle. They
used to frighten me, but now I've learned
they are truly dependable creatures.
No night passes without their appearance.

And of course I couldn't forget the most ambitious of all my friends—the flies and mosquitos.

Sometimes they bring all their friends, families and relatives. They have so much to do. I never see them still for a minute—except when they see me. They are so fond of me They stop everything else to be close to me.

There is one more variety of friend who comes and likes the center so much he immediately builds his home—wonderful cottony-lacey home all over. He just can't bear to leave. And sometimes I find him, or her, I'm not sure which, so startled by the things I say he is suspended in mid-air. Such depth of heart! There are those who can't even listen to my words. But not this one!

Truly I am fortunate to have so many friends, with such dedication and tenderness toward me. God must have given me friends to learn from.

—Sara Mazumdar

Amadou Hampate Ba, of Mali, has been his country's ambassador and minister plenipotentiary to the Ivory Coast. He is currently engaged on research on African history, literature and ethnology, with special reference to the peoples of the Niger Bend area. Founder and later director of the Institut des Sciences Humaines (Institute of Human Sciences) of Bamako (Mali), he has published many books and articles about Africa.

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AFRICAN ART: T

by **AMADOU HAMPATE BA**

he meaning which we give nowadays to the words "art" and "artist" and the special place which they occupy in modern society do not entirely match the traditional African way of thinking.

"Art" was not something separate from life. It not only covered all forms of human activity, but also gave them a meaning.

Ancient Africa's view of the universe was an all-embracing and religious one, and acts, particularly acts of creation, were seldom, if ever, carried out without a reason, an intention, or appropriate ritual preparations.

No one who considers traditional Africa from a strictly secular viewpoint can hope to understand it.

In traditional Africa there was no division between the sacred and the profane as there is in our

WHERE
THE
HAND
HAS
EARS

modern society. Everything was interconnected, because everything was imbued with a profound feeling of the Unity of Life, the unity of all things within a sacred universe where everything was interrelated and mutually dependent.

Every act and every gesture were considered to bring into play the invisible forces of life. According to the tradition of the Bambara people of Mali, these forces are the multiple aspects of the *Se*, or Great Prime Creative Power, which is itself an aspect of the Supreme Being known as *Maa Ngala*.

In such a context, actions, since they generated forces, were necessarily rituals, performed so as not to upset the balance of the sacred forces of the universe of which man was traditionally both the guardian and the guarantor.

The crafts of the iron-worker, carpenter, leather-worker or weaver were therefore not considered to be merely utilitarian, domestic, economic, aesthetic or recreational occupations. They were functions with religious significance and played a specific role in the community.

In the last analysis, in ancient Africa everything was considered as art as long as knowledge of some kind was involved and also the means and methods of putting it into application.

Art was not only pottery, painting, etc. but everything at which people worked (it was

called, literally, "the work of the hands") and everything which collectively could contribute to developing the individual.

These creative activities were all the more sacred since the world we live in was considered to be merely the shadow of another, higher world conceived as a mysterious pool located neither in time nor in space.

The souls and the thoughts of men were linked to this pool. In it they perceived shapes or impressions which then matured in their minds and found expression in their words or the work of their hands.

Hence the importance of the human hand, considered to be a tool which reproduced on our material plane (the "plane of shadows") what had been perceived in another dimension.

The forge of the traditional ironsmith, who had been initiated into both general and secret knowledge handed down to him by his ancestors, was no ordinary workshop, but a sanctuary which one entered only after performing specific rites of purification.

Every tool and instrument in the forge was the symbol of one of the active or passive life forces at work in the universe, and could be manipulated only in a certain way and to the accompaniment of ritual words.

In his workshop-sanctuary, the traditional African ironsmith was thus conscious not only of per-

forming a task or of making an object, but of reproducing, by a mysterious analogy, the initial act of creation, thus participating in the central mystery of life.

The same was true of other crafts. In ancient traditional societies in which the concept of the "profane" was virtually nonexistent, the craftsman's functions were not performed for money or to "earn a living," but corresponded to sacred functions, to paths of initiation, each of which was the medium for a body of secret knowledge patiently handed down from generation to generation.

This knowledge was always about the mystery of the primal cosmic unity, of which each trade was one particular aspect and form of expression. There were a great many craftsmen's trades, because there were also a great many possible relationships between man and the cosmos, which was the great dwelling place of God.

While the art of the ironsmith is linked with the mysteries of fire and the transformation of matter, the art of the weaver is bound up with the mysteries of rhythm and the creative Word acting through time and space.

In ancient times, not only was a trade or art considered to be the embodiment of a particular aspect of the cosmic forces, but it was also a means of making contact with them. To guard against an unwise mixing of powers which might

prove to be incompatible, and to keep secret knowledge within the family, these various categories of craftsmen came to practice a system of marriage within their group, regulated by numerous sexual prohibitions.

It is plain to see how these chains of initiation or ramifications of knowledge gradually gave rise, through marriage within the group, to the special caste system of the area formerly known as the Bafour (savanna region stretching from Mauritania to Mali). These castes enjoyed unique status within society.

Let us take a look at the middle class, which particularly concerns us here, namely the class of the craftsmen called in Bambara, the Nyamakalaw.

Owing to the sacred and esoteric origins of his functions, the Nyamakalaw could under no circumstances become a slave, and he was absolved from the obligation of war service incumbent upon noblemen.

Each category of craftsmen, or Nyamakalaw, constituted not only a caste, but a school of initiation. The secret of their art was jealously guarded within the group and strictly handed down from generation to generation or from father to son. Craftsmen were themselves called upon to adopt a hereditary way of life, with obligations and prohibitions designed to keep alive in them the qualities and abilities required by their art.



Antelope headpiece, Bambara style.

It cannot be emphasized too strongly that ancient Africa can be understood only in the light of an occult and religious conception of the universe, where there is a living, dynamic force behind the appearances of all people and objects.

Initiation taught the right way to approach these forces, which in themselves, and like electricity, were neither good nor bad, but which had to be approached in the right way so as not to cause short-circuits or destructive fires.

We should remember that the first concern was not to upset in

any way the balance of forces in the universe, which the First Man, Maa, had been appointed to uphold and preserve by his Creator, as were all his descendants after him.

At a time when so many dangers threaten our planet because of human folly and thoughtlessness, it seems to me that the principle thus raised by the old Bambara myth has lost none of its relevance.

After the ironsmith come the traditional weavers, who also possess a high tradition of craft initiation. Initiated weavers of the Bafour work only in wool, and all the decorative patterns on their blankets or tapestries have a highly precise meaning connected with the mystery of numbers and the origin of the universe.

Woodworkers, who make ritual objects, notably masks, themselves cut the wood they need. Their initiation is thus linked to knowledge of the secrets of the African bush and of plant life. Those who make canoes must also be initiated into the secrets of water.

Then come the leatherworkers who are often reputed to be sorcerers and, finally, also belonging to the Nyamakalaw, there is the special caste of *djeliw* or "public entertainers" also known as "griots."

Griots are not only musicians, singers, dancers and story-tellers. Some serve as ambassadors or emissaries, acting as inter-

mediaries between the great families; others may be genealogists and historians. They have other roles but those I have indicated are their principal functions.

The griots as a class do not have their own initiation rites, although individually they may belong to particular societies which do have such rites. But they are nevertheless Nyamakalaw, since in fact they manipulate one of the greatest forces capable of acting on the human soul: the spoken word.

While the nobles are bound by tradition to observe the utmost discretion in word and gesture, griots are completely free in this domain. As the spokesmen and intermediaries of the nobles they enjoy a special status in society.

As craftsmen in materials or in speech, transformers of natural elements, creators of objects and forms, and manipulators of forces, the Nyamakalaw occupied a place apart in traditional African society. They fulfilled a major role as mediators between the invisible worlds and everyday life.

Thanks to them, everyday or ritual objects were not simply objects but repositories of power. Such objects most often served to celebrate the glory of god and of ancestors, to open the bosom of the great sacred Mother, the Earth, or to give material form to impressions which the soul of an initiate drew from the hidden part of the cosmos and which could not be clearly expressed in language.

In the traditional religion-oriented world, fantasy did not exist. A craftsman did not make something in a spirit of fantasy, by chance or to satisfy a whim. The work had a purpose and a function, and the craftsman needed to be in a state of mind which matched the moment of its creation. Sometimes he would fall into a trance, and when he emerged from it, he would create.

In this case the object was not considered to be his handiwork. He was regarded merely as an instrument or medium of transmission. People would say about his work: "God put it into you," or "God has used you to create a fine work."

Art was, in fact, a religion, a form of participation in the forces of life and a way of belonging to both the visible and the invisible worlds.

The craftsman had to bring himself into a state of inner harmony before beginning his work, so that this harmony might enter the "aura" of the object and have the power to move those who saw it.

He was thus obliged to perform special ablutions and recite litanies which helped to put him "into the right frame of mind." Once he had achieved this, he accomplished his task and transmitted to the work his inner "vibration."

By sculpting, shaping, embroidering, drawing geometrical

lines on leather or weaving symbolic patterns, the craftsman gives material form and outward expression to this inner beauty which is within him in such a way that it enters the "aura" of the object, and captures the attention of those who see it for centuries to come. This is the whole secret of his creation.

"A thing which has not kindled beauty in you," says an old adage, "cannot kindle beauty in another who looks upon it." Artistic creation was therefore the outward manifestation of an inner vision of beauty which, according to ancient tradition, was none other than a reflection of the beauty of the cosmos. Art was thus priceless because this whole creative process was something that could not be bought.

There are some statues which one cannot call "beautiful" in the aesthetic sense of the term, and yet they sometimes move us more than a lovely picture because they are infused with a power which can attract or repel, according to the intention behind the work.

Occasionally, in the bush, one stumbles unexpectedly upon a circle of statues raised by the Komo (custodians of traditional customs and beliefs among the Bambara people of Mali) which seem to have sprung out of the earth. The shock which they produce is so strong that unless their meaning has already been explained to you, your first instinctive reaction is to

run away.

An object may also serve as an instrument for the transmission of knowledge by means of the symbols which it bears, such as tapestries, whose patterns may be deciphered, or carved stools whose geometrical lines have a precise meaning.

The work of art, whatever form it takes, is viewed by traditional Africans as a porthole through which one can contemplate on the infinite horizon of the cosmos. One can see many things in a work of art depending on one's own degree of development. The seer can use it to contemplate the occult world.

Secular art, which was certainly very rare in ancient times, differed from religious art only in the sense that the secular object was not "consecrated," and therefore not "loaded" with spiritual energy. And there can be no doubt that an object which has been consecrated and used for ritual does not make the same impression as a secular object on anyone who is at all sensitive.

Secular art was considered to be the "shadow" of religious art. It was the visible tip of the iceberg for the uninitiated. One example of the "shadow" role of secular art is the fact that copies were sometimes made of religious masks for the Koté, or traditional theatre.

It goes without saying that secular art has developed chiefly since the colonial era and that it

has become very rare to discover an authentic and spiritually "loaded" object.

As soon as a mask had been consecrated, in the Komo tradition, for example, or among the Dogon people, it could no longer be seen in the open. It was hidden from the eyes of the uninitiated and remained either in its hiding-place in the bush or, in the case of the Dogons, in the cave of the masks. Some Dogon masks are so meaningful and so sacred that they are taken out only once every sixty years for the great Sigui ceremony.

The conclusion to be drawn from all this is that traditional African art was not produced haphazardly, and that it served a central purpose in the human community.

Most works of art, whether plastic or in the oral tradition, had several levels of meaning: a religious meaning, a meaning as entertainment and an educational meaning. So it was necessary to learn to listen to tales, teaching and legends, or to look at objects on several levels at once. This, in fact, is initiation—the profound knowledge of that which is taught through things, through appearances, and through nature itself.

Everything which *is*, teaches through mute speech. *Form* is language. *Being* is language. *Everything* is language.

But, you may say, all that was true in the past. How do things stand nowadays?

True enough, the past few decades have witnessed the destruction, or systematic disappearance, of most of the great traditional initiatory and craft centers. This has happened for several reasons: firstly colonization policy with its usual and universally applied tendency of effacing systems of values and indigenous customs in order to replace them by its own; next, the promotion of trade by chambers of commerce. These, supported by the authorities, harassed craftsmen and drove most of the workshops out of business.

To mention only two examples, the ironsmiths were forbidden to make certain tools that competed with manufactured products imported from the colonial mother country and plant-healers were prosecuted for the "illegal practice" of medicine.

Gradually, Negro-African art came to be no longer tolerated except at a "folklore" level, and, even then, only if it was remodeled and adapted to suit the tastes of the rulers.

The trend became even more marked immediately after independence, with the general spread of customs and ideologies imported from abroad and the invasion of values based on money. Not only are initiation centers increasingly rare, but even where masters still exist, disciples are lacking.

Western-type studies, the attraction of large neighboring towns

and the desire to earn money draw young people like a magnet and carry them off towards other aspirations.

Traditional African custodians of the arts, sciences and ancient skills still exist. But they are few and as a rule fairly elderly. The treasure of knowledge, patiently handed down for thousands of years, can still be retrieved and rescued if we act while there is still time and are willing to listen to what the old sages have to tell us. Since independence, the modern African artist has been struggling to assert himself. His search for authenticity and originality is both difficult and poignant, for it is not always free from outside influence.

Today's African artists are on the threshold of a new era, during which they will have a vital role to play. But the importance of this role will depend on how they respond to the challenge.

Ideally, no doubt, they should be able to return to the very roots of African tradition by seeking instruction from the masters who are still alive—instruction not so much in a technique as in a way of “tuning in” to the world.

The only message I have for young African artists is to draw their attention to the profound meaning of their ancestral heritage. This would lead them to take a fresh, more understanding and, above all, more receptive look at the works of art of the past, for

these were not only “aesthetic” works (aestheticism had very little to do with African art) but also a means of transmitting something transcendent.

Each object from the past is like a silent word. Perhaps the young artists of today, more sensitive and more receptive than most people, will be able to hear this silent word.

I can only hope that the various governments concerned, aided perhaps by international institutions, will realize the importance of this problem and at long last recognize the full educational and cultural importance of the arts.

We live in a very curious age. The amazing development of science and technology goes hand in hand, contrary to all expectations, with a worsening of living conditions. Along with the conquest of space has come a sort of a shrinking of our world, which has been reduced to the material and visible dimensions alone, whereas the traditional African craftsman, who had never moved from his little village, had the feeling of participating in a world of infinite dimensions and being linked with the whole of the living universe.

The old African saying goes (and perhaps the artist of today can hear it): “Listen! Everything speaks. Everything is speech. Everything seeks to inform us, to give us knowledge or an indefinable, mysteriously enriching and constructive state of being.” □

I had been studying yoga for 11 years when one day I stopped by the Ginseng Tea House in Washington, D.C. and first came in contact with the family and Divine Principle. I don't think it was the tea that attracted me as much as the friendly family atmosphere which I encountered there. This initial feeling, *plus finding my ideal of the highest truth*, is what brought me to, and has kept me with the Unification Church.

by LUIS PATINO

MY SEARCH FOR THE HIGHEST TRUTH

I was born in Bogotá, Colombia, and received strong Catholic training from my parents. I consider myself very fortunate to have been born into such a loving Christian family, and the relationship that I have with both my parents and my seven brothers and sisters is one of unity and love. I have believed in God ever since I can remember. At the age of sixteen I spent long hours discussing with my friends the purpose of life, who I was and where I was

going. I was very influenced by the life of Saint Paul and desired to have a conversion such as his, but was very disappointed not to have an equal experience.

In 1968, my wife Vicki and I went to Mexico to complete the second semester of my junior year in college. There I studied yoga and self-hypnosis, and the more I studied the more I felt that self-realization was the ultimate truth. Eventually I realized that practicing yoga alone in my house from

books was not enough. So it was off to New York City to search for a guru. I looked in the Yellow Pages under yoga, and finally encountered a center for Transcendental Meditation. I went to talk with them, but being a student I couldn't afford the \$35 fee that they were charging to be initiated. Instinctively I felt that something was wrong; I didn't believe that God-realization had a price tag on it.

My family is very influential in Colombia, and I had the desire to return to my country and be of service in the field of education. I firmly believed in St. Francis' prayer and wanted to serve as an instrument of peace and love to my developing country. My wish came true when in 1971 I returned to Colombia with my wife and my five-month-old daughter Cristina. I began working in La Universidad Pedagógica with a program sponsored by UNESCO. I was very happy in the university but was dismayed by the riots and strikes caused by the Communist infiltration of the students.

It was in 1971, in Colombia, that I met my guru, Rajarshi Krishna Yogananda. I followed him faithfully for over four years, although there were many theories that I could not accept completely. He always taught us that "you never see outside that which is not inside," so any time I had doubts I tried to look first inside myself. We practiced kriya yoga,

which meant to perform actions being aware that it was God that was doing the action. Oneness with God, seeing God everywhere and in everything was the ultimate goal. . . God-realization.

Krishna's guru was Swami Hariharananda Giri from Puri, India. We were blessed with a visit from him in July of last year. He had a regal appearance, and his words of God-realization were of the purest nature. Just before Swamiji came to the United States and stayed in our home, I began my frequent visits to the Ginseng Tea House. It was there that I met Genie Ennis, who taught me the beginning of Divine Principle and tried to get a commitment from me to go to a weekend workshop. I gave children's classes in hatha yoga on Saturdays so for a while it provided me with the perfect excuse not to attend the workshop. I was convinced that I had already found the highest truth, so while she was trying to convince me to learn more about Principle I was trying to get her initiated into kriya yoga.

She was always giving. . . time, conversation and tea, and I was only taking. The time arrived when she asked me to give her something—a little of my time to learn more about Principle. I went just to please her, and since I believed strongly in reincarnation, initially I couldn't accept the Divine Principle, although to my mind it was logical.

The struggle of ideas that went on inside of me was terrible. I was put in a very difficult position. For one thing, if I believed what they had to say then all my Oriental philosophy was not compatible, and two, if they were not compatible I had to evaluate my present situation. I was in charge of a large meditation group totaling 93 people. My home was open to them, and every night there was meditation at 8 o'clock. My life was completely dedicated to yoga, and it was the most difficult decision that I have ever had to make.

The easy way out was to stay in my comfortable meditation group where I was admired and respected, but unfortunately this was impossible. I prayed to God to let me know if this were the highest truth. I went through a real soul-search during this period, and through intuition and dreams, my heart revealed to me that Divine Principle was the highest truth.

The points I had to consider were these: Krishna teaches that God exists, but has no desires and no plans. Since God has no plans there was never any such thing as the fall of man. Neither is there such an entity as Satan because God is both good and evil. Since God has no plan, and there was no fall of man that separated good from evil, then there is no need for restoration or for a Messiah. He believes that the second com-



ing of Christ is an internal, personal one which is achieved when you reach the Christ-conscious state or God-realization. God is omniscient, omnipotent, the Supreme Reality that just IS. He does not have a heart to experience emotions, because that would limit Him to our human finite characteristics. Man's suffering is due to his karma: you reap what you sow, and any action good or bad will always come back to you. In other words, you get what you deserve. There is no possibility of an ideal world in which all people will have reached enlightenment or perfection.

These ideas are directly contrary to the Divine Principle revealed to Sun Myung Moon. Reverend Moon teaches us that God is our loving Father, that He



created the world and man in order to experience the joy of having His love returned to Him. This ideal was destroyed when Adam and Eve disobeyed God's words and became separated from Him, and the thousands of years of human suffering ever since have been due to man's separation from God.

But God never lost the hope of restoring man to his original state and has been working throughout history to re-establish that oneness that existed between man and God before the fall. Because He is total goodness and cannot have give and take with imperfect man, He must send a sinless man through whom He can work to redeem mankind. Until the kingdom of God is established on earth, as He originally intended, God will continue to suffer and grieve. He can only be happy when man is happy.

Whereas Krishna taught me that it is impossible to reach perfection in one lifetime, through

the Principle I realized that this was God's original intention for man. This doesn't mean that you become a perfect musician or a perfect speaker, but it means you reach perfection of love. Once you have achieved that, then you have eternity to become a painter or a musician or a poet.

According to the Principle, God gave man three blessings: to be fruitful, multiply, and establish dominion over the creation. Through meditation, you can reach self-realization, but that is only the first blessing, unity between your mind and body. What comes after that? According to yoga, that is the highest goal. But to develop parental, unselfish love is a still higher goal, one that cannot be achieved only by meditation.

Yoga teaches that you cannot help the world until you become perfected. All desire is bad, even the desire to do good. But Rev. Moon stresses that we only reach perfection through serving and loving others.

My wife heard and accepted the Principle about a month after I did. Our five-year-old daughter is happy, too, going to Sunday School, and making new friends. Through the self-discipline and relationship with a guru that we learned in meditating, I know that God was preparing us for a new life and a closer relationship with Christ and with Him. Yoga was a means not an end. □

WHAT MAKES A RELIGIOUS COMMUNITY ?

by DR. FRANCIS ELMO

Community is a sharing of common life together. Normally it implies a geographical proximity (i.e., living in the same house), but in our age of mobility and communications this is not an absolute necessity. There are different levels of sharing in a community. We may distinguish five levels in an ascending order of intimacy:

1. Sharing the same house, environment, facilities.
2. Doing things together, e.g. meals, recreation, etc.
3. Sharing the same job, mission or goal.
4. Sharing one's philosophy of life; deep convictions on the basic religious, social, and political issues of the day; or artistic and cultural sharing.
5. Sharing one's deep, personal inner self; a full openness of

thoughts, feelings, ambitions, fears, etc.

The first three levels tend to be an external sharing, a "being-alongside one another," an external togetherness. The last two are a more internal sharing, a "being inside of one another," a being "apart" of other people. Authentic community aims for the final, personal sharing wherein each person experiences the understanding and unconditional acceptance of the community and thereby has the freedom and the "inspiration" to unfold, to reveal, to become his authentic self. Because of this acceptance of the community, he can accept his depths (e.g. unconscious) with its negativities and its creative potentialities.

A Community of Love

Religious community is a shar-

ing of a common life together, both as a sacrament of the Kingdom of God and to share in the mission of spreading that Kingdom of God. The religious community must become what it proclaims. It must be the community of love and acceptance, actualizing authentic human beings, before it can preach the message of God's love

tian faith is the conviction that God must be our ultimate concern and the focal point of our lives and that all men are called to participate in a communion of love in God.

Obstacles To Community

There exist, however, some obstacles to an authentic religious

"A healthy and wholesome community requires people who are freed, individualized persons with deep self-acceptance and self-love. . . and whose ultimate concern is God. He is the source of their power to love self and others."

and be a catalyst of love for the human community. Thus there is no conflict between working to deepen the level of community life and working to develop the apostolate or mission of that community. Both are equally important.

The members of a Christian religious community share a common faith along with a commitment to a common "life style" and common mission. This "commonality" has been in large part disrupted because of the re-interpretation of the Catholic faith that has come out of Vatican II and its subsequent repercussions for the reinterpretation of religious life. Nevertheless, at the core of Chris-

community life: The first is that all men have two basic fears. Fear of others and of life includes fear of death; accidents; illness; and on a personal level, the fear of rejection (also the fear of failure and the fear of meaninglessness).

Fear of self is fear of one's negativities, which makes it hard for others to accept me or for me to accept myself. Part of this fear is the fear that the conflicting elements of my life will not be able to be integrated harmoniously on the conscious level so that I may have an emotional breakdown or become insane. The level of acceptance in the community must be sufficiently deep so that the members will be able to overcome these

two basic fears.

The second obstacle we find is that the spirituality of religious life tends in practice to be geared towards a "functional service" of another's need rather than a personal love response to the other. For example, in monastic communities, in an attempt to protect the vow of virginity and to control one's sexual powers, one was warned against "particular friendships" which could have homosexual overtones and against heterosexual relationship which could lead to love and marriage. Hence personal relationships with both sexes are discouraged; what you have left is a generalized concern for everyone without the rich sharing of one's inner life with a friend.

Thirdly, *too much* restriction, self-denial, rigidity, or legalism prevents free growth of a human person. It leads to many frustrations and unfulfilled needs; it makes people unhappy and therefore very critical and judgmental of one another.

Prerequisites

I would like to point out what I think are some prerequisites for an authentic religious community.

Compatibility: sharing a common life demands a certain degree of commonality or compatibility. I distinguish three areas of concern: "religious-philosophical," cultural and personality.

"Religious-philosophical" differences of opinion are very im-

portant since they decide many particular issues. Cultural differences may influence ideas on spirituality, style of life, customs, attitudes, etc.

Finally, certain personality traits naturally clash. One should become aware of some of the basic personality polarities: aggressive-passive; intellectual-emotional; independent-dependent; flexible-structured; reserved-open; competitive-conformist; leader-follower.

Dedication to the Community and to its Members: Members of the religious community must be committed to community life in order to make it an authentic community. Authentic community will come only through a great deal of patience, understanding, listening, sacrificing, challenging, fidelity, honesty, openness, etc.

Intellectual and Emotional Maturity: Members should have a broad horizon which includes many different possibilities in the three areas of compatibility: religious-philosophical, cultural, and personality. They should have a minimum degree of emotional maturity. They should be "big-minded" and "big-hearted" people.

The Process of Developing Deep Community Life: Unfortunately, most people must be trained and formed in the process of facilitating deep community life. Sometimes this requires a catalyst, preferably from within the community,

to help the community process.

Steps Along The Way

An essential step is trusting the group by risking *openness*: the process of self-revelation of the real me both in my words and behavior; honest presentation of the real me. I reveal myself not so that people will have knowledge about me but that I might let my true self emerge.

Also required is the art of *understanding*: getting into another's inner world of thoughts, feelings, and attitudes so that I can put myself in his shoes. This means understanding the person from the "inside" rather than from the "outside"—by observation of his external behavior.

You must also have respect for the *freedom* of the other, and learn the art of letting other persons be themselves. Show *responsiveness* to another person's needs and desires by responding not just to their external needs but to their inner needs.

In community life, you also experience the freedom to *express negative feelings* and the freedom to accept them. Honest expression of negative feelings and the attempt to get at their most fundamental (not superficial) cause is called for. This involves, also, the freedom to criticize and challenge one another in a spirit of love.

Unconditional acceptance and positive regard means accepting the other person totally—in their good

qualities and in their negativities. This is not a pseudo-acceptance which hides negative feelings.

Interdependence means living together, sharing internally and externally, with everyone free to be themselves, avoiding the extremes of neurotic dependence or egotistical independence. We become ourselves in the encounter with others; our authentic nature is realized in our communion with others. Hence there is no contradiction between my freedom to be for myself and my commitment to be for others. It is only in my being for others—using my freedom for the love of others and not for selfish concerns—that I find my true humanity. Hence I avoid the extremes of giving up my freedom in a neurotic conformity to the community nor do I use my freedom egotistically and thereby isolate myself from a genuine love and communion with the community.

Philosophy of Community Life: A healthy and wholesome community requires people who are freed, individualized persons with deep self-acceptance and self love; who are able to participate in the lives of other members of the community in deep, personal communion; and whose ultimate concern is God. He is the source of their power to love self and others; the source of their hierarchy of values; and the goal of their drive to go out of self to participate deeply in life and people. □

news & reports

Hundreds Attend Banquets At Headquarters



Korean Folk Ballet performs for guests.

The "God Bless America" banquets at the Headquarters building have been outstandingly successful, each attended by an average of one hundred and fifty guests. The guests, invited by the Community Relations office of the God Bless America Committee, are treated to excellent food, entertainment by the Korean Folk

Ballet and the New Hope Singers, and a speech about the purposes of the God Bless America Festival by Mr. Salonen or Michael Warder.

Each banquet had a special emphasis: for example, many Asians attended the February 26 banquet and people from non-Asian ethnic groups came on March 4. The emphasis for the

March 18 banquet was business and on March 25 business and anti-Communist groups. On April 2, the God Bless America Committee held a Korean dinner for the Korean community in the New York area.

The banquets have been so

successful that special one-day "Bicentennial Seminars" are given each Saturday following banquets, with Michael Warder lecturing on "God's Ideal for Man" and "God's Plan for America."

Guests come from varying ethnic backgrounds. Left rear: Michael Warder.



Parents Conferences Held Across the Nation

Since parents of members of the Unification Church have expressed an increasing interest in meeting leaders of our Church and in finding out more about our ideals and activities, a series of Parents Conferences is being held in nine major cities across the nation. Held on succeeding

Saturdays, the first three were held in Philadelphia, Washington, D.C., and Atlanta, and drew from 25 to 38 parents and other relatives of Church members from the surrounding states. The members themselves were usually present with their parents. Other cities in which conferences



Parent raises a question as others listen in Washington, D.C.

were scheduled to be held are: Chicago, Minneapolis, Denver, San Francisco, Los Angeles, and Columbus, Ohio.

Parents were free to raise any questions they may have regarding Church policies, whether on health insurance, our beliefs, "love and marriage" in the Church, or practical issues. Mr. Neil A. Salonen, president of the Church in America, spoke to the parents at the conclusion of the conferences whenever possible.

The nationwide meetings, coordinated by Mrs. Hillie Edwards, will culminate in a national Parents Conference in New York the weekend before the Bicentennial God Bless America Festival, to include a day's sight-seeing in New York City. They

may also lead to the formation of a network of Parents Associations whose primary purposes would be, according to Mrs. Edwards, "to enhance the development of unity of heart between Unification Church members and their families, to share with them our perspectives and values, and hopefully to relieve their natural anxiety when their son or daughter is a member of an organization receiving so much criticism in the media."

Those who attended the regional meetings, she said, at least feel they had a chance for frank discussion and had their fears allayed to some degree. "For our part, we are grateful to them for coming and being willing to listen."

Successful Work in L.A.:

Reception for Parents, Banquet for Ministers

February 25th and 26th, 1976, were great days for the Unification Church family of Los Angeles in our efforts to deepen our relationships to parents of our members and to local Christian churches. On the evening of the 25th, Dr. William Bergman, director of the Unification Church of Southern California, and Mr. and Mrs. Richard Esselstyn, directors of the Parents Association, hosted a reception in honor of Mrs. Dennis Orme at our local parents' center near UCLA. Thirty parents gathered to hear Mrs. Orme speak of her experience with God and tell of her work in Europe.

The gathering was part of the ongoing effort in Southern California to bring positive parents to a receptivity of God's truth and to inform them of the global work of the Unification Church. We thank God for the relatively large group of positive parents in this area and for their willingness to help concerned or negative parents. The Parents Association is scheduling activities for April and May in preparation for the Bicentennial God Bless America Festival. We look forward to a contingent of parents from here coming to Yankee Stadium.

On the following evening our church hosted a dinner for minis-

ters and their guests at the Los Angeles Hilton. Including our Family, about 95 people were present, among them 33 clergymen representing Roman Catholic, Baptist, Orthodox, Episcopalian, Presbyterian, and independent churches. Also present were two well-known community leaders and their guests.

Dr. Bergman warmly welcomed the guests, and a Baptist minister offered the invocation. Everybody immediately put on the bicentennial flag pins which were placed on each table setting. During dinner a sister played the piano, and conversation between the guests and our family was going strong. Everybody seemed genuinely interested and open. After dinner Dr. Bergman introduced two family members who presented several songs to the audience, two of them from the musical "Godspell."

At this point Dr. Bergman made a statement about the Unification Church and the purpose of the meeting, introducing Mrs. Doris Orme as the guest of honor and the speaker of the evening. The testimony given by Mrs. Orme was very deep and moving—she talked about her personal experience with Christ and revelations she had received

about Rev. Moon as a great prophet. Concluding her talk, she emphasized very strongly that this is the time of tribulation prophesized in Revelation, and that the churches must unite in order to save America. Dr. Bergman gave the closing remarks and asked everybody to join in singing "Amazing Grace." After this the atmosphere was really high. Many guests stayed longer to meet the Family and talk more.

Witnessing Results by SALLYANN GOODALL

In Los Angeles, even our newest members are successfully bringing guests to lectures and workshops. Much of this success is due to the training of our educational director, Mr. Soul Watanabe, who leads our 21-day workshops.

After the first phase, designed to help students internalize Divine Principle, begins a second phase, which includes fundraising, Bible study, and a new brand of witnessing. The witnessing group operates as a small, independent team, led by Mr. John Kinney, living in a church center nearest their work-place.

For this experience, Mr. Watanabe has developed a dynamic set of 17 Divine Principle charts. While being involved in campus work in New England, he realized that a more philosophical explanation was necessary to approach students successfully. He

became inspired to find a more joyful and meaningful method of presentation, so these charts emerged. Set up on easels like poster diagrams, they are displayed in a prominent place on the campus: "Creation vs. Evolution," "The Growth Period of Creation," "Time and Space," "The Last 400 Years of History!"

The charts do their own witnessing. Wherever we are, even in a downtown area, people come over to look at them. Students can become effective witnesses in a few days; they bring guests to the center for introduction lectures and even to the weekend workshop in our camp. Some of these have stayed for 7 days and 21 days. Even the weaker students gain confidence quickly, and all can soon teach the Divine Principle.

San Diego Plaza is the central downtown spot—a square beloved of street preachers for many causes. This is a typical scene. A couple of members set up the exhibition facing a bus stop line; immediately afterwards a singing group of young people appears and entertains the crowd. Then they break up, speaking to anyone who seems interested. Gradually, people congregate around the charts. Suddenly, there is a moment of tension. A fundamentalist Christian shouts, another onlooker tells him to be quiet; the bus comes and goes. God's word has become the center of attention and soon there is a stream of traffic be-

tween the Plaza and our center!

On L.A.C.C. (Los Angeles City College) campus, we made a terrific sensation—at least 30 people were around the charts all the time. Mr. Watanabe himself gave talks to the students. After a couple of days, our brother, who is a student there, was unable to handle all the follow-up because so many people were interested.

At U.C.L.A., we already have opposing factions. A group of fundamentalists once descended on us and began criticizing our teachings. Most our students do not have a strong biblical background. But this time Dr. Bergman was there. United with him, our students overcame negative arguments. This attracted more people, drawn by the authority of his speaking.

Our activities here were reported very positively in the

U.C.L.A. *Daily Bruin*. Headed "Prefers spiritual desires to physical ones," the article quoted many explanations of the charts given by CARP member Ben Davis. The article concluded, " 'He will come and move all religions. The scriptures will be fulfilled.' Davis said, 'Be ready!' "

Our students know already the sweet taste of victory because they have made many substantial ones. This unique method of witnessing has given them an opportunity for struggle, but on a level they can handle; the charts give them confidence, help and inspiration to cope with many usually overpowering situations.

From these victories, it is but a short step to center life, witnessing and fundraising in our Family here. And from Southern California, the next step is New York and Yankee Stadium!

The Fruits of God's Labor

Five-day and 21-day workshop guests were asked to share their experiences. The many inspiring testimonies are a tribute to the love of God, and to the way He is touching the hearts of His children throughout America.

* * * *

I met Marc Lee downtown one day. I had been going from church to church trying to find the truth. I'd been a Baptist and a Pentecostalist, but I couldn't find

that certain something. It just wasn't right. So I kept asking God: "Please show me the truth. I want to hear it from you. I don't want Satan to have victory in my life." At times I thought God had turned His back on me.

And then I met Marc. I usually just turn away from people, but I couldn't resist him. He only said a few words but I felt I had to check it out.

What impressed me at the center were the people and how

they operate. They're so beautiful. I've never been around such people where you can just blend in and feel comfortable. I have been turned inward all my life, but now I feel that a whole lifetime of anxiety has been released.

I'm really excited. I've never experienced such happiness before in my life. I've always been religious and really love Jesus, but I never closed my mind to any man's beliefs. I always dug for deeper truth. Now I've got so much to be grateful to God for because if He hadn't led me here, I'd still be out there. So I want to do all I can to serve God. He is just waiting to teach me the right way to do things. All I can say is: I love you God.

* * * *

All my life I had been looking for some kind of a leader who could alleviate the problems of mankind. Not just something from out of the sky, but something practical that people could relate to.

After James Fischer told me about Rev. Moon, I hardly heard the lectures because I was so concerned about the man. I wanted to know everything about him. James showed me a picture, and that night I put it under my pillow and had a dream about him.

I've always wanted to influence my mother religiously but have never been able to do it. I

have also always had back problems. So in my dream I told my mother about Rev. Moon and she didn't believe me. I asked her if she would believe me if he cured my back, and she said that then she would believe. That was my dream. The next morning when I woke up, I had no more back problems.

* * * *

I have seen people change from Cain to Abel at these meetings. They come discouraged and disappointed from false ideas and false hopes. But then they find here something they can relate to reality, and the change is amazing. I can see that for myself, and I can see it in myself.

* * * *

I was looking for a job and hitchhiking around one day with my dog. I was feeling kind of low standing on the roadside. Then David Fleming came along and picked me up. He kind of looked over at me with a big smile, big eyes and said: "You're seeking." I said I was looking for a job, but he said: "I mean you're seeking for something out of life." He had this big smile and I got the feeling he was a religious person. He said that maybe he could get me a job if I went back to the center with him, so I went.

He asked me what I was seeking and I said: "God." He

said he had something I would be very interested in. When I heard Divine Principle, it really hit me. It's simple and yet it's what everybody should know. But I'm an easy-going person and easily swayed, so I said I had to go home and get some clothes and would be back later that night. But I didn't go back. I needed more time to think. The next day I called and they were so concerned about me. It was so touching that they cared so much and they didn't even know who I was.

This is so wonderful. People just come together with an unquenchable yearning for something they feel is right and good. It's really reaching out.

* * * *

I don't know why Betty Ann Sunshine kept chasing after me, but for some reason, she decided I was worth it. She kept calling me and coming to see me. So I finally went to a workshop.

It's hard to recall the exact sensation. It was joy shock, rushes of joy and happiness. I was so glad to find out my mission because I always wanted to do something for my fellow man.

On the third night of the workshop I had a dream that involved some of my old fallen habits—but they no longer had any power over me. I wanted something much greater, much finer. I wanted to have heavenly

joy, heavenly freedom. And I know the only way I can do that is to serve God with my life.

Truth Prevails by MICHAEL BEARD

The campus ministry sponsored a speech titled: "The Unification Church." They mentioned the father of one of our Church members, a man working against our movement, as the principal speaker. Many posters presented "The Unification Church" in bold type with cracks in it and a question mark after it. It purported to be a "true presentation of the Unification Church."

I had been told it would be an open meeting, but a few minutes before it began I was told it was not. "This is a closed meeting and we're going to state our side."

Before the meeting started, we handed out "The Truth About Sun Myung Moon" and "Rev. Moon and His Church." The whole audience, about 150 people, was sitting there reading them.

At the beginning of the presentation, the principal speaker said, "This literature you have received is not literature we have handed out, but actually there are members of the Unification Church here. How many Moonies do we have with us tonight?"

About four of us stood up and I said: "We are not Moonies. We are members of the Unification

Church.” So we were immediately identified. It was really good.

The NBC film was shown and afterwards, two ministers stood up. The first one said: “I don’t particularly agree with everything the Unification Church says, but what I think is more dangerous is people who want to have a law passed in congress against cults like this because our religious freedom would be impaired and denied.” As everyone clapped, I stood up and applauded to show support for his concern about higher values.

The second minister said: “Although I disagree with many things the Unification Church says, there are two things about it that I consider extremely admirable. This group lives as a community, united together centering on Christ and God. And this group is actively promoting God’s will. They are actively speaking what they believe, and this is something that Christian churches can learn from them.” These

were influential ministers who stood up for us and it was really beautiful.

Immediately afterwards, questions and answers began. By this time, the audience was aware that this meeting was unfair and the sponsors were not really interested in the truth. So people began turning to me to learn more about our Church.

One woman asked why we don’t sue the news media for false statements against us. I said: “Because that’s not our purpose. We’re not interested in rabble-rousing. We’re interested in teaching God’s truth and uniting people with God.”

Every time someone asked us a question, we responded with logic and love. So when we were accused of being demonic, everyone laughed because there we were standing right there, obviously not demonic. Our presence there was really powerful. It was very wonderful. The people were sincerely and honestly looking for the truth.

Day of Hope Brings 1,000 in Paris; Tour Extended

After going through the trials of a bombing, kidnappings, and negative press coverage, the IOWC waged a victorious campaign in Paris, bringing over 1,000

people to the February 26 Day of Hope Festival in Paris’ “Salle Gaveau.” Upon hearing of the success, Rev. Moon asked the IOWC which had planned to leave

the next day for another country, to extend its tour in France through March.

Henri Blanchard, president of the French movement (AUCM), spoke on "The Hope of God for the World Today." The program also included musical selections from choral groups and instrumentalists as well as a slide show. One more festival has been held recently in Lyon, and one more will be held in the future.

The controversy began when the 300-member IOWC team arrived in France. Their impact was readily felt in the small country, about the size of Texas. Controversy intensified after the January 21 bombing and the filmed abduction of Marie Christine Amadeo. (Marie Christine has been abducted three times and returned by the police each time.)

In the midst of this, director Henri Blanchard has been in the public eye, making many media appearances. Dozens of curious people—sensing the contradiction between the members they meet on the street and the news reports, are coming to the French centers daily.

Recently the IOWC has published a newsletter, giving insight into some of the recent events. Excerpts follow:

Lewis Rayapen, present in the Villa Aublet center at the time of the bombing, describes the event:

"By one o'clock in the morn-

ing most people were sound asleep. It was around ten to two when we smelled something burning. I thought it was a gas leak and went to investigate in the kitchen, leaving Miss Kommedall at the telephone table.

"I had time to check everything downstairs in the basement, and I walked back to the ground floor. The smell was still persistent when I reached the landing that led to the office. I meant to turn left and go back into the reception room. For some reason I decided to investigate another room on my right. I stood inside for two or three seconds. Then came a tremendous explosion that resounded in the whole building. The lights went out. After a few seconds came the shouts of Miss Kommedall. Had she stayed where I left her, she would not have stood a chance. As it was, she had been led to investigate the office, situated just in front of the reception room. (Ed. *Apparently the reception room received the brunt of the blast.*) She received severe injuries in the limbs, but it is clear that we both had been guided away from the main blast.

"Spiritual guidance requires an internal condition of availability for God. In this particular case, it came in the form of a thought. We both had investigated the reception room, so there was no need to stay there, or, in my case, to go back there. It was purely our desire to protect our brothers and sis-

ters that led us to safety. In fact the last words Miss Kommedall spoke to me before the explosion were: 'Tell me how I can serve you better.' I believe that it is this attitude of total devotion, of placing one's life in God's hands which will enable us to survive and win the decisive battle against Satan. Once we fulfill our share, the responsibility passes on to the spirit world to warn us of dangers."

Newsletter editor Mark Palmer reports on Anne Britt Kommedall, hospitalized after the bombing.

"After paying such a big sacrifice and experiencing so much pain and difficulties, our dear sister Anna Britt Kommedall is having many wonderful experiences in the hospital. Many people are hearing about our Family through Miss Kommedall. She had not been in hospital long before she was witnessing and contacting many people.

"One night, however, she was feeling much pain and she was crying; her tears were not just due to her suffering but they were much deeper and much more sad than normal. One boy aged 22 or 23 had heard a girl crying in the night. He asked the doctor the next morning who she was, and why she was crying. The doctor told the boy that she was a 'Moonist;' the boy took immediate interest since just that morning he had read about the bomb in Villa Aublet. Eager to

find out the truth, he went and visited her. They began to speak deeply about the Principle. He is a wonderful person, a student in law and now hopes to join the family when he himself gets out of the hospital.

"She has also been distributing pamphlets about our lectures and she created such an interest that Michel Beauvais came and gave a lecture in the hospital to some very positive nurses who are now even more positive!"

To become economically self-sufficient, the team also went fundraising. Following are two testimonies.

Elisabeth Heyen tells: "While fundraising we have so many experiences because we can have give and take with people of all different ages. I met one man who was about 60 years old and I asked him if he'd like to buy a card. I spoke to him about building deeper relationships between people through loving God. He was just taking out his money when he asked me whether I was English.

" 'No,' I said, 'I am German.'

" 'German? Do you know what this is?' he asked and pointed at a red button on his jacket. He explained to me how he had been in a concentration camp during World War II and how he suffered terrible things. I did not understand him so well but I could feel the suffering and hatred still in his heart. I cannot put into words how

moved I was when he said, 'Do you understand? I will give you the money although you are a German.'

"I felt immediately from Heavenly Father the depth of our mission in Europe, of how we are paving the way for unity between all nations. . . ."

From Lyon, Jack Corley reports:

"For many days I had prayed that I could experience Father's heart. Then one day I was fundraising with newspapers in a block of apartments. In one block a woman bought one and she wished me well. I continued to the next block. As I was speaking to one man at his door I heard footsteps coming up the stairs and shouts of 'Moon sect! Moon sect!' It was the same woman and she was very angry; she spoke in French so I could not understand anything except one word 'La police! la police!'

"As I went with her to her apartment to await the police, I thought how Rev. Moon would be in this position. When he was about to go to prison he always thought of how he could use the situation for God. In my mind I was wondering how I could change her and make her positive.

"In the apartment she began criticizing Rev. Moon, saying how he was 'Pas bien' (no good). On the other hand I said that he was 'Très bien' (very good). Eventually she became more calm and we began to talk *via* a dictionary. I

wanted to speak directly about Rev. Moon's life and suffering. As I spoke she began to cry and she apologized for having spoken badly about him and our movement. After a while she telephoned the police and told them not to come, rebought the newspaper, gave me her address, and asked if she could come and hear a lecture.

"From this experience I learned that if we really love people and feel compassionate towards them, then we can really change them. If they are negative, it may be because they have many difficulties in their life. If we show them we really care then they will open their hearts and we can fill them with Father's love."

Jean-Pierre Fassbind writes:

"In Lyon a Dominican Father held a lecture about the 'Moon sect,' so Marie-Carmen Martine and I decided to go. The church was full, about 300-400 people. They spoke about Rev. Moon's life, the AUCM (French Family), and the Divine Principle, meaning to show the 'single-mindedness' and the deep contradiction with Catholic theology. Then there were testimonies—some positive and some negative. Among them was a testimony from a young man who had been at 'Manoir Fleuri' saying how he had never been brainwashed, never seen drugs and that he found the community warm and friendly.

"After a short conclusion the

priest asked if anyone had anything to add. I felt I had to say something. So I went in front and I wanted to speak from my heart. I gave my testimony. I spoke about my united family, my studies, my spiritual search, my concern for the problems of the world, how I met the Family, my study of Divine Principle, my one year of military service outside the Family and so on. Someone replied that I had no theological education. I told them how the love from family members and the teaching of Sun Myung Moon had convinced me and how St. Peter had not studied theology but accepted Jesus because of his message of love. The people were moved and receptive but the priest concluded the discussion.

“As everyone was leaving, many young people asked questions and for our address. Many felt that we had been interrupted and wanted to continue the discus-

sion. And so we met in a classroom, with 30 young people. They were all from different backgrounds, atheists, Jehovahs, Marxists but no Catholics. They asked many questions about Jesus and some of the usual journalist-type questions. I spoke about Heavenly Father, about His suffering, about the suffering of His son Jesus and the goals of our family.

“During this meeting I realized that half of them did not want to hear any theology or ideology but rather wanted harmony and love. They saw that this existed among us and that it was missing in society. At 1:00 a.m. the meeting ended and we distributed ‘The Truth about Rev. Sun Myung Moon.’ They went away with three main questions: ‘Who can tell us the truth? How can we meet God with our heart? If trust and sacrifice are missing in our society and in our churches, does it really exist in the Unification Church?’ ”

The following are reports and observations from selected representatives who now reside in over 120 nations all over the globe.

Experiencing Asia

This weekend, I went to my friend’s “home district.” One of the office staff wanted me to look at some project proposals he has. The main thing will be re-excavating a canal for irrigation of winter crops. He wants me to help him procure pumps, etc., and al-

though it’s purely “hyung sang,” I want to do it for training and the foundation of legitimacy, as well as putting a part of the Church into the rural scene.

The people up there responded to me very warmly; I made many friends, taught some

songs, practiced the language, and above all, I prayed. I was invited to the mosque to pray with them twice, and they listened very attentively and asked many questions when I was able to witness simply about the Kingdom of Heaven and putting God first (in *their* native language)! They came to my bamboo guest house at 6:30 a.m., and were there almost every time I was, past 9:30 in the evening. Giving love is the most important thing, and I always speak as though it's coming. Victory is on the way! I'm changing, and I think the indemnity has been paid enough that we can start winning something positive for Father in a big way.

The village was seven miles from the highway, which distance we had to walk. I didn't mind a bit, and it was absolutely no problem for me, but the native people always seem to think we're utterly incompetent to do anything like that. I think my friend had the idea that this was the first time I'd been outside of an American city! Nevertheless, I had him panting by the time we got there.

His mother has been sick with hepatitis, so his wife had been staying with her mother-in-law. She and two other members of his family came back with us, so we hired a bullock cart to haul them and their belongings. The cart was made completely of wood and bamboo, and we had to cross an enormous "bhil," or alluvial

plain, to get back to the highway. The area is largely uncultivated, due to a lack of readily available water in the dry winter season, so only grass is growing on the flat expanse.

Walking along behind the plodding animals and creaking vehicle, I felt not only a total oneness with my people of this country, but also for the heritage of my own homeland, as it seemed similar to the pioneers crossing the Great Plains. I imagined the cattle as bison and the occasional farmers as the Indians the westward travelers used to encounter on their long treks. It was a really beautiful experience, to be able to blend and find a common heritage in the two cultures. They sang the national anthem of their land, and I sang our country's for them.

* * * * *

One of my brothers had a dream concerning Satan. In the dream, Satan had a son, his only one. But his son required blood, and Satan was looking frantically to find someone who could give it. In the dream, my brother became very confused. The requirement was 90 percent of the donor's blood, which meant that to give it meant death to the donor. Satan was a frantic father and not a threatening demon in the dream. My brother's heart went out to him, but could he sacrifice his life for Satan? At last he did, he gave the blood. Then

Satan came down to him, and he woke up. It was one of the most beautiful dreams I have ever heard, and it taught us that we must even sacrifice for Satan. Of course, the sacrifice we make for him must be of a special kind, but by destroying his power on the

earth, we are liberating him from hell as well. He's as much a slave as we are, and he needs the most love (though to love him, we must remain utterly uncompromising and overpower him completely). He may, after the long indemnity period is finished, love and praise our Father more than any other!

Ties To America

Last night I even had a dream about Yankee Stadium—that I was back in America, and even though there was intense, ongoing persecution, it was all powerless and people no longer paid any attention to it. Our family, although very exhausted, with many sick, was not depressed or at all defeated. They were even more cheerful and confident of the great victory they were to claim from Satan. It was as though even though our “army” seemed small and perhaps weaker, in spite of that,

every effort we made was a clear victory, pushing us closer to the final, overall victory. Really, it was a refreshing dream, because the hearts of my American brothers and sisters were beating strong and true, undaunted by whatever darkness was around. I pray it is that way. We only have to unite totally with Rev. Moon in heart and vision and experience. He has already been through so many moments when he said he was ready to call it quits, and yet pushed through.

Islam In God's Providence

There has to be a purpose for Islam, a positive purpose, because it came from God. There has to be more historical significance to Islam, than just to be representative of Barabbas.

Mohammed was raised up 600 years after the failure of Jesus' mission, thus being God's attempt to enable us to restore the number 6, lost at the fall. Islam was raised and spread so quickly, so as to serve as the Cain-like, external,

controlling-and-spreading power in 800 A.D., just as Rome was prepared at the time of Jesus. The Messiah should have come at the time of Charlemagne, and Islam would and could have been the means for spreading the Truth. At that time Islam was young and on fire, and there was great expectation of the return of Jesus, or the Mahdi (not Mohammed: Islam, meaning “submission to God,” is *never* known as “Moham-

medism”).

Because Charlemagne failed, the mission of Islam was lost, so after about 200 years of greatness, the Empire began to truly collapse, through infighting, etc., culminating in the “capture” of the Caliphate by the Turks. Since that time, Islam has served as a means of punishment for the central nations in God’s providence, just as the Persians served to punish the Jews after the failure of the United Kingdom: first, the Catholic Church, through the Crusades, was left with vastly reduced power; and second, now, as the free world hesitates to confront Satan in Communism, and fails to fully serve and elevate the third, fourth and fifth worlds, the Islamic nations inflict severe punishment,

through oil control. The only Christian-controlled Arab nation is being destroyed through warfare, based on religious division.

Barabbas was freed by the people. He did not choose to oppose Jesus, as did the thief on the left (Communism). The people could have reformed Barabbas. The same today—the peoples of the Islamic nations can put their nations at the service of God’s Providence, if they can know the truth.

The Semitic people are very, very emotional people. This is their inheritance, as the peoples of the part of the world where the fall took place. The fall resulted from emotion. But, because of this, if you win their heart, they “will never leave you anymore.”

An Oasis In Iran

Our house has a little garden with a fairly tall spruce tree, a few rose bushes, and a small pool. This area is an oasis because this city is so dirty, crowded, noisy and pushy (the people). I want to put a few seeds in the ground and let mother nature raise some children. This little garden gives such a relief to all who come and it increases their desire to stay.

Our teaching room has a complete wall of windows looking onto it and also this protects us from external interruptions. Here we give much of God’s treasures, and here much “heat,” love and

wisdom is exchanged. It is here we will capture the hearts of the Iranian people with “kid gloves.” With precision we introduce the seeds of a revolution of the human spirit. Little by little we transfuse the blood of man with the purifying truth.

Africa:

Over the past months, this city has come to feel more and more like home. It’s sometimes hard to remember when we didn’t live in this warm comfortable climate among our black brothers

and sisters. There's certain calmness and confidence that comes from TRULY feeling that a place is home. I've been experiencing this more and more, and as a result my determination and energy

Ivory Coast:

After passing out candy to the prison children and seeing their joy, we are planning on carrying out this project in the local markets weekly. We are sure that after a month of distributing candy to all the children, we will become very popular with the less fortunate as well. We were shocked to find the children in prison covered with open sores

have greatly increased. This country, we know now, is relatively open and safe and there is nothing to stop us from bringing the victory quickly!

due to lack of protein. Their daily diet is bread, rice and coffee, and occasionally bananas. We, of course, wanted to feed them something more substantial as well as those in the market, but the expense would be too great. Hence, we will begin with candy kisses, appealing first to their taste, then their hearts, and then their sense of responsibility.

Reflections from Cameroun

I must remember, I am also far from perfection. Furthermore, those that were the strongest followers of Christ, were considered outcast by the world. What man has condemned and scorned, God has forgiven, to show to those who had committed crimes that He forgave them so that they could have a chance to change. Where there is

no love, there is no life, and no will to change. Man is moved by the unfathomable love of God and not by the wrath of man. May we become as God to move the hearts of men where others failed for lack of patience or through hopelessness. The ability to forgive is a truly great virtue. I hope to study it more deeply, in tackling each new encounter.

Eastern Africa:

As a teacher, I usually give a small talk or explanation for 10 minutes, then I write on the blackboard the rest of the time. Schoolbooks are very scarce here, so often the only thing a student will know is what he can get from

class. Also, next week I will be "master on duty" for the week, meaning I will be in charge of discipline in the school. If students misbehave, they are sometimes beaten with a small switch from a tree. So far, I haven't hit anyone, and I hope not to!



Members in Dominican Republic singing together.

Dominican Republic:

Our group participated in an ecumenical seminar. Every night was a reunion of all the Christian sects in a different church. The event concluded with a big sermon in the cathedral (which by the way is the oldest one in America). Our group sang "The Lord is One" (in

Spanish of course) which was very well received by the people. Each church leader was invited to pray. It doesn't seem to be a coincidence that we had to pray for the government, army, and justice department! A picture of us came out next day in the newspaper.

Central America:

One student has had many spiritual experiences. I don't usually make much of these things, but in his case, it has purpose because it is God's way of showing him how to exercise dominion of spirit over body. At the same

time, God is showing him the reality of his spirit man. Perhaps more profound are the experiences in prayer and related events in his life. Being Catholic he never prayed deeply before, and never realized the value of it. He says

now when he prays he feels like not stopping and he feels an inner happiness and satisfaction which he never had before. Moreover, he is able to carry this feeling over in his daily life.

At work, he's become a magnet for people with spiritual problems. His cool, rational approach is well balanced with the new inspiration he is gaining. I think in a way this is an example of the New Pentecost. Trying to raise him is really a challenge because many of the concepts which we have hitherto accepted without much question for ourselves,

we must test and scrutinize to make them real to him. There is no doubt that Father has something great in store for him.

I pray without ceasing that God's will be done in him. You know I've had spiritual children before, but never have I had the searching, purging and purifying experience that I'm having now. All three of us are sharing the experience and realizing how to remold our lives to raise him. There's a real feeling of being a parent. His being here is both an inspiration and a challenge.

The Birth Process In El Salvador:

The long hot summer is drawing to an end and on the horizon the clouds are forming, getting ready, as it were, to break forth with their everlasting showers. But not yet, if nature's clock will dictate. Still a few more weeks, but I'm sure that the populace would rather those bouncing balls of cotton break forth with their refreshment. Everything is dull brown with toasted golden tips, all but a few evergreen palms and shrubs; dust and powder are everywhere. The entire land is crying for water and occasionally a wild fire or two breaks out.

When this rainy season begins, we will have completed one

year on mission, and it doesn't seem a month, if a day. Looking back, I have only the knowledge of an experience in a foreign land, which is no longer foreign, and the awareness that some bit of American history has gone by me. I feel like I've got something new attached to me, but can't quite say what—new vistas, new visions and awareness which weren't there last year. Someone different is writing this letter.

I don't know if you call it rebirth or just plain "birth," but whatever, it's new, it's good and it's refreshing to have my eyes open wider than before. I can see so much today that wasn't there before—or maybe I didn't see it.

You won't believe how confident this work can make someone and you'd be surprised how much you learn about Divine Principle trying to explain it in another language.

Reaching for people's hearts is a challenge in itself but do it in another culture and another language. You'll have the heart-wrench of your life. In trying to give birth to new souls and wings to old birds who never knew how to fly, I've done everything but eat pickles and ice cream. We don't get away with anything and almost all efforts have their direct, immediate result. Not that we want to get away with anything. That's the joy of it—Johnny-on-the-spot correction. Mrs. Moon once said she felt purified by the gaze of her child. I think it's more like a refiner's fire. Often they don't know how God is using them. I understand how God felt anticipating the birth, growth and maturity of His children. I even lost 14 pounds worrying. I have

more grey hair, too.

But is it worth it? You betcha! I walked 12 miles just to talk to one boy and what an experience! Being out of shape, it was a pain for me, and I was sore for two weeks, but he got the message. He's still studying and only goodness will follow him. Father has been good to us here. We have two sons who will move in soon, and one girl who is more solid every day, though it is slow at times. I only pray we can be sufficiently responsible to raise them and lead them correctly.

Recently, we began an evening prayer condition—one hour each evening. We'll also do a two-hour prayer vigil every ten days. We seem to have a deeper prayer life now and our heart-to-heart communication is getting more depth. I think what we're learning most of all is just getting back into a consistency of prayer. That consistency is relative to all aspects of our being.

Tonga: An Adolescent Nation

Tonga, like many other countries of the world, is in that stage of nationhood that can be directly corresponded to what is called adolescence in humans. It is in that terrible mid-way position which is simultaneous death and birth—death of childhood and

birth of adulthood—and full of all the pains of both. What is merely sympathy-provoking to watch occurring in rising young boys and girls becomes nearly heartbreaking to see taking place in a nation, but no less natural. It is the only step you can take (be you a nation

or a person) after childhood. It is by no means a graceful time of life and rarely a stable time, but it is nearly always a comical time, rather pitifully comical—the way it is funny to see a clown trip and fall over his own feet.

Tonga, as an adolescent country, is comically awkward physically and heartistically. It's a beautiful nation in that disgruntled, carefree, adolescent sort of way. The people and the land itself seem young even though they are an old race and Tonga is an old island. It is full of sensitivity and yet callousness, humility and yet stubborn pride, unity in thought and yet separateness in heart. And it is at times, in the midst of all these paradoxes, infuriating.

Like the age of adolescence, the people of Tonga are at a time of movement, an unstable time that is manifested in every aspect of life, especially the aspects of heart. They are being influenced deeply by the West's romance magazines, R-rated movies, western standards of marriage and the general torrent of changes that occur in one's heart while growing up.

One good example is the rather sad story of a young man who was caught in the cross-currents of two cultures:

In Tonga we have a monarchy system which consists of the king and his entourage at the top, chiefs, then nobles and then commoners (with varying degrees

of all of them except the king). The leaders of the nation still match the young people of marrying age who are of noble or royal blood to make sure of the best diplomatic and family relations within Tonga. The young man of the story, my friend Siale, has the misfortune to be eldest son of one of the seven chiefs. This means that when his father dies Siale will inherit the title, the land and the responsibilities of a high noble. It was the hope of the people of Siale's villages that he marry the royal princess.

Siale also has the misfortune to be breathtakingly handsome and that, coupled with his title, makes him very desirable husband material and the object of day-dreams for many noble young ladies. And even, rumor said, for her royal highness.

To secure him the most advantageous future Siale was taken very good care of. That is, he was sent to Australia at the age of thirteen to study and, as he grew older, allowed enough freedom to sow his wild oats, of which he had many. But he always knew, without being told, that he was public property, that Tonga owned him.

But a strange thing happened to him during the seven years that he was there. A strange thing that happens to noble and commoner alike when they go to Australia. He learned western culture, western standards, western likes and dislikes. And he became

aware that the chains that bound his heart and mind to Tonga were not the chains of love but of other people's selfishness. He broke many hearts, I'm sure, owing to his striking appearance and restless, moody personality. Once he threatened to get married, much to everyone's despair. They brought him back with a jerk and pacified him by telling him that after a year of trial separation he could go back and marry her. But Siale knew that they were just waiting for the king to decide who would marry his daughter.

When Siale left at the age of thirteen he hadn't given much thought to marriage. Consequently he hadn't spent much time with girls or with the thoughts of them. But his father's villages were thinking about these things for him, and plenty. They pondered even then who the lucky girl would be. When Siale came back he was strong and proud and bitter, resenting deeply the lack of freedom and privacy.

There are only two men whose families are high enough socially to marry into the king's family. Those two are Siale and Tu'ita, and the choosing of this fated young man is a public affair. The king finally chooses, of course, who the groom will be but until that time the whole country is free to speculate and gossip as wildly as they please. And they are always infinitely pleased to gossip about the princess. So

when somehow word slipped out that both Siale and Tu'ita had proposed to the princess within a week of each other the rumors spread like thick smoke through the villages.

Siale didn't want to marry the princess. It is true that she is very beautiful, herself, and the top of Tonga's narrow social ladder, but Siale had only proposed to her because it was right for him to do so. It was his duty. He became gloomy about the whole prospect and future of his life. He sank into an internal rebellion which seemed to make him even more mysterious and alluring to all the young daughters of the Tongan elite.

Siale's father didn't worry about the state of his son and it's doubtful that he cared a great deal. He's 79 years old and happily narrow-minded. He enjoys, with unembarrassed relish, the benefits of his title. Twice he has flown to Hawaii for eye operations.

It was on the second trip that Siale went with him. Siale felt that his new freedom in such a place deserved celebration, as everyone expected he would. And celebrate he did. He drove around in his cousin's sports car and took girls to night clubs. He also felt the desire to never have those old chains put back on him. One of the girls he took to night clubs was a Tongan from a wealthy (but not noble) family. She was famed



Left: Marriage is one of the few things a Tongan girl looks forward to in life. Right: The children are shy, naughty and comical, but most of all charming.

for her beauty and had left many young men waiting for her in Tonga while she went to school in Hawaii. One day she and Siale got married. They didn't tell anyone, or invite anyone, or care, momentarily, what anyone said. He went back to Tonga and his new wife stayed to finish her education. He had been gone a full two months.

When he returned the rumors had already been flying like sea birds after a fish. When Siale left Tonga the king had still been undecided as to who would be the groom of his lovely daughter and when the choice was suddenly taken out of his hands he became furious. But Siale had more than the king's fury to worry about. His father was furious for he had hoped to lift his family one

more step up that crowded ladder. The president of Siale's church was furious for he had hoped to have some royalty back in the Free Church of Tonga instead of the Wesleyans having all the blue blood. His father's villagers were furious for they had naturally wanted some say in the matter. And the princess was furious for she had hoped to have the more handsome of her two suitors as her husband. Not to mention perhaps a dozen or so young noble girls and their fathers who had all had their eyes on Siale. Virtually all of Tonga is angry with our poor hero.

On the Sunday after his return from Hawaii I spoke to him about it. He spoke quietly as if to avoid invoking any more anger upon himself, but honestly for he



Some of my students playing marbles after school.

has come to know me as a person who is quite uninvolved yet concerned.

“Did you marry her because you were angry, Siale?” I asked.

“Maybe” was his sullen reply.

The family of the bride is delighted, if no one else is, because their daughter has married a chief's son. That's quite a catch. This raises their rank up and, though it may be a strain on the purse strings a bit because of all the presents they'll have to come up with and all the pigs they'll have to kill, it adds a noticeable amount of prestige to the family tree.

“Do you love her?” I asked him.

“I don't think so.” He looked rather sheepish.

“But she *is* beautiful.” I tried to console his obvious unhappiness.

“Yes, she is beautiful,” he said and he was pouting just slightly.

PHYSICAL TONGA:

Tongatapu is the central island group of the three in Tonga. It is flat and tropical and just the way you imagine a South Pacific paradise to be... almost. Take the ride from my house to town, for instance. There is a good cross-section of Tongan life. For one thing, I live on one side of the island and the central part of the town is on the other side and I can get there in fifteen minutes by bike. The ride is very pleasant on a clear day. But any clear day can pour rain, and often does, out of the clear blue sky. Literally. This can be a bit unsettling, as you can well imagine. I leave my house which is directly on the lagoon. My bicycle is waiting faithfully outside, painted white to discourage thefts. I rattle past my forlorn vegetable garden which looks much more like a rice paddy this time of year. Some Tongan vegetables still survive and stick up happily content in their natural habitat: six inches of muddy water. Where last season a healthy tangle of cucumber vines lay now lays the muddy remains of two weeks of solid rain, night and day.

On the road I pass little houses, of all shapes and built out of every material you can think of. Little wooden matchboxes on cement legs, houses built of corrugated sheet metal which is usually used for roofs and water tanks but sometimes finds its way to the walls. (These become suffocatingly hot in the summer months and I find it amazing that they tolerate it.) Many traditional Tongan houses are made of woven coconut fronds. These are by far the most practical of the ones the Tongans build, most suited for the weather and the most beautiful to me.

There are people walking on the road rather slowly with or without somewhere specific to go. Many of the people know my name though I may not know them. They call out respectfully as I ride by them and ask the traditional question which is more common than hello.

"Where are you going?"

"Thank you for being well," I say. "I'm going to town."

"Yes. Good bye."

This is a conversation which varies only slightly. I make a turn onto the main street. School has finished and the street is dangerously packed with pedestrians, cars and bicycles. Buses speeding without heed or worry pass cringing close to the unruffled students who walk two or three deep. The children all wear uniforms of their specific school:

green for the Mormons, maroon for the Seventh Day Adventists, light blue for the Catholics, dark blue for the Anglicans, navy blue for the Wesleyans, and bright orange for the Free Church of Tonga. They make a bright parade as they wander to their various places. I have several close collisions which I'm used to by now. As I pass the many people I again marvel at the amount of them who know my name. The ones in orange uniforms know me as their teacher. "Good bye" I hear again and again. The closer I get to town the more people clog the street and the more dangerously the cars, buses and bicycles weave in and out to avoid them and each other.

I enter the business district of Nuku'alofa and head for the market. It's a lovely place that sells everything that grows or is made. Two long rows of sheltered tables with cubicles along the outside edge make up this open market place. It's a feast of not only food but of experiences. I have learned to use the Tongan language to the extent that I can fully appreciate the delightful Tongan dialogue that takes place at the market. One must know the correct times to joke or to be serious, to buy, bargain, or be silent. I go now to a table that is loaded with avocados hoping to get one ripe enough for tonight. The woman behind the counter is an old friend by now.

"Thank you for working," I say.

"Yes. Thank you for shopping."

"Is this one ripe?" I give the fruit a gentle squeeze.

"Yes, just right."

"For tonight?"

"Yes, good for tonight."

"What about tomorrow?"

"It will still be ripe tomorrow."

"And for next week?" I smile.

"And if you put it into the ground and grow a tree it will be ripe in five years," she says wittily. Tongans are always right on cue.

"How much?" I ask.

"Only five *seniti*" (about seven cents U.S.). I make a face.

"Too much."

"No, the price is all right."

I look at her friends who all agree with her. I dig out my last four *seniti* and hold it in my hand before them.

"Pitiful me," I say with mock sadness and they respond with mock sympathy.

"Four *seniti* is all right," she says.

"Sure?"

She assures me with a smile. I thank her graciously and then she asks the other most usual question:

"Where is your boyfriend?"

I've learned to handle this in various ways. Today I point to the oldest, most withered of her male

fellow shopkeepers and say, "That handsome one there." I am rewarded by an enormous gale of laughter.

"Here." She hands me a ripe avocado. "A gift."

"A gift? For me?"

"Yes. You eat one and your boyfriend can eat one."

"But I have no boyfriend."

Of course they don't believe me.

"Then you can eat two."

Back on my bike again I ride towards home, having to slow down for a family of pigs that is crossing the road. Pigs are a food with social value; they are served at all ceremonial gatherings such as funerals, weddings, birthday feasts and other significant events. The number of pigs killed for a celebration gives us an idea as to how big the event was. Chickens, dogs and cats are nearly equal to pigs in population and also in consumption. The dogs are all thin and inevitably have mournfully sad eyes. The concept of dog as man's best friend doesn't pull any weight here, I'm afraid, and when you see a Tongan dog the thought of taking him by the neck and giving him a big hug is the furthest thing from your mind.

I head towards the ocean and find a whole different view of Tonga. Riding along this street shows us the side of Tonga that we were probably more prepared for: The tall palms framing your view of the ocean. Small islands

jut out above the water on the horizon and beyond. The water is as blue as you saw in the travel poster (I'll pretend that the sun is out this day so you might see the blueness of it) and the sun glitters on the water like tumbling, living jewels. The sky is a matching blue in a lighter shade and a salty breeze blows up the smell of seaweed and soggy sand. I pass the big wharf where tourists by the score pour out of boats and onto the streets for an afternoon or a week and then pour back on. Further on is a smaller wharf where naked children are swimming like slippery sardines. I long to join them and I can remember the feel of the water as if I had just gotten out of it, myself, and was still feeling the sting of salt. The water is thick and soft; it holds a person up easily as if it were cooperating fully. The ocean always makes me a bit dreamy and dreamily I continue on, turning towards my side of the island.

I notice again, with amazement, how every nook and cranny has a house on it, as if everyone just came upon an empty place and quickly built a house. Children, usually naked, stare at me wide-eyed as I pass. Sometimes they spout out their entire English vocabulary in one breath: "Hello, goodbye, good morning" then turning to their companions they burst into a frenzy of giggles, in awe of their bravery. I pass coconut trees and banana trees

and skinny tapioca stalks. The same tree-like plant, tapioca, grows in Africa and Asia. The starchy root can be pounded, ground, boiled or mashed depending on where you are. Tongans, who like to do things the easiest way, boil it whole.

The climate is such that everything is done with as much reservation of energy as possible. Even the traditional Tongan dances look lazy. The earth has never had to be coaxed to bring forth an abundance of food and there have never been wild animals to hide from or become more clever than. The lack of stimulation has slowed them and their thinking down to a nice, comfortable pace.

All in all, though Tonga will pop most of the bubbles you have in your imagination concerning the romantic and balmy South Pacific, it does hold true with many of the things you will have heard. For example, Polynesians really do sleep under fragrant trees on warm Sundays and the sound of ukaleles really does drift through the air on quiet evenings and the young boys really do climb coconut trees. And when there is nowhere else for them to go to get the privacy which is so needed and yet so rare, they climb up into one of those famous trees, tie themselves in and sleep or sit for hours watching the world below go on without them.

Tonga is growing up now.

Just like my kid brother is growing up in America. And just like hundreds of young nations are growing up. These kids and these nations are different than the others who grew up before them. They are asking different questions and learning different

things. And we must have different answers for them. We must help them to grow in a new way. We must help them heartistically and physically grow into individuals who will help their nation and nations that will help the world.

New Zealand Forms One World Crusade

by MICHAEL BUTLER

These two months in New Zealand have seen considerable development within the New Zealand Family, internally and externally. New developments include the establishment of a full-time One World Crusade Team, fund raising by selling ginseng tea, and new ideas for witnessing.

The ginseng business in New Zealand has been established since April 1974. Initially, it was just one member operating it in conjunction with the usual witnessing and family activities—selling via natural food shops, etc. June 1975 saw the visit of the managing director of IL HWA to New Zealand, which gave considerable stimulus. Three members then began to systematise the ginseng wholesaling business in Auckland, Wellington, and Christchurch. Their goals of increasing the number of outlets and increasing the average weekly

rate of sales were accomplished by December 1975.

January 2-3-4 saw the first New Zealand Ginseng Conference, held in Wellington, in which the present situation of ginseng imports—with difficulties in customs classification and problems with New Zealand health department misunderstandings of the value of ginseng—and future developments were all discussed. The result was that we discovered that we had to initiate direct selling in conjunction with wholesaling to shops.

This led to a most interesting development—the establishment of a fully mobile One World Crusade Team. They travel through the smaller cities of New Zealand, selling ginseng tea and extract as well as talking briefly about the One World Crusade to prepare the way for the expected visit of the I.O.W.C..

New Zealanders are very interested in this, and especially are happy to see the appearance of a strong religious-based movement to counteract the spread of Communism.

The team is also excellent training for our members. The selling of ginseng tea is difficult and only certain people will buy. Members learn trust in Heavenly Father. Also, the clearcut purpose of selling and the clarity of goals is excellent preparation for strong witnessing. Our life here is balanced between our witnessing mission and the selling mission so as to develop the internal and external aspects of our nation.

We have been richly blessed with the presence of three Japanese brothers who came to New Zealand as a stopover prior to returning to their missions in the South Pacific. They have brought a deeper understanding of the way of life and internal relationships in both the Japanese and Korean Unification Families.

Early February saw the initiation of blackboard lectures in the square in Christchurch. This drew much interest. Often, however, we had verbal battles with local religious groups who had difficulty in understanding Rev. Moon's message. This was mostly an experimental scheme which showed another way of publicly coming to the people. Our national leader, Mr. Grant Bracefield, found this a means to

demonstrate to us some of the approaches he had learned when with Rev. Paul Werner's team in the USA, 1973-74, and what he learned from Mr. Vincenz in the IOWC work in Japan and Korea.

We have been blessed with new members. Two New Zealanders, one New Zealand Indian, and three Australians have come to join our family so far this year. Louise just arrived one day to see her friend who had been a member for about 15 months. She liked us so much that she just never left.

Now we have two centers in New Zealand. We have concentrated all our energy into Auckland and Wellington plus the mobile OWC team. The ginseng business has two full-time members now, and the Freedom Leadership Foundation has been established in Victoria University of Wellington by Chris Barker.

Argentina:

When it rains, the roof leaks in countless places. We don't have enough pots, pans, and bowls to catch all the drips, so some just land on newspaper. Then the smell of wet wood and soggy newspaper gets heavy. We can't put on the ceiling light because the wires are wet from the leaks. The fact that it has been raining, off and on, for 10 days, is a bit wearing, I guess.

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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

