

# The Way of the World

June 1976



The Holy Spirit Association for the  
Unification of World Christianity

6



## God's Hope for America

Blessing never comes alone; it comes with responsibility. If one forsakes the responsibility, one also forsakes God's blessing. Inevitably, the blessing of God will leave, and the nation doing this will decline. Is it not true that the signs of such decline are already apparent in America today?

—Reverend Sun Myung Moon (page 3)



## Love and Marriage in the Unification Church

Basically we feel the Unification Church members are preparing most of all for marriage and family life. That is our goal: to be a good husband, a good wife; a good mother, a good father. To practice, we're *trying* to develop into good sons and daughters.

—Hillie Edwards (page 38)



## On Personal Growth

Freud said that to be able to love and to work is a healthy personality. They say all kinds of things (about Unification Church members), but they always mention that we're happy and we're always talking about love. And we work so hard. Well, according to Freud's definition, that would be a pretty healthy person.

—Nora Spurgin (page 48)



## Can Civil Religion Save America?

If it is true that the power to move nations lies with a God of ultimate and unconditional transcendence, it would be more useful for scholars who seek the national restitution to help this not yet chosen people understand the judgment of God on the United States for its countless offenses against righteousness.

—Dr. Elwyn Smith (page 64)

---

## contents

---

- 2** In This Issue
- 
- 3** God's Hope for America *Reverend Sun Myung Moon*
- 14** June 1, 1976 *Louise Strait*
- 20** Through the Eyes of a Child *Vicki Patino*
- 
- 22** Reaching Out to Parents *Vicki Tatz*
- 30** Welcome to the National Parents Conference *Neil A. Salonen*
- 38** Love and Marriage in the Unification Church *Hillie Edwards*
- 48** On Personal Growth *Nora Spurgin*
- 
- 55** America's Bicentennial Spirit—Going Back to What?  
*Dr. Masatoshi Matsushita*
- 64** Can Civil Religion Save America? *Dr. Elwyn Smith*
- 
- 76** Poetry
- 
- 78** The Wisdom of China *John Dolen*
- 
- 86** News and Reports
- 

STAFF: Founder: Reverend Sun Myung Moon. Editor in Chief: George Edwards. Managing Editor: Vicki Tatz.

Design: Roberta Wackler. Contributing Editor: Louise Strait.

PHOTO CREDITS: Italian Government Travel Office, 93. New Future Photographics, 6-7, 14-19, 22, 25, 27, 43, 87.

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

June 1 finally came, the day for which we had been preparing for months. There was an air of unreality about the day for me; I couldn't believe it was really here. The witnessing/cleaning teams went out in the morning as usual. Those participating in the National Parents Conference had a morning meeting, then started gathering at the buses by 2 p.m. so they could sit together in a reserved section at Yankee Stadium with their sons and daughters. Louise Strait, who has been covering the campaign since its inception as editor of the New Hope News, wraps it all up in her article. Reverend Moon's talk at Yankee Stadium, "God's Hope for America," begins on the facing page.

This issue also includes a report of the National Parents Conference, which was successful beyond its planners furthest dreams. They at first hoped to draw 120 parents, were pleased when 350 registered in advance. When more than 600 actually showed up, they were really happy. And those who came for the four-day program, or part of it, were also happy with the results. Neil Salonen's welcoming remarks, Nora Spurgin's talk on personal growth, and Hillie Edwards' presentation on love and marriage: Unification Church style, are included in this issue.

Those attending the Conference also had a chance to be among

the first guests at the new Unification Church World Mission Headquarters, formerly the New Yorker Hotel located at Eighth Avenue and 34th Street one block from Madison Square Garden. Members worked day and night to prepare the 2,000-room hotel for the parents and many foreign dignitaries who arrived only a few days after we moved in. When I volunteered to help with the Parents Conference I was told, "Great! You can help get accommodations ready." And so I did, changing from my cleaning clothes to a dress just in time for the reception.

Articles by Dr. Masatoshi Matsushita, president of the Professors World Peace Academy, and Dr. Elwyn Smith, a speaker at the Bicentennial Conference on Religious Liberty, shed some interesting light on America's bicentennial spirit—where she is today, how she got there, and what kind of spirit America really needs today. This is indeed the year for thoughtful reassessment.

From their experiences overseas, Unification Church representatives are learning many different aspects of God's heart—His pain at having to watch His children suffer at the hands of Satan, His loneliness, His sorrow at the scars of racism. This is one aspect of what Reverend Moon has taught us—to try to see the world through God's eyes.

V.T.

# GOD'S HOPE FOR AMERICA

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

**C**itizens of the United States and Honorable Delegates of the world, I would like to speak to you tonight on the subject "God's Hope for America." But first of all, I would like to express my heartfelt thanks and appreciation to all of you for coming today and being part of this record crowd.

Here in grand Yankee Stadium we have gathered to celebrate America's 200th birthday.

Among this year's many celebrations, our Festival at Yankee Stadium is unique for the following reasons: first, we have gathered together

in the name of God, and second, we are having an international celebration. Representatives from all over the world are here for this joyous celebration

### **God's Goal in History**

Today we are living in an age when we must look at every individual and every nation as vital components of the world. In our world, there are basically two ways of life. One is the selfish way of life, and the other is the unselfish way of life where one thinks beyond himself and his family and lives for the greater purpose of the nation and the world. Throughout history, whether in the East or West, those who played important roles were public-minded or selfless persons.

The well-being of the family should come before that of the individual; the nation should come before the family; and the world before the nation, and God before the world. This is the philosophy of the selfless way of life. The righteous men and women and saints in history were those people who selflessly sacrificed themselves for God and mankind. Jesus Christ was indeed the supreme example of such a righteous man.

It is truly God, however, who is supremely selfless, supremely public-minded. When mankind rebelled against Him, God did not take revenge; He forgave. And God has been working tirelessly to raise sinful men up out of sin into salvation. To do this God sent His only Son Jesus Christ. Even at the cost of sacrificing His Son, God wanted to save the world. God erected Israel as the chosen nation. The purpose of the chosen nation is also to save the world. And God raised up Christianity for the same purpose—to save the world.

The Bible says in John 3:16, "God so loved the *world*, that he gave his only Son, that whoever believes in him should not perish but have eternal life." Remember, the *world* is God's goal. And just as Jesus willingly gave his life so that the world might live, God wanted all Christians to be willing to give themselves for the salvation of the world.

---

*America is undergoing another test. . . an internal or spiritual one. The God-denying ideology of Communism is ready to undertake an all-out offensive against the free world. They know America is God's final bulwark on earth. America can not win this battle alone. She needs God.*

---

However, today Christians of the world are not even close to realizing this heart of God.

God seeks to build one family of man.

Therefore, the family, church and nation which God desires transcend all barriers of race and nationality. The people who are a unified blending of all colors of skin, and who transcend race and nationality are most beautiful in the sight of God and most pleasing to Him.

### **The Meaning of America**

Let us look at America. It is most important that we know whether the United States of America was conceived by God or not. Ladies and gentlemen, it is my firm belief that the United States of America was indeed conceived by God.

There were, however, two kinds of people among your forefathers. One kind came to this land seeking wealth. The others came to this land seeking God and freedom. They dreamed of building a new nation centered upon God. If the former had become the mainstream of America, there would have been far greater strife, division and struggle between the different races and national groups. The United States would have been filled with unrighteousness and injustice. From the beginning, however, God intervened. Therefore, of all the immigrants, the righteous men of God were to find their proper place as leaders in America. All the different races and nationalities of the world harmonized upon this land to create God-centered families, churches and the nation of America. The beautiful tradition of America was set



by your forefathers.

Look at your own families. Most families have the virtue of a distinct international character. If your lineage has been in America for some time, it probably unites many different nationalities. In your blood-stream many kinds of blood are blended together. Nations who used to be enemies have united in your blood. When the individuals and the families which transcend racial and national barriers gather together to create a church, a society and a nation, that nation will become God's ideal nation for all peoples.

There is only one nation like this in all of history—The United States of America. It is apparent that this unique nation of America is the



creation of God. The people of America have come from every corner of the world. To be an American does not depend upon what race you are, what belief you have, or what cultural background you are from. It is only in this nation that no matter where you are from, you can say this is my country. That is America!

America is a microcosm of the world. Transcending nationality and race, America has created a model for the ideal world. God Himself had purposely hidden this land of America from civilization until His time was full, and then upon her God raised up this model nation. In His Providence God anointed America with oil; He poured out abundant blessing upon this land. In a

short 200 years, God raised this nation to be the mightiest nation on earth.

### **America Today**

But blessing never comes alone; it comes with responsibility. If one forsakes the responsibility, one also forsakes God's blessing. Inevitably the blessing of God will leave, and the nation doing this will decline. Is it not true that the signs of such decline are already apparent in America today?

Beloved American people, the time has come that we must repent. We must fear the wrath of God. In the truest sense, who are the true Americans? True Americans are those who have a universal mind. True Americans are those who believe in the one family of man, transcendent of color, and nationality as willed by God. True Americans are those who are proud of such international families, churches and of the nation which consists of all peoples. In the sight of God, there is no black; there is no white; there is no yellow. We must look at the human race, as God sees it. America must return to the true founding spirit of the nation, to the ideals which her ancestors sought to establish with sweat and blood. America must return to *Godism*, an absolutely God-centered ideology.

God is the motivation, the cause and the foundation of the independence of America. America was born through the Providence of God. If we are centered upon God, we will remain united and enjoy prosperity. However, as soon as we turn away from God, we will be divided.

Ladies and gentlemen, if America wants to keep the blessing of God as the leading nation of the world, it must form a partnership with God. Do you have God in your homes? Do you truly have God in your church? Do you have God in your society and nation? God is the cement. With God, America will stay together like concrete. But if God leaves, she will be like sand. When the flood comes, all will be washed away.

America's greatness and pride stem from God. With Him America deserves the blessing and can remain as the mightiest nation. With God, you can preserve your dignity and the leadership of the world. If you allow God to leave America, however, this nation will decline; it will be subjugated by satanic hands. When this happens, the future of America will be dismal, tragic. America will become a living hell.

When God's blessing is great, and one forsakes God's will, God's punishment is equally great. In the early 1960s, America seemed to be the hope of the world, and the symbol of America was the city of New York. Today, however, the world has lost faith in America, and New York has become a jungle of immorality and depravity. It has been transformed into a city under the attack of evil. Chicago is no different; nor Los Angeles. Throughout all of America, Satan is becoming the master. God has been forgotten in this country, and if forgotten, God can only leave America. Now is the very moment that this is taking place!

When the unifying force of God leaves America, nothing will be able to hold America together. The family will break down; churches will divide, and America will become mortally ill because the cells of her body are decaying. This will be the perfect opportunity for the evil of Communism to overtake America. This state of emergency is here now. Someone must do something!

### **The Work of Reverend Moon**

There are critics who say, "Why is Reverend Moon so involved in America's Bicentennial? It is none of his business." Ladies and gentlemen, if there is illness in your home, do you not need a doctor from outside? If your home catches on fire, do you not need fire fighters from outside? God has sent me to America in the role of a doctor, in the role of a fire fighter. That is why I have come to America. Good medicine may taste bitter, and an operation

may involve some pain, but the treatment must begin at once. Should a patient complain and push away the doctor's hand when he touches the infected part?

For the last three years, with my entire heart and soul I have been teaching American youth a new revelation from God. They now have a clear concept of what the God-centered family, church, and nation should be like. They also know the dark reality of America. Thus they have become determined fighters to bring new life and salvation to America before it is too late. They know the critical state of the nation. They know the grieving heart of God. And they are absolutely determined to turn the tide back to God. Their enthusiasm is beautiful to behold.

Your dedicated sons and daughters are champions of God crusading for the victory of God's will. As God's front line, they are declaring war against evil. They are courageously fighting this noble battle. We must overcome evil. It is our mission to build the Kingdom of God here on earth. Therefore, we must build a model of the Kingdom of God right here in America, which God loves and has prepared the most.

Ladies and gentlemen, remember, these young people are working tirelessly. Their hearts are filled with tears and sighs in order to create a world free of tears and sighs. These young people are struggling, agonizing over their mission to create a world free of struggle and agony. Our battle is God's battle against Satan. For the sake of God, we will never retreat, but will win, whatever the sacrifice may be.

It is not important whether I am persecuted or not. I am only concerned with the will of God and the mission God gave me. I am concerned that your rejection of me could result in the rejection of God. I am concerned that without knowing the situation clearly, you may be found opposing God's will. If what I am doing is not the will of God, it will not go too far anyway. If, however, what I am doing is the

will of God, then no matter how much some people reject and persecute us and try to block the way, this mission will succeed.

Why has Reverend Moon come to America where he has encountered such tribulation? Am I pursuing my own honor? Is money my goal, or power? No! Never! I came to America because this is the country which God, our Heavenly Father has chosen. I came to America because I know the heart of God. I know that in spite of America's rebellion against Him, God will not abandon this country. His will is to make America an example of a Godly nation that the nations of the world can follow. I know God's will is to save the world, and to do this America must lead the way. This is why I came to America. With God you can win; with Satan you will fail.

### **Three Great Tests**

Ladies and gentlemen, 200 years ago your brave ancestors in the Continental Army fought the Revolution, the War of Independence, with faith in God. George Washington knelt down at Valley Forge asking divine intervention, and he and his army were able to win over the invincible British Army. Only through divine intervention could he win the war and America's independence. At that moment, God laid the "Foundation of Land" for America.

Approximately 100 years later when, contrary to God's will, slavery and segregation were rampant here in America, God raised up Abraham Lincoln as His champion, and brought about the victory of the Civil War, liberating the slaves, and affirming equality for all people. By doing so, God laid the "Foundation of People" for America, transcending race and nationality. Yet this was an external test.

Today, 200 years later, America is undergoing another test. This time the test is an internal or spiritual one. It is a religious test, an historical, ideological test. On the other side of the world, the God-denying ideology of Communism has risen up

and is ready to undertake an all-out offensive against the free world. Destroying America is the Communists' final and ultimate goal. They know America is God's final bulwark on earth. More than anything else, this is a test of whether America will stand as God's nation or fall.

America can not win this battle alone. She needs God. In this test you can not win without God who is the foundation of all truth, and all true ideology. A confrontation is inevitable between the two worlds—the God-affirming world and the God-denying world. This is a confrontation of ideology. Therefore, as a champion of God, America must win ideologically over atheistic Communism on the worldwide scale, with the unity of all races and nationalities. Our faith in God must be stronger than their faith in Communism. America must win in the name of God. Thus God would establish the "Foundation of the New World Ideology" in a higher dimension.

### **One World Under God**

The American forefathers fled from religious persecution in Europe, came to the new world, and in the spirit of building "One Nation Under God" they brought about a new nation here in America which is now at the threshold of her third century. In a similar way, today people are fleeing from the Communist world of slavery to the free world. Many were persecuted for their religious beliefs and ideological differences. The time has come to unite them to build a new world centered upon God. United, the free world must liberate the enslaved Communist world. This time our task is to build "One World Under God."

To do this, Christianity of the world must unite. The church must liberate herself from sectarianism. She must undergo a drastic reform, and achieve an ecumenical and an inter-religious unity. For this, we need a spiritual revolution. We need a new ideology, and this new ideology must incorporate Oriental philosophy, uniting the

cultures of the East and the West.

This new ideology will also be capable of unifying all the existing religions and ideologies of the world. Therefore, it has come in the form of a new religious or spiritual movement. The Unification Church Movement has been created by God to fulfill that mission. This spiritual movement must first succeed here in America in order to spread throughout the world. The new ideology which the Unification Church brings is "Godism," an absolutely God-centered ideology. It has the power to awaken America, and it has the power to raise up the model of the ideal nation of God upon this land.

With that done, the rest of the world will follow America's example and will build the Kingdom of God upon their respective lands. Then we shall all truly become brothers and sisters under one Father, God. This will be a world of love, a world of happiness. Our planet will be one home, and mankind will be one family. God's will, His long-cherished desire from the beginning of time will finally be fulfilled. This will be the eternal, ideal world of God. Indeed, it will be the Kingdom of God on earth. We will build it with our hands.

This is our supreme mission. It is truly our God-given, sacred mission. God is crying out to the world, and we are His instruments. The world must respond to His call. Listen to God's commandment. Initiate a courageous march towards the Kingdom of God on earth. Whatever the difficulty, let it not stop us. Our march is God's, and it will go on to the end.

My beloved citizens of America, today let us pledge to God Almighty our loyalty and dedication to the fulfillment of this divine mission. Ladies and gentlemen, in the name of God, let us unite, and together build the Kingdom of God on earth!

Let us together give our united thanks to God. In the name of the people of the world, may I congratulate you on the 200th birthday of the great nation of America. May God bless you, and may God bless America and her third century.

Thank you very much. □

# JUNE 1,



*Preparation for the God Bless America Festival began months ago with talking to people of all backgrounds.*

# 1976

by LOUISE STRAIT

**P**reparation for the Bicentennial God Bless America Festival began early on June 1, with setting up the stage, the lighting and sound systems, and putting up the decorations. Early in the afternoon the ushers took their positions. Eleven busloads of parents attending the National Parents Conference arrived at about four o'clock and other members took their seats shortly afterwards.

First came the winds. . . . Huge gusts of wind, a precursor of the coming rains, foiled the inflation of a seventy-foot hot air balloon which was to have sailed above the Stadium. The ripcord of the balloon gave way, causing it to expel its air. Like a deflating rubber balloon, it travelled erratically across the field, its wind destroying many decorations. Forty-foot styrofoam letters spelling "God Bless America Festival" were uprooted from the ground and blown across the field in eight-foot-high pieces.

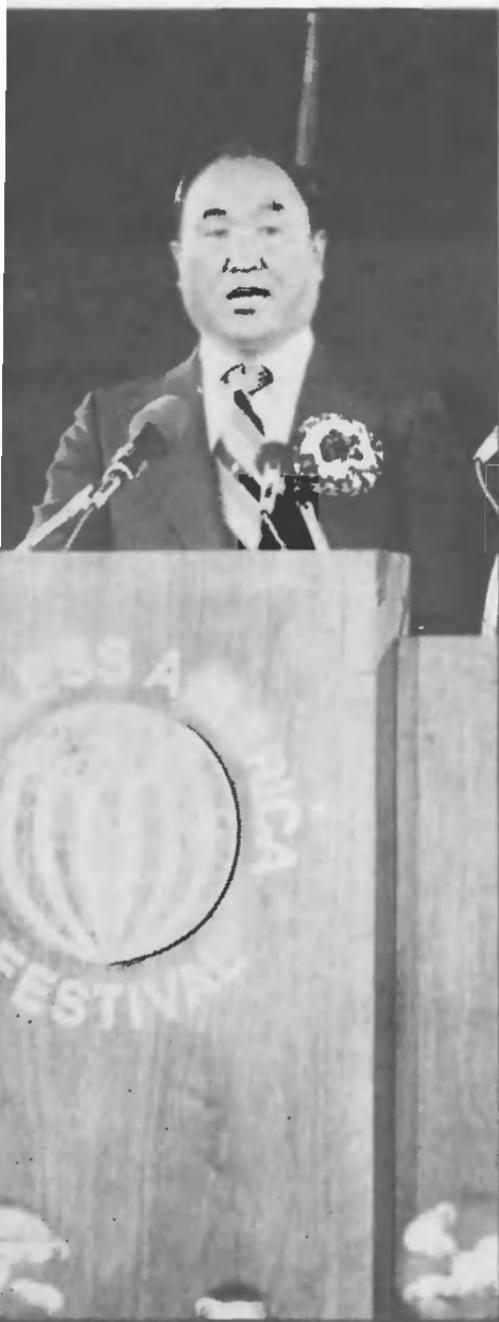
Thousands of hearts sank as a driving thunderstorm then ripped

across the Stadium at 5 o'clock, pounding the remainder of the decorations and soaking the stage. Then came the memorable moment when members joined in singing "You Are My Sunshine."

The parents stood steadfast in the rain. Many remained on the front lines with the cheering section, singing "You Are My Sunshine" and waving their American and God Bless America flags, given out at the gates.

As the rain subsided, the Go-World Brass Band played to raise the spirit. All of their music was lost under several inches of mud, so they miraculously per-





formed their music from memory. As the band played, the Technical Missionary Corps cleared the remains of the styrofoam letters and used the music stands like snow shovels to sweep water from the stage's carpet. They were able to put back in half an hour what had taken two hours to assemble earlier. "The sound system suffered the most from the rain," said production coordinator Michael Leone. "We ran a sound check on the equipment just before the rain and had to quickly unplug it in the rain. After the rain there was almost an inch of water inside the system. We had to turn it back on again without having enough time to do another sound check. The blinking lights surrounding the stage were also filled with water. The employees of the sound system company wanted to quit when the rain came, but when they saw that we were determined to continue, they changed their minds. They were also affected by the contagious spirit of everyone singing and the determination of the stage crew."

As seven o'clock approached, a large crowd had gathered in the Stadium. Meanwhile some of the field decorations had been replaced. At 7:30, after preliminary performances by

*New Hope Singers International and New York City Symphony perform. Korean Folk Ballet also appeared on program.*



the Go-World Brass Band and Sunburst, the National Anthem opened the program.

Outside a number of fringe groups took advantage of the audience to draw attention to their causes, as they did at Madison Square Garden.

But, the show outside did not stop anyone from enjoying the bigger one inside. The Stadium turnstyle count was 40,000. About 5,000 people came in before the count, so about 45,000 people came to the Bicentennial God Bless America Festival. The audience enjoyed "America the Beautiful" and the "Battle Hymn of the Republic" by the New Hope Singers International and the New York City Symphony, Beethoven's Fifth Symphony by the orchestra, and the Fan Dance by the Korean Folk Ballet.

A variety of people attended Yankee Stadium. The Unification Church of Canada brought over 800 people by bus, including a Canadian television network. Over 600 people came by bus from Washington, D.C. The Unification Church International was represented by their top leaders from around the world and a group of parents, including Mr. Kamiyama's father. Leaders and members from Korean associations across the country also came. From the New York area, ethnic groups came in scores. Several hundred people came

from Eastern European ethnic groups, including Poles, Ukrainians, Bulgarians, etc.

Black organizations represented included the Community Parents' Association (500 people), Teen World (110 people), the Bedford-Stuyvesant Restoration Association, and several neighborhood associations. Spanish-speaking groups included the Hunt's Point Athletic Federation (250), the Hunt's Point Community Corporation, the Hunt's Point Housing Action Center, the Neighborhood Youth Corps, and the El Barrio Chamber of Commerce. Asian groups included the Chinese Benevolent Association, the Chinatown Service Center, and the Association of Free Chinese. The Golden Star and Andrew Jackson Senior Citizens' associations came. Other groups with representatives present included the Lions Club and the Knights of Columbus.

Mr. Salonen welcomed the guests and introduced Reverend Moon: "Here at the door of our third century as a nation, we are challenged to a vital task. We are facing not a military or governmental crisis but a crisis of the spirit—a crisis which calls upon us to live up to the ideals that made this nation one nation under God and extend it to our brothers and sisters around the world, to create one world under God. . . . The example shown in

America of nationalities working together side by side should be a model for nations working together around the world. We believe that with the blessing of God we can do that. . . . This evening I would like to share with you the source of our enthusiasm. Reverend Moon has come to America because he feels God's love for this land so deeply. . . .”

Yankee Stadium was a major event for the world's media. At least 200 different media were represented by over 250 people. Among them were 38 American newspapers, 11 magazines and 30 international print media, including press and wire services. Nine U.S. and six international photo-

graphic agencies were present; 22 national and international radio stations came, and 18 U.S. and six international T.V. crews were represented. Among the more famous media present were: AP, UPI, *Time*, *Newsweek*, Agence France Presse, *Expressen*, *France Soir*, *Paris Match*, the *Korea Times*, and BBC.

The program was concluded by the grand finale—"God Bless America"—by the New Hope Singers International and the New York City Symphony with a dazzling solo by Rayford Perry. Thousands of multicolored helium balloons mixing in mid-sky with white God Bless America balloons brought the event to a spectacular climax. □



*Every campaign concludes with a night of "de-postering."*



through the  
eyes  
of a child...

---

by vicki patino

**W**ith eyes bright and full of expectation, and the innocence which a child naturally possesses, Cristina ran bursting with enthusiasm and love into the Tysons Corner Mall in Virginia to pass out pamphlets for the God Bless America Festival.

"Here," she said as a chubby hand thrust a flyer at a surprised man hurrying through the hall. "Hi," turning to another woman, "I'm Cristina." We all strive to achieve that superb blend of spontaneity, joy and innocence that somehow holds a five-year-old together.

There was an elderly woman sitting alone on a bench, and with her usual spirit, Cris ran up to her and pushed the familiar red, white and blue paper into her aging and wrinkled hands. "I'm sorry, honey, I don't have my glasses with me, so I can't read." Cris lowered her head in defeat and started to walk away. Suddenly she turned, ran back and said, "Why don't you take it home and read it when you put your glasses on?" The woman accepted the pamphlet gratefully and I'm sure that the spark and the determination of that one child remained with her.

"Mommy, I know why people don't like Sun Myung Moon!" "Why?" I asked turning to her. . . . "Well, when their hearts are open, they like him, and when their hearts are not open they don't like him." I asked her what this meant to her; the response was, "We

have to pray to Heavenly Father to open everybody's heart."

If all Americans had this recipe: Take one childlike heart, add faith in God and your brother man, mix in innocence, add spontaneity and sprinkle with joy, we would live in a different nation than we do today.

One day as we walked out to where our car was parked Cris said, "Mommy, can I give a flyer to the three girls standing over there?" I glanced, and noticed three attractive, well-dressed girls standing nearby. "O.K., but run quickly. . . ." Once again the pamphlet was in another hand. The shock was apparent in Cristina's large brown eyes as the girl threw the paper on the ground. "They don't like Rev. Moon," Cris said in a voice that shook and was likely to be followed by tears.

I saw a portion of the youth of America in a different light that day. I understand that we all have freedom of belief, and that their belief doesn't have to coincide with mine; this is the American way. But to what depths will the youth go to try to destroy the faith a child has in her pamphlet and her God?

She gave me a final thought. . . "Everyone should love everyone else, Mommy," and we watched our nation's bicentennial colors drift across the parking lot on a breeze, with an occasional glimpse of a smiling Oriental man. □

**T**he first National Parents Conference of the Unification Church of America was held in the newly purchased New Yorker Hotel on the holiday weekend which culminated in the Bicentennial God Bless America Festival at Yankee Stadium. Members had been encouraged to invite their parents to attend the three days of talks by Church leaders, question and answer sessions, entertainment, informal discussions, and the Bicentennial Festival itself.

Though the Conference was scheduled to begin with a reception Saturday night, May 29, parents began arriving as early as Friday, and the places they arrived from were as diverse as Brazil, Canada, Texas, Illinois, or Georgia. Church members had been working almost 'round the clock to prepare rooms for the parents, but by late Saturday afternoon it be-

# reaching out to parents

by VICKI TATZ



came necessary to place some parents in the neighboring Statler Hilton Hotel one block away because response to the invitations had been so overwhelmingly successful. While some 450-500 parents had been anticipated, more than 600 turned out—"Happy trouble" is an expression we sometimes use for such situations.

Whether their sons and daughters have been members of the Unification Church for several years or a few months, the parents shared a concern for finding out: "What has my child gotten into? What does it mean for his or her future? How does it affect us as a family?" In general, the attitude was, "I'd like to find out for myself." And this was the purpose of the conference. As conference organizer Mrs. Hillie Edwards told the parents, "The Unification Church *is* its members, your sons and daughters. So you *are* very concerned about the Unification Church.

"But," she added, "we also share another concern—what is happening in America. We want you to understand us better and also to understand the relationship between the Unification Church and our country." Neil A. Salonen, president of the Church in America, addressed the parents on this subject in welcoming them Saturday night. (His talk is included in this issue, starting on page 30.)

The perspectives, values, and beliefs of the Unification

Church were presented to parents in a series of talks beginning on Sunday morning with Farley Jones, a member of the Festival planning committee, discussing the significance of the God Bless America Festival, and continuing that afternoon with talks on personal growth, education, and marriage and the family. On Monday morning, Dr. William Bergman, director of the church in Los Angeles, presented an overview of basic points of the Divine Principle. (Some of these talks will be presented in this and future issues of *The Way of the World*.)

In recognition of the importance of the Parents Conference, a number of Church leaders addressed the parents. Col. Bo Hi Pak came Sunday night to present Reverend Moon's greetings and to share the experiences that had led him to the Church. Mr. Kamiyama, director of the New York Church, and Mr. Ken Sudo, director of the Barrytown Training Center, spoke to the parents after the Monday night banquet. Neil Salonen met with the parents twice, in his welcoming talk and in a question and answer session on Tuesday morning. Dr. Thomas Boslooper, professor at Unification Theological Seminary, gave his views of the Church as a non-member. The New Hope Singers International and Sunburst, a folk-rock musical group, performed for the parents as well. It was the first time that the parents

of Sunburst vocalist Patsy Johnson had heard her sing.

During mealtimes and breaks between segments of the program, the hotel lobby and the lounges providing refreshments were thronged with clusters of parents talking together and opening their hearts to one another. While many of their sons and daughters were involved in the final activities of the Yankee Stadium campaign, whenever possible they joined their parents in the fellowship.

What most parents were anxious for—an open question and answer session with panelists drawn from the speakers of the conference—sparked a variety of reactions from parents. Many dealt with our theological views, and these were usually fielded by Dr. Bergman. But the overwhelming number of questions were from parents wondering why they didn't see their sons and daughters more often. Church representatives explained that it is definitely not Church policy to separate members from their families, but that an individual member's intensity of commitment may lead him to limit his visits home to infrequent and brief ones. It was also mentioned that some members might be unwilling to face the possible rejection of their beliefs from those they love most. Other questions raised concerned the Church's fundraising activities and allegations of false or misleading statements on the part of the

Church members about the use of funds for drug rehabilitation programs, etc. Again, it was pointed out by the panelists that such statements have been actively discouraged by Church leaders and if such instances do occur they should be reported. It was also noted that whereas the Church does not operate a formal drug rehabilitation program, many of its members would now still be using drugs if it were not for the positive influence of the Church.

In Paul's letter to the Galatians, Farley Jones pointed out, he speaks of a new beginning, which by its very nature differs from the old law. The conflict between the old and new brings pain, Mr. Jones said, but when that pain contains the potential for a new blessing, then it becomes not painful but joyous. That explains to a great extent the attitude of members of the Church towards their work, no matter if it involves what might seem like unduly long hours to their parents. But the members feel that they are contributing directly to the establishment of the Kingdom of Heaven on earth, which provides the incentive for hard work. "We are controversial," Mr. Jones said, "but we will eventually be seen as the benefactors of mankind. Your children will be seen as wise progenitors of a great and elevating creation," he assured the parents.

Certainly the Unification Church has been the center of con-

siderable controversy in recent months, and many accusations have been leveled against us. The National Parents Conference met these questions and was intended to allay the anxieties of some parents. Not all were fully convinced, that's true. But the majority of the parents, I believe, could at least recognize our sincerity, if they could not accept all that we believe or do. And seeing us first-hand, many realized the need to speak out against the distortions and half-truths which appear in the media regularly. As Americans they see the responsibility of the media to be one of presenting the objective truth. One parent who was interviewed by a T.V. newsmen at Yankee Stadium was asked how he felt about his son being in the Church. When the parent replied that he was proud of his son and supported his involvement in the Church, the T.V. crew walked away. "It wasn't the answer they wanted."

Hillie Edwards told parents, "We're not trying to convert you, only to help you understand. We need your vote of confidence, and we need your wisdom and experience to help us avoid some of the mistakes that we've made in the past."

At many times, the testimonies of the parents were so touching they brought tears to a number of eyes, including my own. Two mothers, for instance, spoke about conversations they had with mem-



*Dr. William Bergman lecturing on the Divine Principle.*

bers of the Church whose parents were opposed to their involvement. The fact that so many parents were present at the conference in support of their sons and daughters was an inspiration to those whose parents had declined to attend. One of these mothers said she had advised one such member, "Just keep assuring them that you love them."

The events at Yankee Sta-

dium itself are another story, but the parent's support and courage were truly heartwarming to the members. To see parents burst into tears when the rain came and all advance preparations had to be taken down, to see many parents join us in the rain as we waved our American flags and sang "You Are My Sunshine" until the sun did begin to shine, to see their unity as we gathered together to wend our way back to the buses among throngs of jostling youngsters on the streets, were truly amazing sights. To each one present, I would like to pin a medal. I know each member would like to thank you.

Derald Blew, a research engineer and photographer from California, emerged as the leader of a movement among some of the parents to protest what they consider to be biased statements in the press. He had never heard of Reverend Moon when his son met the group, but later he spent a lot of time looking into it. In an extemporaneous statement, Mr. Blew stood up and told the gathering, "We're extremely happy with the unified spirit in our home. We're communicating more. This country needs a revitalization of the spirit of the young people. Someone has to do it. We also need some truth in the news media. I've written several letters myself, and I'd like to hold a meeting to draft a statement to the press. We as Americans should seek the truth,

and we want to see positive news in the papers."

When this meeting was held, other suggestions from parents came forth: to send a letter of condolence to the parents of a Japanese member who had been beaten on the streets of New York and later died in the hospital; to speak up at meetings in their local communities where the Unification Church is discussed; to have cassettes available from the Church for use on local radio stations; and a letter-writing campaign to the media to demand unbiased reporting of the Unification Church. A committee was formed of parents from representative parts of the country to draft a statement and Mr. Blew was elected chairman. The formation of parents' associations, similar to booster clubs and not necessarily composed of Church members, was also discussed. Parents who wish further information about any of these programs can contact Hillie Edwards at the Church's National Headquarters (4 West 43rd St., New York, N.Y. 10036).

What the conference meant to some of the parents was expressed in letters they sent to Mrs. Edwards, excerpts from some of which are below:

"We're still glowing inside and out from the wonderful Parents Weekend. We learned so much, experienced so much happiness, and just plain enjoyed everything. We are still amazed—at



*Parents and members gathered in the first-floor lounge during breaks.*

everything! The entertainment, the food, and the learning.”

“I just wanted to tell you that we feel as though we have been part of a miracle with the Parents Conference. All of the work you did, the organization, and then the accomplishment of all those plans make us feel it was truly a miracle. I will never cease to be amazed at what you accomplished. We loved every minute. . . and will look forward to being a part of another one. The Bicentennial Festival itself was truly spectacular, but almost an anticlimax after the wonderful experiences of the Parents Conference. I think the rains are really what made it an inspiration to us. I could have cried when it started raining, and then when you all took it with such spirit and made it fun, I did shed some tears. I think that is what God wanted to show us parents with that rain.”

“It was a very inspiring and

heartwarming experience to see so many young people working together in joy and happiness for a common cause in which they all so firmly believe. The entire Church organization deserves much credit for the success of such a gigantic undertaking. . . . There is no way anyone can tell us about the Church members being ‘brainwashed’ etc. The public is evidently being brainwashed by the press.”

“For all those who came to see, hear, and be convinced, it had to be an overwhelming success story. Nearly all of the parents that we talked with were pleased.”

“I felt those four days were very inspiring and certainly the spirit of God could be felt there.”

“If you will accept prayers from a real old-fashioned Catholic, you will all be remembered in mine, praying that **your** hard work will bear much fruit.” □

---

*The following statements were each signed by more than 200 of the parents attending the National Parents Conference.*

---

June 2, 1976

NEW YORK TIMES  
229 West 43rd Street  
New York, New York

Dear Editor:

We, the undersigned parents of members of The Unification Church, are appalled by the blatant lies and distortions presented by the press and television concerning its teachings, practices and purpose.

Allegations against the movement include detaining by force, brainwashing, deliberate separation of families, permissive sexual behavior, drug use, exploitation of members for personal gain and satanic religious training.

More than 600 parents from all over the United States and many other countries had the opportunity to attend an open and honest three-day meeting with their sons and daughters. At this meeting we discussed the teachings and practices of this movement with its leaders. Many of these parents had previously explored this movement through work-shops, training sessions and visits to the various living centers. We found these foregoing allegations completely false.

To the contrary the young people were found to be exceptionally mature, emotionally stable and capable of intelligent decisions and responsible conduct. One of the basic teachings is the unity of personal families on which the foundation of a good society is built and members are encouraged to develop and maintain strong ties with their families. It was very evident that their deep spiritual qualities and high moral values had been retained. We found God-centered religious training with world unity and peace as its ultimate goal.

In conclusion, parents have experienced much pain and anguish as a result of the distorted facts and we as responsible citizens want the truth printed.

---

---

# Proclamation

We the undersigned parents of members of the Unification Church, founded by Reverend Sun Myung Moon, do hereby express our support and declare the following:

We support any God-directed activity and we are especially proud of our sons' and daughters' participation in the Unification Church with its basic Judeo-Christian teachings and high moral standards.

Each person has the right to worship God as he pleases, as guaranteed by the First Amendment to the Constitution of the United States of America.

Our sons and daughters, through the teachings of the Unification Church, have developed a deep love for God and for their fellow men and we are proud that they have decided to dedicate this time in their lives to help their communities and countries. They have found a direction for their lives and new hope for the future with a possibility of peace for this nation and the world.

Participation in the Unification Church has developed the following character traits which we feel are entirely positive and desirable:

- \* Increased consideration and awareness toward the value, uniqueness and feelings of others and especially of their personal families.
- \* A strong sense of right coupled with a high moral code of ethics.
- \* The self-discipline to accomplish any task set before them.

As the Bible states we must judge everything by its fruits. These fruits are young people who have dedicated their lives for the betterment of man, fulfilling God's will for world unity and peace, and accomplishing this seemingly impossible task through love and caring with the heart of God rather than with guns and violence.

In conclusion, we are in full support of our sons and daughters of the teachings of the Unification Church for its inspiration and new hope revitalizing the spirit of these precious young people. We believe that this group should be supported by all Americans if we want democracy to win over atheism, solid family unity to prevail over broken families, and strong courageous youth to prosper over corrupt and immoral youth.

---

**I**t's more than inspiring to find that the room that we were worried would look too big, instead is probably going to turn out to be too small. I can't express deeply enough how grateful we are for your coming. In the last two and a half months, Hillie Edwards has done a tremendous job of

# welcome to the national parents conference

by  
NEIL A. SALONEN  
President,  
Unification Church  
of America

going around the country to a number of different cities. Every Saturday we had a parents' conference. I was able to attend most of them, and I was always amazed at what a tremendous experience it was, far beyond what I expected.

I too had come to believe many of the things that I'd read in the press, that many of the parents of the members of the Church are opposed to their children's involvement; but I found, sometimes they understood it a lot better than I even did myself. So it was a wonderful and heartwarming experience, and I'm certainly grateful to see many of the same faces here tonight that I met on those trips around the country.

But I'm even happier, in a way, to see many of you that I have never met before. We really want to create a one-family feeling; we want to embrace all the people who come this weekend; we want to really have an experience that will become an important memory for all of us in the future. So to us, this is, in a way, an epoch-making weekend. This is the beginning of a real national dialogue between the members of the Church, the parents of the members of the Church, and officials in the Church.

It's amazing: as we walked down the hall tonight, my father-in-law stopped and asked people "Where are you from?" The first person he stopped was from Alabama. The second person, from

Vancouver, Canada. We met some people from Turkey, we met someone from Monaco, we met some who were from Louisiana and Texas, and we met a lot of other people as well. It is a tremendous environment, to see people coming together like that.

I'd like to tell you a little about what has happened in New York as part of this Bicentennial God Bless America Festival; why we're having this Yankee Stadium event, and what it is that we're trying to accomplish.

When I first joined the Church a little over nine years ago, we used to go out on the same kind of evangelical campaigns that we do now; the only difference was, there weren't very many of us—throughout the country, probably about 100, or maybe even a little bit less than that. When we invited people over to tell them about our great dreams and ideas, they'd say, "Oh, it sounds wonderful! How many people are *in* your group?" We'd say, "Well, not very many just yet." They'd say, "Well, you must have some idea." Then I'd say, "Well, I'm a very new member; I don't really know very well." They'd say, "Is it a thousand, is it ten thousand, is it a hundred thousand?" I'd say, "Oh, no, it's not really that much."

And sometimes I wondered myself if we were going to be able to accomplish the ideals and the dreams that we had. We'd tell ourselves again and again: "Every-

body had to start somewhere. Jesus Christ began as one man. If there's a dream, and you really believe it, and if you build from that dream, if it's true and if it's good, God will bless it and it will grow."

We want so much to rebuild the spirit of America. We really do. All the ideals and the dreams and the hopes of the Church that you've become very familiar with because you've heard them, or you've read about them, or you've seen some of the literature that we're putting out in recent months; we had all those dreams and ideas nine years ago, and even before that, before I joined the Church. But even the ones who've been members for just three years, or two years, we've had the tremendously gratifying experience of seeing a dream grow. We used to go out and want to do something. I remember the first clean-up campaign—a few of us went out and we cleaned up the street where we lived. Nobody noticed. We thought "Someday, we're going to really put on a big campaign."

Especially after the founder of our group, Reverend Moon, began to work in America a little over three years ago, tremendous inspiration came and all of a sudden. . . we caught fire. People were just joining right and left, and the group was beginning to grow. I know that's been a source of amazement. It's historically true that new groups have difficulty in being accepted. That was cer-

tainly true for Moses. That was true for Jesus. That was true for Ignatius Loyola. Recently I heard someone tell the story of how the Society of Jesus was really formed—the group we know as the Jesuits today. Ignatius Loyola found the standard of faith in the Catholic community was very low, compared to what he thought it needed to be. He began to think, "We ought to have a special group, which really dedicates themselves to rebuilding the Church and the authority of the Pope." And he did that. To his great surprise, most of the criticism didn't come from outside the Catholic community, from people who were atheist or belonged to a different religion; it came from right inside the Catholic Church. They accused him of being too fanatical. "He's taking these young men and completely breaking their ties to their family; we never see them again; they're off in monasteries somewhere; they're so dedicated, but 'What are they really doing?'" It took quite a while before the contribution of the Jesuits was really well understood.

It takes time, and we know that. But from where we're standing, inside, we've seen so many things come true. We've seen so much be accomplished that we have a great hope that in a short period of time, if we can continue with the momentum that we have now, very soon many people will know first-hand and really come to

appreciate and value what it is that we're trying to do for America. That's our dream, that's our hope—one that we want you to share with us. That's why we want you to understand very deeply.

When we began the work on the bicentennial campaign, I was thinking: you know, I was relatively patriotic when I was young; but I noticed, particularly through the period of the sixties, people stopped singing patriotic songs. People stopped saying the pledge of allegiance to the flag. People stopped doing a lot of things. "It doesn't matter, so why make a big show of it? I mean, I'm still very patriotic, but why do we have to do those things every time?" Well, that sophisticated attitude gradually killed patriotic spirit. In a lot of places throughout America today, if you come to a meeting like this and you even suggest singing something like "God Bless America," people would leave. People would say, "You're making too much of a show of patriotism." They wouldn't really understand what it was that we were trying to celebrate.

When we began this campaign, we made a decision: to set aside the goals of our Church for this year. This is our bicentennial year for Americans. America in our view has been created by God out of bits and pieces from all the other nations of the world. The pioneers came from so many different countries. Every different religion,

every different race, is represented. They came here, not because it was easy; not because they were going to find people who already agreed with them; but because they had a dream. They had a vision; they had hope that somewhere in America, things could be different. That somewhere in America, if they were willing to work hard, with God's blessing they could accomplish a better world for their children and for their children's children.

It was such a miracle when the colonies revolted that many European statesmen said, "It won't last. They can't survive on their own. They don't even have a common language. They don't have a common currency. They don't have *anything* in common!" The nations in Europe had been fighting for so many centuries they couldn't imagine that their descendants, on the other side of the Atlantic, would ever be able to make one country. They thought that it would just completely fall down and that in a short period of time, the way would be open for the colonial powers to come in again. Yet, somehow, those colonies came together—not because of geography, culture, or economic policy; but because they'd really sacrificed themselves for one idea: the idea of freedom. The idea that the individual receives his rights from God; not from the state, not from his immediate leader, not from his landlord, but from God.

And they were willing to work together, despite all their differences, to *make* a society and make a country where those rights could be guaranteed. To the amazement of the rest of the world, America—instead of fumbling, prospered and grew. Finally, some of those statesmen, philosophers and scholars began to understand that this American experiment was unique in the history of man.

When we go back and examine the lives of the founding fathers of this country, they had a deep faith in the Almighty. They *felt* that they were right. Therefore they prayed to God: "Help us. Show us the way. Because we're sure we're right, and we would rather die than violate what we thought was right." On that spirit God brought down His blessing, and to everyone's amazement, this country became a free and independent nation. Even a hundred years ago, people had faith in God. The world must have been a different place then. The problems seemed to overwhelm them and they didn't have the technology that we have today. But on the other hand, people knew that if they put themselves into something, they could create something with God's blessing.

What happened when we lost that faith? World War I and World War II were crises of faith. We lost faith in our ability to solve our own problems. People began to think, "No matter what I do, no matter

how I try to work to protect myself, somebody else, someplace else, may start a war." Also, the economic forces that bound the world together were controlled by people and institutions that seemed almost too big for the individual to relate to.

Gradually, people began to say, "I don't know if I can depend on myself," and they looked for someone else to do it. They began to depend on someone else to do it, whatever it was that they needed done. Whoever would promise that dream they'd put their faith in. That's why we've had some of the terrible tragedies that we've had in this century. Individuals have lost faith in their own ability to solve their problems, and they've been looking for someone else to do it. But while they've been looking for someone else, the very person who's been standing behind this country, and the individuals in it, since the beginning has slipped out of sight. Our national faith in God is at an unprecedented low.

Even 20 years ago, things were much more optimistic than they are now. That was before the Peace Corps was formed; that's before VISTA was formed. And what have we discovered? In the last 20 years, we've tried many things. But because we haven't tried God, we've lost ground steadily. Twenty years ago, the rate of suicide was high enough in this country; but at least we could say that the young

people in this country, between the ages of 20 and 24, had the lowest rate of suicide. Those are the idealists, the people that are ready to charge right out and do something. Twenty years later, not only has the rate of suicide tripled but even more shocking is that the same age category, between 20 and 24, now has the highest rate of suicide in the country.

Americans say, "Well, you know, there was a generation gap 2,500 years ago; and there'll be one 2,500 years from now—things are really the same." But you know, things *aren't* the same.

Last year, over a million and a half children under the age of 18 ran away from home. That's shocking. Forty percent of all of our families end in divorce. Seven hundred children were beaten to death by their parents, little babies. I'm not saying those things to depress you. True, they're depressing and I'm depressed about it. But we have to recognize that we have a giant problem on our hands. It's a spiritual problem. It's a problem of hope; it's a lack of vision; it's a time when we need some new inspiration. People are looking for it. But they won't find it among themselves.

The Bible says, "Where there is no vision, the people perish." But vision comes from God. In turning our eyes to God, we believe that in this age, He has given tremendous new revelation, new inspiration. The Unification

Church is founded around such an inspiration. We don't believe that God is working only through the Unification Church—not at all. We believe that God is working in many ways. But we believe that there's a very special revelation, and we personally feel called to participate in the work of God's new plan. It's brought tremendous hope to us and new inspiration.

Mankind has been fighting for thousands of years. Particularly in this century, all the European and Asian nations have been allies against each other, and then allies with their enemies against their former friends. And yet, through our understanding of the teachings of this Church, we've brought men and women together from all over the world. Our witnessing teams are not just composed of Americans, but they are a miniature United Nations. In the beginning, it was comical to see how we lived together; we couldn't even speak the same language. Sometimes, whenever anybody would ask a question, somebody else would just take them to the bathroom.

As human beings, we have so much more in common than we have separating us. The distinctions should be embellishments, like different ornaments on the same Christmas tree. Does "unification" mean we want one world government or that we want to obliterate all differences? Not at all! Not any more than we eliminated all the differences when we

formed this country. This country was founded on a particular inspiration: one nation under God. We know that regional differences and varying cultural backgrounds are still celebrated today. They haven't been blotted out. If you ever go up to Tarrytown and you ask, "Are there any Italian-Americans in town?" the whole town will turn out. They haven't lost their identity! If you go down to Chinatown—you know where you are. And yet they're all Americans! Because we share much more, we don't feel threatened by the differences. And the world ought to be like that. Don't you think so? We know that it can be. We know that it will be. "One nation under God" was meant to be the blueprint for one world under God. And that should be what we celebrate on the Bicentennial.

We have to unite together and recognize what it was that made this country so great to begin with. It wasn't just man, and it wasn't just God. It was man and God, working together. If we can rebuild that partnership, we believe from the bottom of our hearts, we can continue to make America an inspiration and a source of freedom, idealism and hope for all the other peoples of the world.

Therefore, this year, Reverend Moon decided we should invest ourselves in bringing a spiritual renewal to the Bicentennial celebration. "Let's bring people together"—first in Yankee

Stadium, which seemed inconceivable when we first began, and finally, later this year, in Washington, on the Monument grounds. "Let's have the biggest and best celebrations that anyone *ever* had, dedicated to God." Of all the great leaders we've had, the person to whom you all owe the most is Christ. Let's have one celebration, dedicated to him. Let's have it on the international level with people from all over the world. Let's remind ourselves, in spite of all our problems, what we have to give thanks for. Second of all, let's remind ourselves *how* all those things came about. And thirdly, let's determine to continue to work, despite the difficulty, to achieve the original dream of this nation.

People want to be proud of their country. They want to recognize their spiritual foundation. We don't think everybody should join the Unification Church; we don't think it's the way of life for everyone. We feel that we're trying to be like a conscience, or a spark. If we all understand the same basic things, if we're committed to the same ideals, it doesn't matter what church we belong to, or what our background is. We're still one family—one world—under God. And that's the goal of our campaign.

It's very meaningful to us, since we feel that God really expresses Himself through the family unit, that so many of you could be here with us tonight. □





**L**ove and Marriage” is a topic that’s really close to every one of you. Whether we’re parents, children, husbands or wives, we’re all part of a family somehow, somewhere, and I think it’s in family life that we all hope to experience the deepest joys in life. A career is very stimulating; hobbies are also exciting. But there’s nothing that can replace the relationship between parent and child, husband and wife, mother and father.

Reverend Moon said in 1974 something that struck me very much, especially after my husband

and I became parents. He said there are three things most precious in your life: your parents, your own mate, and your own children. That’s really it, isn’t it? No matter what you’re doing, if things aren’t right in those areas, if things aren’t fulfilled, if things aren’t working, if things aren’t growing—then we’re not happy. We’re not really, deeply fulfilled. These are the most intimate, tender areas of our life, these relationships.

Kahlil Gibran in *The Prophet* said something very beautiful about finding God. “If you live life without finding God, you may

# Love & marriage in the UNIFICATION CHURCH

---

by MRS. HILLIE EDWARDS

laugh, but not all of your laughter; and you may cry, but not all of your tears." When I was growing up, that book meant a great deal to me. When I found that quote, I determined that from that time on I wanted to live a life where I could laugh all of my laughter and where I could cry all of my tears. I wanted to find the way to live life to the very hilt. I wanted to find a life that was a genuine article. I was searching for the heart of reality, and I didn't even know what it was.

Today, I think I can say that the heart of reality is God, and the

heart of God is the family. This was the answer to my search. It just happened to be the Unification Church that led me to this conclusion, and I've never changed my mind in the last ten years of being in the Unification Church.

God has an ideal in His heart, and I believe His ideal is husband and wife, parent and child. To us, as to many religions, God is Father. God is the universal parent. He has the heart of both mother and father. From Him came mother and father, and from them came children. So God is the

first parent. Some of you are second or third or 50 billionth parents, and your children will become 50 billionth and one parents. It goes on, but God is the oldest one. Reverend Moon said one time, "You have to respect elders, you have to respect older people because God is the oldest one. They, in a sense, know God better than you do because they understand what He's been through better than you do."

I've learned to understand that it's true. When I see my son at age two, I realize that the parent of a 15-year-old or the parent of a 20-year-old has it all over me in terms of knowing the joys and sorrows of parenthood. It took the birth of my son to teach me how far I have to go in life, how much I have to learn about love and about sorrow, about tears, about hope, about dreams. The deep care I have already for my two-year-old simply teaches me how much deeper I'm going to be as he continues to be my master, my teacher, my professor of life. I think this is a process God set up from the very beginning.

In the Unification Church we believe that God created a first man and a first woman. Through the truth—whether it's through Einstein's searching or Gandhi's searching or Muhammad's searching—God is trying to reveal Himself all the time, any way that He can. He wants to choose, ultimately, a final instrument through whom His love can come in the deepest way, His truth can come in

the most refined and most fulfilled way.

As we journey through life looking for someone to show us the way to be happy, we come to the same conclusion: each individual must create a family and we must create, finally, a world family.

God's ideal through Adam and Eve was to actualize His dream: the dream of a husband and wife united, centered on God's love. Though we approximate it, we feel we've never reached this ideal the way God intended us to reach it. If there had been no fall of man, then the first man and woman who were capable of understanding God in a conscious way would have realized a divine love, a divine marriage. The children of that marriage would have known God—not through any intellectual stimulation—but, like radioactive fallout, through the parents' love. Can you imagine a world like that. . . . Where a marriage was so centered on God's love, the husband and wife were so united, that the entire world that followed this pattern—all races and nations—could really actualize the sense we've had for a long time that this is one planet and one family, one humanity.

As the poet said about the astronaut, "We're riders on the earth together." We have to work it out as a family of man, and we have to start on the individual level with ourselves: "What kind of husband

can I be? What kind of wife can I be? How can I continue to grow through life with my mate? To grow through life with my children? To grow through life with my parents? To be committed on all levels—to our parents, to each other, to our children?" This is our mission in life, in a way.

Your sons and daughters have been out fundraising, or witnessing or campaigning for Yankee Stadium. They may have done many things. But basically, we feel the Unification Church members are preparing most of all for marriage and family life. That is our goal: to be a good husband, a good wife; a good mother, a good father. To practice, we're *trying* to develop into good sons and daughters. I don't know how much you can testify that we've made it. Maybe you can't. But that's our goal, too. Though there have been misunderstandings between us and you, we're reaching out, now. According to the Principle we follow, we cannot know joy unless we have harmony with our parents, harmony with our mates, and harmony with our children. That is the basic essence of the teaching that we follow.

Someone approached me between sessions and said, "Your ideals are nice; but what about your reality? I didn't have letters this many times. I didn't have visits this many times." This was one person, especially, talking to me about the inconsistency between

our ideals and our reality. There's no excuse, there's no justification, if there have been inconsistencies. But, ideals are ideals. They can not be tarnished. You can't darken light—light is light. And for me, our ideals are life; they are truth, they are real. And they are what we are reaching for. No matter how many times we've fallen down, we have to keep going, toward the light we see. And we have seen a great light in the Unification Church, as have many of you. We feel that we've seen a path that points definitely in the direction of God.

Because of this, we can't turn back. We are imperfect individuals, and may make many mistakes. But how can we turn around just because we make a mistake? How can we give up just because we do things that are wrong—really wrong, sometimes—as your children, or, if we as a church fail to be empathetic toward you as parents. Thinking only of our goals, we fail to see your heart sometimes. We can only learn from what you tell us, or from your tears, your anger, your anxiety. Whatever it is, we can learn from you and try to correct ourselves, because we still are pursuing our ideal and that life is not a genuine life unless it includes you. For us, God is not the God of the Unification Church. God is the God of all mankind. And if we've been narrow in pursuing our goals, if we've neglected you as our families, or neglected to

help you understand why we live such ardent lives, such narrow lives in your eyes maybe, then we've been remiss and this is our time to reach out to you.

In this world today, look around you and see the state of family life. I'd like you to pick up the paper, or the vital statistics department report of divorce rates in the country. Talk to young people on the campus, who are eager to tell you their moral values. You'll find that aside from decent religious young people, most young people today don't have a hope for marriage. Many have come to regard marriage as a hypocritical institution. They, like all of us, are looking for perfection. They look around at the marriages of their friends, of their parents or of their parents' friends and they don't see the perfect ideal. But they're really longing for it, because it's God's ideal.

If the fall of man hadn't taken place, we'd see a world bright with the love of marriages and really perfect families. The perfect family unit means that we know love—with God and with each other, a love that won't quit, a commitment that won't stop. That for us is the kingdom of heaven on earth. We'll still have mountains to climb, but we want to climb them in the love of God and in a real commitment to each other.

Young people have looked at marriage hoping for this perfection, and they haven't seen that

perfection is something you have to work for, and try for, and sweat for, and even shed blood for. They think perfection is something that should just be! So they give up and say, "Well, let's try something new." Very serious sociologists are describing some merits of group marriage or trial marriage. Noted sociologists like Margaret Mead and others are advocating things like this, so you know that this is a time when traditional morality is being questioned, challenged and tested. Especially in recent times, you don't see good results. Almost 40 percent of marriages end in divorce. In California, the divorce rate exceeds the marriage rate. We're in trouble as families, we're in real trouble. I feel it's because we don't have a spiritual and moral direction. We don't find the reality of God in our marriages.

In the Unification Church, we're trying to take some rather drastic measures to change the direction that young people, especially, are taking in relation to marriage, morality, and the family unit in general. If your marriages are happy, growing ones, that's great. But it's no good if we have happy marriages, if we can't help the whole state of marriage. Suppose every one in this room could rise up in unison and say, "My marriage is OK! My marriage is growing! My marriage is dynamic." But what *about* the statistics? What *about* the attitude of many youth today? How can we take some re-



*A panel composed of, left to right, Dr. Moses Durst, Mrs. Nora Spurgin, Dr. William Bergman, Mrs. Hillie Edwards, and Mrs. Lola Sayre (a parent) answered questions. Mike Warder, right, was moderator.*

sponsibility? Even though we're OK, if the family unit continues to disintegrate in society at large, what's going to happen to America? What's going to happen to the world? There's a serious problem here. We're trying, in the Unification Church, to cope with it, especially among youth.

Some of the drastic measures we've taken involve some unusual customs we have in relation to love and marriage. First, when we come into the Unification Church, we don't flirt or date any more. When I first joined the Church, I was really a person reaching out for love. But in this search, I couldn't find direction. When I came to the Church, one of the first things I

realized—nobody told me!—one of the first things I realized was, "Gee, I think things are a little different here than what I've been accustomed to." In my search for true love—and I *was* searching for true love—I had about three steady boyfriends at three different colleges. "This is a different road! This is the path saints walk, and most of the saints didn't get married. . . Ouch!" I didn't like this idea.

When I heard the Divine Principle, when I studied the Bible in the light of the Divine Principle, when I prayed, I heard the call: "You're being asked to walk the historical path of the saints of history." And I began to

realize that the saints in history were not great by their own nature. Moses couldn't speak, he was angry with God and resisted God. The saints of history were like you and like me! There's absolutely no difference in your qualifications and their qualifications, basically. Anybody can be a saint, and that's a scary thing to realize. I thought, "Ohhh, no! Not me! Take away the call! I don't want it. Let me go back and sit on the hilltop and read a book. Let me do anything! But don't ask me to take this kind of responsibility—to let God rule my life." That was scary to me.

But God *was* calling me, and I could hear the call. I spent a lot of time crying. If you go to a workshop you'll find that the Divine Principle is a deep and powerful system of thought. That couldn't make me change my life. You can find in many members here an attitude of service and love and joy. But even that fellowship couldn't make me change my life. It could make me come back again and again to visit. But, that's not what happened to me. God was saying to me, "It's me. . . . I'm on the phone and I'm calling you." That it happened through the Unification Church doesn't matter so much. I experienced God calling me.

I had been a Christian all my life, but in college I'd gone through the inevitable religious crisis and gotten into the Eastern religions, which are a beautiful ar-

gument against being responsible, especially Buddhism interpreted in a Western way. Just this moment counts—nothing else—and it's all beautiful. Just become one with the moment, one with reality, and one with the beauty of life. When I first heard the Divine Principle—which called me back to a Christian commitment—I argued with God. "Wait a minute! Buddhism is true. Let me stay in this! Then I can go to Europe with my friends this summer."

But I found an answer I didn't want. There was another person directing me, and that person was God. The answer that I received was, "Yes, Buddhism has truth. You do experience my energy, but I want to *communicate* with you." There was nothing I could do. God had told me He was real, that He had just as much ability to communicate as I, His creature did, that He had just as much desire for relationship as I did. That hit me like a ton of bricks. Once I knew He was real, once I knew He was personal, how could I leave Him? Whether He was remote from me or close, I had to keep on, I had to work it out with Him. That was how I got hooked on the Divine Principle, seeing God as a Heavenly Father, someone who was making demands on me. That took me time to sort out. As long as God was a concept, I could leave him in a corner, but when He said, "Hey! I want to talk to you," I thought, "Oh, really?" I didn't be-

lieve it, I didn't buy it, but finally I accepted it and decided I would at least explore it until I reached a dead end. I'm still exploring. He's never let me go. He's been angry with me, He's given me love, He's given me hope, and sometimes I feel like He's left me alone with no babysitter. But I have to go on. This Father won't let go of me, and I can't seem to let go of Him.

So far, this may sound like a dry religious life, just one person and the Invisible Being. One complaint that man has against God sometimes is, "If you exist, why can't I see you?" Well, we all like someone to touch, we like eyes to look into, a hand to hold. God understood this, and what do you think He did? That's where the ideal of a family comes from.

In the Unification Church, we're committed to God's ideal. We go a narrow way. For the first three years we live in the church, we don't date each other or anyone else, and we devote our lives to God. Then, if we're around 24, 25, or 26, we're fully eligible for marriage. At this point, everyone can make application to participate in one of our mass wedding ceremonies in the Unification Church.

You may or may not have heard that Reverend Moon selects our mates. In Europe, in the Orient, and even in America in our first founding days, we often got permission from our parents before we married. In countries and civilizations where marriages are

arranged, there is almost virtually no divorce. In our country, where we go to the marketplace and pick out someone, we find in the end that we have a high rate of divorce. Unification Church has taken drastic steps to reverse the course that marriage is now on, and to hold up marriage as a high institution and one we honor with all our heart. Knowing that another person loves God with all his energy and all his creativity is a great reassurance to any of us who might find a mate in the Unification Church.

Arranged marriages are nothing new in the world, nothing new in history. It happened to most people in history, until this young country got on its feet and we were so influential that we started spreading the word about free selection. This caught on: it's modern, it's progressive. But what do we have: trial marriage, group marriage, promiscuity and free love. That's where we're at today. The end result of this freedom and of relating this way has brought us to the point where we're in trouble. There's nothing wrong with free selection itself, if God is at the center, or some strong ethical feeling of faithfulness, stability, and love. But if youth have no moral direction, no standard, no God and no parents with whom they have the kind of relationship so they can intervene, those marriages often don't work out.

In the Unification Church, what will our life-style of marriage

be? How can we make happy and successful marriages? For us, God is the answer.

When I joined the Unification Church, I knew there would be no dating and I cried a lot because this was my way to find deep relationships. So, O.K., forget that part. I'll study and I'll read and I'll witness and I'll teach and I'll work hard, and I'll love my brothers and sisters, and love God. To tell you the truth, it was a wonderful three years. Can you imagine that kind of life, the focus, the depth of relationship with God, and service to brothers and sisters based on the fact that they are real brothers and sisters, that's it. You're not looking for what's in it for me, you're looking for what can I do for you?

That's the best kind of training for marriage there is. Isn't it the tendency to want to know what's in it for me? How are you going to fulfill *my* needs? Now that we're married, you'll take over all the emotional chores of my mother and father, won't you? That's sort of what we ask of each other. And when I'm busy you can be my child and I'll tell you to get out of the way. In the Unification Church, we get trained to put *in* to marriage by our three years of service. We learn by serving people on the street, talking with them, taking abuse or rejection and trying to love them anyway. Fundraising is not eternal. When the Kingdom of Heaven is here, witnessing is not eternal. But marriage is eter-

nal, love is eternal and that's where we're all heading.

My husband is full-time director of publications in Washington and I've been a regional advisor this past year, which means I travel for a good deal of the time. My son is in a church nursery. There are only 20 couples in America who've been married in the Church, who have children. Of these, only about five or six couples are travelling. The rest are at home, living as a family and taking care of their own children. But I want you to know clearly that this is not a long-range way of life for us. It's something that's temporary, something that costs a lot in emotions. We feel that at this time there is a crying need for us to go out. We know our children are in good hands, though we realize nothing can replace the love we have for them, and nothing can replace the love they have for us.

But I'd like to tell you a second, more internal answer of who takes care of the children or who takes care of our whole family life when my husband is in Washington and I'm in Chicago and my son is in a nursery in New York. God really takes care of our family life. I don't think it's God's desire for families to be apart. It is certainly Reverend Moon's desire and our desire, as well, for us to be together. There is no value in itself in being separated, except that at this critical time in history we feel we can reach out and save the

country. It's only a few people who live this way, and it's not a permanent thing. In the meantime, we see each other at every opportunity.

And I want you to know, when you're away from your family, if you're on a trip or in the hospital, your love can really deepen, especially if God is watching. When I'm with my husband we have our ups and downs just like any married people, but when we're apart I can really see what is almost like the essence of my husband's or my son's heart or spirit. I can feel it in prayer, and I can sense it with my intuition and emotions. When we're together, my son can wear me out. When I'm with my husband, there can be friction, though I accept it as part of growth in marriage. Yet when we're apart it gives us time to see each other in perspective, to realize the value of being together. And I don't feel that in the long range, with God watching, that any harm will come. That's my faith.

The question has been asked whether total strangers ever marry each other in the Unification Church? I'd say no. Do you know what intuition is? Have you ever met someone and at the first handshake you felt an immediate attraction, not just romantic, but just attraction. You wanted to talk to this person more. You wanted to get to know this person more. Maybe you find out after some

exploration that there were some limits, but at first you wanted to reach out to this person. Also, have you had the experience of meeting someone and right away you felt, this person and I don't have so much in common.

In one case I'll tell you about, the girl had been in the movement a long time and at different times she had thought of different people, but at the time of the wedding of 1,800 couples in Korea in 1975, she went thinking, "No, I don't know anyone, but I'm going on faith that God may lead me." You don't have to be married. Some did come back without marrying because they honestly couldn't find someone who they really felt was right for them to marry. In this girl's case, she was asked by Reverend Moon three times: Is there anyone that you would like to marry? And three times she said no, please suggest someone for me. He's a man whom we feel is a prophet of God, an instrument of God. God really is the one who sees our heart and knows our needs, but Reverend Moon we feel is an instrument of God's will. So she asked him to suggest someone. She intended to look straight at him while he did this, but her eye happened to hit on one man and the thought entered her head, "He might be all right." That is the man whom Reverend Moon suggested and whom she indeed decided to marry. □

# ON personal growth

*Mrs. Spurgin, the mother of two children and a psychiatric social worker by profession, presented this talk to the National Parents Conference in New York, May 30, 1976.*

---

**by NORA SPURGIN**

Once in a while, I think about the fact that I'm a member, and my husband is a member of the Unification Church, and we're teaching our children a certain set of values. And we have no guarantee that those children, when they grow up, will not rebel against those values, too.

However, my husband and I are hoping that we can help to make this a better world, so that when our children grow up, they will have a better place in which to live. We feel that our values are good ones, so we understand very much, as parents, what you feel.

I also think of my own experience: I grew up in a very strict

Mennonite home in Lancaster, Pennsylvania. My parents' greatest desire was that I would marry a Mennonite boy who lived next door! I have always felt that I have a very close relationship with God. All throughout my life I always prayed, "God, where do you want me to go next? What do you want me to do next?" Those prayers led me to the Unification Church.

I felt like everything that happened in my life prepared me for where I'm at now. I feel like my own Mennonite background and my strong faith really led me to this point. And yet my parents, of course, wouldn't think that. So I share with you also the pain that I feel in my heart because we don't share the same goals. But I still have to do what I feel is right, and they understand that, and they, too, want to do what's right. They're the kind of people who are pretty tolerant, and they're willing to let me do what I feel is right for my life.

I'd like to talk today about personal growth which I know is something that all of us are very much concerned about. In my studying, I once came across a quote by Freud. Freud said that, "To be able to love and to work is a healthy personality." I thought about that: It's so true! If you are motivated and happy, then you're able to work and able to be a productive person. But to be a productive person takes one more

thing: To be able to love. When we have a capacity to love and to be loved and we're able to be a productive member of our society, then we should be a pretty normal, healthy person.

I was thinking about that in terms of some of the accusations that are made against the Unification Church members. They say all kinds of different things, but they always mention that we're happy and we're always talking about love. And we work so hard. Well, according to Freud's definition, that would be a pretty healthy person. I really think that our members are quite healthy people. Every once in a while I find some difficulties, but basically, I think we have a really healthy bunch of people. And they're your kids. One of the accusations is that we always take the cream of the crop, and I think we do. We have the cream of the crop.

Dr. Young Oon Kim, who was one of the first missionaries to America, once said, "To become a master of human relationships is one of the greatest goals in life." In thinking about that, it's so true! To become a master of human relationships means what? It means that you have developed the capacity to love. And if you can develop the capacity to love everyone, then we can have good marriages; we can have good relationships with other people; we can have good relationships with our children—just good relationships

in general. This affects, ultimately, our relationship with God. If we're able to develop the capacity to love, this is God's nature. God is love. If we can master human relationships, and learn how to live with each other and love each other, this is one of the greatest things we can do.

I'd like to ask four questions.

Where is the place in a normal, healthy, happy, well-adjusted person, where is the place for faith, commitment, sacrifice, and living for a higher purpose? I feel personally that there is a place in life for each one of these aspects. They all, of course, have to do with religion, and this is what I'd like to talk about. People are talking about religious commitment and conversion experiences as being the next thing to brainwashing. So I'd like to talk about that a little bit.

First of all is there a place for faith in life? Certainly in the past, faith has been a very important part of our having vision for the future. We're not just talking about a faith in God—but in man, faith in each other, faith in life in general. If we lose that faith, then there's no motivation to do anything. Part of the reason there's so much apathy today is that people *have* lost faith. I think basically we have lost faith in God; therefore we've lost faith in everything else. If we don't have faith, then there's no vision, there's no hope for the future, and there's no need to live.

There's no purpose in life. We must have motivation in order to be happy. There's no reason to get up in the morning if there's nothing to get up for. We drift along, just sit back and keep away from life.

Haven't you ever gone to bed at night with the feeling that you can't wait to get up and get started the next morning, when there's something you really want to get done? I get my satisfaction when I'm sewing. . . I love to sew! Whenever I'm making something, I hate to stop at night, and I can't wait to get up in the morning to finish it. I'm like that when I do something really creative, that I just love to do. I can't conceive of any better way than to live a life like that—with a great deal of exuberance, faith, happiness, creativity, and desire to keep growing and learning. When we lose that motivation, we have no reason to get up in the morning. We have no reason to do anything, even no reason to extend ourselves. If we stop extending ourselves, then we quickly become depressed. My cure for depression is expression. The more you give out, the more comes back to you.

One of the things that has come up in the news in recent months is the Patty Hearst case. I feel that a lot of the reason why we heard so much accusation about brainwashing is because of the Patty Hearst case. It made brainwashing a very popular term. In

fact it made brainwashing a household term; everyone was talking about it. It was decided, however, that we can't blame anyone else for what we do. After that decision was made in Patty Hearst's case, I felt that the accusation of brainwashing became a naive one. I've talked to many professional people who said so, too.

I'd like to talk a little about the difference between brainwashing and conversion. First of all, brainwashing implies that you have to wash the brain or something. You have to take something away; you have to strip someone. So the whole concept of brainwashing involves stripping away and providing a substitute. Conversion is not stripping; it's adding to their lives. You give them something new. If that something new is so good, their life may change as a result.

That sort of thing happens in the Unification Church. People join the Church and they suddenly find motivation and vision, where they had lost faith. Now there's something to live for. Instead of staying in bed, suddenly there is something exciting in life. There's something to do, there's a whole world to live for. Therefore people's life-styles change rather drastically. But I don't think that it is because anybody sat down and deliberately, point by point, stripped someone of their old beliefs and tried to give them something new. It just simply is not the case.

I am a strong believer in each person taking personal responsibility for his life. I believe that whatever decision anybody makes, ultimately we are responsible and ultimately we don't make a decision we don't want to. For a while you may be convinced, but ultimately, you really don't do anything you don't want to do. Therefore, we have individual responsibility for every act, for everything we do. The difference is if you can really come to a point of closeness to God.

Let me put it this way: St. Paul once said you have to have a law written on your heart. I used to think about that; and it struck me one time as I was doing a paper on the concept of freedom, "Gee, to have a law written on your heart means you've incorporated the desires of God." Then those desires become your guide, your desires. If you no longer are working against anything, you feel one with yourself, one with God, and one with the universe. People who have a deep religious experience have an inner peace inside—something that makes them feel one with the universe, one with God, one with something. There is no longer a struggle, a conflict. I interpret this to mean that you've got the law written upon your forehead. You've got to become one with the lawmaker, and who is the lawmaker? God, the creator of man. If we are made in the image of God, then we constantly long to

become close to that person, that creator in whose image we are made. Therefore, I feel that the closer we can come to that, the more inner peace we have.

The second point is: Is there a place for commitment? I can tell you a little story about my own personal experience while I was working as a social worker. I had many friends who were young, married women who were working. They had husbands who also usually had good-paying jobs, and one of the things I noticed is that many of them really didn't want to make a full commitment to their marriage. Each one had their own paycheck, their own car, their own checking account, and each paid for half of the rent and half of the food. This is the trend among young married people, even to the extent where they really don't want to have children because they aren't sure of their marriage. When you have children, of course, you need commitment.

I really think the whole concept of commitment is passé today. People don't want to be committed to anything. They want to be free to say no to everything. I walked by a bookstand and there were four paperbacks having to deal with how to say no, how to refuse, how not to be persuaded, etc. People really don't want to be committed to anything. It's not the mode today to be committed. However, if you think of what makes your life good, what makes

your life great, isn't it the way in which you commit yourself to something? As long as you reserve yourself a little bit, nothing happens. But when you commit yourself, something happens because you become invested, and you receive something from it.

I remember when I first got married. Actually I wasn't so young when I got married, so I had been independent for a long time, and all of a sudden I had to share everything. And I remember it takes a lot of trust to put your life into somebody else's hands. But I realized when I did how wonderful it was, because I was no longer just me. Somebody really loved me enough to take care of me. That person loves me and he will never exploit me.

The same thing is true of God. We are afraid to commit ourselves to God because we are afraid God might exploit us. But if God loves us, He won't exploit us. One of the things that people are a little bit scared of in the Unification Church, is that people actually make a strong commitment—a commitment which changes their lives. Because of their commitment, they also feel a certain joy, and they receive something from that commitment. I personally think it takes a healthy person, a mature person to make a commitment. I think if you are very insecure you're going to have more trouble making a commitment. That your sons and daughters have

made the commitment speaks well of them. That doesn't mean that people don't join the Unification Church for other, lesser reasons. However, in general I believe the young people who join really are making a commitment to a higher purpose.

The third thing I would like to talk about is sacrifice. Again, this is certainly out of vogue today. Who wants to make any sacrifices? Yet, those things that bring us goodness in life are the times when we have to give up something if we are to receive it. To me, sacrifice is not being a martyr, but sacrifice is making an investment for future fulfillment. We have to learn to delay our gratification. If I were to gratify myself immediately, and just go out and get whatever I wanted, then I would certainly receive a much lesser kind of fulfillment. Certainly the people who have made great contributions to our society are those who have had to make a certain kind of sacrifice, who have had to give up certain things in order to get to a point where they have a greater contribution. I have a very good friend who is an Aramaic Bible scholar. He is about 80 years old. I remember he said to me, "I never got married because I committed my life to translating the Bible from Aramaic into English." He had spent 50 years doing this. "Now I'm lonely, and I wish I had married." But, he said, "I could never have accomplished what I

did, so I can't regret it." It's true. He could never have done the work he did with a wife and children. That's one of the greatest sacrifices anyone could ever make. Yet he made it, for the sake of bringing the whole world something which he had to offer. We feel that the sacrifices we make are small, compared to what it will enable us to bring to the whole world, the kind of contribution which we'll make.

There's one more thing I'd like to talk about: Can we live for a higher purpose in life, a purpose beyond ourselves? This is what makes life worthwhile—to be able to live for a purpose that's higher than ourselves. Just living for ourselves doesn't make it worthwhile to extend yourself.

Before I joined the Unification Church I worked as a volunteer taking care of children in a nursery. We really worked hard; we took good care of those children from early in the morning 'til late at night. I used to get *so* tired sometimes and I'd say, "If I got *paid* for this job, I would never do it." I never could have been compensated for it with money. But because I was doing this as a volunteer, I was receiving something beyond a paycheck. I said, "I need to sacrifice for these children because, if I don't then who will? If I have only made their lives a little bit brighter, it's worth it." That's just an illustration of submitting to a higher goal.

At our science conference last fall, one of the professors said something that truly struck me. I'd like to share that with you.

He said, "We as scientists can not continue to develop technology unless we have a world that's capable of receiving this technology we develop." That's so true. We can't continue to develop a more advanced way of life technologically because we need morals to give direction to the development. If we don't have those morals, then everything we develop can be used destructively as well as constructively. At this point, we are at the mercy of man's reason. We're at the mercy of the morals of people in other countries. We can't go on like this or we'll blow ourselves up.

In order to continue to advance, we must have a set of morals. This is what we want to bring to men—a set of morals that can make one cooperative world, which can then receive the technology and the advancement that can come. We feel that God could give us so much more development, so much more advancement, so much more comfort and joy and happiness. Man just has to change his heart. If man can change his heart, there's no end to what man can do. There's no end to man's creativity.

We are really trying to make this an international world by starting as one international family. One of the very healthy aspects

about our movement, I feel, is the international aspect. We live very closely with people from many different countries and discover little nuances of differences in cultures—the little things that you'd never notice except by daily living with each other. We feel the Church already is making a foundation for the future world.

I really want all the members of the Unification Church to have this ultimate opportunity for personal growth. I feel that we have so many rich experiences. We're in a situation where we can have the greatest wealth of human relationships. And to me, that's where it's at. Sometimes people say, "Well, we hear that you never watch TV, you never go to the movies, and you never do this and that." But most of the time—who wants to sit in a room alone and watch TV, when there's so much excitement going on? There's so much life! Right there. People are like novels, you know? So you don't really need to go to a movie.

Anyway, we do go to the movies. But, I say this because rich life experiences are going on constantly around us. *That's* what makes the Unification Church members look happy and excited and exuberant—because we have a purpose in life, because we have faith, because we have made a commitment, because we have a higher purpose to live for, because we are making some sacrifices for that higher purpose. □

# AMERICA'S BICENTENNIAL SPIRIT

going  
back

to what?

*Dr. Matsushita is the president of the Professors Academy for World Peace, and the former president of Rikkyo University, Japan. Reprinted from Unified World, April 1976.*

by **DR. MASATOSHI  
MATSUSHITA**

**W**ith the approaching bicentennial of their independence, Americans must be deeply concerned about the present difficulties facing their nation and the effect of these upon their destiny in the next hundred years. The July 4th celebration will undoubtedly involve complex emotions: a mingling of joy, gratitude and pride on the one hand and disappointment, doubt and humiliation on the other.

I do not mean to say that Americans have become pessimis-

tic. By nature Americans are optimistic, positive and active. They can not be pessimistic even if they want. However, they are less confident in their power, their influence in the world and their own destiny. Although they are still courageous and creative, they are more sober and prudent than they were. It is natural that Americans are rethinking and re-evaluating the spirit of their founding fathers and especially the thoughts and ideals contained in the Declaration of Independence. Without doubt, it is a wonderful document, a mas-

terpiece of highest intelligence, representative not only of the American colonies but of the entire Western civilization; it became the fountain of energy for the American people. With a spirit of faith and zeal for liberty, the United States was able to form a great nation out of heterogeneous races, cultures and religions. With this spirit and faith the Americans were able to expand in the world spiritually and materially. Because of this spirit and faith in liberty Americans have been loved and respected in the free world. Therefore it is more than understandable that Americans, faced with many difficulties at present, are called upon to return to the spirit of their founding fathers. The question is whether going back to the ideals of the founding fathers would truly revitalize the American spirit and strengthen the nation. Before we give an answer to this question we must first reconsider and re-evaluate the importance of the United States in the world, with special attention to her relationship to Japan.

Nominally the United States is one of more than one hundred sovereign states in the world and legally her position is exactly equal to all other nations large or small. In reality, the United States is not only the leader but the defender of the free world. However, she no longer holds the monopolistic power in the world that was hers in the period following World War II.

She does not even have dominant power. In international politics she must co-operate with other nations; otherwise her position in the world will be isolated and her prestige will be jeopardized. In spite of these changes, the United States is still the number one world leader and, more significantly, the defender of the free world. If the United States collapses the entire free world will collapse.

In view of this, we can see that Japan is virtually defenseless. The power and prestige of the United States in the world is an absolute condition of Japan's existence. Unfortunately, Japanese people are very slow to accept this reality. However, the American retreat from the Indo-Chinese peninsula unintentionally brought our people face to face with this cold reality; even the socialists who had advocated the immediate abolition of the Security Treaty with the United States have begun to moderate their policy. In other words Japan has gradually come to realize that she is heavily dependent upon the United States. The destiny of the United States is her destiny also. If she falls Japan will fall.

It is ironical that Japan, once the most stubborn enemy of the United States, who fought her even after Germany had been defeated, is now so heavily dependent upon the United States. The explanation for this development can be found in the change that occurred in the political structure

of the middle size powers. England has become a secondary power, and so have France, West Germany and Italy. All of them, great powers before the War, have fallen into second place. On the other hand, the Soviet Union, the United States of America and China, all of which possess vast territory and large populations, have become super-states. However, western Europe, still divided and constituted of sovereign states, does have a common cultural heritage and is now organised as the EEC. It is not an accident or a temporary incident. This area was once called "Christendom," and this title is much older and more important than the title "Europe." Therefore, there is a great likelihood that the area which is now organised as the EEC will gradually be consolidated as a political union; then it will become a force comparable to the United States, the Soviet Union and China. The other area, the so-called Third World, is still undeveloped and unstable. Although it can disturb peace, it is not yet in a position to contribute to world peace.

Japan is the only developed country which is not a super-state and which is unlikely to be a part of super-states. There are only two alternatives for Japan, one of which is to be absorbed by either of the Communist powers, the Soviet Union or China. It is unlikely that the Japanese are willing

to subject themselves to Communism; they prefer to belong to the free world, continuing to take an active part in it. However, Japan is militarily weak, and if either one of the big Communist countries is determined to invade Japan she can do so without much difficulty. Perhaps both China and the Soviet Union are unwilling to undertake such a venture, first because it is expensive and second because it may disappoint the people who still think the Communists are peace-loving people. They prefer a "peaceful revolution" in Japan, and they are confident that it is possible if they wait.

What is it that they are awaiting? They are awaiting the day that the United States totally withdraws from Asia. They are realists. They know how Japanese psychology would react if the United States withdraws. Perhaps they know us better than we know ourselves. We are strong if we are supported by some authority, but weak and almost helpless if we are left without the support of any authority. We fought courageously against Americans when we were acting under the authority of the Emperor. When the Emperor told us to surrender we obediently surrendered, and whole-heartedly co-operated with a new authority—the occupation forces. We adopted an American-made constitution and democracy. We admired it and we are still admiring it. Once the Emperor was "sacred

and inviolable;" now the constitution and democracy are "sacred and inviolable." Most Japanese people are quite unconscious of their own psychology and perhaps the majority of them think the constitution and democracy made in America will be as everlasting as they thought our semi-theocratic government under the Emperor would be. We need a revolutionary change in our psychology.

As long as the United States remains in Japan we feel quite free to say anything, including "Yankee Go Home." However if the United States actually does withdraw and Japan comes to realize that she can no longer enjoy freedom and prosperity under the protection of the United States, she will have to choose one of two directions. It would be a choice of the lesser of two evils. The one evil will be to fight Communism, the other to welcome them before they attack. There is no doubt that the Japanese will choose the second as the lesser of the two evils; that is, unless a spiritual revolution takes place, which is possible but not probable.

I deeply regret the moral decline in Japan, but I think that it is better to admit an unpleasant fact as a fact than to deceive ourselves. I do not think that our situation is hopeless; I think our people have the power to recover. Only we need time. However, this is our affair and not America's. I have chosen to refer specifically to

Japan in order to illustrate and emphasize the fact that the destiny of America is of serious concern to the nations of the world.

Now coming back to our original question: whether or not a return to the spirit of the founding fathers would revitalize Americans and the American nation. In my opinion, going back to the spirit of the founding fathers as symbolized in the Declaration of Independence would confuse American thinking and tend to weaken the nation. What is meant by the spirit of the founding fathers? I am not too sure whether the Americans themselves are very clear. Some people seem to emphasize the Puritan spirit of the colonial period. Other people assume that the idea of the Declaration of Independence is the spirit of the founding fathers; and the third group, which seems to be in the majority, is rather unsure and just takes it for granted that the Christian spirit and the idea of the Declaration of Independence are identical.

However, the fundamental and traditional concept of the founding fathers is the philosophy behind the Declaration of Independence. The Declaration is a wonderful document and its author is one of the greatest intellects of his age.

A characteristic of the Declaration of Independence is its non-religious nature. Perhaps the best exponent of the Declaration in

connection with the problem of revitalizing America is Frank Goble, director of Thomas Jefferson Research Center. In his paper read at the Fourth International Conference on the Unity of Sciences (see January 1976 *Way of the World*) held in New York during November 27-30, 1975, he first quotes the words of Pope Leo XIII as follows: "When a Society is perishing, the true advice to give to those who would restore it is to recall it to the principles from which it sprung." It is obvious that Goble believes that the medicine to rescue the United States from perishing is "to recall it to the principles from which it sprung," namely the principles advocated by the founding fathers as symbolized in the Declaration of Independence. After he quotes Pope Leo XIII he points out a worldwide trend toward crime, fraud, violence and disunity. Then he asks if this means that religion is obsolete as a source of values. He answers "no" and states that societies must have viable moral principles to survive and that the problem is that religions tend to become inflexible and lose touch with reality. Then he goes on to state: "The founders of the United States sought to overcome this problem by devising a universal moral philosophy, the 'American Ethic.' It was to be sufficiently universal to comprehend all religions and all aspects of daily life." He continues: "Their Ethic enabled a tiny nation, struggling

against almost insurmountable odds, to achieve unparalleled material and technological success. The American Ethic sparked a worldwide trend toward greater freedom and democracy. Natural Law and the concept of a created, orderly, purposeful universe was the central thesis of the American Ethic." Then he refers with approval to Abraham Maslow, who proposed that there are biologically based values that are common to all humans and apparently unchanging, and he says that Maslow's theory is a scientific rediscovering of Natural Law. Then he reached the following conclusion: "Maslow has provided a scientific theory essentially compatible with and supportive of all major religions. Enlightened theologians should recognize third force science as an important new tool to help them understand and clarify the essential moral principles common to all religions."

I do not insist that Goble's idea is the sole expression of American thinking. Perhaps it is not even representative of American thinking. However, we must admit that this way of thinking is typical among Americans and carries great weight. So it is likely, unless it is checked by some other idea, that it will come to dominate the thinking of Americans who are anxious to revitalize the American spirit. It is this fact I fear.

The spirit of the founding fathers, that Goble calls the

American Ethic, was the driving force in creating the United States and in developing the nation up to the end of the Second World War. It is based on rationalism and humanism, which are both products of the 17th and 18th centuries. They were useful in destroying medieval superstition and obsolete institutions; they were useful in giving confidence to man.

In this self-confidence men were apart from the divine, to develop science and technology. Man created a wonderful civilization in the 19th century, and it extended itself into the beginning of the 20th century. This is the so-called Western civilization. The reason why the United States has been so successful in creating a nation and has expanded as a great power is to be found in the fact that the United States is a very product of rationalism and humanism, and unlike Europe unfettered by old traditions, the essential character of the American civilization is the absence of the Medieval. Although America inherited the European civilization, she repelled the Medieval, and this was America's strength and pride.

With the end of the First World War, Western civilization began to decline. The first manifestation of this decline was the shift of Western civilization from Europe to the American continent. However, the root of the trouble was not in Europe but in Western civilization itself.

The origin of Western civilization lies in Hellenism and Hebraism, and these are not identical with rationalism and humanism; European culture and civilization is the combination of these two currents of thought, and rationalism and humanism are its modern products. Since Europe has passed through and experienced the Medieval she is less likely to become completely modern than America. On the other hand America has been able to become a completely modern country because she has not been fettered by the Medieval.

This seeming advantage is now acting as a great handicap to America. By their own experience in the last twenty years Americans are realizing not only that men are not so rational as they thought but also that rationality and total satisfaction are entirely different things. They are also realizing that Man has very definite limitations and that there is a limit of growth not only in regard to matter but also in regard to human capacity. They are facing the reality that progress does not necessarily bring happiness and satisfaction, that it in fact quite often causes great misery to mankind. Europeans are less anxious because they have passed through and experienced the Medieval, and so they are in a position to reconsider the values of the Medieval.

It is very difficult for Americans to find values other than those

they have been accustomed to since the creation of the nation, namely "life, liberty and pursuit of happiness." American Christianity is, generally speaking, a secular or social Christianity. It grossly underestimates eschatology and original sin because they are incompatible with American ideas of progress. American Christianity is more ethical than religious.

To be sure, the Declaration of Independence clearly admits the existence of the Creator, providing, many people insist, proof that the Declaration is harmonious with Christianity; but this is an incorrect interpretation. It may be true that the Declaration of Independence refers to the Creator, which of course means God, but that Creator is not the God conceived in the Judeo-Christian tradition. The "Creator" referred to in the Declaration of Independence is an invention of modern rational thinking. The reasoning is as follows: the Universe is so perfect that there must be some perfect one which created it; that creator is like a perfect watchmaker; he makes a perfect watch and leaves it there, and he does not bother with it any more. This conception is very far removed from the Christian God, who is a god of love and anger, always concerned with the world. When men disobeyed Him and became miserable He sent His son to save them. Americans believe that they are Christian, and they act as if they

were, but in practice what they believe is not a religion but an ethic. In other words, what they believe in is not God but Humanity. So it should be called Humanism rather than Christianity.

The 1970s is the age of the decline of rationalism and Humanism. It is already a matter of common sense that man's rationality is not only not almighty, not even the most important function, but to be placed in a relatively insignificant place in man's functions and in human history. It means that we are much more irrational beings than we regarded ourselves to be during the last few centuries. If this is true, the naive optimism based upon Natural Law, which is the 17th century philosophy advocated by Goble, cannot hold; therefore, going back to the spirit of the founding fathers, whatever sentiment the American may have, will lead the nation to more confusion and consequently to the loss of confidence.

I am not opposed to reflection upon past history. History is a fountain of wisdom. But unlike philosophy or science it is not "pure," and it cannot be interpreted or explained by some simple doctrine; it is complex, the mixtures of all possible elements. But history, if it is rightly told, is the story of reality. Looking back at the past should not be a sentimental undertaking; we should be looking for the truth. I think it is

meaningful for Americans to reflect upon their past history, including the period of the Revolutionary War, but the real question is to understand what exactly is meant by the foundation of the nation.

It is obvious that the United States of America did not come into existence on July 4th, 1776, which was the day when the Declaration of Independence was made public. The War had occurred before, and even when the War ended in 1783 what existed was a loose organization called the Confederation. After the end of the War a very critical period came. The Confederation might have been disrupted and the 13 colonies might have been occupied again, by England or by another European country. At that time there was not yet a spirit of nationalism or patriotism, and the leaders who formed the constitution, though they must have been great men, were not philosophers of "life, liberty and pursuit of happiness." They were more conservative, more inclined to what we now call "law and order." They put the nation on a firm foundation. Abraham Lincoln also should be regarded as one of the founders, not because he abolished slavery but because he saved the Union much more than an idea or ideology.

However, the most important spiritual contribution to American history was made during the colonial period. This period is long,

and has no distinguished figures emerging from its background, but a most important principle was established during this time. The spirit or the way of life at that time is sometimes mistakenly called "Puritanism." This is unfortunate; the true Puritans, though they were active, were still in the minority. The spirit, faith or way of life of that time, including the life of the so-called Puritans, is fundamentally rooted in the best tradition of Judeo-Christianity. That is, they trusted God and acted out of faith. Unlike Thomas Jefferson they were ignorant of Natural Law. They were not influenced by that brilliant idea of the "age of reason." They did not trust Humanity. They were unsophisticated. They simply trusted God and courageously acted out of this trust.

I think that this is the true and original American spirit. This may or may not harmonize with the idea of progress. It certainly does not comply with Natural Law; trusting in God sometimes puts us in a position of having to accept the irrational. The fundamental cause of the present crisis in our civilization is too much sophistication. To remedy this we should simplify ourselves. The way to revitalize Americans and strengthen the nation is not by going back to the Declaration of Independence but by returning to a much more simple and unsophisticated colonial spirit. □



*The most important spiritual contribution to American history was made during the colonial period. . . . The spirit, faith or way of life of that time, including the life of the so-called Puritans, is fundamentally rooted in the best tradition of Judeo-Christianity. They simply trusted God and courageously acted out of this trust. I think that this is the true and original American spirit.*

# Can CIVIL religion save America?

**T**he debate about “civil religion”—Rousseau devised the term and Robert Bellah reminted it nine years ago—is no ordinary academic cavil. It is the form in which some very worried scholars are expressing belief in the necessity and possibility of a “reconstruction of the American reality,” as Richard Neuhaus puts it. The best way of accomplishing this, they argue, is to bring to light and revitalize this democracy’s civil religion.

by **DR. ELWYN A. SMITH**

*Dr. Smith is consultant to Vista America Corporation and former provost of Eckerd College, St. Petersburg, Florida. This paper was presented at the Bicentennial Conference on Religious Liberty in Philadelphia, Pa., April 25-30, 1976.*

## **The Matrix**

The notion of civil religion is conspicuous today because of a bewildering succession of social distresses that has eroded American unity and self-confidence. This destructive period began with the Depression and was fol-

lowed by the Second World War. There was a period of artificial stimulus and quick affluence during the fifties; then came the creeping catastrophe in Vietnam and the social disturbances and public murders of the sixties. Then, in the seventies, Watergate. At one point during this time it seemed that unbroken economic ascent had supplanted economic ebb and flow and we were well launched into the affluent society. John Kennedy was the symbol of great expectations, but this only worsened frustration under Johnson and deepened disappointment in Nixon.

The American people have been casting about rather confusedly for the means of grasping all this and recovering its poise. "One analyst returns to majority indifference and ignorance as the rock upon which a new America can be constructed," writes Neuhaus, reflecting on some recently published books, "another returns to the ethnic passions and prejudices of contrived nostalgia, yet another returns to the revivalist fundamentalism of Billy Graham, and [Arthur] Schlesinger [Jr.] returns to tinkering with the machinery of New Deal liberalism. . . ." Neuhaus then states: "There is yet another alternative and I believe it to be discovered in the civil religion of the American symbols of hope. . . . We must project a new definition of national purpose capable of enlisting

American consciousness and conscience in the continuing trek toward the new community for which this 'almost chosen' people. . . was ordained; ordained, if not by God, at least by men prepared to gamble in hope upon divine intentions within history."

If it is a bit breathtaking to hear a modern scholar speak *sotto voce* of a new American theocracy, it is perhaps no more remarkable than the fact that this threatened Union once gave its vote to a president who could formulate the kind of judgment on the agony of civil war that Lincoln articulated in his Second Inaugural. Virtually no article on the civil religion can afford to omit the quotation that follows, and we shall have something to say about the reason for that:

*The Almighty has His own purposes. 'Woe unto the world because of offenses, for it must needs be that offenses come, but woe to that man by whom the offense cometh.' . . . Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'*

The heart of Jew or Christian who is deeply pained by this na-

tion's modern distresses responds to the moral splendor of that address and we ardently wish to believe that *the soul of the nation* did truly speak in the voice of Lincoln.

A number of questions arise around the very complex idea of the "civil religion," and we shall be able to deal only with certain of them. What is crucial for any concept of the civil religion is whether it *is* in reality what it professes to be, and indeed must be, if it is to function effectively in the midst of present American distresses.

What the civil religion professes to be and must be, we shall argue, is a purveyor of the sanction of the transcendent. The question raised in this paper is whether the civil religion possesses the integrity required to bring the sanction of the transcendent to bear on the American situation. Implicit in that question, in turn, is the question of whether it honors or damages the notion of religion itself.

### The Civil Religion

"Few have realized that there actually exists alongside of and rather clearly differentiated from the churches an elaborate and well-institutionalized civil religion in America," Professor Bellah wrote in 1967. "This religion—or perhaps better, this religious dimension—has its own seriousness and integrity and requires the same care in understanding that any other religion does." In 1967 he said, in effect: "Look! It has

been there all the time and we didn't see it." In 1973, with more reserve, he said: "Look! Here is a concept that helps us understand." To which Neuhaus and others add: "Whatever it is, the country can be reconstituted by it."

What are the constituent elements of the civil religion?

Preeminent among them is transcendence. If the civil religion possesses, captures, communicates this, the term "religion" is justified. Sidney Mead has written: "The essential dogma of what I call the Religion of the Republic [is] that no man is God. . . . A concept of the infinite seems to me to be necessary if we are to state the all important fact about man: that he is infinite."

In the thicket that obscures this subject, no American value system which excludes the notion of the transcendent may be identified with the civil religion. The sort of transcendence most proponents of the civil religion have in mind is not a hard-working American's freedom to transcend himself by making good in a generally religious capitalism but the sort Lincoln was talking about in the Second Inaugural—a really transcendent transcendence, if you will.

There is no shortage of religious rhetoric in American letters glorifying this country's great experiment but it may be doubted whether this confers upon democracy anything more sacred than the

emotions of a patriotic holiday. A most serious question arises here, which we shall discuss in this paper: what are we to make of the difference between a romantic or philosophical vision of human and national possibilities which may be regarded as transcendent by some and that transcendent righteousness of an autonomous God who judges nations, condemns sin, invites repentance, and promises redemption?

Notions of transcendence are articulated and conveyed through specific vehicles and the formative period of American culture is rich in myths affirming the destiny of new settlements and a newborn nation. Some early literature turns on the "Adamic myth"—the notion that the American is a new Adam, essentially innocent, called to implant a garden in a wilderness held empty through the ages for God's new purpose. The theme of transcendence is embedded in the notion of a special divine destiny—in this case, concentrated upon the American himself; in other myths, upon the nation. The new beginning conferred upon mankind in the American Adam is a gift of God comparable to the act of creation itself. It is something to be confirmed or lost according to those biblical laws that governed and eventually punished the first Adam.

Far more comprehensive, not only in concept but in its greater influence on American thought, is



*"The Almighty has His own purposes."*

the myth of "God's new Israel." On the model of ancient Israel, the American people is perceived as specially appointed to found a commonwealth essentially conformable to divine law. It will teach a corrupt and confused Europe the true will of God. The kinetic theme of this myth is the covenant: divine blessing contingent upon human obedience. The people must be constantly alert to the subtle intrusion of sin. The dangers of the Atlantic crossing, the strangeness of the new land, the threat of starvation, the savage inhabitants—against these God actively defends his people in His latter-day covenant drama. Thus the transcendent sanction of the

divine will reaches every aspect of life, not only law and government.

While the Enlightenment introduced less theological views of American destiny, the language of the Old Testament remained conspicuous in for example, Jefferson's utterances; and notions of natural law and self-evident truth were functionally analogous to the role of revelation in the biblical mythology. Thus the transcendent dimension was preserved as another faith began to permeate the American mind.

The myth of the New Israel has had an important function in North America whenever depravity has threatened to corrupt the people of the covenant. This was the weight of the Puritan jeremiad of the late 17th and early 18th centuries; Lincoln saw slavery as an American incubus; and one may say that crass commercialism obscured the obligations of the covenant once again when, after the Civil War, Lincoln's vision of the ways of God was lost in rampant economic advance.

The problem, however, was that the myths could be construed to justify worldly success as well as to recall the nation to obedience. What was the lesson of American prosperity? Was it not that God approved and rewarded its obedience? Then ought the will of an obviously blessed people be resisted? Certainly not by Spaniards in Cuba and the Philippines!

In its American epiphany, the

myth of the new Israel is not solely prophetic, as early notions of manifest destiny testify. Each American generation must decide what use it will make of the national mythology, and the notion of the new Israel may be worse than dead for lack of a prophet of divine transcendence—it has more than once lacked nobility. Without a Lincoln, it seeks a Carnegie.

While a certain religious aura can be borrowed from the myth of the new Israel to enhance and legitimate the notion of progress, it represents a purely humanist commitment to mankind's potential for self-transcendence that contrasts markedly with Lincoln's sense of the all-righteous God judging the nation's deeds.

Civil religion depends very critically on its forms of expression. Without them, neither notions and feelings of transcendence nor myth and belief can become the property of the populace. Bellah concluded from his observation of religious allusions in public ceremony that they contain enough consistency and functionality to justify their generalization as a civil religion with a distinctive history. He called it a "public religious dimension...expressed in a set of beliefs, symbols, and rituals...."

Public ceremony cannot be separated from belief and the myths that appear in presidential speeches are rich in specific belief content. God is the Creator, man

subject to his will, Christ is redeemer, this land is a garden, the people are His chosen, and the covenant is the metaphysical structure of American experience. Jeffersonians affirmed God as ultimate principle, nature as ground of law, truth as self-evident to reason, etc. All of this is widely varied as well as very specific and makes it difficult for the analyst of civil religion to establish its belief system. In the folk system, the beliefs that have traditionally bulwarked the American social system are the doctrine of a personal God who knows what human beings are doing, belief that consequences of wrongdoing are ultimately inescapable, and belief that oaths are broken only at the risk of divine vengeance. These are not the principal points of the Christian religion but they occur within its system.

There are other beliefs that Americans have generally considered to rest on transcendent grounds: government may not expect obedience to "laws" that violate nature; majorities must prevail but not at the expense of the natural rights of dissenters; the right of revolution is inherent but only when basic rights are violated. In their own way, these beliefs articulate commitment to the transcendent as conceived by 19th century republicanism.

The civil religion is as substantially a world of belief as it is of tradition or ceremony. Bellah

spells out a detailed theology in analyzing the inaugural address of John Kennedy and Mead does the same with Lincoln's addresses. While presidents usually refer to God without introducing blatantly sectarian notions, their invocations of deity are futile if they do not motivate citizens to efforts constructive of the nation and deter them from actions hostile to it. For this there must be belief content in the civil religion. Nothing more vividly illustrates the union of definite belief with public motivation than the *Battle Hymn of the Republic*. A sort of scripture of the civil religion of the North, it invoked God as judge and identified the northern armies as divine avengers. Without this kind of quality and content, civil religion cannot function as public motivator, controller, and guarantor.

### **Critique of the Civil Religion**

The question of the viability of the civil religion as a concept may be reduced to a test of the adequacy of its grasp upon the transcendent. Clearly there are dangers. A nation's understanding of the transcendent must never be developed so that the nation sees itself as transcendent or sets national values in conflict with the interests of citizens (statism); nor imposes American values and interests on non-American peoples (imperialism).

While there exists no stable

taxonomy of civil religions, we perceive distinct types. The first of these clearly identifies democracy as religion. J. Paul Williams in *What Americans Believe and How They Worship* first cites the precept of Robin M. Williams that "every functioning society has to an important degree a *common* religion" and that "a society's common-value system—its 'moral solidarity'—is always correlated with and to a degree dependent upon a shared religious orientation." He then calls upon the positive religions of the United States to recognize that "the spiritual core [and] heart of [America's] national existence" is a "democratic faith" and states: "democracy must become an object of religious dedication." Further: "government agencies must teach the democratic ideal *as religion*." There must be "an open indoctrination of the faith that the democratic ideal accords with ultimate reality. . . that democracy is the very Law of Life. . . ." Recognizing the need for supporting public ceremonial, he cites the Nazi mass meeting as an effective model and equates Communism, fascism, and democracy as ideologies equally suited to religious devotion.

The principal instrument for teaching the religion of democracy is, of course, the public school, which in Williams' system assumes the role of an American "state-church." Its principal doctrines Williams cites from A. Pow-

ell Davies: "...belief that man. . . can raise the level of his life indefinitely, making the world increasingly more happy, more just, and more good; no fate has made him prisoner of his circumstances, no natural weakness has condemned him to be ruled by tyranny. He is meant to be free. Through the power of reason he can form intelligent opinions, and by discussion and debate can test them. Knowing that truth is precious above all things and the only safe guide to purposes and aims, the right to seek it must be held inviolate.

"The democratic faith declares that human rights are by their nature universal: that liberty is such a right, and that without liberty there cannot be justice; that, to ensure justice, the people should make the laws under which they live; that besides justice there should be benevolence and sympathy; that those doctrines of religion which beseech mankind to practice brotherhood are right; that love must expel hate, and good will take the place of malice; that as well as zeal there must be patience and forbearance, and that persuasion is better than coercion; that none should hold the people in contempt, or profane the sacredness of conscience, or deny the worth of human life; and finally, that God and history are on the side of freedom and justice, love and righteousness; and man will therefore, be it soon or late,

achieve a world society of peace and happiness where all are free and none shall be afraid."

Professor Williams has done what his philosophy calls for: identified the right beliefs—and he does not recoil from the need to suppress beliefs and attitudes thus recognizable as hostile to the national values. This country has had its bouts with such problems; they have always been the test of liberty: the Mormon cases, refusals to salute the flag, the debate of religion as a basis for conscientious objection. Precisely this debate over the right religion forced England to opt for religious toleration in the 17th century. And toleration was adopted in the name of one of Professor Williams' cardinal values, freedom of conscience.

Williams seems not to have understood Lincoln. During the Civil War both North and South held specific doctrines which they believed had transcendent sanction and soldiers on both sides proved willing to die for them. To this conflict of religiously held civil values Lincoln spoke: "Both read the same Bible, and pray to the same God; and each invokes his aid against the other." But both prayers could not be answered. Lincoln concluded that the "Almighty has his own purposes." Worshipers of an autonomous God do not dictate to Him. To take God seriously is precisely to seek His will and obey it, not announce its correspondence with national or

sectional cause. The powerful civil religions of the 1860's did not grasp the reality of God. He is not the guarantor of one side or another; He is the judge of both and the vindicator of the oppressed. The paradox of the modern civil religion debate is that the supreme invocation of God in American public history precisely denied the civil religions then prevailing. Lincoln stood very much alone when he divorced himself from the clashing cause-religions and spoke of the divine on quite different grounds.

President Eisenhower is much congratulated by proponents of the civil religion for his presumed view that religion is important to the country but what people choose for religious doctrine is not. Such talk simply does not correspond with American historical reality. The American civil religion expounded by those who discern it is very much a matter of content. No civil religion in democracy can exist without at a minimum affirming that God being God and man being infinite, no authority can exist in human affairs for curbing free discourse.

The civil religion is built on the notion that religious beliefs have positive cash value for civil life. The Eisenhower principle means simply that any belief is acceptable provided its cash value for public affairs conforms to the national interest as judged, presumably, by existing custom, law,

opinion makers, judges, and prosecuting attorneys. For example: belief in God cashes out to "democracy is sacred;" human finitude cashes out to "free speech is sacred;" God's justice cashes out to "minority rights must be vindicated."

American social history demonstrates, however, that numerous beliefs cash out negatively. The doctrine of creation has been more than once cashed out to a ban on the teaching of evolution. The Genesis story of the creation of Eve out of the body of Adam has been cashed out to the precedence of man over woman. Belief that slavery is taught in the Bible was once cashed to justify southern secession, and the northern doctrine that slavery is sin converted General Sherman's scorched earth policy into God's vengeance on the sin of southern slaveholders. One must conclude that since not every belief held among Americans is subject to politically favorable interpretation, government must define correct civil doctrines and repress teachings, even those of churches and sects, that foster harmful effects. The fantasy of contentless civil religion provides no refuge.

Any viable concept of the civil religion involves establishment. Williams candidly advocates curbs on religious freedom for the sake of the benefits of a civilly oriented religion. Worse, from the point of view of religion itself, is the de-

basement of transcendence itself. What Lincoln rebuked in North and South, advocates of the religion of democracy do: having decided what is true religion, they call down the fires of transcendence upon it. But "the Almighty has his own purposes." God is autonomous or He is not transcendent.

Professor Sidney Mead makes a more sensitive case than either Williams or Bellah, and his choice represents a second major option for civil religion. "These then are the fundamental beliefs on which the democracy rests: belief in God, belief in 'the people,' belief in the voice of the people as the surest clue to the voice of God, belief that truth emerges out of the conflict of opinions. . . . The only safeguard against [trespass of the majority on the rights of the minority] is the conviction that under God truth and right are not matters of majority vote. It is for this reason that democracy without faith in God is likely to sink into demagogic mobocracy."

Mead denies Williams' proposition that "governmental agencies must teach the democratic idea as religion." Democracy is not itself the destiny of man; it is good because it enables free people to "fulfill their destiny under God." Furthermore, democracy "rests upon faith in the God who is the only object of religious devotion—the Christian (sic) God of mercy and of judgment—the

God of creation, of providence, and of history.”

Mead notes that the reverence accorded the European state-church was directed by many immigrants toward the nation itself, since they could clearly not revere the congeries of religions that made this nation different. This reverence Mead prefers to call the “Religion of the Republic:” the generally Christian religiousness which came to be associated with notions of American peoplehood and destiny. This must be clearly distinguished from the “civil religion” insofar as that term is equated with Williams and, to a lesser degree, Bellah. Mead repudiates the consecrating role of civil religion; his Religion of the Republic is prophetic and Lincoln is its archetype.

There is, however, a problem in Mead’s concept, which touches the central issue, transcendence. For Lincoln, the God who is above all gods, including the disputing sections of the American people, is the Transcendent, whereas for Mead the transcendent is a dynamic national ideal operating in the minds of the people. It is no less prophetic on account of its immanence:

“The ‘worlds above the given world’ are pictures in the great mythologies or dramas of the religions, which hold before the people the ideals and aspirations which define their sense of destiny and purpose. . . . The religion of

this, our Republic, is of this nature. Therefore to be committed to that religion is not to be committed to this world as it is, but to a world as yet above and beyond it to which this world ought to be conformed. The ‘American religion,’ contrary to Will Herberg’s much popularized misunderstanding, is *not* the American way of life as we know and experience it. . . . Seen thus the religion of the Republic is essentially prophetic, which is to say that its ideals and aspirations stand in constant judgment over the passing shenanigans of the people. . . .”

The risks of public religion are clear to Mead: we must “assure ourselves that our attitude toward the nation does not become idolatrous; that the state does not become God; that the Republic does not become heteronomous vis-a-vis other nations.” Mead speaks explicitly of a theology of the nation: “the theology of the synergistic and theonomous religion of the Republic stands against this idolatrous tendency equally with Christianity. . . .”

Nevertheless, Mead’s own version of the theology of the public religion is derived from Whitehead, Tillich, and earlier republican views. In its own way, this reveals a characteristic of public religion in any form: it is a child of the American soul; it is a social and evolutionary phenomenon; it is not a child of revelation. Lincoln himself blended biblical insights

with republican commitments.

One cannot but return to Walter Lippmann with a certain sense of relief. Long distressed by the deterioration of public morale and polity, Lippmann analyzed and regretted the infidelity of America to its own "public philosophy;" his concern was with "the inner principles of [American democratic] institutions." He never spoke of religion; for him, these principles had a power base of their own. Indeed, their power arose in part from their very immanence in the human mind. First among these immanent principles is the natural law and America's belief, derived from both the Enlightenment and medieval traditions that passed largely unquestioned into the Puritan heritage, that reality contains imperatives and sanctions which human beings violate at their peril. A sort of "relative transcendence" characterizes this view of reality. Lippmann remarked that political ideas obtain legitimacy as they bind conscience. "Then they possess, as the Confucian doctrine has it, 'the mandate of heaven.'" Lippmann is here a semantic breath away from contemporary expositions of the public religion, minus their claim on the sort of transcendence of which Lincoln spoke.

Lippmann is surely right in believing that the dissolution of an ennobling common philosophy of man and society puts any nation in danger of falling to pieces. But for

all his steady telling of this truth, he awakened no power in the national soul to cure its sickness. A new generation of scholars proposes to tap a traditional power source: the sense of transcendence that moved the Puritan's New Model Army, Cromwell himself, and their successors in North America. The power of the transcendence they knew lies precisely in its "otherness" than anything known to human philosophy. For all the currency of early republican ideas in the New Model Army, its behavior was profoundly shaped by the notion that God disposes among the ambitions and whimsies of men.

This great mystery the proponents of the civil religion are attempting to recapture and apply on behalf of American national restitution. Such is the nature of the commitment, however, that it cannot be done by elevating the public philosophy of Lippmann or any version of the civil religion to that plane of holiness which is required. If it were done, it would be a deception of ideas; and it would betray what we have learned from English and American history about the essence of religious liberty.

Public ceremonies may truly touch the mystic chords of American idealism but neither they nor the noblest public philosophy can be equated with the transcendence that stands forth in Lincoln's Second Inaugural: none

---

*“ . . . God is not put to the uses of peoples and nations. Civil religions are intrinsically flawed because they would make use of God. . . . It is God who makes use of nations and it is the part of the people to humble themselves.”*

---

other than the autonomous God who judges nations, causes, and religions in accordance with a will which, though often inscrutable, is always just and always vindicates the oppressed.

Noble themes and evocative ceremonies there are, but they are religion only as sociology defines it and possess a purely relative transcendence at best. But God is not put to the uses of peoples and nations. All civil religions are intrinsically flawed because they would make use of God. Such an intention extinguishes the fire that gives them life. The discipline of religion, if not sociology, anthropology, and philosophy, is able to know that it is God who makes use of nations and that it is the part of the people to humble themselves.

I am fully aware that I speak from America's earliest Christian myth, as Lincoln did. On a sociological basis it is certainly possible to discern, devise, and even promulgate something that may be called a civil religion. Sidney Mead's thinking is finely tuned to the history of American Christian-

ity and its traditions of civility and liberty. But even he draws away from the religion that undergirded Lincoln's interpretation of the civil war and prefers, as civil religion inevitably must, the national idealism whose claim to transcendence is grounded in the theory of an immanent natural law.

Yet between the natural law and the Creator and judge of the natural law there is fixed a great gulf. If American national restitution can be accomplished by a return of respect for the theory and myth of the natural law, well and good; that is not a matter of religion, insofar as transcendence is constitutive of religion.

But if it is true that the power to move nations lies with a God of ultimate and unconditional transcendence, it would be more useful for scholars who seek the national restitution to help this not yet chosen people understand the judgment of God on the United States for its countless offenses against righteousness rather than promulgating the ritual and dogma of a religion of American democracy. □

# poetry

## REBIRTH

The morning has come before me again  
and I am inclined to be.

sometimes as now, the wind beckons me  
to view an open moment, timeless surrender  
to the endless mirror of reflections and  
memories I long forgot.

I am aroused by the silent spring morning  
and wait to hear the bird fly by in movement  
rare and calm.

as the breezes of the sea and the moments of now,  
which are mine, disappear, I remember the one who  
began it all.

Lightly I am drawn inward to a more silent spring  
where the time dissolves into presence and the  
air brings sweetness to my lips, and I feel as if  
I am only beginning to see what it is that has  
beckoned me out of the sleep of night.

and as the morning sun melts color down my back  
my thanks comes in knowing that in being awakened  
our reality comes to us, waiting, waiting for  
that instant when we have blinked back beyond  
our beginning and now living have become a part  
of our presence.

And in our presence lies eternity.  
a gift of innumerable days of the reality of  
our living.

and so His eternal Presence has promised to enlighten  
us.

To believe is to begin  
beginning is easy, but can we make it to the end?

and in ending I would like to  
say, that, then, knowing that GOD is,  
is actually only the beginning.

I am the alpha and omega  
and the morning is promised once again.

—C.R. Bergman

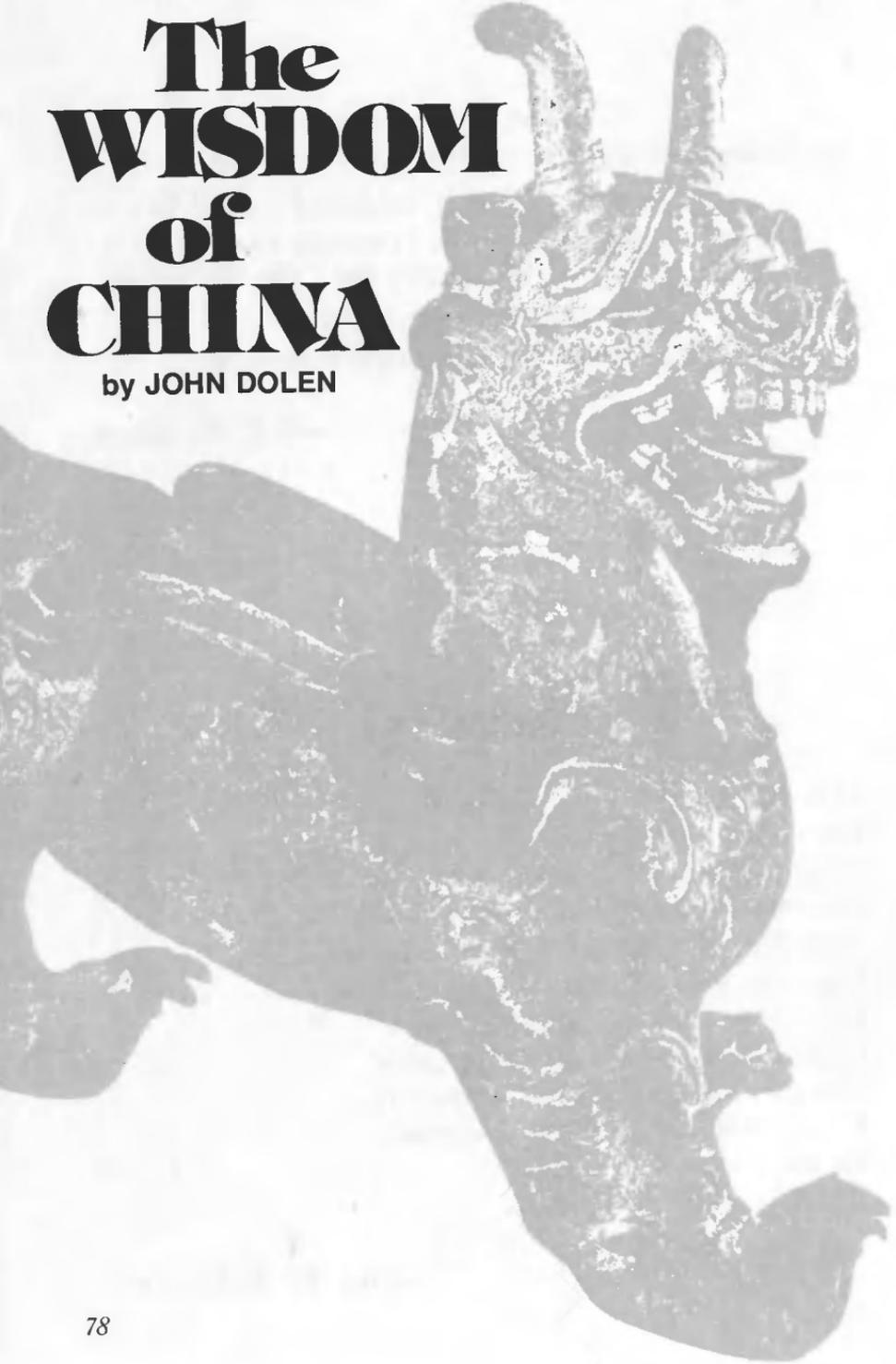
## INFINITY

One purpose.  
Eternally, one purpose.  
Infinity revealed in finite form.  
Eternity captured for a moment,  
And then expanding without bounds.  
Can you hear the voice  
Crying out behind all other cries?  
Calling out beyond all other calls?  
The call to be kings and emperors,  
To establish everlasting dominion,  
To liberate that universe  
Waiting within one man.

—Alice W. Hellerstein

# The WISDOM of CHINA

by JOHN DOLEN



**T**he Sterling Professor of Philosophy and Law at Yale University F. S. C. Northrop opens his classic study of world philosophy and religion, *The Meeting of East and West*, with the epigram by the Chinese philosopher, Mo Ti: "*Where standards differ there will be opposition. But how can the standards of the world be unified?*"

Good question. Northrop's answer, his plea, is for a synthesis of all world philosophies. However, he regards all systems of philosophy, past and present, no matter how incisive and compelling they may be, as at least partially outmoded by scientific knowledge. Thus he argues that modern man must achieve "a scientifically grounded philosophy adequate to the present accumulated total of factual knowledge and to all sides of human nature." Through this system no principles of any nation that have value would be excluded. The limitations that certain religions and restrictive philosophies have would be transcended, and man would come into his true estate. Then One World would be possible.

In the system that Northrop advocates we can at least see the kernel of what is inevitable. His is a veiled prophecy of the Coming Kingdom, in which men of all nations and tongues will be one family in Christ's love. In that sense it

is well to remember the comment that Miss Clare Booth Luce made recently as she called for a return by America's people to the humble faith of our forefathers. She said, and the historian Dr. Henry Steele Commager agreed: We have plenty of knowledge today, more than enough; what we need is Wisdom.

Let us look at the wisdom of one nation. Taoism is one of the three spiritual kingdoms, so to speak, that has emerged over the centuries in China. The other two, which as religions were much more successful, were Confucianism and Chinese Buddhism, also known as Mahayana Buddhism. Alas, Taoism, which first emerged in the third and fourth centuries B.C., seemed to soar, via the philosophical and mystical flight of its founder Lao Tzu, miles beyond the average Chinese citizen. The practical-minded Chinese would say "Let us follow Confucius, for he leads us somewhere. And let us keep away from 'the grand old boy' (as Lao Tzu was called) for he may take us up to dizzy heights in his wild flights."

Lao Tzu was called the grand old boy because, as the legend goes, when he was born he emerged from his mother's womb already an old man with snow-white hair. The reason he was this old was that he had actually been conceived 62 years earlier when his mother happened to gaze upon a falling star.

Other stories about Lao Tzu are equally unhistorical, but, nevertheless, interesting. One concerns the origin of the *Tao Te Ching*, the collection of sayings of Lao Tzu and the central scripture or text of the Taoists. Lao Tzu, after many years as a teacher, decided that the Chou dynasty was too corrupt and, mounting a water buffalo, he headed off through the mountains toward what is now Tibet, in search of a better kingdom. However the keeper of the Han-ku pass would not let him leave the kingdom until he left for the people an exposition of his wisdom. So the sage retired into the woods for three days and finally emerged with the slim volume of five thousand Chinese characters which we know as the *Tao Te Ching*.

Another Taoist tale reveals the feelings of the Taoists toward the contemporary of Lao Tzu, none other than Confucius. However, the latter teacher did not do so well in the audience allotted to him by Lao Tzu. Said Lao Tzu to Confucius in their legendary meeting in 517 B.C.: "I have heard it said that a clever merchant, though possessed of great hoards of wealth, will act as though his coffers were empty, and that the princely man, though of perfect moral excellence, maintains the air of a simpleton. Abandon your arrogant ways and countless desires, your suave demeanor and unbridled ambition, for they do not

promote your welfare. That is all I have to say to you."

Taoism's place among the other great Oriental religions is well illustrated in a simple description given by the Korean, Young-hill Kang, in his autobiographical novel *The Grass Roof*. As you know, each of the Oriental religions is deeply embedded in the Korean psyche as well as in Korean life, and is reflected too in Korean Christianity. Kang notes that in his own family each member was attracted to a distinct doctrine. "My grandmother loved the stories and sayings of the pitying Buddha; my mother. . . because she was a woman. . . was most attracted by the emotional elements of Buddhism." His down-to-earth and practical-minded father was a Confucianist. Who was a Taoist? Well, you see, he had this crazy-poet uncle.

My first true contact with Lao Tzu came, ironically enough, just after my gradual conversion, or more aptly, my slow growth into Christianity, via the Roman Catholic Church of Spain. I had been attending mass daily, when possible, for about four months, when over a period of several days there emerged a great desire in me to relate Oriental mysticism, which I had read in a cursory fashion many years before, to St. Theresa of Avila, St. John of the Cross, as well as to Jesus' own brand of mysticism. The problem then was, where does one find a

copy of the *Bhagavad Gita* or the *Tao Te Ching* in San Luis de Sabinillas, a generally illiterate village of fishermen and gypsies? Impossible! So I more or less let that idea float on through my bamboo hut, down the white sand, and out into the blue Mediterranean.

However, just a few days later, I had walked to a slightly larger village nearby on a type of Robin Hood mission. I went door to door asking for old clothes, which I was to bring back to some very kind but poor families, some of whom were gypsies. As luck would have it, I came to one house where a young Dutch couple were spending their vacation. They invited me in as they went to look for something to give. In silent astonishment I saw several paperback books sprawled out across the table, among them the *Bhagavad Gita* and the *Tao Te Ching*. Inside, I felt an inner spiritual surge, as if to say "There are your books." But I remained quiet, waiting for the man to return. He brought out a pair of pants and a belt (which, incidentally, fit very nicely the lonely old night watchman Valero, who used to supply me with very juicy figs, though he never would tell me where the fig tree was). Then before I could even think about how those special books would change hands, the young Dutchmen said in very good English, "Would you have any need for some paperback books? We're leaving tomorrow and we have too

much luggage as it is." In such a fashion I picked up Lao Tzu.

Back by the sea I pored over page after page of Lao Tzu. And what I found through his sayings was an encounter with the same God that I had seen through Jesus, speaking through a different teacher in a different land in a different age. Actually it could have been lifted right out of my New Testament.

As Jesus had said, "Whoever shall exalt himself shall be abased," Lao Tzu said "He who is to be laid low must first be exalted to power." As Jesus said "For whosoever will save his life shall lose it," Lao Tzu wrote "He who aims at life achieves death." Jesus said, "If anyone would be first, he must be last of all." Lao Tzu had written, "The sage puts himself last and finds himself in the foremost place." And as Jesus had announced "Behold the Lamb of God which beareth the sin of the world," Lao Tzu had foretold, "Who bears himself the sins of the world is the king of the world."

In short I found the *Tao Te Ching* to be a good companion to my Bible and a confirmation of a sort that the truths that Jesus taught—which I had come to accept in a very real way—were both eternal and universal. The *Tao* or First Cause that Lao Tzu described as "Something formlessly fashioned, existing long before heaven and earth, without substance. . . unchanging, all-



*Jesus: For whosoever will save his life shall lose it.*

*Lao Tzu: He who aims at life achieves death.*

*Lao Tzu riding a water buffalo in a portrait from the Sung dynasty (A.D. 960-1279).*

pervading, unfailing. . . the mother of all things under heaven” was the same Being that had finally revealed Himself to me as the one true Essence that lay beyond the kaleidoscope of sensory and material sensation that had enraptured me, but yet entangled me for 23 years.

The *Tao*, or Superior Way was the Light that had come into the world, the Force, the magico-moral power that had been released two thousand years ago in Nazareth, that had inspired the saints of every culture, and that had finally broken through, outside of time and space, into my own consciousness. I could exclaim with Lao Tzu “Sounds of music, smell of good dishes, will make the passing stranger pause. How different the words the *Tao* gives forth! So thin, so flavorless! If one looks for the Tao there is

nothing solid to see; if one listens for it, there is nothing loud enough to hear. Yet if one uses it, it is inexhaustible.”

The mysterious *Tao* became the mysterious Spirit of the New Testament, described in John: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.”

Of course there are great distinctions between Lao Tzu and Jesus. Though the *Tao* of Lao Tzu approaches the Logos in the Gospel of John, it is often depicted as impersonal and incomprehensible, vague and elusive. While it is true that God may sometimes appear that way to us, more often as Christians we experience the Word that was in the beginning as a living personality, the expression

of God's divine love and redeeming grace, and the manifestation of man's highest possibilities. And if not, then we should. The Heavenly Father that Jesus revealed is so real and so close to us that we can completely surrender our lives to Him, saying, "In Him we live, and move, and have our being."

Taoism as a philosophy senses the presence of God and Lao Tzu writes about it from man's point of view and a very wise man's point of view at that. But Jesus on the other hand was sent by God to become the central figure of a spiritual nation which was destined to determine the future of the entire planet and cosmos, heaven and earth. The newly born Christianity was installed by God to become a beacon for all men until the Final Days when His kingdom will come, His Will shall be done. That is, Christianity was born from God's direct point of view. However, given the fact that we have found our salvation and meaning in life through Christ and God's word in the Old and New Testaments, it is instructive and refreshing to see the roots of other cultures, to whom we have the mission to introduce the God that Jesus reveals.

Another Taoist companion I picked up in India. His name is Chuang Tzu, Lao Tzu's foremost later disciple who, with the author of the *Tao Te Ching*, are the two towering figures in Taoism.

Chuang Tzu is no less inscrutable, no less profound, no less cheerful and no less charming. Many of you have probably heard some of his stories, recorded in the collection of his writings. One tale finds Chuang Tzu dreaming that he was a butterfly. He did not know that he had ever been anything but a butterfly and was content to hover from flower to flower. Suddenly he woke and found to his astonishment that he was Chuang Tzu. But it was hard to be sure whether he was really Chuang Tzu and had only dreamt that he was a butterfly, or was really a butterfly, and was only dreaming that he was Chuang Tzu.

A second story that impressed me is called "Three in the Morning." This tale looks at the foibles of human nature that we encounter daily. Have you ever tried to get something from another, that the other person knows he has to give, such as a visa from a stubborn guard at a border, yet the person obstinately resists, almost in an irrational manner. Then, you put the matter slightly differently, though you shouldn't have had to, and the person relents. Well, this is called "three in the morning." What does Chuang Tzu mean by Three in the Morning? When the monkey trainer was handing out acorns, he said to the monkeys, "You get three in the morning and four at night." This made all the monkeys furious. "Well, then," said the trainer, "you get four in

the morning and three at night." With this, the monkeys were all delighted. There was no change in the reality behind the words, and yet the monkeys responded once with anger and once with joy. Says Chuang Tzu, "Let them if they want to."

If Chuang Tzu can capture the irony of life, or the irrational parts of our nature, he also tries to be in tune with natural and spiritual law, in a sense, the divine principles of the universe, what he calls sovereign law. This is illustrated in the account of his strange behavior after his wife's death. Receiving the news of her death, Hui Tzu, a good friend, came to join Chuang Tzu at the rites of mourning at his house. To his surprise he saw Chuang Tzu sitting with an inverted bowl on his knees, drumming upon it and singing a song. Hui Tzu was shocked and said "After all she lived with you, brought up your children, grew old along with you. That you should not mourn for her is bad enough; but to let your friends find you drumming and singing—that is going too far!"

"You misjudge me," said Chuang Tzu. "When she died, I was in despair, as any man might well be. But soon pondering on what had happened, I told myself in death no strange new fate befalls us. In the beginning we lacked not life only but form. Not form only, but spirit. We are blended in the one great feature-

less mass. Then a time came when the mass evolved spirit, spirit evolved form, form evolved life. And now life in its turn has evolved death. For not nature only but man's being has its seasons, its sequence of spring and summer, autumn and winter. If someone is tired and has gone to lie down, we do not pursue him with shouting and bawling. She whom I have lost has lain down to sleep for a while in the Great Inner Room. To break in upon her rest with the noise of lamentation would but show that I knew nothing of nature's Sovereign Law. That is why I ceased to mourn."

As a footnote to this fleeting glimpse of Taoist thought, it should be mentioned that, strictly speaking, Taoism, or the Taoist Church, was far removed from the teachings of Lao Tzu and eventually only appealed to the more superstitious and less educated of the Chinese. Besides philosophical Taoism, which we have been discussing, and let me say here that I of course am no scholar on this subject, and must trust those who have studied Chinese to master the nuance and subtlety of the ancient sages, several other brooks flowed into the pool that became historical Taoism. A form of Chinese yoga and breath control was one. Alchemy, magic and the belief in mysterious elixirs of immortality were others. Several Taoist emperors even sent expeditions looking for islands said to be

filled with immortal beings called "Isles of the Blest."

Then a whole parade of deities entered the pool. There was the Jade Emperor, who as the supreme god received an annual report from a lesser being known as the God of the Stove, or the Kitchen God. There was an image of the kitchen god in many homes to remind householders at the end of the year the God of the Stove would report each family's actions to the Jade Emperor. A third divinity also won a place in the Chinese home, and also a place in my heart—if for nothing else than his name. He is called The Celestial Honoured Being of the Jade Dawn and the Golden Gate. All these of course are very colorful, yet quite far from the clear-cut and profound cosmology of Lao Tzu and the *Tao*.

The twentieth century has been fatal however for the Taoist Church. The last of the Taoist secret societies were abolished by Mao early in his campaign and they have been effectively silenced since then. However, Lao Tzu lives on, among other ways, in numerous new translations of his book, in Zen Buddhism, which scholars say is the true inheritor of the ironic mysticism of the "Old Boy," and also of course, however slightly, in the Unification Church. One way is as a passing reference in every "Chapter One" lecture of the Divine Principle, but the other is much more embryonic and significant.

Our spiritual guides and ministers from the Orient bear the wisdom of a culture that in the noted psychoanalyst Carl Jung's words is in many ways more civilized than that of our primitive Teutonic race. Perhaps it is Lao Tzu as well as Christ who has come to us in the guise of our Korean and Japanese brothers and sisters to help us salvage our nation and religious traditions from the barbarism of Communism. Though I am the first to admit that perhaps America's greatest need right now is not the mysticism of Lao Tzu, but rather a real stiff shot of the familial and societal code of conduct of Confucius, or better still a true, living Christianity which alone will heal our disintegrating marriages, families and self-respect. Yet I look forward to the day of victory over atheism, which will have been won by the hands and voices of every man or woman who found God, and "God's Way," including Lao Tzu. Perhaps then, in a restored world, where we will find an even greater synthesis than Northrop imagines, a True Family of God, the dream of the Kingdom which we are fighting and praying for, and which God through His Grace has promised to those who love Him, we can go into the mountains of our souls and behold Lao Tzu's Perfect Way in the entirety of creation, but especially in the eyes of all those humans who have yearned for perfection and God's love this long. □

# news & reports

## Church Buys New Yorker Hotel As World Mission Hdqts.

The Unification Church took New York by surprise with our May 13 purchase of the 42-story, 2,000-room New Yorker Hotel—now the Unification Church World Mission Headquarters. At Eighth Avenue and 34th Street, the hotel overlooks Madison Square Garden. Each of the nearly 2,000 guest rooms has a private bath; many are furnished with beds, dresser, and TV set. The hotel has three levels of basements, three ballrooms, and several restaurants, now vacant.

The location is strategic. 34th Street is a major east-west thoroughfare through Manhattan, running to the Lincoln Tunnel to the west and the Queens midtown tunnel to the east. Penn Station, a major Post Office, and Macy's department store are each about a block away. Eighth Avenue is a "transitional" area. Once thriving, it is being taken over by bars and pornographic activities, particularly between 42nd and 50th streets. The New Yorker is south of this zone.

The declining fortune of the

area was a major factor of our purchase. Shortly after his return from Korea in March, Rev. Moon expressed his desire that the Church purchase a large hotel in a declining midtown area. The New Yorker was turned up in the search. Built in 1929, it was forty years a prestigious hotel, "one of the city's most popular hotels for tourists and visiting garment district buyers," said the *New York Post*. It declared bankruptcy in 1972. But the hotel remained vacant, partly due to a complication about its name. It was sold for \$8.8 million to the French Polyclinic Medical School and Health Center, which also declared bankruptcy in 1974. The New Yorker Corporation has been trying to sell it ever since. Due to the area's decline and the prolonged vacancy, we bought the hotel for about five million dollars; it would cost \$80 million to build a comparable building today, said Col. Pak.

On the evening of May 12th, Rev. Moon, Col. Pak, and over 100 Church leaders anxiously awaited the outcome of the closing at



Belvedere. Shortly after 8 pm, Mr. Salonen arrived with the final contract. After Rev. Moon saw it, he signed various documents, including several large architectural renderings of the building. In commemoration of the occasion, he signed photographs of the hotel for those present.

Col. Pak spoke of the significance of the purchase. "Rev. Moon has selected a gigantic building for us, a heavenly pyramid. This great building has been lying idle in the heart of New York City. This is where we can make a dramatic showcase of what Reverend Moon can do. We will rejuvenate the building both spiritually and physically. Soon the whole standard of the area will be upgraded. Here we can succeed in the resurrection, both physical and spiritual. In the last year alone, New York lost over 600,000 residents. Reverend Moon will be the first one to spearhead confidence and trust in the city. He is putting faith in the city while everyone else is running away. This means a great deal to New York; the citizens will be very appreciative. Right now, all the religious people are trying to run away from the sins of the world. But instead of running away from sin, we are to conquer sin. This is the spirit of God and Jesus Christ. Unless you confront sin, how can you liquidate it?"

In explaining Rev. Moon's intended purposes for the building,

Col. Pak said, "We are going to use the building as an international headquarters. The word 'mission' is emphasized. We have purchased it for the mission of bringing down the Kingdom." In that connection, he said, the money for its purchase was from the international branches of the Unification Church. Secondly, Rev. Moon wants to make the hotel a center for cultural activities. "Third, he has a plan to set aside some areas for public service, especially to educate the world's young people. We will house young people from all over the world while they study in their fields at their respective schools in New York: Columbia, Juilliard, etc. This will be a true human resources development program."

Mr. Salonen made the public announcement of our purchase at a press conference on Thursday morning, May 13. "I am very proud to announce today that we have completed negotiations for the purchase of the New Yorker Hotel. The signing was the beginning of a very dramatic program on our part." He stressed our goal of moral regeneration: "We feel very strongly that what is needed in America is to rebuild the spirit of giving God thanks for the blessings that He has given to this country and also to rededicate ourselves to the spiritual values that have brought so much to this nation. As part of that, we feel that since New York typifies the problems that our

society is facing, we want to begin our clean-up here. That is why we started the America the Beautiful campaign.

"We realize that New York is a city that needs a restoration in confidence. We want to help rebuild faith in the city of New York, particularly in the areas that have declined not only physically and economically but morally as well. Therefore our purchase of the New Yorker Hotel is not just an effort to bring the commitment of business and commerce back to the city, but also to begin cleaning up that area. From the programs that we intend to launch from that building, we expect the entire Eighth Avenue area to come back. We are going to do a moral clean-up as well. We are appalled to see the number of prostitutes on the streets, the tremendous number of pornographic bookstores. We feel that what is needed is greater citizen participation. We intend to do this. We want to work together to help New York again become a symbol of prosperity and vitality here in America."

Mr. Salonen went on to outline the purposes of the building: "We plan to devote a number of our rooms to public service work; in particular, an education program

of bringing men and women from around the world to study here in New York. We will provide them scholarships, room, board, and the best possible training for them in the field of their choice. We will also provide them with a strong moral background so that they can go back and become not just technically qualified leaders of the world but also morally excellent leaders. In this way we are going to promote the ideals of international brotherhood and cooperation.

"It is our desire to restore the entire area. It will become not only a world mission center for Unification Church activities but it will also interface with many cultural programs. As you know, we believe that cultural exchange can help accomplish the goal of world peace and brotherhood. . . . We will also seek to cooperate with other groups who are looking for a place for their programs."

"Reverend Moon has a great dream for reviving the spirit of New York and of America," said Mr. Salonen. "It is a great day for us to announce that a great step has been taken by securing this property. We desire to make this building a new temple of God in the city of New York. We want this to be one place which will really represent God's hope for New York."

## ***Report From Italy***

by **MARK PALMER**

With one month so quickly behind us in Italy it is worthwhile to reflect a little and have a clear view of our situation. This first

month has brought a most encouraging result in terms of new members and potential new members and the future looks extremely bright.

On the whole we were all a little surprised by the Italians and it took us a while to adjust to such a free and heartistic race of people. Italian mentality is so vastly different from any other in Europe.

Each person who passes through the door of our center is like a jewel to Heavenly Father, precious and fragile. The emphasis must be on developing a relationship whereby the guests can feel the desire to not just express themselves externally, but to internally unburden themselves and free themselves from Satan's chains. We must put ourselves in the position of a true parent, giving our time and our love to each and every person.

Good people are coming from all centers. Most centers have young members living with them and this can be most inspiring. A center only grows as fast as the youngest member and special attention must be given to the fruits of our work. There is no value in working hard and finding many new children if within a few weeks they leave again.

The fundraising condition was fulfilled by every center and proved to be an invaluable experience. Last weekend the fundraising teams met with Mr. Leonhardtberger in Limonta; original-

ly four teams of eight they are now two teams of 16 with Hubert Huber and Owind Haugen as the two leaders. During this special condition for Yankee Stadium many brothers and sisters slept for two weeks in their bus or by the roadside, or were given garages or sometimes even houses to use. The experiences and situations Heavenly Father puts us in are countless.

Fundraising for the Choir was sometimes different in strategy; often they would sing a few songs in a bar and then go around with an empty hat!

Italy prepares for yet another election; the importance of our work here becomes more apparent. We must prepare ourselves to work on all different levels at the same time so our growth must not just be in numbers but also in maneuverability, flexibility and impact. In this way there are plans for the Choir to grow to become 44 and then in case of need to be split into two.

### **Limonta: by Luciano Fenoli**

There are many differences between our campaign in Italy and all other campaigns we have had in Europe. Italy is like a second Korea! There are many connections which express this similarity. First, the hearts of the Italians are so warm; even the most cold-hearted person in the world is moved. Second, the young people are very sensitive and sincere in

their desire to build a new society centered on pure love. Third, their inner attitude to look for truth and true purpose in life is very serious.

The youth of this nation are searching for true family life, so even Communists are easy to move to our side because they too have a special heart which is close to God. I could see this through the results in Limonta where I am now teaching. In the training course itself we build a very close relationship to the guests in a two-day workshop which continues for five more days if the guests have more time. We can relate to each other like in God's true family. In the morning, as in all training-centers all over the world, the co-ordinators wake up the guests, but in Limonta it often happens that our guests wake us up at 5:30 for morning sports!

During the two-day workshop the guests open up very much, so that we can see how to help them in furthering their understanding of the principles. The people are all very good so we have realized a good result during this first month of our campaign in Italy.

### **by Walter Patzl**

The time we have spent here in the training center in Limonta has brought many experiences. We are all here in different missions so we can already experience Father's heart in many different ways. The training center is di-

rectly on Lake Como and from the surroundings it is ideal for all students to come here to hear about God's plan in our time and to become His children.

The most exciting time which we always look forward to is the weekend, because then the house becomes really alive. Sometimes we have 50 students here who try to find new hope and new life. We realize how each one of us here in the center can show them a different aspect of God's personality by sharing with them many deep experiences. On Sunday when the weekend is finishing, everybody is looking forward to see how many of the "bambinies" are truly touched by the Principle, but also by the experience that each guest had. Everyone here is deeply interested to bring each guest back to our Heavenly Father.

The family here and the team became one unit in a relatively short time and with this foundation we can work harmoniously together and bring great victory which will spread throughout Italy.

### **Torino: by Norbert Thiel**

When we arrived in Torino we were welcomed with much love by the four local brothers and sisters. They had already been working several months in order to finance and prepare the new center. Just on the day of our arrival they finished their work. Much love is expressed in the hard work they did.

## THOUGHTS AND FEELINGS IN THE MORNING DAWN

It is 4:30 in the morning and the lake is quiet and peaceful,  
The waves are rolling out with a beautiful sound,  
Everything else is peaceful:  
No noise, nothing to see and to hear.  
Listen! the first bird begins to sing, but now peaceful  
again  
Only the lake.  
The mountains start to divide themselves from the sky:  
the first signs of a new beginning.  
Listen! again one bird, another one gives answer,  
Peaceful again.  
Listen! a whole concert begins right now:  
the day comes down into the valley.  
In the meantime it is 5:00.  
The first train is rolling on the other side of the lake,  
And the dogs are already making, with much noise,  
their sport.  
The concert of the birds, the cocks in the village, the  
fighting of the dogs and the reflections of the sun  
in the rolling lake  
Show the greatness of our Heavenly Father.  
I, standing in the midst of all this great creation,  
I, called by our Heavenly Father to inherit this:  
All  
and to become Lord of the  
Creation,

But what have I done great?  
I myself did do nothing  
great or exceptional.  
The only one who makes  
this all possible is Christ.  
Only through his hard work and sufferings you and I  
can regain the original position given to man,  
Given to us a long time ago.  
Let us therefore realize this great plan together,  
Together with Christ  
and Heavenly Father  
and all brothers and sisters  
around the world.

—Walter Patzl



freedom and true love). Afterwards we spoke about Limonta, and he said: "No, I cannot go because I can lose my job." But then I remembered the words of Mr. Corley: "Go, and speak with this boy."

We spoke again about Rev. Moon, how he liked to go to the mountains when he was young, to pray and enjoy beauty. He was so touched when he could feel a connection between Rev. Moon and himself. This talk brought the decision to go to Limonta. Two days later he came back, so shining and happy, inspiring everybody. He said that he knew everything about the principle. He wrote all the lectures in a notebook and studied everything. It was 11:00. At 12 o'clock he did not want to go home. Mr. Corley showed him many pictures of our family, and he was so happy to see the joy and love expressed in every picture. Helena told him to go to the 7-day workshop. The next day he was very nervous; he could feel the battle, at the same time the urgency to get money. He decided that the next day he would go. During the day we did not hear any news about him, but at 8 o'clock he was there with his suitcase, a happy face, looking at everyone, trying to say: "I am here." We could feel the day of battle behind

his face.

After seven days Domenico is living in our family, bringing each day many people to the center who like to go to Limonta. He looks at each one of us as if to say, "Thank you, because you came to this country, and I can stay with you."

## Bergamo: by Philip Jones

"Citizens of Bergamo, as a member of the IOWC I wish to thank you for your warm hospitality and would like to invite you to our center in Bergamo Via G. Cesare 23A where you will be warmly received. . . ."

This was what the people of Bergamo were greeted with when they tuned into RBO last Friday night at 8:00 p.m.

I was invited to see the radio station by a boy who came to our center and who works for the radio in his spare time. After meeting the staff of the radio station and being shown around they invited me to speak. At first, I was a little apprehensive because I had never spoken on radio before but I realized this was a challenge from Heavenly Father and remembered our motto for Italy, "Go over." So I agreed and after one Italian reading of our pamphlet I spoke in English while another translated.

## Letter From Japan

by NANCY SMART

Much love and best wishes

from the Japanese IOWC. In Japan there are six teams—Mr. Dyk, Mr.

Onishi, Mr. Ueyama, Mr. Streit, Mr. Kim Setton and Mr. Suzuki. The teams were split in large cities throughout Japan for 40 days and the same teams have now arrived in another six cities to continue with their witnessing.

I am a member of the New Hope Singers International. Heavenly Father has given us the opportunity to visit all the centers (where the IOWC teams have been) and we held a 3-Day Festival in each city. So we have had the opportunity to meet many important people. In most of the cities we have visited we have held banquets and through the banquets we have met many important people high up in the government and well-known influential people. In all cities we have had the opportunity to meet the mayor and we have received many gifts from these important people.

In the last city we were at (Osaka) the leader of Mindan people invited all the New Hope singers and the Korean Folk Ballet for dinner. We went to a Korean restaurant; it was the first time that I had a Korean meal.

We also had the opportunity to visit many historical places in Japan. Mr. Oyamada took us out for a day to Blue Ocean Island; first we had a trip round the island and later we landed and had a wonderful day exploring in caves, fishing, having treasure hunts, games, and sight-seeing. We had a wonderful day.

I have seen many great changes in the IOWC members from Europe. Many are growing very quickly and every time I see them there are more changes, and I am sure that Heavenly Father is happy with their progress.

Just now we are at Chiba and our next city will be Mito (further north). Now it is spring time—the weather has been quite warm—and with the traveling we have been doing we had the chance to see much beautiful scenery with the sun shining on the landscape. When we travel we see many rice paddy fields and tangerine trees and now there are many colorful cherry blossoms.

Heavenly Father depends on each one of us and He has hand picked us for our different missions in different countries.

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

## ***Fear Pervades Middle East***

I made it out of the "Holy Lands" in one piece and in sound physical and spiritual health. That's a wild place! Even peace-

ful, cooperative, friendly-to-the-west Jordan. There is so much fear in this world, it defies our previous experiences in our home countries. We usually have pity on the poor peoples of impoverished nations—starving, stricken by flood or famine, crushed by earthquake or storms. But in those arid and parched Arab lands, something paramount to pure fear of one's neighbor has pervaded the very core of their hearts and souls. I've never known of a people so at war within themselves.

I want to share Heavenly Father's tears as His anguish overwhelms His capacity to bear such fratricidal hatred and anger. Poor Father—he's had to absorb all this painful bickering alone for so long and now as if it weren't enough to whale each other with the modern weaponry of tanks, SAMs, cannons and bombs, they are going to end the prophet's people once and for all with nuclear arms of their own. With children of such temperament, God is surely bracing for a fearful and

hurtful time ahead in the Middle East.

Whether our mission (of responsibility) is in one country or another, we cannot hate Arabs, Russians, Jews or anyone. Our unity is deeper than that, but it is easy to get strong feelings of anger and impatience at witnessing "official" and "personal" fear of other Arab peoples and Arab nations. They simply don't...love...each...other. In Lebanon, it's Christian Arab against Moslem Arab; in Egypt it's Libyan Arab against Egyptian Arab; in Jordan and in Syria, it's Palestinian (Al Fateh) Arab against establishment Arab, etc.

How God has patiently and silently endured all of us for centuries. How can we ever fully comfort Him? Can we as His children ever give Him THAT much joy? Are there enough tears and blood and moments of repentance to heal such wounds as we have caused? Anyway, we have never thought or lived this way before and how much we must change still.

## **Tunisian Tolerance**

They seem reasonably tolerant here of other religions, especially Judaism surprisingly enough. There is a large synagogue next to the school where we study. I've heard that there are as many as 23,000 Jews in Tunisia, although that seems way high. I have not met one person yet whom

I knew was a Jew. Perhaps they keep quiet or to themselves.

There are Catholic, Anglican, French Reform, and Greek and Russian Orthodox Churches here, which are almost exclusively for non-Tunisians from what I've seen. (There is still a large French community, many of them teach-

ers, and perhaps 1,000 Americans.) There is heavy social pressure against a Tunisian joining any non-Islamic sect. Even though many here are not practicing Moslems, especially among the young people, they nearly all claim to be Moslems. They have a tendency to "enjoy their youth," then turn to prayer and reading the Koran later on when they are married or, if funds permit, after they make a pilgrimage to Mecca (via Tunis Air nowadays).

Islam prohibits sexual relations outside of marriage quite strongly. In the smaller villages there are spiritual rites to protect the virginity of the women in the family until marriage, and many women even in the capital are still veiled. (Bourguiba has called for Tunisian women to unveil themselves and that brought quite an uproar. On the other hand, he has said that he is Moslem and that Tunisia is a Moslem country.) In fact, however, here in the capital young people make the rounds. "A body has needs," and "We don't follow the Koran to that extreme," are common excuses.

teamhouse of about 200. My job is an assistant to the manager, taking care of the men and feeding them, supervising the kitchen staff. The men are a rowdy, drinking, swearing bunch—and it's all God can do to accept the work they do but He does. The atmosphere was very low, pictures on the walls assaulted me, etc.; but I've witnessed a miracle here that strengthens my faith in Principle.

By serving these men with all my energy, I've witnessed a dramatic change here. They offered me a job as a manager at around \$25,000 per year and almost begged me to stay, when I informed them of my intentions to leave. I've witnessed to many of them and on Easter Sunday, I teamed up with a Catholic priest to give the Catholic-Protestant services. I spoke about Jesus. My fear was that the environment would pull me down, but as Rev. Moon once mentioned, "I pulled the whole teamhouse," and now the spirit world is greatly affected here. It's truly been an amazing experience and I saved a lot for my other mission.

## **Middle East:**

I have been working with a company which consists of mostly retired Navy officers and chiefs. They are under contract with the country's Navy to instruct ship repair. They are doing a service for the free world. The men live in a

## **Africa:**

On May 1st we had a wonderful time celebrating the 22nd birthday of the Unification Church—African Style—with much drumming and dancing. Joe led the drumming—on our upside down washbucket, and Takashi

led the dancing—our Japanese brothers REALLY love to dance! It was fun for all. Some nights we are really rolling on the floor with laughter as we see who can accumulate the largest pile of stones or bugs next to their plate of

bean—Takashi *always* seems to win. Another favorite pastime is ciphoning worms from the flour! Anyway, we are having so many precious experiences and in everything we are grateful to God for being so close!

## Viewpoint on Race Relations

I feel that no matter how open any South African white may be, they have grown up in this situation and the blacks here are definitely on a completely different level than the whites, merely because they have only begun to be civilized. With time and education, they can develop to be even better people than the whites. We know this because we live in a country where the black man is developed and we can see with our eyes that they are quite capable of equaling and surpassing us whites in education, talents and every facet of society.

But I feel that unless one is able to actually see the latent potential of the blacks (all South Africans should go to America!) it is difficult to not think that the white race is superior. When I first came to Africa I was resentful of the attitude of the whites and I still am now, but in a different way. But as I could learn more about the black people here and see how they do not even *begin* to compare to our black people at home, my opinion changed.

When I worked in a restaurant

all the cooks were black and as a waitress I had much give and take with them in the kitchen. One time one African man had an argument with one of the women in the kitchen, and he threw her on the ground and jumped on her. She was pregnant at the time and had a miscarriage as a result. The manager told me that last year in the kitchen one of the Africans cut off the hand of the other (both women) as they were chopping onions, for some reason which wasn't very important.

These are horrifying things. But one must understand that no more than 66 years ago the Africans were living in their huts. So outwardly they may seem civilized but there is still much growing to be done.

Another example is that at the big football games in America, you seldom hear of anyone getting trampled in the crowd, but while I was in one country here at our independence celebrations there were about 15,000 people attending and seven people were trampled to death by the crowd. The terrorist activities also show some

of the qualities of the people we are dealing with. In the terrorist activities in other countries there are people killed ruthlessly; there are some factual reports I have read in books from the last ten years of the cannibalism of the terrorists. And just after I arrived there was one incident which I can't even tell to you it was so horrible.

So my point is that don't for a moment begin to think that the black of America is anything like the black of Africa.

## **North African Racism**

It is really interesting to see the racial situation from this side. . . . One can see many of the roots of the blacks in America. I am learning the feeling of what it is like to be separated from the crowd and looked at a different. It is strange. Whenever I ride the bicycle through town there are always long looks and sometimes jeers and catcalls.

The people here feel somehow inferior to the whites. The whites live in big villas with cars and don't have the time of day for most blacks except for officials. So the blacks rebound in the attempt to exert their authority whenever possible.

I am experiencing something that most Americans don't get the chance to—white Americans, at least. Even though there is no open persecution against whites, there is an underlying feeling. But

Today in town some Christian businessmen started to sing hymns in the middle of town during lunch. Hundreds of people gathered around joining in. Today was a day of prayer here. There were blacks, whites, young and old, businessmen, army men, secretaries and housewives all singing—not embarrassed as you see in America but just a spontaneous gathering. It really moved me. God loves this country so much and I am very happy to be here.

even that underlying feeling cuts into a person. It either makes you defensive so your pride swells up and fights back or it makes you feel alone and hurt.

The racial struggle in America becomes so pitifully sad when seen from this point of view of being set apart and regarded as different. Then I think of how long this has been going on in America. If each American could just feel what it is like for a short time, how his heart would change! There are definite differences in races. But those differences are NOT of quality. We must overcome within ourselves and show others how to overcome. One thing that I always feel is the sadness of the separation.

\* \* \*

We had been searching for a bigger house in a better location.

The result is a big house surrounded by a lush garden. The house is painted a pale blue with orange and green trimmings.

Our garden has all kinds of flowers and fruits; soon we'll have bananas, mangoes, lemons and tomatoes. Our friends compete for the chance to water the plants. We were afraid that we would be placed at a distance from Africans by living more like white folks. "Anasara" (white people) are looked at disdainfully by most Africans (no matter what the level of education). We had thought that it was a plus to be willing to live as close to their way of life as possible. Now we find out that Africans who are open and friendly will be no matter where or how you live. Africans expect us to live better

than they do. We are still uncommon in our life-style and people can see that. Rarely do you see white people walking along the street or just chatting with all kinds of people in their own native language. Africans are impressed that we reach out to them, instead of holding ourselves apart as do *all* the white people.

The behavior and attitude of white people in Africa (including Christian missionaries) makes me ashamed to be white. If I went into detail about the white folks here you'd never believe it. They live from air-conditioned house to air-conditioned car to air-conditioned office to air-conditioned store. They're as pale as death. The most telling is the lack of smiles. I've never seen a French person smile.

## **Camerounians' Hearts**

The Camerounians are very much like children in their devotion and love. It is very innocent and pure. They have deep love for their brothers and sisters, watching out for them and taking care of them. Also their respect for elders or people in the parental position is very high.

Life is so different here that many times I feel like I'm on the set of a movie or on a stage in a play. Externally, the life is different. Internally, Africans are Heavenly Father's beautiful children. They have big hearts and truly care for each other. Because

they have suffered so much, being neglected by Europe and America, they are truly empathetic with their brothers' suffering.

Once we were at a soccer match which Cameroun lost by one point. One man who had tried to score a point but failed was so depressed as he walked down the field. His teammate had just scored point and his chest was swelled with pride. But he felt so bad when he saw his brother's suffering. He reached over and grabbed his brother, embraced him, and gave him so much love.

Last Saturday, before going to

our public lecture at the youth center (like YMCA), I prayed for some people I met to come. For two or three weeks it had been difficult for me to get the people I had met to come to the Saturday lecture. I waited every week but no one came that I had met, only people that my friend had contacted.

This Saturday I wasn't confident they would come. It had been raining and the people don't come out in the rain. I waited for 20 minutes for the people to come to our class, but no one came. We left

## **Caution: Witch Doctors**

We know several people lately who have been seriously injured—just 2 nights ago, our next-door neighbor died in a car accident. From what I have heard, the Ivory Coast is #1 in the world for the highest number of accidents per capita, and I have no doubt that this figure is true. Daily, we see an average of three serious accidents. We have seen even whole buses turned over. It's incredible—even the taxi and bus chauffeurs drive maybe 80 miles an hour in the city! Last year, 5 out of 12 Peace Corps volunteers were seriously injured and sent home due to car accidents. We had wanted to get a bicycle but we have our fears.

I cannot claim to understand why it is so high here, but only relate what I observe—it might

the youth center and started back home.

Then all of a sudden a boy ran up to me and said, "I've been looking for you. I came to the center but they said you had just left. I want to hear the lectures about a new religion." I asked him how he had found out about us. He said his friend had heard an announcement over the radio. A new religion is holding lectures in the youth center every Saturday at 10 o'clock. But we had never made such an announcement on the radio. Someone had been inspired by spirit world to help us.

have something to do with a general feeling of superiority when they are in a position. I don't know—it's a very peculiar thing, but one sees it over and over here. For example, often just as many people have run to catch a bus and even though the bus may be almost empty, the chauffeur will close the doors and drive away as though to prove his position—that he is in control. If one asks a taxi chauffeur to drive slower, he instead will drive more quickly. If a traffic jam occurs, it takes forever before one will be the first to back up—they all demand the other, while all create almost a riot yelling and laying on the horn. Policemen are constantly stopping one on the road and demanding money, etc. It seems to be just basically the common courtesy that so often is

lacking.

Oh, it must be so difficult for a developing nation faced with so many controversies and paradoxes to always understand the proper way. Just until recently, they were always in a dependent position, hence, maybe often, to many, humility is equated with inferiority promoting them sometimes to exert themselves a bit much. I don't mean to sound like I'm criticizing those in position here, for I realize that their task is great. Bringing this country from mud huts to skyscrapers in a matter of a few years has been a breakthrough that would dazzle any Thomas Jefferson—it's just a little diplomacy that has to be worked out. . . . Nothing the ideal world won't take care of!

\* \* \*

Hang on to your seats folks for our next chapter of the exciting times brought to you by the "moon-eyed Moonies."

Last week my friend and I ventured out into the night to visit an astrologist, palm reader, magician, well you name it, he did it. Our desire is always of course to meet the most spiritual people but maybe this time our curiosity got the best of us. . . and almost killed the cat.

We were greeted by a very devious "Sage" straight from India. His penetrating eyes and deceptive—sort-of—smile, pointed beard and all were enough to

make our teeth chatter. Nevertheless we tried to appear happy we had arrived and sat down calmly asking him about his practices. He began with the usual: hypnosis, palm reading, astro-projection, calling of spirits, tarot cards, seances, etc. When we told him we imported ginseng tea his face lit up. He was extremely interested and said he needs the root but refused to tell us why.

After some time of small talk we found the skeleton in the closet; that is, we realized his true nature. He brought out an ancient Hindu book filled with ugly demons and magic symbols. Leafing through the chapters on black magic my eyes caught a chapter on vampirism and a footnote he had written himself, "skull of dead man." He nonchalantly told us that with a skull one can do any of the magic and that they find them in the cemetery. My mind rushed back to what a missionary's wife recently told us. She had read that many graves have been opened and bodies removed not far from here. Our nerves began to squeak a bit but remembering what he had said about those who are afraid or don't believe—he likes to leave with them an impression they won't forget—I tried not to show my fear.

About this time another bizarre-looking friend came in with some bottles of something (witches' brew, alcohol? I'm not sure). He sat down and began

smoking a very long, distinguished ivory-carved cigarette holder, as unique as his strange manners. We asked him his position in this society and he said he takes care of the cobras they keep in their rooms, finding skulls, and human blood—and that he could really use half a litre of ours. Though he said this with complete seriousness it was so outrageous we could hardly believe it.

At any rate we knew we couldn't show our fear or disbelief but yet we desperately wanted to leave... though gracefully as we didn't want to provoke them into doing anything harsh or quick. We kept mentioning we had another appointment to attend but they insisted they give us an example of their work. A candle was brought out as the one with the pointed beard showed us his palm (that there were no scars, etc.) and then gave his hand to his assistant who suddenly began to bite his wrist, sucking the blood while Dr. Allen repeated a few times in his haunting way, "Vampire, Vampire. . . ." Our grace and manners suddenly gave way to our terror as we instantaneously leaped from our chairs and tore out screaming for our lives. I'm sure we've never run so quickly in all our dying days. Finally, to our relief, we came upon a familiar church, well-lit and joyous with singing voices. We took a small retreat, prayed deeply, and proceeded cautiously home.

Upon arriving we blessed our-

selves and the bed to assure good dreams but we were very perplexed by the strange smell which permeated the room. I guess because of our extra-sensitivity due to fasting that day, our minds jumped to the possibility of a bad spirit which, we believed, had maybe followed us. We flipped on the light, placed more holy pictures around us, and prayed. We were confident after all this preparation that he had left us but we were still surprised to smell the odor. Finally it was discovered as I climbed into my sleeping bag that I had mistakenly used an old sheet out of the dirty laundry.

Seeing movies such as "Dracula" and "I Was a Teen-age Werewolf" has always been frightening enough, even though, frankly, I never truly believed them, but after seeing such things in real life I can't deny they exist. I have never seen a more hideous thing—how horrible are Satan's many expressions. As nightmarish as it was, though, we feel fortunate to have witnessed this incident as sort of a warning to others. Hearing so much about fetishes and spiritual phenomena we have been maybe overly anxious to observe these events. We hear fantastic stories, such as a man who can eat for hours and hours and not gain an inch; the girl who regurgitates money; the tribe that removes their interiors by slitting their stomachs and then puts them back again, or turns into panthers and

snakes; or then there's the one about two villages in Upper Ivory Coast that are completely stone—all the people are petrified. Many people here wear particular rings or charms that they fervently believe have magic powers; it's not uncommon to see a little package filled with special medicine over the door to protect them from evil spirits, thieves, etc. Those medicines are used in everything: as poisons, special brews for succeeding in an exam, or to attract someone special. But the amazing thing is, I believe they really work.

After hearing endless stories of the various healings, protective devices, and spiritual phenomena, one can hardly disbelieve it. Unfortunately, though, as is so often the case, these realms are usually Satan's paradise. Those events stir the imagination and intrigue the curiosity but evoke such a strong fear as well. I hope that the ideal world will arrive quickly to be able to reverse this profound power to God's side, as there is such a reservoir of a knowledge of nature that most of the world has never seen before.

Recently, also, many of the older people are not so willing to pass their discoveries to the young ones, even in their family. Hence, much has "gone to pod"—the classic example here is of one old man who turned a village into monkeys and then died before transferring the secret of reversal on to anyone. They are still living



*Witch doctor with his potions.*

on bananas. . . .

Really, though, a lot of it doesn't seem to be such monkey business. It's more than just hokum pokum for many and, I believe, if used in a more clinical, open, and God-centered way I believe all of humanity could benefit. Who knows, some day the witch doctor may be our greatest practitioner.

Maybe I can give you some kind of little inspiration by sharing a dream that continues to recur (when I'm not flying or swimming). It's brief but concise: All of the buildings in New York are

marching like soldiers or maybe they are Unification Church members as they are clean, neat, and bursting with joy. The windows and sides are just bursting, almost exploding, with vitality. The windows are formed in such a way as to make for a very smiley and bright-eyed building. They are all neatly lined up in order following Reverend Moon, who, of course,

is the largest and mightiest building of them all. He towers above them into the clouds. Everything is bright, as the sun is shining and reflecting a pure gold off him. He is a gold or platinum building while all the other soldier buildings are shiny silver. I hope it's a prophetic dream of the victory that you will all soon experience in New York. Even the buildings are rejoicing.

## ***Discontent In The Gambia***

For Easter in The Gambia all the Christians—Methodist, Anglican and Catholic—march together through the streets singing as witness of their faith. Christian holidays are quiet ones (as opposed to Moslem drumming and loud chanting). Their numbers are getting smaller each year as it becomes politically and economically more advantageous to be Moslem.

But the same discontent is evident in the young people of both faiths—the same desire for a new, more complete truth. We are

learning so many lessons of parenthood and the deep meaning of how God loves us as a result.

Another way the re-education is going on is many Gambians have gone to Sweden and there they meet friends from Russia. Right now we know of at least one such Gambian who is holding discussion groups for his fellow Gambians, Marxism being the topic.

We are finding more and more people who are aware of what's going on in the country and it's encouraging.

## ***African Durability***

Over Easter we attended a Christian camp in the woods with about 40 Christians. Their spirit was wonderful. It was a difficult night though, for "delicate," "fragile" sisters sleeping on the cement outside swarming with mosquitoes, among the noise of humming voices and crying babies. We felt rather foolish when

observing several mothers with children easily sleeping in such conditions with hardly even a sheet to cover themselves, yet snoring like a kitten. I think often we in the western world, especially with all its conveniences, tend to overlook the real strength and endurance of the less fortunate. Maybe they don't always re-

ceive recognition or merit but they possess a truly admirable quality, one that, in their condition of existence, they couldn't live without—that of durability, a quality America and her people will be

tested on greatly in the coming years. And yet unfortunately, it's something one must experience in order to understand—I pray America can survive her years in learning it.

## ***A Christian Family In Asia***

Yesterday it was one year ago that I took off from America. I was thinking so much about all of you, and remembering how determined and eager we felt, and the strange feeling I had as I saw Long Island shrink away below us and disappear in the growing darkness. At that time I learned the true value of looking always ahead, never behind, except as it helps you see your forward direction more clearly.

One year later, I think the personal indemnity must at last have been paid. We've gone through many, many courses and experiences, laying a foundation for giving the Word to this country. Now the stakes have been driven in, and the times I've been so long prophesying to when our mission can at last get under way are finally here.

Also one year ago yesterday I called my parents from New York to say good-bye. It was their wedding anniversary as well, but I was so preoccupied that I forgot. I felt so much of a pull to them in the last month or so, and when you mentioned how Rev. Moon said we were much happier people than he

could be, because when this is finished he'll send us home to our families, but he's sure his were killed by the Communists many years ago, I really was stricken. I wanted to call them all day yesterday, as I've discovered that phone calls from here to America are actually very clear, but thinking about Rev. Moon I felt I couldn't indulge in such a blessing for myself.

I'm finding that the Christians I've been witnessing to are somehow not so hampered by the limitations of rigid Western Christian thought, having been converted for the most part themselves by heart and not logic, and maintaining that same kind of relationship with Heavenly Father now, even if they're a little confused.

Another experience with Christians was in a little village where I visited once before at the end of March. I think I wrote you of the standard of love that I found there. They were the true embodiment of the Christian ideal of the family. All of them were literally free of devious designs, and accepted me openly and without

embarrassment or hesitation as one of them immediately upon my entering the village. The children were so bright and open, the most beautiful I've seen in this country. They responded easily to love given them, even from strangers, whereas the children in Muslim and Hindu homes are often pensive and fearful, I loved that village and those people so much, and I truly hated to leave.

About two weeks ago I returned. I found the mother was ill with typhoid fever. She was extremely weak, and yet had given up medicine and put herself in Jesus' hands. I prayed twice with her very deeply, and we talked together long. Their church is extremely spiritual. They believe their founder was sent as a forerunner to Jesus' second coming with the same mission, in his own words, as John the Baptist. I told her that the Messiah is very near, and even at the very gates, and that she perhaps is paying the price for one of her loved ones or even her whole family to meet with him and work with him when he comes. She therefore must pray for understanding, and thank God that she could have the opportunity and always keep her attitude up, because Heavenly Father sometimes must take those whom He loves and who love Him most to bear the greatest burden.

They are so precious. We prayed together and I sang a song for them a couple of times at the

urging of the children, even using a Bengali drum to accompany myself for "Good News, Chariots a-Comin' ". In the evening before bed the father, brother, and sister came into the church where I was staying, and we talked and prayed and sang some songs. I witnessed to them about the second coming and about the purpose of Christianity, and Christian responsibility, and God's heart. They were so eager! The mother, in bed in her room in another hut, was listening to all I said, and asked her husband to translate to her when he went to visit her. They accepted it with wide-open and innocent hearts (though I only had spoken of these things as matters for their consideration).

The next morning, as we were leaving, I went in again to the mother to pray with her. At that point she told me, "All my children are your brothers and sisters. This is your family." I was so happy. All of the struggles and indemnity in this country were worth it if only for that single moment.

How happy I was for Heavenly Father that such true Christians were really here in this world of hell. I'm moving slowly, but I've since had further contact with the Church. They are by far the most spiritual church in this country, and I want to build it up to the point where I can speak to them all directly.

# Lessons from Loneliness

Dear Family,

I wanted to share something about God's lonely heart. My course seems to be a more solitary or lonely one, but I know it is not my course but that of our Heavenly Father and so many before me. I do not claim to be great—only God is. I am only grateful to learn this aspect of God's heart. I only hope I'm able to comfort Him by bearing some of His burden.

When I was in American Samoa people were not responding for over a period of seven months. Because of difficulties it was recommended that I go to another country. However, it seems that instead of the problems being assuaged or improved, they were compounded. Instead of finding greater spiritual safety (at first) or comfort I met with greater spiritual attack and problems, particularly loneliness. I came to be desperate to talk to people about God, about life, to just reach out and contact someone heart to heart.

It really became a spiritual battle for survival. Mr. Sudo has said, "The greatest thing to fear is to lose God." I really felt that. Satan wants us to lose God, to lose love. He will throw water on the flame, douse it time and time again, stamp on it, do anything he can to put out the flame of love within us.

From these experiences I

learned several things. God is the only absolute reality we can trust. Even if we must turn away from the world, from everyone around us to come to God we must lest we lose life itself. We must have life to give it. We must therefore deny all that is not of God.

Also I learned in this situation how terribly lonely God is and how desperate He is to reach out to us. Because of love He is willing to forsake His position and humble Himself so much for us who have shunned Him and hurt Him time and again. He is desperate for a smile from us, for a nod or some kind of acknowledgment from us that we recognize Him. Even for that much He must at times be desperate, though by no means satisfied. For us to be able to suffer for Him is a great privilege, for if by our suffering we can remove so many burdens from Him how relieved He must be. If we can make Heavenly Father happy, if we can make Him smile or laugh or cause a twinkle in His eye or cause Him to dance, what a wonderful thing for us to do!

I believe my brothers and sisters have done that through Yankee Stadium. In these faraway countries it is my brothers' and sisters' hope to do the same, I believe, by helping people to see the light of day, by taking our lost brothers' and sisters' suffering and heavy burdens from off their

shoulders unto our own.

We must be desperate to see God, to be with Him, to live with Him, never to lose Him. Then we must be desperate to reach others, to touch others to enable them to reach God, to come to know Him, to love Him, to serve Him. If we truly know how lonely He is, if we ourselves were as lonely, wouldn't we grab at any opportunity for love, for comfort, for any kind word or look from others, even a nod?

How much more our Heavenly Father searches among the ashes of man's burned-out lives to find one divine spark, no matter how weak or fading it might be. How carefully He would lift it out from the ashes cupped in His hands so that the cruel wind of Satan would not put it out with one last gust. He would do this even with tears streaming from His sorrowful eyes and wetting the earth. Cradling that precious spark He would clear away the ashes and taking that one divine spark or coal He would place it back again and would blow with His spirit upon it to ignite a new fire—creating a blazing bonfire within us dead people which would provide enough light and heat for others to find their way and also come around and warm

themselves. We, my brothers and sisters, are the billows; Christ is the blacksmith. As he presses on us, we must rekindle the hearts of men so that they can be forged into true sons and daughters of God once again. Can we do anything else?

By understanding these things we must know how much God needs us. No matter how insignificant we may seem, no matter how unqualified we are, no matter whether we have much or little education or knowledge, whether we are smart or dull, God needs us. How much He needs us! He has bent down so low that His back must be stooped after 6,000 years of bending low to pick us up, to find us and bring us home, carrying us even on His back. If we knew how lonely He has been for us and for our lost brothers and sisters, then there would be nothing we could not do, no matter how small or humble, for Him.

Love is the key. We must allow God to turn the key and open the door to our hearts. We must then turn the key ourselves to unlock the bolted doors to others' lonely vacant lives. Today may you and I turn many keys and unlock many doors. God bless you all.

## ***Hong Kong's Materialism***

Oh, boy, how I envy those countries where the setting is still rural and provincial, where sons

and grandfathers are receiving dreams and visions.

Hong Kong is money, money,



have little education at all. The only way that they know to deal with children is with a stick. And this they do with shocking frequency. Not an hour goes by that the air isn't filled with the sounds of rough corporal punishment. The teachers have never learned that precious virtue, patience, and the result is terrible.

I can't tell you how terribly the children suffer. The teachers are sometimes ruthless without the least consideration for the children's humanity or their vulnerability. They suffer not only physically but under this great oppression they can hardly think for fear of making mistakes that might bring the stick down on them again. Many times I've raised my hand to give a child an affectionate pat and the child more often than not will flinch at the movement, a sad scar of their treatment. And of course all this is reflected in their relationship with other children. Hate is driven into them with a stick and this hate comes out in

their relationships with each other naturally. Many times I've wept for the sheer pain of their lives at school. No blood is ever spilled but many tears are every day. And yet these spontaneous, mischievous little sprites still come to school day after day. They don't seem to realize that this kind of treatment is so opposite their very natures. And yet it shows in their bewildered eyes and comes out in their angry helpless tears.

I have understood without the slightest doubt the feeling that God has when He looks at earth. For Satan has beaten God's children before His eyes when He was unable to do anything to help them. God has had to watch His children being oppressed physically and spiritually under Satan's ruthless reign. And like most of mankind these children just accept it, never having experienced gentleness with which to compare it to.

## **Colombia:**

The emerald business is quite tricky. The big, dark, clear brilliant ones are rare, and mined only in Colombia, usually at Muzo Mines. Often the big ones are sold several times before they leave Colombia, as the owners are killed. When you have a big one, you're watched all the time. One buyer was recently shot in broad daylight en route to the airport. The killer took the stone and disappeared.



their relationships with each other naturally. Many times I've wept for the sheer pain of their lives at school. No blood is ever spilled but many tears are every day. And yet these spontaneous, mischievous little sprites still come to school day after day. They don't seem to realize that this kind of treatment is so opposite their very natures. And yet it shows in their bewildered eyes and comes out in their angry helpless tears.

have little education at all. The only way that they know to deal with children is with a stick. And this they do with shocking frequency. Not an hour goes by that the air isn't filled with the sounds of rough corporal punishment. The teachers have never learned that precious virtue, patience, and the result is terrible.

I can't tell you how terribly the children suffer. The teachers are sometimes ruthless without the least consideration for the children's humanity or their vulnerability. They suffer not only physically but under this great oppression they can hardly think for fear of making mistakes that might bring the stick down on them again. Many times I've raised my hand to give a child an affectionate pat and the child more often than not will flinch at the movement, a sad scar of their treatment. And of course all this is reflected in their relationship with other children. Hate is driven into them with a stick and this hate comes out in

I have understood without the slightest doubt the feeling that God has when He looks at earth. For Satan has beaten God's children before His eyes when He was unable to do anything to help them. God has had to watch His children being oppressed physically and spiritually under Satan's ruthless reign. And like most of mankind these children just accept it, never having experienced gentleness with which to compare it to.

## **Colombia:**

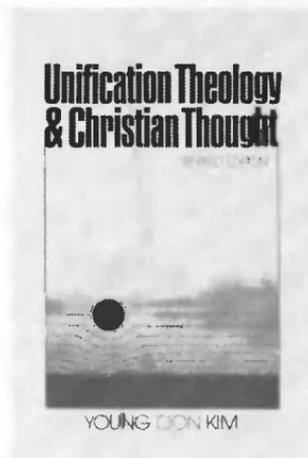
The emerald business is quite tricky. The big, dark, clear brilliant ones are rare, and mined only in Colombia, usually at Muzo Mines. Often the big ones are sold several times before they leave Colombia, as the owners are killed. When you have a big one, you're watched all the time. One buyer was recently shot in broad daylight en route to the airport. The killer took the stone and disappeared.

# New Publications

## Unification Theology and Christian Thought

Slightly revised  
edition just reprinted.

In this book, the theology of Divine Principle is examined in the context of classic Christian thought by Dr. Young Oon Kim, former associate professor of religion at Ewha Women's University in Seoul, Korea, and presently professor of systematic theology and world religions at Unification Theological Seminary, Barrytown, N.Y.



Paperbound, \$5.00.  
Quantity discounts  
available.

### How to Order Publications

All orders must be accompanied by payment in the form of a check or money order. Please add a shipping charge (10% east of the Mississippi River, 15% west of the Mississippi). Send publications orders directly to Unification Church, Department of Publications, 6401 Chillum Place, N.W., Washington, D.C. 20012. Telephone (202) 723-3747.

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

