

# The Way of the World

May 1976



The Holy Spirit Association for the  
Unification of World Christianity

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## The Will of God

God wants to move this world towards a culmination of His ideal. However, there is one important principle. When God fulfills His will, He cannot do it Himself. He has to go through men and women. We are the instruments of God.

—Reverend Sun Myung Moon (page 3)

## A Message for Parents

Sometimes I think it's a mistake for us to call ourselves the Unification Church because people often think of a church as something you belong to and maybe go to on Sunday and perhaps a few times during the week for meetings. Our concept of a church, however, is much more like a religious order. . . . Finally my mother just had to speak out. She said, "Neil, it's good to be religious, but do you have to be a fanatic about it?"

—Neil A. Salonen (page 30)



## Foundations & Traditions of Religious Liberty

The pilgrimage we are entered upon, the exodus out of bondage through liberty toward the Promised Land, forbids us to worship present idols. . . . When the time is fulfilled, and it can only be fulfilled in a spirit of broadening liberty, we shall hear the Lord's song resound unto the ends of the earth.

—Dr. Franklin Littell (page 46)



## Affluence, Time & Happiness

If it is true that economic progress, greater production of consumer goods, and ever-rising wages have resulted in a progressive scarcity of time, it will prove difficult to increase well-being by increasing consumption alone. We have to consider whether society and human life are not in need of new objectives.

—Gylfi Gislason (page 80)



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**PHOTO CREDITS:** New Future Photographics, 6, 12, 13, 21, 47, 61, 75, 93, 95, 96

Published monthly by the Holy Spirit Association for the Unification of World Christianity, Incorporated, 6401 Chillum Place, N.W., Washington, D.C. 20012 (202) 723-3747. Opinions

expressed in this magazine do not necessarily reflect the official views of HSA-UWC. Subscription: \$12.00 per year (U.S.), \$24.00 per year (Europe, Latin America), \$30.00 per year (Asia, Africa); single copy: \$1.00, \$2.00, or \$2.50 by region. Original manuscripts are invited and will be published at the discretion of the editor. Please address all correspondence to the above address.

# in this issue

As I write this, The God Bless America Festival at Yankee Stadium is still two weeks away. Exciting news comes to us in Washington from the "front line" in New York—an America the Beautiful program is sweeping New York, literally (see page 94); a new building was purchased as a future headquarters; witnessing efforts for June 1 are intensifying.

Here in Washington, 1,000 people attended a Korean Night banquet at the Washington Hilton on May 7; similar events are planned for New York, Chicago and Los Angeles later this month. Even as we concentrate our prayers on the New York campaign, however, we are conscious that Washington will host the second God Bless America Festival in just a few months. I hope as many of our readers as possible will attend these historic events.

For those parents who were not able to attend the Parents' Conferences held across the nation in the past two months, President Neil Salonen's talk at the Boulder, Colorado, meeting is included in this issue (page 30). He relates his own experiences with his parents when he joined the Unification Church nine years ago.

Reverend Moon re-emphasized the importance of the God-centered family as the fulfillment

of the will of God in a recent talk he gave at Barrytown Training Center (page 3). Ken Sudo, director of the Training Center, describes early experiences as a pioneer which helped him understand God's heart and God's point of view in his sermon, "Seeing With God's Eyes" (page 18).

Are man's actions predestined or free? Do works or grace determine man's fate? These are two related questions which have been the subject of debate for centuries. I have tried to present how the Divine Principle resolves these previously unanswerable questions in an article beginning on page 24.

The roots of America's unique tradition of religious liberty and its significance for the future were explained in the opening address of Dr. Franklin Littell at the Bicentennial Conference on Religious Liberty in Philadelphia, Pa., which drew approximately 300 scholars, clerics and other interested individuals to the week-long series of talks and seminars. This thoughtful address begins on page 46.

I hope that you will all join this great crusade that we are engaged in—to ignite a spiritual revolution in America as she begins her third century. Get into the Spirit!

V.T.

# THE

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

Our world is certainly  
in a state of confusion—  
economically, militarily,  
and ideologically. In this

# WILL

confusion, God  
wants to move this  
world towards a cul-  
mination of His ideal.  
However, there is  
one important  
principle. When

# OF

God fulfills His will, He cannot do  
it Himself. He has to go through  
men and women. We are the  
instruments of God.

As you know, man consists of  
two major elements. One is spirit  
or mind, and the other is body.  
This physical body has a limitation.

# GOD

That limitation gets narrower  
as our life goes on, so  
that it comes to an end.  
However, the spiritual  
side, the world of the  
mind, has no limitation.  
As you go on, it

*From a talk at Barrytown International Training Center on March 21, 1976.*

will expand without any limitation. When you say, I embrace the world, you certainly do not mean that you embrace it with your physical limited body. You are embracing it with the mind. Your heart, your mind, your thought embraces the world. When we think of the providence of God or the will of God, how can we embrace the great thought of God? Certainly not with our limited body, but only with the unlimited world of mind.

We conclude that this body is merely a vehicle for our spirit and our mind. Therefore, by completely becoming one with the mind, this body is serving its purpose. Then what will bring unity between mind and body? Do you yourself make that unity or does somebody else create it for you? You do it yourself. You have the power in yourself to unite mind and body right now. Man's agony throughout history has been the result of separation between his mind and body. We are seeking the ideal: How can we bring these two things together going in one direction? But right now, in the fallen state, both are going in fallen directions.

### **What is the true man?**

What is the state of true man? The righteous man or true man is the man whose body is united with his mind at the center, not whose mind is subjugated by his body. Then that mind must be centered upon love.

You don't know the definition of yourself. You ask: Who am I? What am I based on, this body or my mind? What kind of person do I want to become? This is really the most fundamental question of man. There are two different I's. As a son or daughter, my parents give me birth. That's one me. I am the center of this universe. Where do I want to stand? Where am I standing now? What is my permanent position? We must discover the true I. That is, the mind as subject, the body as object united together with mind, become completely in harmony. That I, my true I, will control my mind and also control my body.

*The true man is the man whose body is united with his mind. Then that mind must be centered upon love.*

But throughout history there has been a struggle between mind and body. The mind and body are always pursuing separate purposes, going in different directions; there is no united I to be found. When you have two directions—when both mind and body are going in separate directions—there can be no happiness. Once you have found complete unity between mind and body, then you are parallel with the Universal Being. You are a son of the universe. Through that I God will fulfill His providence. God is seeking such a man. And we desire to become such men. It is God's will to create such men, to search for such men; through them, God's providence will progress. That person walks side by side with God and is the champion for God's cause.

The topic of today's message is the providence or the will of God. First of all, what is the will of men? The will of men cannot solely be for the purpose of men, or oneself. The will of man has to be parallel with the will of God. The will of God is for the universal purpose, in which everybody can be included, everybody can find their happiness. No one can avoid standing side by side with God or within the will of God.

### **God's will is eternal and unchanging.**

Is God's will changing day to day, hour to hour? God was working with the Christians in the Roman empire in the fourth century, and God is working with the Unification Church today. God's will has not changed. God is eternal, unchanging and unique. Therefore God's will is also eternal, unchanging and unique. Centuries change day to day, year to year. However, God's will penetrates the backbone of that history. The will of God has never changed, though the application or the method to fulfill the will of God has to change from one time to another. Since we cannot move straight to the goal history has gone a circular way. But man does not realize we are moving in this pattern. Man does not see because we are too shortsighted. We



are making a great circle.

What is the fall of man? The fall of man is his deviation from his original perfected state. We are like a machine that is out of order. Because of that, there has been a contradiction between our mind and body. The mind is in subject position but the body wants to play the subject role. Plus and plus repel each other, so there is no harmony. The perfect plus is mind. The body should become a perfect minus. Then you don't have to even ask them to unite; they automatically unite.

The permanent plus in this universe is God. Representing God, our mind is like a microcosm of the universe; it is also plus. When God is plus, God's creation is in the position of minus. When my

*God's territory and Satan's territory both want to play plus, so they repel each other. Both pluses are trying to get all of creation as their permanent domain.*

mind is in the plus position, then my physical body is in the minus position. When they are united into oneness, is there struggle, is there fighting among themselves? No.

If there had been no fall, no effort would be needed to unify. Unity would be automatic. But because of the fall of man, another illegal plus or subject has come into being; that is Satan, and Satan is based on the body, the physical world, the things of creation. This is Satan's base.

### **The struggle between mind and body.**

God is based on the invisible mind and invisible spirit world. That is God's territory. God's territory and Satan's territory both want to play plus, so they repel each other. Both pluses are trying to get all of creation as their permanent domain. They struggle for who is going to get hegemony. How about you? Don't you have some struggle between your mind and your body every day? Your body will say: go ahead, take care of yourself. Go ahead, have the good portion of the meal. Don't worry about others. You must take care of yourself, your body. You need the nourishment. Your body is talking to you every day, isn't that true? On the other hand, your mind says: go ahead, help others. Give other people first chance. Serve others, tens of millions of people. Give your love. Give your service. Give your sacrifice. This is your mind talking to you. The mind is also in a way very cruel in its mandate. Give yourself totally to the entire world. That's not all. Not **only** mankind but you must also love animals, nature and all things of creation.

Satan on his side is trying to be big boss. Material is everything. The goal is everything. Serve yourself. You are the most important. Be self-centered. You are the center of everything. But God says no. Mind is the center. The mind is everything. Which one is the original standard? This is a visible microphone, but this is a minus position. What is the plus then? What is the subject of this microphone? Before this microphone was ever

created, there was the idea for this microphone. That invisible idea which designed the microphone is the plus, the subject. But people say: No, I don't care about that. I can see this so this is the plus.

The false ideology of Communism says that there is no such thing as spirit world. There is no such thing as spirit body and eternal life. Material is the best. But Christian people say there is a heaven and a spiritual world, and these are more important. There is a struggle between two ideological schools. That's the battle we are in.

### **The most precious things are invisible.**

Visible, material things always deteriorate. Invisible things, do you think they will deteriorate? When you get older, your body gets older. However, does your mind get older? There is one beautiful lady probably older than most of you are, but her mind is just as beautiful as you are. In a way her mind is much more beautiful because it is matured. That does not mean aged, but more perfected, more glowing and polished. A grandfather, before he passes away, leaves his will. We read that will very seriously because it is sacred. He wrote down his lifetime experiences, something he wanted to leave to his posterity, his children. The grandfather knows he cannot leave his body to posterity, but only his ideas, his thoughts. The most precious things are invisible.

What is the origin of the mind? Communists say the mind is an illusion. You think there is a mind because you think. Can the material create the mind? Can the material paint an ideal or create beauty, love? When you ask such questions of atheists and materialists, they say: don't worry about that. Worry about what to eat, what to wear, how to live, how to enjoy yourself. Don't worry about your ideal. Just worry about your hungry stomach. But man was not created to be that simple. That ideology is wrong. That cannot really cope with all the human aspects of life. Our life is much more complicated.

So the invisible mind cannot originate from the visible material world. The invisible world has to originate from an invisible source. That's most logical. What is that invisible source? That is the universal ideal mind in the universe, which we call God.

So we come to the conclusion that the ideal way of life is to find oneself in God, mind and body united together in God. To find God and try to fulfill His will in our lifetime, that is the ideal way of life. What is the will of God? What is God trying to accomplish? That is nothing else but the perfection of God and the perfection of men together; that summarizes the will of God.

### **Man's ideal is to unite with God.**

What is man's will? It is to find God and to be united with God. That is our desire. We want to find God and become united with Him. Somebody told you to go ahead and find the ideal. How can you find the ideal? By getting control of all of nature and the world? That's not your ideal. Finding God, to be resting peacefully in God, that's the ideal.

Here in America, how would you like to spend your lives? What would you like to achieve? As far as the American government is concerned, the presidency is the center. Everybody has at some time a certain dream. Women wonder, how can I be a first lady? Is there any chance? Do you think about that? If you are given that position, everybody will say: I am deeply honored. It's an honorable position, no question about it. Men, if you have ambition you say, one day I want to become the president of the U.S. That's certainly a good ambition. But if I don't become the president, at least I want to be an equivalently respected man. I want to be respected. I want to lead my life honorably. Every good man thinks that way. This is human nature. Everybody wants to advance himself into the central position. Why do we have that tendency? Because God is like that. We are uniting with the center position, which is God in the

universe. In other words, it is a search for God. That tendency is the fulfillment of the desire to be one with God.

One portion of me is plus, one is minus. But when you have two portions, both plus, there is conflict. If God is universal, then I also, in order to communicate with God, should be universal. I should have a universal mind, and a universal body in minus position—plus and minus.

Would you like to be a person recognized on a worldwide level or just recognized in one small family? In the smaller circle, it is easy. But when you expand to the worldwide level, it becomes most difficult. Why do we take the difficult route? If I just sit idle would everybody come to respect me? On the worldwide level, you have to demonstrate yourself worthy of that honor. You have to recreate yourself, recreate your society, recreate your nation. Your impact must be felt throughout the world. When you become respected on the worldwide level then automatically the nation comes inside that, the society and family as well. So by placing yourself in the center on the worldwide level, you become the center of the nation, the center of the society, the center of the family.

### **We want to become like God.**

All these things add up to one conclusion: we all harbor the desire to resemble the personality of God. We want to become like God. God is universal. God is in the subject position. I am in the object position; to be united with Him, I must truly become a universal man. When you are completely one with God, you become like a mirror, a reflection of God's feelings. When God is happy, you are happy. When God is joyful, you are joyful. When God laughs, you laugh. When God is sad, then you are sad. That is the desire of man—to live side by side and one with God. The will of God is the same thing—to live together with true man.

Once a great theologian was invited to speak to us in Korea. One of our students asked him: could

*Without  
knowing  
crystal clear  
the will of  
God, how can  
we follow that  
will?*

you teach me precisely what is the will of God? The professor shook his head a little while and then stated: well, that sounds very easy, but it is very difficult to answer. Without knowing crystal clear the will of God, how can we follow that will? What is *our* answer? We have just one simple sentence that takes care of it all. The fulfillment of the ideal of creation, that's the will of God. Then what is the ideal of creation? To fulfill the purpose of creation. What is that purpose of creation? That men and women become one in love and happiness after they reach perfection. You are perfected when your mind and body, centered upon God, are united into one. The man and woman, centering upon God, have a double unity: spiritual unity and physical unity. When that is fulfilled, then the ideal of the purpose of creation of God is fulfilled. When men and women are united centering upon the ideal love of God, God is master of their hearts. That's the ideal world.

Actually, God is searching for perfected man. When God and men are united, God is subject; you are the object. However, sometimes men claim: God, let us be subject so You can be object. God will not deny that. He will say, go ahead. Whichever way, as long as you and I are united, we're a happy couple. Between God and man, we'll strike a happy medium. That's the ideal of creation, complete unity between God and man.

### **Love must include children.**

But God and Adam and Eve are only one level. There should be another level: the children, offspring. In other words, love must include love of the children. Conjugal love, parental love, and children's love—these three loves together completely represent God's love that will go on forever.

When you get married, you definitely want to have children, don't you? Do you know how painful it is to give birth to a baby? Why do you have to take on such pain? God is very righteous; He prearranged



such pain because if you painfully gain your son, that son is more precious.

When you sew and put lots of energy, lots of concentration into it, that particular item you sew will become more beautiful and perfected, more precious. When you create a sculpture, if you put all your heart into it, then that sculpture is more precious to you. Sloppy work never brings preciousness. This is why Jesus said in the first commandment: Love God with all your mind, all your heart, all your soul. Did he leave any room for yourself? Nothing. He called for complete devotion in loving God. When you say all your mind, all your

*When men and women are united centering upon the ideal love of God, God is master of their hearts. That's the ideal world.*



heart, when you say all, a-l-l, the longer the better—alllllll.

Your body and soul may be in terrible torture or incredible hardship, but if you have the proper perspective, proper will, proper love, knowledge of God, you can persevere through that road of hardships. Then you will ultimately reap a precious treasure. God is looking at you. How much did you persevere through hardship for Me? How much hardship did you go through in the name of God? This is the criteria or test. Go the sacrificial way. Pick up the torture, pick up the hardship for the sake of your husband, your wife, and your children.

The amount of energy you expend in loving the members of your family, gives them more preciousness. Invest your energy, your soul, your mind. The degree of investment decides the value.

### **We are born to sacrifice ourselves.**

When we come to this realization or noble awakening, then we come to the simple way of life. That is, we realize we are born in this world to sacrifice ourselves. To give of ourselves, that's the precious life. It's simple to say but difficult to live. But once you live this credo, this principle, you will find an unlimited reservoir of value. In that way of life, God's true sons and daughters shall be resurrected. For the eternal God, for His eternal glory, there is nothing I cannot bear. Everything belongs to Him. Use me for Your purpose. I am Your instrument. That kind of attitude is the most blessed kind of life. It will make you saints here on earth.

The road of true love is not an easy road. It's difficult but I'm not crying. I'm joyfully taking that route. Once you reach that realization, there is nothing that cannot make you happy. Think of it: when you get married, do you think life gets easier? Actually, when you get married if you are very selfishly oriented, that marriage will not last more than three days. But when you totally forget yourself, then you find meaning in living sacrificially. It is not easy to bring forth a child, your own son or daughter. To be a mother of a child, that is really a totally unselfish way of life: feeding the baby, changing the baby's dirty diapers. Sometimes the baby gets sick, needs doctors and so forth. You have on your shoulders incredible hardship and agony. Why are you willing to take that? Because the joy is greater. When you have love, nothing is impossible. Suppose you get married. Your husband is truly loving to the degree that he can sacrifice his life for your sake. You are a happy person. You are fulfilled as a wife. You can't ask any more. You have everything. When you are united in that kind of

*The road of true love is not an easy road, but when you have love, nothing is impossible.*

love, there's nothing you can't share between the two of you. There is nothing you are stingy about. Only love can make such unity, nothing else. Neither money nor knowledge nor power could bring about a such beautiful relationship; only true love can bring it. It is important for God and important to man. When God and man are united, the whole universe becomes one, because both are universal entities.

### **The ideal family fulfills God's will.**

The will of God is the fulfillment of the ideal of creation. The ideal of creation is the fulfillment of the heavenly four positions: God, Adam and Eve, and children. That is a most incredible, most beautiful conclusion. Your husband, your son are God's representative. Look at them as you would look at God. When you are like a child, you can get into the Kingdom of Heaven. That is in the Bible. The child is the visible, innocent form of God. A child is tiny God.

Today's American women are so selfishly oriented in a way. First of all, they deny the responsibility of giving birth to a child. They don't want to have a child. When they have a child, they think it so much burden, so much trouble. Yet that child represents God; so does your husband.

You came into this world to love God. That's your duty; that's your purpose of life. You have no other purpose to live. That's the ideal family. Anybody who dwells in such a home is destined for the kingdom of heaven. But those who do not want such a home are destined toward hell.

Everybody wants to be respected, to lead an honorable life. We want to be respected like God is respected. You truly want to be in the role of God. You would want to embrace such a man—the visible God walking in front of you. Each one is striving toward that goal. I want to live in that world. How about you?

What does God want? Does He want the same thing, too? You want to live in that world. God

certainly wants to live in that world. That's the ideal world. There is no conflict. Man can truly live as God: be born as God, live as God, and go to eternity as God. That's man's role when we complete the heavenly four positions in which the ideal of creation is fulfilled. Within God there is the male characteristic and the female characteristic—dual essentiality. The male part was manifested in Adam and the female part in Eve. Adam and Eve united together in love truly represent God. In that love, their children can be born. That's the point—men and women become one. Horizontally, vertically, all are united into one central point. When men and women are united into one, actually the whole universe is united together in microcosm.

So we come to the conclusion that unless you know God, love God and love the universe a husband and wife can't truly be happy. The entire universe is within you. God's ideal, God's will is fulfilled in the home. And where does the purpose of religion lie? The destination of religion is also the family. Is this your home? No, this is a church. We are in the process of returning to homes. Once we restore happy, heavenly homes, we won't even need the church. Eventually, our church will be filled with families, everybody united into one big family unit.

We desperately need three elements for the ideal of God. First, of course, is His ideal of creation. Second, God's love. Third is the family of God. God needs these three and we also need those three elements. That's God's will. To obtain a heavenly family is the ideal of creation.

### **Within you, find God's ideal.**

Within you, find the purpose of life. Within you, find fulfillment. Within you, find God's ideal, God's love. Within you, find God's home. You are the creator of the ideal home. You are the instrument to make yourself whole. You work toward your own perfection. Who are you? You are the chosen instrument to fulfill the will of God.

*God's ideal,  
God's will is  
fulfilled in the  
home.*

So let us resolve today: we will be like God; we'll be busy like God; we'll work hard like God; we'll be anxious as God is anxious. You cannot say: God, you go ahead and work, I need a little rest. You cannot act without God. In a way we are competing with God. We have the same purpose. Those who are trying to run ahead of God are the ones who will win. The more you put out effort, the better your outcome will be. You don't need a supervisor. You don't have someone checking on you whether you are doing your homework or not. You are the supervisor of yourself.

You go higher and higher, from the individual level to the family level, society level, national level, worldwide level, bringing yourself up by doing so. You are bringing your race and your nationality up too. Do not stop; do not even slow down. You are marching toward the ultimate goal of the fulfillment of the will of God. Think of it: God is waiting for you beyond that hill. So we must go over the hill first. Beyond, God is waiting for you.

I do not want an easy battle. The harder, the more serious the battle the better. The harder the course through which you go the greater the victory, the greater the reward. God is doing His best, I am doing my best, you are doing your best. Truly this is going to be a magnificent victory.

There is one group of people, one formidable group of people whose eyes will pop out. They are the Communists. They will feel threatened. If the free world recognizes Rev. Moon and follows his leadership and heeds his words, within seven years the Communist power will subside.

Do we have a juvenile delinquency problem in our church? Once we are united in an ideal way, will that home have a problem with the family breaking down? Will there be a hippie and yippie problem in our movement? Will Communists be strong in our church? Will the drug problem persist in our church? We solve all those problems. Do you think Rev. Moon does it himself? Behind him is the work of God. Who can ever deny the work of God?

Philip said to Jesus, "Lord, show us the Father, and we shall be satisfied." Jesus said to him, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves."

# Seeing with GOD'S eye

by KEN SUDO

*From a sermon on January 19, 1975  
at Barrytown International Training  
Center, of which Mr. Sudo is the direc-  
tor.*

**E**very one of us wants to be a true man. What is a true man? Man is born from parents, so first of all that means to be a true son or daughter to our parents. The true son or daughter must fulfill every qualification to be a son or daughter. The true son must love his parents more than the parent requires. He must understand he came from his parents,

that he is here on earth owing to them. Because of this, he has to be able to love his parents more than his life. In this meaning, are we true sons and daughters? No.

Next, the true man must be a true brother to other brothers and sisters. He must be able to love them more than his life. When he marries, he must be able to love his spouse with true love or he is not qualified to be a true husband. He

must also be a true friend. The true man, then, must be a man of love. How much can you say you are true? Truth must be eternal, so true love towards parents, brothers and sisters, and spouse must be eternal. We have wanted to be that kind of person from the beginning of our lives, but we cannot say that we are true. If we are not true, then we must be false, at least partially. We are impure.

In order to be true, we must be able to meet God. God is true; if we can see Him, if we can meet with Him and be one with Him, then we can be true because God is true. He is the only true being, so if we are seeking to become a true man or woman we need God. We must be one with God, we must understand God, feel God, touch God. How can we do this? I will give you an example.

Several years ago I went as a pioneer missionary to a city where no one had taught the Divine Principle before. In that city of maybe 300,000 people, I was all by myself without money. When God began to save mankind He too was alone; He had no one to help Him and He had no money. In order to understand God's heart, we must be in the same situation as God was. God lost everything He created because of Satan; He had nothing left when He began to save man. Therefore, I had no money, no place to sleep, no room to go to, no food. Sometimes I slept on a bench. I had nothing to eat, so I

fasted.

I did street preaching every night, but no one heard me speak. Everyone just passed by, tired, shut down. My leader had told us that by doing this we would feel how God must have felt when He couldn't have any contact with mankind. God shouted. He looked for His children, but no one responded. Finally, one person responded; that was Noah.

After days of preaching, if one person came to hear a lecture on Divine Principle and came back to God, then we would be able to experience God's heart when He found Noah. How happy God was to find Noah! Our leader gave us advice like this, and I followed it. Without a place to stay, fasting, without money, I witnessed every day, but still I never felt God's heart, I couldn't understand God at all. I was tired. My leader had told us that many wonderful things would happen, but I didn't feel anything at all. I was depressed and frustrated and felt that no matter how many days I witnessed it would be impossible to understand God's heart.

Then one day a good student came to a lecture and he was very positive. I gave him a lecture every day for almost one week. It seemed to be successful because he was very positive and happy. But when he had heard all the contents of the Divine Principle, he said, "It makes sense but I must do other things, my own things.

Anyway, thank you. Good-bye.”

“Oh no!” I thought. “Why can’t you understand?” I almost cried. But in truth, this grief didn’t last more than three days. I forgot very soon. When I realized that I had forgotten him so quickly, I became sad and I felt I must be a cruel man. I loved him every day, but when he turned I forgot my love in two or three days. “Oh well, he wasn’t so good. It was inevitable, now I must find another one.” What a cold man I am, I thought, and this shocked me. I understood that I had no true love, and I began to pray two or three hours every night. “Oh God, please show me why I am such a cold man, why I can’t love, why I can’t understand Your love. Why am I so distant from You? I am a completely different person from what I thought myself to be. I thought I was a good man, but Heavenly Father, I am not a good man, or a man of love. I am a cruel, cold man. I have no love. I can’t understand Your heart. I am unqualified to be a missionary.”

I prayed and prayed every night for close to one week. Then one night suddenly an inspiration came. God’s voice came to me and said, “It wasn’t you but I who witnessed to him, who loved him and lost him.” The next moment I could understand this.

“Oh, Heavenly Father, it wasn’t I but you God who witnessed to him, who loved him and who lost him. I thought it was me.

I witnessed just one week, not so long a time. Therefore, even though I loved him the amount and quality of my love were not so much. The fact I lost him didn’t hurt me so deeply, just a cut or scratch, because I didn’t love him as much as You loved him, because I didn’t look for him so much as You did.”

Then I began to look for God’s eye. I had looked at him with my own eye, but Heavenly Father must have been looking at the same student with far different eyes. I just looked at him for seven days, but God must have been looking for him maybe 20 years. Heavenly Father must have been calling to him, “Come back to me, my son.” He must have been chasing after him day and night for more than 20 years. He is the fruit of human history, so Heavenly Father must have been calling him for more than 6,000 years, “Oh, my son, come back to me, come back to my heart.” Even in the darkness God called him, even in the cold winter God must have chased after him. Without rest, every day, day and night, God must have been looking for him. In that moment I could understand this point.

I loved him, but the density of God’s love must have been far greater than mine. I loved him just this deep but Heavenly Father must have loved him much more. The depths of God’s love must be unfathomable. For thousands and thousands of years God loved him



and called him, and this means you too. Finally God was able to speak to him through me. Therefore my words were not mine but God's words. God had such a deep love but He could only speak and love to the extent that I spoke and loved. I could not understand that I had limited God's love and God's truth because of my incapability. God couldn't give enough love and so the student couldn't understand God's words, he couldn't understand God's heart, all because I couldn't be a channel for God. God couldn't embrace His own son whom He had been calling day and night for more than 6,000 years. He disappeared, and God lost a son. His son was taken by Satan and will be involved in tragedy and misery, but Heavenly

Father couldn't do anything because I didn't do anything. How miserable my Father was. I didn't do anything because I didn't feel enough love.

Now I could understand God's heart. I could understand God's words: "It wasn't you but I who witnessed, who loved and lost." I couldn't help crying. From that night on I cried every night because I began to understand God's heart, God's grief and God's lamentation. I felt I was getting closer and closer to God. I felt God's guidance and I could understand that God was with me. One day when I was witnessing door to door a lady came out and I told her why I had come but she was so negative and she said, "I don't think so, just get away," and she

slammed the door. I felt it wasn't me but God who was slammed by her. God was denied by the woman whom God was calling day and night. I was depressed and I was about to go back to my small room, but I thought, if I retreat, God can't do anything, God must retreat. God has been calling each of them, every night. Unless I spoke, God couldn't speak, so instead of retreating I began street preaching.

But before that I prayed to God, "Heavenly Father, let me meet with the most righteous person in this city." When I had preached for about 30 minutes an old lady appeared in front of me, shabbily dressed in the old-fashioned Japanese style. She stood still in front of me; her left eye was blind. She put her hands in her pockets and I thought this woman must have fleas or lice, because she was so shabby. I forgot that I had prayed to God to let me meet with the most righteous person in the city. When my preaching finished, she took out a small envelope made from a folded newspaper clipping and she opened it and took out two bills—about two dollars. That was all she had and she took the two bills, bowed to me, and gave them to me. Then she disappeared. After a short while I thought—I must thank her—and I ran to her and said thank you. That's all I said; I couldn't understand deeply. When I came back to my room and began

to pray as usual, then I could understand God's heart.

I was the only one in that city who understood the Divine Principle, God's new message, so all citizens of the city must hear these words. Heavenly Father must have loved me the most of all the people in the city and His son was kicked out and had a door slammed on him and His son became sad and depressed and had asked his Father to let him meet with the most righteous person in this city. Heavenly Father must have really tried to find the most righteous person. He must have travelled from corner to corner of the city, from door to door, visiting the people of the city one by one to check them out. There must have been beautiful girls, wonderful young students, many pious Christians, many ministers, priests and bishops. There must have been governors, scholars, presidents of companies and universities. Heavenly Father must have visited each one to find the most righteous person. But he couldn't find the most righteous person among the beautiful girls, the wonderful students, or the pious Christians, even in the bishop. Finally He found such a shabby old woman who seemed to be an outcast. She was the only person whom God approved to be the most righteous person out of more than 300,000 people. What a miserable God He was, not to be able to find any righteous person in the

city except this shabby woman. But this shabby lady offered all she had. What a beautiful scene it was. God must have been consoled to see this beautiful lady. But I hadn't been able to see her from God's eyes, from God's point of view. It was nothing to me—just a shabby woman came and gave two dollars, that's all. I had no understanding or feeling of God's heart.

Then I began to understand how to love with true love. I could understand that it is impossible to be true by myself; we need God. When we see God, when we meet with God and are one with God, we can be true, because God is true.

But unless we can have God's eyes, God's point of view, however hard we may work, however we may sacrifice ourselves for the sake of God and mankind, we can have nothing to do with God's heart. Only when we understand God's eyes and try hard to understand God's heart through prayer and works, are we able to come closer and closer to God, and God makes us true. God makes us beautiful, God makes us pure.

Jesus' disciple Philip couldn't understand that God was with Jesus because he couldn't see with God's eyes. Today, when you hear a Divine Principle lecture, if you just think you are listening to a lecturer you will have no connection with God. But the lecturer is just a channel for God's words. God must be speaking through

him. When you can see God behind the lecturer then you can find God is speaking directly to you. There will be a direct relationship between you and God. If you pray deeply you can feel God's heart and God becomes not just a description on the blackboard but a living reality who is talking directly to you. Then you can find a real relationship with God.

If you can't understand this point, then even if you met the Messiah you wouldn't recognize him. When Jesus came, many people gathered around him, but they couldn't understand that Jesus was the Messiah. They couldn't see with God's eyes, they couldn't change their point of view to God's point of view.

If you can change your point of view, then everything will be changed, your feeling will be changed, your understanding will be changed, your view of life and the world will be changed. Everything will be changed and become centered on God.

If you can find God behind the lecturer, then when you meet the Messiah you'll be able to understand that he is the Messiah and see God in him. You won't have to say, "Let me see God." If you can change your point of view from fallen man's point of view to God's point of view, then we can understand God's heart. We can have true love, true grief, true hope, true joy and true happiness and be a true man. □

# man's fate: predestined or free?

by VICKI TATZ

**E**ven from the days of Jacob and Esau, it seems that God has loved and favored some men more than others. The Bible says, "Though they were not yet born and had done nothing either good or bad... (Rebecca) was told, 'The elder will serve the younger.' As it is written, 'Jacob I loved, but Esau I hated.'" (Romans 9:11-13) But it is easy for us all to recognize that for some people, happiness comes almost effortlessly. Everything cooperates to favor them. For others life is an uphill struggle with happiness at last crowning years of battle against unbelievable odds. And for not a few, whatever they do and however hard they labor, existence

virtually begins and ends in disappointment and heartbreak. Why? we ask.

Does God really love some more than others? How can this be true if God is the universal loving Father of all mankind as He is portrayed in such passages in the Bible as John 3:16: "For God so loved the world, that he gave his only son." How then do we explain the seeming inequality? How do men earn God's blessings? By their faith, perhaps? By their deeds? Does man have any influence over the matter at all? Maybe God just decided in advance whom He would favor and whom He would allow to suffer to demonstrate His power over man's des-

tiny? Didn't He say to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." (Romans 9:15) How free are men, anyway, to affect the course of their lives? We say we have free will, but sometimes it seems that the outcome is predetermined.

These are questions that man has been asking throughout history. And as far back as we can go, we find blind groping for answers and specious conclusions. Neither Plato nor Aristotle, for example, was able to furnish a satisfactory reply to the question of the relationship between the human will and divine omnipotence, or Fate. Aristotle has always been regarded as the classical advocate of free will, but he also made contradictory statements which can be interpreted in other ways. The ancient Hebrew prophets generally held that man is a free agent, but there are also passages which cannot be reconciled with the rest.

The coming of Jesus Christ did not end the disputes. Some of his followers taught that God's grace alone could achieve salvation from original sin. Others emphasized human merit. The question naturally arose: Why should it have been necessary for Christ to die for our salvation, if it were within the power of every man, by his own will and by his own good works, to atone for his sins and achieve his own salvation?

Augustine, regarded as an au-

thority second in importance only to the Holy Scriptures themselves, taught that only Adam had possessed the choice to sin or not to sin, and since his fall man's bondage to sin could only be broken by divine intervention, which is why God sent His son into the world to die for man's redemption. Man's corrupt state could not be improved no matter how many good works he performed except through the grace of God. But even in the fifth century this was challenged by those who believed that man came into this world free from sin and that an individual's own actions decided his fate.

The controversy reached its height after the Religious Reformation in the 16th century. The leaders of the Reformation denied emphatically that human merit and free will were of any value. They preached that those who believed in the possibility of the freedom of the will and salvation through good works were sinners who assumed they were superior to God Himself. The human race was irrevocably doomed to destruction because of original sin and the sinner could only expect salvation through divine grace.

Martin Luther, while maintaining that the human will was nothing, still held that salvation could be accomplished through faith. But Calvin shut even this door to salvation, denying not only good works but even faith as such.

While Luther said all true believers can be saved, Calvin regarded even believers as damned if God so wills, "since all is in His power and subject to His will." The entire universe is subject to the laws of predestination, and God had predetermined that one part of the human race would receive eternal life, and the remainder would be subject to everlasting damnation. Such a theory totally denied man's ability to contribute to his own salvation and any possibility of influencing his destiny.

Calvin criticized the teachings of the Catholic Church that regarded the power of man as being merely impaired and not as totally destroyed. "We, on the other hand," Calvin stated, "maintain that our nature is so corrupt that it is quite incapable of good. . . . We convince man of his wretchedness and of his powerlessness, and thus bring him into a state of true humility, so that he is deprived of all confidence in his own powers and puts his trust in God alone."

And so the arguments went, each side presenting its own collection of quotations from the Bible or the writings of the fathers of the Church to back up their position. For the truth of the matter is, the Scriptures contain many passages which state that we are all lost sinners and that man has no hope save in the pardoning mercy of God, and many passages which emphasize man's freedom to

choose between good actions and evil actions. Jeremiah, for example, had definitely proclaimed: "Behold, I set before you the way of life and the way of death." The New Testament also contains many contradictory passages. While Romans 9:16 emphasized God's mercy, not man's will or exertion, Romans 2:6 states: "For he will render to every man according to his works."

And so it continues today. Not only do the major religions and philosophies of the world disagree, but even within Christianity the different schools of thought still exist side by side, each convinced of the absolute truth of their beliefs. Fortunately, we have gone beyond the idea that merely supporting your beliefs with a formidable array of quotations makes them true. We now know that an experiment or a new theory may prove the error or incompleteness even of ideas that have been held to be true for centuries.

And at last we have a theory which reconciles predestination and human will, which explains all the contradictory Bible passages, which reflects God's power of forgiveness and the divine order of the universe, while at the same time giving proper place to man's efforts. This idea is the Divine Principle.

Let us take, for example, the well-known biblical passage from Romans 8:29-30, which says: *For those whom He foreknew He also pre-*

*destined. . . and those whom He predestined He also called; and those whom He called He also justified; and those whom He justified He also glorified.*

To explain these brief sentences, let us go back to look at God's original plan for creation, His original will. It is the essence of both Judaism and Christianity that God is a being of absolute, unlimited goodness and love, our Heavenly Father. As a God of goodness, He could never have *intended* for evil to come about from His creation of Adam and Eve. Indeed, Genesis 6:6 states that God was sorry that He had made man, when He saw his fallen ways. To prevent man from falling, God had given Adam and Eve a commandment to fulfill. He created them, in other words, with the possibility that they might fall if they disobeyed that commandment, but a possibility is not a predestined fact. It was man's responsibility to fulfill that commandment and remain on God's side instead of choosing to listen to Satan.

God's will is still to establish a world of goodness and love, and He has been working to restore man to his original state of goodness ever since the fall. God's will is eternal and unchangeable in this respect, and He will set up another person in the place of anyone who fails to fulfill his portion of responsibility. When Adam fell, God wanted to work through Cain and Abel, but this plan was defeated when Cain killed Abel. Then,

**The present problem is whether we can act as saints in our daily lives—that is the most important thing.**

**—Reverend Sun Myung Moon**

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God intended to accomplish His will through Noah's family. When they, too, failed to accomplish God's will, He had to set up Abraham to fulfill His will.

In other words, God uses men as His instruments to accomplish His will. If those men fail to do their part, then God will choose other men, until the work is done. God set things up this way at the beginning because He didn't want just robots as His children. He wanted sons and daughters who would love Him freely and by their own choice. And He wanted sons and daughters who would share His nature, who could be co-creators with Him. By first fulfilling their portion of responsibility—obeying God's commandment not to eat of the fruit—Adam and Eve would have participated in their own creation as perfect beings. God wanted to make man lord over all creation and for this reason, too, He had to make man superior to all other creatures by giving him a responsibility, a con-

dition to fulfill, which no other part of the creation could.

But even though the conditions asked of us by God have been so small in comparison to all that He has done for us, still man has always failed, time and time again, even to accomplish that much. That is why the whole process of restoration has taken so long, and still remains unfulfilled today, a challenge to us all.

When God calls a person, He knows the qualifications He needs. Those whom He predestined to do His will, He foreknew their qualities. But before that person is justified and glorified, he must accomplish the job that God gave him to do. If he doesn't, the mission is passed along to someone else. The mission must be fulfilled, but the individual who does so may change. For example, when God chose Moses, He predestined him to be the great leader capable of bringing the Hebrew people to the blessed land of Canaan, but first Moses had to fulfill his own portion of responsibility. When Moses went against God's will by striking the rock twice, he failed to carry out his responsibility and so he died without entering Canaan. Judas was predestined to be Jesus' disciple, but only if he had remained loyal could he be justified and glorified. As it was, Matthias took his place.

From this viewpoint, then, let us look at some of the other Bible verses which seem to say that God

predetermines everything. What about Romans 9:15-16: "*I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.*" So it depends not upon man's will or exertion, but upon God's mercy. As we said, God chooses the person who is most suitable for the job at hand, foreknowing all that person's qualities. God can then also choose whether He will show mercy or compassion for that individual. It doesn't depend on that person's desires or efforts. These biblical verses are meant to emphasize the power and grace of God, but they are not intended to mean that man has *no* choice over his destiny. Whether he fulfills God's will is up to him.

Further on in Romans we read, *Has the potter no right over the clay, to make out of the same lump one vessel for beauty and another for menial use?* (Rom. 9:21) We know that God set up man's own portion of responsibility as the condition to exalt him to be the lord of creation and to love him most. However, man fell because he violated God's condition. This verse is meant to teach fallen man that he has no right to complain against the way God treats him.

Even though the Bible says that God hated Esau and loved Jacob, that too only depended on their fulfilling their portion of responsibility. When Esau forgave his brother and reunited with him, he too received God's love. And Jacob would not have been enti-

tled to receive God's love if he had not been able to win his brother's love and forgiveness, which was his portion of responsibility.

Calvin's stand on predestination resulted from his not understanding that man has his own portion of responsibility to fulfill before God's will can be completely realized. God and man must work *together* to achieve the 100 percent fulfillment of God's will.

What about the seeming inequalities in people's lives—the good people who always seem to suffer, the ones who have it easy, those who struggle for everything they get? If these people are not predestined to their lot in life by God, how do we explain these facts? According to the Divine Principle, each person is part of a long line of ancestors stretching far back into the past. If the sun shines on everything a man does, it may be that he is reaping the rewards for the labor of his ancestors. Similarly, if another man's life is filled with frustration and defeat, he could be paying for the misdeeds of his ancestors. But by paying off this debt we may release those ancestors from their heavy burden, earning their eternal gratitude.

Are some of us doomed to hell regardless of our actions? How could a loving Father be content to see some of His children basking in the warmth of heaven and the rest doomed irredeemably to hell? When man does not reach perfec-

tion in his physical lifetime, he must continue to grow towards that state in spirit world, but sooner or later all men past and present will be restored to God's bosom. To believe otherwise is to deny that God is a God of goodness and love, and to deny that His original purpose of creation can ever be fulfilled. This would make God a God of failure. Either God made a mistake in creating man in the first place or man can permanently frustrate the divine will. Both of these positions run counter to basic Christian teachings.

If we could really understand and feel the depths of God's love for His children, the endless tears He has shed in watching them suffer and struggle, knowing that He can only do so much and man must finally wake up and do the rest!

Over a year ago, two young girls, sisters, disappeared from their parents' home in suburban Washington and have never been seen or heard from since, though an exhaustive search was carried out by police and volunteers. Perhaps those parents can to some extent appreciate the anxious desperation and yet hope with which God greets us each day. Will this be the day I find one of My lost children? With this kind of heart, God will not let heaven and hell exist side by side for eternity. He is ardently awaiting the day when His predestined will for an ideal world can be actualized among all men. □

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# A message to parents

by NEIL A. SALONEN  
President, Unification Church of America

*(Excerpted from an address delivered at a meeting of parents of Unification Church members held in Boulder, Colorado, April 24, 1976)*

**W**hile traveling here today and also while attending several previous meetings like this in other parts of the country, I have been thinking that I can probably sum up much of what you have been feeling about your children's involvement in the Unification Church by sharing with you a few of the experiences that I have had with my own mother and father. Thus I'd like to

begin by telling you something about my relationship with my parents.

I was raised in a Lutheran home on Long Island, New York, but we weren't a very doctrinal family so we didn't pay very much attention to the fine points of Lutheran theology. Our particular church was not at that time affiliated with the Missouri Synod, which is strict about many things, but we believed in God and we went to church and the children went to Sunday School, and it was a wonderful experience. I'm very grateful I was raised in a Lutheran

home.

When it came time for me to go to school my mother, who had been teaching me at home, sent me to the local Catholic school because they had a lower admission age than the public schools, so right from the beginning when I started school I was intermixing religious concepts and ideas. It wasn't at all a disadvantage to me, and I never understood why people were so concerned about what your particular religious background was. During the week we studied very hard in school from the Baltimore Catechism, and on weekends in Sunday School we studied Luther's Little Catechism. They're very similar in that both use a catechismal or question and answer format, which is very satisfying because you feel you're really growing and expanding in your understanding. The questions are arranged according to topic, and you don't really question the form of the question as it's posed but rather you just try to understand the answer.

I can still remember those questions and answers very clearly. When I was going through confirmation classes, for example, we discussed angels. Billy Graham recently wrote a book about angels, and one reason he wrote the book is that he's afraid people don't believe in angels anymore, and yet the Bible is filled with references to angels. The problem is that very few people have seen an angel,

and since they haven't seen one and since the Bible was written such a long time ago, the belief in the existence of angels is gradually dying out. Billy Graham's book may stimulate people to reinvestigate angelology. Anyway, we learned that angels had one purpose: to adore God. Everything has to have a purpose, and the purpose of angels was to adore God. But then the question arose as to what angels are made of—you know, they're not like man, and they're not exactly like God either. My Lutheran minister solved that. He said, "Angels are made of ectoplasm." That was an element of my religious faith: I knew that angels were created to adore God and they were made out of ectoplasm.

I did have a few religious problems when I was young. In Catholic grade school we used to pray with our hands pressed together, fingers pointed straight up, but then on weekends when I would go to the Lutheran Church we would pray with our hands clasped. I didn't think so much about it in the beginning, but from time to time I would wonder. I finally asked one of the nuns why we prayed like this in school and on the weekends I prayed the other way. I was having a little trouble, so I asked her which was the right way to pray. She said that either way to pray was okay but actually the way taught in the Catholic school was a little better.

That isn't the answer I got from my Lutheran Sunday School at all, but obviously it was a fairly superficial thing.

I began to think that the differences in religions were based on things like that, and thus the differences didn't bother me. I had friends from all different religious backgrounds, and I never thought of religion as a force which divides people. I thought of religion as something which helps people to do something better with their lives. The word religion actually comes from a Greek word which mean to "bind back," and means to draw man back to God.

Throughout high school my friends and I belonged to many different youth fellowships. In the 9th grade we all went to a Presbyterian fellowship. In the 10th grade everybody I knew went to a Methodist youth fellowship, and it went just like that. We interchanged, attending whatever was most popular at the moment, and everybody was welcome to all the groups. In fact, in my small hometown during the summer the different ministers would coordinate their vacations, so in July all the Presbyterians would worship at the Methodist Church while the Presbyterian minister was away, and then in August they would reverse. I felt there certainly couldn't be things they were afraid to expose one another to, and there must be many similarities, so I felt good about religious diversi-

ty, and I do now, but I want to tell you about something that happened to me in between.

When I went off to college I encountered for the first time a number of people who were not only not Protestants and not Christian, but who didn't even believe in God. They were atheists and agnostics, and I'm sure they were in the majority, particularly in my engineering school. We'd have discussions late into the night about God, about the world, and about our purpose for being. It was a very difficult time for me because I realized that there were many assumptions that were never challenged in my home community and thus we had reinforced our own beliefs, not realizing they were not universal. But when I left that community and entered a wider sphere it was ridiculous for an engineering student who was talking to an atheist to say that angels were made to adore God and were made out of ectoplasm. I did say it, but it didn't hold up, and I began to feel that somehow I had been hooked, that I'd been had, that something had been put over on me. They didn't warn me when I was little that not everybody believed those things. You were just so busy learning them that you never really thought about it.

Time passed and I had many different types of experiences. I wanted very much to understand the relationship between Christi-

anity and Judaism, and I had a good friend who was Jewish so I took him for his first visit to a Lutheran church. As either coincidence or providence would have it, on that particular Sunday the minister chose to preach on anti-semitism. In the beginning I thought this would be very good, to show that we didn't have any anti-semitic feelings—and it was true that the members in our church didn't. But as the minister began to preach I suddenly realized that my minister, whether he realized it or not, very definitely did. He was preaching about why anti-semitism was wrong—so far, so good—and about why we shouldn't exhibit anti-semitic attitudes—that's also good—but his conclusion stunned me. He said, in these exact words which I remember because they're burned into my skull, "So we have to hide our anti-semitic feelings in order to make harmony in the religious community." I looked at my friend sitting next to me and I was humiliated. I couldn't understand how anybody could get up and say that, and not even realize the significance of what he had said.

My friend didn't go back to that church again, and I didn't go back either. Instead I began searching among many different groups. At that time the philosophy of Ayn Rand was very popular and Nathaniel Brandon, one of her disciples, was travelling around preaching something they called

objectivism. It's an atheistic philosophy, and it doesn't hold up under a lot of tests, but it was interesting to me at the time because I was beginning to find that I couldn't justify the various things that people believed. In every case they were taking many things on faith, and I just couldn't find things that were rock-solid. And in order not to be caught short again, I refused to accept or believe anything if I couldn't prove it at least to myself. Often you can prove things to your own satisfaction that you can't really prove to somebody else, but at least for you it's solid. But many of those things I couldn't even prove to myself, and so I pushed them out of my mind and I didn't think about them too much.

But when I went home on visits I explained to my parents that I no longer believed in God—or at least I was no longer sure. My parents had been very supportive of me all along—let me say here that they're really wonderful people. They're Scandinavian, and both are the first generation born in America. Anyway, they were troubled that I had lost my faith, but they didn't feel they should try to force me to believe the same things they believed. My mother and I had several discussions about it. I remember one time she looked out the window and said, "Don't the trees and the sun and everything that you see out there prove to you that God exists?" And

I said, "Well, it doesn't do to me, even though it did once," and it does to me today. But it didn't then, when I was talking to her. She looked troubled and said, "Well, you'll have to find your own way. We can't force you to believe the things that we do." I know they didn't like it, but I also know they realized that this was an important question to me and I couldn't just accept blindly.

During the next several years, although I wouldn't exactly characterize myself as being on a religious search, I met many different kinds of people and I noticed that either they seemed to have—or they were trying to find—a focus or a direction. In order to be happy, I thought, you have to have some purpose. Some people in college were devoting themselves totally to their future careers, but to me that seemed rather shallow because later on you might change your career or lose your job. So your work couldn't be your ultimate purpose in life, however worthwhile it might be.

I saw many other people centering their lives around their families, and yet I also saw many early marriages of both high school and college friends falling apart within a few years, and the heart-break and sometimes the separation from their children was often worse than if they had waited or hadn't married in the first place, so obviously marriage in the external sense wasn't the entire solution

either. So I really began to wonder what it is that you're supposed to do with your life.

Perhaps at this point I can share with you one fact that is very disturbing to me, which is that in the last 200 years we have experienced a tremendous breakdown of



many of our social institutions, and it just isn't true to say that things are the same as they used to be. A few years ago it was very popular to say that the generation gap existed 2,500 years ago and would exist 2,500 years hence, so there was no reason for people to get excited about it now. It's true that certain problems have certainly been recurring, but in the last 20 years the rate of suicide, for example, has tripled; and even worse, during that time the suicide rate for young people between the ages of 20 and 24 has become the highest of any age group in our society when it

used to be the lowest. Young people today are asking the same questions but not finding enough answers to go on living for just one more day. This is really tragic.

During this time I was thinking deeply about all these things and watching my friends go in many different directions. Some even got involved with hard drugs. In each case I examined and saw through their solution and I was certain it was only a matter of time until they would, too. For myself, I didn't want to wake up one morning and find out that my life was hollow.

I don't know what my life might have been like if I hadn't met this church, but it was very fortunate for me that on Easter morning in 1967 when I was living in Washington, D.C., my mother called to tell me that my oldest sister had just given birth to her first child—my parents' first grandchild and my first nephew. I was exuberantly happy, and since it was Easter I thought I would go to church. I did go to church from time to time, but I was going culturally. Even when I didn't believe in God, I did like to go to church, and I couldn't explain that to anybody, not even to myself. I don't know why, but it always felt good to go to church, and so that Easter Sunday I found myself once again in church.

Easter is a most joyous holiday, and as I sat there listening to the choir singing, the atmosphere

seemed electric. I was enjoying the service, and as I looked around I was struck really deeply with not just the smiles on everyone's faces but with the feeling of deep joy that I was sensing from the congregation. I thought to myself, "How is it that I'm so smart, studying engineering and analyzing everything, and I couldn't be satisfied with religion, but I'm not happy; and all these people, who don't know all these tremendous intellectual things that I've been learning, are satisfied with religion and are happy?" Nobody else I knew was happy, but somehow there in that Easter service for the first time in a long time I sensed a deep and genuine happiness, so I thought that there must be something in the church that I hadn't touched before. Perhaps the church I left was not the real message from God, from Jesus Christ, but rather the church as it was explained to me by people that were themselves unclear or unsure of their faith. Moreover, I might have left the church as an institution, but I hadn't left God, because I hadn't ever known Him. So I made a real commitment at that time to seek Him.

In the Unification Church we believe, as I'm sure many others do, that man's relationship with God is a mutual one, and so in order to reach God you must first take a step towards Him, and then God comes running to meet you. But until you take that first step,

even if God were to keep running right in front of you, He would have no way to even knock, until you can be open to Him. That's why it says in the Bible to knock and it'll be opened to you. Just knock. It doesn't say stand in front of the door and it'll be opened to you; just knock.

I knocked really loudly that day, and God answered me, though not as I expected. I filled out a little card hanging on the back of the pew in front of me that I signed to indicate "I want to transfer my church membership to this church," and I expected that the minister or someone would come to visit me, and I was wondering what would happen if he did. But he never did. Some day I'll go back to that church and remind them that they never had me join when I was ready. So my life became very different, because the next day I met members of the Unification Church.

At that time the Unification Church in Washington, D.C., was situated in a very humble house. I didn't know that it was also our national headquarters. It was just a rented row house, very sparsely furnished, located in a medium section of town, one that has since that time gone somewhat downhill. There wasn't anything to make that particular building outstanding from others, but when I walked in the door I felt something entirely new. Not only was it spic and span in a physical sense, but

there was a spirit of warmth and love inside the house that seemed to jump right out and embrace you. Even though I had only walked in there for the first time, I felt that I was home. I felt the same way I do when I actually go home to New York, just as comfortable and just as completely at ease. Later on I realized that we should feel that way everywhere, as members of the one family of mankind that God wants spread throughout the world.

I felt so close to all the people in the house, yet they were very different and they came from a wide variety of backgrounds. It's very popular these days for the press to characterize all Moonies as being well-scrubbed, short-haired, all out of the same mold, but those of you who have met members of our church know that of course we're not. Often we don't have very much in common with each other at all, except that we've come to believe in the same universal concepts about God and His relationship with mankind. We often feel our very diversity is one of the strongest verifications of our lives and our beliefs, because they are big enough to encompass everyone. To me, that's an important part of any religion.

I continued to visit that little house and I studied with them the Divine Principle—the revelation received by our founder, the Reverend Sun Myung Moon. At first I resisted very strongly. I said, "If

I'm going to believe in any religion at all, I'm going to believe in the Lutheran religion in which I was raised. Why should I join with you? All you have is a little house and a few people."

But something about it kept drawing me back. I often wondered why I went back, because I usually just criticized, complained, protested and attacked. But I went back again and again.

With all the things I had difficulty understanding or accepting, it seemed like every visit there was at least one positive thing that seemed to outweigh all the other things in their favor, and it was something different each time. As I studied the teachings of Reverend Moon, what I found was not that there were so many new and different things, not at all, but that the things I had learned when I was young were now explained in a way that I could understand and accept. As we talked about Jesus and his mission, for the first time he became a living reality to me. When we talked about all the prophets and disciples, they, too, became real people to me, because I finally understood what God was trying to accomplish through them. So I have never felt that by joining the Unification Church I was repudiating anything in my past; quite the contrary. The things that I had been taught came alive for me in a way that they never had before.

In every religion people pray,

but I hadn't prayed so much, and probably most people in my generation didn't either. In church we had to read printed prayers which were very beautiful but which became very routine. One of the first things I learned at the Unification Church was that if you ever expect to have a relationship with God you **must** pray. You can't expect to have your relationship through somebody else's prayers. You have to be the one to reach out, if you are ever to establish a personal relationship with God.

In the beginning they told me very strictly that I had to pray at least 20 minutes in the morning and 20 minutes at night. I don't know where that rule came from, because I haven't heard it much since, but it was the rule when I joined. At that time I was sharing an apartment with several other people, and they certainly were not interested in my new religion, much to my surprise, so it wasn't easy for me to kneel down and pray for 20 minutes twice a day. And if you haven't ever prayed very much in your life, 20 minutes is a long time. It seems like forever. So it was a problem for me to fulfill this. I solved the problem by taking long showers. I would go into the bathroom, lock the door and turn on the shower, and then I'd kneel down inside the closet and pray for a while. I didn't pray to convince myself of the things I was hearing but I really prayed to know if these teachings were true, if this

was really from God. I bet I didn't pray 20 minutes the first afternoon—it was probably more like seven or eight minutes, although I convinced myself it was 20 minutes—but I really felt something when I prayed. It was just like a little seed inside me had started to grow. My life completely changed, not with bombshells and fireworks, but all of a sudden I began to feel, to be much more sensitive. I began to realize things, and I began to have a direction and a purpose.

Naturally I was very excited about all this, so after a few weeks I went dashing home to New York to share everything with my parents. It took me several days even to begin to understand that I was determined to convince them of and convert them to my wonderful new theology. I sat down at the dinner table and talked nonstop. I stripped away all that I thought was nonessential and condensed the really hard points into about a five minute speech. To my astonishment, instead of being completely electrified as I had expected, they just looked at me a little strangely and said, "Well, if you believe in God again I guess that's nice, dear."

My friends all protested my involvement in the Unification Church and said, "Don't you realize what's going to happen to you? If you move in there, you'll never come out the same." I said, "Well, isn't that the point? How

are things ever going to change if people just remain the same? You have to change to grow and I want to grow."

Eventually I moved into the community and that little house which had felt so different to me then became my home. I often used to bring new people to visit and as we'd come to our street I'd point down the block very proudly and ask, "Can you tell which one it is?" They never could, so it wasn't a physical difference but there was a definite spiritual difference.

At first my parents were really happy, but then after a while they began to wonder just exactly how much time I was going to be devoting to this new church. Sometimes I think it's a mistake for us to call ourselves the *Unification Church* because people often think of a church as something you belong to and maybe go to on Sunday and perhaps a few times during the week for meetings. Our concept of a church, however, is much more like a religious order. Those who feel they've been called to join and help with this work really want to devote themselves to it, because they feel a responsibility to bring to many other people the same message which so excited and completely changed them. And just like life in a religious order, it's a very inspiring and demanding experience.

So my parents would talk to me from time to time, not saying much, but finally my mother just

had to speak out. She said, "Neil, it's good to be religious, but do you have to be a fanatic about it?" I said, "Mother, you have to understand something: if there's a God at all, then I really want to serve Him; if there's no God, then I'm not going to go to church, period. Maybe it's not that way for everybody, but for me, at least right now, it's one way or the other." She said she would try to understand, and I invited her and my father down to Washington to visit us, because there was no way they could understand the Unification Church if they didn't experience it.

They came down to Washington for a visit, and we had our little house sparkling clean and we had a wonderful Thanksgiving weekend planned for them. After they arrived we had a meeting and we told them about our life there, and then we had entertainment, fellowship and skits, a wonderful and joyful time, and then we prepared a big dinner for them. As we sat down to dinner, I was really excited inside. We had a big spaghetti dinner, and all of a sudden my mother and father grew very quiet and didn't say anything. Later as they left I said, "Well, what did you think of your first visit?" My mother looked at me and said, "You made your father eat spaghetti on Thanksgiving!" "Mother, that's not important," I said. "What did you really think of the visit?" She said, "What I think

of the visit is that you made your father eat spaghetti on Thanksgiving. If you don't even celebrate Thanksgiving, what kind of a church are you?"

But I continued to work very hard and I sent them all our books and literature, and I invited them to come visit again, but this time I told them they couldn't come until they had read the *Divine Principle* book. Isn't that strong talk for someone in my position! My mother said, "Well, we'll try," and once again they drove down to Washington. Both my parents are very honest, but my father is in a sense more bluntly honest than my mother, so when they arrived in Washington and got out of the car my mother would have been happy to avoid the question if I didn't bring it up, but my father couldn't even look at me. Then just as we were going to go inside he said, "We didn't read the book." He said, "We tried in the car on the way down. One would drive and the other would try to read, but it just didn't seem to come alive to us."

The second visit was a much richer experience, and gradually they began to learn that the church wasn't built with some kind of people who were totally foreign to my background, but that it was filled with young men and women just like myself, living a life that they could really approve of, living in a way that made them proud. So without understanding everything

about what we were doing, they came to really respect our movement and its members. They could see it was not only good for me, but good for the others as well, and it was an organization which wanted to do something good for the world. Thus my parents gradually began to support my involvement with the church. I'm grateful that they've had nine years—I'm in my 10th year of membership now—to come to that kind of understanding. And fortunately at that time there weren't all kinds of alarming reports about us in the newspapers and on television pushing and pulling them; instead they were able to form their opinions based on firsthand experience, and that's how they made their judgment. I'm very grateful for that, and certainly one of the reasons we held today's meeting was to invite you to do the same.

After a while my parents began to wonder again, not whether or not I was going to devote all my time to the church, because they came to accept that, but they were concerned about my future. When I first went off to college several years before they had said very clearly, 'You're a young man and your whole life is in front of you. Don't be too hasty in getting married, or you'll have a rope around your neck and a bunch of children and you won't even finish college. Your father didn't marry until he was 27 and look how

stable and good our marriage is. Then look at your friends who married early and see the contrast. The thing is, don't get married at an early age." I listened to them and I thought they were right, but suddenly only a year after I joined the church they were asking when I was going to settle down and get married.

The years went by, and finally in 1970 after I had been in the church three years the time came that there was going to be a large wedding in Korea, and I was one of the people qualified to participate. I was very happy to do that, and I called my family from Denver where I was doing missionary work at the time. My mother answered the phone and when I said, "I have a very important announcement to make," she said, "Let me get your father on the phone." When my father picked up the phone I told them I was getting married. They said, "Why are you rushing? Take your time."

That was in April. The wedding took place in October in Korea. When we came back from the wedding we had a very wonderful opportunity for our families to meet. My wife's parents live on the west coast, and my parents live on the east coast, and they never travel, but just by coincidence a few months after that for the first time since World War II my wife's father had to go to the east coast, so he brought his wife along and our families got together. We had a



tremendously wonderful time, and at last my parents could really feel some sense of fulfillment, some trust and confidence in our concept of marriage, in our beliefs and in our dedication.

Because our marriage customs are so different, I know it was difficult for my parents—and I'm sure it's difficult for many of you at times. But people are the same, with the same needs and desires. It's just that we feel that in our way of life those needs and desires are met more deeply. That's been the case for me, and I'm sure that

others have had the same experience. My parents have come not only to be proud of my family but also to believe in many of the concepts that we have.

A very fundamental concept in the Unification Church is the spiritual preparation for marriage. Today in America 40 percent of all marriages end up in divorce, but we don't have divorce in the Unification Church because we are so rigorous in preparing spiritually before getting married. We really feel that this will be an important key to change society, to raise the

general spiritual standard and to create families which will reflect God's living presence.

We've come to follow a certain way of life which has required a tremendous investment of ourselves and tremendous faith. But the members of this church are your sons and daughters, and you know how strong-minded they are, how when you raised them they seemed to be very independent people, in most cases. Do you think they became any different after joining the Unification Church? Not at all. And contrary to the popular belief that we are all the same, think the same, talk the same, I think it's a testimony to the power and scope of our teaching that such strong-minded people have all been able to find themselves here and to make a commitment here, a commitment which endures a very difficult test.

Recently when my parents were visiting me here at our headquarters in New York, I was thinking how grateful I am that they have been so supportive and that over the years they've gradually been able to digest and accept what I've come to believe, the thing which has meant so much to me. My family is only closer as a result of my relationship with the church, because of the emphasis that we place on families. And that's generally true for most of our church members. Many times when young people join the Unification Church they're already es-

tranged from their families, for whatever variety of reasons are currently prevailing in our society, and after being in the church for a while their relationships with their parents invariably improve and become deeper than ever before. So I honestly don't think there's anything in our church that divides families, *if* the parents can just accept their children as adults and respect their commitment. That's been my own experience and the experience of many of our members, and I know it can be true for all of them.

Some sociologists analyzed different families according to income, educational level, and so forth, and they found that the closest families were not necessarily the richest families. In fact, sometimes they had to struggle against incredible financial difficulties. But they were the families in which the father and mother loved each other. That love is a reflection of God's love, and if God's love is restored throughout America we can overcome all our problems.

This is the goal and purpose of the Unification Church. To accomplish it, we are determined to commit all of our hearts, all of our minds and all of our strength. By working together with our parents and our brothers and sisters, we are convinced that this ideal can become a reality—for ourselves, for our parents, but most of all, for our children. □

# poetry

## THE BEGINNING

The egg has broken  
Exposing the soft feathers  
    Like a gentle snowfall  
    Melting the decay,  
    Revealing  
    The spring blossoms.  
The wings begin to flutter;  
Though exhausted,  
    Onward and upward they fly;  
    Transcending the clouds  
    Ascending the darkness  
    New light is unfolded  
    New heights are reached.  
Guided by the sunrise,  
The Moon illuminates the journey.  
The trail has been blazed.

—Judy Sullivan

## A SONG OF HOPE

Let the truth ring loud and  
let the long darkness lift.  
For the face of destruction shall be no more  
and the ghost of hell will disappear.  
The swords and guns of earthbound souls  
will be raised up—there shall remain only dust.  
Time will stop.

And then, a stillness, a tension, a shiver.  
The birds will stand stiff,  
the fields will twitch,  
peace will reign.  
And then a sound more beautiful than man has  
known,  
the sound of singing coming closer, coming closer;  
from the treetops you can see them coming,  
men and women—but all of them children—  
marching, singing, songs of hope, songs of love.

As they pass there is an excitement so intense that  
the shadows of hate and war remain no more,  
the cobwebs of hell are lifted and  
the memories of the lonely are swallowed up  
by the whirling, swirling joys of freedom.  
The canons of truth have fired.

—Mark Palmer

## JOY

Joy is my body  
Settling on the wind  
Exhausted from emotion  
Nodding with a grin.

Joy is the vacuum  
in the center of my chest  
I'll give even more to you  
Come gather the rest.

Joy is my heartbeat  
Pounding is my pulse  
Crashings of waterfalls  
Produces misty eyelids.

Joy is my new love  
Being born within  
Breathing it more deeply  
My life I begin.

—Jim Stephens

*Dr. Littell is a professor of religion at Temple University. This is the keynote address opening the Bicentennial Conference on Religious Liberty held in Philadelphia, Pennsylvania, April 25-30, 1976.*

# FOUNDATIONS & TRADITIONS OF RELIGIOUS LIBERTY

**C**onstitutional authorities tell us that the Bill of Rights is the cornerstone of the Federal Constitution, that the First Amendment is the heart of the Bill of Rights, and that of the five liberties guaranteed Americans in that basic charter, religious liberty is the most unique. A strong case can be made, indeed, that religious liberty is the most important American contribution to the science of government.

Over 100 years ago Philip Schaff, one of the 19th century's greatest scholars and churchmen, lifted the matter to a yet higher historical level, in writing:

*The glory of America is a free Christianity, independent of the secular government, and supported by the voluntary contributions of a free people.*

by Dr.  
Franklin  
Littell



*This is one of the greatest facts in modern history.*

Had the positive values of pluralism been more apparent in 1857, rather than the problems of holding together a new nation embroiled in both religious and sectional hostilities and shortly to engage in Civil War, his generalization might have included Jews as well as Christians, ethnic diversity as well as diversity among the churches.

Caspar Schwenckfeld put religious liberty on the plane of high religion and sound politics where it belongs. Writing an admonition to Jacob Sturm of Strassburg in 1549, he said:

“Civil authority has no jurisdiction over the Kingdom of God; that government was divinely ordained for the sole purpose of maintaining an orderly life in human society, but has no right either to influence or to interfere with religious convictions; the individual is accountable to Jesus Christ as the head of the Kingdom of God.”

Felix Manz, a Mennonite forefather and the first martyr to Protestant intolerance (d. 1527), asserted by indirection one religious basis for religious liberty—far above the level of mere political expediency—in a hymn condemning persecution:

“They call out the magistrate to put us to death/For Christ has abandoned them. . ./To shed innocent blood is the most false love

of all.”

## Roots

Already some root thoughts are beginning to emerge:

First, religious liberty—and the values that adhere to it, the structures that make it a viable alternative to coercion—is a matter of high religion as well as sound government.

Second, the free exercise of religion is both historically and theoretically prior to the prohibition of any establishment of religion.

Third, the affirmation of “soul liberty” (an early Quaker term for what we are talking about), of which religious liberty is an essential positive expression, necessarily involves too an affirmation of the dignity and integrity of the human person in his individual and collective existence.

Fourth, in today’s world as in the past, in America as well as on the rest of the world map, there are powerful political and economic forces as well as ideological thrusts that neither understand nor contemplate the sacred truths about the human person, his nature and destiny, which form the essential foundation of our First Amendment liberties.

In sum, there are skirmishes and sometimes pitched battles all along our line of march, our exodus out of bondage toward freedom. And religious liberty is not primarily a matter for antiquarians or

armchair philosophers: it is a matter which, rightly understood, confronts us with choices between the obvious risks of *engagement* and the (apparent) securities of expedient compromise or capitulation to the adversary.

Confronted by such a choice, the Founding Fathers—the authors of the Bill of Rights—chose the risks of a continuing pilgrimage toward freedom over the known dependability of sacral government and a coercive Christendom. During the colonial period, for most of nearly two centuries, the colonies had been both politically and religiously a peninsula of Europe, in most regions maintaining a coercive and sometimes cruel Christianity. From this ancient pattern our forefathers were persuaded to break.

## Separation

Never before had any society anywhere attempted such a dangerous experiment as separating the political and religious covenants. Churchmen and rulers knew, as they had known for a millenium and a half, that a society could only be held together if there were a common liturgy and a common worship at a common altar. Although in a few European countries a pragmatic program of toleration had replaced persecution of dissenting Christians, and in a very few a beginning had even been made toward granting Jews who had survived centuries of op-

pression a slender margin of civil status, in most places Christendom was still intact and the wise and experienced state-church men, both Protestant and Roman Catholics, uniformly predicted disaster for such a reckless undertaking as government based upon liberty and popular sovereignty.

The ruling classes of European Christendom, accustomed for centuries to use religion as a system of psychological and spiritual control of their subjects, and with the rise of the nation-state making use of a doctrine—the so-called “divine right of kings”—even more coercive in its implications than the monochromatic synthesis of the high Middle Ages, quite correctly felt threatened by “republicanism”—and especially by a government that dared to allow religion(s) to pursue their higher calling, and persons of conscience to listen to and obey a higher law than the will of temporal rulers.

Even the most generous toleration, pragmatic and wise, is not the alternative to persecution: it is the other side of the coin. Both toleration and persecution rest upon a claim of government to an authority that our forebears considered presumptuous, spiritually arrogant. Religious liberty is a right and a truth which is no government's to deny or to grant: government may only recognize it and protect it, for it stands upon higher ground. In the view of most of our

fathers, a view to which a minority like Patrick Henry and Lyman Beecher came but late—although initially they defended “magisterial Protestantism” and mistrusted separation, the affirmation of a God-given religious liberty freed the churches to fulfill their rightful high calling. That high calling was to proclaim the truth, to prophesy freely and to live faithfully, and not to be used to shore up ancient power structures.

### Latter Days

There was an eschatological note to it: religious liberty, they believed, was the wave of the future. As one preacher put it,

*May we not view it, at least, as probable, that the expansion of republican forms of government will accompany that spreading of the gospel, in its power and purity, which the scripture prophecies represent as constituting the glory of the latter days?*

They knew too what they were leaving behind as they moved toward the coming triumph of liberty. As Walter Prescott Webb summed it up in his great book on the westward movement of peoples, “It is very significant that for 150 years during which the foundations of frontier societies were being laid down in the Americas the prevailing condition in the Metropolis was that of religious wars and unprecedented intolerance.”

Today we have ready recourse to summary statements from Su-

preme Court cases. In *Davis v. Reason* (1890) the Court said: “The first amendment to the Constitution... was intended to allow everyone... to entertain such notions respecting his relations to his Maker and the duties they impose as may be approved by his judgment and conscience and to exhibit his sentiments in such form of worship as he may think proper, not injurious to the equal rights of others.”

The language in the famous *Cantwell* (1940) case goes further: “The constitutional inhibition of legislation on the subject of religion has a double aspect. On the one hand, it forestalls compulsion by law of the acceptance of any creed or the practice of any form of worship. Freedom of conscience and freedom to adhere to such religious organization or form of worship as the individual may choose cannot be restricted by law. On the other hand, it safeguards the free exercise of religion. Thus the Amendment embraces two concepts—freedom to believe and freedom to act.”

We might be tempted therefore to consider religious liberty in the setting of fixed positions, social statics, immovable religious and political landmarks. To combat this error we have risked, in introducing this lofty concern, the use of quotations which include some doctrinal statements which may presently divide us as fellow-citizens, for the sake of two convic-

tions that should bring us to stand shoulder to shoulder against all enemies of soul liberty:

First, the agreement that religious liberty in America is rooted and grounded in fundamental religious and ethical understandings and is in no sense to be confused with a mere charitable toleration of differences or political *pax dissidentium*.

Second, the perception that religious liberty points to the last things, to the things that are final and ultimate, to the coming defeat of tyranny and oppression and the final triumph of righteousness and peace—with the dignity and integrity of the human person affirmed—over the devil's legions of degradation and death.

### **Totalitarian Regimes**

The question of "separation" assumes a special form with the rise of modern totalitarian regimes, especially since the official programs of such one-party governments frequently proclaim separation of church and state. Thus the Nazi Party from the beginning distinguished between the "non-sectarian religion" (called *positive Christentum*) which the Party claimed to stand for and the "particular confessions" and "Jewish materialism" which were negated. Similarly, one-party government in the USSR professed, already in 1936, a constitutional guarantee of separation. In both cases, however, a new ideological

establishment functioned as a persecuting state-church, with disastrous consequences for faithful Jews and Christians and other dissidents of conscience. In the Soviet Union today both Jewry and radical Christians are victims of the persecuting policies of an ideological state-church.

"Separation of church and state," in any case a cloudy formula, by itself provides no guarantee whatever of effective religious liberty. In addition to the systematic destruction of the Jewish counter-culture in the Nazi Holocaust, what was intended eventually for any churches that persisted in following a different Lord from the *Fuhrer* can be read out plainly in the administrative decrees governing the resettlement of the Warthegau. Approved by Hitler personally and initialed by Martin Bormann, the program for 350,000 new settlers in purged Poland terminated a functioning church life and privatized religion.

The administrative decrees issued for Communist East Germany are remarkably parallel to the kind of "separation" the Nazis intended generally and, where they could, effected. For example,

1. The church must disappear from public view and be limited to purely church-cultic affairs. The claim of the church to be *Volkskirche*, that is church for the whole people, is strictly denied.

2. Above all, the church may not carry on any educational and

youth work; social service is also denied her.”

Under Nazi governments, “separation of church and state” has been followed by the establishment of a new ideological state-church, coercive and neo-sacral.

From every evidence, therefore, the totalitarian parties and governments of the 20th century are as dangerous to “soul liberty” as the most regressive of traditional establishments. All 20 of the governments in the Arab League support Islamic state-churches, and ten of them have the death penalty for any subjects who convert out. Until the *jus emigrandi* was accepted in central Europe in 1555 (and widened in scope in 1648) most of Christendom maintained that kind of political coercion to enforce religious conformity. In countries where Marxist ideological parties control government, the old kind of coercive practices still obtain—albeit with a new face: individuals of independent conscience are harassed and jailed, counter-cultures are persecuted, public careers and the advanced education of their children are closed to dissenters, second-class status is the permanent lot of any who cannot pass the test of a required orthodoxy.

Although our primary concern in this Bicentennial Conference is to reaffirm as Americans our devotion to American fundamentals, and particularly to the structures

and spirit that sustain and strengthen religious liberty, we say frankly that we long for the day when all men and women shall be free of persecution. We would be unworthy of our forebears if we failed to notice, for instance, that Egypt, a one-party state, forbids Coptic Christians to attend the colleges of the national university (Al-Azhar) for which they also pay taxes, that the dictatorship of Malawi has recently tortured and/or driven into exile several thousand Jehovah’s Witnesses, that the most outspoken living Russian representative of freedom’s holy light—Aleksandr Solzhenitsyn—is forced to live in exile, and that one member nation of the United Nations has been for more than a quarter of a century the object of military attacks blessed by religious functionaries.

## Lessons

Certain lessons worthy of further reflection may be drawn from this set of observations:

First, “separation” does not of itself guarantee liberty: in addition, there must be a protection of the free exercise of religion and a general goodwill to give life to the protective clauses.

Second, the disestablishment of historic religion(s) may, unless accompanied by an affirmation of the temporal values of pluralism and open inter-religious dialogue, create a vacuum which will be filled sooner or later by a new coer-

cive orthodoxy (whether *positives Christentum*, “progressive religion,” “civil religion,” tribal cult or other *Weltanschauung*).

Third, religious liberty cannot survive as a negative concept alone: both philosophically and practically its continuance depends upon a certain respect for the dignity and integrity of the human person—in his communal as well as individual commitments.

Fourth, there are times and places which require of persons of conscience opposition to illegitimate actions by legitimate government; there are other seasons which raise the question of the duty as well as the right of persons of conscience to resist illegitimate governments as such.

As Americans, enjoying a freedom for religious and conscientious devotion very rare on the face of the globe, we have a special responsibility not only to affirm our devotion to liberty but also to identify and resist attacks and subversion of liberty—whether abroad or at home.

It has often been observed that Americans were singularly fortunate in having separation of the political and religious covenants accomplished by statesmen friendly to religion in its voluntary manifestations, rather than suffering—as has happened in many countries in the 20th century—a disestablishment born of hostility and often followed by a new ap-

pearance of repression and ideological establishment. This thought might well inspire in us a new respect for “secular” government, in contrast to regimes either sacral or neo-sacral, and a new appreciation of the importance of vital, voluntary religious communities that conduct their affairs in mutual respect. In their lively pluralism such communities prevent a spiritual vacuum from developing in the society, they provide strong barriers to the rise of dynamic ideological parties which threaten all basic liberties, and they afford the options which make high religion viable.

## A Gulf Exists

Writing of a related liberty, a great political philosopher once stated: “With freedom of speech allowed, the second-rate man has his say along with the rest; without, he alone may speak.” We may paraphrase: with freedom of religion protected, low-grade religion may be offered with the rest; without it, low-grade religion alone can function. In the middle of the last century a great church historian put the matter on its proper plane in affirming “. . .the principle of liberty of conscience and the repudiation of religious coercion. It must be clearly understood how great is the gulf which divides the holders of this principle from those who reject it, both in faith and morals. He who is convinced that right and duty require him to

coerce other people into a life of falsehood. . . belongs to an essentially different religion from one who recognizes in the inviolability of conscience a human right guaranteed by religion itself, and has different notions of God, of man's relation to God, and of man's obligation to his fellows."

Our reasons for affirming religious liberty are not primarily political and pragmatic, although it is obvious that a single coercive religion or ideology is today enforceable only by violence against persons. Our primary reasons for affirming religious liberty are derived from high religion itself.

We know that "God wants no compulsory service. On the contrary, he loves a free, willing heart that serves Him with a joyful soul and does joyfully what is right." The man who said that was Claus Felbinger, Anabaptist/Mennonite martyr. We know that "every human being has the right to honor God according to the dictates of an upright conscience." And further, "every human being has the right to respect for his person, his good reputation, the right to freedom in searching for the truth and in expressing and communicating his opinions. . ." The man who said that was John XXIII, who more than any other pope in many generations communicated good will to persons of other churches and religions and thereby augmented the credibility of the faith he and his co-believers profess. And the

related truth is this: "The men of our time have become increasingly conscious of their dignity as human persons."

### **Faith Is a Free Act**

The "Declaration of Religious Freedom" of Vatican II also lined out the inter-related truths here emphasized: "The act of faith is of its very nature a free act." Religious liberty, if it means anything, certainly means the liberty of devout persons and groups to practice high religion—religion that is voluntary, grounded in honest conviction and not based on hypocrisy and dissimulation. Vatican II stated,

"Religious bodies also have the right not to be hindered, either by legal measures or by administrative action on the part of government, in the selection, training, appointment, and transferal of their own ministers, in communicating with religious authorities and communities abroad, in erecting buildings for religious purposes, and in the acquisition and use of suitable funds or properties.

"Religious bodies also have the right not to be hindered in their public teaching and witness to their faith, whether by the spoken or by the written word. . .

"In addition, it comes within the meaning of religious freedom that religious bodies should not be prohibited from freely undertaking to show the special value of

their doctrine in what concerns the organization of society and the inspiration of the whole of human activity."

This is the free exercise of religion to which the First Amendment refers. Roger Williams, along with William Penn the colonial American most clearly perceiving how liberty and high-grade religion are inextricably intertwined, drew the logical inferences of such perception of the truth:

"(1) God requireth not an uniformity of Religion to be inacted and inforced in any Civill state; which inforced uniformity (sooner or later) is the greatest occasion of civill Warre, ravishing of conscience, persecution of Christ Jesus in his servants, and of the hypocrisie and destruction of millions of souls. (2) It is the will and command of God, that. . . a permission of the most Paganish, Jewish, Turkish or Anti-Christian consciences and worships, bee granted to all men in all Nations and Countries, and they are only to be fought against with that Sword of God's Spirit, the Word of God."

### **The First Amendment**

When the Articles of Confederation failed, and the constitution of a federal union was being debated, Rhode Island was one of two states that refused to join unless a Bill of Rights was included. The resolution passed in the Rhode Island ratifying conven-

tion incorporated the two concerns, affirmative and negative: "That religion, or the duty which we owe to the Creator, and the manner of discharging it, can be directed only by reason and conviction, and not by force and violence; and therefore all men have a natural, equal and unalienable right to the exercise of religion according to the dictates of conscience; and that no particular religious sect or society ought to be favored or established by law, in preference to others."

As one writer summed up the growing understanding of religious liberty, from Virginia Bill of Religious Freedom (1784-86) to First Amendment (1789-91), "By religious freedom, or soul liberty, is meant the natural and inalienable right of every soul to worship God according to the dictates of his own conscience, and to be unmolested in the exercise of that right, so long, at least, as he does not infringe on the rights of others; that religion is, and must be, a voluntary service; that only such service is acceptable to God; and, hence, that no earthly power, whether civil or ecclesiastical, has any right to compel conformity to any creed or any species of worship, or to tax a man for its support."

It should by now be amply evident that the citizens who made this affirmation were concerned for the profession of high religion and not primarily motivated by political expediency.

In the middle of the last century, Gerrit Smith, the great enemy of human slavery, stated powerfully the higher ground upon which our liberties as Americans are based:

### **Natural Rights**

“Our political and constitutional rights, so-called, are but the natural and inherent rights of man, asserted, carried out, and secured by modes of human contrivance. To no human charter am I indebted for my rights. They pertain to my original constitution; and I read them in that Book of books, which is the great Charter of man’s rights. No, the constitution of my nation and state create none of my rights. They do, at the most, but recognize what is not theirs to give. . . . It is not then to the constitution of my nation and state, that I am indebted for the right of free discussion; though I am thankful for the glorious defense with which those instruments surround that right. That right is, for the most part, defended on the ground, that it is given to us by our political constitutions. . . . Now, I wish to see its defense placed on its true and infinitely higher ground; on the ground that God gave it to us; and that he who violates or betrays it, is guilty, not alone of dishonoring the laws of his country and the blood and toil and memory of his fathers; but he is guilty also of making war upon God’s plan for man’s constitution

and endowment; and of attempting to narrow down and destroy that dignity with which God invested him when he made him in his own image.”

In these days of “positive law,” when recourse to the Common Law has been excised from federal cases, we will do well to insist again that our basic liberties as Americans derive from no grant of government—no action of legislature, no decision of court, no decree of any executive. They derive—and religious liberty, the most precious of them, above all—from a higher source. In the American system, government agencies are not in a position to affirm that truth; but they are also forbidden to express ideological positions contrary to the truth of the Higher Law.

Religious persecutions and violent assaults on conscience were wrong before any constitution recognized liberty’s truth, and they are wrong when practiced by ideological agencies that have substituted new tyrannies for older despotisms. The knowledge that more than three-fourths of the governments represented in the United Nations have neither knowledge nor experience of either liberty or popular sovereignty is sobering. The great majority have either repressive religious or ideological establishments. Even those that have a tolerant though privileged religion are a small minority. Those that understand

the essentials of "soul liberty" are fewer yet. Awareness of this fact should make us rejoice in the bicentennial year of the American experiment and also make us doubly alert against those whose bad politics and lowgrade religion (or *ersatzreligion*) make them a threat to the republic and to our churches and synagogues.

Before the enactment of the Virginia Bill which directly preceded the First Amendment, James Madison commented: "During almost fifteen centuries has the legal establishment of Christianity been on trial. What have been its fruits? . . . Pride and indolence in the clergy, ignorance and servility in the laity: in both, superstition, and bigotry, and persecution."

Religion(s) in America are today both sounder and more secure for the emergence of government which is secular, which neither manipulates religions nor is manipulated by any religion or ideology. Having come this far along the path of developing liberties, having freed true Christians, devout Jews and others to practice high-grade religion, we do not propose to muffle our hostility to spiritual tyranny—whether Marxist or Muslim, "Christian" or Hindu, Buddhist or Shinto, fascist or Communist. Where there are Americans who would justify such repression and coercion, whether private citizens or office-holders sworn to uphold the Constitution

of the United States of America against all enemies, foreign and domestic, they represent regressive politics (even if falsely called "progressive").

## The Future

For all of our love of our liberties in this history, we know that liberty is not the ultimate. Liberty is penultimate: *the end is Truth*. The substantial case against coercion and repression is not that they do not work, nor even that they make bad politics, but that they point toward hypocrisy and dissimulation and death.

In spite of the dire prophecies which most Europeans and many Americans directed toward the disestablishment of preferred religion at the end of the colonial state-churches, with the recognition that government should get out of the religion business and stay out, voluntary religion has worked very well in America. Although today there is a temporary slackening, over 200 years of the history of the American republic there has been a tremendous growth of membership, participation and support. When asked, 96 percent of the American people claim religious affiliation.

Although religious liberty "works," the fundamental argument for it is not pragmatic but theological, indeed eschatological. It has to do with the human future, with the things that are ultimate, and with the way high-grade reli-

gion conducts itself in this intermediate period which is our present human history. In sum, it is the style of high-grade religion to win its way on its merits, just as surely as it is the style of low-grade religion to bless persecution, crusade and genocide.

The scriptures sacred to both Jews and Christians pour curses upon the heads of worldly rulers that forget the nature of their stewardship and, puffed up in self-importance, launch their prideful ventures over the bodies of the common folk. When the day of the oppressor ceases and the whole earth breaks forth again in song, the judgment of the Most High against the persecutors and oppressors shall stand.

When we affirm liberty, our penultimate goals have to do with life and love, with a principled fight against the necrophilic engines of economic and political control that treat the human person with contempt. The imperative connection between our present affirmation of liberty and the coming victory of truth is also carried by the words of the Passover prayer:

"May this season marking the deliverance of our ancestors from Pharaoh arouse us against any despot who keeps men bowed in servitude. In gratitude for the freedom that is ours, may we strive to bring about the liberation of all mankind."

The other side of the equa-

tion is of like potency: as black Christians in America still remember, those who were determined to preserve the cruel and debasing system of chattel slavery at any price had finally to legislate against teaching slaves to read the Bible. For the word of God is a powerful explosive which, rightly planted in living minds and souls, springs the structures of oppression and shatters the engines of death. We are moved inexorably from celebration of this present and tangible liberty, guaranteed to Americans in the cornerstone paragraph of our charter of constitutional existence, to rejoin the line of march out of social statics toward the final triumph of love, mercy, justice and peace.

### **Reaffirmation**

Our immediate purpose is the reaffirming and strengthening of American religious liberty. In the fight that is going on against very real and wrong-headed enemies of liberty in America we say with the contemporary poet Lawrence Ferlinghetti:

"...I am waiting  
for the American Eagle  
to really spread its wings  
and straighten up and fly right  
And I am perpetually waiting  
for a rebirth of wonder..."

Our ultimate goal points us toward the rising sun, the sun of the New Day heralded in song by James Weldon Johnson, the day of promise to all human persons—

Good news to the poor,  
Healing to the broken-  
hearted,

Release to the captives,  
Sight to the blind,  
Liberty to the bruised.

There are those to whom religious liberty is a purely negative thing: the prohibition of any establishment of religion. And there are times and cases when we must stand solidly with them against the establishment of any peculiar religious rite or doctrine. But the affirmative, the free exercise of voluntary, high-grade religion is the priority affirmation. It is the affirmation which throws its protective mantle over dissenters and sceptics, "heretics" and "atheists," believers and unbelievers, for the sake of that joyful and willing service which alone is pleasing to God.

The pilgrimage we are entered upon, the exodus out of bondage through liberty toward the Promised Land, forbids us to worship present idols, to bow down to any gods of place, tribe or nation. When the time is fulfilled, and it can only be fulfilled in a spirit of broadening liberty, we shall hear the Lord's song resound unto the ends of the earth; to the sea and all that is therein; the isles, and the inhabitants thereof.

Helmut Gollwitzer, a prominent opponent of Nazi repression from the Barmen Synod of May, 1934 and of Communist repression from the founding of Berlin's Free

University (1948), summed up the promise of liberty in this way:

"The *form* of freedom is this: to be able to decide for one's self. The *secret* of freedom is this: to be without anxiety for one's self. And the *meaning* of freedom is this: Love. This is the exact meaning of the beautiful old saying upon which we cannot meditate too often: *Deo-servire summa libertas*. 'To serve God is the highest freedom.' "

Martin Luther King, Jr., Christian martyr, hated and lied about by enemies of American liberty both within and outside government, also knew how freedom and concern for justice necessarily interact if devotion to either is to be kept alive and moving forward. On 23 August 1963 he preached at the site of the Lincoln Memorial to the largest assembly ever gathered there the greatest sermon preached by an American in this century: "I have a dream. . ." And when the wicked slew the dreamer, sneering at his vision of a land of brotherhood from sea to shining sea, he escaped their net into the presence of the Author of Liberty:

"Free at last, free at last,  
Thank God: free at last!"

"Soul liberty," as William Penn long ago discerned and affirmed in this very city, is an arrow pointing toward the final triumph of Truth—victorious over denial, degradation, and even death itself.

□

by MICHAEL JONES

**M**artin Buber was born in Vienna in 1878. In his early years, he came under the influence of Hasidism, Jewish mystical piety, and Has-kalah, the Jewish Enlightenment. Later, while studying at the University of Vienna, he became acquainted with the works of Ludwig Feuerbach, which were to give decided impetus to his thought. Feuerbach's concept of the I-Thou relationship became the central idea of Buber's own philosophy. The thorough exploration of the human relationship in Buber's work has been described as "a philosophical anthropology whose locus is the Between."

Buber sees the reality of

GOD IS  
SOMEONE  
TO BE  
TALKED TO  
RATHER  
THAN  
ABOUT

BUBER  
ON  
GOD:

humankind expressed in the Relation. Man himself is not the center of Buber's thought, but the space between man and man or man and object is what Buber holds to be primal. It is the feelings that fill up the void that he characterizes by what he calls the primal words or *Grundworts*. Of these there are two: I-It and I-Thou.

Explained most simply, I-It refers to a relationship wherein the It does not address the I. I-Thou refers to a relationship wherein the Thou addresses the I. This can be clarified by borrowing a term from Unification Thought. In the I-It relation, there is no true give and take. In the I-Thou relation, give and take has been established. In



referring to something, talking about something, etc., the object stands in the It position. When there is what one may describe as a communion of spirit with the object, the object becomes Thou.

Buber also points out that the I of I-It is essentially different than the I of I-Thou. Whenever I is spoken, it is either the I of I-It or the I of I-Thou. Whenever It is spoken, the I of I-It is present. Whenever Thou is spoken, the I of I-Thou is present. We cannot mention something without putting ourself in relation to it. I-It may be considered impersonal and I-Thou may be viewed as intimate. Buber sees an impermanence in relationships, however, and even I-Thou cannot be kept from degenerating into I-It.

*"Every thou in the world is doomed by its nature to become a thing or to enter into thinghood again and again."*

All this would be of little real value were it not for the fact that Buber also carries this concept to the origin or first principle of God. It is in his view of God that we find the beauty of I and Thou. Although Buber has been considered a theologian by some, he himself rejects the label, since he says he offers no doctrine on God but only a set of experiential observations on man's relation to God. As we might expect, we find Buber ignoring the position of God and focusing intensely on the "space" between God and man, the area of

interaction. He sees God as the "eternal Thou" and tells us that only in the Thou of God is there immutability.

*"By its very nature the eternal Thou cannot become an It. And yet we reduce the eternal Thou ever again to an It, to something, turning God into a thing."*

This is his concept of the relationship to God; that God exists in an intimate dialogue with man. At this point, it is perhaps beneficial to remember that thou is an awkward translation of the German *du* which implies personal relationship. Thou, although its nearest equivalent in English, has archaic connotations and is especially linked with "holy" language of a highly formal and impersonal nature. *Du*, on the contrary, implies informality and warmth and can be seen in some ways as a term of endearment. This is the term which Buber uses to address God.

It is in the context of the primal words that Buber talks about God and contrasts the Hebraic God with the Christian God.

In his *Eclipse of God*, he refers to the love of God and the idea of deity. By this he means speaking to God as opposed to speaking of God. He relates Judaism to faith based on trust and Christianity to a faith based on the truth of certain propositions, such as baptism, resurrection, etc.

His exploration of this goes quite deep. He speaks of ancient Judaism as a relationship based on

the love of God, not on doctrine. He sees Israel as a community in close communion with the living God. On the other hand, he assigns Christianity an I-It relationship to God. He ascribes this to the fact that in the early years of Christianity, the infant religion was heavily influenced by Greek philosophy, a discipline in which Buber sees a certain inclination toward the It rather than the Thou.

In speaking of God and especially in delineating the connections and disparities between Christianity and Judaism, it is impossible to avoid mention of Jesus. Buber makes no effort to bypass the Christological question; on the contrary, he sees himself as something of an apologist.

*"From my youth onwards, I have found in Jesus my great brother. That Christianity has regarded and does regard him as God and Savior has always appeared to me as a fact of the highest importance which, for his sake and my own, I must endeavor to understand."*

Buber sees Jesus not as the possessor of God's power but as being possessed by it. Once again Buber implies the principle of I and Thou. Is Jesus to be loved and related to, addressed as Thou, or analyzed and spoken about, addressed as It?

*"He had preached and was to be heard and listened to. His moral teachings were recorded lovingly for the instruction of the faithful. But were they*

*really to be listened to? Or did they, too, become objects—of admiration and perhaps discussion."*

Buber believes that Jesus' teaching is much more closely related to Jewish tenets of faith than Christian. He sees Jesus moving within the Jewish sphere of experience and relating to God as Thou. Christianity, to him, later becomes distant from God and Jesus' teaching. The deification of Jesus is viewed by Buber as a great mistake.

Buber has received perhaps his greatest accolade from modern Christians and has been considered to be closer to Christianity than Judaism because of his preoccupation with the person of Jesus and his relationship to God. Maurice Kaufman disagrees with this idea, asserting that Christianity is not a religion based on theocentric relationships but one based on credos—credos to which Buber does not subscribe. From Kaufman's point of view, to be Christian in the orthodox sense is not to believe in Jesus as a great teacher but to be baptised and partake of the sacraments. Buber's God is more intimately related to man, and man to Him.

*"With God in His realm, in His nearness and fellowship, there exists a universal possibility, and that therefore all things otherwise impossible become and are possible here."*

It would be easy to identify Buber's *Grundwort* with the Christian concept of Logos and to draw

parallels therefrom. I think, however that if this relation is made without certain premises discussed it could be a shallow treatment and below the dignity of either concept. I also think that there are valuable things to be learned from such a comparison. In considering I-Thou as Buber's first principle or essence of reality, one may say that this concept of a loving relationship, the I-Thou, is man's destiny and has been the destiny of the cosmos from its very beginning. In this sense, we may theorize, with apologies to the gospel-writer, that in the beginning was the Grundwort, and the Word was I-Thou.

In this context the Logos ceases to be an alias for Jesus Christ and re-assumes some of its pre-Christian Stoic meaning as life-giving word (*logos spermatikos*) or law of God: God's reason. It is logical to assume that at the time John chose to employ the term Logos in his gospel narrative, he was attempting to relate the concept of Messiah to another concept, one with which his Greek audience would be more familiar, e.g. Logos—word, reason, wisdom. The true identity of the Johannine Logos has long been a matter of question. The orthodox view relates it to the person of Christ, whereas history and philosophy seem to offer another definition.

*"The identity of the Logos will become clear only in the light of what is*

*said about Him. He is spoken of as a person, in the language of mythology. But is He really to be thought of as a real person? Or has myth become a picture, and is the Logos a personification of the power of God? The Being of God personified, with regard to Its activity in the world? Can the term "Word" or "Reason" denote anything other than a mode of divine manifestation, or a divine law."*

There is an implication of speaking in the Genesis story in the repeated phrase, "And God said." Speaking implies a word. More than that, it implies communication. We may infer that in God's deepest heart of love, He spoke the I-Thou, and the depth of His love brought the world into being. He addressed the Light, and there was Light.

The Word was God's intention. This intention was not to create man as an end in itself, but in order to establish a relationship to man. Rudolf Bultmann identifies the Logos as "the reason for the existence of human souls in the world." If the Word is the reason for man's existence, then may we say that the reason for man's existence is to have communication with God, or the reason is I-Thou?

Jesus emerges as the fulfillment of this desire or of the Word of God; in him the Word becomes flesh. God's desire for deep communion with man is realized, not in the person of Jesus, but in the relationship God has to him.

We arrive at the position, not

of identifying the I-Thou as some aspect of the orthodox Christian Logos, fitting Buber's primal word into a 1700-year-old framework and thereby denying its originality and reducing its significance, but of identifying the Johannine Logos with the I-Thou, adding dimension, expanding and renovating the concept, stripping away its third century philosophical interpretation, returning to its first century meaning, and investing this original meaning with the clarity of twentieth century thought. What we arrive at is a Logos of today, one that lives and breathes, resurrected from beneath the imperial dust of the centuries.

If we accept this idea of Logos, we can then view the Fall of Man, in essential significance, as the relegation of God to It by man. Old Testament history may be viewed as the attempt of both God and man to re-establish the I-Thou. God's impassioned plea, "Be still, and know that I am God" becomes "Realize thy true relationship to Me." Although I feel that Buber idealizes Judaism into I-Thou-ness with God and I do not feel that this idealization is true, his judgment that Christianity has drifted back toward I-It-ness with God carries substantial weight.

If we examine the first centuries of Christianity, this becomes quite clear. From the Pauline Epistles to the Alexandrian school of the third century, God becomes

more an object of discussion, an idea, a God of philosophers. By the third century, God is considered so unknowable that to describe Him as such inhibits His ineffability. The Gnostic school relegates God to a position of divine apathy, and the Orthodox Church, in its stand against Patripassianism, refuses to ascribe any real emotions to God. The Christian God is therefore established as One with whom it is impossible to enter into a direct relationship.

The genius of Buber's philosophy is in his relational viewpoint, i.e., his focus on the relationship and not the position, I-Thou rather than I or Thou. The world is, to Buber, composed essentially of relationships. If we have no relationship to something, we cannot begin to have knowledge of it. The most casual awareness of something establishes a relationship to it. The problem then becomes one of quality of relationship.

By expanding this to the God-man relationship, we arrive at the essential or primal dialogue. If we perceive God as to be spoken to and not about, the trivial nuances that distinguish one denomination from another become meaningless. All is secondary to the rapture of the relationship itself. In exploring the significance and meaning of relationships we explore the meaning of all things. In this sense, Buber may be considered a great philosopher. □

# Exploring The New Frontier - Of The Heart

by GORDON ANDERSON

**S**tability in a society comes when religion, science, politics, economics and social institutions are fulfilling man's basic needs. When men are fulfilled then growth in the society is steady and although progress is made, it does not come in spurts like revolutions. Drastic social changes are the result of an unstable or marginal society. Religion plays a key role in the stability of any society, since it has the role of internal guidance; all the other disciplines are damaged if it is not present.

Basically for a society to be stable it needs both a goal and a process. Goal refers to the direction given to a society and process refers to the techniques used to

implement the goals. A football team, for instance, may have a goal of winning the championship game but the process involves much training and coordinating. To be a successful team it must have both the goal and the process.

In a family, which is the smallest society, we often have goal and process roles assumed by different members of the family. For instance, traditionally the man has been more goal and the wife has been more process. Today these functions aren't so distinct; nevertheless, two goal-oriented people would probably have a very messy house.

*The Promised Land* by William S. Jewett



## **Balance**

In the community or nation people are supported by the religious, political, social and economic institutions. Here religion and politics give the direction (goal) and the economic and social institutions provide the care (process). If the institutions have the right balance of goal and process, then just like a marriage, it will be stable and harmonious.

The goal-minded person is said to be a straight-forward individual, moving in a straight line from point A to point B. Often this type of person will not take time for anything or anyone else; he is often very insensitive to what others are doing and feeling. The process person, on the other hand, usually doesn't have any goals but is totally sensitive to what is going on around him. This type of person may constantly be trying to smooth out hard feelings, rearranging the furniture, etc. This type of person could be called circular in thinking, always rotating around an existing point—a home, a family or something like that. We even find in nature goal and process at work to make things harmonious. For instance, an electron which revolves around the nucleus in an orbit (process) has its direction set by the nucleus because of its large mass (goal).

With two goal-minded people there are usually conflicts; because of their insensitivity they tend to

repel each other. With two process-oriented people there is usually no progress so they tend to repel each other. This is true of societies as well as in the laws of like and unlike charges in physics. There is a natural tendency to seek one's complement at all levels.

The union of straight line and circular motion is called spiral motion. This motion is progressive and yet sensitive to all that goes on around. There are very few societies save for perhaps Elizabethan England and a few others that have actually achieved this balance. At that time, stability came from a unified religion giving strict moral direction and unified political goals centered on the Queen, coinciding with a social order and economic system capable of handling the needs of the people.

## **Western Man**

Ever since the Renaissance, western man has been primarily a man of progress, scientific and goal-directed. Martin Luther's reformation in 1517 started man on the track of thinking for himself. Before this time the authorities decided what was best for one's life. After the Reformation people became responsible for their own salvation and church democratic systems were set up to defy the authority figure that the pope had been.

Following the Reformation came the Enlightenment. Rous-

seau, Descartes, Voltaire and other thinkers centered around France began to develop democratic and materialistic ideologies; the French Revolution was the outgrowth of this kind of thought.

Following the Enlightenment came the Great Awakening which was a further religious development centered around figures like Calvin, Zwingli, Fox, and Swedenborg. New movements like pietism sprang up to oppose religious prejudice. The Bloodless Revolution in England and the American Revolution were outgrowths of the Great Awakening.

As these new and different thoughts spread in Europe, the old oppressive orders could no longer be tolerated. The pope, the kings and even enmity between the new religious and political movements caused much conflict, war and prejudice on the European continent. Western man by the 18th century had developed into an almost totally goal-oriented being. Progress was growing by leaps and bounds but so also was war. There simply wasn't enough room for all to practice as they wished in Europe.

### **A Safety Valve**

Western progress needed a safety valve and fortunately there was one—America. In the interest of obtaining freedom to live as they pleased, Europeans who couldn't cope with the authorities sailed the seas and risked death for their future. Since land in America

was plentiful, each group could colonize its own area and have its own laws. After a taste of freedom, the desire became so great that English rule was completely overturned in the Revolution.

As America became a nation, each group had to give up its identity in trading or dealing with the other colonies. There began to develop a new ideology in America which we can call the frontier ideology. New settlers in the United States had to subscribe to this ideology, placing the interest of their nation and their freedom even higher than their own beliefs. They had a common need for an overall political and economic system though the religious and social systems could be established as they desired. By the 1850's this ideology was in full swing.

In Europe, on the other hand, there was no frontier. At the same time as America was developing on her frontier, Hegel, Feuerbach, Engels, Marx and others were still faced with the oppressive systems of France and Germany. They developed another new ideology to which the developing European nations could subscribe, the Communist ideology which is still present in the world today. The Communist ideology is based on the situation in Europe in the mid-19th century, characterized by many conflicting political and religious views and great social distress.

By 1890 all the land in

America had been settled, and the frontier ideology changed into a new frontier—capitalism. Americans could still live as they chose by becoming rich. Technology was opening many doors; horizons were unlimited as America tapped her seemingly endless natural resources. New pseudo-religions developed and became the way Americans could relate to each other in their pastimes—sports and recreation. Talking about these things was safe ground. Americans are still goal-oriented; however we were fortunate enough to develop safety valves so as to avoid conflicts.

By 1970 all the natural resources have been tapped and are becoming depleted, America has polluted the atmosphere with its industry, and the last frontier of capitalism seems to be in jeopardy. In order to avoid bringing back the old social problems, how will America continue to grow? Are there any more frontiers? Americans learned to live with each other by forming the frontier ideology but now that ideology is threatened and we are not only facing each other but also facing the environment. We need to find a new ideology which can solve these problems.

### **The Dialectical View**

Throughout the last 400 years, western man has been pursuing his goals, his own way of life and his own view of truth. He has

been basically insensitive to his fellow man and has either had conflicts and wars or an outlet such as the American frontier.

In Europe scholars plagued by continuing conflicts developed philosophies to offer a solution to the growing needs of Europe. One train of thought which has arisen since the Enlightenment is called the dialectical view of man and the universe.

Introduced by Hegel, the dialectic idea has spread through many disciplines. Schliermacher developed the Christian dialectic which was further worked on by Karl Barth. Claude Levi-Strauss developed a dialectic technique for the study of anthropology. Philip Bosserman developed dialectical sociology. Marx used the dialectic to justify revolution, and Engels even said it was a universal truth.

Since the dialectic seems applicable to the development of western man, many adhere to it religiously. Lenin said that Marxism was scientific. Looking from the development of history I would have to say that the dialectic is not a universal truth but simply true of the conflicts that Western European man has been having. Western man has gone to such great lengths to prove his ideas and has so much pride that he has often fallen into wars and revolutions. The dialectic seems to apply to human interaction under those circumstances.



*Conflict may be the state we are in, but harmony is the place we should try to get to.*

## The Eastern View

If we look at Oriental thought however, we don't see any form of the dialectic at work; rather we see the eastern concept of Taoism. The Tao consists of a yin and a yang; these two work together, harmoniously complementing each other. Taoism is derived from studying the creation which is in harmony; however it certainly wouldn't describe the actions of western man. Both are, however, attempts to understand human interaction. We should accept conflict as the state we are in but harmony as the place we should try to get.

The next important thing is to understand the eastern view of the world and life. The East is process oriented. Orientals exist in the here and now. Even the language does not contain a concept of time. A typical view would be that of the farmer whose grandfather tilled the earth as did his father and his

son will too. Life is circular—birth and death—but the world goes on the same, rotating about a little plot of ground.

This eastern view of life in itself can be destructive; as the frontiers of land were exhausted, the culture had no view of population estimates, food availability in the future, etc. The framework in which they view life doesn't really involve a concept of history, so without goals they are doomed.

## Unification

The point is this: the western world must become more process-oriented to avoid war and conflict, while the eastern world must become more goal-oriented to avoid starvation and suffering. The East and West need to learn from each other so that they can both become stable and develop through spiral motion.

Kipling was wrong when he said that the East and West would never meet. When Commodore

Perry opened the door to Japan development started but the process was more exploitive and very slow. After World War II, however, Japan, an island nation faced with overpopulation, was able to become a leading nation in the world because it adopted western technology and changed its ideology. This is an example of stabilization because of unification of the eastern (process) and western (goal) types of thought.

### **Stabilization of America**

How does this ideology of unification fit into the stability or salvation of America? The framework that I have presented hopefully shows a more universal view of mankind than an American would usually have. People need to be brought out of their own culture to view how each has developed in accordance with a worldwide perspective.

I have tried to show that religion is a necessary element for the stability of an individual or a society. Religion, as I speak of it, does not mean an establishment that has demeaned itself to a social function; rather, I speak of religion as a standard which one regards as truth to live by. Religion is a guide for man to satisfy his God-given desire to seek love, truth, beauty, and goodness.

In America, each family and community has been centered around some type of truth, and those communities themselves

have been stable. However, when it comes to inter-community relations America has had the frontier ideologies and sports by which to relate. Today the old economic frontier is finally being exhausted so the ideology which has been binding Americans together is no longer fulfilling that purpose.

Is this to say that Christianity had nothing to do with the development of America? Absolutely not. Early pioneers had a very strong belief in God; Washington prayed at Valley Forge, there is a prayer room in the capitol, and United States money states "In God We Trust." Even though the early Americans had many different beliefs, there was a prevailing Christian undercurrent which showed dedication to God and respect for all men. So Americans professed differently, even to the point of sentencing others for heresy, but their lifestyles were similar and their religion as they lived it was much the same. This was the underlying moral code which was in fact cohesive and which made America a stable nation from the outset.

### **Sacrifice**

An interesting parallel can be seen in South America. The people who went to South America did not go to pursue freedom or to sacrifice for the future; instead they went in search of gold and plunder to bring back to their homes in Europe. They went for

selfish reasons most often. One may argue that they were good Catholics who set up missions. In fact, having just one religion on the surface would make one think that it would be more cohesive than the North American continent where there were many religious sects; however, the underlying motivation in South America was greed. As a result of the different motivations of the ancestors of America one can now see that North America prospered and South America did not, even though the natural resources on both continents are about as plentiful.

Today if the United States is to prosper and to be a stable society, her people do not all have to join one church; however there must be that underlying code of unselfishness and sacrifice for others that the early Americans had.

Here is where Americans must depart from their dogmas. We must revive the spirit of our forefathers in this area. Variations of worship, dogmas, rituals, and traditions are fine on the community level just as they were in the past; however, on the national level America needs an ideology which is more universal. This common ideology must have a higher purpose than the individual or the community; it must be centered on the whole of mankind. Life must be lived with respect, sacrifice and sensitivity for others. This is the process that the West

needs to receive from the East.

Moreover, now in America there are more than just European settlers. There are Africans, Orientals and peoples from all over the world who have come to America to realize their hopes and dreams. The ideology of America today must reflect more than just the hopes and dreams of Europeans; it must reflect the hopes and dreams of all men. This means that East or West, Christian or non-Christian, all men must be able to express themselves and offer what they can to the human race. Religion in this highest sense would then be a religion of an internal nature, a religion of the heart and human attitudes. The common striving of man should be for the whole of mankind and his universe, fulfilling both man's external needs for food, shelter, and families as well as internally our seeking for love, truth, beauty and goodness.

### **Direction Missing**

The big problem with bicentennial America is that the internal direction is basically missing. This makes America very unstable. Many churches have forgotten the parental role of authoritative direction which should guide society; rather they have subverted themselves to merely being social institutions. Because many decisions now being made in the churches reflect hypocrisy and partisanship, many young and old

people are leaving them.

Today in America there is a surge of new religious and spiritual sects which are rising to provide answers for the instability of America. They are trying to fill the need that man has for religion. Some groups try to provide an escape, like drugs or meditation groups. Hiking, camping, and skiing are also an attempt to "get away from it all." The escapist groups don't really provide any long-lasting alternatives so they will, like the established churches, become social institutions and those people looking for deep answers will move on.

People *are* moving on and I feel a great hope for the future in the new spiritual groups who are bringing together East and West or those who are stressing responsibility. The Unification Church is the strongest and growing the most rapidly. The Unification Church stresses both unity and responsibility and assumes the parental position that the established churches have been deserting. It is groups like this that will be the future stabilizing force in the American system.

From history we can see that Americans are the result of a progressive, scientific, goal-directed civilization. Even in the religions of the West there is goal direction and insensitivity. This view has stressed the importance of the individual. We have seen that the philosophy of the West has also

reflected this pattern, and the concept of the dialectic is really the perfected description of western human nature.

Looking more universally, however, one can see that concepts such as Taoism describe how man should be—if he is in harmony with the creation by using the rest of creation as a standard. However God gave an element to man which the rest of creation doesn't have, namely creativity. So the eastern philosophies often leave out the aspect of progress and development of man while the West gets too bogged down in reality to see an ideal in the creation of harmony. Clearly East and West need to meet.

America in the past has always had an outlet; instead of being sensitive to each other, people have always had the frontier which provided escape. First Americans had the land frontier and then came the economic frontier where people could still satisfy their needs without directly confronting each other. Pseudo-religions like football were good enough; one could just become a spectator and not a participant in the society.

### **New Challenges**

Today there are new challenges. No longer do Europeans alone live in America but Orientals and all peoples of the world. We have no land frontiers left, and economic growth has now reached a limit where it is in balance with

environmental factors. The old frontiers are gone and the old American philosophies are no longer universal enough for stability. The established churches are on the defensive instead of trying to change and are becoming too fundamental to believe. If they do change it has been in a utilitarian way which still does not encompass the needs of all men.

We are at the close of an age. The pioneers of the future will be pioneering universal human relationships and our interaction with the environment. This does not mean to forget the past by any means; it means to build upon the foundation that we have. New religious and environmental groups are rising to meet that challenge.

*Rev. Moon is in the forefront of the new pioneers who are leading mankind into a new frontier—that of the heart.*

Rome in all of its glory and Judaism 2000 years ago were linked together by the insights of human nature taught by Jesus when they united to become the Holy Roman Empire.

Today America is like Rome was then and Christianity is like Judaism was then. The people are different but the direction of life goes on. Today people like Sun Myung Moon who are bringing East and West together, science and religion together, and those who give us guidance which is not based on themselves but on the purpose of all mankind will emerge to launch mankind into a new frontier. This is the frontier of the heart and this will bring man even closer to God. □



**W**ords are the carrier of ideas. Thus, the way in which words are used, the connotations they develop and their very definitions bear significance in the worldwide struggle between Communism and freedom.

race and stands for a centralized autocratic government headed by a dictatorial leader, severe economic and social regimentation, and forcible suppression of opposition."

Our greatest familiarity with fascism, of course, came through

# FASCISM AND DEMOCRACY

by **DAN FEFFERMAN**

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Words such as "radical," "progressive," and "liberation" for instance, have been seized by the Communists. Non-Communists have thus been placed in a defensive position. People who have a non-Marxist idea about the root of social problems have to be "moderates" instead of radicals. Those who like parliamentary change rather than revolution end up as "conservatives." If you want to liberate people from Communist oppression, you are immediately labeled a "fascist."

## **What Is Fascism?**

Webster defines fascism as "a political philosophy, movement, or regime that exalts nation and

Hitler's Nazi movement and the German state under Nazism. Hitler created a regime which brutally subjugated all opposition, thoroughly regulated the economic and social life of its people, moved through the autocratic rule of one megalomaniacal person, and belligerently exalted the (German) nation and ("Aryan") race at the expense of other nations and people.

Japanese and Italian fascism manifested these same traits, though to a lesser degree than Hitler.

People who oppose Communism often run into the argument "Hitler was an anti-Communist too, you know."

True, Hitler's ideology was militantly anti-Communist. He saw Communism as the creation of the detestable "Jewish mind" which sought to conquer the people of "superior blood."

In short, he opposed the right thing (Communism) but for the wrong reason (racism). And he created an evil as great or greater in opposing it.

But today's anti-Communists and the nations which oppose Communism by and large are not fascists.

### **The United States**

The United States today fails to meet the definition of fascism on every account. Its ideology is non-racist, and provides for equal treatment of all people regardless of race or color. In international relations, the U.S. does not perceive itself as innately superior in any moral or cultural sense. As a people, we do see advantages in our Judeo-Christian heritage; however, we have also recognized that these values can be spread only by education, not force. The U.S. does perceive itself as materially more advanced, but this is based on objective indications and is not under serious dispute.

The U.S. is also not a dictatorship. Traditionally, the U.S. has been run by a three-branch form of government in which the power of the presidency is easily checked and balanced by that of the Congress and the judiciary.

Furthermore, the United States exercises comparatively little economic or social regimentation. Incentives for increasing government control over the economy and society, moreover, usually come from the political "left" rather than the conservative "right." Compared to any fascist state, the United States economy and society is very liberally organized.

In terms of suppression of opposition, the United States is one of the most open societies in history. The only movements which are suppressed by the federal government are movements which do violence themselves. The degree of freedom of speech, press, assembly and movement in the United States is unprecedented for a major world power.

Thus, in no way can the United States be accused of being a fascist. But what about her allies?

### **The U.S. Allies**

Though some U.S. allies are authoritarian in political style, or autocratic in government, none can be considered fascist. To be specific, neither Spain nor South Africa, nor South Korea nor Chile exalts itself as fascist regimes traditionally have done in preparation for aggression against another nation. (South Korea seeks reunification with the North after the nation was divided by the big powers after WW II.) Even na-

tionalist China with the goal of victory over Communism and liberation of the mainland seeks only to regain the land which it once controlled.

Moreover, some of these nations possess regimented, state-run economies. Quite the contrary, though some have carried out land reforms, all are conservative or moderate in economic philosophy and defend the principle of private enterprise.

This, of course, is not to defend the abuses of, for instance, South African apartheid or alleged torture in Chile. The point is to define what is fascist and what is not.

One very effective technique used by the Communists is to discredit and divide their opposition, and to make their chief opponents ineffective through lack of confidence. Thus, if we allow our anti-Communist resolve to be weakened by spurious accusations of being soft on fascism, we have lost an important battle in the ideological struggle, and the ideological struggle is the most significant battle of the period of detente.

The ironic thing is that every evil of which the Communists accuse the present-day "fascists," they are guilty of themselves, and to a greater degree.

There are some fascists around today. Some of them have succeeded in infiltrating well-intentioned anti-Communist or-

ganizations and rendering them ineffective by forcing through extremist policies and doctrines. The fascist movement as a whole, however, is already dead. A few of its members are still moving, but its heart stopped long ago.

### **The Primary Threat**

The primary threat to world freedom in the present age is Communism. The atheistic ruthless dictatorial philosophy of Marxism-Leninism is shared by all Communist powers, whether they are directly allied or not. Moreover, even in non-Communist countries, numerous well-organized Marxist-Leninist revolutionary groups are moving, forming a Fifth Column of unprecedented proportions. Discrediting of "anti-Communism" has successfully rendered many aware non-Communists ineffective in the face of a powerful Marxist ideological offensive.

In such a situation, education becomes a most powerful weapon.

To regain the initiative, we first need an understanding of our adversary, his goals, his world view, his strategy and tactics, his strengths and his weaknesses.

Though many have lost faith that the American people will respond to such an educational offensive, the time has actually never been better. Detente is now an issue, and the people are seeking answers to some fundamental

questions on United States foreign policy: Can we trust the Russians? Do we need to oppose them more strenuously? Are we really in danger of becoming the No. 2 military power? What does Brezhnev mean when he keeps on saying that the ideological struggle will intensify during detente, and the Soviet Union will support wars of "national liberation?"

More than at any time in the last two decades, the American public is interested in finding out about Communism and its relevance to us as Americans. The educational offensive against Communism, therefore can make great strides forward in a short period.

In this context, however, a word of warning is appropriate: we must not fail to learn the lessons of history. In the early and mid-1950s, a "red scare" swept this nation. It was based on an oversimplified, superficial view of what Communism is all about. Moreover, irresponsible allegations were made against Communist sympathizers. The tactics of the anti-Communist movement were thus easily discredited, and its own myths and ignorance about its enemy became its downfall.

The new movement for victory over Communism must be positively oriented. It must recognize the imperfections of American society, it must repudiate racism and all other forms

of bigotry, its ideology must be able to create unity in the midst of diversity, and its people must strive for selflessness in their sacrificial mission.

### **Responsibilities of Freedom**

The greatest power against tyranny is freedom. In our view, it was for this America was created. However, it is essential to recognize that with freedom comes responsibility; that there can be no true freedom without adherence to moral principle and law—more than anything, it is essential that we recommit ourselves to the proposition of our founding fathers that freedom is an absolute, eternal and unchanging value—"that all men are endowed by their Creator with certain inalienable rights."

We must bring to America the understanding that our freedoms are a gift from God. The blessings—spiritual and material—which God gave to America are not for ourselves alone but for all mankind. Where freedom is threatened America does have a responsibility to aid in the liberation of oppressed peoples. The greatest single threat to world freedom today is the atheistic, totalitarian ideology of Communism. America can pioneer the path to ideological victory through a rebirth of freedom and renewed determination to fulfill the responsibilities which freedom implies. □

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by GYLFI GISLASON

# affluence, time, & happiness

In sociological discussions of recent years, few expressions have become more familiar than *the Affluent Society*; though it is new enough for its begetter to be still active among us and ever writing: John Kenneth Galbraith. Needless to say, before he wrote we all knew that technological advances, organisation, large-scale enterprises and mass markets had brought the western nations an ever-increasing measure of affluence. In some places these *affluent societies* even developed into *welfare societies*, as, for example, in Scandinavia. The economic

growth brought to the affluent societies by social progress had produced varying fruits, as a result of differing attitudes in *politics* and *social affairs*. Opinions have been divided on the question whether the welfare attitude may or may not have an inhibiting effect on economic growth, and even whether, in the last resort, welfare or well-being was not more important than economic growth, if it should be that the two were incompatible.

But the latest comments of Galbraith were not concerned with such questions. They were to the

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**If it is true that economic progress, greater production of consumer goods, and ever-rising wages have resulted in a progressive scarcity of time, it will prove difficult to increase well-being by increasing consumption alone. We have to consider whether society and human life are not in need of new objectives.**

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effect that the Affluent Society itself was to a certain extent a delusion. Technology and organisation had not brought mankind the true prosperity that was desirable; only a certain *pseudo-prosperity*. The new needs that were being satisfied in ever fuller measure were to a large degree created by those who produced the commodities to fulfill them. The producers controlled the consumers, and not the reverse, as is commonly the case. No longer was economic life governed by the unseen hand of Adam Smith, of happy memory, nor had the state in democratic countries the means to follow the precepts on economic control of John Maynard Keynes, however much it would. Large enterprises governed the economy in the light of what was considered to be the necessity of exploiting the most efficient technology and organisation and of promoting the most rapid growth. For this reason, in some countries the state has come to concern itself with economic control in much greater measure than in others, such as the United States, where there is relatively little intervention.

Of course this gives a very superficial account of Galbraith's view. I should also add that it has given rise to some controversy and has not been as well received by economists as by the public in general. But my reason for beginning this paper with a reference to it is that, whether people agree with Galbraith and his description of developments or not, there is no gainsaying the fact that increased economic growth has become a stumbling block to mankind in recent years. In the post war period, when economics became less concerned with fluctuations and unemployment than before, economists began to turn increasing attention to the creation of conditions favourable for maximum economic growth. This was not only—or even mainly—because a large part of mankind clearly lived in hunger and destitution, but also because the growing prosperity of the richer nations had by no means reduced the demand for more prosperity, but on the contrary had increased it.

This is a fact that comes as a surprise to some. Before, it was generally supposed that a rise in

the standard of living would reduce desire for further improvement, and that with rising incomes the demand for still higher incomes would diminish. But experience has proved the contrary. There are countless examples in well-known works of earlier times where it was assumed that periods of economic change would be followed by passages of calmer and more stable life. Can anyone maintain that this has been the case? The truth is that we are now in a greater hurry than ever before; in every respect we are under far more pressure. We give ourselves less time to consider how we should spend our incomes, and in other ways behave much less rationally than we used to! In the *social service society* of today it is increasingly difficult to obtain various services, for example those needed by old people. And when people were poorer, didn't they say that if their living standard improved, they would use their increased income and extra leisure time to take advantage of cultural values to a greater extent? But if we lay our hands on our hearts and ask ourselves if we have done this—if we have tried our utmost to mature and improve ourselves—when all is said and done, aren't we obliged to answer in the negative? We haven't had time. There were so many other things to be done.

What does all this add up to? Aren't the facts I have mentioned,

and which I don't suppose most would deny, the diametric opposite to what we expected in our struggle for economic growth; for the *Affluent Society*?

Before discussing these problems in more detail, I ought to mention, though very briefly, the fact that *the pursuit of economic growth* has been subject to criticism both on the grounds that it was *destroying the natural resources of the earth* and from a *moral point of view*, that it was disrupting values and degrading human life. Personally, I disagree with the former view, though I shall not argue this further here. In the latter, however, I believe there to be a grain of truth, as will appear from what I shall say later.

Of course men have been aware, in recent years and decades, of various problems created by the so-called *Affluent Society*, which some would call the *Consumer Society*. Of course, economists have realised the difficulty of devising a cost of living index that will register changes in the gross national product so as to give a true indication of changes in our 'prosperity.' One need only mention the value of pure water and clean air, of which no record is kept, to say nothing of the pleasures of outdoor life and of the beauty of nature. Affluence, measured in terms of economic growth, is comprised primarily of 'goods' which we have at our disposal; that is to say, commodities and services. The more com-

modities and services men can accumulate, the greater their 'affluence.'

## II

There is one value in human life to which, until recently, economists and others have hardly given the attention it deserves. *This is time.*

In a book published in 1970, *The Harried Leisure Class*, the Swedish economist Staffan Burenstam Linder propounds an interesting view on the subject.

The economist regards time from a viewpoint different from that of the physicist or the philosopher. To him it appears as a 'time dimension': a moving continuum of time units which, in passing, make the resource of time available to the individual.

But time differs from other economic values in that *it cannot be accumulated* in the way material values can be. As time passes, however, the individual has access to values which he can use. In an economic sense there is a specific '*supply of time.*' But there is also a specific '*demand for time.*' Time can be employed for *work*, with the object of acquiring goods. It can also be used for *consumption*, that is, goods are linked to time for the achievement of the final economic objective, which is the enjoyment of *utility*, material or spiritual. It should be remembered that *con-*

*sumption takes time*, no less than *production.*

The scarcity of a commodity depends on its supply in relation to the demand. The demand of individuals for time is generally great enough in relation to the supply for it to be regarded as a '*scarce commodity*' in the economic sense. But then the same rules are bound to apply to the distribution of time—that is, its employment for various needs—as apply generally in economics to the distribution of commodities that are scarce or in limited supply. When people allocate their incomes rationally, it is assumed that the value of the last unit of money spent for any particular purpose will be the same. They are bound to allocate their time on the same basis. They must try to employ it in such a way as to give an equal yield in all sectors of use.

It is a characteristic of economic growth that *the yield of time spent in work increases.* Productivity grows greater. This results in a disturbance of the previous balances between times allocated for various purposes. The yield of time allocated to purposes other than work must also increase. Economic growth thus entails a general increase in the scarcity of time.

The required increase in the yield of time spent on purposes other than work can be achieved in a number of ways.

For example, the yield of time spent in *consumption* can be

raised by increasing the quantity of consumer goods employed per time unit. As the productivity of working-time grows greater as more productive devices are used, so the yield of consuming-time increases as more consumer goods are employed.

When this happens, the 'value' of consuming-time rises. Admittedly it is not the custom to talk of the value of time spent in

is precisely what is meant by 'consumer commodity' or 'consumer goods.' These words are generally used to describe commodities bought for the home. But in the present context they are used to denote *specific end products employed at specified times in order to increase our well-being, material or spiritual.*

Washing machines increase the productivity of working-time in the home. There is no differ-

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**Modern man is now far wealthier than ever before in human history. He has not only made himself lord of the earth, but is well on the way to making himself lord of the universe. In spite of all this, it is more important that he should continue to be an ordinary man, a human being with heart and mind, than become a soulless robot on the way to the moon.**

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consumption, as it is of time spent in work. Nevertheless, the behaviour of people shows that this fact is realised by them. *Time spent in consumption becomes more valuable as the productivity of working-time increases.*

It may perhaps be objected in this connexion that it would be wrong to suppose that increasing the quantity of consumer goods must increase the demand for consuming-time. Rather the opposite. Many consumer goods save time. If a household increases its consumption by buying a washing machine, far from demanding more time, the appliance 'saves' it. Many commodities are of this kind. The crux of the matter here

is the relation between activities in the home and in industrial production. Time in working-life has become scarcer, and in order to create equilibrium between time-yields in different fields, the yield of consuming-time must be increased. This is effected by increasing the quantity of consumer-goods per unit of time spent on consumption. As far as the distribution of time is concerned, the same basic factors are involved as are familiar in economic analysis. A shortage in the supply of resources leads to a change in their distribution.

But the consequences of time-shortage due to the growing volume of commodities, and the

connexion between economic development and scarcity of time, are matters not only of concern to the economist. They have *an overall relevance to sociology in general*. How we employ our time and how we alter our decisions in these respects can affect our attitude to life in a variety of ways.

### III

How do we, or can we, in fact, spend our time?

Firstly, time is used for *work*; that is, some kind of specialized production. Working-time is of fundamental importance in the allocation of our time. Like other activities, work occupies time that could be used in other ways. But work determines a man's income; hence, the demand for time to be spent in other activities. Thus working-time has a twofold effect: *on both the demand and supply of time for other activities*. Changes in the productivity of working-time are the basis of possible changes in the distribution of man's time.

Secondly, time is spent on *personal activities*, for a man's own needs. We need to sleep, eat, wash and dress ourselves. But not only must we tend our bodies, but also maintain various commodities. We must cook food and maintain utensils for the purpose, clean the house, tend the garden, look after the car, et cetera. Some of these needs can be fulfilled by buying various services, but not all of

them; nor will men always do this, though they could. Here, therefore, we have a kind of time allocation other than that involved in productive work.

Thirdly, time is spent in *consumption*. The fact that consumption takes time has an economic significance and effect in relation to the way in which the limited resource of time is utilized. Just as there is a link between increased productivity of working-time and the demand for time for personal needs, so there is a link between it and the demand for consuming-time.

Fourthly, time is used for *cultural pursuits* by which men aim to educate and develop themselves; that is, the end to which progressives and liberals of earlier ages believed men would use their increased affluence. There is a fundamental difference between consuming-time and this time, which might be called '*culture-time*.' In the use of time for consumption the consumer-goods play the main role, whereas they play only a minor role in the use of time for cultural pursuits.

Finally, some time will naturally be spent in *idleness*. With poor nations it is conceivable that '*free time*' in the literal sense may exist. Time is not put to use simply because economic development is at such a primitive stage that there is nothing to do. A similar situation may arise with more advanced nations in periods of unemployment.

Even when economic conditions are such as to enable men to choose how much time they will spend in work and how much in other activities, there may be what have been called 'slacks' in the employment of time. No urgency compels and there is no sensible pressure of time.

Many scholars have investigated the varying sense of time among peoples at different stages of economic development and with dissimilar cultures. There have been, and still are, cultures with a *surplus of time*. Productivity is so low that a portion of the time gives no yield.

Last summer, my wife and I visited Finmark in Norway. We stayed, together with two Lapps, in one of the mountain huts provided there by the Norwegian government and supervised by a neighbouring reindeer farmer. The huts stood by a river where we proposed to fish. In the evening we went upstream to lay nets. While the Lapps were attending to this, we went for a walk over the barren country, and when we returned to the river we found that a third Lapp had joined the other two. He came back with us to the farm. Later, as we went to take up the nets on the following day, we asked our companions about the other man. They told us that he had been on his way downstream on the far bank of the river to buy supplies from the farmer. They had therefore ferried him over in

their boat, they said. When we asked how he had intended to contact the farmer on the opposite bank, they replied that he would have shouted. 'But there is a strong current and it was late in the day,' we said. 'Could he have been sure that the farmer would have heard him?' As though nothing were more natural, they answered, 'Then he would have lit a fire and waited until someone saw it.'

This sort of time sense undoubtedly still survives among a large part of mankind, but how remote it seems to us, the people of an affluent society!

Cultures with a *sufficiency of time* exist. Progress in technological and economic fields has shaped their development. Incomes have risen substantially and the standard of living is high. Nobody is obliged to be idle. Everyday life moves at a faster pace, but people still enjoy a reasonable amount of leisure. They frequently look at the clock, but it hasn't yet become a tyrant. Rising incomes are beginning to create a shortage of time, though.

Then there are cultures in which *increased productivity and constantly rising incomes are causing an ever greater scarcity of time*. No time may be wasted. 'Time is money,' men say. Punctuality is all-important. To wait is not only a waste of time, but also a burden on the spirit causing stress, simply because it is unnecessary waste. The diary, where the hours of the

day are organised down to the last detail, becomes for many their Bible. The clock now begins to govern man. Scarcity of material goods has vanished, but instead there is speed; sometimes a breakneck speed, and all that goes with it.

This development has an economic explanation. *More speed is the effort to make better use of a resource which economic growth and higher incomes render ever rarer and more valuable; a resource of which there is a growing shortage, namely Time.*

There is little doubt that such a society, having the characteristics thus briefly described, and which might be called 'the hectic society,' possesses certain advantages from a material point of view. It is efficient; a society of plenty, and incomes are high. It should be remembered, though, that it also has faults from a material point of view. It may be that there is a decline in the efficiency with which time is used. The race for time can produce waste through bottlenecks and traffic-jams. The effort to utilize every second of one's time can cause hypertension and stress. In the 'hectic society' too much productivity is more likely to be a cause of death than too little.

But speed also creates a problem of another kind. Man's ability to enjoy his material goods may diminish as a result of the effort to increase the yield of time available by acceleration.

The main issue of these

comments on the *hectic society* is not, however, the pros and cons of it from a *material point of view* so much as *its possible effects on man and on human life in general*; whether there is not a call for new objectives, as well as—and to some extent perhaps instead of—that affluence which has hitherto been the main objective of the *kind of society called Affluent*. In this context I must deal further with time devoted to *consumption and cultural pursuits*.

#### IV

The time needed for the enjoyment of various consumer goods is as necessary for their consumption as are the goods themselves. It is, of course, for this reason that time must be regarded as a limited resource. For this reason, higher incomes do not necessarily mean more leisure and a life of greater ease. But what connexion is there between higher incomes and time spent in consumption?

It is impossible to lay down a general rule to determine whether consuming-time as a whole will increase. Whether it does or not will depend on the ease with which goods can be substituted for time in the consumption process. If this is easily done, increased productivity will encourage men to work more in order to enlarge the volume of consumer goods beyond what would be possible with un-



changed working-time. On the other hand, if it is hard to substitute goods for time, consuming-time must increase as the volume of goods becomes greater through increased productivity.

If men can substitute goods for time, they will probably do so. A shorter time will then be spent on each unit of consumption, because the goods will become cheaper in relation to the time and it will thus be advantageous to use more goods in relation to time spent. In order to enhance their material welfare, people will make their consuming-time more 'commodity intensive.' Thus the yield per time unit in consumption will

be raised. *The greater the volume of goods consumed in a unit of time, the greater will be the yield, within the limits of the time used for consumption. In this way the balance will be maintained.* The yield of each unit of production-time will have increased. This must be equally high in all activities.

The acceleration of consumption, that is to say, the fact that an ever diminishing amount of time is devoted to each item, can appear in various forms. The more expensive car is used in the same time as the cheaper one was before. Many goods are used simultaneously. Instead of going for a two-hour drive, the car is used for one hour and a yacht sailed for another hour. This couldn't be done while incomes were lower.

There is another point. Let us assume that there is a choice of only two consumption activities. For the first to give full satisfaction, a minimum of goods is required, while the second is largely dependent upon the number of goods that can be used in the time devoted to it. When productivity increases and the volume of goods with it, there is an increase in the yield of the time devoted to the consumption of the latter, whereas that of the time spent on the former remains unchanged. There is an obvious advantage in reducing the time spent on the first consumption activity, and increasing that spent on the second. *Men modify their use of time, until the yield has*

*become equal for the portions of time used for each item of consumption.*

Many kinds of satisfaction are dependent upon the volume of goods available. But there are others—old and new; noble and trivial—that cannot be augmented by the consumption of more goods in the time devoted to them. Here we have an element in human life that is becoming subject to ever fiercer competition from other activities and is in danger of losing the battle. The yield per unit of time in other activities is judged greater.

This explains various phenomena in everyday life that might otherwise seem strange. There are limits to the amount of extra satisfaction to be obtained from food, by eating more or better food than before. Thus people in affluent societies spend less time than before in eating ordinary food. Perhaps they try to increase the value of the time that goes into this by reading or watching television at the same time. Even the relationship between man and woman doesn't escape this development. Too much time mustn't be spent in getting to know one another. A long-standing acquaintance as a prelude to a happy marriage is becoming a rarity.

Of course, this doesn't apply to all kinds of consumption. There are some to which more time is devoted. But it applies especially to pleasures of the kind that can easily be increased by consuming

more goods per unit of time. People spend more time than before in giving or going to parties and attending gatherings.

However, the clearest example is to be seen in the ever-increasing number of consumer goods people use: house, weekend cottage, car, boat, radio, television, record-player, clothing both indoor and outdoor, holiday equipment, *et cetera*. For the enjoyment of all these, a larger total amount of time is used: but equally, a shorter time is devoted to each item.

*From this it may be concluded that the consequence of economic growth, increased productivity, and the rising incomes that result, is not only greater affluence—that is, an increased abundance of consumer goods—but also a far-reaching effect on consumption itself and on the distribution of the time devoted to consumption.* When consumption is accelerated, this is naturally with the object of increasing the yield of consuming-time, which may well be achieved. But the trouble here is, that this development may have a negative side. I am not referring now to the well-known fact that wealth is no guarantee of personal happiness. The danger is that people may lose their capacity for relaxed enjoyment and quiet satisfaction. Patience suffers an eclipse. And patience is not only the condition of a happy human life; it is also the foundation of many discoveries and advances in

both technology and economics, to say nothing of the creative arts.

If the scarcity of time resulting from economic growth and rising incomes were to reduce man's efforts to think and mature, and deprive him of the satisfaction of those efforts, then there would be serious reason to pause and reconsider the situation.

## V

Let us turn now to the connexion between economic growth and time devoted to *cultural pursuits*. There are very divided opinions on the actual effects of economic progress on culture and the time devoted to self-education and personal development. Some talk of the enormous cultural strides that follow in the wake of economic advance; others, of the tragic decay of culture. Staffan Burenstam Linder, in the book quoted, expresses the view that, once extreme poverty has been overcome, economic growth and scarcity of time have caused the time devoted to cultural pursuits to be exposed to severe competition from other activities, while in the affluent societies of today interest in cultural matters is probably declining. However, he points out that it is almost certainly harder to measure activities connected with culture than most other human activities and there is wide disagreement on the facts in this field. And even if it is true that

cultural activities are on the defensive in modern society, it is also certain that more time is now being spent on education and other kinds of cultural activity than before the economic growth of affluence began. Nevertheless it is often maintained that the growth of culture in the age of affluence has been much less than experts of earlier ages believed and insisted it would be. Linder says that they may have misunderstood human nature. But it is also possible that they failed to take into account the fact that economic progress not only eases man's burden of work, but also makes many things other than education and personal development desirable, and for all these time is needed. However that may be, no one now seriously claims that continued economic growth will of itself produce substantial advances in the cultural field. Only in poor countries can people expect cultural progress as a result of economic progress. The vital question for the affluent countries is, whether they have reached the stage at which cultural progress is not only slowed down, but even reversed, in the sense that, owing to scarcity of time, ever shorter periods are devoted to cultural pursuits.

## VI

*A general conclusion that can be drawn from what has been said here about the connexion between time and*

*economic growth is: that in the affluent societies of today time is scarcer than ever before, and this scarcity has been gradually produced by economic advance.* Affluence and scarcity are relative terms. Progress has brought man an increased abundance of goods, but it has made time scarcer in the process. Affluence has therefore not been *general*, but only *partial*.

This brings us back to the patent fact that economic growth creates problems. But shouldn't we give more serious thought than hitherto to the problems created by *the transformation of the Affluent Society into the Hectic Society?* Isn't there good reason to ask ourselves whether the Hectic Society has not a more negative side than the Affluent Society, without belittling the achievements, both actual and potential, of progress?

If it is true that economic progress, greater production of consumer goods, and ever-rising wages have resulted in a progressive scarcity of time, it will prove difficult to increase well-being by increasing consumption alone. *We therefore have to consider whether society and human life are not in need of new objectives.* But the answer to this question cannot be found in the field of economics alone, nor even, generally speaking, in that of science. It involves an important moral factor, also relevant to the arts, philosophy and religion. For this very reason it was a splendid conception to hold a confer-

ence of the kind now being held here, enabling men in widely differing fields to meet and exchange views.

The gulf between the arts and science is a well-worn topic. Sometimes one even hears it stated that these two main elements of human culture are mutually antagonistic. Science is identified with 'cold reason,' art with 'warm emotion.' This is a mistaken view. Emotion is as indispensable to science as reason is to art. On the other hand, too cold a measure of reason can be as harmful to both as too warm an infusion of emotion. The truth of the matter is that the same impulse lies at the core of both art and science, and in the last resort it comes closer to emotion than reason. The seed of every work of art is an idea, while imagination is the basis of all artistic creation. But this applies also to science. A wealth of ideas is a leading characteristic of every great scientist. Somebody once said that it was open to question whether Shakespeare was richer in ideas than Newton. Knowledge alone cannot make science, any more than words alone make poetry. It is the same power that transmutes knowledge into science, and words into poetry; colours into a painting, and sounds into music: imagination, invention, the creative power of the artist.

But why do I bring this up in connexion with my present subject? Because I believe that *the new*

*affluent society, which we have to create and which must replace the hectic society, demands a new type of man.* Not the *economic man* known to us from the literature of the past, but a *type of man who is more than a rational being*; who is not ashamed of his emotions, but realises that they are the source of true happiness. Some have discussed the problems of the Affluent Society in terms of the supreme importance that man should save his soul. But the truth is, that in the new affluent society, it is the soul that must save man.

To increase prosperity is a natural object of desire and endeavour, even in rich societies; how much more, then, in poverty-stricken under-developed countries. The roads to this goal are different, and the nature of the task differs also. But the heart of the matter is to realise that greater prosperity has always changed man, and will continue to do so in increasing measure in the future, under whatever circumstances economic growth occurs. The problems of the affluent societies in this respect are due to developments that were not expected. Increased affluence and leisure have not brought us greater relaxation and well-being, but stress, anxiety, and even loss of health; the reason being that we have assumed the character of economic man in greater measure than we had bargained for. Modern man is now far wealthier than ever before in human history. He has not only

made himself lord of the earth, but is well on the way to making himself lord of the universe. In spite of all this, it is more important that he should continue to be an ordinary man, a human being with heart and mind, though earthbound, than become a soulless robot on the way to the moon, or maybe Venus. The man of our affluent society has achieved control over Nature. The man of the new affluent society must achieve control over himself. He should not make a carefree life of plenty his highest objective. He must be a free man whose nature it is to grapple with problems and be lured by mysteries. He should not expect to understand all things. The aim of life is not only to understand, but also no less to enjoy. Reason has brought us worldly well-being. But the highest guerdon of life lies nearer our emotions. It is possible to enjoy without understanding. Who has been able to fathom the strongest forces in the world of man: love and charity?

One of the main attributes of the affluent society of today is its emphasis on 'togetherness.' People work together; amuse themselves together. They are obliged to mix with others whether they will or no. In earlier times men were more alone. One of the things of which the scarcity of time of the Affluent Society has deprived us is a true sense of the value of solitude. Of course fellowship is good and

**The new society . . . needs a new man, one different from us, if he is to be happier than we are.**

necessary, but a whole man is one who can enjoy both society and solitude in equal measure.

The aim of all human endeavour is bound to be *happiness*. For centuries men have believed that the abolition of poverty and achievement of affluence would make mankind happier. Admittedly it has always been realised that increased affluence is no guarantee of personal happiness. There is an old Icelandic proverb to the effect that money makes a monkey of many a man. However, it has always been assumed that for nations as a whole, and for the whole of mankind, greater affluence must mean more happiness. Voices are now heard to question even this assumption. *Their scepticism may prove justified unless we realise that the new society that is to be—and society is ever changing—needs a new man; one different from us, if he is to be happier than we are.*

And are we not bound to wish for this? Should this, indeed, not be the object of our endeavour; an endeavour which, above all others, deserves the name of noble? □



# news & reports

## *Incredulous New York Gets A New Look*

by LOUISE STRAIT

On Monday, May 3, the "America the Beautiful" project of the God Bless America Festival was officially inaugurated as over 1,000 members took up their brooms and dustpans to clean Manhattan and the Bronx. Dressed in white jumpsuits with the God Bless America Festival logo silkscreened in red and blue on the back, members cleaned by three's in their witnessing areas from 7 to 8 a.m. From the beginning, a new spirit rushed through the Yankee Stadium campaign as members embarked on one of the most significant and well-received Church projects.

Col. Pak expressed Rev. Moon's goals for the clean-up campaign after a Sunday speech at the Headquarters building on May 2. "Ever since he came to New York, Rev. Moon's heart was broken because the beautiful city of New York was so dirty. He determined: 'One day, the Unification Church will clean up New York.' The time has come to respond and bring a glorious result. The people will be so puzzled! They will have an awful time trying to find a word

to describe it. Rev. Moon asked me to encourage you, telling you how important this campaign is. This is one of the most important things which is happening in 1976—a physical and internal clean-up.

"Let's let this campaign be a silent testimony of what we are doing for this nation and the world," continued Col. Pak. "Let's live up to Rev. Moon's desire to bring physical and spiritual resurrection. The America the Beautiful program is showing by dramatic example that we are really going to restore New York and all cities of America. Rev. Moon would like to ask you to apply yourselves diligently to this project to bring physical victory."

The campaign was publicly opened by a kick-off ceremony in the South Bronx at noon on May 3rd. Michael Warder opened the rally, which was attended by 100 members ready for cleaning, curious neighbors, the press, and two representatives from the city government. As President Salonen addressed the group a sanitation truck driver shouted a cheer.

Mr. Salonen said: "This country prospered because people



were willing to work with their hands to make their dreams come true and to make their hopes into a reality. But we see that for too many of our brothers and sisters, that hope has become dim and that dream a far too distant reality. We want to do something to rebuild the hope of America as we enter our third century, so that we can bring God's blessing to America. The America the Beautiful campaign is to show how we are going to clean up America physically by cleaning up all the trash and garbage on the streets. But we are doing it with a new spirit because we want to clean up spiritually and morally, as well. Let's be determined to create a new spirit of

cleanliness and righteousness. Don't just work with your hands alone. Carry your hearts to the streets of New York."

Members leave for their cleaning areas every morning at 6:30, taking their breakfast with them to be eaten after cleaning. Using push-brooms, regular brooms and dustpans, cleaners bag the trash and leave it on the curb to be picked up by the city's Sanitation Department. Every day new streets are cleaned; since the campaign is done in cooperation with the Sanitation Department, the cleaning has to be done where the sanitation trucks will travel that day. Nothing is neglected. The brooms pass over sidewalks, steps,



curbs, and gutters as they clean up papers, boxes, beer cans, bottles, countless cigarette butts, junk, and just plain dirt.

Public response to the campaigns from the first day has been overwhelming, injecting new vitality into witnessing activities. New York's middle and upper classes, previously unattracted by the Yankee Stadium campaign, watched the clean-up with surprise and support. "I couldn't have taken that many drugs last night!"

said a shocked young man as a cleaning team was on its way to its area on the first day. "You deserve a commendation! More power to you. Do you have a broom to give me? Our salvation is coming! Someone cares about us" are but a few remarks heard by some members. It is not uncommon for passersby to have tears in their eyes.

New Yorkers respond to more than just the cleaning—"You're the first people who have smiled at me in the morning since I have

lived in New York." "I've been waiting years for something like this to happen," said the owner of a coffee shop in Greenwich Village, bringing out coffee and doughnuts to the team. Flyers explaining the project are easily distributed, and not just to pedestrians. A rich lady in a chauffeur-driven limousine rolled down her push-button window to ask for literature. A bus driver stopped his bus, took the literature, and passed it out to his passengers. (There are many, many more stories.)

The campaign has been covered by all three major networks

and several local TV stations. Typical network coverage included shots of members at the kick-off rally singing "America the Beautiful," close-ups of a member sweeping up dirt, an explanation of the campaign by a Church official, and comments—invariably positive—from local merchants. One commentator said, "The rank and file couldn't be more enthusiastic about it." She then interviewed New York member Pat Hammer: "I don't think that New York has ever seen anything like it," said Pat. "I know that we are going to be the best."

## ***Rev. Vincenz Explains Why We're Cleaning N.Y.***

God's desire is to have a world of order and cleanliness; Satan's desire is to have a world of disorder and dirtiness. Man is in the middle of these two worlds. Whether he chooses cleanliness or dirtiness makes him closer to God or Satan.

Through the fall, man became very insensitive to his world. If he were sensitive, he would be unhappy to see something unclean. Right away this would stimulate him to clean it up. In New York we see many dirty areas. This shows us that the people have lost their sensitivity. Otherwise they could not even walk through a

dirty street. This is one reason why we have so many negative spirits in the city of New York. A dirty environment attracts very low spirits.

If we are to become lords of creation, then we have the creation in our hands. If we have God's spirit in us, the creation must respond to this feeling and become free. This is why, from the beginning, Rev. Moon was so eager to clean the city.

Rev. Moon wants to bring new life to New York; this is not done only with our message or our way of living. We can never implant our message or way of life

into a dirty city because it would not have any impact. For the people to be receptive to God's word, they have to live in a good environment. This is why he said to clean the city physically and spiritually. We clean in the early morning and afterwards witness in the same area. We first clean our house where we will bring God's message. Through this cleaning we are stimulating very good people and opening the way for good spirits to work for us.

I remember when Rev. Moon spoke to the members restoring the Headquarters building, he said, "When you clean this building, you must love the stones and the floor because no one has loved

them for a long time." The world has had no one to love it. Surely no one has loved the city of New York. We cannot merely love people, we also have to pour out our love to the world. Otherwise the people and environment will conflict.

Through this campaign I hope that we can create a new feeling in the people for their surroundings. I expect that the desire to have a clean city will snowball. Many people will join in, responding to their newly discovered feeling that they want to have a clean city. Then God has a better chance to come back. I hope that when we succeed in New York, we will go all over America.



*Rev. Paul Werner gives welcoming address to parents attending week-long seminar at the Camberg Training Center, West Germany.*

# **First Seminar for Parents At German Training Center**

by **TRAUDL EBI**

The first seminar for parents began at the Training Center in Camberg, West Germany, on March 15th and continued through March 20th. There were about 40 participants at the seminar: parents of the young missionaries and older people interested in the Unification Church.

Responsible for the spiritual and physical well-being were Heinz and Lore Seel and, as teacher of the Divine Principle, Wolfgang Waldner.

Within a few days all the different characters and ideas melted together and, becoming a part of a family, everybody felt that something had changed in himself. Comments like: "It couldn't have been more positive. I especially liked the life in this community. I have never experienced something like this before" (Mr. Fuchs, father of 4 children) were often heard.

A beautiful bouquet of flowers was presented to Rev. Paul Werner and his wife, and the audience gave a big hand to the leader of the German Unification Church for his welcoming speech. Thankful to get to know this "mysterious man" (as he was described in newspaper articles), the parents

listened to Rev. Werner's words explaining the ideal of God. He started with the mission of Jesus and ended up showing the providence of God and the responsibility of each single person to fulfill this providence.

After a lesson about the power of prayer to reconnect us with God, the new family of trainees decided to start every day with a unison prayer. The climax of the seminar was the Madison Square Garden film. Here the parents saw Rev. Moon in action for the first time and were deeply moved by his personality.

Concluding the seminar in Camberg, the participants all signed a declaration:

"We are very impressed by the teachings of Rev. Sun Myung Moon, and we think the idea to unite the whole of mankind into a world family centered on God is the only way to reach justice, harmony and everlasting peace on earth. We want to stand up to fulfill this ideal, and we want to do this first of all in supporting our children in their conviction, to be loving parents to them that they can fulfill their ideals and to try to protect them from the accusations of the negative publicity. We've been able to see that all the defa-



*Parents attending seminar in Germany. National leader Paul Werner and his wife Christel are front, left; lecturer Wolfgang Waldner, far right.*

rumors spread lately about the Unification Church (e.g., brain-washing) are wrong.

"Our young people, our sons and daughters, have found here a free, natural and healthy community, centered on God, and we parents and older friends are very happy about it. Isn't it a fact that the misuse of drugs, alcoholism, crime and sexual abnormality lead our young people more and more into corruption? However, we see that these depravities are more easily tolerated by the public opinion than a community which, in its pure way of living, stands up for the realization of the Christian ideal.

"We want to encourage the public and all those parents who simply through lack of information are against the Unification Church, to use the possibilities of better understanding, and to break down the barriers between parents and children within the family. It's exactly the family that shows the fundamental pattern of God's ideal for the human society.

"In deep thankfulness we give our testimony for the wonderful harmony, the open-minded atmosphere, and the loving care which was given to us by the Unification Church. We are happy about the truth we experienced here."

# IOWC Work In France Brings Three Successes

by MARK PALMER

At the time of writing our brothers and sisters are preparing for the final festival of our crusade in France. After the two great victories of Paris and Lyon, Mr. Blanchard comes to give the citizens of Bordeaux a chance to hear the word of God for today, and to liberate and gather together those seeking the truth.

Bordeaux is not a city that one can categorize as it has many faces. To some people Bordeaux may seem like a backwater of France, old and solemn, with a heavy spirit. To others it may seem like the perfect nursery for God's children with many people seeking love and goodness. Neither view is wrong because the spiritual world is very changeable. Some days it seems that Bordeaux will be the very last place in France to be restored, while another day it may seem the Kingdom of Heaven will come from around the next street corner.

The festival here will not be like the previous two. Communist aggression is not strong and we expect a high atmosphere with many positive open-minded people present. After the mayor and many other influential people refused to host our festival Heavenly Father

guided us to the most expensive and well-established hotel in the city—le Grand Hôtel de Bordeaux. The hotel was built in 1780 and sits boldly in the main square of the town. We have taken for the evening the two ballrooms and all the adjoining rooms. We shall be able to host about 400 people. The surroundings are of the highest standard, with beautifully designed ceilings, lavish cornices, large mirrors and glowing chandeliers. In this environment we have the opportunity of feeling a deep family spirit and unity with the guests.

The family has reached the stage now where we do not have to try very hard to attract publicity and so this festival is aiming for more long-lasting results, in the form of new family members to leave behind in France. We approach the 26th March with absolute confidence knowing that the foundation Heavenly Father is looking for is one of complete faith, and that indemnity must be paid in order to bring about another breakthrough in France. If the Paris festival can be compared to Madison Square Garden, then Lyon must have been Yankee Stadium and Bordeaux can be compared to Washington Monu-

ment!

Keeping everyone posted with news from around the nations is a little difficult as each day something new happens. For example, Mr. Johann Hinterleitner starts a new fundraising team in Toulouse while Mr. Alain Mac Leod's record-breaking team moves to Bordeaux. Mr. Manfred Litchner takes over one of the Belgium-based teams in Liège and Mr. Ovind Haugen leads the other one in Bruxelles. The fundraisers are breaking through each day and are experiencing how with God behind them there is no limit to success. They sell beautiful cards. Another idea soon to be introduced is of photograph cards; this is an enterprise originating from the Swedish family. Whatever happens our Heavenly Father is forever showing us a new way to fulfill our goal.

Lewis Rayapen reports on  
The Lyon Festival:

After the show, I accompanied about 20 Communists into their den, a café in Bas-Lyon. It was a sensation for the Com-

munists; everybody surrounded me and, of course, the only way I could answer their questions was to teach them the Divine Principle. I have in my heart and in my mind the face of a young man; his eyes are intense, his manners very affable. He is so nice. He saw the festival and he eagerly asked me: "Will you be in Bld. des Brotteaux? Can I come to visit you, please?" Then, there is that other man, a Jew; he told me he is "non-violent" and believes in God. "Maybe I am not as mystical as you are. But can I come to visit you? I know you have not invited me directly but can I give you a lift back to see where you live?" And so he took me home and I understood that many Communists are simply frustrated, disillusioned young men in search of an ideal to fulfill. I know the power of love on the hearts of men and I am confident that our festivals, manifesting as they do the heart of our Heavenly Father and His wonderful truth will inject new life into dying souls. Truly, we can proclaim to the world that today is really the Day of Hope.

## **News From The Choir**

Many new developments are taking place with the IOWC choir, which has been singing in Paris in hospitals, old people's homes and churches. Through these performances the choir has had many experiences of singing before

sometimes difficult or unresponsive audiences, which is good training, and has also had many chances to testify to Sun Myung Moon directly, by announcing that he is the founder of the International Cultural Foundation by

whom we are sponsored. There have also been many very rewarding responses from the people, particularly those sick and old people who seldom are given entertainment.

We have sung in some churches and always the priest has known that we are from the A.U.C.M. The congregations have been responsive, and it is only a question of time before they know in fact who we are.

Just as Rev. Moon never declared that he was the founder of the Little Angels until they were world-famous, so we should now do. We attribute the choir to the International Cultural Foundation and when it becomes famous, people will naturally want to know about the Foundation. Also, the most important point, as Mr. Leonhardtberger explained to us, is the spiritual condition we make in singing everywhere for free, giving out to the people of France. It must move the French spirit world to help us. When people hear something beautiful that moves their hearts, they cannot accuse our movement, and they must realize our young people are better

people than others.

The choir is now to establish a band, involving all members who can play an instrument. We have already purchased a high-quality amplifier. When members were asked about their talents and about any instruments they may have, many possibilities came forward.

The most exciting proposal to be carried out is a small folk-singing group which will sing the folkloric songs of all the European nations. They will have guitar accompaniment, and will provide another musical aspect when the more classical or religious repertoire of the choir is not appropriate.

So often we are asked on the street, "But what do you actually *do* to help other people, besides giving lectures?" Music being the international language, provides a very concrete way that we can reach out and help others, being a testimony to people in hospitals or homes who have often experienced a lack of love in their families. In this way we can really give a "New Hope" to people who have lost faith and hope in today's society.

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

## ***Mali: A Contrast to America***

One major problem that took a long time to overcome was to

realize that pioneering in America and starting a foreign mission

would not be the same thing. In actuality, they are quite different, but because we foreign missionaries went through the same training course as the American pioneers, we had the idea it would be a similar experience.

There are several basic differences. First of all, the people of Africa or, I imagine, all underdeveloped countries, are quite different from Americans. You simply can't blitz someone with the Principle and expect him to get immediately red-hot to sacrifice for God's purpose. Because their education is inferior or nonexistent, and their way of think-

ing and attitudes are shaped by a rather immoral, materialistic society (much worse than the problems which exist in America), for a person to change is something really great.

It's so difficult for them to change. They are much like children. On our part, we need patience, a caring heart, and parental love. You can't talk about the truth so much because they can't grasp it. It will take many years for the people to make internal changes. It's nothing like America where people can change radically after a few weeks or months.

## **God's Loneliness Felt In Ivory Coast**

We have just recently consecrated a prayer ground here on a most beautiful place—a wonderful garden on the highest point in the city, overlooking the city skyline, a shimmering lagoon interwoven between patches of green or white walls, a vast patch of the blue ocean and the sunrise. It is also situated in a very strategic location, being right behind the capitol building. I feel so privileged but undeserving to be given such an honor as to pray at this holy place.

While doing so I tried to imagine what God must be feeling at this time. I know He is

grateful and happy that a few of His children could recognize His desires after thousands of years of postponement, but nevertheless He is also probably a bit sad at the long wait. I can imagine it's like having your house destroyed completely by hoodlums and yet because of no help, and no means to repair it, you must continue to live in it. Finally after many years a neighbor begins to take notice and asks if he can help. I'm sure the help is pleasing but how quickly can it really recover the years of filth, decay, insensitivity and solitude.

## **Seeing Traditional Ghana:**

Being in Teshie (a small village in the country) was a good chance to experience the more traditional Ghanaian way of life—very different from the big city life of Accra. The old part of the town is built on rocks which jut out into the sea, thus the name Teshie, which means “stone” in Ghanaese. The houses are built in the traditional way, with an open courtyard in the middle for cooking, eating, washing everything from babies to clothes, catching an afternoon nap, etc., and surrounded by several small rooms for sleeping. As we walked through the town, a whole herd of kids began following us—reaching out shyly to touch our hands at first, and finally in the end jumping and dancing and laughing all around us. The “mommies” are

big and beautiful and always hard at work preparing food—especially pounding “fufu”—the meat and potatoes of Ghana. The women always seem to have a baby on their back, and two or three more at their sides!

In the afternoon we were treated to some fufu of our own (which, I must admit, tastes to me like a lump of raw bread dough) and a stew of fish heads, which according to custom, we ate with our fingers. Unfortunately, by the evening, I had a whopper of a stomach ache, but I can never tire of these experiences in the villages. The people have a deep spiritual nature. All day long on Sunday, the streets are full of the sounds of singing and dancing and drumming—praising and loving God.

## **From Undeveloped Senegal:**

Once, leaving my country, I passed through the scrub wasteland that makes up this parched area of the Sahel. For the most part, the land is entirely uninhabited and uncultivated. There is so much potential in this soil if only there were money and technology available and a desire on the part of the people to develop it. You feel like exploding as you pass through the miles and miles of territory with these thoughts running through your

head.

The train was rather ancient and terribly overcrowded with people, luggage and vegetables. I spent most of the time talking with a Japanese hippie traveler who is completing an eight-month tour of the continent. We had many common areas of interest, and just the fact of his being Oriental was a respite. It's nice to speak to a deep-hearted person once in a while.

## **Reality in Lebanon:**

My friend and I got together in Lebanon. Due to the recent fighting there, our "conference" was held in the midst of grim destruction: burned hotels and houses riddled with various-sized holes from rocket and rifle fire. How malicious it all seemed: quiet at that moment yet still not resolved in a real peace, like a man tortured and still not dead.

The presence of tanks, artillery, and many soldiers and commandos served to make us always cognizant of the aching heart of God and how frustrating we are to Him. We talked a lot and visited the beach. What a glorious sunset we saw. As soon as we left the borders closed and the present outbreak began.

## **Turkey:**

Turkey has captured my heart. Each day I feel in a new way God's heart. I'm sure others have expressed better than I can what we are experiencing. I could never understand some things in America that I can here. You are doing the greatest thing in history there in America. I can say that God is so afraid and so anxious and agonized for the people of our countries and truly as Rev. Moon has been saying and saying, the only hope is America.

## **Iran:**

Bandar Abbas is a strange place. The people are spiritually far behind and even physically clumsy. It's as if I stepped back into the past into Abraham's time. God must have had to forget them for awhile. The Persian Gulf is just before me, mountains jutting up out of the plain. In the stillness of evening I stood in the middle; no sounds reached my ears. The land is certainly arable and when full development begins, water will raise crops here. We are moving into summer soon. The temperatures will begin to climb to 130 degrees and the humidity 95. They say this is one of the hottest places on earth.

## **Kenya:**

A 10-member singing/witnessing team will go around the country for two-week campaigns. Our work is expanding rapidly now, almost enough to make our heads spin. Kenyans are very responsive to God's Word, and are eager to involve themselves totally and whole-heartedly in His work.

The last holiday found us in good spirits and our children more grown. It's really amazing how they pray with us, do things with us and they don't even realize God's will yet. If these people love you they'll do anything for you. It's just a matter of time; they need

to see regularity and constancy then their trust comes. The Islamic way of prayer is to recite the same thing three times with a special bow (kiss a special stone or touch it to your head) and this is done 3-5 times a day. With us it's so different and they struggle to

know what to say. But they're really sweet. Our landlord is young and he spent 8 years in California. He and his new wife are friends. They ask us to sing and pray before dinner—even at their house. They really don't know much but they're very accepting.

## ***Customs of India***

Men in this part of the world expect women to do everything. Of course, we have a different tradition, but the thinking is still there. So, although, it is not always right, unless you do what they like at some point, they just cannot be happy! Of course, the spirit of sacrifice must be there, but then the fullness of spirit doesn't always come. So to cook three meals, witness, teach, etc., is sometimes difficult to accomplish in one day. Cooking alone is a full-time job—to go shopping, cut everything, grind everything, and cook on one burner on a kerosene stove. Here,

even 26- or 35-year-old girls are subject to parental approval which means “no” after 8:00 p.m., and “no” to stay overnight anywhere!

Lately, I've been marveling at our circle of friends—it includes one person from eight religions: Hindu, Christian, Moslem, Buddhist, Jewish, Parsee, Sikh (with turban) and Baha'i. Also, from all different parts of India. If you know anything about India, you know that it is a miracle in itself. There is no group which unites so many different beliefs. We want to have some inter-religious dialogues in the future!

## ***Interest In Divine Principle Spreading In Paraguay***

One of our friends has done very effective work in the Mennonite community in which she has grown up, gaining the positive support of her parents, three of her sisters, and many of her friends. Her work has caused Reverend Moon's name to be a household

word among the 25,000-member Mennonite community here in Paraguay. Even the schoolchildren have been talking about us. On the other side, there is much negativity being spread among them because of their rigid fundamentalist beliefs. However, at

the same time, many of the young people, who are more liberal-minded, are actively and sincerely studying the Divine Principle.

I cannot say that we have made substantial progress to solve any national problems. In terms of the problem of morality, which is the internal cause of all of the problems, our daily work of witnessing and teaching the Divine Principle is laying the foundation for future solutions. I will be speaking to a group of 50 high school students tomorrow, and we expect that many similar opportunities will soon be opening up.

One new member moved in this month. Her name means "console," and we expect that she

will do much to console the hearts of our fallen brothers and sisters and bring them closer to God. She and her family came to Paraguay about one year ago from Spain. Her parents own a restaurant and a private beach on Lake Ipacaraf. We may be able to use this property for workshops.

Growth always causes change, and some internal struggles, but through constant prayer and deep unity, we are in strong spirit and optimistic. I must learn to become a better father to the members, to become more loving and more constant. We are helping each other in a healthy united manner, and we feel God's help continually.

## **Poor People Carry the Cross for America**

Recently I read some articles on the economic situation of Latin America. In the United States we see constant improvement over the years in the standard of living, etc. Not so in Latin America. The situation hasn't changed since the Spaniards came some 400 years ago. A minority live comfortably, but the lives of the vast majority of the people haven't substantially changed materially or culturally since the New World was discovered.

From here, it's clear that in our times God has allowed certain

countries to progress, most particularly the United States. But this has been at the expense of the other countries, to whom no blessing has been given. In a real sense, these peoples have been carrying the cross for Americans, until the day America would use its strength and well-being to serve them. Now as America falters in her mission and time passes with no relief, the cross has become almost too much to bear. Now, to relieve their suffering, it is only Communism which is appearing clothed as "savior and deliverer."



*The Latin American diet includes a preponderance of starches and sugars, which contributes to obesity and a variety of other health problems.*

## **The Importance of Health Seen in Latin America**

Health is not a usual category for a report, but I think it's probably an important one in these countries. Even though both of my friends came from middle-class families they have a number of health problems caused by a poor diet. Most Latin American women are overweight by age 30, often before. One of my friends knows about health and nutrition and he has counseled both of them.

The primary problem is that people here don't like and don't eat very many vegetables. Their diet is primarily starches and meat, sugar, oil, and fruits. We think this

is a big reason for their many health problems. One of my friends didn't eat vegetables before, but now she has begun to eat and like them. As a result, most of her health problems (i.e., allergies, skin infections, constipation, tiredness) have cleared up. Also, both she and the other one have lost weight.

The people here also "run on" coffee, which is very bad for their health. I've stopped drinking coffee and we only occasionally eat anything with sugar in it. This has also helped me spiritually and physically. Improving my friends'

diets has been quite a big factor in how well they feel and can work each day. It's clear that in these

countries poor diets slow down the achievements of the people.

## **Guatemalans' Life Settling Down Again**

Things are settling down now. The tremors, although continuing every day, are very mild. Also, we have access to a "champa" (little makeshift house) if we ever run out in the middle of the night because of a strong shake, but I'm sure that won't happen. Oscar made the "champa" for the lady across the street. Her house really *is* bad. It's scary to visit because the walls are cracked about one or two inches open.

But our house seems to be

pretty much O.K. except for a few cracked windows and a hole in one window made yesterday I think by a slingshot! Oscar did a really good job on the champa; actually he had a little help but he did almost all of it himself. It has a corrugated metal roof, wooden frame, and blanket and cardboard walls. It's quite big—about eight or nine feet square. Anyway, there is always room for us if we get scared in the house, which Gisela is anyway!

## **Uruguay:**

Uruguay has been known for its high standard of education. If the country could offer more opportunity for the young, Uruguay could progress and flourish with fresh ideas and professional talent. But the reality is no industry, no world opportunities and therefore the future of this country—its youth—find themselves in a most difficult situation. Many of the young people we meet and witness to are on their way to other countries to seek work. I still shed tears when I think about our experiences and the situation of the

people here. The young people study hard and for many hours. They work in any job they can get to help support their family. But when they finish their education there is nothing here. Their previous belief in God or religious practices have not brought solutions to their problems. Our big question is how to reveal substantially God's heart and His will for all mankind. Even when we teach the Principle with God's love, they often cannot yet feel the reality of our movement's actual influence and accomplishments.

# ***New Zealand Family Rallies Against Communism***

by **MICHAEL BUTLER**

Very many things have been happening in New Zealand. Currently our prime minister is in the international limelight for his outspoken views regarding America in the world. He says that all of the world depends on America. We are especially thankful for this, because we watched with dismay as the previous government was making closer connections with Peking, the USSR, and North Korea. We felt helpless in the face of the political attitude. National opinion made it very difficult for us to witness Divine Principle to the people because nobody could understand what Divine Principle really meant.

On March 31st, to coincide with Mr. Rockefeller's visit to New Zealand, we conducted our third rally against Communism. It was called the "Christian Conscience Rally." We carefully prepared flags of all different nationalities and had black crosses with the names of all countries fallen to Communism. We also utilized the current popularity of the movie "Jaws" by depicting on two big signs, three sharks—the USSR, Red China, and North Korea—rising out of the water to engulf the nations of Germany, America,

France, Japan, and South Korea.

We spent three days—getting up at 5 a.m. and going down to the railway station and through the streets of early morning Wellington—intensively leafletting everyone going to work, and loudly singing holy songs. Two of our brothers were lecturing on the campus of Victoria University in Wellington to stimulate the students to stand up against Communism.

The national leader of the New Zealand Church, Grant Bracefield, sent a letter to the prime minister, Mr. R.D. Muldoon, advising of our rally and warning of negative rallies being planned by Communist groups here. Mr. Muldoon sent a telegram in reply.

The march began at noon on Wednesday, March 31. During the whole rally we were filmed by both T.V. channels and were continually heckled and abused by women of the Communistically inspired "Maori Land March" group, which is a left-wing radical group.

Since that time, Mr. Muldoon has affirmed SEATO, opened the way for U.S. vessels to be stationed in New Zealand waters to assist in the strengthening of Southeast Asia against Communist advances and has urged that America be

stronger in its policies in that area.

After April 1, we reorganized by sending the ginseng sales team (15 members) to Auckland and making Wellington a training center for younger members.

During the first week of April, we felt an intense new spirit come to our Family. Through this, we can understand more deeply the Spirit of Pentecost and how it is affecting the world.

We are trying very hard to repent and cry tears for our own sins, for the sins of our country, and for

the sins of the whole world, and are praying that God will forgive man and that man will be prepared to receive God's forgiveness.

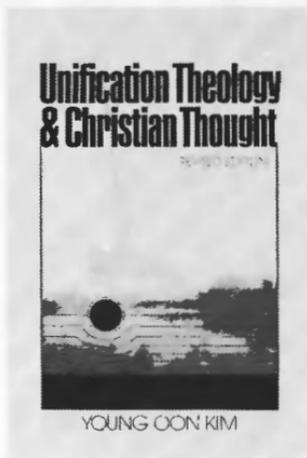
We are also learning that by belief, trust, faith and obedience to God, we can bring about miracles. This is the motivation behind our ginseng tea selling in Auckland. Ginseng tea can cure physical diseases, so we can serve Auckland people very much. In turn, Aucklanders are serving us by giving us money that we can use for the sake of the Providence.

*Rally against Communism in Wellington, New Zealand.*



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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

