

The Way of the World

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Unification of World Christianity

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The Way of the World



God and I

Theology up to the present has taught that God is high above us; we are only sinners, not entitled to meeting Him. . . . That man can stand on the same level with God is the greatest of all discoveries.

—Reverend Sun Myung Moon (page 3)



Who Is Reverend Moon

I'm sure around the world people are asking, "Who is Reverend Sun Myung Moon?" That question will be asked a million times. But I know one thing. That question will not be answered in our times; it will go on and on for centuries and centuries, just as we are still asking, "Who is Jesus Christ?"

—Col. Bo Hi Pak (page 26)



No Compromise With Satan

The nation that God wanted was not established back in 1776. But in 1976, God wants to establish for the first time the nation that can really and uncompromisingly be centered on Him. We are the Founding Fathers of the new American Revolution.

—Hal McKenzie (page 38)



A Storm on the Horizon

Slowly, slowly. . . I arrived at the point where I realized the inherent deep evil which the Communist system represents—because it has as its most important aim to alter human nature.

—Dr. Nikolai Khokhlov (page 50)

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in this issue

You might say the theme of this issue is "Man." Who is he, what is his potential, what is his value and his relationship to the rest of creation? Reverend Moon's sermon, "God and I," and the brief article "Beauty or Beast?" deal with these questions in more theoretical terms. Colonel Pak tells about one man and the influence he is having on the lives of millions of people in his talk from the National Parents Conference, "Who is Reverend Moon?"

Perhaps the most unique and moving expression of man's nature in this issue is Dr. Khokhlov's discussion of the new Soviet man, as the Communist system is trying to mold him, and the resurgence of spiritual power in the Soviet Union which offers real hope for change. As a former KGB officer and Communist Party member, and now as a professor of psychology, Dr. Khokhlov's views are rooted in deep understanding. A corollary to his article is Hugh Spurgin's comparison of brainwashing and religious conversion.

"God in Africa Today" deals with the ideas of Edwin Smith, whose view of Christianity as the fulfillment of African Traditional Religion I found very inspiring since the Divine Principle teaches that God is progressively revealing His truth to man in different ways according to the needs of each culture. Smith felt that the Christian concept of God meets unfulfilled

needs in African religion, and this accounts for the widespread and rapid acceptance of Christianity in Africa in the last century. I went on to draw the conclusion that God is now preparing Africa, as well as the rest of the world, for the Second Coming. Accompanying this article is one by John Mbiti, director of the WCC's Ecumenical Institute, commenting on the excessive denominationalism which is characteristic of Christianity in his country, Kenya, but his comment could very well apply to Christianity worldwide.

At the National Parents Conference in May, Dr. Boslooper (professor at Unification Theological Seminary) shared some of the responses he had made to a *Time* magazine interviewer. *Time* chose not to use his comments, but we are happy to offer them to you in this issue.

It is mid-summer as I write this. The Washington Monument campaign has been concentrating on community service projects throughout the area as a way of revealing God's heart to people and winning them to His side. The planning is impressive, the literature beautiful, the workers determined. This will be one of the most important events in America's history, a turning point. People will be coming from all over America and all around the world. Meet us at the Monument!

V.T.

GOD

The people of the world, without exception, have some kind of hope and desire. They desire happiness, but always in a self-centered way.

What is happiness? We must think it over. For single men and women, you think it may lie in having good mates. Can the mate of your dreams really bring you happiness from the beginning of your married life to the end? In the beginning, you may be happy, but as you go along, there can be sickness, disappointment in each other, things like that. Your mate may die before you, leaving you bereaved. Can you be really happy in that situation? You might be even unhappier than when you first married him or her. You have seen many such examples among the people around you, haven't you? From this viewpoint, you can safely say

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

From a speech at Barrytown, New York, on September 27, 1975.

Theology up to the present has taught that God is high above us; we are only sinners, not entitled to meeting Him, and there is a vast gap between God and man, between man and things, and between God and things. God will remain almighty and good, and men will always remain sinners. That man can stand on the same level with God is the greatest of all discoveries.

that you cannot expect real happiness from those loved ones whom you once loved so dearly that you thought you were going to have real happiness ahead.

You may think that when you have your own children, you would be very happy, but the same thing applies—who knows?—your children may become unhappy, disabled, or sick. As children, sometimes you are contented and say you are the happiest ones in the whole world because there's harmony and happiness in your family; but who knows, a little later, your parents might separate. Just a few days ago, four of our members were killed in a traffic accident. In the other car were a father and mother with their son, and both parents were killed in the collision. We don't know what kind of trip they were making. Maybe they were on the way to visit one of their friends when that happened. They may have thought they were the happiest people in the world, but they did not know what was ahead of them that very day. Seen from that viewpoint, we cannot safely say that what we enjoy now is real happiness.

You may sometimes think you are happy with having a great deal of knowledge. You may be successful in your worldly career with all that knowledge, but is it really truth? Suppose the outcome of a scholar's research could decide the life or death of his nation or the world. He would be a very serious person, but what if he has no money and no equipment for that research. How would he feel? Asleep or awake, even though he may eat or



play around, his whole heart is concentrated on that one point. Is he happy or unhappy?

Let's think about power or position. What if you were the president or a senator or congressman. One act or one thought of yours could lead the nation into destruction and peril, or to happiness and success. When you have power, you might think you can do anything, but if your use of that power brings the nation into misery, would your love of power be considered a good thing?

Would money make you happy? Suppose you have \$10,000 in your pockets; your mind would be preoccupied with that, and you could not relax. In the early days of our movement, sometimes one of the members would have to keep a large amount of

money on him. I was told that that person could not sleep all through the night. He had to sit up all night, lest the money should be lost. So it is not money which makes you happy. When you compare someone from a poor family, and someone from a rich family, usually people think the one from the rich family must be happy. But it's not necessarily like that.

People want eternal happiness.

Then where does happiness lie, if knowledge, money, power, everything can just drift away. People want eternal happiness, absolute happiness, because all relative happiness can pass away with time and environment. Eternal happiness can only come from an eternal source. We have a short life span. If you were asked to name the three most important things, right away you would say: First, man. Next comes the created world around you, then God. All through our lives we have been looking for true happiness through men. But our fellow men alone cannot make us happy. We must have things around us. So, for most people, material wealth has been important. As you well know, human history has been a succession of wars for land or wealth. What is really yours is the question. Would what you possess right now bring you happiness? Would it be a real happiness which will last through eternity? What you enjoy now can disappear tomorrow. Similarly you want to have friends and people around you who will have lasting friendships with you. We are looking for happy people, too.

The Medieval Age was centered around the personage of the Pope, but religion became corrupted. When we entered the Renaissance period, people came to think only about man. Humanism denied and rejected God to find the value of man. Humanism, later on, was denied by a materialistic ideology, giving birth to Communism. In the present period, people put more stress on material things; both God *and* men are denied. In the Communist world, in order for you to be a *real*

What is the goal of human happiness? What is the model? The goal must be to have the whole world enjoy happiness, transcending the boundary of ideologies such as democracy or Communism. All through history men have struggled hard to find real happiness, but they have failed because real happiness lies only in finding such happiness as God would have us find.

Communist, trusted by all other Communists, you must be able to kill your father if he's against Communism, or lukewarm towards the Communist ideology. The link between parents and children is denied. The source of happiness in their society lies in the Communist Party. Apart from the Party, you have no freedom, no happiness. The aim of the Communist Party is to secure hegemony over the whole world. But after they take over the whole world, what will happen? Can they guarantee human happiness? Centered on the Party ideology, they will have united the whole world into one of terror. There could never be happiness in such a world. In the Communist world, they emphasize only the material aspects of life. The material cannot be connected with men and God in that ideology. Therefore, there can be no such thing as an absolute value under Communism. By our standard, we cannot find any happiness in their method.

You are the source of happiness.

Then, how can we find happiness? In America, they enjoy the abundance of material wealth. They have manpower. Can those two solve human problems? We have tried every means to bring happiness through those two things, and we have failed. We must re-evaluate the happiness men and material things can bring. God being the origin of material and men, we must be able to re-evaluate even God, because we don't know Him very well. Is that the job of a certain nation, or would you think it

is the job of everybody, including you? Is it the job of the whole world? (*Yes.*) Both nations and the world consist of individuals like you. Before your nation is happy, you yourselves want to be happy. Before the world is happy, you want to become happy yourself. You are the source of happiness. When happy individuals are assembled to form a nation, that nation will be a happy one. And the world will be a happy world.

There are people in this world who place more value on a diamond than on their own life. On the other hand, there are people who value God far more than they do themselves. But without yourselves would God mean anything, would things mean anything? Only with God and all things combined in you, can you really define the value of God, man, and all things. We must be able to both look down on the earth and look up at the sky, at heaven.

God, of course, would want to have the whole world happy, but can He make the whole world happy at once? (*No.*) With God, too, everything begins from one point. He must be contemplating how to make the happiest nation in the world. How do men think about things? Every one of you thinks of being happy yourself. Suppose there's a German boy; he wants to make the whole nation of Germany happy by his being happy. The same is true with an Italian, and with an American. But when you are centered on your own self and on your own nation, can you bring real happiness to the world? (*No!*) The broader the scope, the greater the value of happiness. If you think of happiness centering on a democratic world, or—if you are a Communist—centering on the Communist world, that is a little broader scope of thinking about happiness, since it transcends national boundaries.

In the democratic world, people have come to a dead-end, and the Communist world, too, is

stalemated. People are seeking any way to bring happiness to the whole world. In that way, they are thinking of things as God does.

What is the goal of human happiness? What is the model? The goal must be to have the whole world enjoy happiness, transcending the boundary of ideologies such as democracy or Communism. Who can make the whole world happy? If there is any such person in the world, God would like to find him. All through history men have struggled hard to find real happiness, but they have failed because real happiness lies only in finding such happiness as *God* would have us find.

Find what is held in common.

The whole universe is the common possession of man, not an individual possession. Everything in your possession is possessed in common with others. Even in dealing with other people, you cannot treat someone as your own. Nothing can be controlled or possessed by you, and you cannot exercise your free will over things. When you say you are Americans, it means you belong to America. You are possessed by something bigger than yourself. If someone mistreats an American, it means they mistreat Americans as a whole, or the American nation. If someone loves an American it means he or she loves America itself, because the individual is not the individual alone, but the common possession of America as a whole. From this viewpoint, your sister is not your possession, your parents are not your possession. So, you can not freely use or control those things or people. I want you to have the idea that you are of common possession so you cannot freely do things without thinking of the public. If you want to use someone or something, you must do so according to the public law, or common law. Under common law, you cannot violate any person's rights.

There must also be a definition of love which can be understood by everyone. In the family, between children and parents, there must be a law

of love; between the husband and wife, too. Happiness cannot be brought about when you neglect one another and deny others' interests. Only by taking into consideration other people's interests can you bring real happiness which you can enjoy with everyone else.

So we come to the conclusion that ultimate happiness lies where everything is under common possession. We can safely say, when a thing is under the common possession of God, then it is ultimate. So ultimate happiness, real happiness is where things and men are under the common possession of God. And it must be a lasting relationship, not a temporary one. In order for you to become happy, try to find out what is held in common by men, God, and things.

Have you ever found any educational institution where they teach that? (*No!*) In the scholastic world, some deal with the material aspect of things, some the humanitarian aspect of things, and some God. In the political world, there's division between religion and politics. That is, neither of those fields could bring happiness. Politics without God; religion without politics—these cannot bring about real happiness. Only with all those things combined together and headed for combined happiness, can we reach lasting happiness. That is what we have that is different in the Unification Church.

Value depends on God.

God needs both men and things. Men need both God and things. Things need both God and men. But when we talk about the value of a thing, we can define that thing as most valuable which is not only needed by men, but also by God. When you think of a person, you must think of him as a man, with his material means and his way of thinking about God included. Up to the present, people have thought of themselves in an utterly self-centered way, apart from God and their social environment. But, apart from both of these things,

you are not really yourselves. The democratic world thinks of things as centered around men. The Communist world thinks of men as centered around economics, or things. In neither world do they think of themselves as needing God. When you look closely into yourself, you will find that man is made both of spirit and flesh, mind and body. Your physical body belongs to the material world, while your mind belongs to the spirit side. Do you really understand that there are in you two powers: one belonging to the spirit side, and one belonging to the fleshly or material side? There are two persons in you. Very possibly, the way your inner man or spiritual man thinks about things, and the way your physical man does, are different from each other. Is there unity and harmony between your mind and body? (*No.*) But are you struggling hard to unite these two into oneness? (*Yes!*) God abides in your spirit, and material is in your flesh, so, you are one with God and material combined.

Due to the Human Fall, there's a contradiction between your conscience and your fleshly side. Had it not been for the Fall of man, your fleshly side would obey your spiritual side. You must at all costs make those two into one. You must unite those two centered on a universal value. What must be the universal value, then? It means, when you rejoice, you do so with God and all things. When God rejoices, you will rejoice together with Him and with material things. When material things seem to rejoice, they do so with God and you. When God, man, and all things rejoice together, that is the ultimate and universal value.

Man's outward appearance can be divided into two, with each half a copy of the other. It's something like two halves put into one. Inside you, something similar to that happens: your mind and body are joined together in oneness. One is a visible thing, while the other is invisible. If you are more inclined to the spiritual side of things, you are apt to discard the material side. When you are more inclined to the material side, it's the other way

around. The best thing is for you not to be inclined to one side but to be well balanced between the two. When you harmonize your spirit and body while living on earth, you will create the earthly Kingdom of God; after passing away to the next world, you will live in the heavenly Kingdom of God. You will have restored yourself.

You are a microcosm of the universe.

In your mind, God's power is at war with the satanic power inherent in your physical body. Do you realize that? (*Yes!*) So you must know the wonder of your whole being. You are the microcosm of the whole universe; the essence of the spirit world and the essence of the material world are combined in you. When you say "I," you must be able to find in yourself the contracted form of the spirit world, including God, and the contracted form of the entire physical world. You want to be the center of human society, too. Without being that kind of person, you can not find real happiness. If someone really represents God, man, and all things then God needs that person, the whole human society needs that person, and the things of creation need that person. If you were in God's position, would He not think that He's in need of such a person? (*Yes.*)

When you look at something, glances meet at one focus, and only when those three are united can you see something. In hearing too, both your ears must grasp the same frequency in the sound or else you cannot hear well. Isn't that true? In breathing, too, if one of your nostrils is stuffed up, can you breathe well or smell well?

The view of personality we are teaching in Unification theology is that you must be someone needed by God, men and things. Only with all three combined can you build your real personalities. And only when you find happiness possessed in common by all those things can you name it a real happiness, and a lasting one. Theology up to the present has taught that God is high above us; we are only

sinners, not entitled to meeting Him, and there's a vast gap between God and man, between man and all things, and between God and things. God will remain almighty and good, and men will always remain sinners. That man can stand on the same level with God is the greatest of all discoveries.

Only when we view happiness with God's

In America, they enjoy the abundance of material wealth; they have manpower. Can those two solve human problems? We have tried every means to bring happiness through those two things, and we have failed. We must re-evaluate the happiness men and material things can bring.

eyes, with men's eyes, and from the point of view of all things, can we find lasting happiness. With those three elements united, we can build a really valuable personality. There are people in this world who place more value on a diamond than on their own life. On the other hand, there are people who value God far more than they do themselves. But without yourselves would God mean anything, would things mean anything? So, only with God and all things combined in you, can you really define the value of God, man, and all things. We must be able to both look down on the earth and look up at the sky, at heaven.

Where does happiness come from?

Is happiness something ready-made, so that you can search for it? Or is it something you are creating? When you say you'll be happy when you have your mate, can you make that girl? (*No!*) If you say you are going to be happy when you have a big diamond—can you make the diamond? (*No!*) That means you cannot make happiness. We are compelled to say that happiness is something already there. Men and women are already existing. There's happiness everywhere, only it is not associated with you. Originally, there was



happiness. But people have been groping in the darkness in search of happiness, in vain. What does that mean? They struggled hard looking for happiness because they knew that happiness existed somewhere. Then where do we find that happiness? It comes with your life. At the time you are born, you are endowed with happiness.

Then where does happiness come from? You are given birth by your parents, so it should come from your parents. What is the source of your parents' happiness? It is your grandparents. When you go far back, it comes from where? (*God!*) You are the product of God's love. So, when you are born here, you are born with the love of God, thus you are born with happiness. Your very life comes from God's love. Your happiness, too, should come from God. That love and happiness were endowed at your birth, but somehow you lost them! You have to look for them again and find them, by restoring God's love in you.

How is it that man has not been able to find God's love or happiness? It is because of the Human

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Fall. But for the Fall, that love from God, that happiness from the source of God, could have been yours upon your birth. So if you restore God in yourself, the real man inside you, and the real value of all things in yourself, love and happiness must abide in you. So, our ultimate goal is to receive the Messiah. We must be able to restore all things and restore ourselves as real men, by recreating ourselves into Abel before the Fall. Then alone we can go to the Messiah. Abel is in the position of the offering to God. He represents all things. Abel is also in the position of Adam before the Fall. Adam before the Fall was united with God, God was in him and he was in God. Before the Fall, Adam represented God, all men, and all things. Then alone you can be in the sphere of divine love. That is the picture of the whole restoration of man. That can be applied on the individual, family, national, and worldwide levels.

Then what is the Messiah? What is he like? We say God needs the Messiah and men need the Messiah, but what is he like? He represents men,

Your very life comes from God's love. Your happiness, too, should come from God. That love and happiness were endowed at your birth, but somehow you lost them! You have to look for them again and find them, by restoring God's love in you.

God, and all things, on the individual, family, nationwide, worldwide, and cosmic levels. His channel is open to reach anyone and everyone. Wherever he goes he's welcomed by everyone, even in the spirit world. That is the personality we want to build. The Messiah is that kind of person. God both needs him and welcomes him. All of mankind welcomes him, and all things welcome him. Only satanic people wouldn't welcome him, because they are men of darkness, fallen men. Are there more fallen men in this world, or more men of God in this world? (*Fallen.*) Religions are struggling hard to restore more people to God's side.

Connect with the Messiah.

You are still in need of the Messiah, so do you have real happiness yet? (*No!*) Only by locating the Messiah, and connecting with him can you inherit what he has. That's the way you reach God. Adam, before his Fall, had things in common with God, and the Messiah also has things in common with God. Are you like that yet? (*No!*) You must be able to have not something, but all things in common with God. The theological seminary students are proud of being enrolled there, and you study hard, but you must have something in your mind in studying. Theological knowledge alone won't give anything. Your heart and zeal towards God, and knowing how to apply those things in your everyday life—all those things will determine what you are going to be. Can you restore yourself in the real sense if God is still far above you? When you are united with God, would anything pull you asunder? (*No!*)

When you think of the relationship between God and you, you must be able to reject temptation coming from any direction by way of misdirected love. In reality, the whole world is under satanic dominion, so you must keep alert. Wherever you go, you must be sure that you will not be tempted by any satanic inducement. Rather, you must think of being the savior to all other people; so, you must be able to save those people from evil temptation. Then you are entitled to be the second Messiah, or second savior. That's the qualification to be sons and daughters of God. Your attitude must be: "No evil power is entitled to seduce me. The whole world is in the position of the archangel. So, you are in the position to be dominated by me, but not to dominate me. I have God as my Father, so everything belonging to God is mine." What belongs to Germany is mine, what belongs to America is mine—can you say that? (*Yes!*) You must have that much confidence. That kind of "I" is entitled to be in the original world of God's dominion. Whenever you consider the love affairs prevailing in this world, you must tell yourself to exterminate all those things with your own hands. Would God take delight in free sex? (*No!*) If you see that kind of thing being done in your neighborhood, in your relatives, in your family, you must be able to root it out. You must say that you will never even look at it. Or, if possible, you will exterminate that kind of thing. Wherever you go, you must be in the subject position. You must be proud of being the second Messiah to save the rest of the world from the dungeon of evil.

The first Messiah, Jesus, was crucified on the cross. You must ask yourself, "Can't I go through the suffering of the cross?" You must do greater things than Jesus did. You must be a greater person than Jesus was. If you are really entitled to be the sons and daughters of God, the whole world will be yours. Then, men will be yours, so, when you see someone trodden upon by satanic power, you must say, "This is mine. How can you invade my

possession.” You must feel that the whole universe would like to come under your dominion.

Whenever you are out in nature, do you feel that all of nature wants to belong to you? Do you feel that the whole universe is dancing in joy to meet you? If you are spiritually attuned, you will see that and you will hear nature speak to you. You can freely speak back and forth with spirit men. When you converse with spirit men, you will find that those people know what is real happiness, and they envy you because you have Godly love. They long to receive God’s love. Before those people you will be utterly happy because you have divine love; you will want to smile from ear to ear. You will feel like shouting at the top of your voice, “I’m the happiest person in the world!” and your voice will resound all through the cosmos. Your happiness will be contagious, making other people happy. When you become like that, you are entitled to be on the same level as God, enjoying God’s happiness, man’s happiness, and the happiness of all things combined in your happiness. Only in love can you be united with Him.

Happiness comes from divine love.

The subject this afternoon was “God and I.” God and I become happy when we are united into one in divine love. We must be able to locate that love of the highest dimension. If you have had the experience of loving your husband or wife, that’s nothing compared to the divine love you will feel. The love you have experienced was at best love on or under the level of the archangel. So you can just imagine how much more thrill and intoxication there would be, when you really feel the love of Adam before the fall, in union with God. You will be intoxicated with divine love. You are drunk with the love of God, and it will last forever. When you miss some person there, you will miss him with your whole body, including all five senses of yours. You forget to sleep, to eat. In that case, the sensation of love is stronger than a thunderbolt. Every cell of

yours will be stimulated by love. You will hear every cell shouting with joy.

If you experience that kind of love, you can never deny God. That is the standard of real happiness for mankind. In that case, you are on the same level with God, and you are the one who can make God happy for eternity. That means God cannot be happy without you. It is the right of every human being to locate such happiness and enjoy it. You must love your nation more than anyone else does. You must love your parents more than any other person would. In loving your brothers and sisters, relatives, and friends, you must love them more than anybody else. In loving nature, you must love it more than any other person would. Then they will belong to you. If you reach that realm, you will feel the mystery of life, you will be drunk with the love of God. How wonderful that must be.

The surest way to become like that is to know God. When you know that God has the heaviest burden on His shoulders, you must be able to shoulder the burden onto yourself. Then God will be working with you. When you are absorbed in that kind of thinking, you can look at nature and say, "I'm carrying the burden in place of God." When you look at men, you can tell yourself, "I have the burden of God on my shoulders." You feel the right to do that, and you feel joy from that. In that case, however bitter a situation you are placed in, you will not complain but instead you will be joyous. If you become that kind of person, compare yourself with ordinary people. Between the two levels there's a vast gap. In that case, you can say that without me, things cannot rejoice. Without me, the church cannot become perfect. Without me, the whole group, the theological seminary—nothing will become perfect. Then you can be confident of becoming the light of the world, shining out to every corner. If you become like that, somehow people are drawn to you, people miss you and long to be with you. Your goodness will be detected right from the first moment of meeting. □

Throughout the history of mankind, many people appeared and disappeared and very few remained forever. Many ideas appeared and disappeared, but very few remained forever. Many historical events happened, and appeared and disappeared, and very few remained forever.

Even in our life of faith, from the beginning of our life in the Unification Church many things happened, many things appeared but disappeared. The Madison Square Garden campaign appeared and disappeared; and the Yankee Stadium campaign came and went; and the Washington Monument campaign will come and will go. Then what remains? After Yankee Stadium, many members are feeling empty. We worked so hard from morning till night and when the campaign is over, we feel empty. Even though you study hard, when the test is over you feel some emptiness.

**by
ken
sudo**

what remains forever...

From a sermon delivered on June 13, 1976 at Barrytown, N.Y., where Mr. Sudo is director of the Unification Training Center.

Why? I worked hard, but even if the campaign was successful, still I cannot feel bubbling joy. I accomplished my mission but that's all, nothing special. We have some hole in our heart, a big hollow in our bosoms. Why?

What comes and goes, and what remains are different. What can remain? It's not the campaign itself. It's not external responsibility itself. It's not the result of the test itself, or the result of the study itself. Not knowledge itself, but a vivid relationship with God, vivid

relationships with brothers and sisters, will remain.

Through the intense campaign, however hard you may work from morning till night, even if you gave out thousands of tickets and hundreds of people came from you, still, when the campaign is over, everything is over. Through this intense campaign, if you can't create the vivid relationship with God, vivid relationships with brothers and sisters, you can't feel that something precious remains in your bosom.

We know the true meaning of value. Our original mind knows what is most essential to our lives, what is most precious in our lives. Many people were born and worked in the past. If they had no living experience with God, however much they might have worked, their lives were in vain. When they died, their value also died. There were many ideas without God in the past, many ideas that came from man's mind. Without the deepest relationship with God and God's truth, it cannot remain and it disappears.

Our Seminary students must have studied lots of past thoughts, but I think they realize that even though they know lots of people and many ideas, out of so many ideas, how many can be evaluated to be precious and to be eternal? The fact remains, but its value cannot remain. He had this idea. You can memorize it to take a test, but its value doesn't remain.

If you are given some great responsibility and if you accomplish your responsibility, still, if you yourself are not directly connected with God, with the vivid, living God, and if you don't have a living experience with God, even though you work so hard and the result was so nice, still in your heart, in your bosom there's a big hollow. If your responsibility isn't so big, but through the fulfillment of your responsibility, if you have a living, skin-touch experience with God or with the heart of your brothers and sisters, then this experience will teach you that your life is valuable.

There have been many thoughts, many events, many heroes in the past, without God. Even though the facts remain, their value disappears. Even in the Unification Church if there is activity without God, even though the fact remains, the value doesn't remain forever. Even though we participated in the Madison Square Garden and Yankee Stadium campaigns, if we didn't have vivid experiences with God and with brothers and sisters, even though the fact remains, the value doesn't last. This is the reason many brothers and sisters are feeling empty after Yankee Stadium.

It is not because the campaign itself wasn't a total victory, but because that person didn't have a vivid experience with God, vivid experiences with brothers and sisters, that his heart is empty.

If we study without God, are active but without God, this is the reason we feel empty. Many might think that because we are members of the Unification Church we are automatically one with God. I don't think so. There are many atheistic lives in the true meaning.

We must understand that facts are not the foundation of value. The fact that we are living here is not the foundation of our value. The fact that we are members of the Unification Church has nothing to do with the value of our life. Fact is fact. Value is different from the fact. Great facts can be equivalent to great value; even small facts can have great value. But big facts cannot have any value. Fact is fact and value is value. Fact cannot be the foundation of value.

The value will be decided by God, our relationship with the living God. When we stand in the same point of view as God, our point of view will be precious. If we see as God sees, our eyes will be precious, and our insight will be as precious as God's. The question is if we can see as God does. If we can feel as God feels, our feeling will be valuable. If our action is the same action as God has, then our action will be precious. But if our action is different from God's, distant from God's, then that action won't be precious at all.

The value of facts will be decided by God, by the distance from God. If there is no distance

from God, then everything will be precious. Your word will be precious, your acts will be precious, your heart will be precious, your life will be precious, your smile will be precious, your anger will be precious, your every behavior will be precious. But if you are distant from God, your every behavior won't be precious. Shedding tears cannot be precious. Your effort will be in vain; your works will be in vain; and even your blood will be in vain. How many people died in vain in the past only because their life or their death had nothing to do with God—God's point of view and God's desire.

I remember one story. I was born on the hillside of a small mountain. Adjacent to our village there was a small river. In the summer sometimes logs would come. One summer a big log jam came and our village was almost covered by a flood. Many houses were taken away.

When the flood began to subside, one man who was famous because he was so greedy jumped in the water to try and get the lumber that came down with the flood. He was killed for the lumber. He died because of greediness. He had only one life. He was never given two lives. Because of this story, even now the people in the village are laughing at him. He is famous because he lost his life because of greediness. He was born once, he lived once and he died once. Because of his greed, his death made

him notorious.

Jesus was also given one life. He was born once, he lived once and he died once on the cross. He was scorned; he was ridiculed; he was blamed and accused. And he was killed. But he became the cause of the salvation of mankind. Owing to his death, millions and millions of people have been given life; even though he died, the value of his life remains forever. He died and we are given life. In this meaning, he is alive. He died for the sake of God and mankind and his life became precious. The value of his life is unfathomable because he was one with God; his point of view was one with God's. When he died, in a sense, God was crucified. The most precious death in the history of mankind was the death of Jesus.

The greedy man had one life, Jesus had one life. The same life but the value is different. The fact of death is the same, but the value of their deaths is different. We think of the value of life, but we also have to think of the value of death. How can we live a precious life and die a precious death?

Oneness with God means that only when you yourself have God's precious truth will you be evaluated to be a precious man. If you have God's personality, then you will be considered to be a precious man. When you have God's heart, your heart will be as precious as God's. The value of life will be decided by truth, personality and

heart.

However successful the campaign may be or however great an achievement you can gain through your study, if you cannot increase your values of truth, personality and heart, you yourself cannot be great. In the campaigns or other activities, in the depths of prayer, if you have a deep experience with God, if you have cried for God, to understand His heart, that secret heartistic relationship with God remains forever. When you go to spirit world, you can talk with God about that. Then God will also be inspired.

Even in the Unification Church many young members are ambitious. God-centered ambition is good. But sometimes they are looking for position. When some special responsibility is given, they are happy; but if the responsibility is taken away, they don't feel good. They feel that their value is decided by their position. If someone was director or state leader and the next moment just nothing, he feels he was devalued. Is it true? I don't think so.

Now I am director of education and in charge of many other things. If someone comes today and says: you are now fired. You are no longer director, no more anything at all. Just go and witness or just clean this house. Is there any difference in my value? Can that person take my value away? Even God cannot take my value—if I have some value. If I haven't,



If your responsibility isn't so big, but through the fulfillment of your responsibility you have a living, skin-touch experience with God or with the heart of your brothers and sisters, then this experience will teach you that your life is valuable.

then from the beginning there is nothing.

What God cannot take, Satan cannot take. Therefore, that value will never be taken away. Therefore, the position itself cannot be the value. We misunderstand so much. Position is not value itself. Value is the value of truth, personality, love or heart. Value is subject and position is object. Value is

positivity and position is negativity. When you have value, position comes. Even though you try to run away from a position, it will come and hold onto you.

Be ambitious, not for position but for value. When Jesus died, he had no position at all. He wasn't pope, he wasn't a minister; he had no position in the Christian church. He had no position at all in

the society, in the community, in the nation, in the world. Only his death was valuable. He became the most precious person in the world, greater than the president, greater than the pope.

Does Reverend Moon have some position now? He has no position at all. He's not governor. He isn't president. But his value is far greater than the president's. Because he has value, he will be admired in the future. His sacrifice for the sake of mankind, his entire sacrificial life for the sake of mankind, and the value of this fact will give him the honorable position afterwards.

When you are given some responsibility, the source of responsibility doesn't matter at all. But when you create your own value, this value will remain eternally. This is what we are looking for: Value, not position, not fame, and not a reputation. But real value—the value of truth, the value of personality, the value of heart, the value of sacrifice; the value of shedding tears and blood for the sake of God and mankind—will remain forever.

I have given a lot of lectures in Japan and in America and I have had many kinds of responsibilities. And when we meet again after five or ten years, everyone remembers my funny lecture or funny story, but no one remembers my position. They forgot and also I forgot my position. At that time I was director or something. But that is

gone. Only the cheerful experience with brothers and sisters remains. Sometimes the experience of shedding sweat and tears with brothers and sisters remains. No position remains; facts disappear but value remains.

Unless we can create value in our life of faith, the value of the life of faith will not be there. Only the fact that you shed sweat and tears and even blood for God, and for brothers and sisters, without sleep, without rest, without time to eat, only this inspires brothers and sisters and inspires Heavenly Father, and will remain forever. This is value. The facts that are inscribed in the depths of God's bosom will never be forgotten by God. And what God can't forget, won't be forgotten by anyone. That remains forever.

We don't have to look for position or external responsibility at all. Instead, let's accumulate our own value of truth, personality and heart, and capability, everything. Maybe some sneaky strategy will work to gain some position or something, but it doesn't last. Let's seek for true, eternal value in life through our activities, through our relationships with brothers and sisters, through our relationship with God. This value will remain eternally. Nothing else can remain. Everything will disappear.

The tears, sweat and blood shed for the sake of God and mankind will create the foundation for true value. □



WHO IS REVEREND MOON?

by **COLONEL BO HI PAK**
Special Assistant
to Reverend
Sun Myung Moon

From a talk at the National Parents Conference in New York, May 30, 1976.

Reverend Moon personally asked me to see you and welcome you on his behalf. As parents of members of the Unification Church, you are great people in the sight of God. You are remembered in His heart in a very special way, simply because you gave birth to a child, a son or daughter, for the purpose of God's providence. Your sons and daughters would never have been in the Unification Church unless it were the providence of God. Your sons and daughters were hand-picked, chosen by God to serve a very special purpose in this critical period in God's timetable. You as parents

ought to be congratulated because you are the ones who gave birth and brought up in the world wonderful sons and daughters of God. You must have done something right, or your ancestors must have done something right.

Actually I too am a parent, one of you. Two of my children are in the Unification Church. One is a sophomore at George Washington University and is working side by side with your children in Harlem and the Bronx in the Yankee Stadium Crusade. I am proud of my daughter. My son is now in Korea studying the Korean language, but he has gone through the Barrytown training and I'm proud of him too. So I'm speaking to you as a parent with children who are giving their lives to our movement.

I owe a great deal to Reverend Moon. One parent wrote Reverend Moon some time ago and in her letter she said, "Reverend Moon, I thank you in all sincerity because you gave something to my children which as a parent I would never have been capable of giving." I fully echo the sentiments of that parent. I have four more children growing up. Having my children deposited in the hands of God, I have no worries. God is taking care of them. My four little ones are already studying the Principle. I know as long as they are within the teachings of the Unification Church, their lives are secure.

I'm sure around the world

people are asking, "Who is Reverend Sun Myung Moon?" That question will be asked a million times. But I know one thing. That question will not be answered in our times; it will go on and on for centuries and centuries. For generations to come they will be asking, "Who is Reverend Sun Myung Moon?" Just as we are still asking, "Who is Jesus Christ?" The man of Nazareth, a humble carpenter, uneducated, was crucified on the cross, but he really turned the history of mankind upside down. He is a man of mystery even now after two thousand years. Reverend Moon is, in that sense, a man of mystery and will remain a man of mystery. Many, many dissertations will be done on him. Scholar after scholar will study him, and that study will continue.

Let me give you what I think he is. Dr. Thomas Boslooper said he is a man of God. Indeed, he is a man of God. I can only tell you who Reverend Moon is by testifying to what he has done for me. He saved my life. Without him, I don't think I would have had a chance of being here tonight. I would have been gone a long time ago.

I was a soldier in the Korean War. In combat, the shadow of death was hanging around me all the time. I was a company commander over 200 men. I was crossing a river with the men when all of a sudden a surprise attack came

from the hill in front of me. The Red Chinese Army was just waiting for our most vulnerable moment to open fire. A shower of bullets came at us and no one could escape. I was on this side of the shore, so I instantly collapsed on the sand. I was not a Christian, I was not even a Buddhist. My mother was a good Buddhist and my father was a follower of Confucius, but I didn't have anything. The first word that came to me was *Hananim*, God. I knew no one could save me. Buddha—impossible. Confucius—impossible. But I knew if someone could save me, it was God.

A split second later, another thought came to me. The shower of bullets kept coming. My men had completely collapsed and were destroyed and I knew I could not avoid this fate. My second thought was, I was not *ready* to die. Even though I called on God, I knew He had no reason to come to rescue me. My heart was empty. I knew I was not ready to die.

The third thought that came was: If I can ever escape this desperate situation, I must find out the meaning of life. I must fill my heart with meaning so I could be ready to die.

All of a sudden U.S. fighter bombers appeared and fired at the Chinese soldiers. It was their turn to take cover and they had to stop firing on us. I stood up and examined my body because if I had been hit I would not have been

able to escape; but my whole body was intact. I called out to my men, "This is our chance. Follow me!" Only three men could follow me and all three were desperately wounded. I was the only one without a scratch. After that incident I learned how to humble myself in the sight of God Almighty. I knew, it must be God who saved my life. I determined to give my life to whoever saved me, for His purpose. My search for truth began in that moment. I knocked at the door of the temple trying to become a good Buddhist. I tried to be a good Christian.

In 1952 I came to Fort Benning, Georgia, to be trained at the military infantry school because the Korean War was still going on. I observed America, that she was receiving blessings because of the Christian character of this nation. I came to Washington, D.C. at that time and one thing I distinctly remember. There was a small prayer room in the Capitol with a stained glass window of George Washington kneeling in prayer at Valley Forge. The guide told me that the great leaders of this country, when they have an important decision to make, come into that small room and humbly kneel down to seek divine guidance. That overwhelmed my heart. I saw at that time the true greatness of America. I knew then that America deserved its blessings because of the God-centered nature of this country. So I went back to Fort Benning

and was baptized at the Church of Christ in Columbus, Georgia, and I kept on studying the Bible.

But the more I tried, my heart still remained very cold. My heart was not ignited. I knew it was still empty. I was not yet ready to die. The Church of Christ minister came to me and said, "I think you have good potential to be a missionary in the future, or a minister of the church, so we'll give you a scholarship to go to the Church of Christ University in Texas, on the one condition that you become a minister of the Church of Christ." At that time, believe it or not, I couldn't speak even one word of English. I could barely say good morning. My ambition was to come back to this country and study English some day. But after mulling it over for a couple of nights, I declined that offer. I said to the minister, "You know, I'm dying to study in America, but you set the condition that I must become a minister of the Church of Christ after I return to Korea. I cannot preach God. Do you know why? God is not real to my heart yet. If I'm going to stand up and speak about God I would be a liar, a hypocrite. I cannot become a minister with this heart."

My search continued. In 1957, God led me to meet Reverend Sun Myung Moon in Korea. In two days of studying the Divine Principle, all my questions were solved. I was a new man. God had become real to my heart. That's

what Reverend Moon did to me and that's what he's doing to thousands of young people, including your sons and daughters, here in America, more hundreds of thousands in Japan, more hundreds of thousands in Korea, Germany, England, even in Communist countries. This is what Reverend Moon is doing. He is making God real to my heart and to everyone's heart. When you know God, when you have a taste of God, no one can turn you back; no Rabbi Davis, no Ted Patrick, no power can separate me from my oneness with God.

But Reverend Moon is very humble himself. He says, "I am not doing this. I am being employed. I am merely a humble instrument of God." In other words, Reverend Moon is being used by God. He is starting a fire of revolution in the hearts of men, the greatest revolution of all. Military, economic, industrial revolutions are noisy, but they are not so big. The *real* revolution is a quiet one—the revolution of man. For that purpose Jesus Christ came. Two thousand years later, here in America and all over the world, the same vitality, the same enthusiasm that Jesus Christ brought, that same power, that same Holy Spirit is working right now in the hearts of young people around the world. It's the work of God. No one can stop it.

Many people think that kicking Reverend Moon out of

America will stop the movement, or that shooting him down will stop the Unification Church. Nothing is farther from the truth. It is not the work of Reverend Moon. If something like that should ever happen, millions of Sun Myung Moons will rise up until God finishes His task. Nothing under the sun can stop the march of the will of God. This is the way I feel and the way your sons and daughters feel.

I want to be very honest with you. You know the criticisms we are getting—brainwashing, mind-control or even hypnotism. When Reverend Moon spoke on Capitol Hill last December he told those distinguished Americans: "Let me ask you one question. Are you Americans that foolish as to be brainwashed by a Korean, particularly since I use an interpreter?" Later one congressman commented, "That was the most beautiful answer I have ever heard."

What is happening today is really a revolution of man. Revolution is a basic characteristic of Christianity. What did Jesus say in the first Gospel: "Repent, for the kingdom of God is at hand." What does repent mean but to give up your past and become a new person. Jesus said you must be born again, or you are not entitled to the kingdom of heaven. Rebirth means to become a new creature—accepting God and making God real to your heart. This is rev-

olution. This was supposed to have been happening for the past two thousand years. But even Billy Graham has pointed out the rapid decline of the Western Church.

About 15 years ago I picked up a *Time* magazine when I arrived in America and I turned to the religion section. I was quite interested in one remark by the dean of the Harvard Divinity School, the late Dr. Samuel Miller. He said, "Christianity may be at death's door. If religion is going to play some important role in the modern world it has to undergo a radical revolution." Last year, in a November issue of *Newsweek*, even Pope Paul said the Christian Church may be destined to decline because it has lost its appeal to the young people of our times.

Here in the Unification Church, your sons and daughters have gathered. Contrary to the testimony of Pope Paul, something has happened. Young people have ideals, courage, scientific minds, a sense of dedication. Young people are not moved unless they are convinced. Who can brainwash your sons and daughters? You know them well. They've gotten hold of something. The revolution of man that was intended by God to take place 2,000 years ago is happening now. That is what the Unification Church is all about. Our door is open 24 hours a day. Anybody can come in and anybody can leave. Many times Reverend Moon asks

people, "Why don't you leave me alone and go?" No power, no strength, no cement could bring your children into the Unification Church except the power of God. That is why I'm here.

I've been faithfully serving Reverend Sun Myung Moon for 20 years. But in my mind I'm not serving Reverend Moon at all; I'm serving God and I know that by obeying and following Reverend Moon I can serve God better. It is in my interests to listen to him, not by his orders. This New Yorker Hotel is full of young people. You have never seen Rev. Moon come here and say, "Do that. Clean up those rooms. Go out on the streets." But a miracle is happening every day. One week ago we moved into this hotel. It was almost like a bombed-out place, but one week later we are fully activated and 2,000 rooms are not enough. What power makes this possible? Only the power of God.

In our movement, miracles are happening every day, and your sons and daughters are creating them. I live every day in astonishment, watching them. No power under the sun could make such beautiful things happen except God.

I would like to tell you one more thing. Many parents are concerned about the welfare of their children. Naturally; I am too. What are their living conditions, are they getting the proper doctor's care, are they getting a proper

diet? You know we didn't buy this hotel to live luxuriously. Our members do go through hardship. But no one works harder than Reverend Moon himself. I'm younger than him. I try to outdo him, but in 20 years I have never won one game. I am always defeated by him. Late at night I see Reverend Moon on his knees in prayer. I hardly see him in bed sleeping. Do you think he is going out to sea for enjoyment? No. He is going out to taste suffering, to take physical and mental torture in a way, to feel the rigors of the world. He can't stand still. The ocean becomes his competitor. It is very hard to understand, but I tell you this in all honesty and sincerity.

As parents, we realize what is good for our children—a good house, good clothing, good food, a good automobile, maybe a sportscar. All the luxury in the world is available in America today. But in the Unification Church, once we become aware of the presence of God so clearly, our criteria, our sense of values changes. We normally would think of our lifetime as being around 100 years, rarely more than that, so we want to be successful within that period of time. But in the Unification Church, we look at value from the true point of view.

Jesus said, you may gain the entire world but lose your own life. We see invisible values clearly. This is where the problem comes. The rest of the world does not see

what we see so clearly—a different set of values. We go after those values which will remain even a million years after this chunk of dust has decayed. We believe in immortality and that the real life is our eternal one. The 100 years or so we have on this earth are a privilege, an opportunity for me to serve God, to learn the heart of God, to live with God. That relationship with God determines our eternal life. Jesus Christ told us that.

From the worldly eyes of the reporters of the *Washington Post* or *The New York Times*, the life of Jesus Christ was a miserable failure. A young man started out to turn the world upside down but at the age of 33 he was hanging on a cross, dying, and his disciples all had fled. In the worldly sense, Jesus was a failure, but in the eternal sense, not at all. He lived the most victorious life ever lived by any human being on earth. So he is triumphant now and forever. His life will go on. Even Communist countries calculate history according to his year of birth.

Today, we believe in that dream for which Jesus Christ came—to turn the world into a kingdom of God here on earth. We are not going to be in heaven after we die; we are going to find our heaven here on earth. Unless we build heaven here on earth, we will never find heaven “up there.” This is our way of life and we are serious about this life. No one is

more serious about the realities of life here on earth than members of the Unification Church.

How I feel is exactly how your sons and daughters feel. I want to do more for God, more for Jesus Christ. I'm just not doing enough. Every day is a new day in which I can determine myself to do more. We have to die, but when that time comes (and it can come at any age) I want to be ready to go without regret. My life here on earth is my opportunity to serve God, whatever the sacrifice.

When you know this seriousness, I hope you can understand where our movement stands and where we are going. We have been the target of ridiculous accusations; many things have been said about Reverend Moon, even about me. As special assistant to Reverend Moon, even *I* became famous. They even make me out to be the head of the Korean CIA. Let me tell you about the Korean CIA business. They are trying to destroy the Unification Church by linking us with the Korean CIA, or any CIA for that matter. This deliberate attempt by a negative power is due to the fact that they do not want us to succeed, period. I tell you, if I ever had or any member of our movement ever had any association with the Korean CIA, we would not have survived up to this point.

I came to America in 1961 as a military attaché to the Korean embassy. It was an honored position

for a military man. At that time my goal was to become a general. I was hand-picked out of hundreds of candidates. After I came to this country there was a military revolution in Korea and Park Chung Hee came into power. I was not in Korea; I was already in Washington. The Korean CIA was formed after the revolution. How could I have been an agent of the Korean CIA even before its birth? I could go on and on like that, but it's not needed for you, our courageous parents. If you had believed such nonsense, you would not have come here. I'm sure my heart will reveal a good enough testimony to answer all the accusations.

We are headed for a collision with the evil ideology of Communism. Sooner or later, this country must awaken to the menace of Communism. The world is being taken over by Communism, inch by inch, yard by yard, nation by nation. In less than half a century Communists took over two-thirds of the population of the world. Do you think America can survive while the rest of the world is in the hands of the Communists? You are wrong. America will not survive. Abraham Lincoln said, a nation cannot endure long, half-slave, half-free. In the sight of God, the world is the same. The world will never survive, half-slave and half-free. America, as you will hear Reverend Moon say, has been called upon to be a champion of

God like David before the Goliath of our time—Communism. The Unification Church has no weapons, but we have the weapon of the truth of God. Nothing is stronger than this weapon. With the truth, we can destroy Communism. Knowing that danger is coming, God called on Reverend Sun Myung Moon as His champion, to speak up.

More than anyone else, Communists know the menace of the Unification Church to them, so they are out to get us any possible way that they can. God is on our side. Our march is His march. They will never win. We will win, because God is ours. Because of this, many accusations are deliberately made against us, but this morning Reverend Moon said, "Do not be concerned. Let us go on and finish our task." Yankee Stadium is one step toward our goal, but we will take many other steps and your sons and daughters will become more courageous, more effective, and above all, more loved by God. I can assure you of that.

Your sons and daughters need your support. They may not be able to be with you all the time, but they have an important mission. They are like the Revolutionary War soldiers at Valley Forge. Their mission is that important—building a new nation, a new world. Give them your love and they will respond with their love. □

Dr. Boslooper is professor of biblical studies at Unification Theological Seminary. The following remarks were presented at the National Parents Conference in New York, May 30, 1976.

This evening I shall share with you what it's like to have an interview with a reporter from *Time* magazine. I had one Friday. It started off with this question, "Why does the Unification Church appeal to so many young people today?"

This was my answer: Because it gives to the youth of America today a world view and a sense of citizenship in all of human society. Because Unification theology represents a universal religion in which Eastern and Western religions can come together. Because

the Unification Church offers young people today a sense of the sacred, both of the earth on which they live and of life itself. Because the Unification Church taps the roots and touches the instincts of young people today for devotion to country, for regard for family, for respect for sexual morality, for discipline to excellence, and for the expression of individuality. And especially because it is intensely humanitarian and it is God-centered.

The next question was: "How is Unification theology different from Christianity?" I responded, ask me first, "How is Unification theology *similar* to Christianity." She said O.K.

This is the answer I gave: It believes intensely in the possibil-

UNIFICATION CHURCH AS SEEN THROUGH THE EYES OF A BEHOLDER

by Dr. Thomas Boslooper

ity of the Kingdom of God. It believes and stands for the providence of God in human history. It stands for the importance of the Bible as the revealed word of God. And it stands for and proclaims the centrality of Jesus Christ.

To how is it different, I gave this answer: Its attitude towards other religions is different. It seeks to find out not how we are different from other religions but seeks to determine how other religions may be complementary to Christianity and how they may come to an understanding of each other. In the second place, Unification theology is different from traditional Christianity in that it has a more positive attitude towards the world of science. Even though Christianity today is making great strides toward unity with the world of science, still there remains a basic conflict between religion and science. But in Unification thought there is no conflict.

The third difference is that Unification theology is non-trinitarian. "What does that mean?" the reporter asked. And so I went into somewhat of a discourse on what the trinity means. Then I concluded: the emphasis is on the humanity of Jesus rather than on his divinity.

I said the fourth point of difference is the greatest difference: Unification theology believes that the consummation of history will be focused in the Far East rather than in the Middle East.

Question number three: "What do you think of Reverend Moon? I have read somewhere that members pray to Reverend Moon as though he were God the Father."

To this question and comment my response was: I have listened to them pray hundreds of times and I've never heard that kind of address. I can say with absolute certainty that when they pray they address God as Father and there is a distinct difference between God as Father and Reverend Moon.

"But they call him Father! Don't they think of him as God?" No, I said, and I went into a discourse on that. The reporter continued, "Is he John the Baptist? Is he the Messiah? Who *is* he?"

Parenthetically, I imagine this reporter *would* be confused if he believes everything he reads in the press, because Reverend Moon has been depicted recently as an agent of the government of South Korea, a Korean war lord in league with a business tycoon in Japan who took bribes from Lockheed, as head of a munitions factory, a shotgun factory, a rifle factory, the distributor of ginseng tea labeled by a New York Times reporter as an aphrodisiac that doesn't work. (That reporter tried it and didn't like it.) Or he is a sinister Oriental who runs the biggest laundry in the world. There's a sign in that laundry: "Totally responsible for any article left over 21 days."



Well, who is Reverend Moon? He is a man, a man of God, a man called to our times to present to our society and our world a message about the prospects for the possibility of the Kingdom of God and of His righteousness on this earth. So much for the interview with *Time*, but to me, that's the most exciting thing that's come along in my lifetime and in yours.

I have seen a good share of the world of the Reverend Sun Myung Moon. I have seen and talked to and looked into the eyes and into the hearts and felt the pulse of many of the members of the Unification Church. It's been my honor and great privilege to be the professor of biblical studies in Unification Theological Seminary, and these students are as fine as any academic students in the world. But the world of the Unification Church that I see is the direct opposite of that world of the Unification Church which I read and hear reported. And so, consistent with

the current policy of media negativism, it is unlikely that my positive statements will appear in print, in *Time*. (*Editor's note: They did not.*)

I'd like to leave you with a couple of quotations from the New Testament. First of all, in I Corinthians, the Apostle Paul, in speaking of the future and wondering about the future as we do, says, "Eye has not seen and ear has not heard, neither has the heart of man conceived what God has prepared for those who love Him." That's the key to it all. Then the words of the Apocalypse from the Seer John. He felt loneliness, trepidation, and a great deal of frustration, I'm sure, in his isolation on the Isle of Patmos. He also had a great conviction and a great vision that "the kingdom of the world has become the kingdom of our God and of His Christ and He shall reign forever and ever." To that I join with him and all of you in saying in my heart, Hallelujah. □

NO COMPROMISE WITH SATAN

by HAL McKENZIE

Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God.
(Romans 8:38-39)

During the Bicentennial, the most critical thing for us to consider is America's mission in the world, and how we can get America to fulfill that mission. The primary goal of the Washington Monument rally is to awaken America to its mission in the world. But when we look at what America has been doing in the world lately, we might get rather depressed and upset, especially when we look at Vietnam,

Angola, and how America has been making concession after concession to the Soviet Union. Looking back as far as World War II, we can see that because America did not stand firmly against Communism, Communism has been able to make many gains, and millions of people have been killed and enslaved under Communism. It seems to be the same old story. We keep thinking, "When will America ever learn? When will America ever stand up for its founding principles?" A very dangerous pattern keeps repeating itself. We begin to think there must be some kind of flaw in the American character. Somewhere Satan has a hold on America. Satan is accusing America.

America's Original Sin

We see the result, and we know there must be a cause. But in order to find the cause for this problem, we have to go all the way back to the beginning. We have to find the original sin, or the original flaw of America. How is it that America stepped off on the wrong foot, the consequences of which can be seen today in all of America's problems?

First of all, we must understand God's intention when He established America. God wanted to establish a nation where people of all different races, cultures, and backgrounds could come together in harmony. This would be like a microcosm of the unified world, the Kingdom of Heaven. God could send the Messiah to that nation and that nation could be an example for the whole world to follow. Because this was God's intention He sent religious people, the Pilgrims and the Puritans, to establish the first governments here in America. The first governments in America were theocracies; not political entities, but religious entities.

The Pilgrims were a religious community. They didn't think of themselves as a state, or a county, or a government; they thought of themselves as a church. Their government was a church government, not a political government. The Mayflower Compact which they signed began, "In The Name of God, Amen." It went on to say,

"Having undertaken for the Glory of God and the advancement of the Christian faith, this voyage. . . we in the presence of God. . . covenant and combine ourselves into a Civil Body Politic." Many people think of it as a political constitution, but actually it's almost like a prayer, or a covenant with God.

There are many other examples. The man who wrote the first constitution of the state of Connecticut was the Reverend Thomas Hooker, a clergyman. He wrote a democratic constitution based on his concept of how free men could live together under God. This was the basis of the constitution of Connecticut, which historians say is the first written constitution in America and a forerunner of the American Constitution.

Another clergyman, Reverend John Wise, wrote two books contending that God's will could most directly be realized if men were free under God. When the Continental Congress convened they asked that these books be reprinted so that they could get some ideas for setting up the United States Constitution. So we can see that the American government has a religious basis.

A Theocracy

People accuse Reverend Moon of wanting to set up a theocracy, but in fact in the very beginning the United States *was* a theocracy. I looked up the definition of theocracy in the dictionary: "A

theocracy is a government ruled by God or by the inspiration of God." Our Founding Fathers believed that they were divinely inspired, and they really sought the guidance of God. American government was not a theocracy in the sense of a hierarchy of priests, but it was a theocracy in the sense that our Founding Fathers were religious men, who were guided by religious considerations.

However, somewhere America failed, and we have to find out when that failure began. I think we can find it at the time when they were writing the Declaration of Independence. The Declaration of Independence starts out with a really beautiful declaration of human rights under God: "We hold these truths to be self-evident, that all men are endowed by their Creator, with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness." In other words, it starts out with the assumption that man has certain rights endowed by God. Then it goes on to catalogue a long list of charges against George III, accuses that King George committed against the colonies which inspired them to separate themselves from England. It's not generally known, but in the first draft of that declaration, the last charge against George III was that he instituted and promoted slavery in the United States. Thomas Jefferson wrote that in the first draft of the Declaration of In-

dependence.

But when they were debating it, the representatives from North Carolina and Georgia stood up and said they would never ratify the declaration as long as that passage on slavery was included. They were plantation owners, they owned slaves, and the whole economy of their area was based on slavery. The Founding Fathers did not want to break up what they considered a fragile unity. They compromised on that issue and struck out the passage on slavery. So the Declaration was formed, and later on the Constitution was formed, based on very high religious principles, but with one very big contradiction; and that was that the Founding Fathers did not abolish slavery.

Thomas Jefferson was a great man, a righteous man. He even said, "I have pledged eternal warfare against any form of tyranny over the mind of man." And yet he allowed slavery to exist. He compromised his basic principles. We can see the consequences. Because America was afraid of losing two states from the Union, a hundred years later, eleven states left the Union because of slavery and the Union could only be brought together by a bloody Civil War. For almost a hundred years, Satan ran rampant through slavery. Slavery became a highway for Satan to come right into the heart of the United States in so many different ways.

Slavery's Consequences

One way we can see the consequences of slavery is in family relationships. The slave-owners did not consider slaves as having the same rights as human beings, so families could be separated. Wives could be separated from their husbands; children could be sold to another owner. The slave-owners did not believe that black people had the right to have a marriage under God. It was very seldom that a black person could feel the joy, the harmony, and the peace of a normal family life.

Slavery also affected the black people's sense of themselves. For a long time, black people had no pride in themselves as human beings. They could not very easily feel God's recognition of them as long as they were being regarded as less than human.

Even worse was the degradation of the white people. The black person was a property of the white slave-owner, so he could do anything he wanted with his slaves. This encouraged adulterous relationships between the masters and the slaves. Can you imagine if you were a wife of a white slave-owner, and you knew that your husband was having adulterous relationships with his slaves night after night. If you saw his half-breed children being raised as slaves, being sold on the slave block, being beaten in the field, would you think of your husband as a real husband? Would

you think of yourself as a real wife? Maybe you could think of yourself as the fairest among concubines, but not as a wife. Imagine how the slave-owner's legitimate children would feel, seeing all these brutal scenes on the plantation. How could they have a sense of the value of human life, seeing people whipped and sold all the time?

Slavery corrupted not only the South, but also the North. Although slavery was mainly instituted in the South, many people in the North also had slaves. When the abolitionist movement was beginning in the North, mobs in Northern cities such as New York and Boston protested and attacked the people who were preaching against slavery.

Slavery not only brought about division between the North and South, but also division between the government and the people. A law was passed called the Fugitive Slave Act, which said that runaway slaves had to be returned to their masters. This meant that conscientious people in the North who were trying to free the slaves had to do so illegally. They could not obey the law in their own country. They had to be, in a sense, criminals in their own country in order to follow their consciences. This is why the Underground Railroad came about. It was underground because it was illegal. People were not allowed to rescue slaves and send them to freedom or to have a fugitive slave



Just as once it was said, "A nation cannot exist half-slave, half-free," today the world is divided, half-slave and half-free, between democracy and Communism.

in their home; they had to smuggle them into Canada. So slavery caused division between the government and the people, between North and South, and between families.

In 1845, the phrase "Manifest Destiny" became popular in America. America began to think of its destiny in the world. At that time America was expanding to cover the whole continent. Far-

seeing, conscientious Americans began to see that the principles upon which America was founded could have a very positive impact throughout the world. Here was a form of government that should be an example to the rest of the world. But then these really conscientious people would think of slavery: "How can we expand throughout the world? Are we expanding liberty or slavery? How can we occupy the continent if we are only going to form more states where slavery is the rule?" Many conscientious people felt accused and attacked when they thought of America's destiny, because of this ever-present contradiction.

America's Failure

The Communist Manifesto came out in 1848, before the Civil War. At that time, Europe was going through many dislocations because of the Industrial Revolution. People were looking for answers. But because of slavery, America could not be the highest example. Instead the Communist Manifesto became the standard and the battle cry for many people in Europe. America was not able to lead the world at that time because of her failure.

What brought about that failure that caused so many terrible consequences? It stemmed from the fact that the Founding Fathers failed to stand up for their basic principles. Thomas Jefferson, even though he knew intellectu-

ally and theoretically that slavery was wrong, in his heart felt ambiguous about it. He himself had slaves and a black mistress. He had slaves waiting on him hand and foot. Today we have dishwashers, dryers, vacuum cleaners, to do all the work for us, but in those days the work that is now done by machines was done by slaves. Thomas Jefferson, and all those Southern planters, George Washington as well, had a very comfortable life in which they were free from drudgery and economic considerations, because slaves waited on them and took care of them. It was hard for them to give up their conveniences and their privileged way of life. Even though theoretically they knew it was wrong, somehow there was a kind of pull or attraction to it, and they just couldn't give it up so easily. So Satan invaded through material desires. We can see the same problem in America today. Can you imagine Americans giving up their modern conveniences to fight Communism?

Let me quote one statement from Abraham Lincoln. He said, "A house divided against itself cannot stand; a nation cannot exist half-slave, half-free." When he said that it was a kind of prophecy for the Civil War. Because America could not exist half-slave and half-free, the Civil War had to come about. The indemnity had to be paid through the terrible suffering of war.

Half-Slave, Half-Free

What situation exists in the world today? The world today is a house divided, half-slave and half-free, between democracy and Communism. Because America failed internally, on the national level, the same problem repeated itself on the world level. Because America failed to abolish slavery at its inception, then the slavery of Communism could spread throughout the world. America seems to be unable to cope with it, always willing to compromise for a temporary peace, a false idea of unity. Because of material convenience, America has not been willing to stand up against Communism, or willing to pay the indemnity necessary to overcome it.

The Principle tells us that if you fail to pay the necessary indemnity at the outset, then the indemnity builds and builds until it almost becomes unbearable. This is the situation that exists today. We, as members of the Unification Church, who are trying to save America, must indemnify that failure. We have to overcome the resentment brought about by slavery and racism.

The attitude of racism which was manifested through slavery also carried over into the relationships with Indians and other minorities. The Communists use this as a base to accuse America severely. Vietnam, they could say, was just like the United States oppressing the Indians. They could make

that accusation stick because the resentment has not been overcome and racism still exists in the minds of many Americans.

Usually today we think of racism as having been overcome, but it was only twenty years ago, in 1954—when we were still growing up—that segregation was law in many Southern states. It was only the Supreme Court ruling in 1954 against segregation in the schools that began a process of overcoming legal segregation in the South. It took many years, many struggles. Many people lost their lives during the Freedom Rides down South, and violent confrontations occurred before legal segregation could be overcome.

Racism Persists

We see great progress, but even so, how many people have had a personal experience with racism in their lives? I, myself, come from the South, and my parents were born in the South. I remember one time my little cousin came up to visit us in Washington, D.C. We took him to lunch at the Pentagon cafeteria (my father worked in the Pentagon). This was probably the first time in his life that he had ever been outside of Georgia. He was ten years old or so. He looked around really wide-eyed, and said, "You mean they serve niggers in here?" He didn't mean anything, he wasn't a bigot. He was just expressing his innocent heart. He had never seen such

a thing as blacks and whites eating together.

At another time, a friend of my sister's came to Georgia one summer to visit my family. She was from New Hampshire, about twelve years old. She and my sister went to the laundromat to do the laundry, and there was one set of washing machines labeled "colored" and another set of washing machines labeled "white." The girl innocently put her colored wash in the "colored" machines, and her white wash in the "white" machines. You can imagine the tension in that laundromat! They must have thought she was a Communist or something. Even now, in Boston's bussing controversy, this kind of racism is still to be seen.

We have to be the ones to overcome that. We have to be absolutely uncompromising in our attitude towards racism. Also we have to sacrifice our material conveniences for the sake of America and the world. We have to be so firm in our convictions that we will never backslide, or compromise one inch.

But then, you might say, "Where would we be without compromise? If no one ever compromised, then everyone would be fighting one another." When we say "no compromise" does it mean to be rigid, dogmatic, and inflexible? What do we mean by compromise? Some forms of compromise are good. For example,

one Congressman will make a suggestion of a certain bill, another Congressman will make another suggestion which he thinks is better, and then they will work it out and finally come up with a better bill than either one of them had in the first place. That's good compromise, it's a form of give-and-take. In this way you learn from one another. You modify your position, in order to understand and accept another man's position. In this way people can develop and help one another to grow and get a better result.

Compromising

But what happens if you're having give-and-take with Satan? Good compromise can only come about when the people are centered on one common goal: the good of the nation, the good of the whole. What is the goal of Satan? Basically, Satan is trying to destroy you, trying to dominate you. Satan attacks you; he makes a proposal that is an accusation. You modify your own position a little bit, so that Satan won't attack you or accuse you so much. Then you feel more comfortable. But Satan attacks you again. You lower your standards a little further: "Well, I can't be unreasonable about this, maybe I shouldn't go to prayer meeting, maybe I need sleep instead." This is compromising with Satan. The result is that you modify your position towards Satan and away from God, and the more of

these compromises we make, the more we wind up in Satan's hands. That's wrong compromise.

How many people have had the experience of compromising with Satan? I know I have. I'll give you one example. Very soon after I joined the Family, I embarked on a seven-day fast. I was really inspired by it and everything, but somehow, Satan gave me the idea that what qualified a fast was caloric content. So I figured "instant coffee doesn't have any calories, so I can drink instant coffee, can't I?" So I drank coffee. "How about if I put creamer in the coffee, maybe only one or two teaspoons, that won't break the fast." Then I went into a store and I saw some diet sodas. I thought, "It's only one calorie." Before long, I'm drinking coffee, tea and diet cola. Then on about the third day of the fast, I walked into a diner to buy a cup of coffee. I don't know what came over me. Satan just completely dominated me through my material desires; I ordered a piece of pie. I ate it, and I felt so terrible. I continued to fast, but it was totally claimed by Satan. Later on I had to do three seven-day fasts in order to pay the indemnity for that one fast that I failed. It was not a conscious decision, but somehow I was inspired three times in subsequent years to go through a seven-day fast.

So many times we see this in our lives, how we compromise with Satan. Even the littlest com-

promise can lead to another one and another one. Finally the indemnity builds up, and you have to pay three times, or twenty times the initial cost, depending on how far you compromised. Then you have to pay that much more indemnity later on in order to get back to the original position that you lost.

Making Concessions

This again is the problem with America. We've made so many concessions. At the outset, a small commitment of money, of courage, of sacrifice would have been enough to overthrow Communism. But we made so many compromises that now it's going to be very difficult to overcome Communism. It will take so much sweat, so much blood, so much suffering, that we can't even imagine how hard it will be. It would have been so easy if America had stood up for its principles in the very beginning.

We have to be the ones to restore that. We have to never compromise our principles for anything. That's why I picked that quote that said, "Neither principalities nor kings nor nations nor any created thing can separate us from the love of God."

"No compromise" doesn't mean being rigid and inflexible or dogmatic. It means not letting anything separate you from the love of God. So don't let kings or powers or principalities or Com-

munist or hunger or human relationships or anything like that separate you from God. No matter how difficult the situation may be, don't ever, don't ever cut off your relationship with God. We must be 100 percent devoted to God. If you're 50 percent devoted to God, the other 50 percent belongs to Satan. Then you're in a midway position. Let's say you are 95 percent devoted to God; then the 5 percent left over belongs to Satan. Maybe you're thinking, "I'm mostly united with God." But Satan still has that 5 percent, and that's enough to destroy you. How much of your body has to be sick in order to be totally out of commission? Only your liver, or maybe your kidney or something. The rest of your body may be perfectly well, but that one part of your body makes the rest of your body sick. So you can't say that because you have a pain only in your kidney that the rest of your body is well. That's maybe only 5 percent of your body, but it's enough to put you out of commission.

Maybe an even better example is the phrase: "For want of a nail, the shoe was lost; for want of a shoe, the horse was lost; for want of a horse, the rider was lost; for want of a rider, the battle was lost; for want of a battle, the war was lost. All for the want of a nail." I think Benjamin Franklin said that. And it's true. If you get into a really difficult situation, and you have devoted only 99 percent to

God, then that 1 percent Satan is going to claim, and that can be enough to trip you up. It may be a time when you need all your resources, everything you have in order to win a victory. Maybe only 1 percent is dominated by Satan at a time when you need that 1 percent to get a victory. When you're at the point of victory, Satan can just twist that tiny little bit. I've seen it happen. People can be on the verge of a breakthrough, but a little twist is enough to send them back in the other direction. So if there is any part of you, even a tiny part, that has not been separated from Satan and offered up to God, you'd better separate it from Satan right away and offer it up to God.

100 Percent Devotion

"No compromise" with Satan means 100 percent devotion to Christ and to God. It means not letting anything separate you from the love of God. If we can really stand firm in our convictions and our belief, and at the same time, express a loving heart to all people, then no one can accuse us of being rigid, dogmatic, or inflexible. That's not what being uncompromising in faith means.

For instance, when you're witnessing to someone, have you ever thought that maybe you should modify your position a little to make it easier for that person to understand? I've often had that happen to me. It has even gotten to the point where I'd start to agree

with fallen opinions in order to get that person to accept me more. But then I realized that that's not the way to win that person's heart, because if that person begins to see you as a being like himself, then how can he change? We're coming from God, and we have to bring people out of their fallen condition. We can't go around agreeing with fallen ideas just to win someone's heart. I assure you that if you're really firm in your conviction, but at the same time show real love for that person (that is, you don't reject that person because he's fallen, but you maintain your high standard) then he'll respect you, and he'll want to follow your example, instead of thinking that he'll win you over to his side.

So we should be uncompromising in loving people, and in bringing people to God. Not only should our values be uncompromising, but our love should be uncompromising as well. If we have an uncompromising relationship with the love of God, then our love will be uncompromising. Even though you meet a Communist, and you're totally opposed to his whole position, you can get it across to him that regardless of the way he is, you still love him. If you're so uncompromising in your love, if you love even the most destructive, evil-minded Communist, and he feels that, then you've crushed him. He can never accuse you. Even when he is attacking you, he will know that he

is wrong. But if for one instant you express hatred or anger, then he says, "Aha! I've gotcha!"

The Great Awakenings

I'd like to express something else about our American history, that I think can give us some encouragement. There have been two great religious revivals in America: the First Great Awakening, and the Second Great Awakening. The first one started in the 1730's, right before the American Revolution. Fiery preachers like Jonathan Edwards, George Whitefield and the Wesley brothers who established Methodism preached throughout the colonies, and many people were inspired and uplifted. Even in the colleges like Yale, Harvard, and Princeton, this revival occurred. Many of the greatest, best-educated minds of America became part of this revival. When the Founding Fathers got together, they were coming on the crest of this revival. They were more or less united in their beliefs because of that.

However, because of the failure of slavery, the fulfillment of that revival was not accomplished. But then the Second Great Awakening began about 1820 and continued until the Civil War. There was a fiery outpouring of spirit. Albert Finney was a great evangelist of that time. This was when the great abolitionist movement began. Henry Ward Beecher, Harriet

Beecher Stowe, and so many people like that spoke out against slavery. Also, all kinds of religious communities sprung up all over the United States. People joined together in communities to establish a harmonious way of life centered on God. The Shaker Community became very popular and well-known, as well as Brook Farm, New Harmony, and Hopedale. The Transcendentalists also came about at this time. They got many of their ideas from the Orient and their concepts were very principled in many ways. Reform movements emerged: reform of prisons, reform of houses for the insane, reform of the economy. The Salvation Army, Sunday Schools and world missions also came about because of the Second Great Awakening.

Materialism Rampant

However, after the Civil War and up to the present time, there has been a kind of downswing in American spirituality, and materialism has been rampant in American society. After the turn of the 1920's, the Bible began to be widely accused of being not true because of Darwin's theory of evolution. With the Scopes trials, the Bible began to fall into great disrepute. Now it seems like we're due for a Third Great Awakening.

Many great changes occurred due to the First and Second Great Awakenings in the American character and way of life. This is

how American history has progressed, pushed by these religious revivals.

The third religious revival must come. This religious revival will be the one that will completely transform America into a nation that can accept the Lord of the Second Advent, which is what Heavenly Father wanted from the very beginning. In the Second Great Awakening, there was a tremendous expectation of the coming of Christ. The Seventh Day Adventists and Jehovah's Witnesses were started by people such as William Miller, who read the Bible and figured out that the Messiah was going to return in 1843. He inspired thousands of people from many different denominations. Christ didn't come back in 1843, but God still intends to send the Messiah to America. Perhaps if America had made the right conditions, the Messiah might have come back then. Now is the time when the Third Great Awakening must accomplish what God intended. This Great Awakening must revive the American spirit and the theocratic foundation of the American government, a government ruled by people who are divinely guided.

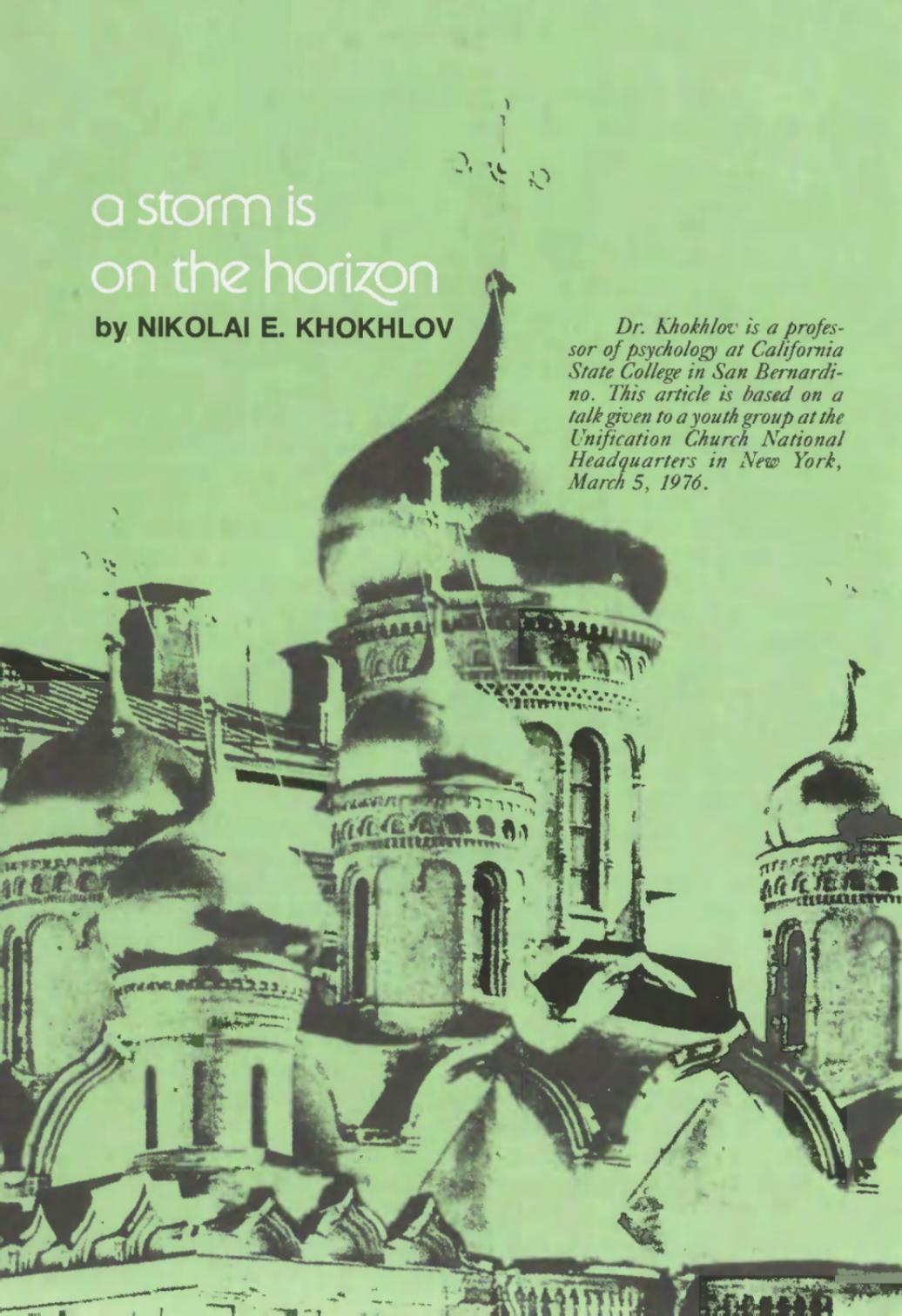
Church and State

Regarding the separation of church and state, the Constitution only says that "Congress shall make no law respecting an establishment of religion." But that

doesn't mean that everybody in the government shouldn't be religious. If everyone in the government were centered on God, then you would have a theocracy, but it would not violate the Constitution in the least. So we can be confident, we can be firm, in wanting to re-establish the theocratic foundation of government in preparation for the Lord of the Second Advent. In that way, America can truly become a nation under God. But we have to be absolutely uncompromising in our determination to do that.

We must not compromise on our love for Heavenly Father. We must not compromise our faith in the eventual victory of God throughout the world. We must not compromise our own personal integrity in our struggle for perfection. If we can really be that way, we can indemnify all those times that America has vacillated and compromised.

The nation that God wanted was not established back in 1776. But in 1976, God wants to establish for the first time the nation that can really and uncompromisingly be centered on Him. We are the Founding Fathers of the new American Revolution. We're bringing about the American nation that should have been created in the beginning. That is our determination. We must be absolutely uncompromising in fulfilling that goal, and in giving ourselves 100 percent. □



a storm is
on the horizon

by NIKOLAI E. KHOKHLOV

Dr. Khokhlov is a professor of psychology at California State College in San Bernardino. This article is based on a talk given to a youth group at the Unification Church National Headquarters in New York, March 5, 1976.

There is so much information concerning the Soviet Union in the world today—so many books written by former ambassadors or members of the State Department, by correspondents in Moscow, by professors of political science from Harvard, Yale, and Columbia. And yet people like me who were born in the Soviet Union, grew up there and have been immersed in the reality of Communism, have a deep concern. I know this is something that is shared by other emigrés from the Soviet Union. Solzhenitsyn, the Russian author who came out of the Soviet Union recently feels the same way. I was in Israel last fall and spoke with dozens and dozens of Soviet citizens who had just come out of the Soviet Union. We all are very much concerned that the West, with their abundance of books and materials, still doesn't understand the deep meaning of the phenomenon that we call Communism.

I think one of the most important sources for this misunderstanding or lack of understanding is the attempt by American society to analyze that system as a political system, as a totalitarian system, to look at economics and weaponry and the degree of police control and the development of science. And yet to us who lived there and were part of it, this is all secondary! Let me try to go back a little into the history of Communism in Russia.

When Marx and Engels were concocting their theory that the world would become Communist one day, they exchanged letters, and in those letters they visualized how the countries of the world, one after another, would become Communist. They saw Britain succumbing to Communism, Germany, France, Italy. But there were two countries that those two "philosophers" found to be totally unfit for Communism, and those two countries were Russia and China.

It was not an accident that they made that mistake. Their theory, their approach was based on the notion that in a capitalist society there is a small group of people who are exploited, who have no property, who "have nothing to lose but their chains," and who are therefore the most noble part of human society. That part will rise up and rule first the nation and then the world. But of course it was overlooked that that allegedly noble part of mankind represented only seven and a half percent. Very few people asked what would happen to the rest of mankind.

Yet, even in that point of view—that the proletariat would develop a new political system and then bring mankind to an ideal society—there was also a flaw. For instance, Russia never had a very strong proletariat. As a matter of fact, Russia was born Christian. Russia was baptized into exist-

tence. The Russian peasant was and still is almost an embodiment of Christian faith. Though not in very orthodox or conventional ways, the life of the Russian peasant was deeply related to faith in God, the traditions of religious holidays, and awareness that God is there and God is the highest authority to which people will account sooner or later.

If you look at the literature of Russia's past—Dostoevski, Tolstoy, Chekhov, and others—you will see their concern for crime and punishment, good and evil and what will happen to the human soul if it goes this way or that way. Tolstoy, one of the greatest, toward the end of his life put on peasant clothes and went among the peasants to pray and to work with them. And yet, paradoxically, amazingly, this was the reason the Communists succeeded in Russia.

In those times of struggle in Russia, the people suddenly became very confused. What the Communists actually suggested at that time was the creation of the promised Kingdom on this planet, but without God, with men being the kings of that paradise. If that were all, they would be blind, but it wouldn't be so bad. However, they went one giant step beyond; they declared themselves to be militant atheists, but that happened later. At the beginning, the Communists declared tolerance for religion and many people believed them.

On this point, we should perhaps take a closer look at the human beings who were involved. Who were those people who started Communism in the Soviet Union? Such as my father. He was a member of the Communist Party who joined before the Revolution. I still think that my father was one of the best human beings I have ever met. He never lived for himself, really; he never cared about power. He came out of a simple strata of the population, as a worker in the printing house, and he didn't have much education, but yet in his own simple way he saw himself as a knight of revolution, as a fighter to make people happy. And he gave that to me to some extent. That's why I joined the Communist Party later. I saw in that the possibility to live for people, to spend your life in service to mankind. We never were interested in salary, power, or secret police. We spoke about parts of the world where people were subjugated, parts of the world where there was so much poverty and injustice, that some day things would be different.

The tragedy of it all was that there were very many people among the Communists at that time who were of that mentality. The group that was presented to the world and to the Russian society was a group of idealists. But Lenin and Stalin were entirely different people. Lenin is a person we should perhaps take a closer

look at, too.

Lenin wasn't a worker, he wasn't born in a family that had to go through hardships or feel the plight of the oppressed class. As a matter of fact, Lenin was always provided with money. Lenin, the prophet of the working class as he is called in Soviet society, never worked in his life. The mentality of his family was close to that of the Russian monarchist tradition. The entire family believed very strongly and deeply in God. His father was a very religious man, a very loyal servant of the Russian czar. He was a director of the department of higher education, he got a medal for his service to the crown, and he was raised to the rank of nobleman by the czar. The Russian Orthodox traditions were very powerful in Lenin's family. And yet, there were two sons in that family who decided to take a different path.

Actually it was first Lenin's older brother who in the university joined a liberal movement and decided to fight the regime. They made a plot to kill the czar, were caught with dynamite and weapons, and Lenin's older brother was hanged. That did something to Lenin. I think Lenin never was the same again. He started to hate—mankind, Russia, everything and everybody. That man was driven by hate, and I think even if Lenin was sort of leaning towards God because of his family tradition, he probably revolted

against God. This to me is the most important characteristic, the essence, of Lenin's personality. This was the man who lost faith in everything, who revolted against God, who tried to destroy Russia because he hated it. In his writings you read, "I hate Russia, I spit on Russia!" Lenin was a man who was looking for a way to destroy Russia.

You should also know that it was not the Communists who made the Revolution. When the czar abdicated in February 1917 and a new government came, Lenin and his group were not even in Russia. They were exiles in Switzerland. The revolutionary parties that brought about changes in Russia were not Communist; they even had very democratic programs. The government that emerged in 1917 was called a Soviet government not because Communists proposed that word. The word "soviets" means "people's councils."

In this part of the world we are told that there is no hope for any change in Russia. "Russians have been born never knowing what freedom is and therefore they will never care." But that's not true. In the tradition of Russia, a Christian country, concern for the people and for the people's will was always there. The Russian government freed the slaves long before they were freed in America, and the revolution which came in 1917 came because of pressure from the

people.

When that new government came about in the spring of 1917, they passed a constitution providing for a congress. Do you know that there was a congress elected in Russia in 1917, a truly democratic congress in which the Communists in Lenin's group were in minority because they lost the election? In the summer of 1917 Lenin and his group came back to Russia and tried to make an uprising to fight the soviets and they lost. They lost again in the fall elections. That was the legitimacy that the Communists so often claim. People of Russia did not want Communists. They did not elect them; they did not understand them. The Communists were always aliens to Russian culture, to Russian traditions, to Russian spirit. But there they are, ruling the Soviet Union, which is what Russia has become. How did that happen?

Here we come to the key to the whole problem. When the Communists succeeded in their coup d'etat and seizure of power, they moved on the congress which had convened for one day. They arrested all the congressmen, and the counter-revolution started. But the Communists knew that they would not rule for long. They knew that what they faced were millions of people who had inherited traditions, beliefs, and spiritual values throughout the centuries.

Lenin and his group knew

that people like my father and many others didn't want to live by bread alone. Since we lived in very turbulent times in Russia then, we had lost our feeling of God, we had lost our feeling of the universe being created and ruled by God. When we turned inwards, we lost the clarity, we lost our bearings, and we became an easy prey for manipulation of our values and beliefs. That's when Lenin and his group developed a masterplan to create an entirely new human being, a human being they called "Soviet Man."

This is probably the only real horrible challenge that Communism has for this world. You know that man was created by God and over the millennia we went to a school of life on this planet. Through all these pages of history given to us by the Creator as a school, we have accumulated a series of principles, of values. Those are not only beliefs which are transmitted through school or even through books. Those are patterns of thinking, predispositions as we call them in psychology, that are stored in every cell of your body. In each cell there are chromosome ribbons with messages on them, information that was once given to us and then was transmitted and expanded from generation to generation. That information not only tells you that you will have five fingers, or that the 12 billion neurocells in your brain will be arranged this way or

that way. That information also tells you, from the moment you are born, that you are human.

In the first years of life every human being goes through a process of living or programming so he can grow up, stand up and take over on his own, a freedom that is given to each of us by God. That notion of programming has been really beautifully presented by Carl Jung, the Swiss psychologist. He warned us that the essence of man is not in his physical needs and the essence of man is not in his physical responses but in that spiritual treasury which we possess in our genetic code, in our very nature. He called those patterns of thinking, those principles, those tendencies, *archetypes*. And he said, very wisely, that this is what makes us human.

Yet those archetypes are the aim and the goal of Communism and always have been. In other words, the mortal danger of Communism is not in atomic weapons alone, but in their determined goal to change human nature. It sounds like a gigantic, impossible plan, but it isn't. Let's take a look at what the Communists did to achieve that goal.

When they moved in, they were not very concerned about politics, the economy, or with agriculture. They were concerned with the spirit of man. How was I brought up? I was brought up in a soviet school, with soviet mentality, soviet philosophy, soviet mu-

sic, soviet art, soviet movies, soviet poetry. What does it mean, "soviet?" "Soviet" means a set of values and principles given to you by the Party, controlled by the Party, and very often, almost always, being contrary to what you have in your soul, in your genetic code, in your essence as a human being. Can I prove it? Yes, I can.

Let's take a look at milestones in Soviet history since Lenin and his group took over. First of all, religion. You can talk to the Communists about many things, coexistence with America, whatever you want, but when you touch on religion, there is no reconciliation, no tolerance. As a matter of fact, they go into a frenzy when they speak about religion. I speak about the leaders. For instance, in my family, there was always a tolerance for religion. My father was a very peculiar man in that respect. While he himself wanted to build up a kingdom for man, he granted the right to believe in God to other people. He would scoff at them, because the Party had trained him so, and say, "Well, some day they will see that it's all superstition," but there was no hatred there, there was no militant atheism, but hatred and intolerance were typical for the Communist leaders. Thousands of priests have been executed; churches have been destroyed or converted to museums—not museums of religion but museums of technology. But this is only a part



"The secret that can lead to the destruction of Communism is that every individual start with himself and try to find his way to unity with God, unity with the universe, awareness of what reality is all about."

of what has happened to Russia and the Russian people.

The first thing they did, not only to Russians but to Belorussians, Ukrainians, Georgians, to all ethnic groups that formed the Russian Empire, was that they demanded that they forget their national heritage. And that was not a joke, that was an order punishable by death. We had to stop calling ourselves Russians, because to us being Russian also meant birch trees and clay houses and Christmas holidays when you go around singing carols, the whole culture of thousands of years. That was the first move.

Immediately after that, they began to manipulate the minds of millions of people in a very peculiar way. I don't think ever in the

history of mankind operations of that kind were done. Let's speak, for instance, of mass purges, the political arrests that Solzhenitsyn speaks about in his book *The Gulag Archipelago*. Very often, people on the left in this country say, "So what, it was a political struggle. A new regime came in the name of the people," which again is not true, "and that regime has to eliminate political opponents." If that really were the case, there would be some rationale for arresting someone who was guilty or might be guilty. But that was not the case.

For the first time in the history of mankind, millions of people, tens of millions of people, were arrested and sent to concentration camps *at random*. A local police officer might get on a Monday an order to produce 100 enemies of the people by next Monday, whoever. And if he produced only 99 enemies of the people, can you guess who the 100th would be? Very often *he* would go to the concentration camp as well because the blind system didn't care who. They needed victims because that was a direct surgical intervention in the humanness of relationships between people. Fathers would cease to trust their sons, brothers and sisters would be afraid of each other, and children betrayed their parents. They raised a statue in the Soviet Union of a 12-year-old child who overheard a conversation between his father and his

brother who did not like the Soviet system. He went to the secret police, and his father and his uncle were executed. The relatives stoned the boy, and he died as a traitor, but throughout the Soviet Union big statues of the boy were raised as a hero. A hero of treason, of disloyalty to the family and lack of respect for human life. That was the handwriting on the wall of an evil attempt to alter human nature.

You've read many times about so-called collectivization. What collectivization means to many American economists and sociologists is the attempt to introduce state enterprise in a country. That has nothing to do with what really happened in the Soviet Union. Stalin, as a faithful pupil of Lenin, knew that peasants were out of his reach because of their closeness to nature and to God and God's ways. Peasants wouldn't be psychologically manipulated, so peasants had to go. Millions of peasants were simply shot on the spot. We know today that Stalin encircled big areas of villages where he knew the people would never surrender spiritually; those people were condemned to famine and they died from mass starvation. Books coming out of the Soviet underground show it was true. It was mass murder of people who ideologically and spiritually were unreliable. He needed that to break the backbone of the Russian peasants, and he did. That's why Soviet agriculture never functions.

That's why they have to buy wheat. That's why there's no motivation for the peasants to serve the Soviet state.

Lenin and Stalin had a hope that their country would be powerful and it has become so to some extent—in industry, in a few technological achievements, in weaponry. Why? How? With our hands, the hands of people like me who were born and raised in the Soviet society, whose minds were manipulated by radio, poetry, music, books, philosophy, who were proud that we were not Russians, but Soviet citizens. We didn't know that the bulk of political prisoners in concentration camps were Russians. Russians were the people who paid the most in human lives for their resistance to an inhuman regime and an inhuman system.

Did the Communists win us, did they win stability in Russia? Not exactly. For a while we were downtrodden, isolated, alienated, depressed. Cynicism spread through the country. We had nothing to believe in anymore. We believed in the illusions of Party loyalty, of proletariat revolution, of a Promised Land in the Communist Utopia. We didn't know how the nation really was doing. There was no communication, no interpersonal contact; the country was isolated and humanism almost ceased to exist.

And then something very important happened to us—World

War II started. When the human being is brought into a tragic, dramatic situation which is like a crisis, those archetypes, those inner packages of humanism, come out. When Moscow was first bombed, some of the Communists fell on their knees and started praying. Something inside of them comes out and they can't help it. That wasn't occurring every day, on every corner, yet throughout the nation something very strange happened. We refused to fight for the Soviet system; we didn't have an inner motivation to save our country.

The Soviet government lost the war against Germany, though that is well hidden in history. When Germans came to the outskirts of Moscow, the Soviet Army was beaten and paralyzed. There were two and a half million Soviet POW's in Germany. Stalin at that time told his daughter: the war is lost and everything is finished. I heard him on the radio in those months of the late fall of 1941. With his teeth chattering from fear, he didn't say, "Comrades, Soviet citizens!" He pleaded: "Brothers! Sisters! Save Russia!"

Let me tell you about my feelings when I saw the war lost. I was a 19-year-old kid at that time and I was recruited by Soviet Intelligence. My father had immediately volunteered to go to the front but I had some problems with my eyes so I had not been drafted. I wanted very much to do something be-

cause of my closeness to the Party. I was recruited to be a guerrilla leader of a unit that would stay behind in German-occupied Moscow and fight the Germans. We were willing to fight, not for the Soviet Union, but for Russia. On the wall posters, the red banners with appeals to fight for Stalin disappeared at that time and were replaced by a picture of an old woman with white hair and a handkerchief pointing a finger at you and saying, "Mother Russia Wants You."

Czarist uniforms and medals were brought back and Sunday masses were held. People streamed into the churches. The centuries-old archetypes of Russian traditions, Russians beliefs, and Russian faith won the war back for us. Well, when we eventually won the war, we thought things would never be the same. We hoped that the freedoms we had gotten back, including the freedom to be Russian or Georgian, or Ukrainian, to believe in God and to be a human being again, would stay.

But instead, when the war ended they took 11 people in Leningrad and shot them because those people continued to say they were Russians. Those 11 were shot as a signal that the war was ended and the concept of Russia was no longer needed. Then the Soviet control moved back into the movies, music, art, poetry, and of course, the churches.

Did they succeed in bringing back the psychological grip? No, they didn't, and where they failed mainly was with the young generation. My father had been killed in the war, or we probably would have had a man-to-man talk. We probably would have realized that we had been deceived, and so was our country. But what could we do? You know, it's relatively easy to lose your freedom and to get yourself enslaved. To get that freedom back, that's what is extremely tough. The country was in a very difficult situation. People ceased to believe in anything. There was corruption, alcoholism, drunkenness, crime, lack of motivation, an economy that was falling apart. The country was sick.

I was made an intelligence officer in the KGB and I was a member of the Communist Party. Frankly, the temptation was tremendous. To have that red booklet of a KGB officer means to belong to a special group of people. If I had remained alone, I might still be in the Soviet Union, a highly placed KGB officer. But I met a girl and it happened that she came from an entirely different part of Russia. Her family was a family of devoted Christians, and they always knew an alternative to Communism. When I met her, I was in a time of very deep crisis because I had realized what had happened to my country, my people, and I didn't know what to do because I was caught in that mechanism, in

that trap.

Slowly, slowly, step by step, she led me to understand that there is a reality in this world beyond the material reality and more important than material reality. And those were the years when for the first time I saw Russian churches. We went to services, and I realized that the people there were not only the old, dumb women who don't know any better, as the Soviet government tries to sell to the West. That was not true. There were live, vibrant, young and not so young people there, and I realized that there is another part of life going on in Russia. And so I arrived at the point where I realized the inherent deep evil which the Communist system represents—because it has as its most important aim to alter human nature.

Then one day the Soviet government decided to assassinate an underground anti-Communist leader who happened to live in West Germany. Our group was given that assignment, and I was given files on that underground movement. Suddenly I realized that there was a group of people who were fighting against Communism in Russia. That was the mistake my superiors made; they didn't understand that my loyalty could shift, which it did. I realized that for everything I had once believed in, even for the sake of my father, I had to join those people.

So I met that man and told

him that he was doing a wonderful job. I told him I would not let the assassins kill him but we should do something to save my family. We tried what we could. I was promised by Western authorities that if I held a press conference my family would be taken out of the Soviet Union, but that did not happen. After that, for eight or nine years, I lived like a vegetable; I lost all hope in anything.

But then, step by step, traveling across this country, seeing people, talking with people, I realized that maybe there was a meaning in that. I began to talk about Russia and to write books. I wrote *In The Name of Conscience*, in which I described what happened, and slowly I came back to the normal life. I understood that I was just following millions of my countrymen in the realization that we are human beings, and the Soviet system is anti-human. Therefore the Soviet system has become our most important enemy, the real enemy in this world.

Things have changed in Russia. We have people today like Grigorenko, Sakharov, Solzhenitsyn, and others. If you look at their motivation you will see a tremendous degree of similarity between what has happened to me and to my other countrymen and what has happened to these leaders of dissent. Their revolt, their dissent, the motivation for what they do is related to spiritual values.

As an example of what the

Soviet system is doing to destroy humanness, let us look at the state-run nurseries, which the liberals in the West point to as one of the Soviet Union's "accomplishments."

God created men as beings in a tremendous need of love. God put His love in human beings when He created them. If you deprive children of love, you cripple them. Where then is the advantage of state nurseries? There is none because what we really need are families. We need family traditions that have existed for thousands and thousands of years and have made us human.

Families are extremely important to mankind, but they are threatening to the Soviet government. If you look at all the reforms that the Soviet government has made throughout all these years, they always were aimed at families. The child has to be taken away from its parents' influence and preferably put in a state nursery. In school, children are continuously pressured not to interact with their parents, not to believe their parents, to criticize them and inform on them. Look what's happening in China: families are also under attack, because families are one of the highest and most important expressions of humanness.

If you take a closer look at those "accomplishments" that are sold to us by the liberals of the Left as so important, in reality they are anti-human. And it's no wonder,

because the essence of the group that rules the Soviet Union is anti-human. Solzhenitsyn warns us very rightly that what we are facing is the devil. What we are facing in Communism is the manipulator of Communism, that force which pulls the strings behind the Communist regime. We are facing the devil himself.

What we are facing today is the challenge of the supreme evil directed towards each of us. The individual in Russia, wherever he is, whoever he is, is directly challenged in his soul by the inhuman system. When you look at it that way, it is really not necessary to speak of an organized underground or even about numbers. Solzhenitsyn had a message for the countrymen whom he left behind. He said, "All that we need now, is to stop lying and to stop cheating ourselves." The secret that can lead to the destruction of Communism is that every individual start with himself and try to find his way to unity with God, unity with the universe, and his awareness of what reality is all about. This is probably the only way to go.

The church that exists in the Soviet Union is extremely powerful, but it exists in the hearts of the people. That church is so dangerous to the Soviet government that they probably can't cope with it. They can control the official church, but not the minds and hearts of the people anymore.

A storm is coming in the Soviet Union, a storm is on the horizon, especially because people in their souls have rehumanized themselves.

When young people in the Soviet Union rebel, they are rebelling *against* the essence of the Soviet system, but I think that when American young people rebel it is because they want the *revival* of the essence of this country—freedom, dignity, peace. I think the youth of America, inside their souls, are very healthy. The spirit of American youth is beautiful; it's one of the greatest hopes of the world. Russian youths want the destruction of the system which is anti-human. American youths want the revival of the system which is the most human system in the world, if we don't lose it.

What can we do to face Communism? While we have atomic and hydrogen bombs, those are not the real weapons. We didn't lose the Vietnam War because we didn't have weapons. We lost the Vietnam War because we entirely missed the dimension of confrontation—the dimension of confrontation was spiritual. We didn't use our most important weapon—our American heritage. This is the only weapon we have, the only weapon that history has given us to use. You are part of the weapon. Because of young people like you, here and in the Soviet Union, we have hope. May God bless you in your work. □

A COMPARISON:

by HUGH SPURGIN

Though the invention of radio, television, the telephone, and cinematography have revolutionized communication, proselytizing and conversion are indigenous and essential to Christianity. In Matthew 10:7 Jesus told his disciples to go out and preach "The kingdom of heaven is at hand." He wanted them to extend themselves—to love. The elder brother of Christianity—Judaism—has a history of proselytizing. During the last two hundred years before Christ, Jews were forced to become international and actively began to convert Gentiles to their faith. Christianity subsequently carried forward with even greater inspiration and evangelical zeal the exhorta-

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and
CONVERSION

tion to convert. Motivated by a noble ideal, willing to be martyred for righteousness' sake, and able to demonstrate in their daily lives the highest of virtues, early Christians gave to thousands a personal experience with God and Christ.

Also prominent in our modern world are bullies and tyrants—most notably the Communists—who seek to coercively impress their will upon other men's minds. Through incarcerating, threatening, questioning, abusing, and intimidating their captives, Communist interrogators seek confessions and political conversions, insisting that they renounce their past and adopt the Marxist way of life. That is to say, Communists believe brainwashing is possible. The implication of Marxist theory is that a man can be forced by his physical surroundings to think and act differently. Marx and Marxists believe that if a person is placed in the "right" environment, he can be and will be transformed into a totally new and different person. Material conditions determine how a man thinks. Thus, Marxism philosophically justifies coercion and human manipulation.

Both Christianity and Communism: seek to change people; are comprehensive belief systems and life-styles; use persuasion and education techniques; offer solutions to man's problems; and demand total loyalty, devotion, and commitment of one's body and soul.

I will present the history and process of brainwashing in Communist China, then point out the differences between the Communist brainwashing process and alleged examples of brainwashing in American society today.

Brainwashing

The concept of brainwashing has become of increasing interest in American society as we become more and more aware that man may be vulnerable in a time when social structures and institutions are losing their meaning, values, and authority. Continued study of man's psyche and new discoveries in the field of psychology also make manipulation of the human psyche a great possibility. The cry "brainwashing" in this social climate can create an unrealistic mass hysteria.

The term "brainwashing" was originally coined and employed in the Western world in 1951 by Edward Hunter in his book entitled *Brainwashing in Red China*. It is a translation of a colloquial Chinese phrase meaning literally to "wash brain." Hunter used it to depict the process of ideological re-education used in Communist China.

Thus, originally the word brainwashing was used in the Western world to refer to a particular process of political indoctrination and thought reform found in China; however, later it came to refer to all Communist efforts to

extract confessions or indoctrinate prisoners (whether in China or elsewhere). Subsequently it has been applied to anything the Communists have done anywhere in the world. Most recently, it has been used in the non-Communist world by various individuals and groups to attack their political, religious, or ideological opponents, and has been incorrectly and ambiguously applied to the educational methods and persuasion techniques of churches, schools, businesses, advertising, the military, psychiatrists, and parents.

Employed in a popular sense, "brainwashing" connotes an aura of fear and mystery. There is a mythology that it is some kind of mysterious, Oriental device and that it is an omnipotent, irresistible, magical way of involuntarily forcing compliance. It is thought to be sensationalistic and diabolical. However, in a rather technical, unequivocal sense, it refers to Communist efforts to break a person down by a prolonged, scientific program of mental destruction; empty him of his old beliefs; and pour into him new beliefs. Change is the result of a state of physical and mental exhaustion producing fatigue and psychological strain, breaking down the defenses and senses with which one would normally test new ideas.

Probably the classic book on the actual brainwashing technique is Robert Jay Lifton's book, *Thought Reform and the Psychology of*

Totalism: A Study of Brainwashing in China, 1961. Based upon interviews and research into the lives of Chinese civilians and Western military and civilian personnel who had either escaped or been allowed to leave Communist China, he was able to study the psychological effects of thought reform on individual's lives.

Techniques

The brainwashing technique and psychological process according to Lifton consists of three major processes and seven specific steps. The overall processes are disorientation and disillusion; interrogation; and criticism and self-criticism. Chinese officials seek to disorient and disillusion a prisoner by isolating him from others; breaking down his resistance; placing him at their mercy; subjecting him to irregularity; refusing to allow him to eat, sleep, or talk with anyone; dressing him in poor clothes; and not allowing him to wash properly.

Most significant are techniques used to disorient an individual by subjecting him to irregularity and ambiguity. By not allowing a captive to eat, sleep, wash, know when he will be interrogated, or know what will happen next, the captors are able to break up a prisoner's habitual, routine life patterns and effectively disillusion him. Having incarcerated him and being in complete control over all of his actions, government

officials are able to operate capriciously, arbitrarily, and unsystematically.

Apparently only people who are not habit-formed and are able to adapt to ambiguous, confused situations are able to psychologically survive this technique. For example, if someone who normally sleeps eight hours a night is forced to stay awake for 30 or 40 hours, or if he is compulsive about eating three meals a day and is not allowed to eat for several days, or if he is meticulous about his clothes and physical appearance and he has his own clothes taken away and is given only poor, ugly clothes—such a person could easily become insecure, confused, and upset because he is not allowed to do what he wants to do. Subjecting people to irregularity makes prisoners totally dependent upon their captors, breaks down their resistance, and causes them to become disoriented and disillusioned.

By being in total control of the external environment surrounding a captive, prison officials are often able to control his internal attitudes and thoughts. All this is possible because he is constrained against his will in a prison situation. Repetition of a pattern-less, routine-less existence results in such frustration that in order to keep sane the prisoner must let go of resistance to change. Basically he loses his former goals and can no longer work toward his own desires; he loses control over his life.

He loses his identity as a person with specific ideas, concerns, plans, and goals. He no longer knows who he is and what he stands for and is more ready to accept a new identity.

Secondly, the captive is confronted with continuous interrogation and with confessions of friends and with imaginary evidence against him. He is intimidated, abused and humiliated. In a few instances the interrogators were able to obtain some information beforehand, but in most cases (in the beginning) they knew nothing about the person. In fact what they learned they obtained during interrogations directly from captives through a process of threats, exhortation, pleading, questioning, torturing, rewarding, and punishing. Primarily interrogators threatened and tortured their captives. In addition, they also pleaded, exhorted, and rewarded them.

Typically if a prisoner began to confess, the interrogator would reward such steps in the right direction by taking off his chains, allowing him to sleep, or giving him extra food; often the interrogator would become exceedingly kind and gentle. Unmethodical use of reward and punishment is a most effective way to disorient people. Again the prisoner loses control of his life. Everything is too inconsistent to plan or to work for his own goal; he finds a new goal—that of pleasing his captors.

Confession

The captive is given the impression that if he gives in and confesses something (even if it is not true), he will be freed. This idea is not only a complete illusion, but it is also false, insofar as often the exact opposite seems to be true. The mistake of many prisoners is that they naively presume that all men (including Communists) are basically good and that they rather than the Communists are wrong. Gullible and guilt-ridden, they fall into the Communist trap. Moreover, it is a basic human trait to want to please one's superiors, assuming that one's superiors care about each individual and that their goal or purpose is good. The system of brainwashing itself is destructive, therefore it is disorienting, because it is based upon a different premise.

Typically a prisoner may have almost nothing to confess, yet having continually been told that by analyzing his past he can discover how he has been guilty, he is able (after delving deep into minute instances in his past) to recall two or three small incidents in which his actions have harmed the Chinese people. And he confesses. Haplessly, however, the interrogator rejects his confession as being insufficient. Eventually the prisoner often decides to make up an imaginary story of how he was raised in a wealthy, bourgeois family, how he mistreated and spoke in a de-

rogatory way toward the Chinese people, and even how he had spied for the American CIA. Of course, the story is not true, but he believes that if he can confess something, he will be freed. But as ill luck would have it, because the story is false, the interrogator is usually able to point out contradictions in it and attack him as having lied. Thus, his predicament worsens. Having confessed (even having created an imaginary story), he nevertheless fails and finds himself more harassed than before.

The people who are most susceptible to brainwashing are ordinary, good, sane, conscientious people. Having committed only a few crimes (but having highly developed consciences), they most deeply feel their own inadequacy and guilt when faced with criticisms and accusations. Healthy, red-blooded American boys were easy prey for such techniques, when placed in a situation where they were made to feel guilty. Because the government considers him a criminal, everyone but he knows his crime, and his actions have been harmful to the Chinese people, gradually he becomes convinced that his own belief in his innocence is incorrect and he begins to consider what he might have done in the past that was wrong.

Meanwhile the interrogator contends that the government knows his crimes, that his friends have already confessed, that the

government is willing to help him understand his sins, and that he might as well confess. Thus, well integrated, healthy people with an ordinary amount of guilt succumb to Communist thought reform.

Destroying Self-Image

Intent upon totally separating the captive from his environment, interrogators seek to persuade and coerce him into betraying others, as well as himself. To betray one's friends is to betray oneself and one's past. Unaware of this simple truth captives eventually find themselves enslaved by their betrayal. Having betrayed their friends, they begin to feel guilty, yet the more guilty they feel the more they need to confess, and the more they confess the more they betray. Thus, not only do they dishonor their past, they also lose respect for themselves. In this way Communists are able to destroy a man's self-image and to completely subjugate him to their own ends.

Thirdly, he is subjected to struggle meetings in cell groups in which he is forced to undergo criticism and self-criticism and in which cellmates use accusation, abuse, fear, and humiliation to reform the newcomer. These cellmates are fellow prisoners who are well on their way to being re-educated. According to Lifton, these cellmates are convinced that unless they are able to subjugate their new cellmate, all of them will



have failed, will be held back, and will be punished by not being allowed to eat, sleep, or wash properly. Concerned for their own bodily needs and driven by selfish desires, they attack, criticize, browbeat, and humiliate him. Determined to save themselves, they do everything they can to reform him. Undoubtedly this technique is most effective.

In addition to these overall processes, Lifton pointed out the following interrelated steps in the actual brainwashing process: (a) Assaulting a captive's identity in order to obtain a confession. Guilt is a major cause of confessions. I tend to believe that guilt arises out of a lack of acceptance, love, and

respect for oneself. Communists thus seek to destroy the human spirit by destroying one's self-image. If a person accuses and hates himself, he will eventually feel compelled to confess.

(b) Forcing him to feel guilty and that he is suffering not because of the injustice of his captors but rather because of his own crimes. The government officials continuously maintain a stance of righteousness, indicating freely their willingness to help the captive understand his crime. The impression is conveyed that they are good people and the captive (not they) has been sinful and that he is not allowed to sleep, etc. because of all the horrible crimes he has committed against the people. What prisoners fail to realize is that even though they may have committed sins, in comparison with Communists leaders they are righteous and their leaders are sinful, cruel, and unjust. But unfortunately, people with good consciences often accuse and blame themselves instead of the unjust officials.

(c) Getting him to betray himself and others. This point I have previously discussed.

(d) Making him feel that everyone but he knows his crime and that he might as well confess.

(e) Confronting him with total annihilation as a person and thus invoking within him a fear of death.

(f) Compelling him to confess

by making him believe that the only way to remain alive is to do so. Probably the opposite is true (the more he confesses, the worse his situation), but few prisoners understand what is happening. He does not realize that he is being reduced to the level of an animal fighting for his own self-preservation and bodily needs. Seduced by their blandishments, tortured to undermine one's own self-image, intimidated by the fear of death—most prisoners are coerced into submitting psychically as well as physically to their Communist captors.

(g) Finally, restricting his freedom by depriving him of his daily routine and making him dependent. Without his freedom and such emotional supports people are easily manipulated and disoriented.

The following factors increase the tendency to confess: (a) How susceptible a person is to social guilt. To illustrate, if a person's parents were well-situated, prosperous, and comfortable, he may feel guilt toward poor and oppressed people. (b) Lack of commitment to values, goals, or a group. A fundamentalist Christian armed with an ideological understanding of Communism is often less susceptible to brainwashing. His commitment to Christ gives meaning to his life and enables him to withstand coercive persuasion. (c) The confidence of the government officials. Through

strategic usage of kindness and consideration, the Chinese were able to obtain prisoners' attraction toward certain interrogators. (d) The better one knew the Chinese language, the more susceptible he was. Inability to speak the language has been effectively employed as a defense mechanism. These then are the essential processes and steps used by the Chinese to politically indoctrinate and reform their captives.

Is Brainwashing Possible?

The question arises: Can a person be forced to permanently change his beliefs? According to Lifton, in many instances prisoners were converted to Communism as long as they remained in prison. Yet what I tend to believe and what several authors confirm is that the change obtained through coerced confessions is seldom permanent. Lifton indicates that often people who had seemingly been converted, later on after having been released from prison, were able to see themselves and their Communist captors more objectively and were able to understand that they had in fact been coerced and deceived. Although momentarily their views had apparently been altered, soon after their release they were able with some loving kindness and reassurance to recount the horrors of their prison experience. (Yet, for a period of months or even years most of them suffered from ex-

treme paranoia and fear of being incarcerated.)

Brainwashing is an illusion. A man cannot be permanently forced to believe what he doesn't want to believe. The Communists are crazy to think that through violence and physical force they can completely wash away an individual's past experiences and remold him into a Marxist man. Brainwashing presupposes confession. If a man chooses to remain silent and refuses to be intimidated, no one can coerce him. If on the other hand he chooses to confess while under duress and against his will, deep-seated feelings of resentment and hatred will eventually demand release.

This is not to deny that brainwashing is not a powerful weapon for human manipulation. Brainwashing is most significantly a negative, destructive technique; it urges submission, disorients, evokes fear, arouses emotions, causes within each person a significant psychological upheaval, and effectively breaks down the human spirit. Its effect is negative. Some people were presumably permanently converted to Communism; the majority were not.

Another vantage point from which to look at the question of whether a man can be forced against his will to do something he doesn't want to do is to ask the question: Can a man's will be violated? If it can, then such a discovery would have profound implica-

tions for education, psychiatry, religion, advertising, and ethics. The implication is that the brain can literally be washed clean, the individual's personality broken down, and a completely new person created. J.A.C. Brown, in *Techniques of Persuasion: From Propaganda to Brainwashing*, denies that this is possible, maintaining that it is completely unrealistic to think that all of man's past experiences and thoughts can so easily be wiped away. Everything takes time. Human beings are complex organisms. We are deceived by a fantasy of the imagination to believe even tyrants can within moments wash away another's past.

Brainwashing and Marxism

Brainwashing is possible in Communist society because it is entirely in accord with Marxist doctrine and theory. Karl Marx taught the following beliefs: (a) Man and the universe are matter in motion. Ideas, a soul, and God do not exist. (b) The material world creates thought. Man can be forced by material conditions to think along certain lines. Man is the result of the circumstances in which he is placed. (c) Thoughts are merely configurations of matter; thought itself does not exist. (Hence, freedom of thought cannot exist in a society in which thought is merely matter in motion.) (d) Man is a product of his environment, molded and shaped

by social, political, and economic conditions, particularly the prevailing economic system of the times. (e) A man is merely a thing, to be controlled and manipulated by his environment.

Marxist theory provides the philosophical justification for brainwashing. Communists believe that if a person is placed in the right physical surroundings, he can be transformed and molded into a totally new and different person. Thus, Marxism justifies coercion, violence, and terror.

Christian Conversion

The word "conversion" comes from a Latin word that means "to rotate" or to turn. It is a concept indigenous to Christianity. Jesus told his disciples to go out and proclaim the kingdom. From the very beginning, evangelism was an essential part of Christianity. Conversion may be generally defined as the process of making an abrupt, total reorientation in one's life by changing one's beliefs, values, and behavior.

There is a certain uniqueness to the Christian faith, because it is a revelation from God and carries with it a divine imperative to reveal God and His word to people. A Christian has a responsibility to witness to Christ. To be a Christian has meaning and demands a decision. Only those who have made a commitment will ever know the value of the Christian life and of an experience with

Christ.

Out of love the Christian extends himself and penetrates the lives of others. In that sense he seeks to convince the non-Christian of the values of an experience with God and Christ. But his methods are exhortation, inspiration, persuasion, education, and propaganda—not force, coercion, and violence. There are fundamental differences in the attitudes, beliefs, and actions of Christians and Communists, and in no legitimate sense is religious conversion the same as brainwashing.

Basic Differences

The most essential difference is that in Communist brainwashing the stress is upon “washing” the brain. The major emphasis is not on what the person will accept in the future, but rather on getting him to a point where he will accept anything he is told without evaluating or making judgments. The person’s freedom to make independent evaluations has no meaning to his captors.

Methods of education and persuasion, on the other hand, although they may use subtle and manipulative techniques, seek to influence a rational being to freely make evaluations and judgments on the basis of new and additional input. The advertiser wants to influence the public to believe that his product could make his life more pleasant and he should buy

it. The educator wants to direct and orient the rational being to broaden his life and horizons with new and challenging ideas that the student may freely either adopt or reject. The preacher seeks to convince his congregation that there is something spiritual to add to life—that there is more to be learned for the taking. Again, he expects and encourages the rational being to make judgments and adopt life-styles on the basis of additional knowledge and experience.

Ambiguously defined, brainwashing could be applied to a host of teacher-student, minister-congregation, employer-employee, leader-follower, parent-child relationships. Obviously we are all influenced by and influence others. Yet to apply a rather technical term like brainwashing to techniques of education and persuasion seems to me to misconstrue and pervert its true meaning. To speak of a teacher as brainwashing students or of an evangelist as brainwashing converts is an illegitimate, fallacious misrepresentation of the word. There is no other technique of persuasion which is as coercive or as destructive as the real brainwashing process in China with its emphasis on the “washing” of the brain as opposed to constructive stress on either enhancing or enlightening the brain or on persuading it to respond in a desired manner. Education and persuasion are *not* brainwashing techniques. □

BEAUTY OR THE BEAST?



The Beginnings of Life

In the beginning were Chiuta-God and the earth. Chiuta lived above in the sky, and below him was the earth, waterless and without life. One day, dark clouds began to cover the sky; lightning flared and peals of thunder were heard. Then the sky opened and from it Chiuta-God, the first human pair and all the animals descended in a shower of rain. They alighted on a flat-topped hill by the name of Kaphiri-Ntiwa, in the mountains of Dzala-Nyama.

After their descent the soft surface hardened and turned into rock. On this rock the imprints of their feet as well as the spoor of many animals can still be seen. There can be seen two pairs of human feet: the man's larger than the woman's. There are also imprints of a hoe, a winnowing basket and a mortar.

Plants and trees grew up, yielding abundant food. God, men and animals lived together in happiness and peace.

Creation myths from many cultures around the world ascribe a divine or supernatural origin to man, like the one above from Malawi. The Bible also tells us our source: "So God created man in his own image, in the image of God he created him; male and female he created them."

However, when Darwin's theory of evolution became widely accepted, it seemed that man was just the last in line of the sequence

of evolution, another animal, higher than the rest but nevertheless the result of fortuitous accident. It became popular to write books about "man's aggressive nature" and his relationship to his primate forbears.

This view of man reaches its culmination in Communism, which maintains that man is wholly material, a higher animal without an independent spirit. All his consciousness and feelings are a product of his material conditions. Marx maintained that man evolved from the apes because of his ability to do productive labor;

L'Heureux Quatuor, *Henri Rousseau*, 1902.

he developed civilization because his means of production—tools, metal—became more advanced.

But if we accept man as being "a higher animal" then we accept his nature as it exists now as the original ideal, instead of being characteristic of fallen man who nevertheless has a much higher potential to fulfill. It is easy to find excuses for man's fallen nature: "That's just the way man is; it's his nature to be angry, fearful, destructive, selfish."

It also means that any means are justified to manipulate human nature like you would train an animal. Communists believe that men have been conditioned by their environment to hold certain beliefs and values and they can be reconditioned into a different set of reflexes. Thus they ruthlessly suppress all human emotions, values and ideas that differ from those the state wishes to implant in the minds of its subjects. By the use of indoctrination and terror, the Communists want to force everyone into one mold, creating a society of robots who are quick to obey their leaders.

But the danger of such a point of view of man is not only to be found in its extreme form of Communism. It pervades the way we look at ourselves in the free world as well and the standard we set for ourselves. If we know that man has a much higher potential then we have the motivation to strive to reach that higher goal, but

if we settle for man as he is, we are settling for second best and will never find true happiness and fulfillment in our lives.

Dale Brown has commented in *The Christian Revolutionary*:

It is only when one has a high vision of what man should be that he can be impatient with the way man is. And it is only through a concrete experience with good men—or an "ideal" man—that we are convicted of how much less than really human most of us actually are. Through such a picture of the new humanity, one is freed to love man for what he might become instead of for what he is.

However, if we linger too long in looking at man as he is, we may find ourselves going to the extreme of seeing man as a sinner who can never truly come to resemble God. The 18th century preacher Jonathan Edwards described man as "a little, wretched, despicable creature; a worm, a mere nothing, and less than nothing; a vile insect that has risen up in contempt against the majesty of Heaven and earth."

The doctrine of grace on which such a statement is based takes as its assumption that man never performs any good act without the aid of God. In II Cor. 3:5, St. Paul says, "Not that we are sufficient of ourselves to claim anything as coming from us; our sufficiency is from God." Prayer should be continual (Luke 18:1) this doctrine teaches, since we need grace for every act of good-

ness or merit, and to avoid sin.

This point of view is intended to induce humility in man, but it also has the effect of diminishing God's creation. These verses speak only of fallen man. God had originally intended man to be without sin, therefore without need of His grace to remain sinless. And we must keep in mind that God is leading us back to that state of sinlessness through sending His son. When the Lord of the Second Advent succeeds in establishing the Kingdom of God on earth, then man's true value in creation will emerge.

Many secular ideologies abound today—education, technology, community planning, revolution, etc. None are panaceas in themselves, but each is part of man's quest for this better life, evidence of man seeking to fulfill his full stature as sons and daughters of God and as lords of creation.

What Christ offers, in a way these more secular ideologies do not, is the reminder that our becoming Man in the fullest sense is willed by a power not our own. We are drawn on, irresistibly, by something acting in our behalf.

In fact, we might well ask, what would be the goal of evolutionary man without a religious ideal. Conditioning can go only so far to affect human nature but there is still a core of man which is his essential nature and which will not be affected by external material conditions. Man is more than

merely a super-mind, more than a machine which just needs to be fed the right information—like a computer—in order to spit out the right results.

Our Creator is a God of heart and His deepest desire is to experience joy, not just self-centered joy but the deep satisfying joy that comes from seeing your nature projected into something or someone else and from the response of that object. As long as an artist merely conceives an idea without embodying it in a work of art, his joy is not fulfilled. But when his idea is expressed in an actual work, he feels great satisfaction. A parent experiences joy when his or her child grows up into the kind of person the parent had hoped he would become.

As long as God's divine ideal, the Logos, remained unrealized inside His mind, God was unfulfilled. Projecting His whole nature into the work, God created man to manifest His invisible self in a visible, tangible image. Man is intended to be the mirror of God, and His every virtue, characteristic and quality should be reflected in this mirror. Thus God would experience joy. However, joy is born from love, and love remains uncomplete until it is reciprocated. God wanted to pour out all His infinite love upon man and receive man's full, uninhibited response.

Rabindranath Tagore, the Indian religious poet and philosopher, described it this way:

Life of my life, I shall ever try to keep my body pure, knowing that thy living touch is upon all my limbs. I shall ever try to keep all untruths out from my thoughts, knowing that thou art that truth which has kindled the light of reason in my mind. I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart. And it shall be my endeavor to reveal thee in my actions, knowing that it is thy power gives me strength to act.

If man was created for God, so that God could see His image reflected and give and receive love from man, then why did He create the universe? The rest of creation is intended to *bring joy to man*. That is its reason for existence. That is why God, after creating man, told him to subdue the earth (Genesis 1:28). If there were no men to see and appreciate the universe, the universe could be compared to a museum without visitors. The articles exhibited in the museum can display the value of their existence only when there is a man to appreciate, love, and take delight in them. Man is able to form a close relationship with them, and in this way they assume value. If there were no man to appreciate them, would they have any significance? Perhaps that sounds presumptuous in light of all we know today about the way man has mistreated the creation, but nevertheless, it is still the original purpose of its existence. How can we say this?

Joy, we said, comes when the object resembles its subject. Therefore, God made all things after the pattern of man. The photographer Andreas Feininger, in his recent book *Roots of Art*, states that "everything made by human hands and most things conceived by the human mind have their prototypes in nature," and he adds that "there are certain universal principles that apply equally to people and beasts; the atoms and molecules that form the human body are identical with those that constitute rocks and plants and animals." Contours, structures, colors, textures, patterns, captured by his photographer's eye, demonstrate the kinship between inorganic and organic, natural and man-made. The ball-and-socket joint, ribbed vaulting and the rose window, all creations of man, have their counterparts in nature.

We can see from this that all structures, forms and elements resemble man in various degrees. For example, in the case of plants, the functions of the roots, trunk and leaves correspond to man's stomach, heart and lungs. The cells of man's body contain mineral elements even in trace amounts. One can even compare the structure of the earth itself to that of the human body. The earth's vegetation, crust, strata, underground and surface waterways and its core and molten lava correspond in essence to the hair, skin, musculature, blood ves-

sels, fluids, skeleton and bone marrow of the body.

Not only is man the reason for the existence of the universe, he is also the central point of creation. Only through man is the rest of creation mutually related for a unified purpose. Man alone studies and classifies the animals and plants, including everything on the earth and in the sea, as well as the constellations which form the whole universe. As the center and subject of the creation, man enables the things of creation to have an organized mutual relationship with each other. Materials absorbed by the human body are changed into elements to maintain the physiological functions of man, while the whole creation provides the material to make a pleasant living environment for him.

This is the physical relationship man has with the cosmos. But man also has what we might call a spiritual relationship with creation. The very fact that man's physiological structures which consist of material substance respond to man's intellect, emotion and will, indicates that materials have certain elements which enable them to respond. This "internal character" of matter explains why man can become intoxicated with the beauty of nature and experience the mystery of being one in harmony with it. For instance, behind a tree lies the creative heart of God who made

the tree. So if the original nature of man has been developed and he is open to God, he will experience pleasure in seeing the tree.

Ideally, if man truly loved and cared for the creation, every part of it would respond with beauty and service to him. In such a manner, man could have give and take with everything in the universe and become one with creation. Through giving joy to man, the creation gives joy to God.

The Bible contains a prophecy about this:

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox. The suckling child shall play over the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. (Isaiah 11:6-9)

What will it take for man to bring about this vision? He must turn to God, for all that we have described here applies to the man who is united with God in his heart and in his actions. "We know that the whole creation has been groaning in travail together until now." (Romans 8:22) Nevertheless, "the creation waits with eager longing for the revealing of the sons of God." (Romans 8:19) □

poetry

WHAT WE CAN BE

It is not enough to say, "I know Him."
His heart is so deep.
If we could know Him so easily,
Why does God let us live for eternity?
Learning is more than knowing
He is living.
How can we say we know Him?
It is not enough.
We must live in Him.
Then we can say
"I am in Him and He is in me,
And tomorrow I will be in Him even more.
My being in Him will never end."
Knowledge is finite.
At any moment it is limited by our perception,
But being is always growing.
What we can be today
Is just the beginning
Of what we can be tomorrow.

—Kevin Brabazon

FRIENDS FISHING

Long-time friends?
Young, or far-past and forgotten?
Somehow I knew your face
Before we met on the water
Fishing with my sacrifice
Cut in half as bait. . .
To draw in all the deep sea creatures.
But were you listening
To what I was feeling?
Or were you just trying to catch
More fish?

—Kin Johnston

GIVING

Even as my sight is clear today,
Tomorrow I might be blind.
Because life came to me in a stream
of living water,
It is never mine to hold.
To give may be to lose
Yet it is also freedom to have more.
To keep is to make myself captive
To a time that is already gone.

—Alice W. Hellerstein

C# THE LOST KEY

This is the story of a character who
thought he was of little note.

His name—C#.

C was a sharp boy, his parents' pride and joy,
but C# was down.

Sometimes he'd take trips to the other side of town.

Down in the flats,
the 16th, 8ths, and 4ths all would harp,
"C, you're just a little too sharp."

Things looked dim;
nobody would play with him.

The family doctor made his parents
face the music,

C# was not a relative, not harmonic, not melodic.

He was neurotic!

But the tiny tot overheard and
without a word

ran away.

His dream. . .

To join a gypsy band of traveling scales
where he could wail out his tale
of life's endless discord.

Time passed.

C# grew up and began to be counted.

Posing as a major he'd fall in with military
marches and get beat,

or pretending to be a minor he would
stumble from bar to bar.

C was in treble trouble,
C was in bass trouble.
Every day his trouble doubled
until in one of his unsyncopated,
offbeat moments,
he fell flat on his face
bewildered and lost.
Then the skylines parted
and out of the heavens
came a warm laugh.
It was the Great Staff!
Speaking in beautiful tones,
stilling C's moans
with this rhyme:
"C# flatter, it won't matter."
Then all was at rest.
When C# resumed his beat,
the Great Staff's words ran
through his feet.
From flat on his face
he went one, two steps.
Then he flipped a double flatter.
It really didn't matter.
Flats could be sharps,
and sharps flats.
It was all relative in the family,
and the F-sharped C saw.

—Elise Panehal

VICTORY OF DEATH

Desperately I search my mind, my heart
for a small spark, a spot of heat,
something to use as a starter to kindle
a flame of desire within my quaking
spirit, shivering from the chill the
thought of defeat brings.

Longing to conquer the attacking forces,
I scourge myself, I scold my being
with accusations of complacency, laziness
and lack of desire to fulfill that which is necessary to be
a true, responsible
man, committed to accomplishing his
given task.

Tortured by an unquenchable thirst to
be the first, the best in an army of
individuals who have already climbed
higher peaks than I knew existed, I
drown in a pool of delusion and break
under a waterfall of failings.

I know not the taste or even the smell
of victory. And yet defeat is a bitter
poison I will not swallow nor even
hold to my lips, though it is forced
upon me by the untiring power of death.

—Ronald Twigg

THE VALUE OF LIFE

Life, though every hour is full,
often seems so empty.
My heart, I find, is not so deep as
once I thought it was.
The inability to reach my fellow man,
brothers and sisters under heaven,
Tears my mind and rips emotions from
my soul until I hurt beyond all pain.
My distorted nature prevents and blocks
all avenues to true joy and gladness.
How I long to touch the purity of
undefiled creation.
How I long to meet the master of
perfect dominion.
How I long to know the heart of the
one true creator.
Come quickly death of my failings
so I may find the value of life.

—Ronald Twigg

GOD IN AFRICA TODAY

by VICKI TATZ

*"This gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come."
(Matt. 24:14)*

Christianity has become the most widely spread religion in Africa and it has been predicted that before the year 2000 it will be the dominant religion there, perhaps even becoming the largest Christian population in the world. What does Christianity offer to the people of Africa to account for this extraordinary growth rate? What can we say about the trend of religion in Africa that might have deeper significance in understanding how God's Word can be spread in other parts of the world as well?

The work of Edwin William Smith, a leading authority on Africa in his lifetime (1876-1957) sheds light on these issues. Smith was especially interested in the African concept of God and wrote pioneering works on African Traditional Religion. Smith was convinced that Christianity is the ful-

fillment of African Traditional Religion—evidence of God continuing to reveal Himself and lead all His children back to Him. From his study of the similarities and differences between Christianity and African Traditional Religion, he felt that the weaknesses of the latter were overcome with Christianity and yet the basic strengths of the Traditional Religion could easily be incorporated into Christianity as practiced in Africa. Primarily he felt that the Christian concept of God as Father met unfulfilled needs in African Traditional Religion. "I was certain in my heart that there is a God like that," was the comment of one tribeswoman.

Smith's ideas are explored in depth in a recent book by Dr. Malcolm J. McVeigh, *God In Africa*. First of all, he affirms that, despite the many diverse forms of religion in Africa, there are underlying beliefs that justify the use of the term African Traditional Religion rather than religions. Basic to all the tribal religious expressions is a belief in the existence of Something or Somebody beyond themselves, a mysterious invisible power which makes itself felt in all things—the rain, thunder, sun, the events of life. This all-pervasive power, in itself neutral, can be used for good or evil purposes. They also perceive the existence of a Supreme Being, a Creator, the Giver of all things. However, their views of how these two conceptions are related to each other are varied and

confused. "Generally," Smith concludes, "it may be said that He is looked upon as a Person, though the idea of what 'person' is may not be very clear in the mind of the Africans."

It is precisely in dealing with this ambiguity between the power and the Source of that power that Smith feels Christianity can make a contribution towards clarity. The message of Jesus—that God is our Father and that He is the Creator of man and of all things—confirms God's having personality. This aspect of Christian teaching illuminates the African concepts of power and personality even for those who do not become Christians.

This separation also can set in motion the elimination of fear from tribal life. The belief in unseen powers at work provides the basis for the abuse of those powers in witchcraft, which Smith calls the darkest terror of African life. The fear of being killed in hideously cruel ways because of the accusation of witchcraft has prevented progress in Africa. "Men simply do not dare to be more industrious and to accumulate more wealth than their fellows; they dare not show great skill; they do not venture out upon new paths of progress, for fear they will be condemned by public opinion of being concerned with witchcraft," Smith explains. Here, Smith feels, it is important to understand the belief which prompts such actions.



The religious sense of awe is expressed in this 2,000-year-old terracotta head from Nigeria.

Christianity can play a large role in dispelling the fear that accompanies the belief in dynamism—the sense of dark powers at work—by substituting trust in “a living, present, loving God who is stronger than any evil power.”

The reliance on lesser powers in African Traditional Religion derives from their concept of God as being far away and little concerned with the affairs of men. Though initially man and God had lived and worked closely together, man’s sin had caused God to depart from this world after He had

created it. This belief is reflected in the folktales of most African tribes. The effect of this distant concept of God upon the African is to force him to rely upon lesser deities for assistance in traversing the perils of everyday life.

In his commentary on Smith’s work, Dr. McVeigh pointed out another aspect of the ambiguity of God. Smith emphasized that God left man because of man’s sin. McVeigh points out that an alternate or additional explanation is that, God being perceived as capricious and unfair in abandoning man, man may have pushed away the Author of that ambiguity and mystery in their lives.

Both of these uncertainties in African thinking about God are cleared up by the Christian idea of God as the loving Father, our Creator and Redeemer, who sent His son to save the world and who is vitally interested in the personal life of each individual. Africa was very close to this idea, Smith explains, but lacked the clear concept of the Father-son relationship of God to man that Christianity brings. Christianity did not bring God to Africa, but only a clearer, fuller understanding of Him. The concept of God as close, loving and good is definitely new to Africa, as it was new to the people of Jesus’ time.

Another result of the concept of God as absent and uninterested is the strong belief in the intervention of the spirits of the deceased

in the affairs of men. Threatened with uncertainties and disasters all around him, a man needs assistance in fighting off these perils. Therefore, one's ancestors must be appeased and kept happy. Since these spirits take possession of a man or of a natural object, you get fetishism, the belief that objects have certain powers; actually it is the spirit residing in the object which has the power. Ancestors are very much a part of the community, which can be both a source of strength and an impediment to progress. Smith points out those values which he feels should be retained: "that sense of continuity with the past, that reverence for established things, that intense awareness of the immediacy of the spiritual world, that sense of dependence upon unseen powers."

However, that very sense of the immediacy of the spiritual world intrudes upon the worship of God as the Supreme Creator. God is remote, to be called upon only in times of great necessity. It is the ancestors who are worshipped in His place as being more likely to intercede in their daily lives. The contribution of Christianity is its emphasis on God as near and concerned, the supreme source of aid and comfort to man, and the true and fitting center of man's worship.

There are other serious side-effects of this devotion to ancestors which Smith points out:

"The ancestral spirits form

the chief controlling force over the living members of the community. To offend them by committing a breach of ancient customary law is sin which will bring punishment in its train. The fact that their bodies lie in the earth and the spirits hover about the villages, makes home and land sacred to the African, and out of that sentiment spring many virtues. We see at once the strength and the weakness of the African communal system—weakness because an intense conservatism is fostered by this devotion to the ancestors. Changes do come about, but slowly and only as they are sanctioned by the ancestors speaking through their mediums and representatives. But if there is weakness, there is also strength—strength born of loyalty."

It is this attachment to the community and its customs which lies at the root of many of contemporary Africa's problems. When Africans leave their tribal villages behind, they also leave behind the constraints imposed by their ancestors, for the ancestors remain in the village. In the new Africa where cities are springing up and people moving from one area to another, this problem becomes serious. The Supreme God of Christianity is not bound by any particular piece of land. By transferring his allegiance to this God, the African can transcend his tribal loyalties and offset the destructive effects of abandoning ancestor

worship. This would also make it possible to distinguish between breaches of ceremonial versus moral laws. As taboos are torn down by science and Western education, the Africans' ethical constraints drop off. What else can replace it but a higher law of love, an inner basis for morality. If no substitute is found, moral anarchy may result.

In addition, while solidarity is exceptionally strong in African communities, those ties do not extend beyond the clan and tribe. Strangers are regarded as enemies. Tribal strife is one of the foremost problems in the new African nations, which often are composed of several tribes who were once regarded as enemies and must now be considered fellow countrymen. The transition is not easy. Even last month, fighting between Xhosa and Basotho tribesmen in a South African gold mine resulted in eight deaths. Smith met this reality by explaining Christianity as a new clan composed of men and women of all races, with Christ as their chief, one who enjoins us to treat each man as yourself.

The other clash occurring in Africa as a result of the introduction of Western ideas is the well-known conflict between collectivism and individualism. Lamenting that a system has not yet been found "which does equal justice to the social and self-regarding instincts of man," Smith goes on:

"The Africans have hitherto

lived in the collectivist stage: the community has been the unit; every individual interest has been subordinate to the general welfare. In many directions this excites our admiration—even envy. There is a solidarity that civilized communities find it hard to attain. The corporate sentiment that trades unions create among their members is but a faint reflection of the brotherhood found within the African's clan. The Africans have, it is true, to pay heavily for their collectivism, in the injustice done to personal strivings and aspirations; just as we pay heavily for our individualism, in selfishness and greed."

This synthesis, Smith says, is to be found in the Kingdom of God, where the family of man will recognize God as their Father and King.

To summarize, what Jesus can offer to the African as he has offered many other millions of people around the world, is a God who is right here with us, a God who knows our needs and protects us, who wants us to come to Him out of love not out of fear, and who has been seeking to bring man back to Him, even sending His son to show us the way.

Smith emphasized the aspect of fulfillment in Christianity's relationship to African Traditional Religion. The African conception of God contains truth, but not the whole truth. He characterizes the African view as "twilight," real

light but less than perfect. But one can only recognize that the light of dawn is less than full when the perfect light of midday comes. Smith says, "The complete light which is Jesus Christ lets us see in what measure the earlier light was a true light and how far it was from being complete." Twilight and daylight have the same source, however. Elsewhere, Smith stated that just as God had prepared the Jewish nation for the coming of Christ, He has been working in Africa to prepare for the coming of His son.

The seeds have been planted in African Traditional Religion. Where there are weaknesses, Christianity can bring strength. But even Christianity has not fulfilled all of its idealistic goals for Africa and has failed to live up to all its promises. It has not been able to bridge the gap between God and man completely. The Christian in Africa is no better off than his counterparts in other parts of the world in being able to fully overcome evil temptations and become sinless man. He has not been able to achieve that synthesis which Smith recognized the need for, between collectivism and individualism. The Kingdom of God which Jesus foretold is no more real in Africa than in America or any area of the world.

Just as God prepared Africa for Jesus, now with Christianity sweeping Africa He is preparing that continent, along with all oth-

ers, for the Second Coming of His son, to usher in that Kingdom of God—the culmination of God's search for man and man's search for God.

Smith uses the analogy of education to help us understand God's process of revelation. Learners go through stages of growth, but as they learn new things they must also learn to put away what is no longer useful; they may have been good in one stage, but their usefulness has ended. Smith envisions God as the Great Teacher who has been leading nations through stages of growth to a deeper understanding of Him and of His laws. Though God wanted to reveal everything, He couldn't do it all at once: "You are not able to put all the water of a river into a water-pot. You are not able to make a little child have knowledge of all the laws of the tribe." God has been leading man step by step back to Him.

But the process of revelation did not stop with Jesus. Today we recognize that mysteries remain. Even the Bible requires further clarification, and Jesus promised it would come when we could bear it. All mankind awaits the full light of midday which will arrive with the coming of the Lord a second time. Africa and all the nations and peoples of the world are being prepared by God at this time to receive the new, fuller light, that the Kingdom of God may truly be established on this earth. □

DIVISION

The author is director of the Ecumenical Institute at Bossey, Switzerland. This article is reprinted from One World, February 1975.

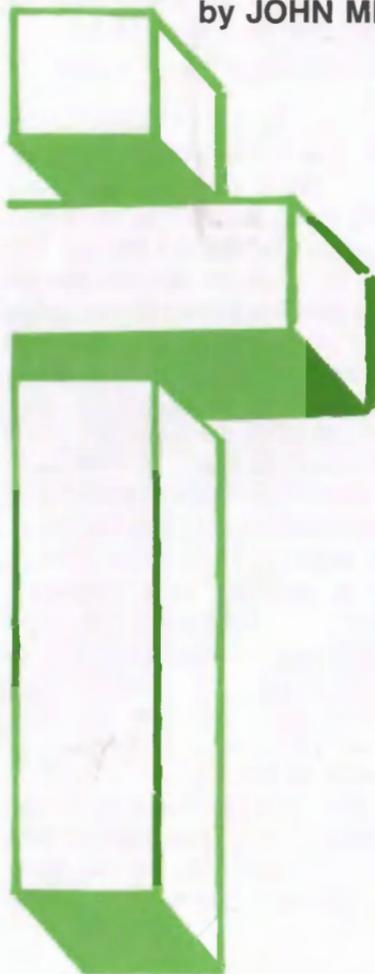
OR

UNITY?

by JOHN MBITI

Christianity came to Kenya with Portuguese traders in the 15th century but the modern era began in 1844 with the arrival of Ludwig Krapf, a German missionary working with the (British) Church Missionary Society. He was joined shortly afterwards by a few colleagues but they found their task a difficult one. Krapf's own wife and child died shortly after their arrival and the first convert to be baptized was only in 1851. But by the turn of the century, several missionary societies had begun to establish themselves and the spread of Christianity gained momentum. In many respects, Kenya's 20th century history has been shaped by the forces generated through the Christian presence.

Modern education was introduced by the missionaries and children were educated for service to the nation as well as given Christian teaching. Christian medical work founded hospitals and dispensaries in many parts of the country and medical care was given to converts and non-converts



alike. It was the missionaries who, with the assistance of African converts, began to put the fifty languages of Kenya into writing. They translated the Bible into more than thirty languages. They introduced printing, publishing and the production and distribution of literature into the local languages. It was also Christian values that inspired and often guided the peoples of Kenya to fight for their independence and the restoration of human dignity.

These different benefits went hand in hand with the greatest contribution of all: the proclamation of the Gospel of Jesus Christ. The message has been adopted by two-thirds of Kenya's population and the signs of Christian presence may be seen in many different places. Churches continue to be built in the cities, towns and villages. It is normal to see processions of Christians dancing and singing their way to church on Sunday, rejoicing in their faith. The care of the needy goes on. In short, Christianity is flourishing.

Denominations

Today Kenya is one of the most Christian countries in Africa. In 1962 over 53 percent of its population was Christian, and by 1972 the figure had risen to 66 percent. But the statistics also reveal the startlingly large number of denominational groups and organizations in the country. There are 49 mission (or historical) churches

served by 70 Western Protestant missionary societies and 50 Catholic missionary societies and orders, 156 independent churches, 15 national church councils and conferences, as well as 10 international church councils based in Kenya. This points clearly to the fact that Christianity in Kenya is by no means homogeneous.

Every major tradition of Christendom is represented: Roman Catholics, Anglicans, Orthodox, the Reformed tradition, Lutherans, Methodists, Independent churches, Baptists, Quakers, Seventh-day Adventists and so on. Similarly, a number of theological positions are also present: liberalism, fundamentalism, evangelicalism, conservatism, radicalism, ecumenism, and so on. All this in such a small country as Kenya, and all in the name of Christianity!

Kenya is another example of a phenomenon which plagues the Church everywhere. Excessive denominationalism is scandalous and could well generate confusion and strife among Christians. Nor, in the long run, will it be in the interests of our country to tolerate and maintain this kind of division precisely when we are attempting to create national unity.

Sinful Divisions

It is beyond question that church divisions are sinful. Many of them are created and sustained by the self-interests of church leaders. The majority of African

Christians do not know and do not care about the theological and historical grounds for these divisions but denominational division in mission churches has been sustained by financial assistance from abroad. We have been hypnotized into living with divisions in the Church. We are persuaded to fight to defend denominational Christianity rather than spread the cause of the Gospel. We duplicate Christian service and waste our meagre financial and human resources in the guise of giving an Anglican, or a Roman Catholic, or a Methodist witness.

Some people will rightly argue that each of the 210 or so denominations and sects in Kenya brings into the common church a particular tradition and ecclesiastical insight. This is fair enough. But must we pay the heavy price (I would say penalty) of denominationalism for the sake of these traditions and insights? Surely the same insights could be generated within one and the same church, given the freedom to exercise a diversity of taste, culture, situation and theology. We do not have to disfigure the Body of Christ to claim that we have enriched it with different traditions.

Attempts have been going on since the early decades of this century to remedy this mass proliferation of churches. But the pace of these ecumenical discussions is so slow that one wonders whether we are not receding from rather than



Kenya is one of the most Christian countries in Africa, yet it is divided into 210 or so denominations or sects. Say Mbiti: "The spirit of Christ is one of unity."

proceeding towards church unity in Kenya. Even the National Christian Council of Kenya, founded in 1943, is hardly anything more than an administrative organization embracing only 21 of the 203 denominations in the country (this is 10.3 percent of all denominations); the Evangelical Fellowship of Kenya is made up of the more fundamentalist groups of churches; the Kenya Independent Churches Fellowship, the United Churches of Africa, and other, similar councils concern themselves with a few of the independent churches. This proliferation of councils means that in addition to denominational divisions there are also groupings of churches along lines of theological taste and church government which add to the confusion of the layman and distort the already damaged image



of Christianity.

Living Contribution

Yet in spite of these obvious divisions and their implications, the churches are making a living contribution to national life and to the life of the individuals who find spiritual refuge and hope under even their ragged umbrellas. Fortunately, the churches are not Christianity, and Christianity is not the churches. Because the nucleus of the faith is grounded and centered upon Jesus Christ, we can afford to have divisions in the Church with all their shame and embarrassment, without necessarily missing the essence of the Christian faith. Many of these denominations and churches are mediating Christ to the individual and to society at large.

Each group shows a genuine

wish and concern to depict the Church of Christ, to witness to the fact of Christ as proclaimed in the universal church, and to be *the* or *a* church whatever else outsiders may think or whatever other image of itself it may give. The intention is there, and this intention is a unifying factor even if the number of churches continues to grow.

Denominationalism and its proliferation are the product of human selfishness and weakness. But the spirit of Christ is one of unity, reconciliation and harmony. This is the spirit which gives us the courage and confidence to owe allegiance to Him in spite of, and beyond, the denominational walls. Kenya is learning to reap the benefits of Christian faith in spite of the divided churches. But as long as denominationalism exists no Christian can be comfortable. □

The Marriage Problem



by TONY DI MARCO

The modern American family, caught in the middle of a continuous complexity of social changes, is undergoing intense scrutiny, re-evaluation and change.

More specifically, marriage as an institution is undergoing review, criticism, and revision. An increasing number of questions are being raised by social scientists, religious and civic leaders, and by the ordinary person on the street concerning both marriage and the family; such questions as: Is the American family obsolete? Is progressive monogamy an alternate pattern? Is "group marriage" a possible alternative?

Are the institutions of marriage and the family undergoing a moral crisis or are they merely flowing in the rapids of historical social change and progress? In other words, are we faced with serious problems to do with moral issues within marriage and the family or are marriage and the family merely experiencing inevitable struggle in the evolutionary process toward the future? Perhaps it is both. In any case, it is obvious that the church and the clergy are faced with defining what the problems are within marriage and the family; it is their responsibility to deal with the moral questions of any problems to do with marriage and the raising of children.

That there is an increasing divorce rate, change in social roles, difficulty in sexual relations, infidelity, and neglect of children is an indication that a remedy to marriage and family problems is much in need. However, the difficulty lies not just in realizing that a remedy is needed but in discovering the *cause* of marital and family discord.

The Problem

In determining sources for the problems within marriage and the family, one is up against a complex matrix of interrelated components:

- Industrial and technological progress: nuclear energy, automation, automobiles, television, etc.
- Social developments: urbanization, mobility, nuclear families, individualism, communes and communities, etc.
- Changes in religious beliefs: secularization, radical theologues, etc.
- Educational developments: socialization in public school systems, increased amount of knowledge, etc.
- Ideological and political developments: humanitarianism, Marxism-Leninism, etc.
- Changes in moral standards: changing values and attitudes, prostitution, contraceptives, permissiveness, abortion, co-

habitation, etc.

Also, a group of 18 of the best-known family experts agreed on eight significant changes in the American family within their professional lifetimes to be:

1. increasing divorce rates;
2. diffusion of birth control and/or decline in family size;
3. decline in authority of husbands and fathers;
4. increased sexual intercourse apart from marriage;
5. increase in the number of wives working for pay;
6. increasing individualism and freedom of family members;
7. increasing transfer of protective functions from family to state;
8. decline of religious behavior in marriage and family.

The discovery of these changes is an important factor in determining problems and in seeking solutions. However, even here we see that family experts have dealt with probable symptoms and that there is still a need to seek the causes of how the above changes affect the problems, if at all.

In the March 1976 *Psychology Today*, Joanne and Lew Koch point out in their article "A Consumer's Guide to Therapy for Couples" that marriage counselors today still hear the same marital complaints as those 10 to 15 years ago. It is interesting to note how such complaints as lack of communication, unfulfilled emotional needs, problems with children, sexual problems, infidelity, finances, in-laws,

alcoholism, and physical abuse are, to the Kochs, not necessarily a product of the changing times. I think it is important to realize that although changes in our society affect marriage and families it would be unfair to assume that these changes are necessarily the cause. Nor are they an effect of some nebulous "spiritual" cause either.

It is obvious to me, at least, that the difficulty in dealing with problems of marriage and the family lies in determining a focal point from which a cause can be clearly seen. In my estimation, this focal point exists and stems from *the individual's lack of self-awareness and self-consciousness*. In a very interesting and impressive article on "Marital Discord" found in the January 14, 1970 issue of the New York State Journal of Medicine, a study of 600 couples applying for divorce showed that it was some aspect of their "interpersonal relationship" that was at the source of their marital conflict. Further investigation showed that this interpersonal conflict was a concealment of the individual's dissatisfaction with himself. The article states that the individual brings his own problems to the marriage. Most of the problems manifested themselves in forms of neurotic dependency.

The Role of the Clergy

The Joint Commission on Mental Illness and Health reported that 42 percent of those

who seek help seek it for reasons to do with personal anxieties and tensions in their marriages. No doubt, when confronted with problems in marriage relationships, the clergy face individuals suffering from emotional breakdown and often mental illness. Is the clergy's traditional pastoral-theological educational background sufficient to handle the increased complexity of the problems found in marital and family relationships?

What a couple gains from pastoral counseling has been "biblical answers" to their problems as opposed to reality-based advice or "solutions." The clergy is now beginning to admit that it cannot solve marital problems through general pastoral counseling. Instead, in attempting to be responsive and responsible to the needs of the couples and families in their congregations, ministers are upgrading and expanding their professional abilities by pursuing studies and training in psychology and sociology such as clinical psychiatry, psychotherapy, transactional analysis, child psychology, social-psychology, etc. Such studies also offer training in sensitivity and encounter group processes.

This shift in seeking solutions from a biblical basis to a psychological-sociological framework presents an interesting question concerning the causes for problems in marriage and the family. Again, do problems have their source in a

sociological context or on a deeper personal level? As I mentioned before, I feel that the problems stem from the individual and any attempt to develop solutions must begin with individual self-actualization. In our advanced technological culture, the theology and value system of the Christian church offer us only one ingredient in the realm of possible solutions.

The Unification Church Solution

From studying the principles of the Unification Church, I have come to understand that within its teachings lies a hope for the solution to many marital and familial problems facing our society today. I say this because the Divine Principle not only includes the concept of the family unit as its very basis but offers a unique restorative process for both the individuals in the marriage.

However, even within the restorative process for married couples within the Unification Church there needs to be a deeper understanding of the psychological and sociological aspects of the relationship. The whole foundation and purpose of human life must be determined, clarified, and understood. Man must know his purpose, have direction and will. Only then can we attempt to come to a true solution to the problems that beset us within marriage and the family. □

news & reports



Meet Us at the Monument

From Connecticut to North Carolina, buses will be converging on Washington, D.C., on September 18th for the second God Bless America Festival. The occasion will be the next public speaking appearance of the Reverend Sun Myung Moon. In announcing the Festival to the press on July 26, Unification Church of America President Neil Salonen said he anticipated the event being “the most meaningful bicentennial ob-

servance here in Washington of the year.”

“Basically we have the same purposes that we did at Yankee Stadium,” President Salonen continued, “which is essentially to honor God and to return thanks to Him for all the blessings that He’s given America in our 200-year history. We believe that the prosperity of this country is a direct result of the blessings God has given us and to the extent Americans have

lost their faith in God, they have lost their blessings. Therefore, the way to renew our hope of prosperity, our vision, and our goals for the future, and the way to continue to extend helping hands to other countries throughout the world is to renew our relationship with God."

Highlight of the program, of course, will be the address of Reverend Sun Myung Moon. He will speak on America's role in building the Kingdom of God on earth. A crowd of 45,000 heard Reverend Moon's message on June 1 at Yankee Stadium, "God's Hope for America." Festival organizers in Washington are estimating an attendance of 100,000, with groups scheduled to attend from every state. Mr. Salonen said this figure could easily be surpassed. "Frankly, our estimate may be very conservative. Since this is not a ticket-holder event, we won't know until just a few days before the festival how many are really coming," he said.

Pre-festival entertainment will begin at 3:30 p.m. with more than 200 singers, dancers and musicians from around the world participating. At 6 p.m. the festival will officially open with music from the New Hope Singers International, a chorus of 52 singers from 10 countries around the world. Other entertainment will be provided by the colorful Korean Folk Ballet and Sunburst, a folk-rock ensemble that has become

popular for its many benefits at schools, hospitals, churches, and nursing homes.

To close the evening's festivities an international fireworks display contributed by 20 nations will "light up the heavens."

In advance of the September 18 Festival, more than 200 Unification members are actively involved in community service projects throughout Washington, D.C., and surrounding suburban



areas. "The idea is to turn people on to God through our service in the community," said Michael Leone, coordinator. The experimental project is partly under the leadership of Unification Theological Seminary students working on summer field education projects. Each group selects its own activities—from a Family Association to discuss national and community goals during this bicentennial year,



Unification Church members have been organizing a variety of programs for youngsters in the Washington, D.C. area to stimulate community service projects.

to folk-dancing and guitar classes billed as part of an "Unselfish Way of Life Program," to clean-up contests for neighborhood youngsters.

In Shirley Duke, Virginia, a number of the children decided to undertake the clean-up on a regular basis. A 14-year-old participant stated, "We're trying our hardest to clean up here and make this place clean. And if they mess it up, we'll clean it up again, and keep cleaning it up until people look at us and think, 'What are we doing to our beautiful world?'" Block parties are a popular project to draw together parents, children, community merchants and authorities working for a common goal. The "Bicentennial Block Party" in Seat Pleasant, Maryland,

included a speech contest on "What Does America Mean to Me?" The 13-member Gospel-singing Voices of Freedom, Unity and Love highlighted a community rally and block party for 150 Glassmanor residents.

Lloyd Eby, a former philosophy instructor at Albany State University and currently a second-year student at Unification Theological Seminary, organized the Glassmanor rally with the slogan "Let's Unite Glassmanor Under God." Eby explained, "True unity, lasting unity, can only come on a spiritual base. People can unite for particular goals such as a community center, but unity lasts only as long as that particular goal is there. When that goal is



The Voices of Freedom, Unity and Love, led by James Anderson (front), have been performing gospel music at rallies, block parties, and other community events.

gone, people drift apart. But if they can unite on faith or spiritual principles, that unity will last and particular projects will not be difficult.”

There is in America today a mood of impotence, a belief that our future lies in the hands of outside forces. “Someone else” is to blame for whatever goes wrong. And yet, until recent times, there was a strong trend for individuals to take initiative to solve public problems. We are a nation of people with great ability. The desire to serve is also there, but has

been frustrated and bottled up. If we can release that fountainhead of idealistic will power, great strides could be made toward solving this nation’s problems and the problems of this world. When people can again feel God working in their lives, when they feel His presence and seek His guidance, they will find the resources to accomplish whatever must be done to set things right again. The key, as Mr. Salonen emphasized, is that America must “renew her relationship with God.”

Parents Welcome at Monument

Parents from all over the world are expected to attend the second God Bless America Festival at the Washington Monument

on September 18th. Groups of parents from Canada, France, England and Japan have already made plans to participate, and more are anticipated. Tentative plans for the parents' activities include a reception. In addition, several package plans may be made available for parents to help them with accommodations, sight-seeing, and transportation to and from the Festival.

In advance of the September 18th rally, a series of state parents conferences are being held on the eastern seaboard, with the first being held in Philadelphia on July 31, drawing a "good turnout," according to Mrs. Hillie Edwards. The program included a showing of the Yankee Stadium film, discussion of plans for the Washington Monument, dinner and fellowship.

A National Parents and Friends Association has recently been formed as a form of booster club to offer moral support to Church members, announced Mrs. Edwards. She outlined its goals as "defending the right of the Church to exist and the right of your relatives and friends to join the Unification Church."

In response to requests, the Association has issued guidelines for responding to the spread of pornography by writing to congressmen, the Federal Communications Commission, or representatives of state or local governments. The Association can also

Wanted:

Letters to the Editor

I welcome the opportunity to use *The Way of the World* as a forum for the exchange of views between parents of members and our other readers. Please send your letters to: The Way of the World, 6401 Chillum Pl., N.W., Washington, D.C. 20012.

provide information to help its members write letters to the editor or to congressmen giving their opinions about the Unification Church, especially in response to the appearance of slanted articles in the media.

Those relatives and friends of members of the Unification Church who would like to join the National Association are invited to write to Mrs. Hillie Edwards, 4 West 43rd St., New York, N.Y. 10036.

Mrs. Edwards also invites parents to send her their questions, concerns, letters of support or constructive criticism, articles from local newspapers, or accounts of their experiences with Church members or the media. "We're in daily correspondence with parents and try to answer each letter promptly," she said.

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

Victory Felt In Pakistan

Congratulations on the success at Yankee Stadium! I know you all worked extremely hard and the impact was felt around the world. I remember when Rev. Moon said he would shake America and he did. Now we're beginning to shake the world. It really was a victory!

When our sister came home with the *Newsweek* International edition with Rev. Moon's picture on the cover we were so excited. I got in the car and drove downtown just to see the picture of him in the windows and in the hands of the boys on the street who sell papers to people in their cars. I realized that his picture was on all the major street corners in Karachi, then I thought—all over Pakistan. When I realized his picture was on street corners all over the WORLD I experienced such a surge of joy and excitement. Again, may I say thank you from all of us here in Pakistan to all of my brothers and sisters in New York.

I realize more and more that being here has been the greatest experience in my family life because I've been able to share Heavenly Father's heart in such a deep way. Within the family we work with brothers and sisters from different religions, cultures,

languages, races. Working together we are doing something that has never been done in 6,000 years. We are also learning the suffering people go through in just surviving.

One little bit of humor. We bought an ice box from one of the American school teachers who's leaving. We decided we want to fill it up so that we don't have to go every day to the store. We went to the factory and bought an 80-pound block of ice. When we put it on the sink to clean and break the ice the sink fell down. When it fell it broke a faucet below the sink and we had ice, water and sink on the floor. What a mess! But we shall overcome.

Cameroun:

I was rushing to meet my friend for the public Divine Principle lecture. She met me on the way and left again on her bicycle to chase after two of her contacts. She was racing down the sidewalk on the bike, calling out behind them. I had to laugh at the sight of her. I could imagine Heavenly Father racing after His children on the bike down the sidewalk, calling out their names behind them.

Wondrous Mauritius:

One surprising thing happened which I found very inspiring—the Embassy invited me to have lunch with the Americans working there on the Fourth of July at the ambassador's house. Voila! The Fourth of July is always a special day for me as it was the very day in 1969 that I heard my first set of lectures in Berkeley, California. So I am very thankful to Heavenly Father for this gift.

One thing is for sure, *mon pays est le meilleur* (my country is the best). When you walk along the

village paths the tropical flowers, the swaying sugar cane, the warm sun and sea breeze grab you and play a wonderful tune that lingers in your mind. Refreshing and revitalizing, every element of Mauritius is alive. The friendliness of the Indians and Creoles accent every beat of life the creation renders. Truly, even if all skies seem dark, one step onto a village path wisks all the clouds away. But of course it is only so because God is with us.

Experiencing Village Life

Late last night we returned from Nkonga-Ntumda, Joseph's home village, having spent a most memorable weekend, and while it's still fresh in my mind I will fill you in on the details. What a reception we got! For months I have been wanting to get out of Accra and get a taste of village life, and I tell you, we got not only a taste but a banquet as well.

It's a small village of about 2,000 people near the Volta River and so beautiful! We arrived late at night, exhausted after the day's journey and completely coated with red dust after having bounced and bumped nine miles into the "bush." We were greeted by seemingly hordes of children shouting and cheering. The full moon was shining, the "talking drums" were

talking, so you can imagine the scene.

We were immediately taken to the chief's house where we shared the traditional round of schnapps—this is something like the American Indian peacepipe; every chief welcomes his guests with schnapps, first pouring a small amount as libation to the gods, and then offering it to his guests.

The next day, Sunday, we were guests of honor at their "Akwasidae" Festival. I tell you, I never shook hands with so many people in my life. I think it would be very difficult to be a movie star or politician! We made the rounds greeting the chief, queen mother, all the elders, spiritual leaders, etc., and all the time a woman was

fanning us and there was much drumming and cheering. You know, us missionaries really enjoy the Ghanaian dancing, so when we joined in the traditional "Adowa" dance, this really raised a chorus of cheers.

In all, I was really grateful to have this experience. They gave us such a warm welcome I really learned something about hospitality. Of course the people are poor

and work hard to survive by farming. When one woman pointed out the village farms an hour's walk away up the side of a steep mountain, my respect really went out to them. After the festival we had the chance to walk around the village and meet many of the people. One man was over a hundred, and came up to me with such a bright smile and ready handshake, I can't forget him.

"Sunshine" in Kenya

Yesterday Sunshine performed publicly again, for the first time since the rather formation stage event at Waitthaka Social Hall June 1; this time at Lavington Church in an affluent suburb, for a fundraising meeting at which Her Worship the Mayor Councillor Miss Margaret Kenyatta, daughter to the president, was the primary speaker. I was not present, being engaged on another mission, but the victorious event was described to me in glowing terms.

Sunshine was given the opportunity to use really high-quality amplifying equipment, and they sounded fine. Evidently the MC of the program didn't want Sunshine to perform at all, but an official on our side insisted that they be allowed to sing. So they sang "You Are My Sunshine" and "What Color Is God's Skin?" and everybody loved it, including the mayor.

An interesting sidelight on all

this is that because Lavington Church is in a neighborhood where we have been doing considerable fundraising, many people in the audience had bought our flower arrangements which we had been selling we said to buy instruments and equipment for Sunshine. So they were especially interested in our performance and delighted and grinning from ear to ear because suddenly we had become *their* group. The mayor came forward after the event and personally congratulated Sunshine on their brief but outstanding performance. (It was, by the way, at the request of the mayor's office that Sunshine was present in the first place. So the mayor was pleased that her request had been so nicely fulfilled.) The official who had gone to bat for us at the last moment later told me that ours was the only group singing which made people know that it was a church event.

Life and Death in Gabon

Last Sunday I experienced a little of the joys and sorrows a doctor goes through every day. My brother had come, late the night before, to say someone in his village had died and I could come the next morning to see the funeral preparations. So I came early, not eating. But instead of finding what I expected, I encountered his mother and other women from his family moaning and groaning, carrying a child who was close to death.

I didn't know quite what to do but I followed them back to their village, where they tried their native medicine to revive it, while my brother tried his best to convince them to take it to the hospital. Finally, as he was almost dead, they agreed and I ran to the road to hail a taxi. I've had a little experience with the general hospital here, as well as heard numerous gory stories, so I knew it wasn't the place to take a dying child. I took him to the doctor's clinic. Just the day before he had saved a child near death.

When we arrived it was 7:30 a.m.; I rushed upstairs where he lives and woke him. He came down immediately and did all emergency measures he could. The child was convulsing and practically not breathing and was almost cold. He said he was worse than the child of the day before. At one point, he even stopped breath-

ing completely, and they had to rush in the oxygen and for the next hour and a half we anxiously watched as they gave him artificial respiration and oxygen. His eyes were open the whole time—he was fighting as well, but at last the danger was over, he was breathing naturally and he popped off to sleep.

What a miracle! It was such a beautiful thing to watch him go from death to life—to know that Heavenly Father had spared him his life that someday he can live for His will. During that time I had to run all over Libreville to search for more oxygen, as another emergency case was brought in and we were almost out; the child next to him died. The doctor says usually they bring the children in too late—after their own native medicine has failed—and often, after the life has been saved they don't continue the necessary medicine but return to the native, and so the child often dies after all.

He goes through that every week; each time his heart is torn and he must grieve because of the people's ignorance and his inability to change it at this time.

Something very interesting and exciting happened last week. There is a local theater that shows many old movies—in French. Before each movie they show a short, 15-minute movie on something contemporary from life in France.



Old and new treatments co-exist in Africa. Very often patients are brought for modern medical care only after native remedies have failed; sometimes it's too late.

One of our “brothers” went last week to see “The Godfather,” because he had heard it was about American society (Yech!). Anyway, he was sort of witnessing to another “brother” when the short feature film went on the screen, and there was Reverend Moon!

His mouth dropped open, he got so excited he almost choked, and his friend apparently thought he had started going crazy as he cried, “It’s them! It’s them! That’s the group.” It was a 15-minute movie all about the family in France—very beautiful, although it did show the negative press, the kidnapping by the parents of one of our sisters, etc., but he was so happy—he had seen

Reverend Moon and had seen, for himself, how joyous and beautiful our family is elsewhere.

He’s naive enough that he didn’t notice how, in small ways, they tried to throw a negative air to our activities—after all, colorful scenes of our family in action speak louder than any false words. We went to see it a few days later and really it was quite well done. The people watching couldn’t help but be impressed and ask how such a man could inspire so many beautiful young people. They gave excerpts from Rev. Moon’s Madison Square Garden speech—key points about Jesus’ mission (that he didn’t come to die, etc.). Really, they couldn’t have done a

better job unless they had been 100 percent for us.

I'm hoping other brothers and sisters in French-speaking countries had a chance to see it. It really

raised our spirits, especially since everything is censored here; yet people were given a chance to see for themselves.

Traveling In Libya

We did some traveling through Libya. Believe me, it was a lot of driving. But we managed to see the countryside and get more of a feeling of the history of this country, past and present. We spent one whole day surveying the ruins of Cyrene, a beautiful site on a high windy hill surrounded by pine forests.

We were able to just stop anywhere and swim during the hottest part of the day. Now we really look like Libyans. In Tobruk we visited the German war memorial and signed our names all together in the guest book. The monument is like a castle fortress

(with no windows, and only one metal door) on the hill overlooking the bay at Tobruk. We were moved to be there.

Unfortunately we were not able to meet many people because of all the driving we had to do to see everything. There is a beautiful new university at Benghazi. On the way back we made a stop at the Roman ruins of Leptis Magna and they are really magna! There, much restoration has already been completed and it was a real pleasure to enjoy all the history. We were exhausted when we returned, but glad to be back safely. Libyan drivers are quite dangerous and reckless.

Leptis Magna ruins near Tripoli.



Zaire:

By the way, there was one British Baptist missionary lady stationed in Bolobo who, knowing we were from the Unification Church, bitterly opposed our even talking to the pastor from Bolobo and tried to prevent our going there. She kept calling Rev. Moon

the antichrist and said the Unification Church was evil. Do you know what happened to her? The village elders decided to kick her and her husband out of the village forever. They are now back in America.

Vision in Colombia:

I had a vision after Easter when we were praying for Yankee Stadium. As I prayed I saw Yankee Stadium. It was full and the sun was shining. Then someone shot Reverend Moon in the right shoulder. It wasn't a bad hit, but when I saw his blood I began crying. I can't remember all of the next part but I kept saying, "He can't die. They can't hurt him."

I went up above Yankee Stadium and through something like a hot yellow potato and out the top and into all pastel colors and then only yellow and white light and it was warm and I was beside Heavenly Father's face and saw an enormous tear run down His cheek and He said, "They can't hurt him. They can't hurt my son, they mustn't hurt him."

The big tear covered me and I went back down through the colors and the hot potato, and in the stadium the people were all crying. Rev. Moon had gotten up and, still bleeding, he was talking to them. The tear of God and the

tears of the people and my tears all mixed up together and when we were all wet the weather was suddenly cold and it all turned to blue ice. Then all the people there were made clean, washed by all the tears and as they got blue from the ice-tears they got happy and began smiling and they were really reborn and Heavenly Father began to smile too. (I could see His face—the cheek—through the hole left in the potato thing by His giant tear.) I knew Rev. Moon was O.K.

Then the people went out of the stadium shouting to the whole country that they had been wrong about us and that they had to come and listen to Rev. Moon, that they had been changed, washed clean and given new life, new hope, and in this part the sunshine of God's smile was following them all over the map of America.

Maybe I should have written this before, but because of the part about Rev. Moon I didn't want to say anything. For a long time every

time I thought of that part I burst out crying. I felt like Heavenly Father was so worried. We made conditions here and I wrote my husband, but asked him not to tell anyone. For 24 hours surrounding Yankee Stadium I couldn't do any-

Paraguay:

I remember well "Summer in the City" by the Lovin' Spoonful, and I remember very well what summer in New York City is like. I love it, agonizing as it is. New York is such a very colorful place. Right now, we are in winter. I believe that I described something about what our summer in Paraguay is like in muggy detail, last January or February, when nobody even ventures out of the house between 12 and 3 o'clock. People just hang around and drink *tereré*, cold

thing. We did a prayer vigil and everyone cried and promised anything if only he could be safe and the event successful. I just kept hearing in my ears. "They can't hurt him; they mustn't hurt him," and repeating it.

mate tea, drunk through a metal filter called a *bambilla*.

Winter is not terribly severe here in Paraguay. The houses are built for summer, so people suffer during the winter if they don't have a fireplace. It is different than in the States, where you have heating everywhere. Here there isn't any heating anywhere, so you are just as cold inside as you are outside, sometimes more so, because the sun doesn't come in too much. But the winter here is not terribly severe, and it rarely drops below the freezing point.

July 4th in Nicaragua

I had an experience that I would like to share:

On Friday, July 2nd I caught a terrible influenza cold, a flu-type thing that we call "grippe." It was also the birthday of my sister here so I had to keep going. In my evening class at the University I sneezed a lot but we learned "You Are My Sunshine." (That day I had also taught my 6th grade class at the German School "You Are My Sunshine.")

Anyway, we went out to eat, etc. The next day I did a lot of

washing slowly. Well, on Sunday, I had the grippe pretty badly, but we had Sunday service then ate out with one of our contacts, came home to find another contact here and later another friend came over. Quite a lively time we've been having spiritually since Yankee Stadium. That was the first time so many had happened to be there at the same time.

This friend had also come over on Saturday. We always sing, pray and read from the Spanish Divine Principle, get inspired, and

begin to speak from inspiration to give life to the Divine Principle not just present dry DP. We need some oil. Because of my cold I found it very difficult to breathe so our Japanese brother took over and spoke quite a lot. This was so wonderful because he can share his incredibly deep and beautiful understanding of God's heart.

As you know, Sunday was July 4th. Here it was a very spiritually active and alive day. As the day became evening, my breathing became more and more difficult. When I prayed I felt God's heart aching to reach into the hearts of the people that have recently been coming. I could understand that God has put all of His hope into these people and He wants to jump into them and start washing and scrubbing their veins and arteries clean—as we've been scrubbing New York City streets.

After prayer I realized I had to do something because even deep contact with God did not alleviate my breathing. Because we live right behind the Baptist Hospital, the Japanese brother and I walked over and called up my doctor and he told me what medicines to buy. My temperature was up to 38.4 (normal is 37).

I had brought just \$15 worth and it cost a little more so they gave me a discount and would have charged less if I had needed money to get home. I almost couldn't eat, and when I lay down to go to sleep the already laborious

breathing became almost impossible. I knew already that I would not be able to sleep that night, so I began to think about so many different things. It was July 4th, the 200th birthday of the U.S., such an important day to have such an experience.

I thought about the crucifixion and how to go beyond the crucifixion. I thought about Reverend Moon when he was beaten by the police and then thrown out into the snow to die. He could not die. He was Heavenly Father's only hope to establish the Kingdom of Heaven. He had to live and fulfill even if he only had half a body because of torture. We have to know, too, how to go beyond the crucifixion and really become someone that God needs, not just another person who believes in God, etc., but who really cannot do anything to help.

I began to think about Jesus and I felt God asking me a question: Do you want to live or die? I felt completely alone, facing a long night of July 4th, hoping for rebirth. I felt as though I would die but I knew God would not let me die.

The medicine I took didn't help at all. I made hot water and put Vick's into it and breathed that, believing that it would relieve my breathing, but nothing, absolutely nothing. I went into the dining room and sat down with my head on the table because the breathing was easier than lying

down. I thought about so much in those hours. Mostly I thought about Jesus and Yankee Stadium. I wanted to experience the rain and crucifixion, to feel what Jesus felt on the cross. I remembered Mr. Sudo's talk about how difficult it was for Jesus to breathe on the cross. I knew that I was going to go through something similar.

I dozed off a little but at 1:30 I woke up and when I tried to rest again I couldn't. I knew that this was going to be my cross. I really almost couldn't breathe at all. I only knew that I had to accept it and stand it for Jesus and for America and to be part of Yankee Stadium. I was grateful that Heavenly Father was allowing me to undergo this experience. I felt calm and determined to stay alive. I wanted only to be reborn, to die and be reborn into my body to end the long struggle of uniting spirit and body and to become a true child and be really able to use my body for God. I felt as though God was giving birth to me, that I had to keep breathing and that this would be a sufficient condition for our Father to see that not just I but all of America wants rebirth.

I remember while praying for Yankee Stadium it came so clearly that God was asking the U.S. if it would serve as His model for the Kingdom of Heaven. That if only the people in America—and our family in America from all over the world—would really unite under God's heart then God would be-

lieve that America can be His champion.

I really believe that God has given rebirth to the U.S. and that He—for the first time—is really confident that He can finally see His world coming because of Reverend Moon's love and such hard work. I know we ourselves didn't do it. We could feel and see how seriously Reverend and Mrs. Moon work and how they pour out everything. We have to do it, that's all. We cannot allow all that they have done to vanish through our faithlessness or selfishness or short-sightedness. We just can't!

The debt we owe to Heavenly Father we can finally glimpse through them. We are the most blessed people in all of human history. All spirit world, physical world, and all our descendants are counting on us to pick up our individual crosses and really follow, really wash away the sins of our past, really forget and not look back to the terror and sin of the past. We cannot forget this even for one second. That second crushes Father's heart into a million pieces.

We must pick up our individual crosses and realize that only we can indemnify our ancestors' evil. Only we can come face to face with the situations under which they fell victim to Satan and reverse them. No one else can do it. It is we or Reverend Moon and he already has too much to do. Let's do it together, now!



listen!
watch!
sing!
dance!
celebrate!

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

