

The Way of the World

July 1976



The Holy Spirit Association for the
Unification of World Christianity

7



Becoming a Responsible Person

God would want you to trust not for the sake of yourself, but for the sake of other people, and give love for the sake of other people and do everything for the sake of those who are under you.

—Reverend Sun Myung Moon (page 3)

Tribute to America

America, that has been so courageous in seeking a new world; America, that has been so bold and fearless in seeking new ideals; America, that has been so dedicated and steadfast in earning the name "the nation under God," must once again be a seeker of new truth, in a new dimension in which the new faith will be born that will reveal the true way to use God as a weapon.

—Col. Bo Hi Pak (page 20)



An Offering

Day after day we live our lives encountering one mishap after another. Often we remark, "Why do these things always have to happen to me?" The truth of the matter is that they are happening to everyone. No one can escape the mishaps and the pains that accompany the joy of life. Why do these mishaps occur and is there any purpose to them? The Divine Principle offers the explanation for this. It is called the principle of restoration through the law of indemnity.

—Diana Muxworthy (page 82)



A Reply to Our Critics

To me these four factors—the experience of the living God, the centrality of a God-centered family, commitment to an anti-Communist ideology, and dedication to God's kingdom on earth—help our members find life of great value and their own work filled with significant meaning. In my opinion, these represent the strength and attraction of our movement, providing us with a broader and higher perspective than most Christians.

—Dr. Young Oon Kim (page 90)



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in this issue

Happy birthday, America!

We've been discussing the meaning of the Bicentennial in *The Way of the World* for months, but July 4th is still a special day. In the morning, three hundred members, most of them newly assigned to Washington to prepare for the God Bless America Festival at Washington Monument on September 18th, gathered on the lawn outside the Washington center to hear Col. Bo Hi Pak. They shared a picnic lunch and then were organized into teams as the campaign for Washington Monument got its official kick-off. Later, our members circulated among the million or so people gathered around the Monument for the fireworks spectacular distributing copies of Reverend Moon's "Warning to America" which had been printed in the *Washington Star* on July 3. This statement is included in this issue.

A "Tribute to America" by Col. Pak, delivered at an earlier time, is also in this issue, a summons to America to fulfill its mission in the world today. Reverend Moon's sermon, "Becoming a Responsible Person," also contains some lessons on what taking responsibility means for a nation, too.

Dr. Moses Durst's "Educa-

tion for the New World," is another of the major presentations from the National Parents Conference in New York. In order to construct a new world, we also need to clean up the old one, and "The Case Against Pornography" does a fine job of assessing that issue.

Fund-raising is one of the aspects of the Unification Church that people sometimes have difficulty understanding. Charles Wheeler, a student at Unification Theological Seminary, compares fund-raising with other forms of meditation and points out the spiritual benefits to be gained. Diana Muxworthy, another seminarian, reflects upon the growth in her understanding of the principle of restoration through indemnity and helps us understand it as well.

Dr. Young Oon Kim, professor at Unification Theological Seminary and the author of *Unification Theology and Christian Thought*, was recently asked to comment on a paper discussing the Unification Church, and her analysis of that paper includes a response to some frequent criticisms of the Church.

All in all, not exactly light summer reading but I hope that this is an informational and inspirational issue.

V.T.

by REVEREND SUN MYUNG MOON
Founder, Unification Church International

becoming a responsible person

Everybody wants to be a responsible person over others. Among responsible persons there are those who are supported by others, and those who are not supported by others. There are many kinds of persons responsible over others. Some are responsible over ten people, or a hundred people, over an organization, over a nation, and even over the whole world.

Seen from the viewpoint of God's providence, there are people responsible over internal things and people responsible over external things. Which kind of responsible persons are more important? Many young people think that they want to be responsible over a nation. Each one thinks that he wants to be the most important, capable leader of the nation. He especially wants to cause his nation to develop and progress more than ever, and thinks

From a talk on July 14, 1974 at Tarrytown, N.Y.

of many ways to do this. He must have the capacity, potential, or power to do this, and he will have many ways to apply the power. He must know how to organize and develop. Before taking action he must study the situation closely and see how things have been developing in his nation. Then he must use some power or capacity to cause progress to occur. He wants to leave what is already good and either improve or revolutionize what has been bad or not desirable.

Those who are capable get responsibility.

A person who is responsible over others must have a certain capacity. He must have not only the power or capacity to take responsibility but also the power to cause things to develop. He must be efficient and capable, and he needs strong leadership ability; then he can cause his people and his organization to grow. His ability cannot be perfected in an instant, but he must have much experience. Through education we will inherit the knowledge which other people have accumulated, and then we must put it into practice ourselves. We must first have the knowledge, and then put it into practice until it is proven. Unless what you have is better than what others have, you cannot be responsible over others. Naturally we come to the conclusion that people who are more capable than others will be responsible over them. Whether the group is large or small, it doesn't matter. The same principle applies.

In order for you to be a leader, you must have the ability to organize, but more than anything else, you must be the person who is the center of love. It is simple to ask what kind of personality God has; we can first of all say that He is the person who wants to believe or trust people, while they are not trustworthy.

When in the Garden of Eden God commanded Adam and Eve not to eat of the fruit of the tree of the knowledge of good and evil, He wanted to trust these people. Of course, there were many things for

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which God could not trust them, but He tried to trust them and put them in the position of His children whom He could rely on. In creating the universe, too, of course God created the universe for Himself, but mostly, or in another sense, He created the universe for His children, Adam and Eve. God wanted to give love, a love of untold value, to those children who were yet immature.

The most important thing is to lead in love.

In order for you to become responsible leaders, you must be equipped with external qualities of course, but then the next thing, or the most important thing to come, is to know how to love them, lead them in love. People need a leader over them who is responsible for them and who will take care of them. So they want to believe that the leader is for them, and that the leader loves them. These qualities are indispensable for a leader, a genuine leader.

However hard you may struggle to be a good leader and give out your love and your whole being to the people, sometimes they not only betray you but they would try to use you. When the leader's love towards his people is self-centered, and if he calculates on what's coming as the reward, he is apt to be discouraged at the moment when he is faced with rebuff, and then think that he is not for these people, and he will retreat from his position.

When you are responsible over financial things, it is easy. You calculate and you say you have obtained so much profit, and you think you have done your part. But for spiritual leaders, things are



Rev. Moon gives direction to American and international leaders. Seated at left are Rev. Reiner Vincenz, Rev. Paul Werner, and Neil A. Salonen.

different—and more important. In the financial matters, if you have acquired what you have planned, then you are successful. But on the spiritual level of things, even though you have won some people's hearts, if others complain or others are in low spirits, and if you cannot distribute your love evenly and people are not equally happy, you are not a successful leader.

As a spiritual leader, you must not be satisfied with their response, and even though your group is happy for the time being, you must add more things to them and try to make them happier and still happier. The greatest of all the spiritual leaders being God, you can well imagine how difficult God's situation is. Do you imagine that the great spiritual leaders of the world always feel happiness in their hearts? If you can get them to be really frank

to you, they are always distressed, they are always unhappy or miserable. It is because a spiritual leader always has to give away what he has, always be giving. He has to deal with so many types of people all the time, and if he cannot give things out to them, in that case his love must not be one-sided, and his love has to be fulfilling to every kind of person. There are all kinds of people, and if they cannot feel contented or satisfied, what would he do? Problems are apt to arise there.

Seen from this viewpoint, God is the loneliest one and the most pitiful one, because He's responsible for all humanity. Those who receive are not easily satisfied. On the part of the giver, He has no one to receive from. He wants to receive from the central figures, the great leaders of the world. So God must be the one who has all things and all qualifications. If God would find all the people just wanting to receive from Him, He would have difficulty. He is of course ready to give whatever He has, but if all the people would want to receive good things from Him, for instance love—well, everybody wants His love—He will be put under a great strain. Then He must emphasize how to carry out your mission, and He would want you to trust not for the sake of yourself, but for the sake of other people, those whom you are going to trust, and give love for the sake of other people and do everything for the sake of those who are under you.

Trust, sacrifice and love for the sake of others.

Trust or belief in the truest sense is trust for the public—for the greater public, the super-public, or the greatest public. God being of absolute goodness, is absolutely for the public, the greater things and the greatest. That's what places Him in the central position.

Suppose you are on the central point, where you have every direction radiating from you, and all distances are equal. When you are a leader, you are the central figure, and being the central figure means your bearing is right in the middle and you

don't put more stress on a certain people, and you are not favoring a certain people and not others. You must be even and fair. In order for you to be able to move other people, manipulate the people, you must lose yourself or deny yourself. What you eat, where you live, and what you wear must be well balanced with others.

If you have too strong a personality, you must try to erase that. If your personality is etched, you must scrape it out or rub it in such a way that your personality will be rounded. As a leader you cannot say, "My principle is to sleep eight hours a day." You cannot say, "I cannot go on without eating three meals." You cannot say, "I must be treated well and they must respect me." You can never dream of being that kind of person as a leader. If you are the leader over so many people do you think of things in the self-centered way, never thinking of the public, then just wait and see—you will lose the quality of the leader and people won't respect you. You may be so clever as to be able to cheat them and pretend as though you are a great leader, and that may pass in the outside world, but in a spiritual movement that cannot be accepted. The spiritual world will work in the group, and the people will lose trust in you, and they will somehow feel like disliking you.

Always be anxious to do more.

If and when you are a leader, if you feel easy and not out-going, not standing in the vanguard of others, then you can safely say that you are losing the quality of a leader. You must always be anxious to do more things; you cannot just sit with folded arms and with easy heart, but you must feel like working more than your people and for the people, and then people will respect you and you will be strong leaders. You can cultivate more leadership.

In the Bible we read that we must love God with all our heart, with all our sincerity, and with all our might, and if we lose that quality you are not for that mission. So I can safely define that when

you are a leader over 100 people, you are and you must be the most wretched and unhappy and miserable person of them all. If you are responsible over 1,000 people, you must be the most miserable one of them all. More than that, the responsible person, the leader, cannot get rid of the burden at any moment. You are heavy-laden with the burden of responsibility. But fortunately, when you are the spiritual leader, there are assistants coming from the spiritual world. In that case, the leader's life must be one of deep faith.

In the face of difficulties, you must be able to get the willing cooperation of other people and respect and trust from other people. If you lose that, you cannot go on. You must be able to arouse the attention of people and get them either interested in you, trusting and believing in you, and to love you and sacrifice for you. And reversely, you must be doing the same for them. Sometimes you are discouraged by your people and you can call out and say, "I am discouraged by the people, but you know what I am, and I hope you can trust me and you can love me, and I love you so much. I rely on you." And then you can even get spiritual cooperation from nature which will strengthen you.

However small a thing or a person may be, if you rely on it or on him and put out your love and energy and sacrifice for him or for it, then certainly something great will come from it or him. All things considered, the leader's position is the most difficult one. His is a position of weakness and helplessness. But when you are weak or helpless for the sake of others, you are safe. You will be aided by the vast spirit world and you will have many deep spiritual experiences which will strengthen you. If you are ready to receive spiritual cooperation from above, then you, by going through those kinds of experiences, will find yourself being successful as a leader because you have cooperation from the spirit side.

I can readily understand Jesus' heart when he said, "If you are not like these little children, you

cannot enter the kingdom of God." He was faced with difficulties and he was disappointed by people not believing in him; because of their disbelief he would turn to the children, and when he saw small

When you look at bad points in other people or bad things being done in your group, don't be too impatient and too quick in judging people. Wait and encourage good points and then reserve your judgment to the end, and hope that the person will correct his mistake.

children he would talk to them saying in his heart, "You know me and you can believe me, and I love you, and I can rely on you." They are so innocent and so pure, he saw a quality in them which entitled them to the kingdom of heaven.

When you pray to God, you cannot be boastful of your title of leader, by saying, "Oh, God, I am the leader of such and such a group. Please do this for me." That kind of prayer cannot be heard by God. You must be able to put yourself in the position of children crying to God, calling for help, and denying yourself. You have no "yourself" there, but you should just rely on God, seeing Him as the only existence in the world, then you are sure to be answered.

To lead means to obey others' needs.

Leaders on the external level, or on the worldly level, think that their role is to give commands to other people. But for spiritual leaders things are otherwise. Your responsibilities will be assigned when you are able to put yourself in the position to be given orders, and obey and fulfill others' needs.

What surprised me in the United States when I first came here was that you must make an appointment to see doctors. Immediately I thought that patients must have a disease or ailment according to a timetable. I could see that doctors

make appointments from a self-centered point of view. Doctors are those who deal with people's lives, so in case of need they must be alert and attend to patients the whole day long, or around the clock, even 24 hours a day.

Spiritual leaders must go beyond the limits of time considerations and must be able to deal with people at any moment of need. Even though you have to sacrifice your sleeping hours, you must be ready to help others. You must not think of your meal hours as fixed. You must cultivate the attitude that every moment of your life is for other people. If you have that kind of attitude as a leader and put it into practice, you will be a good or successful leader.

When you look at bad points in other people or bad things being done in your group, don't be too impatient and too quick in judging people or doing away with or disposing of them. Wait and encourage good points in the people and good things that are being done, and then reserve your judgment to the end, and you must hope that that person will correct his mistake. It is very likely that you will find a person doing wonderfully, but if you had cut him off years ago he wouldn't be there, and he would almost rebel against you, but he is now doing a good job after having repented and corrected his mistake on his own.

With all these things in mind one can say that leaders are in the most miserable position. When someone knocks at your door, the leader would receive any people at any moment to his living room, his bedroom, or anywhere. So your home will be a public place. When the visitors urgently need you, you must see them. At that moment you are really for those people and not for your wife. So you must look as though you love those people more than your wife. And the leader would like to sell whatever his wife has that is good and use it for needy people. And then what will become of his home? If the wife were not understanding a rupture might occur in that family.

The leader's role is a lifetime commitment.

You should realize that this is not a short-term difficulty, but it will go on for your lifetime. How many families can sustain it and endure to the end and maintain a good attitude, helping each other and liking the idea? This is the leader's position in which you always have to carry the cross.

If the people close to you say things for your sake, and they love you and sacrifice for you, you would tell them rather to sacrifice for the people whom I want to sacrifice for and love the people whom I love. At the table, before taking your first mouthful of food, you must think of your people first, and when you are going to buy clothing for yourself, you must think of your people first. Even at bedtime hour you must think of your people and how tired they must be, and then everything will be a cross for you. You are so tired that you take a nap for a while, and you immediately feel ashamed or guilty.

When your attitude as the leader is what I have described, then spirit world will be sure to be mobilized in cooperation with you, so you will be a successful leader. You must use your whole being for the sake of others. You must re-evaluate yourself to know if your eyes have not been misused and have been used for the sake of others; and likewise with your ears, your nose, your mouth, your limbs. All things, when they have been used for the sake of other people, will make you a success. Otherwise, you are a failure.

In order for you to be responsible leaders, I have enumerated many necessary qualities. In order for you to become that kind of leader, you must have good training. Before becoming a responsible leader over 1,000 people, you must train yourself to be a good leader over one individual. You must ask yourself, "Do I have one person who can really believe in me, who can really rely on me, and who can really look up at me as a leader or teacher?" If you have gone through all

those tests or experiences and have such qualifications and are sent out to the field, you must start by winning the heart of one individual on a perfect level. If you are going to be a perfect leader over one individual, then you must be responsible over his well-being, including criticism

You must always ask yourself this question, “Can I be responsible over a single individual on the perfect level?” If you are qualified for that. . . then there is no problem for you to be the leader of a bigger group.

of his bad points and uplifting and encouraging his good points. You cannot just say, “I am responsible over your good points but not over your bad points,” but you must be responsible over the whole person of that individual. What makes you separated from him or divided from him is always the bad point, not the good point. So you must be able to encompass and be responsible over the bad points as well as the good ones. You must be able to help him eliminate his bad points, then he will be a good person, helpful to you.

Then you must always ask yourself this question, “Can I be responsible over a single individual on the perfect level?” If you are qualified for that you can further be responsible over your family as the good leader, the perfect leader in that situation; then there is no problem for you to be the leader of a bigger group. If you are going to be the perfect leader of your family, it means you have to bear the cross for the members of your family. If the family members are responsible for their own problems, so much the better. But if they cannot be, if you take responsibility for their shortcomings, then they must obey you and they must rely on you for that, at least. So you must train yourself for that. If you are a good leader in your family, there is no

You must think of the church members as though they are your own family and be ready to take the responsibility over whatever shortcomings they have; then they can rely on you. . . . The same thing applies to a national leader. . . . We must be responsible for the shortcomings of this nation.

problem for you to be the leader of your church. In that case, you must think of the church members as though they are your own family members and be ready to take the responsibility over whatever shortcomings they have; then they can rely on you.

Take responsibility for others' shortcomings.

Instead of having other people responsible for themselves or for each other, you must be responsible for those people or their bad points. In that case, your people must willingly come under your guidance. The same thing applies to a national leader. You must ask yourself the question of whether you are qualified for those things; you can judge yourself whether you are a good leader and a qualified one.

When I am working for the nation of the United States, if I trust and love this nation more than God would, what would happen? The conclusion is that God cannot judge the United States too soon. Unless God can give us more than that which the leader gives to this nation, He cannot judge this nation, and judgment will be delayed. So it is simple to know in what way we can lead this nation, and it is that we must be responsible for the shortcomings of this nation, for its difficulties. What are the most difficult points in this nation?

First is the ruin or the crisis in the Christian world. We must be responsible for the corruption in the Christian world. In this nation, not only the Christian ideology, which was the founding ideology of this nation, is being corrupted, but also

the families committed to that ideology are being corrupted, are collapsing. If families are collapsing, it means the nation is collapsing. The God-denying ideology of Communism is infiltrating the nation and undermining the hearts of the people and separating them from God. Those three important questions are the most crucial ones.

We must be a strong group of people, ever progressing, while the Christian world is being corrupted. While in the Christian world even the Christians are almost ruining the nation, we, coming out of Christianity, must be able to save this nation. We must be a different species of Christian. Are you different from them? (*Yes.*) Then there is hope for us. How many years would it take us to save this nation? How many hundred years, how many thousand years? How many years? You may say we can save this nation in ten years' time, and you already imagine that you can rest after that. You must be ready to work for this nation for your lifetime. Are you that responsible? (*Yes.*) Then you are hopeful people. Go ahead and do that.

Family disunion and rupture is another problem. Because of that problem young people are leaving their homes, there are adolescent problems, problems of delinquency. How would you deal with them? We must do things reversely from what they are doing. When I ask you to do so, you will go back to your homes and restore your family, restore your neighborhood, relatives, and other people. You must be 180 degrees different from them.

The leader bears a heavier cross.

In order for the Communists to grow so fast, they do not care what measures are used, but we must be much stronger than those people. It takes a leader who is strong enough to be able to sacrifice for the sake of other people and bear a heavier cross than his people and be equipped with the many attributes I have enumerated.

What I have so far done in this nation, making our movement conspicuous in the public eyes, will long remain when you inherit this mission and carry it out. You must be able to revitalize the Christian world, reunite families and maintain harmony as the lowest or smallest unit of the society or nation, and you must be able to annihilate Communism, exterminate it and make all the population of the world God-loving people. It may not be as easy as it sounds. You cannot do it with folded hands. The whole population of America is anxious to do the job, but they have so far failed to do it, and the handful of people in our group want that, so we have mobilized for that mission. With this in mind, can your hearts be at ease?

You must put yourselves in my position at all times and be responsible leaders over some group at least; then you will feel my heart and do the same. Jesus was the representative who bore the cross instead of letting others do it. He was the only historical figure who willingly volunteered to bear the cross himself and to be responsible for other people's lives, and to be connected with them through eternity on the spiritual level.

From that point of view, you must fancy or grasp the picture of how you are going to act when you are responsible for all the population of the world in the future. When you have to fight against the Communist power, it may be even easier. But when you want to absorb them and win their hearts and make them to be what we are, then what are you going to do with them? If you fight against them and win over them by power, they will not be conquered in the real sense, and they can gather up their strength and come against us. But in time after winning over them, we must be able to absorb them and make them into our members. Unless we establish the principle that we can trust them, by loving them and being responsible for their eternal lives, we are not real victors.

The Communists, in their way, are thinking of

erecting a kingdom of their own. But by going through untold sacrifices, we will save them and restore them and show them that the kingdom we mean to erect is far better than what they dreamed of, and they will be convinced and persuaded. Unless we do that they won't be convinced. Isn't that true?

We have a vast job ahead of us.

We have such a vast job ahead of us. In order for us to be qualified enough to do that we must be able first to trust them and to sacrifice ourselves for the sake of those people, and be ready to love them as though we would our own people. First is trust, second is serve, next is love, and last is sacrifice—trust, serve, love, and sacrifice for them. There is no other way possible for us to win over them. Do you like the idea? You must be able to trust them while they don't act kindly. You must be able to serve them. You must be able to love them and sacrifice for them. And that you must do not unwillingly, not reluctantly, but out of your heart, from the very bottom of your heart. Can you do that? What do you think God would do? Even for God, it is a most difficult job.

God Himself would want to prove Himself reliable and would trust them, serve them, and sacrifice for them to the fullest extent. When you can trust a person while he is not trustworthy, when you can serve a person when he is not worthy, when you can love those people when they are not lovable, and when you can sacrifice yourself for the sake of those people when they are not worth sacrificing for—unless you can do that, you are not qualified as a responsible person.

When God had to leave Jesus in satanic hands and had to let him be killed, it was a demonstration of His love towards mankind; even at the cost of His own loving son, He had to trust the people that sooner or later they will be saved, and serve the people in giving His son, and love the people to the extent that He gave His own son and sacrificed

His son for the sake of those who came against him. This kind of attitude will qualify you as the responsible leader.

We will absorb the Communist world.

Would you want to be that kind of leader? (Yes.) You must realize it is a difficult job. But if you are willing to accept the responsibility and carry it out, then you will be relied on by God and be trusted by Him. God is in the position to do the job, and since He is an invisible entity, in place of Himself He sent the Messiah to do the job, and we must follow him, and walk with him as the example. And after we will have erected the kingdom of God on earth, to whom are we going to leave it? To the whole of mankind, of course. You know that half the world population is Communist.



I want you to realize how difficult a job we are going to take on from now on; be ready for that and become reliable, trustworthy leaders.

In a way, it means we are going to leave the kingdom we will have erected to Satan himself. By that time the Communists and Satan will not stay our enemies, but they will be convinced of our trustworthiness and be touched by us and be absorbed.

On God's part, He will have us go through three stages in order to meet Him, or in order for us to be able to erect His kingdom. We must be able to erect a kingdom for the world: first, for God-loving people, and then for Communist

people. That means we must make the Communist world into the kingdom of heaven, and the satanic world, into the citizens of the kingdom. If and when we will have erected a certain stage of the kingdom of heaven on earth, do you think the Communists would be willing to come and live as citizens in that kingdom at first? (*No.*) Then in our world, we must have a stronger economic system than theirs, and a stronger political system and a greater culture than theirs in order for us to be able to absorb them.

What I am doing in the United States is at the risk of my life. I am that serious. When your ambition is to save so many nations and the whole world, can you imagine that you can do it without risking your life? You may wish that you would live a happy life and make others live a happy life, but that's almost impossible. In order to save one worldly nation, to win independence, so many people have been martyred and denied themselves, and eventually were killed; how much more difficult it must be to erect the kingdom of heaven.

So I want you to realize how difficult a job we are going to take on from now on; be ready for that and become reliable, trustworthy leaders. When I look at my people working in the garden or doing anything, I always think, "If I were they, I would erase the time concept from my mind and think of that just as my job and there is no one else but myself to do the job, and then I can just work on and on without stopping after a certain hour." Only those who have experienced that would know how almost sacred it is to love work—to work until you are exhausted and eat at the spot of your labor, and lie down and fall asleep right at the place of your labor. Then your meditation, your prayer to God on the spot will be heard and answered. It is a great thing of beauty, even though at that time you are all dirty with mud and you are perspiring all over and your face is dirty like a discarded doll's. But that is a great thing of beauty in God's sight. □



During the Korean War in 1950 I was a soldier who fought side by side with American brothers in the most terrifying battle in the distant mountains of Korea. Many times during the battle I had to witness the courageous death of many unknown American heroes—sometimes the enemy's high explosive fire did not even leave enough to bury.

On the Tomb of the Unknown Soldier, in Arlington National Cemetery, is inscribed:

“Here rests in honored glory
an American soldier
known but to God.”

The inscription on one tomb was “Korean War.” I whispered to myself, “It could be one of my friends.” In great emotional shock, I prayed unconsciously for the souls of the heroes whose death I had witnessed. More than 30,000 Americans died in my country and certainly most of their heroic actions were known but to God.

Once I was held behind the

TRIBUTE TO AMERICA

by COL. BO HI PAK
Special Assistant to
Reverend Moon

enemy lines when the Red Chinese Army launched the all-out spring offensive of 1952. At the brink of starvation, and in constant fear of enemy capture, I was miraculously saved. This miracle was made possible by the U.S. Third Division tankers.

For me, as for many Koreans, America is more than an ally—more than a friend. America is a big brother with whom we are tied in blood-shared lives together. Having this deep sense of gratitude toward America, I have the

courage to express myself with frankness and honesty, and I boldly present my earnest feeling along with my tribute to America from the bottom of my heart. There is no such thing as “your problem” or “my problem.” They are all one—“our problems.”

I first came to America in 1952. This was the year we were fighting a most painful battle in Korea.

The nation as a whole was in chaos. People were dying. Towns and villages were completely dev-

astated. Refugees were flooding my country, and the aged and the children were withering away like fall leaves because of hunger and cold. They had no hope of a tomorrow. I left a country with no hope—with parents and brothers in despair.

When our ship approached San Francisco's Golden Gate, my first glimpse of America was of a paradise—a new world for which I had not dared dream. The things I saw, the sounds I heard, were a cause of endless astonishment and they profoundly impressed me, such as the flood of automobiles which seemed to cover entire cities, countless numbers of women drivers which I could never have imagined, skyscrapers like a toyland, TV advertising, and above all, automatic coke machines which do their own mathematics giving exact change without cheating even a penny.

America the blessed! The land of blessings! This came to my mind. The people have all the essential needs of livelihood, with peace of mind, happiness in life.

However, these first profound impressions of America left me very much alone. There was too much contrast between what I had seen in Korea, my country, and what I saw in America.

That night, in an exquisite hotel room, I dropped to my knees and violently protested to God: "Oh, God, it is very plain to me, there is no God. If there is a God of

mercy, that God has already closed His eyes. Otherwise, how can it be so unfair? Should Koreans be born for misery and suffering? If it is all the same to you, couldn't you share with my starved children a chunk of meat or a piece of bread from the mouths of dogs and cats in America?" Since then my question has been: "Why should this nation deserve these profound blessings? What was the fountain of power that made today's America?"

Many people are today apt to think America was born of a rich heritage; the people had nothing to do with it—America was born a millionaire. I know this much; there is nothing more erroneous.

In the history of America there was a time when even a whole day of life was not taken for granted. Today's America is not a product of chance. The prosperity of America was not brought about by the ocean tide, but it was achieved by the blood and sweat of America's ancestors who fought for today's America.

Along the road to success—from a wilderness to a powerful nation—America had its disappointments, setbacks and bitter struggles.

We must not forget those men who stayed on at Valley Forge risking their lives; we must not forget that Lincoln did fine, unpopular things, without fear; that over 56,000 men died in prison camps between 1861 and 1864; that later,

half a million Americans lay in their blood on foreign soil. And we must not forget that in early pioneer days American women faced Indian attack and were partners in the great pioneering movement to the West. Yet these are not enough reasons for America's being what it is today. I can easily find the same reasons in many other countries.

The essence of the greatness of it all is something else. I found God in action in this country. I found that this nation has been "under God."

"Trust in God." This faith made today's America possible. There is no one else who made this miracle possible except God.

There is no more impressive story in American history than that of the Pilgrim Fathers who first came to America. They came to America for God, for freedom of worship. When they left the port of Holland the waves of the Atlantic Ocean were high and the sky was dark. The Mayflower was too poor to guarantee the lives of those who were heading for the unknown land. Yet, they trusted in God and did not fear the future. The Mayflower Compact was signed "In the Name of God, Amen."

In their pursuit of the freedom to worship God, they were willing to risk their lives and to make sacrifices. This is, I believe, the very spirit of the founding of America, and this is the only and real reason why America deserved

the blessing of God.

When I visited Capitol Hill I saw a little prayer room in which it is said that great statesmen, who have the gravest decisions to make, kneel humbly before God and ask His help and earnestly seek divine guidance. And every single meeting in the Congress, I was told, is opened with a prayer, thus letting Him speak to a man's heart and his conscience.

Each president of the United States is sworn into office before Almighty God by reciting the solemn oath while placing his hand on the Bible. President Kennedy concluded his inaugural address by: "...asking His blessing and His help, but knowing that here on earth God's work must truly be our own."

All these things struck my heart and I would like to think of these things as America's greatness and a real offspring of the power of America.

The Koreans, while under Japanese occupation before 1945, were forced to call America "*bei kok*," which literally means "rice country." When the Allied Forces brought Korea liberation, we immediately changed the name to "*mee kuk*," which literally means "country of beauty," because of the reverence, respect and admiration we felt toward America.

America is a country of beauty as we respect it—beauty of land, cities, mountains and rivers. A country of beauty of people, beau-

ty of hearts, beauty of noble friendships. Yet above all, America is a country of beauty of faith and of love. This is the beauty I admire, cherish and respect most of all.

I pay tribute to this America which is under God.

However, honor means duty, blessing means responsibility. Blessings of God never come alone. They are always accompanied by an equivalent amount of responsibility. One who cherishes blessings must assume and cherish responsibility.

America who has been given blessings also is given a sublime task. What is the responsibility of America? Let us first listen to the world, look at the world of today.

Today, we are at war. No one denies we are totally committed to this deadly war against Communism. The Communist goal is clear in four words: "We shall bury you." We are at war, no one can deny that, and we must fight it out until either we win or we die.

Let us also look at this grim reality—we have been losing the war. The Communist empire started from zero, 59 years ago. It now rigidly controls one-third of mankind. And the surge of dynamic Red advances is now greater than ever before. Practically the entire world is on fire—Asia, Africa, Europe and South America. And everywhere the free world remains on the defense. The Reds force us back inch-by-inch and

yard-by-yard each day. The times are not favorable to us.

It is a pity, however, that no one knows the true meaning of this war; no one seems to realize the Communist declaration of war, made—not to free men, not to America, not to the free world—but to God.

Communism denies and rejects God. Not only does it deny God, but it provides its followers with a new faith, a program of action, and a hope of the establishment of the final good for mankind. This godless final good, this godless perfect society, takes the place of the Kingdom of God in man's hopes. The writings of Marx and Lenin take the place of the Bible. This is the war which challenges the very existence of God Himself.

If this evil power prevails in worldwide triumph, it means the defeat of God before the defeat of free men. This is the day when God will be thrown out the window, out of this planet.

This is one thing He can never afford to take place. Furthermore, God certainly has His own plan to establish His own Kingdom on this earth. For this, God needs champions. He has already summoned the champion of God to fight to win this war.

As He summoned the shepherd, David, from the wilderness as the champion of God to win over Goliath; as He summoned Moses as the champion of oppressed Is-

rael to win over the pharaoh of Egypt; God summoned this nation—the United States of America—as His champion to fight out this war for His victory. Here the responsibility of America lies.

Has America sufficiently awakened to this calling of God? We constantly hear it said that Communism is an enemy of America, an enemy of the free world. What does it mean? This means America is fighting for America. We are fighting for *our* survival. Yet God has been forgotten. Today, we constantly hear the appeal of crisis. The word “crisis” has become a part of our daily diet: Berlin crisis; UN crisis; crises in Africa; crises among teenagers, in industry and thousands of others.

Yet no one, practically no one, ever even thinks of the crisis of God, the crisis for His Kingdom. God has been forgotten.

As long as we fight our own war, chances are we will lose because God has no hand in it. As long as America fights for America's survival, America has no advantage over Communism. And as long as God is forgotten, no crisis on earth will be settled because the root of crisis is there, not here.

If, as President Kennedy said, “here on earth, God's work must truly be our own,” a new realization must come to America. A new awakening must come. This must be the voice of America. This must be the determination

and faith of every American. Only then will the war already be won. God becomes our weapon.

Today, everyone in America feels the bomb is so near. No one in this present world ever escapes from this fear. No one can be free from this catastrophe of mass destruction. Yet no one knows exactly how to prevent it and still win the battle.

I dare to commit myself in this answer. We must realize this war is God's war, make ourselves champions of God, and use God as our weapon. We must make this nation's purpose parallel to the will of God and face bravely the cross of Jesus. As the Bible says, “who loses his life for my sake will find it.”

When our faith comes to this point we won't have to fight this war. We won't have to use our nuclear weapons. The hosts of God will destroy the enemy for us.

Look to the solemn truth.

After Jesus' death on the cross, his surviving disciples marched to Rome when Rome's authority was making the world tremble. They had the dignity of an empire. They had a fearless army counted by millions, and they had boundless treasure. Their power seemed to stop even the rising of the sun. On the contrary, Jesus' army had nothing except bare hands, and even these bare hands were tied by chains.

But they had a weapon. Their only weapon was God. And their

march was for Him. They were willing to face any danger, any hardship, any form of sacrifice for His cause. And to what happened, history is witness. God fought for them. The collapse of Rome came from inside. This giant Rome collapsed without employing its huge weapons and legions and without using up their endless treasure. The principle of God remains the same.

Today, America has a billion times more than this bare-handed army that Jesus had. And our enemy is unquestionably smaller than Rome in comparative size. There is no reason why we cannot win. Today, we have all weapons—but no weapons. We have every conceivable weapon that man can create—but the weapon of God. This is the tragedy of America and the tragedy of the free world.

The question is clear that this faith will be the deciding factor. Those who possess God will possess the world. This great nation under God must become one which possesses this ultimate divine weapon. America must now live up to her traditional motto: "In God We Trust." God left no alternative.

Where can America find this faith? Despite this urgent craving for new faith, America's faith now faces its crucial trial.

One of the American missionaries working in Korea once told me: "I did not send my son to

any good American school in Korea or nearby Japan, but sent him to a British mission school in Singapore. Why? There is no God in a good American school. Our youngsters seem to believe they can live without Him. Why bother?"

This is the grim reality. Let us be honest. How many of us really believe that Jesus Christ is the answer? How many of us really believe there is a God who presides over the destiny of a nation and its people?

The Christian doctrines of modern churches lack rationality and are full of contradiction. They are in a spiritual and philosophical deadlock in the face of Communism.

The question even arises, "Can atheism rescue religion?" *Atheism* forcefully approaches as a savior of modern churches. Spiritual power and direct communication with the living God, which Jesus possessed, are almost entirely absent from today's churches. They are virtually unknown to the Christians of today.

"God is spirit, and those who worship Him must worship in spirit and truth." (John 4:23) The religion of Jesus was based on spirit and truth, but today's Christianity is remote from its founder's intent.

The churches are addressing themselves in a dead language to situations and issues that no longer exist.

Dr. Samuel Miller, former

dean of the Harvard Divinity School, said "Christianity may be at death's door. If religion is to have any real place in the modern world it will have to undergo a radical revolution."

The question still remains, where will America find a new faith? Here is one voice: "We need a new revelation." This is a popular craving uttered by many thinking people today. "This age needs a prophet and not preachers." This is the cry of many Christians. Why do we need a new revelation? Because we now live in the time of historical and cosmic transition. The world as a whole is in labor to give birth to a new world.

The Bible says, "Surely the Lord God will do nothing, but He revealeth His secret unto his servants the prophets." (Amos 3:7)

In this crucial time of crisis, in this time of change, in this historical moment of transition, there must be a voice of God. Otherwise He will be too late. Therefore, we need a new revelation. And one must be given.

The Old and New Testaments are primarily written in parables and symbols. For 2,000 years biblical students have attempted the interpretation of the Bible and they have produced numerous commentaries, most of which vary in content. There is no one commentary that is regarded by all Christians as the absolute, authoritative, and complete interpretation. The diversity of interpreta-

tion, therefore, has caused a diversity of doctrines. This again has resulted in definite division of over 300 denominations and sects in the Protestant churches.

It is plain, therefore, that the ultimate truth contained in the Bible has not yet been discovered. When this ultimate truth is revealed to man with the explanation of the inner meanings hidden in all parables and symbols, and when the truth is so clear that all denominations can agree, then the barriers of denominations and sects shall be broken down, and all Christian churches will be able to unite. Under the truth of sunlight, candle lights cannot argue but must join. Therefore, we need a new revelation of the truth of sunlight.

We so often speak of God, God, God. But how many of us really know God, His will and His purpose of creation? Every product has its purpose to serve. God's creatures cannot be excepted. Then, what is the purpose of the creation of man? For that purpose we must live. Without knowing it we never really know what we live for.

What is the Kingdom of Heaven? Is it in heaven or on earth? What is our original sin? Suppose man has fallen. If God is Almighty and Omnipotent, why did He not—or could He not—detect the human fall and prevent it? What was His own version of the mission of Jesus? What is the

true meaning of salvation? Why does He need to promise a second advent? Is he really coming? How and when and where? By the clouds of Heaven? What is the destination of history? What time is it in God's timetable? What is meant by the end of the world and His judgment? Is total destruction by nuclear war His will? One question after another. The questions have new terms, the doubts have deeper dimensions; the hunger of the heart and mind grows even greater.

Today, science has progressed to a high degree. People rarely accept anything without scientific test and logical proof, and religion cannot be excepted. A blind faith no longer has any attraction to or authority over the minds of modern men. They crave a new definition and expression of God, of His will, or immortality—in the terminology of twentieth century thoughts. We need a new revelation which will enable us to explain God and His providence in the language of this atomic age.

It is a marked phenomenon in the West, as well as in the East, that Christians and non-Christians alike long for a positive religion which enables man to experience definitely the reality and the power of God by direct confrontation with Him. The fact that the thinking and feeling of the people are inclined toward this view is a sign that the hour has come to fulfill this universal craving.

A supernatural power, originated from the spiritual world, is now decisively interceding in human affairs. Therefore, everyone feels today that world affairs are out of human control. Today people feel uncertain, insecure and confused, and yet do not know the exact cause of it, or how to cope with it. We need a new revelation which enables us to find the answer and to meet the desperate need of this universal craving. God plainly promised this revelation to come by saying: "These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." (John 16:25) By the urgency of the world situation, this must be at hand.

America, that has been so courageous in seeking a new world; America, that has been so bold and fearless in seeking new ideals; America, that has been so dedicated and so steadfast in earning the name "the nation under God," must once again be a seeker of new truth, in a new dimension in which the new faith will be born that will reveal the true way to use God as a weapon.

This has been my earnest craving for America. Who am I to present this craving? I am not an official spokesman. I am not doing this as a diplomat or government representative. Then why do I have to express this craving? Only because I love America as my



country. Yes, America is my country. Not only Korea but the United States is also my country. And I love America just as I love Korea in my heart. This may sound very strange to you, and I may be the first one to say this. Why am I then saying this to you?

I am saying this as a citizen of the world—as a citizen of the United Kingdom of God. There is only one God who is your Father and mine. God did not create the Korean, and the American, but He created children of God. He never asks you what nationality you are. But He does ask you how much you love God and your brothers.

I am truly ready to sacrifice my life for the cause of America—as 30,000 gallant American heroes have already done for the cause in Korea. There is only one cause of God under the banner of which we live or die together.

Once, Napoleon said “in my

dictionary there is no word ‘impossible.’ ” Also, in the Kingdom of God, there is no such word as “foreign” or “foreigner.” Wherever I go there is my father’s country, my brother’s home. How could I be foreign?

America’s renowned countryman Benjamin Franklin said, “Where liberty dwells, there is my country.” And for me, where God dwells, there is my home. Let us raise a torch high and unite the world into “The united hearts of God.”

May I close this by reciting the Bible scripture—Revelation 3:20:

“Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and will sup with him and he with me.”

Now America, hear Him and let us stand together and open the door. □

A Warning to America

*A Bicentennial Message from
the Reverend Sun Myung Moon*



*This advertisement appeared in the
Washington Star on July 3, 1976.*

On July 4, two hundred years ago, a great vision began to be realized. In the Declaration of Independence the principles of the American Revolution were set forth with these historic words:

We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights, governments are instituted among men.

Truly the American nation was conceived in liberty and dedicated to the proposition that all men are created equal. By proclaiming that human rights are “endowed by the Creator”, the founding fathers insured that the new nation’s commitment to freedom under God would be absolute, eternal and unchanging.

The Revolutionary War presented the first great test of the principles of the Declaration. George Washington knelt in humble prayer at Valley Forge while his suffering men shivered, bleeding and hungry in the cold. He implored God to intercede. God’s heart was touched by the zealous righteousness of the patriots. Through their victory, the foundation for a new form of government—a God-centered democracy—was established.

One hundred years later, negro slavery existed as a cancerous blemish on the body of Free America. The Civil War, with all its anguish and bloodshed, finally ended this abominable institution, although the scars of racism would take generations to heal. In preserving the Union, a great president, Abraham Lincoln, called the entire nation to repent in prayer. On April 30, 1863 he summoned all Americans to a “Day of Humiliation, Fasting and Prayer”.

During both of these great trials, the Revolutionary and Civil Wars, America as a nation turned humbly to God for guidance and salvation. It was only by His hand that the nation has endured.

Today America faces a third great crisis. This is the growing confrontation between God-centered democracy and the atheistic totalitarian force of Communism. Unless America continues to center her democracy upon God, she will fail in this, her most critical test. Even today, on the eve of July 4th, hundreds of thousands of Communist-organized demonstrators are marching on Philadelphia and Washington, D.C. in a blatant attempt to use the Bicentennial to undermine America's true heritage.

What basis do I have for saying this? Is Reverend Moon trying to rekindle the McCarthyism and "red-baiting" of the 1950s? NO! I am trying to alert America to a very real danger, and to warn you that unless America turns to God, she will lose her God-given freedoms to the tyranny of Communism.

The nature of these "Bicentennial" rallies is clear. The "Peoples Bicentennial Commission" (PBC), which is organizing the demonstration in Washington, was exposed recently by the Senate subcommittee on Internal Security as

a far left organization whose true views are far closer to those of Castro and Mao than they are to those of our founding fathers. Its participation in the Bicentennial is a deception and a fraud. By muscling in on the Bicentennial observance, it seeks first of all to pervert its meaning, and secondly, to exploit it for the purpose of overthrowing our free society.

(The Attempt to Steal the Bicentennial,
May, 1976, page 1)

In Philadelphia, an even more blatantly Marxist "Bicentennial" event is taking place. Led by such openly Communist

organizations as the Weather Underground, this so-called “July 4th Coalition” is seeking to divide the American people and alienate them from their Government. Instead of promoting the ideal of “One Nation Under God”, this group seeks to intensify existing antagonisms by encouraging separatist activities by Blacks, Indians, Mexicans and others. More division and more hatred can never bring prosperity to anyone; this is just a Communist strategy to weaken and destroy America. The true key to prosperity is building unity under God.

The ideological confrontation between true, God-centered democracy and atheistic totalitarian Communism is America’s third and greatest challenge. America must remember that her freedoms come from God. If America seeks God, her third century can indeed be glorious. If America loses God, she will be destroyed. If racial tensions continue to intensify, pornography continues to spread, families break down and crime rates rise, people may turn in despair to the false hope of atheistic Communism. What an unthinkable tragedy for America, the world—and God!

I came to America to proclaim this solemn warning from God. It was God’s Will that I come here. Two hundred years ago 13 divided colonies of different national and religious backgrounds united together with faith in God to face their crisis. With this blessing, they triumphed and a new nation was born. How much easier it should now be for the one people of America to unite again to face today’s crisis. It is the duty of all churches and religious people to transcend denominational barriers and confront this emergency. Only by doing this can America fulfill her mission—overcoming Communism and ultimately helping create the glorious Kingdom of God on Earth. With faith in God, let us go forth.

On this historic occasion of America’s Bicentennial, I pray that God will bless you and your family. Above all, may God bless this great nation of America.

Reverend Sun Myung Moon

EDUCATION
FOR THE
NEW
WORLD
by
Dr. Moses
Durst

Dr. Durst is a professor at Laney College in Oakland, California. This talk was presented at the National Parents Conference in New York, May 30, 1976.

The difficulties that we perceive today in student life are very much a function of world view. Each age educates its young to fit the world view of that age. Our age is not different in that sense. The difficulty is the world view that we share or fail to share. When we talk about education or the difficulties in student life, we're dealing first of all with young human beings. We're dealing with why we educate, who we're educating, and for what purpose. The answer to all of those questions involves larger parameters—what are our assumptions about reality, meaning, value, life? Once we can answer those larger assumptions we can look more clearly at what is happening in education and why there are things not happening in education.

Mechanism

We can assume, as has been assumed in some ages, that human beings are part of a mechanical universe, to be educated in a mechanical way. Everything operates like a machine. Given that assumption, we're concerned about filling up the container, getting the machine to work efficiently. Our assumption in that kind of age will be to produce human beings who

contain a great deal of information. The fruit of that in the 19th century was the Industrial Revolution which turned out schools with an educational system where young people were fed many facts and had a difficult time digesting those facts.

Perhaps the most classic satire of education of this sort and of this world view was written by Charles Dickens in the 19th century in his novel *Hard Times*. I'd like to give a small part of the chapter called "Murdering the Innocents." It begins with the schoolteacher Thomas Gradgrind.

Thomas Gradgrind, sir. A man of facts and calculations. A man who proceeds upon the principle that two and two are four, and nothing over, and who is not to be talked into allowing for anything over. Thomas Gradgrind, sir. With a rule and a pair of scales, and the multiplication table always in his pocket, ready to weigh and measure any parcel of human nature, and tell you exactly what it comes to. It is a mere question of figures, a case of simple arithmetic. You might hope to get some other nonsensical belief into the head of George Gradgrind, or Augustus Gradgrind, or John Gradgrind, or Joseph Gradgrind, but into the head of Thomas Gradgrind, no, sir!

Indeed he seemed a kind of cannon loaded to the muzzle with facts, and prepared to blow them clean out of the regions of childhood at one discharge. He seemed a galvanizing apparatus, charged with a grim mechani-

cal substitute for the tender young imaginations that were to be stormed away.

From the 19th century classroom of Charles Dickens to the University of California at Berkeley in 1964 where people walked around with IBM cards saying do not fold, spindle or mutilate me, it's the same situation, the same world view that was being questioned, that was being challenged. All insights, all ideologies, all revelations ought to be questioned with mind, with heart.

The principles of Reverend Moon are to be applied in exactly the same way as every other ideology. The test is always one of reason and of heart, of what is constructive, instructive and comprehensive. Everything is to be questioned with the standard of excellence.

This world view of the 19th and 20th centuries was one in which many young people saw the shortcomings of a materialist society, the shortcomings of a mechanistic and efficient society. Essentially there was something missing. People began to see *all* the shortcomings. Poets like Allen Ginsberg, songwriters like Bob Dylan—singing in every town from Eugene, Oregon, to Boulder, Colorado, to Brooklyn, New York—were singing the same message, questioning, and seeing the shortcomings of the society. They were asking from a new point of view.



“The ideal of the Unification educational principle is not merely to grow in technique, to gain information, but ultimately to embody God’s ideal.”

anger at all the injustices that we know so well. It was an anger turned into destruction of hundreds of millions of dollars of school property; the rage that young people feel—that something is wrong and we don’t know what it is—filtered down even into the elementary schools. The cry that was being uttered by people like Bob Dylan and Allen Ginsberg was a cry that was picked up by many people. Whatever you think of the validity of the cry, it was embraced as a world view by many young people.

Imagine the scene for the last 20 years—little coffee shops in Greenwich Village, little soup houses in Eugene, Oregon, little ice cream shops in Denver, Colorado. Poets like Allan Ginsberg writing lines like these lines from “Howl,” perhaps one of the most famous poems of the past 25 years. Imagine your feeling as a young person being affected by this society:

I saw the best minds of my generation destroyed by madness, starving, hysterical, naked, dragging themselves through the streets of dawn looking for an angry fix.

That was the critical vision of the 1950’s and 1960’s. That’s the vision of someone crying out in

The New Romanticism

Now in the 70’s, there is a recognition that we also have to react to the mechanistic world view. The end of the 60’s brought in a new romanticism, especially among college students, among young people, among educated and intellectual people. Everyone wanted to be spontaneous, everyone wanted to be natural. A philosophy, a world view was needed to justify this way of life. So we had educators like A.S. Neill whose book *Summerhill* about the famous school in England is perhaps the most widely read book on education in the United States. What is the world view of someone like

him? Let me read you a brief quote: "When the child's individual interests and social interests clash, the individual interests should be allowed precedence. Allow the child to live out his natural instincts. I believe that to impose any kind of authority is wrong. The child should not do anything until he comes to the opinion, his own opinion, that it should be done. The curse of humanity is the external compulsion. Finally, self-regulation means the right of a baby to live freely, without outside authority. There is never a problem child; there are only problem parents. Perhaps it would be better to say there is only a problem of humanity."

This is the new freedom, this is the new licence, this is the point of view that emphasizes the new romanticism. Everything is natural if we just leave it alone, and everybody wants to be left alone. Unfortunately, the new romanticism doesn't work. It's an ideology that's truly a mythology, for it has many shortcomings.

The Split

In education, the world operates in terms of basic ideology. Essentially the world now is being moved by two very powerful ideologies—the Communist Marxist-Leninist ideology and the democratic ideology. Each makes assumptions about human behavior. (Every ideology makes assumptions about human behavior.)

The great criticism of young people in the United States has been that the ideology of democracy and American culture is essentially an ideology in which each person is thought to be separate. Everybody is equal and supreme, everybody is essentially on his own, the self-made man, the Horatio Alger moving from rags to riches. The emphasis is on cultivating oneself—education for me, for what I want or what I want to cultivate. The result of this is either the ambitious, self-seeking individual who is motivated by success and who feels the will to power, or the individual who rejects the idea of success, rejects the idea of being stimulated and motivated and feels overpowered.

So we have a culture well described in sociological literature of individuals who overpower others and those who feel helpless, insecure, and overpowered. This is the kind of split that we feel in our culture. People are either taught to be overly aggressive if they're going to succeed or they are beaten into a kind of passivity. If you have an ideology that says achieve as much as you can, be aggressive as much as you can, dominate as much as you can, the only thing to check that or to brake that is an ideology which is essentially one of compassion, mercy, love. It is religion or principles, ideals, a spiritual ideology that has tempered the democratic way of life.

Now Marxism also posits an

ideology and it's a very real force in the world. It is an atheistic ideology, a materialistic ideology; it emphasizes that material reality is the only reality. Human beings are essentially material stuff. We train that stuff as we train animals. That's why we see the popularization of behavioristic psychology, Pavlovian psychology in the Soviet Union. There's very little emphasis on the psychology of personality. If the human being does not fit into the preconception, then it's very easy to eliminate that human being. You're just eliminating a part of matter, something that can easily be replaced. There is very little sense of the preciousness of human life. The implications of the Marxist ideology have many spin-offs in terms of how it affects human life.

The Unification Principle also posits an ideology; it has a point of view. It makes certain assumptions about reality, which are to be questioned, tested, felt.

Essential Reality

It believes, in the first place, that the essential reality is not just energy, but there's a lawful dimension to that energy, and a loving dimension. Traditionally, the word which we use to describe this reality is God. Mathematicians perceive it as law, poets have seen it as beauty, and Martin Buber has seen it as love. Essentially though, this is the fundamental reality with which we begin. Once you posit

that as the essential reality of life it makes for a whole new ballgame. You can have a different point of view. Conversion is not necessarily an irrational, nonsensical experience. Einstein had a conversion experience. Galileo and Copernicus had conversion experiences. It just depends on the dimensions of that conversion experience. Have you been converted to something narrow or something larger, something which is constructive and instructive, or something which diminishes you?

If God is a reality, what is the relationship of God to the world? To the Hebrew people and the Christian people, it is the covenant relationship. There's only one God, there's only one world, there's only one humanity. God created human beings, He created a world and there is relationship. God is not a machine or someone who created an object and then stands back. The fundamental assumption of the Unification Principle in terms of education is that this relationship has meaning, that the world reflects God, that everything is created in the image of God. We are not gods but we have the same qualities as God, in potential, for everything has to go through stages of growth.

If we are created in relationship to God, if we reflect His nature, what are we reflecting? We have the potential, it says in the Bible, to be fruitful, to multiply and to have dominion over things.

What is God's nature? His is a nature of law and of love which we call a universal dimension. God doesn't just love a people, God loves *all* people. Physical laws, genetics don't apply to some people; they apply to all people. The rose is beautiful in Brooklyn, in Cincinnati and in Berkeley. You may not like roses, but there is a quality of beauty in all things, a universal quality. You have a mind that seeks truth. You have a heart that wants to love. That's our nature. That's the stuff of which we are made. Where does it come from—paramecia, amoebae? It comes from God. Emotionally we constantly seek beauty. With our mind we seek constantly to know the truth. With our heart we seek constantly to find love.

The Goal of Education

The first goal of education, in the most fundamental sense, in the largest view, is somehow to enter into a relationship with God, with other people, and with the world. What's the classic commandment in every religion? To love God with all your heart, all your soul, all your might and to love your neighbor as yourself. The truth never changes.

God creates to enter into a relationship which stimulates Him. If God enters into a relationship with people and with the world, and if the people and the world reflect His nature, then God can be stimulated by beauty infinitely.

Every lovely thing we do stimulates God. Every loving thought stimulates God, just as it stimulates me. I can speak words to you and they may stimulate you one way or another. I can look at you and you can be moved. You can look at me and I can be moved. What's happening? It's on a level of love. God seeks stimulation, He seeks joy. What do we seek from each other? We seek joy. What do we want from God? We want joy, we want to experience His fullness, His love, His energy. What do we seek from the world—beauty, flowers, music, song, colors, lights. Hopkins said the world is charged with the grandeur of God. He was able to open up his senses and perceive how each thing was filled with the beauty and the energy and the love of God.

How do we grow our lawful nature, our loving nature? We don't begin life mature. We have to grow physically and spiritually to maturity. The ideal of the Unification educational principle is not merely to grow in technique, to gain information, but ultimately to embody God's heart. God is essentially a God of heart and all things are connected not so much through energy, but through heart. So we try to grow that universal heart. If you want to have a conversion experience, just meditate upon God's heart for hours and see what happens. It opens up whole new possibilities.

When I worked in Lewisburg Penitentiary, we used to have the prisoners role-play the wardens and the guards. It was an astounding experience, a totally new awareness, when the prisoner started to play a warden. Someday when you have time, leisure and desire, role-play God for an hour, a day, or a year and see what happens. It's a whole different reality. Why the power of the Unification Church, why the power of the training seminars? A reporter comes and sees what to him are plastic smiles. How are you going to communicate with somebody experiencing God's heart? That even if you're not feeling good, perhaps someone has the need for your smile, your care. It's a tremendous effort that takes heart, intelligence, and sensibility, to respond to that person. But how are you going to communicate that unless someone goes through the narrow gate, goes through the fire.

Growing

In any case, the basic principle is to grow one's heart, to grow one's lawful sensibility, to embody God's ideal, to understand from God's point of view, to feel from God's point of view, which for the Unification Principle is the true human point of view.

Everybody is meant to grow into God's point of view. All parents are made to be true parents, to represent God, to guide, uplift, enlarge and elevate others to un-

derstand from a larger point of view. Everyone is meant to have God's heart. Everyone is meant to care for the human family, not just a particular family. We all love the particular thing that we have skin-touch with but very rarely do we love the larger kin. Everybody is taught to love his mother and father; very few people are taught to love the people across the street. We want to stretch our sensibilities.

God seeks human beings so He can be stimulated; human beings seek God so they can feel stimulation. But this requires an obligation, a duty. To be a human being, you have to establish relationship, you have to extend yourself. That's the covenant relationship. Abraham, Moses, Jesus are all individuals who tried in their own way to embody God's standard. In this age, also, we have to seek people who can see things from the largest point of view and act with the heart that feels things from the largest point of view.

The individual is the most precious being, for every individual has within him God's value. You can't disrespect people, you can't abuse people, because every human being is a divine being, a child of God. The purpose of education is to make children of God, true children who inherit God's ideal and who can inherit the earth. To have dominion over things, to be fruitful is to perfect one's own character. To multiply



“The first goal of education, in the most fundamental sense, in the largest view, is somehow to enter into a relationship with God, with other people, and with the world.”

you have to enter into relationship.

The difficulty is that we don't know how to relate to each other. Teachers are acting like they are students, students are acting like their teachers, children are acting like their parents, parents are acting like their children. Without law in relationship there is no basis for value. To multiply upon a mature foundation; upon a foundation of ethics

you can establish a good family, good society, good nation, and a good world.

The cruel irony of our lives is that we are given each other to have, to hold and to love. But we can't even look at each other. We abuse the earth. We are just now learning that there are ecological principles that guarantee our value in relationship to the earth. There are moral and ethical principles

that guide our relationships to each other and there are basic religious ideals that guide our relationship to God. If we are blind to those principles, if our world view is narrow, if we are merely reacting to a world view, then we fail to establish the true value.

Joy is the basis and a result of relationship. Everything, however, must go through a period of growth. Why the seminars, why the process of training? It's always to grow our hearts and our minds so they can embody God's nature. The classic way of life for Christians, for Jews, for Mohammedans, has always been imitation of God. Unless we can imitate God in our everyday actions, we fail to fulfill His demands. We don't just grow to perfection in one day. We're perhaps the most realistic people in the world. Who else could possibly work through the dirt and the grit and the mud of an imperfect situation and have the hope of moving towards something ideal.

Mature Love

To become a mature human being, we have to perfect our love. Unfortunately, love is the most powerful force in life, and love is the thing that has been the most cheapened in our culture. The ideal of Unification Principle is to guide young people to mature love based on universal standards, to learn how to embody God's standard of love. Human beings grow

physically automatically, but morally and spiritually we have to train our will, train our heart, train our desire, according to lawful principles. It's a very difficult job. The hardest thing in the world is to make one trusting and loving human being who has God's sensibility. But that is the task that we have chosen. People say we're optimists, that we're following a blind illusion, but you can test out what is the most constructive ideal, given that we need to work for the world of the future, not just the world of today. This is an ideal that will work.

The foundation of multiplication is to build a God-centered family. All virtue, all ethics, are learned within the family. A child observes his parents and learns the meaning of fidelity, filial piety, loyalty. Unless the child observes and learns a high standard of value, and multiplies upon that high standard, there is breakdown in the larger society and world.

Abraham was by himself. He had a vision of a monotheistic God. His father was an idol-maker but Abraham realized he had to have a higher vision for the age. It must have been very difficult for him to try to talk to other people. His father must have said, "Abraham, get back in the house and make those idols!" His father must have been very hurt to see Abraham go off and follow this crazy quest for an ethical, monotheistic God. But yet there was value to that quest,

even though in the short run I'm sure Abraham did not want to hurt his father and loved his father dearly.

John the Baptist was in the wilderness alone. Now many young people are being pioneers. They don't have to do what John the Baptist did. They don't have to eat locusts and honey, but there's always a need for a pioneer, for someone to lay a foundation. If an age is a sinful, corrupt age, someone has got to bring it back to life. Somebody has to make some initial efforts, so somebody else can build upon that. Then we still need to build a world.

Our Responsibility

The standard of life is a standard of excellence—fullness of intelligence, fullness of heart, fullness of sensibility. Every person involved in the Unification movement has that ideal. Messiah means anointed one, someone who is blessed by God, someone who has a full relationship with God. Reverend Moon says that everyone ultimately has to be an anointed son or daughter to God, to be in a messianic position to families, communities, nations, the world. Everyone has to have that role to give life to the world. No one can save us. We have to save ourselves. We have to live truthful lives, we have to live loving lives. Everybody has that responsibility. Once you have that conversion, once you have that

awareness then you have something else that comes with it—a sense of tremendous responsibility, to God, to the world, and to one's self.

What is the ultimate spirituality? Getting high on some charismatic figure? No, it's learning how to live the simple truths of life. Each moment, even when you're feeling negative, how to be constructive. Even when you want to be vicious, how to be loving. That's the nature of a spiritual way of life, not to chant "Up podium," and see how high you can get the podium. The question is always the quality of life, the quality of law, and the quality of love.

The purpose of education should be for each individual unique human being to embody a universal sensibility of truth, of beauty, of goodness and of love. Then each human being can contribute joy to God, joy to other people, joy to the world, and joy to himself. Every human being recognizes that the purpose of life is to experience joy. Everybody wants to be happy, but there's no way we can be happy unless we embody the law of life and love of life. Everybody has good intentions, everybody wants to be a good guy, but the only way we can be a good guy, the only way good guys don't finish last is if you have strength, if you have courage and if you have commitment to your ideals. Then there's hope that those ideals can be realized. □

SEEK YE FIRST THE KINGDOM OF

GOD

by HUGH SPURGIN

The following sermon was delivered at the interdenominational worship service during the National Parents Conference in New York, May 30, 1976.

I'd like to tell you about a man. In 1905 he was 30 years old. At that time he had two doctorate degrees—in theology and in philosophy. He was an accomplished and world-famous organist. He was a professor at a university and for a period of time he was a leader, what we would call the president, of a seminary. At 30 years old, he had a brilliant career in front of him.

But, unbeknownst to his friends, to his relatives, to the

people closest to him, he had made a decision prior to that. In 1896 he made the decision to go to medical school and eventually go to Equatorial Africa as a missionary.

We know that man as Albert Schweitzer; we know him as a modern-day saint, as a great man of God. We know him not only as a theologian and a man who knew Jesus' teachings, who preached Jesus' message to his congregation and to his students, but we also know him as a man of action. In 1905 no one had any idea of what was in Albert Schweitzer's mind, but suddenly he announced to the world, to his family, to his friends, that he was going to Africa. But first that he was going to study

medicine for seven years.

Why would a man give up a brilliant career and that kind of opportunity to go to the most primitive part of the world to face floods, famine, pestilence. Eventually he was imprisoned as a prisoner of war during World War I. Several times in his life he was on the verge of death because of illness. He was serving the people of Africa. He was concerned about humanity.

In 1906, Albert Schweitzer published a book and it was called *Quest for the Historical Jesus*. He had published several books previously on Jesus; he knew deeply Jesus' mind and Jesus' heart. He had read over a thousand books on the life and ministry of Jesus. And he came to the conclusion at that time that much of traditional Christendom had lost the essence of Christ's teaching, which is the concept of the Kingdom of God.

Jesus said, "Thy kingdom come, Thy will be done, on earth as it is in heaven." "You must be perfect, as your heavenly Father is perfect." Many people in the past, and many people today, believe that those ideals that Jesus taught are too high, that they're too difficult. But Albert Schweitzer, in *Quest for the Historical Jesus*, said that the essence of Jesus' teaching is the concept of the Kingdom of God, and that for Jesus it was a reality, not simply something spiritual, not something one was just to believe, but it was to be part

of our daily lives. We are to *be* true Christians.

Jesus, of course, has set the ultimate example. As a man he was disappointed, he was frustrated, he was persecuted, and he was mocked. He went with a message but his message was not easily received. He was a man with a new message, a new vision for mankind. Many of his aims were misunderstood. People could not understand what Jesus was doing, why he was saying the things he was saying. In agony, in pain, in sorrow, he went to the cross. And he set the ultimate example.

Now we ourselves are not necessarily called to that kind of sacrifice. But if we have the heart of Jesus, if we have the heart of Saint Paul and Saint Francis and John Huss and the great martyrs, then we can revolutionize and change ourselves and the world. Jesus' message was the kingdom of God. He said, "Seek ye first the kingdom of God and His righteousness and then all things will come to you." Jesus was not an ascetic, although to some extent he may have led an ascetic life, but he was a man of action, a man concerned about the realities of the world. When he says, "Thy kingdom come, Thy will be done, on earth," he's talking about dealing with every aspect of human society.

Today we have a world in which men of religion are not participating in government, in busi-

ness, in society. But Jesus' ideal is for the true Christian to be totally active, to be totally involved, to be concerned, to love, to sacrifice, to give for others; for the individual to sacrifice for families, families for the community, the community for the nation, and the nation for the world. If we have men of God, men of heart, men of feeling and experience, men who want to truly love their brothers and sisters, their neighbors, men with a deep relationship with God, if we had those types of men in government, in business, in every walk of life, then America would be that ultimate ideal.

America was founded upon great principles. Unfortunately, at this moment there's some confusion, but the greatness of America is still here and it's in each and every one of us. Jesus gave his life that we might have eternal life. He sacrificed for us. He gave his life without bitterness, without complaint, without excuse. He could have walked away from the cross, but he did not. That was a sacrifice for us.

There have been times in the past when people have talked about asceticism or self-denial or sacrifice and have thought of it as something negative. But actually, self-denial is something positive. It's an affirmation of life, of joy. For myself and for many people in the past as well, we have been unable to get beyond ourselves. But the great men in history, the Albert

Schweitzers and the Saint Pauls and Saint Francis of history have been men who were able to go beyond their own interests, their own thoughts, their own desires, their own situations, to help other people. Each of us has our own individual situation. A man like Albert Schweitzer felt a call to go to Africa. We don't necessarily have to go to Africa, but within our own society, within our own communities, within our own individual hearts, we can have the same standard of love, of service to others.

Jesus gave his life. At the moment it may have seemed fruitless, but as we look back at history we see the greatness of his sacrifice. At the moment that Albert Schweitzer chose to go to Africa, his friends could not understand. But as we look back, we can see the greatness of these men. The saints of the past have had a vision, a hope, a mystical experience with God, and went beyond their own individual situations. Jesus said, "Seek ye first the kingdom of God and His righteousness and all things will be given unto you." That does not mean that we do not participate in life. Jesus said, all things will be given unto us. But Jesus is emphasizing the priority—if we *first* seek the kingdom of God, then we need not worry or be anxious about the future, about our individual situations. God will provide us with the money, with the opportunity, with the careers

by which we can fulfill our own lives and the lives of others.

Someone once said that when we first read Jesus' teaching it seems as though Jesus has turned everything upside down. Jesus said, "He who seeks to gain his life will lose it; and he who loses his life will gain it." When we first look at that passage our impression is, Jesus has turned things upside down. But when we read it a second time, we realize that in fact Christ is turning everything right-side-up. He's emphasizing the priorities within our lives. We might say, he who loses his lower life, will gain his higher life. Jesus is talking about a higher life, he's talking about eternal life. He's talking about an experience with God and he's talking about joy and happiness.

The question is, what makes life meaningful? What is important? How can I as an individual or any one of us be happy? We can be happy if we follow this commandment of Jesus: Seek ye first the kingdom of God. Secondly, His righteousness. Thirdly, all things will be given unto us. All great men in the past, all great religious leaders—Buddha, Saint Francis—have taught this one cardinal principle, the principle of unselfish giving, loving, serving other people. Jesus said: What profit a man to gain the whole world and lose his own soul. The way to destruction is wide, and the way to the kingdom of God is narrow.

Jesus set the example. He is our model. He said, ye are to be perfect as your heavenly Father is perfect. He wanted each and every one of us, myself and all of us, to be like him, to be living examples of his teaching and the reality of his life.

Jesus stood for righteousness, goodness, hope and the future. He brought a new conscience to mankind. He brought us a sense of sin, so that we feel our own inadequacy and our need for God. He brought us a sense of right and wrong, and he brought us to a new level of understanding. He challenges us. Our ideals are high and they're not easy to obtain. Maybe no one has ever achieved them other than Christ himself. But it's the vision that can propel us into the future, into a good world, a world of happiness and joy, a world in which people can live together as brothers.

What motivated the great men of God in the past? What motivated Saint Paul or Saint Francis or Albert Schweitzer? It was a vision, it was an ideal, something that they saw that they could do for others. They were on fire with Christ's message and Christ's love. Jesus inspired them. If I personally were to give one word that signifies the Unification Church, I would choose unselfish giving or selfless *sacrifice*. There are many words that depict the Unification movement and Reverend Sun Myung Moon—love, persistence,

unity, many words, but most importantly—selfless giving, selfless sacrifice, service to mankind. Jesus said, to those who seek to follow me, they should first deny themselves, take up their own cross, and follow. He was emphasizing, to die to ourselves and be reborn, to have new life.

It seems a paradox, contradictory. But in the process of giving, of loving, of serving, of thinking of others and thinking beyond ourselves to the communities and nations in which we live, we ourselves gain happiness and joy.

Historically, the path of men of God has not been easy. As I study history, I think of many examples and I'm inspired by them, but I see the suffering of great men. They came with visions and often they were misunderstood. Society required a man like Socrates to take poisoned hemlock and to die. Initially St. Thomas Aquinas was rejected. Of course, after a period of time, his teachings were accepted and became the very core of Christianity. The Christian martyrs faced death, but they had faith, they had courage, and they had conviction, and without firearms, without weapons, they were able to transform Rome.

I can think of examples in American history—Nathan Hale, George Washington, Abraham Lincoln. There are many examples of great men. Martin Luther King, John Kennedy are men of

the present times. When I think of Lincoln I think of the kinds of difficulties that Lincoln had, the way in which the press attacked him, the way people could not understand him, and the struggles that he had. But we know today, as we look back at history, the greatness of Abraham Lincoln. We know that he was a man of heart, of concern for his nation, a man who wanted to sacrifice everything to keep America one united body. We know Lincoln was a patriot.

Of course, the patriots, the saints have been men who are unusual in history. We ourselves are not called upon as those saints were, but in our own individual lives, at whatever level we can, if we can think of serving others, of loving our neighbor as ourselves, then we can fulfill Christ's commandment.

Jesus said, "Seek ye first the kingdom of God and His righteousness and all things will be given unto you. He who seeks to gain his life will lose it; he who loses it, will gain it." Jesus was talking about life, our eternal lives. He had a message for mankind and his message was the message of the kingdom of God. Jesus' message was for each and every one of us to take up our cross, to do what we can to establish the kingdom of God within our own hearts, within our families, our communities, our nation, and our world. "Seek ye first the kingdom of God." □

poetry

LISTEN PLEASE!

Have you ever looked up into the sky
and thought about life and asked yourself why
you're alive at this moment?
Have you ever thought of God up above,
of His compassion and His deep love?
How He feels the suffering on earth that He sees
How He feels looking down upon you and on me?
Some of His children are starving to death.
Because of this do you think He can rest?
Others of His are lonely and lost;
He feels He must save them at any cost.
So many from this love of His are cut off.
How shall they be saved if we remain proud and
aloft?
I wish I could express God's pain that I feel,
How I want all their suffering wounds to heal.
I have a true message that I desire to give,
If people can hear it I know they shall live.
I have come to you now so many times
Please hear this message, please, this I cry.

—Bruce Biggins

THE HEART OF THE WOOD

The farmer has to burn the harvest,
Rot has set in at the root
But guaranteed some fresh green shoots
Shall spring before the summer's out—
Promise of such fine and fruitful corn
Has turned to grass
Short time passing gone to seed,
As for the love of God
There came a winter everlasting
or so it must have seemed
Burn out my worldly heart,
And even though a thread of good is left
It shall be woven in the body of your love
To come to strength and beauty
By your grace.
If I should turn my face away and hide my sin
Where would be my gratitude for him
Who gave so freely from his life?
He knows me by the hell that I have passed through
And knows for me things far more wholesome
And more glorious, than I could ever dream.



Before the wild twig, broken stem and faceless,
Is set for grafting to the tree,
Do you not lay it with its wounded end in water,
Lest it should perish?
And for time it seems as though no life will show again
Behind the frail and paling leaves,
But as soon as it is bound and held,
Cut into the very side,
As was the body of our Lord,
A pure and cleansing flow of life
Shall slowly spring from the sap,
And it shall penetrate the heart of the wood
From that garden so long ago,
Where two trees stood,
At last a pure and cleansing flow of life
Can come,
To the heart of the wild wood.

—David Hanna

fundraising as a form of meditation

by CHARLES E. WHEELER

For Unification Church members, fund-raising is an integral part of spiritual life, whether as a full-time mission, on a part-time basis, or as something to be avoided and therefore a source of spiritual pain. Whatever viewpoint one has toward fund-raising, its effects on the spirituality of the church are unmistakable



Fund-raising is part of their spiritual life for Unification Church members.

and far-reaching. For some Unification Church members involved in a spiritual odyssey before joining, the sacrifice of various methods of spirituality is certainly a great one. Undoubtedly, new members may experience a spiritual shock upon being confronted with the prospect of selling flowers and candy in lieu of previous spiritual practices. One may even reflect on the seemingly unspiritual and materialistic aspects of this method. These observations, however, are surface ones and do not characterize the deep, spiritual nature of fund-raising.

In a time of unprecedented spiritual emphasis in our society, one is constantly confronted with the advantages of Transcendental Meditation, martial arts, encounter and sensitivity groups, yoga, and any number of other spiritually oriented activities. As a form of meditation, fund-raising offers possibilities for deep, satisfying communion with one's inner self and indeed, with God.

Fund-raising can easily be divided into two parts: internal and external. In the latter are considerations of selling area, product, weather, time, results, etc. Our main focus, however, will be the internal, spiritual aspect of fund-raising. Beyond the obvious purpose of fund-raising, which is earning money, lies a far deeper, spiritual significance.

Obviously, if the Unification Church is to prosper and become a

vital and influential organization, a firm monetary foundation is necessary. If, however, the only consideration was money, our energies could certainly be channelled into more productive areas. Ultimately, God does not need simply the money that is gained by our efforts. God certainly does not need, or even desire to have as His children those accomplished only in flower selling. What God does need, however, are young men and women with strong bodies and clear minds. He needs people that possess qualities of deep faith and heart, and unity with and acceptance of themselves and their fellow brothers and sisters.

Fund-raising offers opportunities for unparalleled strides toward spiritual maturity and stability within oneself and with God.

Meditation Defined

Meditation can be defined in a number of different ways. The Western or Christian understanding of meditation is different than that found in the East. One definition of meditation is that it involves a "relaxed, expanded awareness which results in an expansion of awareness-consciousness." This expanded awareness is said to be reached in a variety of ways. Claudio Naranjo, in *What Is Meditation?* said, "In the Christian tradition, meditation is most often understood as a dwelling upon certain ideas or engaging in a directed intellectual course of activity;

while some of those who are more familiar with Eastern methods of meditation equate the matter with a dwelling on anything but ideas, and with the attainment of an aconceptual state of mind that excludes intellectual activity.”

A useful definition for our purposes is that meditation is a relaxed, expanded awareness attained through focusing one’s consciousness on a purpose external to and higher than oneself. This definition will be used as a foundation for our understanding of fund-raising as a form of meditation.

Generally speaking, meditation can be divided into three basic classifications:

- A. Concentrative—the way of faith in which one fills the consciousness with the idea of God. Positive thoughts, feelings and actions are emphasized and give and take with negativity is overcome. This is the Christian method by which one realizes detachment by attachment to God.
- B. Self-surrender—the way of catharsis in which negative material (thoughts, feelings) is brought out so that the positive, essential self can be freed and become operative. This is a psychological method.
- C. Negative Way—the way of detachment commonly used in the East in which no thoughts or feelings are given energy by identifying with them; the Zen Buddhist method.

Perhaps the three forms of meditation can be better explained by means of an analogy. If the self is viewed as a flower garden, then in the concentrative method, only the flowers (positivity) are watered (allowed give and take), and not the weeds (negativity). In the self-surrender method, both flowers and weeds are watered in the belief that in the end the weeds will die and only the flowers will remain. In the negative way, neither flowers nor weeds are watered with the belief that only the flowers will survive.

Within these three general classifications of meditation are many variations and types of practices. Many forms of dynamic meditation involve breathing exercises, chanting, or walking. The somewhat stereotyped concept of sitting cross-legged on the floor with one’s thumb and forefinger in a circle does not reflect the many aspects of meditation.

Fund-raising

Let us look at some of the aspects of fund-raising to determine if there is some relationship to meditation. Earlier, meditation was defined as a relaxed awareness that results in an expanded consciousness. Church members with even limited experience at fund-raising will remember a time, if only momentary, that while selling they experienced a feeling of relaxation and a sense of awareness of and unity with everything

around them. In this state, one is completely aware of what one says and how one's words, thoughts, and feelings are affecting others. This relaxed awareness, centering on a higher purpose, is characterized by a unity of mind and body and a sense of harmony between oneself and God. This level of consciousness is of the same nature as that which is the desired result of meditation.

Fund-raising also involves self-transcendence, as does meditation. In other words, to be successful, one must "sacrifice" oneself for the higher purpose. There are many forms of this self-transcendence or "sacrifice" in selling. If one is concentrating on giving God's love to the people, then it can be said that a "sacrifice" of oneself takes place in order to be an instrument of God's love. To be unconditionally giving, one has to transcend his own feelings and thoughts to focus primarily on how to be a channel of God's love. This self-transcendence is a main goal of meditation.

Detachment

Another goal of meditation is detachment from the self-centered and egotistical desires of our fallen hearts and minds, and attachment to God and His will. This detachment from one's fallen or sinful self and attachment to God takes place in the concentrative method of meditation. The means by which to reach this state

of attachment to God is positive interaction (give and take) and an emphasis on only the rewarding or fruitful aspects of one's experience. If, in fund-raising, one dwells on the difficulty of the mission, the poor attitude of the people, or the condition of the carnations after three days in the back of the van, it is extremely difficult to feel connected to God and His higher purpose. However, if one is able to be aware of these "realities," but at the same time detach from them and focus on the positive aspects of the situation, a connection with God can be made and the goal of meditation attained.

An additional aspect of this detachment is the separation of one's sense of well-being and self-esteem from the results of one's effort. If, for example, constant attention is given to the monetary result, then one can lose the proper attitude of ego detachment. This is not to say that awareness of one's results is unnecessary or that a goal should not be set and strived for, but rather that results should not affect one's attitude. In other words, if results are coming, then one has the right to feel good, but if the results are not coming, one doesn't have the right to feel bad. A detachment of one's ego from the results of one's effort is the desired attitude. One should strive for an unconditionally positive attitude in the face of the conditional circumstances of a typical selling experience. This

detachment of ego from result is characteristic of the approach of meditation. In meditation, as in fund-raising, emphasis is placed on one's attitude or inner posture rather than just the desired result. If one's attitude is right, results will be forthcoming.

The goal of meditation is a state of consciousness in which one is able to experience life to its fullest degree. In its highest form, meditation desires to bring this higher level of relaxed awareness to all aspects of life. True meditation is not characterized by the guru who sits alone in a cave high in the mountains, but rather, by the person who experiences a deeper awareness and a broader consciousness and then applies this experience to everyday life situations.

In a similar fashion, the insights and lessons learned in fund-raising can be used in whatever mission or endeavor that one has thereafter. Meditation and fund-raising both seek to develop faith and trust in God and in life itself.

Spiritual Growth

Reverend Moon has spoken very distinctly about the proper emphasis with regard to spiritual growth. He states, "Some people try to grow spiritually, develop their own spiritual life and reach God through meditation, self-disciplines, etc. This is not the way. The one who goes to God the

fastest and achieves the closest position is the one who loves others." By way of further guidance, he adds, "Unlike the other religious leaders, instead of meditating and meditating, I'm an activist, always acting and putting my theory into practice, even moving God." The point, clearly, is that the way of spiritual growth is through loving others and by expressing that love through action.

The point that fund-raising and meditation have in common is the end result. The goals of both approaches are very similar. Perhaps the greatest difference between the two lies in the means to reach this common goal. Fund-raising obviously stresses action external to oneself, while meditation embraces a more introspective approach.

Acceptance of fund-raising as a legitimate form of spiritual expression is gained through knowledge of its common ground with meditation. Fund-raising, in this light, can be seen as an action-oriented form of meditation. A reconciliation of the two approaches can, on some levels, be made.

It should be clearly emphasized that meditation is not a substitute for prayer. Meditation can serve to enrich one's prayer life, but prayer is a much higher level of personal communication with God and should not be sacrificed for any form of meditation. □

who do men say that I am ?

by MIKE BRESLIN

At the time of Jesus' coming there were of course many varied expectations which anticipated him. Different segments of Jewish society provided a mosaic background of preconceived mental images of the one who was to come, ranging from a very human and worldly man who would lead Israel to military vic-

tory over their oppressors, to a supernatural and divine being who would miraculously transform Israel, giving it world dominion as God's chosen people. Among these various expectations were included the terms, Son of God (e.g., Ps. 2:7, Dan. 3:25), Messiah, Christ, Savior, and Son of Man.

Son of God is a term which is restricted almost exclusively to the New Testament. The word "Son" clearly does not refer to an office as such, but rather to a relationship. The Son of God has a relationship with God which is unique in the sense that there can be no closer relationship with God than a Father-Son relationship. So, the Son shares the same nature with the Father. Many people, therefore, accept the Son as being equal with God.

Moreover the Son of God is a title of the Messiah. In the New Testament the designation Son of God is used 45 times. Forty-four of those times it refers clearly to Jesus.

The term Messiah traditionally applies to any person who is anointed with holy oil, such as the high priest or the king. The title Messiah was also given to certain central individuals, or leaders such as Abraham, Isaac, and to the Persian king Cyrus. Throughout the Old Testament the term Messiah whenever it appears, e.g. Dan. 9:25, means simply an anointed one, except possibly in prophecy

in Jeremiah, Micah, and Isaiah which began to speak of a certain king who would appear. Finally by the beginning of the Christian era the term Messiah technically referred to the deliverer who was awaited, and became a designation for Jesus.

The term Christ corresponds to the Hebrew and Aramaic Messiah. It was borrowed from the Septuagint, especially from Ps. 2:2 and Dan. 9:25.

Savior means one who saves from any danger or evil. In the Old Testament it is often used to refer to God who is viewed as the deliverer of His chosen people Israel. The Greek term *soter* has an equivalent meaning and is used by classical writers to refer to the Greek gods. But sometimes a king would use the title, as did Ptolemy Soter and Demetrius I. In the New Testament it refers sometimes to God (I Tim. 1:1, 4:10; Titus 1:3, 3:4, and Jude 25) and sometimes to Jesus (Matthew 1:21).

Son of man is a term which designates a person as a human being, with the emphasis on human. In Syriac the term denotes "man" or "human being."

In the Gospel of Matthew 16:13-17 we read:

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do men say that the Son of man is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He said to them, "But who

do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven."

This passage uses the terms Son of man, Christ, and Son of God, and is richly colored with different meanings. Jesus' question is, "Who do men say that the Son of man is?" By asking the question in these words Jesus is humbling himself to his disciples and speaking to them literally in a man-to-man sense. Using the expression "Son of man" humbly places Jesus at the level of other men and no higher.

Nevertheless their initial response to his question surely offended Jesus. It must have cut into his heart when they replied, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." Replying in such a way showed that the disciples were accepting him on that level, as a man, as equal to the prophets and saints who had come before.

Continuing humbly, Jesus asked precisely, "But who do you say that I am?" And Peter answered, "You are the Christ, the Son of the living God." Peter's response expressed faith that Jesus was indeed the awaited one, the Christ, the King of Israel, but even more Peter said that Jesus was *the Son of the living God*. By this Peter



The Calling of the Apostles Peter and Andrew, by Duccio.

was saying that he accepted Jesus as the unique and very precious son of God, the savior of the world. Then Jesus blessed Peter and affirmed Peter's response saying, "...flesh and blood has not revealed this to you, but *my Father* who is in heaven."

Jesus' response affirmed that he was the Son of God, the actual, practical, and essential fulfillment of even the highest expectations of the Jewish people, though he may not have been the literal fulfillment of even the least of their expectations. □



Exodus 17:1-7:

All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the Lord, and camped at Rephidim; but there was no water for the people to drink. Therefore the people found fault with Moses, and said, "Give us water to drink." And Moses said to them, "Why do you find fault with me? Why do you put the Lord to the proof?" But the people thirsted there for water, and the people murmured against Moses, and said, "Why did you bring us up out of Egypt, to kill us and our children and our cattle with thirst?" So Moses cried to the Lord, "What shall I do with this people? They are almost ready to stone me." And the Lord said to Moses, "Pass on before the people, taking with you some of the elders of Israel; and take in your hand the rod with which you struck the Nile, and go. Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water shall come out of it, that the people may drink." And Moses did so, in the sight of the elders of Israel. And he called the name of the place Massah and Meribah, because of the faultfinding of the children of Israel, and because they put the Lord to the proof by saying, "Is the Lord among us or not?"

the Water of Rephidim

by KEN SUDO

From a sermon delivered June 1, 1975 at Unification Training Center, Barrytown, N.Y. Mr. Sudo is director there.

Moses was given direction from God to take the Israelites from Egypt to Canaan, but it was so difficult that Heavenly Father knew He had to do something for the Israelites or it would have been almost impossible to achieve. There was no water, no food. It was clear from the beginning, therefore, that even God knew how difficult the course was. As we read Exodus, we can't count the number of rebellions and betrayals or complaints against God and against Moses. If there were no such thing as forgiveness, the Israelites would have been smashed by God.

But according to the Bible, the Israelites were forgiven hundreds and hundreds of times, so many that God almost seems to be foolish for not being more strict. And yet, He forgave them as many times as they committed sins. For instance, during the 40 years in the wilderness, there was almost no

faith left at all. Nevertheless, God told Moses, "Make a serpent of bronze and let them see the serpent and they will be cured." God had sent serpents among the people to make them repent, but when Moses prayed for them, God said, "Every one who is bitten, when he sees it, shall live." (Num. 21:8) That's all they had to do, just look and they would be forgiven. God was too generous, too sweet.

When we look at the past, God was not so forgiving. For instance, at the time of Noah, when Ham failed in his mission Ham was forsaken. Also, all the people who had ridiculed Noah were killed by God, judged at once. But at the time of Moses, this same God was forgiving and sweet. Why? Once a sin is committed it is impossible even for God to forgive unconditionally, therefore there must have been some condition through which God could forgive the Israelites at the time of Moses. That condition was the water of Rephidim. Through this condition, God established a life relationship with the Israelites, a relationship that could not be broken by any

force. Water means life.

If someone you have just met on the street comes to your center to hear a lecture, you don't know him or her so well. If that person has some strange habit and you say something about that, then he or she may get angry with you and leave because you had no deep relationship with him or her. But if your intimate friend comes to you, you can say anything to him: Hey, what are doing? Why are you so spaced out today? Whatever you may say doesn't matter to that person, but if you say it to a guest he will get angry and leave. What is the difference?

If you cut your wrist even slightly, you may die, but if you cut your leg even if the wound is deep you wouldn't die. The artery is just beneath the skin at the wrist, so even a small cut might be fatal. But a leg cut, even if deep, is not fatal because the artery is very deep. The same is true in relationships between people. If your relationship is deep your words don't reach the artery, even if they are insulting. But your guest with whom you have no relationship feels even a slight insult as a fatal wound.

This is the same with God. Originally we had a father-son relationship with God, but because of the fall of man this relationship was cut and we became strangers to each other. God had nothing to do with the fall of man so when mankind tried to come back to

God the relationship was very shallow. Even a small event might destroy that relationship between God and man. Therefore, Heavenly Father was very anxious about this relationship. If something happened to destroy it, God would have to forsake the Israelites. God also knew the Israelites might betray Him many times and thus the artery might be cut and the relationship between God and man might have died.

Because this artery was so shallow at the beginning, to deepen this relationship God established a special condition through which He could create a life relationship with the Israelites—this was what happened at the water of Rephidim. When the people complained, Moses asked God how to deal with this and God said to strike a rock. Moses did it and water came out; they drank the water and their thirst was healed and thus God and the Israelites came to have a life to life relationship. This condition meant that at the price of their life the Israelites would obey God, and even at the price of His life, God would protect the Israelites. After that, nothing could destroy the relationship between God and the Israelites.

If the Israelites complained against God, if they betrayed and disobeyed Moses which meant disbelief and disobedience to God, it gave God deep wounds. This happened hundreds and

hundreds of times. God was covered with cuts and scars and was bleeding all over, but owing to the water of Rephidim no matter how deep the cuts given by the Israelites, the artery was not broken. The relationship between God and the Israelites remained alive. This is the reason why even though they disobeyed God so many times, God could still give them the Ten Commandments and the special privilege of the tabernacle. Even when Moses later failed in his mission (by striking the rock twice), as long as one person kept faith in the tabernacle it was possible to continue God's dispensation. When the Israelites disobeyed God, it was painful to Him, but the life relationship was not destroyed and enough of a foundation existed for God to continue to forgive them.

How deep is *your* relationship with God and with brothers and sisters? How deep is the artery? How many of us can say we have this kind of deep relationship among us? Sometimes some trivial event happens and our relationship is broken. Even small cuts can be fatal because the artery is just beneath the skin. If our life relationship with God and each other is deep, then even when brothers and sisters make mistakes we can forgive them. Whatever we say—"Oh, you are a fool! You are spaced out!"—the wound is not fatal. There is a German saying that those who love each other can

tease each other. By teasing, we are just making sure of the depth of trust, we are just checking the depth of the artery, of the relationship. If you have an internal relationship with God, you can tease God and God is still happy, and God might tease you and you feel happy.

If you hear from brother B that brother A said something bad about you, if your relationship with A is shallow you might be insulted and the relationship might be destroyed. But if your relationship with A is deep, then if you hear something you would say, "Maybe there is some mistake, some misunderstanding. I will check with A directly." Then the relationship can only get deeper. Whatever happens, once the foundation of trust is laid nothing can destroy that relationship. Love is stronger than evil so even if your friend is doing something bad, because of your love for him you can help him solve his bad points or overcome his failure. You can pray for him, persuade him, or give him loving advice.

The depth of the arteries between God and man and among brothers and sisters is the key point in the foundation for receiving the Messiah. The foundation of faith is our relationship with God—the vertical relationship. The foundation of substance is the horizontal love between brothers and sisters. The crossing-point is the point where we can meet the

Messiah.

When the Israelites complained that they were thirsty and were dying, they were serious and God knew it so He invested His life there at the water of Rephidim. Man was dying and God invested His whole life into the water, so the life relationship was established. Even any disbelief or difficulty could not destroy that relationship.

In order to establish this kind of relationship with God and with brothers and sisters we must invest ourselves wholly for the sake of God and for the sake of brothers and sisters. Without giving all of ourselves it is impossible to establish a life to life relationship. God invested His life into the dying Israelites through the water of Rephidim. If a brother or sister is dying spiritually, we must invest our entire life into him or her even at the price of our life. If by doing this your brother or sister lives, then they will feel they have been given life. This will create a life to life relationship. This is the meaning of the water of Rephidim. We need the water of Rephidim among brothers and sisters. If your brothers or sisters are wrong, you must cry for them, pray for them. If you know God is suffering, you must cry for God, even give your own life for God. Then God can also give life to us and a life to life relationship will be established.

To serve God even at the price of my life means to think

more of His desires than my own desires. In order to realize God's desire, can I forget about eating, forget about sleeping, forget about enjoying myself? If we can think more of serving God through feeling God's desire than we think about eating or sleeping or resting, then God will invest His life into us.

When I visited Korea, Reverend Moon asked me how many people I had shed tears for and for how many people did I do something more than the sacrifice of my life. I was ashamed and speechless. I had been in the family pretty long but still I couldn't answer this question. I still didn't know how to sacrifice for the sake of brothers and sisters, how to love brothers and sisters. Unless we can experience true love even at the price of our lives we can't establish a life relationship between God and man and between man and man.

The Unification Church is the school of love. In order to graduate from this school we must establish this life to life relationship. Rebirth is the foundation, but the experience of love is just as important. Let's practice love. Let's love brothers and sisters with all our might and mind. Let's pray and think how to love God and Christ and brothers and sisters. Unless we put this into practice, nothing works. Let's give the water of Rephidim to brothers and sisters. □

HAVE AN EXCURSION, TRY A PERVERSION

THE CASE AGAINST PORNOGRAPHY

by GORDON
MUIR

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Britain, the United States, Europe and Australia are wallowing in pornography on a scale never before equalled in their history. As one writer put it, there has been in Western society "an escalation in what you are permitted to see in the ordinary normal way of things unparalleled in history."

Gradually over the last few decades pornography distributors have sensed and taken full advantage of the commercial potential of merchandising the female body—and now also the male body. As a result pornography today is a multi-million dollar business. An outshoot of the "1960s," the pornography boom has moved from the back streets to the respectable bookstalls, from

the "voyeur" film clubs to the local movie theaters.

The import and export trade in pornography in Europe and Britain was estimated two years ago to be more than \$100 million per year. That figure is probably meaningless because it all depends what you call porn. But even if the definition of smut is limited to the ultra-obscene "hard" porn, the turnover is probably at least twice that today.

A recent cover count at a London street vendor's stand revealed 95% of the display to be porno-journalism with a 15-yard expanse of raw flesh depicted in an incredible assortment of poses. Credit must surely be due for the ingenuity of providing some kind of variety in the circumstances.

In Britain much of the pornography used to be imported from the U.S. and Denmark.

Now more is home produced—which might be cheery news for British economists.

The Moral Revolution in Western Society

Today it seems our moral values are changing more rapidly than at any other time in man's history. Describing our moral revolution, historian and columnist Max Lerner said: "We are in a late sensate period. The emphasis in our society today is on the senses and the release of the sensual. All the old codes have been broken down."

If you are old-fashioned enough to like family films, you probably gave up going to the movies long ago. In Britain in 1974 a record 266 "X" certificate films were passed for viewing—more than all the other categories put together.

In the U.S.A. the blue-movies business is reported to have reached the ultimate in sadistic pornography. Films believed to originate in Latin America show depraved acts of sexual debauchery which end in the horrifying scene of the bewildered girls actually being stabbed and murdered by their partners.

The Roots of Permissiveness

To what can we ascribe the flood of pornography, smut, filth—call it what you will depending on your point of view—that has swept over the sluice

gates of convention?

Undoubtedly the permissive seventies are experiencing the full brunt of reaction to repressive Victorian prudery. As our Editor-in-Chief previously pointed out, "the commonly accepted Victorian attitude was 'keep our children innocent and pure through ignorance until marriage—and then instinct will tell them what to do.'"

Sex was viewed as indecent, degrading, shameful and sinful—even in marriage, except for procreation. The dissemination of knowledge about sex was forcibly withheld from the public. Parents taught their children nothing, they knew nothing, and besides, it would have been too embarrassing.

If we trace this prudishness back into history, we find it is rooted in the early development of orthodox Christianity. Among the early Catholic church fathers, St. Augustine of Hippo was perhaps the most responsible for foisting on the church such an oppressive approach—but not until he had sown his own wild oats in an orgy of promiscuity. His teaching of "No sex please, we're Christians" (except of course for procreation in marriage—and even that's nasty) was expounded by succeeding influential leaders in the church and soon became doctrine. It stuck through the Middle Ages and lingers on today. In effect the church had "excommunicated" sex from anything to do with

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

—Rev. Sun Myung Moon

love, and it became a dirty word.

Peregrine Worsthorne points out that it is this type of extremism that provoked counter-extremism from the sensualists. He added: "The cavalier dismissive attitude of the church to all the blessings that sex can procure for man and the cavalier dismissive attitude of the sensualists to all the curses that [the wrong use of] sex can procure for man were rooted in the superficial attitude to the subject—the church was prepared to risk seeing it twisted and tortured into the stunted shapes of a puritanical nightmare. And [now] the sensualists are prepared to risk seeing it travestied into the leering face of uncontrolled concupiscence." Worsthorne claims that today the real threat to sex is from the por-

nographers: "It is the pornographers who treat it with contempt."

Where the church fathers taught that love should be sexless, the message of pornography is that sex should be loveless.

David Boadella, discussing the effect of the commercial exploitation of sex, points out that it is no more than a "mass conditioning [which] amounts to a progressive prostitution of culture and involves a hidden control over people's feelings that is more insidious than the old repressive system."

"Therapeutic" Pornography

Today society is reacting strongly against prudery. This is a movement which, even if not initiated by *avant-garde* libertines, has certainly been used to advantage and accelerated by them. The process has also been helped along by the "generation gap." A further catalyst has been the contribution of various intellectuals who belong to the small band of academic ignoramuses in the universities and certain other areas. One result is that pornography has spread like a cultural bubonic plague.

But is there really a case against pornography, or is it truly a sign of advancement toward a freer and better society? Are the sex magnates like Hefner doing society a favor as they line their own pockets? Some intellectual

pornophiles feel they can make out a case that pornography is actually therapeutic—thus we have “pornotherapy.” Danish pornocrat Leo Madsen used this justification in planning what must have been the ultimate pornospectacle—a special line featuring cripples so that the disabled could identify with the fantasies!

It has been said that there is no more certain and revealing guide to the sexual preoccupation of an age or race than the amount of pornography it consumes.

The Case Against Pornography

Those who believe that pornography has no ill effect on people are immediately faced with certain problems. We know that the great works of art and literature often have very profound effects on people. It is therefore possible to conclude that pornography can also have a profound effect, and most people intuitively realize that the effect can often be harmful.

You are being asked to believe that the multimillion dollar pornography onslaught is unrelated to increasing morbid sexual interest, depersonalization of sex and a rise in sex crime.

The whole principle of advertising is based on the notion that people are motivated to act on visual stimuli. Since the essence of pornography is visual stimuli, it may also cause people to act, and often in very antisocial

ways.

A normal person probably won't commit some horrible sex crime if he looks at pornography. There are doubtless other individuals who will commit sex crimes regardless of whether they look at pornography or not. (This sort of person, however, is almost always an avid reader of pornography.) But there are others, “marginal individuals,” who will commit sex crimes if they are exposed to pornography, but who otherwise wouldn't. There is consequently a strong correlation between sex offenses and pornography: those who commit such crimes are practically always voracious consumers of the stuff.

Yet someone is bound to ask, “What about the report of the American Commission on Obscenity and Pornography”? This report concluded that pornography has no adverse effect on behavior. A minority of this commission, however, strongly objected to the majority's conclusion. According to one social psychologist asked to evaluate the findings, the evidence used was “often inaccurately and selectively reported to the commission members and many areas were neglected.”

Professor Eysenck says of this report in his volume of essays, *Psychology Is About People*: “It provides a wonderful example of one-sided reporting, biased selection of evidence and failure

to base conclusions on the evidence."

The "Danish experiment" has often been quoted by the pornography lobby as an example of the harmlessness, indeed the benefits, of pornography. The argument is that by abolishing the laws against obscenity the Danes achieved a reduction in sex crime rates.

Let us look at the facts. Danish obscenity law changed in two stages in 1967 and 1969. A Working Party of the Arts Council in Britain published a *Report on Obscenity* in 1969 which pointed out that "since hardcore pornography became legally available in Denmark at prices that even the poorest delinquent can afford, the incidence of sexual crime has dropped as a result (or coincidence) by the astonishing figure of 25%."

This fitted well with their own preconceived ideas. Today the authors are probably blushing over their naivete because they ignored several key factors. Firstly, the sex crime statistics in Denmark had been showing a decline all through the sixties. Secondly, the biggest single drop was *before* the new laws came into force. Thirdly, at the same time the pornography law was changed a number of offense categories were abolished, resulting in fewer total crimes. Fourthly, as a result of changing public attitudes, it appears that there has

been a decrease in reporting minor sex crimes which, of course, also affects the overall figure.

Certainly, if we look at the Danish statistics on convictions for rape and similar violations, we find a significant increase from 1967 to 1973 (the latest available figure). The 1973 figure is more than twice that of any year in the late sixties. The pornography lobby is very quiet about this.

Rape statistics from England and Wales tell the same story. According to Home Office figures, total convictions have increased almost 100% in the period 1965 to 1974. The examples of England and Denmark confirm a trend noted by psychologist J.H. Court of Flinders University, South Australia, that in those countries in which major legal barriers against pornography have been removed, there has been an increase in the incidence of rape. This is all the more significant because of the contrast with countries where pornography is not freely circulated. While Australia, New Zealand and the United States have all experienced a dramatic rise in rape at the same time that legal barriers to pornography were coming down, Singapore, where the barriers are still in force, has managed to keep the incidence of rape at the same low level. And as the chain reaction proceeds, pornography is increasing progressively into sadism, brutality and new depths of filth.

In Denmark recently, the Society for Prevention of Cruelty to Animals even had to petition the courts to prohibit the use of four-footed animals in live sex shows. To remain "competitive," pornographers have to be progressively degenerative. In some films today, such as *Clockwork Orange* and *Straw Dogs*, rape has become a theme of entertainment. The actual effect of the film *Clockwork Orange* on some immature minds is documented in rape-case records in several countries. Of this film and its contemporary, *Straw Dogs*, an American reviewer wrote that rape was pictured in the context that "a man could only prove himself a man when he had won his combat badges in rape and murder."

Case after case can reveal the effect of today's pornography on the minds of at least a segment of society. At a trial in England of a young man who raped two fourteen-year-old girls, the defending Q.C. stressed that the accused had had "his youthful sexuality turned into a very powerful driving force through the effect of pornography." Evidence like this, however, is counted for nothing beside the test-tube theories of the *avant-garde*.

Pornography and the Mind

That pornography can be a dangerous influence on large numbers of psychosexually disturbed adults and teen-agers is clear. It has the effect of so arous-

ing a volatile sexual appetite that social and moral restraints are totally ignored in the search for sensual satisfaction.

But more balanced individuals can equally be hooked by this psychological drug. The route from the normal to the perverse is progressive. And the effects that pornography can have on normal married life and normal sexual relations have been largely overlooked.

Pornography totally depersonalizes sex and detaches copulation from its necessary environment of love and a natural experience. Now a man can drool over one glossy picture of erotic seductivity after another. And pornography is no longer just a man's world. If the woman wants it, she can have at it too. Curiosity in pornography can turn into indulgence, and in time, indulgence gives way to obsession. The female and male torsos pictured throughout the pages of sex magazines become no more than objects of lust, and the porno-addict is able to indulge in multiple mind-damaging acts of vicarious adultery. The result? Boredom with the real thing—sexual boredom between husband and wife who no longer find pleasure in a normal healthy sexual relationship. Sensual images begin to take the place of the wife—or husband.

A situation involving a police officer can be cited as an example of this reaction to pornography.

The man was not dabbling in pornography for his own pleasure. He had been assigned to a pornography investigation case, but after a while he had to ask to be taken off the case. He claimed that the exposure to a constant stream of pornography was killing his interest in normal sexual relations with his wife.

It is difficult to believe that you can "wallow in filth and not get dirty." As Solomon said, "Can a man take fire in his bosom, and his clothes not be burned?"

Pornography belongs to the world of fantasy. It is designed to appeal to those who prefer to seek their gratification through deviate sexual diversions and to trap the "uninitiated" into a fascination with perversity. It is an education in self-gratification, denying all care and concern for others. Professor Robert Stoller in the symposium "The Case Against Pornography" described it as "a kind of visual rape—a taking from others of what they would not give voluntarily." And yet, in the final analysis the pornography addict is left empty and miserable, devoid of the happiness which a natural, healthy sexual relationship could bring, desiring fulfillment of his perverse mental machinations.

In effect, pornography is anti-sex. Those who oppose pornography are sometimes accused of being anti-sex, but they are really anti "counterfeit" sex. If someone is anti counterfeit bank notes, is he

accused of being anti money? No, he very much wants to preserve the real thing.

The Right to Choose

But if pornography is not freely available, this is said to be an interference with the individual's right to choose what he wants to see or read. At least so goes the "freedom" argument of the liberationists. But what about the rights of society as a whole? Should the vociferous minority of so-called intellectuals call the tune by placing their own interpretation on the word "freedom"?

The flood of pornography has also had dangerous "spillover" effects on the family. It is now much harder, perhaps even impossible, for parents to protect their children against the lowest form of literature and pictorial journalism. Children and teen-agers are now exposed to the rawest displays of nudity at many bookstores and newsstands.

The dangers cannot be underestimated. Pornography is like any other addiction: It is possible to develop a taste for it. Although lip service is paid to the protection of children and minors, more and more young people are being exposed to a way of thinking and a way of life which could destroy their future happiness. It should be no surprise that specialists today are having to deal with cases of 12 and 13 year olds who indulge in regular intercourse. To them it

is not a relationship, but only an act.

Well did one police official say—following a major rape conviction—to those who consider that censorship of pornography interferes with the liberty of the individual: “Let [them] reflect upon the victims of these crimes and ask themselves if they would express these views if the victims were their own relatives and friends.”

The Real Motives

What are the *real* motives of the intellectual pornophiles? They appear to be mixed. Some no doubt genuinely believe it should be available “by right” as a “harmless” ingredient of a free society.

But there is little doubt that others are defending it as a tool to ultimately help destroy the free society that spawns it, and thus destroy the truly worthwhile values of that society. If they can use pornography to help erode and sap the strength of a society whose present structure they wish to see swept away, well and good. As we have attempted to show, it is a powerful incentive to crime and increased immorality, as well as a nauseating means of attacking and damaging the marriage institution. It is an ideal weapon to use to weaken Western civilization, to undermine the foundations of our society, and thus to pave the way for a new—presumably Marxist—society. Yet, paradoxically, one of the first things to disappear in the

new Communist society would be pornography. Anyone who doubts that should try the “high life” in Havana or Ho Chi Minh City.

It should be no surprise to us that *The Little Red Schoolbook* should try to tell schoolchildren that pornography is “harmless” and recommend to them to “try” anything that “looked interesting.” This publication has Communist authors and expounds a Marxist philosophy. As one of the authors later admitted, it was a calculated exercise in anarchy. Are we surprised that the original Danish version was subsidized by Maoist funds? Yet Article 228 of the Soviet criminal code, chapter 10, makes publishers and distributors of pornography liable to fines and imprisonment. As the Longford report points out, this chapter deals with “crimes against public security, public order, and the health of the population.” Soviet authorities clearly seem to know more about the health of society—at least in this respect—than their Western counterparts.

A quote from Professor Irving Kristal in the *Wall Street Journal* pinpoints the contrasting legal priorities of our twisted “liberals”: “In the United States today the law insists that an 18 year old girl has the right to public fornication in a pornographic movie—but only if she is paid the minimum wage.”

Pornography is a big business. The profiteers are not concerned with the well-being of others.

“In this nation, not only the Christian ideology which was the founding ideology of this nation is being corrupted, but also the families committed to that ideology are being corrupted, are collapsing. If families are collapsing, it means the nation is collapsing. The God-denying ideology of Communism is infiltrating the nation and undermining the hearts of the people and separating them from God. We must create a new society, a new spiritual nation—where God can dwell.”—Reverend Sun Myung Moon

Their values are defined in terms of “box office,” “circulation,” and “sales.” For example Bob Guccione, proprietor of *Penthouse* magazine, at one time considered the rival publication *Men Only* to be indecent when it began introducing full frontal nudity. Now that he has himself discovered the commercial value of pubic hair, he is really prospering. One result is a 40-room mansion being built in Manhattan.

Pornography is a ruthless commercial con job. More and more people, especially young people, are being lured by its siren song. But it often brings only progressive frustration and despair. This cruel deception offers broken families, broken lives and disease. And it can lead the weak to crime.

Yet why is it that the millions of upright, law-abiding citizens who do not go along with this boom in pornography just sit back and do nothing while our once stable society is being mauled by the media to the applause of the ignoramuses of the intellectual

fringe and the conspirators of the far left?

It is time the majority let its voice be heard in opposition to those who are out to warp national morality and integrity. It's past time that people should be made fully aware of the harmful effects of pornography.

True values and real knowledge of the type that can bring genuine happiness and fulfilled lives (sexually and otherwise) seem to go unpromoted and unadvertised these days. For further information on sex and morality in society, write for our free booklet entitled *Is Sex Sin?*

Certainly any society with its own long-term interests at heart will have to learn to contain the cult of the sensual and salacious. □

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TIELHARD
de
CHARDIN:
EVOLUTIONARY
MYSTIC

by DINSHAW K.
DADACHANJI

Pierre Teilhard de Chardin, that Frenchman of international repute who lived between 1881 and 1955, was the unique combination of Jesuit scholastic, priest, and paleontologist, who took his vocations seriously enough to synthesize science with religion, thought with experience, thereby producing a unique philosophy which he called "hyperphysics," since it went beyond traditional views of both science and metaphysics. The originality of his ideas no doubt distressed the authorities of his parent church, but there was no denying his earnestness in being loyal to the Christ he loved; and his strong faith in God only drew out his humility when he proposed his theology as being a suggestion rather than dogmatic truth.

Modern man, in becoming more and more reliant on secular science and on his earthly vocation, has been moving away from the religion of revelation. Thus, the importance of the Teilhardian system is that it seeks to resolve the apparent conflicts between the traditional God of revelation and the "new" God of evolution.

The God of Evolution

The most fundamental thread that weaves together the whole philosophy of Teilhard de Chardin is the thread of the theory of evolution in nature. In consider-

ing the evolution of the universe as a whole, he saw it to be a single creative process, composed of a sequence of phases: inorganic, organic, and human. Thus, in discerning the apparent historical progression he concluded that the process of evolution takes place along an axis pointing not only forwards but also upwards.

The recorded history of mankind shows a definite development of spiritual consciousness in man. Teilhard made the bold step of coupling this with the prophecy that the evolutionary future of man lies "in association with all other men," transforming mankind into a new unit—"an organic superaggregation of souls." In this manner, he proposed the model of a cone-shaped evolutionary process, in which the lines of progress are seen to converge at a central point—the apex of the cone—which he called the "Omega" point, "a cosmic spiritual center, a supreme pole of consciousness, upon which all the separate consciousnesses of the world may converge. . . ." The term "Omega" was biblically inspired (Rev. 22:13), and Teilhard identified the Omega of evolution with Christ himself: he used the term "Christogenesis" to describe the process of unification of all mankind with God.

Consequently, Teilhard viewed the process of creation as an ongoing development—a "creative transformation"—with

the Creator being intimately involved in this work. At this point, he drew a distinction from Scholasticism which separates the processes of creation and transformation. But his trend of logic led him into proposing even more sensitive theology.

Thus, although he did recognize God's omnipotence and self-sufficiency, he challenged the theological view of *potentia absoluta divina* (the absolute power of God), and said that in a sense God is restricted to the employment of natural laws when He operates in the universe.

Then again, given the premise that the work of God is expressed through the work of nature, he concluded that we can understand God only through purity of heart, and not by pure science. But in disagreeing with those who believe that God would act in unnatural, unscientific ways, he found himself weak in his ability to defend the performance of miracles: he proposed that miracles may occur through the operation of "vital forces" which have been "remarkably augmented in their own direction."

Perhaps the strongest feature in Teilhard's evolutionary theology is the fact that he synthesized his Christian philosophical views with contemporaneous scientific theories, and created a coherent *Weltanschauung* (view of the world) in which all beings cooperate and participate.

The God of Love.

"The most telling and profound way of describing the evolution of the universe would undoubtedly be to trace the evolution of love." Thus, Teilhard saw love as a basic agent of *all* evolution, animate as well as inanimate—a force which drives the "fragments of the world" to "seek each other," by which the world may come into being—a force which alone is capable of uniting.

On these grounds Teilhard presented a strong case that God is a personal God of Love. He pointed out that if the unification of humanity can come about through love alone, then the very focal point (Omega point) which draws human beings together must necessarily be the center of love. On the other hand, "if the peak of human evolution is regarded as impersonal by nature, the units accepting it will inevitably, in spite of all efforts to the contrary, see their personality diminishing under its influence."

In seeing love as a higher form of human energy, Teilhard believed that love too is in the process of evolving, so that the ultimate union of man with God would be a union of love. In the case of love between husband and wife, he recognized that the absence of God from such a relationship would only result in a "joint egoism": "Love is a three-term function: man, woman, and God.

Its whole perfection and success are bound up with the harmonious balance of these three elements." Then again, he took a strong stand against premature sexual relationships, pointing out that the transformation of love would actually lead to a greater awareness of the "personal divine center," evolving into chastity.

Having considered love between two individuals, the next higher level of love relationships is universal love, and Teilhard believes that it is not only psychologically possible, but "it is the only complete and final way in which we are able to love." His broad vision enabled him to conceive of the impelling power generated through the ultimate unification of all things with God, and he argued that if the love between two units (e.g., two people) has enough power to melt our many perceptions and emotions into one impression, "how great must be the vibration drawn from our beings by their encounter with Omega?" More than that, the warning to us today is: love or perish!

Having said that, it should quickly be pointed out that Teilhard's concept of union with God should not be mistaken for pantheistic theology. Being aware that such a misunderstanding could easily arise, he was at pains to distinguish between pantheism—which implies union resulting in fusion and loss of individual consciousness—and his Christian

mysticism, in which love brings about a true synthesis with “not only the virtue of uniting without depersonalizing, but in uniting it ultra-personalizes.” In other words, a union of love with God results in the *sharpening* of our individualities, instead of diffusing them.

Man and God

As mentioned above, the most fundamental relationship that man has to develop with God was understood by Teilhard to be one of uniting oneself with God and uniting oneself with other beings in God. Thus, his new formulation of Jesus’ commandment became: “Thou shalt love God in and through the genesis of the universe and of mankind.” He understood that communion with God led to an *internal* transformation of the human being to whom God became “transparent” in the universe.

For Teilhard, communication with God came through both prayer and performance of one’s daily duties. Teilhard himself was a man of intense prayer and meditation, and in recognizing God in everything and everywhere, he found joy in dedicating his external physical labors also to God, and he repeatedly stressed man’s responsibility to work for God.

In deepening man’s relationship with God, Teilhard advocated the three key virtues of purity, faith, and fidelity. By purity he in-

dicated that he meant not mere abstention from wrongdoing, but actively recognizing God in all things and contributing towards ultimate union with Him. Then again, the faith he advocated was not mere intellectual adherence to Christian dogma, but intense belief and complete trust in God. By fidelity he meant the active effort of making God part of one’s daily work: “Through fidelity alone can we return to God the kiss He is forever offering us across the world.”

Teilhard also recognized the uniqueness of each individual, so that he indicated God’s relationship with us as a multi-dimensional one—different relationships with different people; there are many “mansions” in God’s heart, as indicated by Jesus. Thus, even interpersonal relationships when centered on God give rise to “as many partial divine *milieux* as there are Christian souls.”

A theology which sees God’s handiwork so inseparably connected with the evolutionary development of nature also implies the inseparable grace of God: “the sanctifying grace which the Catholic faith causes to circulate everywhere as the true sap of the world.” He likened it to that charity which will one day be “the only stable principle of natures and powers.” He also indicated his belief that perception of the “divine omnipresence” could only be attained as a gift from God, and not

through a process of human reasoning or through human artifices.

Teilhard had no small reverence for the sacraments, which he felt give us not only communion with God but also take us towards union with Him. In disagreeing with St. Thomas Aquinas and others who think of grace as a quality (an "accident"), he went two steps further by saying that grace is even more intimate to ourselves than is our humanity, and that baptism in "cosmic matter and the sacramental water" makes us more Christ than human!

Christology

As a Catholic priest, Teilhard was naturally committed to the view of God as a Triune Being, and he pointed out that it was only through the view of God as a Trinity that we can think of Him as both subsisting in Himself, without the reaction of some surrounding world, and also creating the world and becoming incarnate in it. He did not expound on the theology of the Holy Spirit, but elaborated much on his novel concept of Christ.

Teilhard often emphasized the attributes of Christ that St. Paul saw in him: "*qui replet omnia, in quo omnia constant*"—he who fills all things and in whom all things are held together. By this he concluded that the divine omnipresence corresponds to the total Christ, and the "Omega" point of



evolution must be identical with Christ himself. He did not think of Christ as an intermediary separating us from God, but as a *medium* uniting us with God.

He believed that the action of Christ sanctifies matter, or "christifies" it, thereby constructing a "New Earth," but at the same time he emphasized that "the incarnate God did not come to diminish in us the glorious responsibility and splendid ambition that is ours: *of fashioning our own self.*"

The process philosophy of Teilhard has been compared with that of Whitehead, but Christology is the place where their systems differ. Instead, Teilhard's Christology seems to share much in common with that of the medieval theologian, Duns Scotus (whose philosophy is called "Scotism").

Everywhere on earth, at this moment, within the new spiritual atmosphere created by the appearance of the idea of evolution, there float—in a state of extreme mutual sensitivity—the two essential components of the Ultra-human, love of God and faith in the world. Everywhere these two components are ‘in the air’: generally, however, they are not strong enough, *both at the same time*, to combine with one another *in one and the same subject*. In me, by pure chance (temperament, education, environment) the proportion of each happens to be favourable, and they fuse together spontaneously. The fusion of the two is still not strong enough to spread explosively, but even so it is enough to show that such an explosion is possible and that, *sooner or later the chain-reaction will get under way*.

It is one more proof that if the truth appears once, in one single mind, that is enough to ensure that nothing can ever prevent it from spreading to everything and setting it ablaze. (*Le Christique*, March 1955)

While Scotus starts with God and then seeks the divine intention in decreeing the Incarnation, Teilhard sees the value of the world and then relates it to the Incarnate Word; while Scotus emphasized the pre-existence of Christ relative to all future creation, Teilhard emphasized eschatology, in which earthly history is consummated by Christ.

The evolutionary cone which is so fundamental to Teilhard's theology predicts that Christ will *certainly* return, and he emphasized that we must have hope in the Parousia, and we must continue to work in the meantime. He also indicated that the Kingdom of God is formed within us, so that when Christ “appears in the clouds,” he will only be manifest-

ing a transformation in the heart of mankind. “The history of the Kingdom of God is, directly, one of a reunion.”

The Fall and Redemption

Teilhard was certainly aware of the sin, evil, and imperfections in man. Yet, his great love for mankind made it difficult for him to imagine that God could condemn people to hell: “You have told me, O God, to believe in hell. But you have forbidden me to hold with absolute certainty that any single man has been damned. . . . I shall accept the existence of hell on your word. . . .”

He agreed with the spirit of the Bible (and the Church) that the whole world was corrupted by the “Fall of Man,” but he found it

impossible to believe that sin originated with one specific human couple, because it affected the whole universe. For Teilhard, the name "first Adam" disguises a universal and unbreakable law of reversion or perversion—the price that has to be paid for progress. Thus, he thought of sin as inevitable in the process of growth, and that it is a "fantasy" to believe that God can create a world without sorrows, faults, and dangers.

Nevertheless, he admitted belief that Christ (the second Adam) was and is only one unique being. In regarding all the elements of the universe as being organically interconnected, he saw it possible for one person, Christ, to be so elevated above them as to be able to affect them all. Yet he frankly confessed his inability to explain how the coming of Christ at a single juncture in the history of this earth can be reconciled with life on other planets and redemption for all.

The radically temporalistic approach that Teilhard takes in his philosophy allowed him to view Creation, Incarnation, and Redemption as constituting one single "mystery," whereas traditional theologies could separate the three events. By becoming incarnate, God shared in the sufferings and evils "inherent" in the world. Thus, Creation, Incarnation, and Redemption could be seen to be aspects of God's intimate involvement in the world.

Evaluation of the System

The system of Teilhard is a unique integration of the contemporary understanding of the evolutionary process with the traditional Christian belief that Christ was before all things, and that all things are consummated through and in him. In weaving scientific theories into his mystical insights of God and man, he inevitably aroused both positive and negative feelings of many scientists and theologians, who have critically evaluated and modified his system.

To be able to show that natural processes are moving in a definite direction, reaching their fulfillment in intimate *heartistic* relationship with Christ—that is a noteworthy achievement, indeed! In doing so, he not only argued powerfully for the existence of God, but he also established that God is a personal God, who *loves* His creation and who is intimately involved in the process of evolution. The main weakness in his system, though, is that he went along with the scientific dogma of his day in coming to the conclusion that the history of the world has corresponded to a *uniform* evolutionary process as though it were an indisputable fact.

There is no doubt that the theory of evolution is based on objectively proved facts, but the theory itself cannot be said to be an absolute fact, as pointed out even

by Dobzhansky, the renowned geneticist and advocate of the evolutionary theory. Thus, while it does appear certain that selective modifications have led to evolutionary-type changes within the same biological species, a serious objection to the theory of biological evolution lies in its failure to satisfactorily explain the breaks in the uniformity of change in crossing interspecies barriers. For instance, while it appears that man himself is "evolving" in the sense of making spiritual and material progress, that apes have undergone changes in their own right, and that man resembles the apes in physical and instinctive traits, it does not necessarily follow that man has evolved from the apes, particularly since the dramatic differences between these species remain a mystery in the world of scientific discovery.

Being a mystic did not prevent Teilhard from being a man of the world. He combined the world of faith with the world of science, exemplified by his own life, so that his philosophical system testified that the salvation of man by God is taking place *via natural energies*, rather than by mysterious involvement of supernatural forces which rationalists find so hard to accept. While he connected man's free will with the purpose of life, eschatology, and ultimate union with God, yet his rationalizing mind failed to find appropriate mechanisms which could explain

miracles and spiritual phenomena except by placing them within the physical realities already known to man.

A psychological advantage to Teilhard's philosophy is that it is a very optimistic one, encouraging man to make his contribution to life. But he relied too heavily on a few quotes of St. Paul about the all-encompassing nature of Christ, which lent biblical support to his theory, at the expense of other quotes which are not so reconcilable. His optimism and his rationalistic tendencies led him to view moral wrongdoing as a simple extension of physical defects and mistakes, rather than as a *rupture between man and God*, which goes against God's plan. Thus, when his cone-shaped evolutionary model failed to accommodate the traditional Christian view of sin (including original sin), he redefined the concept of sin such that it would fit his model! This constitutes a most serious flaw in Teilhard's philosophy, because it seems to make God the author of sin, while ignoring the existence of evil spiritual forces that traditional theology speaks of.

But despite the flaws in his system, it certainly provides a novel orientation for further philosophizing on the problem of interrelating science and religion. To use his words, "the greater truth always prevails and the greater good emerges in the end." □

AN OFFERING

by diana
muxworthy

Day after day we live our lives encountering one mishap after another. Often we remark, "Why do these things always have to happen to me?" The truth of the matter is that they are happening to everyone. No one can escape the mishaps and the pains that accompany the joy of life. Why do these mishaps occur and is there any purpose to them? The Divine Principle offers the explanation for this. It is called the principle of restoration through the law of indemnity.

One and one half years ago this explanation was offered to me. Even though I accepted it as a part of the Divine Principle in which I had complete faith, I did not deeply understand it in my heart.

Whenever a struggle arose or a mishap occurred my friends tried to comfort me by saying, "Oh, don't worry, it's just indemnity." The explanation to most of the struggles was inevitably offered in the one word "indemnity." I began to get very aggravated. Aggravation led me to question more deeply the significance and purpose of indemnity. "Why do I have to pay indemnity? Why does everybody have to pay indemnity?" Those were my questions.

Just recently I had some wonderful experiences that have helped me to understand the law of indemnity more intimately. I hope and pray that in the following pages I can share what I have discovered, in fairness to the depth of the experience this quest has

been. In the search to understand the law of indemnity, the past two months have changed my life, offering me a deeper relationship with the Divine Principle, with God, and consequently with all of life.

I will concentrate on the question of why indemnity is necessary. The conclusions were arrived at through the reading of many of Reverend Sun Myung Moon's talks, the *Divine Principle*, Dr. Young Oon Kim's *Divine Principle and Its Application*, many of Mr. Ken Sudo's internal guidance lectures, the Bible, and several theological studies. This work, though, would not have been complete if it had not been supplemented by prayer, meditation and reflection. In the course of my search Heavenly Father revealed to me a message which is at the conclusion of the discussion. In deep gratitude to our Heavenly Father for offering me such a deep experience, I hope we all can share together in the discovery of the significance of the principle of restoration through the law of indemnity.

The core of the Divine Principle is the heart of God: in understanding the heart of God, we can understand all of life, its joys and its sorrows. The core of the Divine Principle is also the relationship between a perfect father and his perfect son. God is the model of the perfect father and man was meant to be the perfect son. It is

impossible to understand the law of indemnity without first feeling and knowing these two key points. According to Mr. Ken Sudo, whenever we say we do not understand a point such as this what we really are saying is that we have not experienced the heart of God. I quickly discovered that my journey was not necessarily going to be merely a quest for the significance of the law of indemnity but that it was rather going to be a quest of discovering God's heart.

There are three key points in the Divine Principle that help our understanding of the principle of restoration through the law of indemnity. The Divine Principle is what Dr. Herb Richardson calls a "radically theocentric theology." It is a theology that is also completely relational, with a co-creator doctrine asking the question "Why did God create the world?" at the heart of its theology. In the co-creator doctrine is the principle explaining all the elements of life as they exist in a relationship of give and take, with God originally at the center of each of these relationships. These three points, therefore, offer an understanding of the intimate relationship between creator and creation, Father and son, as one in which God and man are equal to each other in their need for each other.

The answer to the question "Why did God create the world?" is, I think, the essence of the Divine Principle and from it all the

principles of life emanate. If we can understand the purpose of creation that is so intimately involved in the heart of God, we are ready to begin to understand the law of indemnity.

Man is the child of God. He was meant to be the perfect child of God, reflecting all of his Father's love and beauty. Man was meant to be more beautiful than the most beautiful rose blossoming in the dew of a spring morning. He was meant to know God intimately and, as His child, share with Him in ecstatic love and joy. They would embrace, as a wave embraces the shore, as a father embraces his son.

God, as man's Father, asked a few things of His child. His child was born imperfectly but with the full potential to become perfect, just like his father, in love and beauty. God asked His children to "not eat of the fruit" and to "be fruitful, to multiply and to subdue the earth." God's child had the responsibility to obey these commandments and, therefore, by his own free will, mature to reflect his father perfectly. Until then, God could react only to his child's behavior and not to the child himself.

The three-stage growth process of the child would involve the following: 1) achieving a spiritual maturity in which the child would perfectly reflect his father's essence and nature; 2) establishing a family directed by God's love and will; and 3) subduing creation with

the love of God. This growth process was to be the avenue leading man to the fulfillment of God's purpose of creation. At its conclusion God and man would meet in intoxicated love and joy.

"Why, though, did God create man imperfectly so that he would have to grow to maturity? Would it not have been much easier for God to create man as a perfect reflection of Himself right from the beginning?" These were the questions I asked for one and a half years. The Divine Principle says, "The purpose of the universe's existence centered on man is to return joy to God, the Creator." I could understand this explanation intellectually, but my heart could not connect with it. I could not understand how God, the Almighty God, needed little of me to be happy. It seemed totally innane, yet I realized there was some truth to it. I realized also that I would never totally comprehend the Divine Principle (and, therefore, the law of indemnity) until I experienced in my heart the reality of this principle of creation.

Slowly but surely I am understanding the principle. I am understanding it because I am realizing God's heart as the perfect Father much more deeply. A perfect father is not a rock, standing strong and cold, without need of anything other than himself. A perfect father, on the contrary, needs his child the most for he is

the one who recognizes most extensively that only in his child's response to his love will he find joy. The perfect father is the most pure and the most needing father; without his children he is desperate and lonely.

The greatest love is that which is discovered in freedom; a forced love is not love at all. God, because He is the perfect Father of mankind, realizes that the only way for both He and His children to experience joy in its fullest depth (God does nothing in a half-way style. All, even the joy, He creates is developed to its absolute fullest!) would be if His children voluntarily discovered His love for them and returned this love to Him. At this moment, Father and child share in absolute joy; at this moment, two become one, transcending everything.

God's children, though, have never reciprocated His love. Genesis 6:6 says, "And the Lord was sorry that He had made man on the earth, and it grieved Him to His heart." Adam and Eve thought that they were miserable but the truth is that man will never be able to comprehend the depth of the misery that God felt when He lost His children. We must always keep in mind that God as the perfect Father knows the extent of the depth of the love and joy that He and His children were intended to share.

It is vital at this point to discuss what happened to God and to

man as a result of man's disobedience to his Father. We experience the external manifestations of it every day as we witness the immorality of our societies, the breakdown of the family unit, the wars that betray worldwide brotherhood and all the conflicts which exist within our own personal lives. The questions I wish to investigate in reference to these manifestations of the disharmony in life are: "What happened to God when His children denied Him? What happened internally to man when he denied his Father? Where is God at now in relation to man?" It is also in understanding these key points that we can more clearly comprehend all that is entailed in the principle of restoration through the law of indemnity.

God has lost His children. He invested all that He had into His children and they responded by ignoring His will and His love. God responded to their disobedience by throwing His son to the dust: "and to dust," He said, "you shall return." He cursed Eve with "pain in childbearing" and her husband's rule over her. His anger is also one that we cannot comprehend, for it was also stimulated by His perfect love for His children.

All that God had hoped for had vanished. His desire for joy could no longer be fulfilled as quickly as He had hoped. God was resentful. Unless we can understand the heart of the perfect

Father and His hopes and expectations for joy we cannot understand how it is possible for God to be resentful. Fortunately, His love is greater than His resentment. God could overcome His resentment with His love, but His love, nevertheless, was now a scarred love; God's original love of joy was now a love of compassion, the former originating in tranquility and the latter originating in disappointment and conflict.

Man's love also became scarred. We know from the Bible that immediately after the fall, Adam and Eve covered themselves in great fear of God and in shame. They were no longer free to love. Man has inherited this imprisonment and multiplied its seriousness throughout the ages. His love is scarred with fears, guilts, resentments and other impurities that block the free flow of a relationship with God. Between God and man stands an ominous cloud that makes each blind to the other. God, in other words, cannot see true man because true man has never been known, and man cannot know God directly because his spirit is dead. Death cannot know life; only life can know life. Impurity cannot perceive impurity; only purity can have a relationship with purity. Both God and man, therefore, stand at opposite ends of a pole, desperate to know each other but unable to meet in the present condition, separated by the evil called sin.

In what ways is this manifested in the quality of love shared among men? It is manifested in the form of a scar. This scar is resentment. Resentment results when a desire and purpose are not fulfilled. Man's most basic desire is simply to be happy and he is the happiest when he is sharing in love. We all are living testimonies to this truth. Yet man has never known what absolute happiness and absolute joy are. Within himself, man resents this failure and the result of this is a love scarred with insecurities and impurities that do not allow it to flow richly and freely.

What we need for our love to flow richly, freely, and with God is to rediscover God. We can only rediscover God by annihilating within ourselves all those elements which keep us from God. Sin, it has been explained, is what separates us from God. We must restore sin in order to find God. Indemnity is the process by which we restore sin and rediscover God.

Indemnity, therefore, is the reversal of all the failures of the fall of man, for the fall of man is to blame for the sin that scars our love.

The principle of creation explains that because God wants to experience joy, He has asked man to come to Him by his own free will. Within this principle, then, also rests the reason why God cannot interfere with man's restoration course and why man must



The quality of man's love is scarred by fears, resentments.

therefore pay indemnity. I would like to explain this point before going on to explain what indemnity is.

According to the principle of creation, man must voluntarily obey God and fulfill the purpose of creation. God cannot intervene in the restitution of man's mistake because such an intervention would be a violation of the absoluteness of the principle of creation and therefore of His own absoluteness. It would also be a denial of man's dignity and ability to become Lord over the creation. God also cannot work directly with anything that is not originally a part of His creation. If He were to do so, He would be recognizing that sin is a part of His creation.

In other words, even though God loves man unconditionally,

He cannot forgive man unconditionally. In anguish, He listens to the cries of His children but He cannot respond to their pleas unconditionally. Until man denies Satan, Satan can always have a claim on him. As Paul said in Romans 7:22, "I myself serve the law of God with my mind, but with my flesh, I serve the law of sin;" man exists under the influence of two masters that are at war within him. Until we release ourselves from the bondage of Satan, we will always be accusable before Satan. Any process of restoration other than this violates the principle of creation.

John 3:3 says, "Truly, truly I say to you unless one is born anew, he cannot see the kingdom of God." The question that is now presented is, how is one born

anew? The answer in the Divine Principle is that one is born anew through the Messiah. God, as has just been explained, must only work with sinlessness in order to stay within the bounds of the principle of creation. For this reason, He can only work through the sinless Messiah. Through him, God is able to forgive the original sin of all men.

The course which we go through in order to meet with the Messiah is called the indemnity course. It is the course through which we restore the failures of the fall and prepare ourselves spiritually to receive the Messiah, and with him grow to meet ultimately with God, having fulfilled our purpose of creation.

The failures of the fall of man involve two things: (1) man's lack of faith in God, and (2) the manifestation of this lack of faith that exists in man's misuse of God's love. Restoration, therefore, involves the restoration of these two failures. The Divine Principle calls these the foundation of faith and the foundation of substance. The former restores our lack of faith and our relationship of love for God, and the latter restores our relationship of love for mankind. The point where love and joy for God meet with the love and joy for mankind is the point at which we can receive the Messiah. Indemnity is the incarnation of the restoration of the love and joy shared between God and man that was lost

at the time of the fall of man.

A leader of the Unification Church a few years ago received the following message: "Remember that I have loved you from the beginning of time and I have never stopped. I love you, and, Oh how I long for you to love Me." We must hear the wounded heart of God and the unfulfilled heart of man unable to love God that are crying to each other and that are expressed in this message.

As I prayed and reflected on all that has been discussed here, I felt deeply within myself that something was missing. I felt I had not yet reached the depth of what indemnity actually is. I understood at last that indemnity is absolutely necessary so that God and I may someday share in the ecstatic love and joy shared between a perfect father and perfect daughter. I still felt, though, that there was something that I was not grasping. I wanted to find an underlying theme that would explain indemnity to me.

One afternoon, the thought "Man does not know how to love" kept repeating itself within me. That, I recognized immediately, was the theme I had been searching for. It agreed with the principle of restoration: if the fall of man was man's misuse of God's love then it is obvious that man does not know how to love as God loves. The problem with Cain and Abel was also that they could not love each other. Still today we repeatedly

tell ourselves tearfully, "I just cannot love. I try, but I just can't."

Trying to love as God loves is, in fact, the greatest indemnity we can offer God. It demands that the "me" that I am so used to, radically change. As Jesus says in the parable of the lost son, the lost must be found, and as the prayer of St. Francis of Assisi says, ". . . it is in dying that we are born to eternal life." This demands that I deny myself, overcome my selfishness and impurities, and live for others. It demands that I become a new person, releasing myself from the clutches I and all my ancestors have been living with for centuries. I am reminded of the message from Bob Dylan:

*"They say everything can be replaced
They say every distance is not near
Yet I remember every face
Of every man who put me here
I see my light come shining
From the West down to the East
Any day now
Any day now
I shall be released."*

It is the heritage of sin that has scarred our love that has to be released: the resentments, the arrogance, the guilt, the fears, the insecurities, and the impurities that pollute our love for one another are cleansed with the offering of indemnity to God. The death of sin within us is the result of the course of indemnity. As painful as it may be to die in this manner, it results in the birth of a new life found in the union with our perfect

Father.

The law of indemnity encompasses the essence of the Divine Principle. This essay has discussed why indemnity is necessary and what it actually entails. The heart of God as the perfect Father, we have realized, is the key to discovering the inner depth of the law of indemnity. We must realize that indemnity is actually a gift from God. It is God's grace to man; without indemnity we could never have the hope of living a life of ecstasy and absolute love. I suggest that we coin a new phrase and rather than say "paying indemnity," say "offering indemnity." The next time we find ourselves reacting to a struggle and/or mishap by complaining, "Why do these things always have to happen to me?" let us stop and reflect on the suffering of a perfect Father who has never known His true children and offer instead this suffering to our Heavenly Father. Let us remember God's great commandments to His children when He said in Mark 12:30-31,

"and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.

. . . You shall love your neighbor as yourself."

No matter how painful it may be to release ourselves from the bondage of sin and to love as God loves, it is the only way the perfect Father and His children will meet and embrace. □



by DR. YOUNG OON KIM

Dr. Kim is professor of systematic theology at Unification Theological Seminary and the author of the recently revised Unification Theology and Christian Thought, (Golden Gate Publishing Co., 1976, \$5.00).

I was invited to attend a faculty seminar at Columbia University in New York City. This university seminar consists of about 35 professors from the northeastern and central states, half of whom are Koreans and the others are American experts on Korean life and thought. They meet once a month to listen to and discuss a paper on Korea. The topic last month was the Unification Church. The professor in charge was Dr. Byong-suh Kim of Montclair State College in New Jersey, who spoke from the

A reply to our critics

standpoint of a sociologist to the group which included political scientists, psychologists and historians as well as sociologists.

Dr. Kim asked me and Mrs. Therese Stewart (dean of Unification Theological Seminary) to be present to make comments on his paper and invited the senior minister of Riverside Church in New York City to respond from the standpoint of the older Christian denominations.

To set the stage I should like to quote some excerpts from Dr. Byong-suh Kim's address and summarize his conclusions.

According to Dr. Kim, "Ever since the counter-culture movement of the sixties there has appeared new interest in a variety of Eastern sectarian movements. While some of these movements have showed significant decline, the Unification Church of Rev. Sun Myung Moon recently attracted thousands of American youths and has rapidly developed into a major religious youth movement in American society in a relatively short period of time."

Speaking as a sociologist Dr. Kim said, "Such an involvement of youth in the Unification Church may be understood in part as a reflection of their social relationships to the larger society. The religion in America which used to provide metaphysical grounding for the fabric of American society is now 'a broken and empty shell.' Consequently, youth today are increas-

ingly apathetic, disappointed and frustrated, feeling helpless and directionless in a milieu of the fragmented society.

"But they also realize that somehow they must find a way to reorient and integrate themselves toward a meaningful life in this world. Thus, some of the youth turn to Moonism which promises that the Unified Family can offer them a new way of life, true meaning of love, a sense of life's direction with a set of explicit guidelines and this worldly life-affirmation in building the Kingdom of God on earth."

Criticisms:

1) In what is perceived as the world of selfish competition, hypocrisy and impersonality the Unified Family indeed offers the youth a shelter of selfless loving kindness, warm interpersonal relationship and a positive outlook into the future. However, Dr. Kim says, such an attractive offer is made through systematic and well organized proselytization programs of street witnessing, fund-raising, lectures, formal training and other cultural and academic activities. Undoubtedly, the process of indoctrination resembles the process of "brainwashing" or "mind-controlling," because the formal training sessions are conducted on a tightly controlled schedule with endless lectures, praying, singing and "witnessing" and "street peddling" coupled

with physical and metaphysical legitimization of life's purpose.

2) Dr. Kim asks critical questions about our message. If Moon considers himself as the "New Messiah," why does he not publicly declare that he is indeed the true olive tree—the New Christ, the Third Adam? Why do the Moonists not admit that they really believe him to be the Messiah? Is it a barefaced lie and a deception for effective "brainwashing" as some critics denounce? After a careful analysis of my documents, interview and observation notes, and contents of their worship services, I came to the conclusion that there exists a conscious effort to misrepresent the self-identity of Sun Myung Moon and a deliberate concealment of a certain portion of Moon's message from public disclosure.

3) Here are Prof. Kim's comments about our marriage ceremony: Solidarity through the "Holy Matrimony": One of the most widely publicized events the Unification Church has is mass wedding ceremonies. Their match-making process is regarded by the Moonists as the most ideal form of spouse selection, because they have complete confidence in Rev. Moon's judgment. The holy matrimony is not only a vehicle of their own restoration, but also a way of paying an indemnity for the mistakes of other people. Marriage is therefore considered as a mission for God rather than for the

happiness of individual couples.

Conclusion: Prof. Kim concluded his four-page paper with a prediction. As a religious sect, it will almost certainly change into another institutional religious organization resembling the Mormon Church or the Church of Jehovah's Witness.

Now this is what I said in reply:

Response:

Prof. Kim has rightly pointed out that young people are attracted to Unification Church and become members because of the warmth and love which they discover in the Unified Family. But what keeps them is that their life in the Family enables them to find the personal reality of God. The family atmosphere is designed for a religious purpose. By living with others in an environment of religious enthusiasm and devotion—an environment far different from that outside—they can feel the presence of God in a direct and personal fashion. Then, as the new members come to a better understanding of Divine Principle, they also see more clearly the way God is working in the world today. Beyond the useful categories of sociological analysis, one must therefore recognize the religious factor.

Man is basically hungry for God, for eternal truth and genuine goodness. The religious need of man is always present. Thus, Uni-

fication Church is more than the by-product of the confusion and disillusionment young people feel toward the Establishment. Even in countries where the disintegration of society is far less obvious than in America, youth are attracted to Divine Principle. Social change and decay may bring awareness of the religious need to the surface, but the need itself is always present. St. Paul and Augustine felt it as much as today's teenager or idealistic college student. The first and greatest contribution of Unification Church is that for thousands of young people it has made God real and near to them.

Connected with this is the fact that the individual no longer has an identity problem when he experiences God's reality. By finding God he finds himself. If Americans are beset with numerous psychological and social difficulties, this is in large part due to the fact that their personal awareness of the reality of God has become dim or even non-existent. When God becomes real they recover a positive self-image, a sense of purpose and inner fulfillment.

In the second place, Unification Church is making a major contribution to modern life by creating the pattern for a stable family. What has happened to the American family because of a rising divorce rate, a permissive ethic, etc. is quite obvious. The family as an institution is in shambles. Our

mass weddings may look and sound ridiculous to intellectuals, but if you examine the principle behind them you will find several important factors which can stabilize family life.

Stabilizes Family Life

1. A Unification Church member finds his mate from among those with whom he shares the same general philosophy of life. The husband and wife relationship begins with shared ideas and outlook. Before marriage the partners are united intellectually, morally and religiously.

2. A Unification Church marriage, unlike the ordinary American kind, is not based on casual attraction or temporary romantic urges. Because the marriage is recommended by our leader whom we trust, it is based on objective judgments rather than purely subjective ones. Because a partner is suggested to complement our personality, the marriage is destined to be a satisfying relationship. Religious sanctions undergird and buttress the couple's life together.

3. Since we believe that blessed marriages are eternal and therefore do not accept divorce, our members make every effort to make their relationship a fruitful one. Because we believe that to love and to be loved is the most joyous experience available to man, our religion emphasizes that we must learn to master human relationships. Since the marriage

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nificant meaning. In my opinion, these represent the strength and attraction of our movement, providing us with a broader and higher perspective than most Christians.

Just Another Sect?

Prof. Kim makes a prediction that Unification Church will turn out to be like the Jehovah's Witnesses or Mormons. Of course, this is a possibility but only one of several.

(1) Unification Church could become another sect not quite inside the mainstream of church life, as Dr. Kim predicted.

(2) Unification Church could develop into one of the major denominations of Christendom. The Methodists and Presbyterians grew out of small controversial Christian sects in the past.

(3) Unification Church could be like the Jesuits, a relatively small tightly knit group which permeated and transformed the whole Catholic Church, or like the modernist movement, a way of reinterpreting Christian theology, in most of the major denominations. Since Rev. Moon often praises the Puritan movement he probably thinks of the Unification Church not as another church but an agent for the rebirth of the total Christian community.

(4) Of course, if Rev. Moon can spark a revival of religious enthusiasm and usher in the Kingdom, as we hope, then the Unification Church will truly have

realized its primary goal. At this stage, all four hypotheses are worth considering.

"Heavenly Deception"

Dr. Kim criticizes us for having a truth for outsiders and a different truth for insiders. Rev. Moon's statement on the value of lying is often misunderstood. Let me cite a few examples of what has been called heavenly deception.

A boy tells his girl-friend that she is the most beautiful girl in the whole world. Literally, that may be untrue but it serves a useful purpose.

A psychiatrist tries to reassure and console a patient who has just confessed that he has murdered his father. The psychiatrist does not condemn the patient or upset him or try to make him feel guilty. He may sympathize with the murderer in order to win his confidence enough so that the criminal will agree to turn himself over to the police.

In Jesus' case he specifically forbade any of his disciples to say that he was the Messiah. Why? Because the word Messiah is so loaded with meanings, good and bad, elevating and dangerous, that some people would be shocked, some get angry, some laugh and some become hysterical. Was Jesus wrong to silence his disciples? We know that when the news leaked out, Jesus' doom was sealed. Even today the perfectly respectable religious word Mes-

siah carries with it numerous evil connotations. A Messiah is a madman, a dangerous political revolutionary, a fanatic, etc. In a situation like that, the less the word "Messiah" is used the better it is for everyone involved.

According to Rabbi Maurice Davis, for example, because Moon's followers believe he is the Messiah, Moon is a second Adolf Hitler! Perhaps this helps to explain our reticence in making public claims about the role Rev. Moon can play in God's plan of universal restoration.

Also to be considered is the complex role of the Third Adam. This is not a simple matter. First the Messiah must be called by God. Then he must accept the mission. Finally, he must carry it out by establishing God's kingdom on earth. Whether Rev. Moon or anyone is the Messiah in the full and complete sense can only be proved by the coming of the Kingdom. We have a sizeable number of Jewish young people in our movement. They could not accept conventional Christianity because in their eyes Jesus did not fulfill the role the Old Testament ascribes to the Messiah. But they could join our movement because they, like us, look forward to the establishment of God's kingdom on earth. So it is interesting to see how Divine Principle bridges the gap between Christians and Jews because of its doctrine of the Messiah.

Why I Joined

We have been considering the attraction of American young people to Divine Principle. But possibly you may wonder why a dedicated Christian, active in ecumenical conferences in Europe, a graduate of two liberal theological seminaries and a professor of New Testament at Ewha University, would join the Unification Church. Unlike the American youth I was not alienated from the Establishment, turned off by main-line Christianity or seeking a personal relationship with God. Quite the opposite. For many years prior to my acquaintance with Rev. Moon, I had a deep personal experience of God's reality and love.

For me, it was the distinctive theological teaching of Rev. Moon which attracted my attention. His new insights in Christology were particularly convincing to me. For example, he cleared up some of the puzzling aspects of the crucifixion story. The cross did not provide vicarious atonement and redemption from original sin—a doctrine many Christians find difficult to believe. Rather, as Rev. Moon taught, Jesus' arrest, trial and death kept him from carrying out his mission. Because he was opposed, rejected and executed, his real work was left incomplete. For me, Divine Principle demythologized certain historically questionable parts of orthodox

Christianity without reducing the overwhelming greatness of Jesus. By removing the myths associated with Jesus, Divine Principle made me feel closer to him. He became more real because he became more understandable.

Because Jesus was forced to leave his mission uncompleted, the doctrine of the Second Advent took on greater meaning. The mission to which Jesus was called and for which he gave his life was still to be realized. The Second Advent must be fulfilled by another person, someone called by God, as Jesus was, someone ready to carry on, where Jesus left off, someone with Jesus' determination and total commitment.

If God's grand plan must still be carried out through human beings, then history—our history—becomes significant. Even though I couldn't buy some of the chronological details worked out in the Old Testament pattern of restoration, the Divine Principle theology of history was far more appealing than the Marxist, Hegelian or gradual but inevitable progress ones.

The Age We Live In

Our view gives definite meaning for today. Our age is of crucial significance in God's timetable. Our times are so important, so challenging, that we cannot afford to waste the opportunity God sets before us.

Closely connected with the

Divine Principle doctrine of history is its teaching about eschatology. Right now we are living in God's final stage of dispensation. Our age is like that of Jesus. God wants to realize His grand plan right now. Will we be dedicated enough or will we deny and reject Him, as did the crowds so long ago? What a challenge!

Yet, Rev. Moon's convictions about the eschatological urgency of our times should not be confused with the apocalyptic ideas of Jehovah's Witnesses and Protestant Fundamentalists. We do not leave everything to God. We do not expect Him to change everything with signs and wonders. We must do our part; but if we do, our human efforts will be met by unprecedented cooperation from spirit world.

In these points—Rev. Moon's explanation of the crucifixion, his interpretation of history and his dedication to the coming kingdom—I believe Divine Principle represents a revelation from God for our times.

In my conclusion, I thanked Dr. Kim for a well-researched and fair analysis of our movement. His objectivity is refreshing. Also, I greatly appreciated his generous offer for me to attend the meeting and comment on his paper. When the media is content to attack and misrepresent us, we are deeply grateful for an academic community which is still open to dialogue.

□

news & reports

Washington Monument Campaign Kicks Off



As the nation celebrated a Bicentennial 4th of July and over one million fireworks fans in Washington, D.C., gathered around the reflecting pool between the Washington and Lincoln Monuments, it's doubtful whether many in that same city noticed a smaller gathering earlier in the day at 1611 Upshur St.,

N.W. Nonetheless, that gathering might have sparked a more lasting brand of "spiritual" fireworks as the Unification Church opened its Bicentennial summer campaign in preparation for Reverend Moon's appearance at the Washington Monument in September.

Although church members headed by Mr. Ken Sudo had been in Washington since June 15 collecting data and drawing up plans, it wasn't until July 4th, with the addition of Unification Theological seminarians and a stirring Independence Day address by Colonel Bo Hi Pak, that the Washington Monument campaign officially began.

Aside from locating accommodations for members, the early part of activity in Washington has focused on a "grass roots" campaign or what Mr. Sudo termed the "inductive approach." That is, instead of receiving instructions from the top down, individual members have gone "out to the people" in an effort to experience what they experience, to find out the people's concerns and needs, and what kinds of programs might be most beneficial in the Bicentennial summer.

Even in its initial stages, the

“grass roots” campaign was most encouraging. Jonathan Slevin, an assistant in the mobilization campaign to Mr. Sudo, commented that the people are “wonderfully open and responsive; they want to talk.” Mrs. Betsy Jones, advisor for the Washington, D.C., area during the campaign, noted the early intensity and became convinced that “God is going to do a great work in Washington.”

Phillip Payne, who has headed a group of members in the predominantly black Southeast area of Washington, helped organize in the first week of the campaign a Clean-up Contest, an Arts and Crafts Contest, a “Get to Love Your Neighbor Day,” a newsletter and a trip to the zoo for 14 children and their parents! Other teams have been no less creative.



Neighborhood children in Washington, D.C., join in clean-up contest.

Parents Association Being Established

Many of the parents who attended the National Parents Conference asked about the formation of a National Parents Association

and such a group is now on the drawing boards. To be organized by states or regions, their purpose, said Mrs. Hillie Edwards, would be "increased communication and understanding, leading to a closer relationship."

Parents could join whether or not they were Church members, and could choose the extent of their involvement: They could be used as resource people on whom the Church could call for advice in specific matters; they may wish to be available to the media or to contact the media; they may write letters as parents but non-members. The associations could be coordinated by a volunteer parent or with

help from the local churches, and parents may wish to meet for fellowship and discussion. Publishing a newsletter is another possible project.

There are also plans afoot for an *International Parents Conference* to be held in conjunction with the Washington Monument "God Bless America Festival" in September. Letters have been sent to overseas churches to determine how many parents might be interested in attending.

Those parents who wish to communicate with other parents or with Church members can also do so by writing letters to the editor of *The Way of the World* to express their views. We welcome such letters.

IOWC In Italy

FLORENCE

by PETER RICHARDSON

We have been witnessing several days and we understand more and more the responsibility we have. Italy is a prepared nation, prepared by our Heavenly Father throughout history and so the people are essentially heartistic people awaiting the call of love. Many brothers and sisters felt on our second day here a very Korean spirit in the town. We spent one day visiting the hills around the town and in the heart of the city. Even physically the countryside, the houses,

etc. sometimes resemble those in Korea.

In Firenze there are many foreign people who come from all over the world to see the works of Michelangelo, Rafael, etc. and the Italian people come from all parts of Italy to work and to study here. This gives a very cosmopolitan spirit to the town and consequently our IOWC team is very popular with the people. Every day we receive many guests who all show an intense desire to know the truth.

The Italian people here are very heartistic and also think seriously about the problems of the world today. Also, most people be-

lieve in God and are interested to learn about a new understanding of life through the Divine Principle. We feel a great hope for this town as long as we can unite with its spirit. This means we must become very open-hearted people and very sincere with our feelings.

We were very happy to find that the people in this town are very honest. We have had many wonderful experiences of people who promise to come later and who always keep their appointments. One boy came on the first day to hear Principle and after a very inspiring lecture he was deeply interested and promised to

ROME

by KEVIN BRABAZON

When we came to Rome we had some time to visit places of historical interest, especially buildings from ancient Rome. On the first evening we visited some Roman remains in the center of the city. We looked out over the remains to a street with buildings from the city center of old Rome with the Coliseum in the distance. There was also on one corner the prison where Peter and Paul were held.

I could feel the spirits of the dead Romans still walking the same street. They were so sad, filled with such longing. They could not understand why Rome had fallen. This great and magnificent Empire, unequalled until the

return the following day at 9:30. At exactly 9:30 a.m. he arrived and stayed the whole day hearing more and more Principle and that evening he came to Limonta having sacrificed a meeting with friends the following day.

All in all we feel that this town is ready for Principle. There are many, many people "just passing through" as well as 500,000 local population who are ready to receive the truth. So we will push forward as a happy united team and leave ourselves open to heavenly guidance to find Heavenly Father's future sons and daughters.

modern world, whose laws, ideals and architecture we still use today, declined and disappeared. I felt the dead who raised it up, unfulfilled and bewildered.

"Why has this happened?" This was the question I felt that they were asking me.

I felt so sad. I did not feel anger or resentment because of their treatment of Christians. I just felt a deep sorrow that they did not know. The failure of the Jews caused the conflict between Christianity and Rome, and this magnificent bride never met her bridegroom.

The origin of Rome was similar to the origin of America—a Trojan hero, fleeing Greek persecution and crossing the sea to found a new idealistic city, like the



Statue of a Man Carrying Busts of his Ancestors, 1st century A.D., Rome.

Pilgrim fathers leaving England (Greece of the modern world) to found a new nation. Rome had many idealistic leaders like the founding fathers and some presidents of America. God could bless Rome, like America today, because of its idealistic origin and righteous development. Satan really invaded when the moment for which they had been prepared passed them by. No people in history has ever stayed one with God's will, and even though after 400 years Rome finally accepted Christianity, Christianity was not united and the moment passed once again.

To prepare a modern world, Rome had to reappear. This it did in the Renaissance. The ancient learning of Greece, which was the inspiration for the Roman Empire, returned to the land it had inspired nearly 2,000 years before. This time the Roman Empire became divided. The division started with the Renaissance and culminated in

a division between Communism and democracy, in particular Russia and America. These are the Cain and Abel parts of the Rome of the modern world. America inherited the ideal, the creativity, the engineering ability, the system of law and the freedom that were part of Rome; Russia inherited the barbarity, the military domination and religious persecution.

Today the great men who built up Rome and the idealistic citizens who fought for things of value ask what went wrong and sadly walk the silent streets unfulfilled. They want to fulfill their mission and construct a world of law, order and principle. They can only do that if we liberate them. They can work in a new Rome—America, flying the same Roman Eagle—and they can restore the mistakes they made 2,000 years ago, removing a great weight of spirit world from Italy. This time they can stop the downfall of the new Roman Empire.

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

Successful Hong Kong Bicentennial Program

We observed June 1 with a special "God Bless America 1976" program sponsored by the International New Hope Association. It was held in the chapel

and the adjacent Bradbury Room at the YMCA where we meet weekly.

Between 6 and 7 p.m. we

were supposed to have a prayer meeting and from 7 to 9 p.m. we were to have a film and discussion. It did not quite happen that way. What was originally meant to be 20 minutes of speaking turned into one and a half hours of strong Divine Principle on historical parallels, emphasizing the importance of unity between state and religion. Part of the reason was that my English was being translated into Cantonese, but I believe mainly that Heavenly Father wanted to have us speak out more. He took responsibility for the timing to the tee despite our original schedule. We almost lost our film projector to a Christian group at the YMCA because one of their two projectors was broken. We changed our schedule at the last minute so that they could use the projector first.

"I Knew, This Is The End"

One of my fellow-teachers needed help with an English assignment so I read a book for her, a novel. And not only a novel but (of all things) science fiction. One of those end-of-the-world books where man's own fear and a few political accidents bring about a catastrophe that leaves everyone in the world stone blind, except for the usual few and diversified survivors. These few who can see are suddenly responsible for the rebuilding of the world, which is, of course, dying rapidly before their

Less than 12 people started the prayer meeting at 6 p.m. I said to them, "I know that we are few here, but I know that God is so much with us. I feel as if I were speaking to many, many more." But by the time the talk was halfway through, the chapel was filled to capacity with 38 people because the speaking spilled over to the hour for the film. I had meant to be careful with the Christians and mild on the non-Christians. Apparently that was not what God wanted, and everyone heard Divine Principle regardless of our plans.

Thirty-eight is a small number, but I thought it was successful considering our short planning and we received heavy rain the entire day. Just about everyone invited came, plus a few extra friends, and the response was good.

very eyes.

Nature inevitably takes advantage of the situation and strikes for revenge in the form of thousands of man-eating, soviet-produced plants which prove to be, needless to say, much more intelligent than anyone dreamed. I'm sure you remember the book or one like it that you read somewhere along the line in your past. For some reason I found the book fascinating and continued reading until the not-so-odd-hour of half

past three in the morning. I went to bed with a slight case of the willies, as you can well imagine if you read the book.

In the morning, after my counterpart left for her job, I sat down to finish the book off in an hour or so. The book was extremely well thought out and written well enough so that the feelings the author tried to convey sunk in quite effectively. These feelings clung to me like the scent of smoke. Then suddenly, faintly, I knew something that I hadn't really known before. A realization that must have come to many of you by now. It came to me like a curtain being drawn back.

I knew—*knew* for the first time—that this is the end. That finally, in reality the world is dying and that we are starting all over again. I wanted to keep the feeling with me, to become a part of me, a reminder, but I was afraid to grab at it because I knew it would slip away. I tried to let it linger as long as it would and then it began to fade. But the knowledge was still there. That the world is finally finished, and groping blindly for life. Then the thought vanished along with the excitement it had brought, the adventurousness, the relief of knowing that we were beginning now.

I know the days will continue much like before. I'll witness and be rejected or rewarded. We'll all have days when we think "Can they *ever* understand?" or "How

can they *not* understand?" but I, for one, know. . . I, for one, have finally gotten it through my head that this is it. The end of everything. Everything that made us insecure and afraid. And the end of everything that we were secure with.

South Pacific:

There is no easy way, only the way of indemnity, I have realized. I came to really see evil at its best while living with a family. I could see just how Satan makes people so self-centered, like the husband hiding from his two drunk relatives coming in the house and making a nuisance of themselves while the children suffered from this. I was so angry that he was just trying to save his own skin. Once I was trying to teach one of the older youths staying there. The children purposely were extremely rude, interrupting with loud singing and anything else they could think of to cause a disturbance. I was so angry inside (and felt God was, too) but outside I just kept on teaching loudly without paying them any attention.

Also, I realized we cannot trust any man, not even ourselves. Reverend Moon said once, "I can see so many qualities of betrayal in you." It hurts to think of it, but it is true. We must fight against all such feelings. Satan is really clever. He tries to beat on us hard but then lull us into complacency. He tries to make us forget the feeling we

have had when we are close to God. I really have to fight to keep holding God. Not I, but God, preserves me. I can understand how, if it weren't for God, how many people's lives would be washed away. I also learned that it all depends upon us. We cannot depend upon others to do it for us.

Our lives are not our own, but God's. How badly we need to have His point of view. I'm so grateful to all my brothers and sisters in America, helping to save America.

Pakistan:

With the change of season in Pakistan, comes the change of fruits. Pakistan has such a wide variety of fruits and since we've been here one year, we've been able to have a complete banquet laid out before us by our Heavenly Father. We have all enjoyed it so much, we will be staying for a second course, and first on the menu are the famous mangos. When we came last year, mangos were just beginning their season, as they are now. Sometimes, because the weather is hot, we only eat fruits and I can begin to understand the heart of the Israel people when Moses led them into the wilderness and they complained because they wanted cucumbers and watermelon. When the weather is hot and dusty, they taste very good, but that's still no reason to lose faith. Living in Pakistan has been a living reality of the Principle and we are all thankful for the struggles

and difficulties we encounter; the struggles and suffering of our Heavenly Father are very real.

The weather has become quite hot and of the tears, sweat and blood, the sweat is 24 hours a day. Yesterday we bought a refrigerator. What it really is, is a big thermos bottle and we get ice from our neighbor twice a day. Kind of simple, but the cold water is very simply nice.

On Labor Day here we went to the beaches, a place called Paradise Point, for swimming, surfing and riding camels and horses. We buried our Japanese brother in the sand and only his head was showing; many people gathered and when he got up, everyone was laughing and smiling.

Afghanistan:

I'm really lucky to be here—even though in our Family every moment is an adventure, here the stakes are really high, so also is the feeling of adventure. When we win, we will win big here. Still, everything is dependent on America. I miss not being able to fight alongside all of you. Often I wish I could be in the States to right the wrongs or be with you where the action is, but the land and people of America I don't miss. I have made it a principle to make no American or foreign friends since I've been here. I have bent that rule when it seemed appropriate,

but really that principle has worked well.

Sometimes, it's easier just to sit and chat with tourists, but that's not where God's heart is in this part of the world. When I finally came among a lot of foreigners in our class, I was surprised at the sharply contrasting views we held about this country. I am full of admiration for the people, their honorable and hard lives, and their happy nature. I love their food, music, and even their bus system. I respect the progress they have

been striving to make. I was surprised, then, that when the foreign community gets together here, so much of their conversation is centered disparagingly upon this land—jokes are made and they feel so superior. They are so proud. Now I realize that there are many things about Western culture which are not “high” at all—but simply degenerate. When they hear my opinions they are really surprised—but sometimes I get angry when they criticize my home and my people.

Indemnifying History

I had a deep realization two days ago. A friend of ours invited us to the movies. For the first time, while watching the movie, I saw the relationship of blacks and whites from their perspective. In so many movies blacks are portrayed as the bad or evil persons. Then I began to think about what they must feel, always being placed in the lower or bad position, in movies, in religious belief (black being Satan), and social scale as well as in culture and education.

I realized my people—the white race—had caused a major part of that suffering. (Even if Ham failed, long afterwards the feeling and relationship didn't change.) And even if I deeply love them they can't understand because the barriers of pain and resentment of misunderstanding

and mistreatment are still present.

I felt I must repent for what my ancestors have done to them. I can't change the past; I can only work to build a new future for coming generations, and ask them to forgive us for the past mistakes and mistreatment.

Somehow it is related to repenting for the sin of Adam and Eve and our ancestors. It's difficult to feel, deep in your heart, something that was so long ago and far away. It's easy to repent for our own sins and mistakes because we directly committed them and are responsible. But it is difficult to repent for the cruelty of a race when you have not treated them unkindly in your own relationships. However, we are representatives of our race and of mankind, thus we must right all wrongs and indemnify the mistakes of history.

A Fête In Gabon

On the last holiday, we packed up a picnic dinner to be heated later on an open fire, and set off for a secluded area of beach. Our friend took one of us on his motorcycle while the rest took the bus to the end of its line, and then walked, until he returned with his cycle to retrieve each one. Quite a lot of maneuvering, actually.

We were in time to build a large happy fire, arrange ourselves comfortably on a log, and watch the sun gently slide into the water. All was peaceful and we were alone so we sang and shared a few skits and then had time just to pray and meditate and thank Heavenly Father for giving us such a wonderful crea-

tion.

Afterwards we roasted potatoes, ignams (a sort of potato), and meat over the fire and sat down in the fire light to a hearty, leisurely, happy meal. Really, it was so comfortable, natural, relaxed. Heavenly Father gave us the whole of creation to enjoy that night—the brightest of stars, velvety sky, living water caressing the sand. After dinner we warmed up around the fire, read a speech from *New Hope: Twelve Talks* which the French family has translated, and ended with prayer.

We walked most of the way home, high in spirit yet a bit subdued by Heavenly Father's awesome creation.

Living Simply In North Africa

Everyone here lives in sort of a communal fashion, so one small room may house 5-8 people, who all share the rent. But for us we are only three. I know when I was thinking about coming here, I thought that everything would be so much cheaper here than in the U.S., but just the opposite is true. The food is incredible, the rent is outrageous; there is no such thing as buying clothes here, or anything else almost, so that is not so much a problem. We all have been eating less. In fact I have lost about 20 pounds. I had to write to America to get some jeans sent, because all

of my other pants fall off. None of my nice clothes fit anymore. My mother sent me a package with some of the clothes in it that I wore in high school. I am now wearing them, too.

I lost some weight in another way, too. To get one's hair cut here, you must go to these little wooden shack-like places and sit in a "chair" and look into a cracked mirror and have a guy "cut" your hair with sticky hand clippers. Normally I go to a guy that does a pretty good job. Generally they cut it much shorter here than even they do in the family in the U.S.,

but that is OK, because it is cooler, and the bugs don't have a place to live. Well, my usual guy was gone, so I went to another one. He looked at me with a smirk as if to say "What are you doing here?" I meekly asked him if it would be at all possible for him to cut my hair.

Taking pity on me he relented and gave me a seat. Now his shop is just barely big enough for two people to stand and look at each other, but little more. So he had a little difficulty in maneuvering around. He had to place me in a position where I couldn't see the mirror, which really didn't matter anyway because it wasn't a whole lot more effective than looking at a tree. Anyway he started to cut. I told him at least ten times in as many languages as I knew that I didn't want the kind you put polish on and buff to a high gloss when finished. I just wanted a trim.

I think that is where I made my mistake. He got the feeling that I was telling him what I wanted, and I think his pride was injured. Anyway he began to cut. At first I didn't think too much was out of order, but there seemed to be an awful draft in his shop. Then he turned me a little and I caught a glimpse of the mirror. Well, at first I didn't recognize the guy I saw, except that he vaguely resembled me. In fact, it was me. I let out a cry of astonishment. My hair has not been $\frac{1}{4}$ - $\frac{1}{2}$ of an inch long since I was born.

It is sad to watch the Christian

faith be crushed out, not just here but in all underdeveloped countries. People put their whole lives into trying to help people, and do great things on a humanitarian level, but grow so tired and discouraged because of the lack of real effect their work has had. They may bandage a wound, but they don't get anywhere curing the disease. We have to do more than just bandage the wound, futile as it may sound even to the missionaries. But the answer is there if we only open our eyes.

There has not been too much happening. We have been having a few more friends coming by more often. But it is a little touchy sometimes because of the terrible relationships of the various races. America has a race problem, but nothing like the tribes of Africa.

Bill gave us an old dehumidifier which is in the process of becoming our refrigerator. It may sound a little strange, but we are building a wooden refrigerator. Hopefully it will even freeze meat, etc. With the heat of the summer the meat is bad before you have a chance to use it. So far there have been only a few sand storms and real hot days. Other than that it has been really nice.

Recently I have been helping Bill repair his Land Rover. But in talking to him and his wife I have learned a great deal. They have been here for seven years and before that they spent many years in Senegal trying to get into the coun-

try. He felt for quite some time that God was calling to him here. He has told me stories of when he used to live in the Senegal River valley evangelizing up and down it. The Senegal River valley is just about as miserable a place as one can find in the whole world. In the summer the temperatures climb beyond recognition and the floods make it so humid that the air is just a mist. There are sedentary farmers that live there and know a life like we could not even imagine—everything from fighting lions and other animals, to the racial tribal wars and conflicts. Yet he went with another guy trekking down the valley preaching and witnessing.

His whole life since he became a Christian has been like that. After many, many struggles and seeming defeats he was finally allowed to come into this country and given a job teaching English. That was seven years ago. He and his wife then had three children and made a life here. She is a nurse and a midwife and they preach a Sunday service to the foreigners here. In reality it means only about 7-10 people gathered in their home on Sundays. He is helping us a lot.

But for me it serves as a guide. I know that with the Divine Principle and the level of work that we are doing today we have to surpass everything that the Christians have done up to this point. That doesn't necessarily mean that it would be better for me to go trek-

king up the Senegal River valley, but it means that we have to have the heart and the love of God more than him, and have the resulting determination and perseverance and faith more than him. That is a big job in many ways. Looking at it from the point of view of knowing the Principle, it sort of humbles me. We come on their foundation; whether or not it is what it should be to the extent that it should be, still it is there and we have to inherit the spirit at least. Coupled with the reality of what we are trying to do not only on the spiritual but on the physical, our faith should be so much more.

In some ways it is awesome. It is like I feel this dynamo that has so much power that it is scary, like a huge gyroscope inside spinning at full speed. I could never control it. Centered on the right direction it guides and takes me where I could never go, but if it becomes off balance, or if the guiding force is gone somehow and I am left to handle it, it spins all askew. It is very hard to explain, but that is what the level of faith that we are approaching has. It is opening up those big power reserves that depend every moment on our complete connection with God. Without that connection we lose control in short order. That is what a daily connection with God is beginning to look like to me. We know we can fulfill, we have been given that assurance. So we have just to believe it and do it.

Brazil Sends Out Pioneers

We have certainly come a long way since I arrived here on February 14, 1973, fresh out of the winter of Belvedere into the summer heat of Rio de Janeiro. It was a big change, in the physical as well as in the spiritual sense. For several months I felt like a true "voice crying out in the wilderness." Once, while witnessing to a girl in Rio, she asked me whether or not I was a spirit man, so different was my way of speaking and acting. It seems that in this country the appearance of spirit men is a common occurrence.

From the very beginning, my physical family responded in a positive way to the Divine Principle.

Costa Rica:

Costa Rica is physically very beautiful. We can see Heavenly Father's tropical nature here, with many palm trees and tropical fruits—mangos, chas, avocados, bananas, oranges, sweet lemons, pineapples. In the line of flowers the orchid, I believe, is the national flower and there are roses and hundreds of wild flowers whose names I don't know.

Occasionally, at least twice a week, a cow will walk down our street on her way home. It seems strange because the street we live on is paved and, practically speaking, in the middle of the city, but it only serves to remind us we are in Costa Rica.

A younger brother and sister quickly accepted and joined our church. Later, my sister went to Barrytown for training. My brother wrote a summary of all the lectures in a 40-page booklet, and that was our textbook until the Study Guide, Part One, was translated.

In Rio de Janeiro, I always managed to gather large amounts of people, but the difficult part was to make them grow. They were quick to move in, but also quick to leave. In our center, a three-bedroom apartment located in one of the best areas of Rio, we had lectures every night and workshops on weekends, but the growth of the members was slow. I understood that I needed help, if I was to really build a church.

After the 1800-couple blessing, I returned to Brazil with new hope, because I was to receive the help of three Japanese missionaries, blessed also. They came and brought lots of ginseng tea, and our church began to have a brand-new look. My wife spent a few days in Brazil in May of last year, before going to Colombia, and that made the theory of the Divine Principle become very real all of a sudden, and many undecided members became strong members after that.

The Little Angels visited Brazil in September of 1975, with four performances in Rio de Janeiro, Brasilia and São Paulo. It



Symbol of the new Brazil—a modern sculpture in Brasilia.

was an absolute success and brought a new level of spiritual growth to all our members, particularly due to the visit of Col. Bo Hi Pak.

Right after that a new missionary arrived in Brazil. He took over the movement and brought an entirely new direction to our church. Our goal for 1975 was to have three centers and three prayer grounds. This was achieved on December 30. We also had a seven-day and 21-day workshop, with excellent results. A boy from South Africa, who was fluent in Portuguese, came to our 21-day workshop. We have since received visitors from the Paraguayan family.

A special guest arrived in Brazil in April. His visit brought a

spiritual rebirth to our church. He called a national meeting in Passos, where we have our training center. Passos is located in the State of Minas Gerais, about 300 miles away from São Paulo. About 55 members attended. The importance of Yankee Stadium, and present worldwide activities of our church were some of the topics he spoke about. On the situation of the world today, he spoke about the decay of Christianity, Communism, and corruption. His four-hour speech brought a brand-new vigor and enthusiasm to all our members.

Our guest had an opportunity to visit our four local churches, spending about three days in each of them, teaching us Rev. Moon's style of leadership in praying and teaching. He visited our prayer grounds, accompanied by our members. Many of them cried while everyone prayed together. Brazil is a large country, so he spent 20 hours in one trip and 70 hours by bus in another. In Brasilia, he opened a pioneer center. New exciting plans for the future include a Barrytown-style Latin American Training Center, with lectures in Portuguese, Spanish, English and Japanese, and the translation of the Divine Principle book into Portuguese. In July, pioneer missionaries will be sent out, bringing the total of local churches to seven, covering the whole territory of Brazil from Manaus to Porto Alegre.

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

