

The Way of the World

October 1976



The Holy Spirit Association for the
Unification of World Christianity

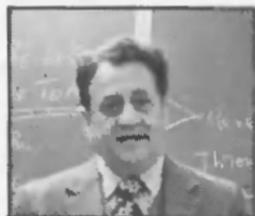
10



America in God's Will

The United States of America, transcending race and nationality, is already a model of the unified world. She must realize that the abundant blessings which God has been pouring upon this land are not just for America, but are for the children of God throughout the world. Upon the foundation of world Christianity, America must exercise her responsibility as a world leader and the chosen nation of God.

—Reverend Sun Myung Moon (page 3)



The History of the Seminary

The challenge to administration, faculty and students alike is to advance in creating the environment where life and religion are one. . . . In this environment, the search for God will not be separate from the search for truth in theology or any other discipline.

—Mrs. Therese Stewart (page 46)



The True You

When we feel unified and when we feel good about ourselves, God can work through us and do marvelous things.

—Regis Hanna (page 66)



The Spirituality of Friendship

The discipline of spiritual friendship is no less demanding, no less sacrificial than any of the most difficult spiritual disciplines known to man. It involves the reaching out to the strange unknown, unfathomable territory of the hearts of our fellow human beings.

—Walter Gottesman (page 74)

contents

- 2** In This Issue
-
- 3** America and God's Will *Reverend Sun Myung Moon*
14 Reverend Moon the Patriot *Louise Strait*
18 Victory Is Won
26 A Flower Unfolding *Elna Perry*
-
- 29** A Change of Consciousness *David Rosenblum*
32 Open Letter to Parents *Mrs. Billie O'Dell*
35 A Mother Speaks Out *Mrs. Katherine Alexander*
37 The Heart of a Parent *John Edmonds*
-
- 38** Growth at Unification Seminary *Vicki Tatz*
46 The History of the Seminary *Therese Stewart*
-
- 51** The Ideal of Purification *Kerry Pobanz*
56 The Survival of the Church *Thomas Selover*
62 One God, One Christ, One World
-
- 66** The True You *Regis Hanna*
74 The Spirituality of Friendship *Walter Gottesman*
80 What is a Friend? *Dr. Francis Elmo*
-
- 82** Poetry
90 The Fountain *Shawn Byrne*
-
- 93** News and Reports
-

STAFF: Founder: Reverend Sun Myung Moon. Managing Editor: Vicki Tatz. Design: Roberta Wackler. Contributing Editor: Louise Strait. PHOTO CREDITS: Tony Di Marco, 40, 41. David Jensen, 15. New Future Photographics, 4, 13, 19, 20, 21, 22, 24, 25, 61, 70, 76. Published monthly by the Holy Spirit Association for the Unification of World Christianity, Incorporated, 6401 Chillum Place, N.W., Washington, D.C. 20012 (202) 723-3747. Opinions expressed in this magazine do not necessarily reflect the official views of HSA-UWC.

\$12.00 per year (U.S.), \$24.00 per year (Europe, Latin America), \$30.00 per year (Asia, Africa); single copy: the discretion of the editor. Please address all correspondence to the above address.

in this issue

The most important article in this issue is Reverend Moon's statement to the American people on September 18 at Washington Monument, "America and God's Will." Whether or not you agree with all that he says, I urge you to read it if you haven't already done so and carefully consider what he has to say. "Victory is Won" provides a wrap-up of the events of September 18th and Reverend Moon's assessment of the future of our movement in America.

To you parents of Unification Church members I recommend Mrs. O'Dell's letter written as a mother of a member, and Mrs. Alexander's account of her experiences appearing on a TV and a radio show in defense of her son's involvement in the Church. I welcome such letters from other parents who would like to share their experiences or viewpoints.

"The Survival of the Church" and "One God, One Christ, One World" raise some serious questions about the values and goals of the Christian Church today. Is the Church, in seeking to promote its own survival, actually forsaking its true aim—the salvation of the world? What is the future of the Church's continuing trend toward denominationalism rather than unity?

In his sermon "The True You," Regis Hanna tells us why it is important to be a friend to ourselves, to learn to see ourselves as God sees us so that God can use us to give out His love to other people. Walter Gottesman offers us some insights into what it means to be a friend, through Christ and in God, encouraging us to examine whether we are giving all we can to other people.

I spent two days at Unification Theological Seminary during their first week of classes in the new term and report on the changes there and how the students and professors see the role of the Seminary in God's providence. Therese Stewart's "History of the Seminary" was presented at the second annual convocation of the Seminary, September 25.

You may have heard that Reverend Moon is planning to begin publication of a newspaper next year. A number of Church members with experience in journalism have been chosen for the staff, including myself. I leave *The Way of the World* with a sense of excitement at being in on the beginning of such an enterprise, though the past 21 months have been stimulating. Thank you for allowing me to serve you.

V.T.

by
REVEREND SUN MYUNG MOON
Founder,
Unification Church International

“America and God’s Will”

Honorable Citizens of the United States and world delegates: I would like to express my heartfelt thanks and appreciation to all of you for “Meeting us at the Monument.” Tonight we are celebrating America’s Bicentennial in the

Name of God. For you and me, this is an historical moment.

Tonight I would like to speak on the subject “America and God’s Will.”

God is eternal, unchanging, unique and absolute. If those are the qualities of God, His purpose of creation must also be



eternal, unchanging and absolute. In the beginning, God's ideal was to create one world of unity and harmony.

Today, however, our world has no unity or harmony. Instead there is much division, disharmony, confusion and chaos. Individually, our minds are separated from our bodies, and our families, races, nations and our world are torn apart. This reality is in total contradiction to God's original intention. Clearly something is

fundamentally wrong.

Victory over Evil

Religion has an explanation. It says that this world-wide division is the result of our first ancestors' rebellion against God, the Fall of Man.

In order to save fallen man, God sent the Messiah. His purpose was to restore man back to his original state before the Fall. Therefore, Salvation is the same as Restoration.

The Fall of Man brought about this fallen world. Disobeying God's Word, man rebelled against Him. This put him in the position to be overpowered by Satan's lies. And so, finally man united with Satan, receiving Satan's personality and love instead of God's personality and love.

To be restored as an original man, we must reverse the process of the Fall. This time we must separate ourselves from Satan, reach out to God whom we have lost, and obey His Word. In this way we can receive God's personality and His love.

Selfishness is Unhappiness

God is supremely selfless and supremely public minded; whereas Satan is absolutely self-centered and only out for himself.

God's formula to restore man is for us to become God-like. This means that we must become completely selfless and public minded. Each of us must become a person who is able to sacrifice himself for

the sake of others.

Such a selfless and public minded person will prosper because he is the image of God. The selfish, self-centered person will decline because he is the opposite of God. This is God's rule.

Human history has been a history of struggle, a history of war. It has been almost like a tug-of-war between God and Satan with man as the prize. Good and Evil have been struggling to win man to their respective sides.

"I not only respect America but truly love this nation. I respect and love her as a great nation, as a godly nation, and as the central nation in God's Providence. She is now at the threshold of her third century. She must not disappoint God."

Because human history started with the Fall, Evil got a head start. Therefore in history the evil side has always taken the aggressive and offensive position. Good has been passive and defensive; yet, God is on the side of Good. In the end, the good side always wins the victory. The good side is always the underdog; yet, it comes out victorious and expands.

For example, during World War I and World War II, the evil sides attacked first; yet, they were the ones to be defeated. Today, there is much talk about World War III. This time Evil, represented by the Communist nations, is challenging the free

world, provoking conflicts and war everywhere. But again based on God's formula, the ultimate victory will surely be on the side of God.

Has the Messiah Completed His Work?

There is another formula in God's Work of Restoration. Before God sends the Messiah to restore man, He always prepares a central religion and a chosen nation as the foundation to receive the Messiah.

According to this formula, God established Judaism as the first central religion, and Israel as the first chosen nation. Upon this base God sent Jesus Christ as the Messiah. His hope was that the chosen nation and religion become one with Jesus to establish the Kingdom of God on earth and restore the world to God.

For this purpose, God prepared Judaism and Israel for nearly 4,000 Biblical years. If they had recognized Jesus Christ as the Messiah and worked with Him in a spirit of sacrifice, He would not only have been successful in Israel, but also would have gone on to unite all the Arab nations and Asia, linking the East and West. By unifying the world under the sovereignty of God, He would have established the Kingdom of God on earth at that time.

Israel and Judaism, however, did not fully realize their responsibility. Jesus was not accepted as the Messiah, and finally was crucified on the cross. Thus, God's

Kingdom remained unfulfilled. However, Jesus opened the way to spiritual salvation and started Christianity which is spiritually in the position of the Second Israel.

A Quick Historical Glimpse

The early Christians marched towards Rome only to find terrible persecution. For 400 years the blood of many martyrs was spilled. Their sacrifice atoned for the loss of 4,000 years of God's preparation for the Messiah. The Christians finally triumphed in Rome and Christianity became the state religion. Thus Rome came to occupy the position of the Second Israel physically and received the blessing of God.

At that time God expected the Papacy and Rome to completely unite and unselfishly build the unified world left unaccomplished at the time of Jesus.

However, the Papacy also did not realize the significance of its mission and often used its power for its own glory. There was abuse and corruption in the Church and it departed from the will and expectation of God. The dignity of the Papacy fell.

In reaction, humanism arose, and Protestantism called for the reformation of the Church. Instead of heeding the call, the Papacy and the Roman authorities increased their persecution of the reformers.

During that period, it was no coincidence that Henry VIII, King of England, also revolted against Roman

Catholicism and, enacting a new law through Parliament, founded the Anglican Church. This was actually a golden opportunity for Great Britain to join the Protestant movement of Europe and bring about a new hope for the advancement of God's Will.

At that time, the British Empire became the greatest in the world, inspiring the famous saying, "The sun never sets on the British Empire." This extraordinary blessing was not just for England, but was for the advancement of God's Kingdom. If Britain had understood God's Will, she would have supported the Puritan and Protestant movements and tackled her God-given task of world restoration. Through that she could actually have built a United Kingdom of God, transcending all national barriers.

However, Britain persecuted the Puritans, and was apathetic to the Protestants. These persecuted people had to look for a land of hope. They were united by a common destiny. Transcending race and national barriers and fleeing from persecution, they came to the new world, the American continent. Here they established an independent Protestant nation. This is the providential background of the birth of America.

America: God's New Nation

Today, America and Christianity together must take up the sacred task of world restoration. America must unite the

cultures of the West, the East, as well as the Middle East, and create one great unified culture, ultimately fulfilling the mission of establishing the Kingdom of God on earth.

Judaism was God's first central religion, and Christianity was the second. The Unification Church is the third, coming with the new revelation that will fulfill the final chapter of God's Providence. These central religions must unite in America and reach out to unite religions of the world.

Judaism, centered upon the Old Testament was the first work of God and is in an elder brother's position. Christianity centered upon the New Testament is in the position of the second brother. The Unification Church through which God has given a new revelation, the Completed Testament, is in the position of the youngest brother.

Israel, the United States and Korea Are Brothers

These three religions are indeed three brothers in the Providence of God. Then, Israel, the United States and Korea, the nations where these three religions are based must also be brothers. Because these three nations have a common destiny representing God's side, the Communist bloc as Satan's representative is trying to isolate and destroy them at the U.N.

Therefore these three brother nations must join hands in a unified effort to restore the United Nations to its original purpose

and function. They must contribute internally to the unification of world religions and externally to the unification of the world itself.

Have you heard about “Godism”?

“One World Under God” is the unchanging, eternal and absolute desire of God. This goal will be realized; yet, in order to accomplish this goal, the unity of religions is the first and essential task. When all men worship one God as Father, accept one Messiah and uphold one Godism, an absolutely God-centered way of life, then the dwelling of God will be with men. It will be only a matter of time to see the Kingdom of God here on earth.

The United States of America, transcending race and nationality, is already a model of the unified world. She must realize that the abundant blessings which God has been pouring upon this land are not just for America, but are for the children of God throughout the world. Upon the foundation of world Christianity, America must exercise her responsibility as a world leader and the chosen nation of God.

Israel did not meet the expectation of God, nor did Rome, nor did Great Britain. Now what about America?

To inspire America to avoid the same mistakes, to inspire America to sacrifice herself for the sake of the world, and to inspire America to work towards “One World Under God”, God summoned Reverend Moon to this country to proclaim

God's new revelation. And in particular, God called me to lead the young people of America, the leaders of tomorrow, back to God.

Today America is plagued with problems: racism, juvenile delinquency, and immorality. Christianity is declining. Communism is rising. The menace of Communism is everywhere. Of all these problems, atheistic Communism is the worst. It is not just America's problem; it is the problem of free men everywhere; it is the problem of all religious people; it is the problem of God, Himself.

"I Love America"

Ladies and gentlemen, at this crossroads of human history, we must listen to the calling of God. God prepared America for 200 years. This is the time for awakening. America must accept her global responsibility. Armed with Godism, she must free the Communist world, and at last, build the Kingdom of God here on earth. God has chosen America as the flag bearer. America must rise up. Today. Tomorrow may be too late.

I not only respect America but truly love this nation. I respect and love her as a great nation, as a godly nation, and as the central nation in God's Providence. She is now at the threshold of her third century. She must not disappoint God. Today let us pledge to God Almighty that we shall do His Will. We shall never let Him down. Never!



Today in this holy place, let us together lay the cornerstone of the Kingdom of God on earth. Let us all join together as the co-workers of God. Let us be the pioneers of His Kingdom.

My dear brethren who long for unity, this is the place of commitment, the moment of decision. If you are willing to give your sweat, your blood, and your very lives to the call of God, then in this sacred moment before heaven and earth and before all mankind, let us shout it out. We know we can build the Kingdom of God here on earth, in His power, but with our own hands.

May God bless you and your homes, and forevermore, God bless America. Thank you very much. □

REV. MOON:

Reverend Moon. A *theologian* who has brought many thousands of people to a belief in the living God through his teaching, the Divine Principle. An *evangelist* who has spoken in every state of the union and in many other countries. An *educator* who has established a theological seminary in the last year. An *organizer* who has built the Unification Church International from the hovels of war-torn Korea to 120 nations across the globe. A *patron of the arts* who has created and supported numerous performing arts groups and cultural events. A *patriot* who has inspired America's young people to cherish the principles of democracy, to honor America's heritage, and invest themselves in working for a freer

world.

"The time has come for the American people to be awakened," he declared in Washington, D.C. in 1973. "Because of the noble beginning of this country, God sent His blessing and promise. The sacrificial devotion of your ancestors was the foundation for God's blessing. If you betray your ancestors, if you betray God, there is only one way for America to go. . . . Since America was built on the pillars of faith in God, if God is moved out of American life, your nation will be without a support. . . . My followers in Korea bade me farewell in tears. I know there are still many things to do there. . . . But America must be God's champion. I know clearly that the will of God is centered

the patriot

by LOUISE STRAIT



"We can decide whether or not a nation will prosper or fall by looking at its young people. It is not because of a wonderful president that a nation prospers. If the young people are promising, bright, and of high morals, then that nation will prosper."

upon America. I gave up my surroundings in Korea just as many people in the history of God's providence (left their homelands). . . . When I came to America, I committed my fortune, my family, and my entire life to America. I came to a new country where I can serve the will of God."

As Reverend Moon publicly proclaimed the message of the importance of America to the world, he worked among hundreds of young people to rekindle their faith in God and love of country since his arrival in America in 1972. The youths, many of whom were college-educated, responded because he offered a new brand of patriotism. Transcending the limitations of right and left, it pointed towards internationalism and emphasized the need for America's service to the world. "The ideal that can lead the whole world must

come from a spirit of sacrifice for the greater cause," he told them. "America must go to the underdeveloped countries. . . . America must go beyond America."

Together with these young people, he took his Day of Hope crusade across America three times, visiting each state at least once. On September 18, 1974, 40,000 people jammed Madison Square Garden to hear his message. The crusade continued across America, then traveled to Asia, where it drew hundreds of thousands in Japan and Korea.

Then, in the spring of 1975, Rev. Moon's homeland, Korea, was thrown into a state of panic. First, Vietnam and Cambodia fell to the Communists. Then Kim Il-sung, Communist dictator of North Korea, stepped up his propaganda threats, giving indication of an intention to attack South Korea. Mobilizing thousands of Asian, American and European young people, Reverend Moon gathered 1,200,000 people at the Yoido plaza in Seoul on June 7. The World Rally for Korean Freedom, with representatives from 60 nations, was a dramatic display of international solidarity in the face of the Communist threat. "This rally is a worldwide convention to manifest to the world the free people's resolution to protect the freedom of Korea," he told the huge crowd.

In our Bicentennial year, he has again focused his energy in

America, sensing the strength of the temptation to retreat from our responsibilities. Braving the rain, 45,000 people attended the June 1 Bicentennial God Bless America Festival at New York's Yankee Stadium, in which Reverend Moon was the principal speaker. "True Americans are those who have a universal mind," he told them. "True Americans are those who believe in the one family of man, transcendent of color and nationality as willed by God. . . . In the sight of God, there is no black; there is no white; there is no yellow. We must look at the human race as God sees it. America must return to the true founding spirit of the nation, to the ideals which her ancestors sought to establish with sweat and blood. America must return to Godism, an absolutely God-centered ideology."

On June 1, Reverend Moon paid tribute to the American young people: "Your dedicated sons and daughters are champions of God crusading for the victory of God's will. As God's front line, they are declaring war against evil. They are courageously fighting this noble battle. We must overcome evil. It is our mission to build the Kingdom of God here on earth. Therefore, we must build a model of the Kingdom of God right here in America, which God loves and has prepared the most."

Two guests at the Yankee Stadium God Bless America Festival testify that it was one of the

most inspirational evenings of their lives:

"I was moved to thank God that there are still people in our world like yourself. With the threat of Communism stretching and the perverse atheistic attitude corrupting young people and the foundation of our own government, I am now convinced that only you can lead us in that direction. I believe in the old refrain that it is always darkest before the dawn. And we in this country have certainly hit the darkest period in our history. The darkness of fear pervades the land: fear of the night, fear of the streets in our own hometown. . . .

"I will now thank God every night before I go to sleep for sending you on your Bicentennial mission to America. I love my country and want to see it remain strong as the beacon of hope and the salvation of the whole world. With your leadership, Reverend Moon, I think we can get back on the right track. May God keep and bless you."

"I attended your God Bless America Festival at Yankee Stadium on June 1. It was a thrilling experience for me. Reverend Moon is a great man and a great religious leader who can only be described as a modern Christ. I love Reverend Moon. In my life I have felt so much emptiness inside. I finally found a goal and purpose for my existence on that night at Yankee Stadium. . . ." □

victory IS won

“I proclaim to you that the Washington Monument Rally was an unqualified victory. It is a victory for God and a victory for the providence, and it is a fact. It has been recorded as truth in heaven and earth.”

Reverend Moon's words brought spring sunshine into the hearts of his followers when he spoke them—two days after 200,000 to 300,000 people had gathered at the Washington Monument to hear Reverend Moon proclaim the necessity for unity of religions in order to create a unified world.

They came from many continents, many states, and for many reasons. Hundreds of parents of Unification Church members came from Japan and Europe for the occasion. Some 40,000 people arrived on chartered buses from Virginia, Maryland, Pennsylvania, Delaware, and New York. Another 30,000 took advantage of 600 shuttle buses in Washington, D.C., to get there. An estimated total of 160,000 to 260,000 people attended from Washington.



“World unification is a tremendously huge task, yet success is determined by an accumulation of little things,” Reverend Moon said in his victory speech. “Gigantic accomplishments are composed of success in millions of little tasks. You must be a most thorough person in everything you do.”

Target Reached

It was such an accumulation of successful tasks that built the victory at Washington Monument, a victory that laid the foundation for the Unification Church to continue to work for the renewal of America's God-centered spirit.



Col. Pak greets parents of members from around the world at reception at Statler Hilton. New Hope Singers International performed.

“No matter what they say,” Reverend Moon told his followers, “you know that I came to America to teach young people, to create a new breed of leaders who can save this country in the future. . . . The first phase of the ministry that I initiated when I came to America in 1972 has been successfully concluded. The target has been reached. . . .

“We won a victory at the Washington Monument, but do not be boastful or vain or arrogant,” he warned. “Thus far we have fought together in a collective battle, but from now on each individual will fight his own battle to show how worthy he is, so an even greater battle is ahead for each of you. . . . You must prove your worth in the sight of God.”

But before we move on to the future tasks that lie ahead in restoring this nation and this world, let us look back at one day, September 18, 1976, that will stand out as a landmark in history for future

generations.

It had rained two days previously and Saturday was also cloudy and windy. With memories of Yankee Stadium Day rain still fresh in their minds, the members in the Washington, D.C., area went to their areas early in the day to help coordinate the bus shuttle service provided on pre-arranged routes. Perhaps the uncertain weather was the cause, but thousands of D.C. residents used other means of transportation, and our members watched in dismay during the day as near-empty buses drove by. But their surprise was that much greater when they too joined the sea of people that filled the entire area around the Monument grounds. Out-of-state buses had begun arriving in early afternoon. New York, Philadelphia, and Norfolk had had the opposite problem—too few buses for too many people, due partly to the fact that not all the bus companies honored their commitments. Bus captains kept



Families begin gathering in the afternoon to enjoy the music and feeling of fellowship in God's one-world family.

their flocks together with placards held high.

Festival Atmosphere

Chicken dinners were provided for those who had reserved them. Others brought their own picnics. Blankets were spread, children were running around, and soon a festival atmosphere was created. Entertainment began in mid-afternoon, provided by the Go-World Brass Band, the Voices of Freedom, the Korean Folk Ballet, Sunburst, the New Hope Singers International, and guest performances by the Southland Mission Gospel Singers and folk dance troupes from Eastern Europe and South America.

Over 20 different nationalities were represented among the guests, with a strong representation from Captive Nations. Well over 300 Vietnamese and a contingent of Cambodians, as well as almost every cultural and national group in the Eastern Europe Cap-

tive Nations, were represented. Several thousand Koreans came from Philadelphia, Baltimore, New York, and Washington.

The night before the Rally, 280 parents from Japan, and other groups of parents from Germany, France, Austria, England, Sweden, Norway, Guyana, South West Africa, and America were hosted at a reception in the Statler Hilton Hotel by Col. Bo Hi Pak and President Neil Salonen. The international parents sat in a special section reserved for them in the front at the Monument grounds on Saturday. More than 100 American parents joined them. The European parents also spent a week in New York sight-seeing and visiting the Church's facilities at Belvedere and Barrytown.

Press attendance for the Rally included the national TV and radio networks, local TV and radio stations, AP, UPI, Reuters, and representatives from the Washington newspapers and the *New York*



The buses kept arriving all afternoon from as far away as New York and North Carolina. Forty thousand came by buses from out-of-state.

Times. Sixteen international media were represented, several religious news media, and a variety of others.

When the program formally began at 6 p.m., President Salonen greeted the guests, then all joined in singing the National Anthem (accompanied by the New Hope Singers International and the Go-World Brass Band) and in saying the Lord's Prayer. Entertainment was provided by the New Hope Singers, the Band, Sunburst, and the Korean Folk Ballet, before Mr. Salonen introduced Reverend Moon.

Spectacular Fireworks

After Reverend Moon's half-hour address on "America and God's Will" (see page 3), the

world's greatest international fireworks began. The spectacular, 10-part display created especially for the God Bless America Festival by California Fireworks, creator of displays for Disneyland and Disneyworld, was widely acknowledged as superior to the July Fourth display in Washington.

It was estimated that 500,000 people watched the fireworks display throughout the Washington area, in awe punctuated by exclamations of appreciation. Donated by the Unification Church International, the fireworks expressed the diverse character of the world's six continents, each segment accompanied by narration and music. The special salute to America's bicentennial concluded with a volley of red, white and blue to form a

backdrop for the words "God Bless America." As the words faded, hundreds of shells filled the Washington skies with a multitude of colors and flashes, bringing the dazzling spectacular to a fitting conclusion. Thirty thousand brightly colored balloons filled the sky, illuminated by spotlight. The following words from Reverend Moon's Yankee Stadium speech closed the evening on a reverent, thoughtful note:

"As one nation under God, America must build the model of the ideal nation of God. With that done, the rest of the world will follow America's example and will build the Kingdom of God upon their respective lands. Then we shall all truly become brothers and sisters under our Father God. This will be a world of love, a world of happiness. Our planet will be one home, and mankind will be one family. This will be the eternal, ideal world of God. Indeed, it will be the Kingdom of God on earth."

After the crowds left, work began again. Scores of members, previously assigned to the task, began to clean up the Monument grounds and de-poster the local neighborhoods. The grounds were clean by 11 p.m. A subsequent *Washington Post* article quoted the National Park Service as saying it was the first time any group of demonstrators had followed through on a promise to clean up its own trash.

The victory was won. We had

done it!

Accumulated Success

And the victory had been won by the successful accumulation of little tasks: the crew that painted signs to identify bus routes for those returning from Washington Monument to get on the right bus; the crew that filled the balloons; those that planned the local bus routes, that performed the numerous tasks essential for a production such as this to run smoothly. And it all did run smoothly.

Perhaps one of the most stirring tales of perseverance and dedication is the job done by the Technical Missionary Corps (TMC) under Bobby Wilson in setting up and dismantling the stage and backstage areas. His staff of 50 people, including carpenters, high-climbing scaffold builders, truck drivers, supervisors, purchasers, laborers, electricians, communications men, sound men, heavy equipment operators, had been working for two and a half days (18-21 hours a day) building the stage when rain deluged everything early Thursday morning.

Bobby Wilson told me the rest: "Every piece of equipment began to sink into the mud—fork lifts, cranes, trucks, the equipment needed to lift the sound and lighting, to build the scaffolds. We didn't have time to cover anything before it got soaked through.

"We had been told by the



Park Department not to leave one tire mark on the park. We bought 200 sheets of plywood to cover the ground, but the ground was so mushy that the boards just cracked and sank into the mud. It became a disaster area. Work on the stage deck stopped completely. We couldn't even get the trucks in with the plywood on them. Our equipment broke down from too much strain.

"At that point we knew that no matter how many hardships we went through, we had to break through. Then God could begin to work. We began to work like steel-fisted men. Nothing would stop us. That driving, penetrating force of the working man was the spirit that was in the pioneers who forged America. I took them all up to the Lincoln Memorial to read Lincoln's words—so we could really feel the power of what was taking place.

"The harder we worked, the harder the rain came. Our men worked straight through from 10 a.m. Thursday to 9:30 Friday

night—a magnetic working force determined to prove victory. During the dress rehearsal (originally scheduled for 1 p.m. Friday afternoon) they rested for three hours. But the speakers, the stage, the decorations, were still not set up. The grounds were a disorderly mess, a preposterous stage of disorderliness. People were soaked to the bone. Wires were buried under the mud. We had only 14 or 15 hours left to production time.

"Those men worked like I've never seen people work before. We worked right up until the time President Salonen walked on stage. We were supposed to have picked and trained a staff of 20 stage hands but we hadn't had time and everyone was covered with mud. We had to be on stage in 20 minutes. Fortunately, eight men had run back to the hotel and showered so they were on hand while the rest hurried to clean up. God was able to provide the knowledge we needed and everything went off well.

"After the final victory, they were so exhausted after eight days of 3 hours sleep a night, working in the mud and the rain, that finally they just collapsed. At noon Sunday they met at the stage. Everything was still there. The TMC's job was to restore the entire area in 36 hours. And we did it!"

Saving a Nation

Reverend Moon told his followers after the victory. "People



The Technical Missionary Corps worked non-stop for three days after heavy rains delayed finishing construction of the stage. Afterwards, everything was restored to its original condition.

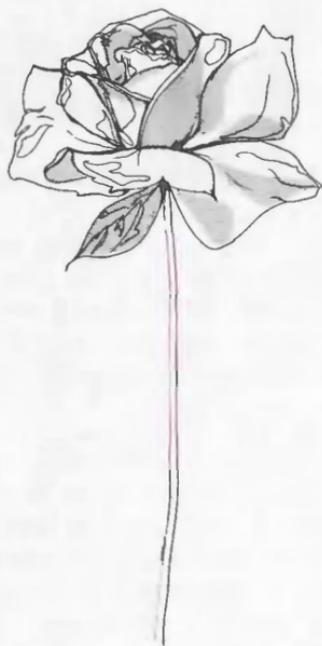
criticize me for making slaves of you, because you work harder than anybody else. But. . .you are driven not by force but by your own willing desire to join this crusade and give your lives and sweat and labor for the purpose of God. I could never force you to work like this. . . . Go ahead and speak out. Tell them, 'We are working hard to save this nation, to preserve the dignity and pride of the American people. America has too much to be ashamed of; we cannot let her fall still farther. That is why we are working so hard.' "

After Washington Monument, Reverend Moon went on,

"Ask yourself, 'Where am I going? What am I going to do? What kind of person am I?' Today you must set your respective individual goals and pledge your life to bring victory to Heavenly Father. Today is the day to plan your own campaign, your own Washington Rally. Follow in my footsteps, in the tradition I have set, but resolve to move even faster, to go even farther. That should be your determination. . . . From now on you don't have to walk each step but can race forward, progressing by leaps and bounds."

A new chapter in Unification Church history begins. □

the unfolding of a flower



The ride from New York City to Washington, D.C., on the chartered bus on Saturday morning, September 18, 1976, reminded me of watching a sweet, beautiful rose growing and unfolding its lovable petals. I had heard that about 300 buses would transport the New York delegation. An anticipation of excitement spurred me on my subway trip to the Times Square Station, from which I almost “danced” along the streets to the 4 West 43rd Street Headquarters address of Reverend Moon’s Unification Church, to “grab a seat” on the bus, amid the animated, anxious crowd of my busmates.

This gathering was composed of men, women, youths, and children of both sexes and a complete mixture of races, which was heartwarming to me, as I quickly

gave a silent thanks to God that this Bicentennial festival attracted *all* colors in His one-world family. To travel to hear God's word and congratulations to the United States of America by Reverend Moon was, indeed, a most unusual and special occasion for me. I kept wondering just how I'd feel as I'd ride along the highway—mainly wondering whether this ride would be quiet and full, forcing us passengers to wait until we arrived in the nation's Capital before any inkling of the mission's significance would commence.

The reply to my question began revealing itself at once, by means of our two absolutely remarkable bus leaders, Mrs. Sarah Witt who talked to us all the way to famous Washington; and Mr. Arnold, whose heavy voice could tower above the roar of the bus noise along the highway! These two servants of God lovingly unfolded to us, more and more, the tender and careful concern for us which I feel that all true representatives for God should manifest unto each other.

The constant smile in the voice and upon the face of Mr. Arnold assured us that the Unification Church truly offers us a great deal of love and family togetherness. He was the strong, firmly composed pillar for us, as we pushed and scrambled, in an actually wild-with-excitement fashion, to board the bus. His prayer to God, at the very outset of the trip,

blessed us and shook our souls and decorum into the calm and spiritual mood becoming for such a religion-oriented trip.

Mrs. Witt put us into a worshipful and yet celebrating mood. Her pep talks were great. Every time she began another little remark or speech to us, I felt that another lovely petal of the flower of this bus ride unfolded itself. She showed a gracious, maternal, floral heart!

The friendliness of this Church is a richness *not* found just *everywhere!* The residents in this Church identify themselves as "the family" and upon their first meeting with you, and all subsequent meetings and visits as well, their manner, personality, and conversation convince you that you've found the highest order of Christian love and comradeship. This was the impression given me, two or three weeks ago, when I first visited the Harlem segment of the Church, on East 109th Street in Manhattan. I learned then and there how beautiful and sweet our Oriental young men and young women are, for they happened to be on desk duty, etc., on this initial visit of mine. I fell in love with them at once. I've made many visits there and at 4 West 43rd Street since then, to talk, rest, enjoy fellowship music, attend their lavish and gratis dinner banquets which featured their remarkable performers on the rostrum, and see Rev. Moon's "God Bless America" fes-

tival on the cinema screen, which he so generously and lovingly presented to New York City at Yankee Stadium. No amount of money could adequately pay for the blessing of these affiliations, which were granted to me and my heart by the wonderful people who "run things" in the Harlem Church and the Headquarters Church. Each time I deal with them, the occasion is an unfolding of God's love unto me, the same as a flower unfolds its beauty unto our eyes as its petals grow and enlarge every day!

Other "ordinary people," other Black or Negro or colored people, other New York City "poverty" residents who have many and deep injustices and problems, other people who want to see a here-and-now manifestation of God's powerful love and kingdom and "family" take form and establishment and assertion upon the face of this earth, can realize the comparable fulfillment of these needs and wants, by responding to Unification Church's invitation to come in and get happy, acquainted and participate. I feel that this Church has quite a lot to offer New York City spiritually. This City will be interested to learn, also, how Reverend Moon is improving the economy of New York City.

I understand that one very important aim of the Unification Church is to help youths. I love young people and always have, ever since I became a teenager,

which was many years ago. God does not give us every blessing at every second of our lives but rather He gears those blessings to our needs and His schedule. I feel that our New York City contemporary youths can very well, now, use the help which Rev. Moon's Church intends towards the elimination of drug abuse and other degeneracy, notwithstanding the aforementioned fact that Rev. Moon's Church youths leave jobs open for New York City's other youths. His youths are occupied in collecting donations, which go right into the economy of this great and wonderful City of New York. Hereby, his youths are giving a valuable service to New York City's youths, which constructs another unfolding of the flower of helping each other succeed. He encourages and expects his youthful followers to write home to their parents at least once every week. Although the main point of the "God Bless America" festival in Washington was the program given on the rostrum, featuring Rev. Moon's congratulatory sermon to this country, on its 200th anniversary, followed by the world's greatest fireworks display, nonetheless, the charming, informative, inspiring hostess-leader service on the bus was a most supportive unfolding, to me, of this Church's flower of love for all.

Elna Lee Perry
New York City

a change of consciousness

by DAVID ROSENBLUM

David Rosenblum is a student at Unification Theological Seminary.

Throughout the history of the Christian church, a certain phenomenon has arisen during crucial periods of time. This is the phenomenon which can be called a change of consciousness.

An example of a change of consciousness is when sacred books become more valuable to Christians than their very lives. Christians would hide their Bibles and holy books, not surrendering them to Roman authorities, contrary to the emperor's orders. They risked facing death if this "treachery" were discovered. When a document becomes more valuable than one's life, this definitely signifies a revolution of consciousness.

The resurrection belief that a

physical resurrection would soon occur, where Christians would be raised from the dead to meet up with Christ and find eternal life, is another example of such a change in human consciousness. This gave Christians the courage to risk their physical lives and become martyrs, confessors, rather than give up their sacred writings. This was known as the "resurrection madness" to the Roman emperors and procurators.

A characteristic of a change of consciousness is that between those who are and those who aren't "in the know," communication is very difficult. For example, some of the martyrs spoke very harshly to the Roman officials before their deaths. Although at first this seemed most unreasonable, we can now see that the pagan Romans just could not hear or understand anyway. What really irked



Fifth century bust of evangelist: When sacred books became more important than their lives, it signified a "change of consciousness."

the psychologically unstable Roman officials was that these Christians seemed so "together," so contented while flouting Roman law and tradition, in their willingness to die for Jesus Christ and their one God.

This is how we feel as members of the Unification Church today. Often it seems as if the people we meet just cannot understand what we have to say, when we really speak what is on our minds. Christians had an understanding—although not an entirely accurate one—of their imminent

resurrection, and were, thus, willing to die for their Lord. We, too, are ready to die—to give our tears, sweat and blood for Christ. The difference is that Reverend Moon has given us a much larger slice of the Truth Pie than our Christian ancestors knew. What this change of consciousness involves is that our original minds are coming out. Our original minds understand what Jesus meant when he said, "He who finds his life will lose it, and he who loses his life for my sake will find it." (Matthew 10:39)

Our change of consciousness

results from a knowledge of our purpose in life—which encompasses our eternal spiritual existence. Simply put, our purpose in life is to bring God joy! When people see Unification Church members always (seemingly) so joyful—smiling, enthusiastic, hopeful, content, and just so uncannily happy—they usually cannot understand why. I must confess that neither would I have understood how anyone could be so bright-eyed and bushy-tailed happy several years ago.

Another aspect of the change in consciousness is our de-emphasis of the physical, material items in life. I was talking earlier this morning with a brother about one common factor which almost all family members seem to pass through: losing many of their clothes or belongings when they first come to the Unification family. We learn to detach ourselves from an overemphasis on material possessions, although sometimes this is initially quite painful.

Most of these changes in consciousness are not new; they are part of our traditional Judeo-Christian heritage. The first people to experience *positive* changes of consciousness in a historical context were Noah, Abraham, Isaac, Jacob, Moses, and most especially Jesus, who ushered in an age of new and higher consciousness, as God patiently raised up His children intellectually and heartistically. Now is the time and the age

of the Lord of the Second Advent. We see a fulfillment of the prophesy of Joel 2:28: "I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions."

Obviously, the members of the Unification Church are not the only people experiencing God's spirit lifting their consciousness to higher levels. Hare Krishnas, Jehovah Witnesses, and Sufis are but a few examples of others. However, ours is of a different level; perhaps we can describe it as a worldwide consciousness, not just an individual or group consciousness in the attempt to find God.

When I went home several months ago, I learned some practical lessons on how to best share my new state of awareness and vitality with my family and friends. On my one previous visit to my home, I blew them away! I came on like, "I have the truth and you'd better listen to me!" That may be absolutely true, but it is absolutely the wrong impression to convey. After all, we don't want to turn people off. The key is to have "a tender heart and humble mind" (I Peter 3:8). This last visit I was able to reach their hearts and avoid seeming as if I were coming out of the clouds descending on them. This is what I see to be the necessary focus of our efforts: how best to share our wonderful change of consciousness. □

OPEN LETTER TO PARENTS

You and I, no matter who you are or who I am, where you are or even what we are, have things in common.

You and I are parents, are from the same generation, and we share a common bond—a son or daughter who belongs to the Unification Church. This places us all

in an unfamiliar new position. Do we hide our faces from people when Rev. Moon is mentioned? Or do we stand up to be counted?

Some of us do, some of us are afraid, some of us reject completely and some of us have gone even further than that. Some of us have even gone so far as to have a “deprogrammer” snatch a son or daughter of ours off the street and “work them over” in our presence.

I feel I know us—you and me. We are cut from the same cloth. . . .

Our generation has been one of pulling ourselves up “by the boot straps.” We have struggled through a depression, through wars and some of us great personal pain to arrive at last to the position of parents of young adults, yes *adults*.

We have wiped away their tears, stood up for them, handed to them all we were able to give—with one prayer in mind: “Heavenly Father, make their lives easier than it was for us.” Finally the finished product emerged. Now we could relax, we had given our all—Sunday school, civic pride, P.T.A., patient guidance around or through the evils their generation seemingly created (drugs, free love, long hair) and at last, through our sacrifice, placed in their hands the “gleaming jewel” of an education. Ah! Such pride filled our hearts; no matter what we had been through *it was worth it*. Now to just sit back and

watch what wonderful things they would do to make us even more proud!

Then one day, as it was with you so it was with me, it happened. A telephone call. . . a letter. . . a meeting. The result of which was most emphatically put, "I have found a new way of life." He was happy and I who had directed him around stumbling blocks, over hurdles, found myself standing alone in my self-erected tower (from which I had directed the traffic of his life), my baton still in my hand, as my son went off into the sunrise, following Rev. Moon and giving his life completely to God and God's work. Leaving all my carefully constructed dreams for him behind, tucking the gleaming jewel of education (the one I had sacrificed so much for) in his pocket, to be used at a later date.

Some of us knew at this moment, without any doubt, we had two choices to make: (1) to caution or demand that he (or she) not deviate from my planned path for him or if he would not listen to reason (my own, of course) he must endure my disappointment, wrath, or suffering for my "poor, misdirected child." (2) To admit to myself that I was not listening to a little boy any more with his wild dreams, or an adolescent with his extreme daily changes, but to a man. Young yes, but a man. Here he was in a new light and a very interesting person. He had his own

principles, thoughts, independence, courage and ambition. (Wasn't that what I wanted him to be all along?)

The Unification Church, Rev. Moon, well now that was another matter. What was it all about? We as parents could not for the life of us make a connection between what was being written in newspapers and what things the young people were telling us. *What was missing?*

It just must be our nature to be driven to find these things out for ourselves. Maybe it's all the "cross talk" and too much mud-slinging. I don't know. All of us have pretty much the same story. We went to find out, we had to know everything (at different times of course). My own story went something like this.

Armed with nothing more than deep love and sincere respect for him, carrying a real disgust for some of the lousy press Rev. Moon and the people who followed him were getting, and a few fears rolling around in my brain, like "Did someone finally manage to brainwash that stubborn kid of mine? Is this whole thing a fake?" I went to the center where Jim was living and met all the members that stayed there and met some parents too. I heard Rev. Moon's teaching; I questioned, I listened, I learned for a week. I went with him for a weekend workshop. Again I listened, I questioned. Again, no brain washing, only food. . . spiri-

tual food. I received many answers to things that have puzzled me profoundly ever since I heard that first school lesson many years ago. The saints became suffering people. The prophets became more alive to me. I felt I was in touch with something—so good, so big, so new, and at the same time, as old as time itself. I was both very happy and relieved at once. Idealist? Maybe. Optimist? Why not?

Parents around here are now getting together to study more Divine Principle because there is really something wonderful to be learned in this. What's more, we are being taught by your sons and daughters. They come all the way up here to teach us, for the center is a long way off. They come sometimes once a week or every two weeks. They love us, and we know it.

My son is working in Washington, D.C. now, along with hundreds of others of our sons and daughters. We are all so very proud of ours. If you are fearful you don't have to be, because we have enough love for them all and we are proud of them for you. You see, we understand a parent's heart. How could we not?

I want to assure you that the things you read in the paper are really about 95 percent *untrue*. I want to assure you that the Unification Church is open to all. There are no closed doors. I want to assure you *it is* possible to reach a

clear understanding with your offspring as we have with ours. I want to assure you that your experience will fill you with pride and joy as it has all of us. And I want to assure you that there is a list of parents as long as from here to where you are now that will be given to you freely who can reassure you that all of the things I have written here are so.

Some of you I am certain have heard through your children about the Washington Monument. It is a great and wonderful day that is being planned for you and me and all the people in this country by Rev. Moon and all those that work for him—my son, your sons, your daughters. I am convinced after coming to know them as I have, one thing that would bring them the greatest joy would be for you to stand together with them that day. I guess I'm hoping for you to hear the same thing my son said to me, "Oh, you *will* come? Mom, you're wonderful! I just can't wait for everyone to meet you. You're special, Mom, and I love you."

I pray I will see you there. I will indeed be looking for you. We will be there, hundreds of us parents. We'll be standing with our children, proud and happy, searching through the faces for you. If we don't see you, you'll be missed by us all.

May the Heavenly Father be with you.

Mrs. Billie O'Dell
St. Petersburg, Florida

a mother speaks out

This is an account of my experiences appearing on a T.V. talk show and a radio talk show. Upon hearing that Marie Torre of Channel 2, KDKA in Pittsburgh, Pennsylvania, was interviewing two sets of parents of Unification Church members on Tuesday, June 8, I called the channel to inquire if anyone would appear for the Church. The producer of the show asked me to go to the station the next day to see if they could add me to the program. It was decided to include me that day.

With some trepidation, I went on the show. One parent, Mr. Ward, tried to rile me by telling me I was a dupe and so on. He sat beside me on the program and tried to upset me by needling. I managed to remain calm, however, and my mother and friends said I acquitted myself with poise.

The Wards and the other couple talked about the usual complaints. They mentioned "zombies," going without sleep, not enough to eat, and not having enough clothes. They said the Church didn't give the members time to think. They talked about Mr. Moon not being ordained, about his wealth. Mr. Ward went on to say the Church should be stamped out, that it was militaristic, had a Nazi salute, and was Fascist. He also said he couldn't see his son when he went to New York and that they were told they were not suitable parents.

It was difficult to remain calm through all this, for Mr. Ward was very excited, very belligerent. He seems to be incensed because he

spent a lot of money on his son's education at Notre Dame and thought he was "wasting his life." He was particularly annoyed because his son was involved in the "menial" task of cleaning streets.

I said I saw no "zombies." On the contrary, *I never saw more alert, energetic, or more wonderful young people.* At one point, Mr. Ward asked me if Mark was deceitful. Of course, the answer was "No." He seemed to feel deceit was being used by those in the field fund-raising.

I was asked my thoughts on the Second Coming by Marie Torre. I replied I would like to think more about that. Mr. Ward said he would pay my way to New York if I would go with him to see if he could see his son. My answer was that I would discuss this with him after the program. However, he didn't approach me about it.

I was introduced as a parent who was happy her son was in the Church. I had an opportunity to say the members were not children, but were adults, and that though most parents would like their children to live down the street from them, the world was not like that today. Mr. Ward laughed loudly when I said the members were adults. I went on to explain that I had had only good experiences. Mark talks to me on the phone about every ten days. I feel he has a perfect right to choose his own religion.

I told them that we learned at

the New York Parents Conference that the fund-raisers were not told to tell lies about why they were raising money and we were told to let the Church know if we heard of it. I said we could ask any questions we wanted to and the answers were not ducked.

The other couple had their daughter, Judie, with them. She had been deprogrammed by Ted Patrick. Judie said she wasn't allowed to make close friends while in the Church, but her mother told me afterwards that she missed her friends and often cried for them. Judie said no one was given time to think for themselves because they slept so little and were kept so busy, and that was why they were "glassy-eyed" and "zombies." Judie is now under psychiatric care.

The program was an hour one and I was on for 15 minutes. I was also on an hour-long radio program on WLOA, Braddock, Pennsylvania, with Kevin Kelley. This was a very satisfactory program because we had a good opportunity to present the Church's point of view. The interviewer was sympathetic. She asked pointed questions, naturally. After the program, she told us she was pleased with the results because she didn't have to work hard to draw us out. She even said she would like to attend a few lectures.

Mrs. Katherine Alexander
Pittsburgh, Pennsylvania

THE HEART OF A PARENT

by JOHN
EDMONDS

The heart of a parent is the desire of the child. I want to have for myself what my father has. I want to be just like him. I watch him. I listen to every word that he utters and he amazes me all the time. I feel so proud of him, so much that I can never bear to hurt him. I want to do everything just the way he does it, so he will notice me and praise me. Then I'll want to do even more.

Sometimes I make my father unhappy. Sometimes I make him angry. I don't do what he does. I'm very bad. He notices everything and tells me off. He tells me what I should do. When I'm bad I can't see that he loves me and I feel so sad. I want so much for my father to love me. What must I do? I must be more like him. Then he can be happy with me and he can love me. Even when he tells me off I know he loves me. I like my father to tell me off, because I know he cares and wants to help. But most of all, he tells me off because he loves me so much and doesn't want me to hurt myself.

Please speak to me, his eyes say. Can't you tell me how you are. He pleads with me and the pain he feels not having me makes me cry and I tell him all. Then I find peace. Then he smiles. It's a small smile, but such a warm smile. He has taken my load, all of my sin. I feel free and have no worries. My father has taken them all for me. Now I can sleep and dream in peace, because I know I have a father, and I know he will never leave me. But mostly I know he loves me so much that my heart wants to burst. I love him so much too. I want to be just like him.

GROWTH AT UNIFICATION SEMINARY

by VICKI TATZ



At the beginning of the Washington Monument campaign, the professors of Unification Theological Seminary asked Reverend Moon if at least some of the top students could continue academic work through the summer quarter, but, Professor Warren Lewis told me, Reverend Moon wanted them all to work in the campaign. It was part of the way they should be trained; it was important for them to be able to talk to "real" people, Reverend Moon felt. "He was right," Professor Lewis added. "They need to be people whose hearts throb as warmly as their brains."

Combining study and application is one of the ways that the Unification Seminary is working to fulfill its goal of preparing future leaders. At the second convocation on September 25, 1976, David S.C. Kim, president of the seminary, told the new and returning classes, "You seminarians must prepare yourselves during the two years' academic training and practical ministry within the structure of the Unification Church to be leaders not only in the Unification movement, but leaders of the nation and world as well as builders of the Kingdom of God out of the confused and divided nation of America." Part of the Unification Church's foundation for achieving its goal of establishing the Kingdom of Heaven is that "the followers of Unification are learning prac-

tical techniques and skills to deal effectively with the world and all its existing social, spiritual, and other problems, through the academic training like we have here in the Seminary," President Kim continued.

The Unification Theological Seminary opened in September 1975 with a faculty of five and student body of 55. Now, in its second year, the faculty has been expanded to eight and the student body has doubled, with 12 nations represented. The faculty additions reflect the school's commitment to providing a diversity of religious backgrounds, including Protestant, Roman Catholic, Greek Orthodox, and Jewish. The school offers a two-year Master of Religious Education program. Accreditation is in the process of being evaluated.

It was the first week of classes in the new year when I arrived in Barrytown to spend two days talking with students and professors, attending classes, and getting a glimpse of student life. Situated in rustic Dutchess County, 90 miles north of New York City, the seminary is surrounded by 250 acres of field and woodland along the east bank of the Hudson River.

In this bucolic setting, the students immerse themselves for hours a day in studying the origins and texts of Judaism and Christianity, in which the Divine Principle is rooted. To train leaders, why a seminary? Professors and students



Dr. Constantine Tsirpanlis, associate professor of church history, holds his doctorate from Fordham University. He is also editor of "Hellenism in America."

I am impressed by the efforts of the Unification Church to unify all cultures and ethnic groups and to promote the plan of God for an ecumenical society, a plan in which the Unification Church plays a leading role. It's an extremely difficult task, like performing the 13th labor of Hercules. Rev. Moon is like the classical Greek super-human hero Hercules who tries to re-create and complete the task of God on earth.

In such a society as ours, any

man who stands up courageously enough deserves this title since our society is thoroughly corrupted and all church leaders are in a mess of confusion.

What else impressed me here was the emphasis on personal example of moral improvement and brotherly love. That's why I am convinced that Moon's movement will be successful and triumphant at last. What we need today is not more doctrines or more theories or more speculative theologies but living examples of selfless love and sacrifice for the new world as seen by God Himself. If *everyone* made a little sacrifice, this marvelous plan of unification of all peoples and cultures would take place immediately. But this requires not just the sacrifices of our leaders, not just collective sacrifice, but individual sacrifice. What we must do is convince people from the lowest to the highest levels, not from the top down. Society is a collection of individuals. If we don't re-create better individuals we will not form a better society. The Divine Principle emphasizes social *and* individual rebirth in the genuine spirit of early Christianity.

From this point of view, the Unification movement is going back to the early purity of the Christian civilization. It is not just Christian or Roman or Greek but an inclusive movement, super-denominational, even a super-religious movement.

Dr. Joseph Hausner, associate professor of biblical literature and Judaic studies, is an orthodox rabbi and holds his doctorate from Columbia University. He is also assistant professor for Hebrew at Fairleigh Dickinson University.

The Unification Movement is a daring and very promising endeavor, which, *if successful*, would solve many complicated world problems.

God created the world, but the Kingdom of God will not descend to us from heaven. Now, it is *we* who must contribute our "portion of responsibility" in order to establish His order on earth. This requires complete dedication, mobilization of all available resources and energies, and worldwide religious, scientific and political cooperation.

I am greatly convinced of mankind's ability to act purposefully. Whenever human action is carried out with prophetic vision and organizational skill it leads to success and victory. A purposeful and concentrated effort for sublime goals can be as effective and successful as the actions of those who preached chaos and brought destruction to the human race and suffering throughout history. Human beings who believe that they were created in His image can work for and establish His divine order in the world. If you ask, "When is the Kingdom of God going to come?"—the an-

swer is: "Today, if you want it, and if you act in accordance with His Will!"

The movement inspired and led by the Reverend Moon is more than a church, and therefore am I able to teach at this Seminary. Throughout the centuries biblical concepts and Holy Scripture passages were misinterpreted if not distorted. In the Unification movement there is a very strong desire for a true reinterpretation of the Scriptural texts and reformulation of genuine biblical teachings.

The Messianic concept formulated and stated in the Divine Principle comes very close to the Judaic doctrine of redemption. Before someone can be called Messiah, or be entitled to the messianic designation, he must accomplish certain messianic tasks. He must redeem the people



of Israel and establish God's Kingdom.

The proclamation of the State of Israel in 1948 is not synonymous with the dawn of the Messianic Era, the so-called "Yemot Ha'Mashiakh." The establishment of the Jewish State derived from the political-historical necessity to solve the problem of the homeless Jews of Europe who had survived the Nazi Holocaust. For the people of Israel, real redemption is not yet here, not yet accomplished. Even the State of Israel is not yet secured, and is still exposed to the dangers of external attacks aimed at its elimination. The final redemption and complete salvation of the totality of the Jewish people, of "Klal Israel," is

and remains a desideratum for fulfillment in the future. From this perspective, the destinies of the people of Israel and the people of Korea are almost identical.

If Reverend Sun Myung Moon should succeed in fulfilling the messianic tasks, then he will certainly deserve the messianic title. We must clarify what the Kingdom of God, God's Kingdom on Earth, means in our historical-circumstantial context. We must thoroughly study the sources in order to eliminate any misinterpretation and clearly formulate how the messianic tasks are understood and can be translated into human action in the context of the last third of the Twentieth Century.

offered their reasons.

Dr. Josef Hausner, professor of biblical literature-Judaic studies, told me, "In my view, the Unification movement needs more theological training. The most important thing for such a movement is to have a strong school. Only a school is able to become a spiritual force for a new world. A spiritual institution prepares and strengthens the power for struggle of the members. Judaism lasted for 2,000 years after the destruction of the second Temple mainly because it solidified its spiritual forces to resist attacks from out-

side. If the Unification movement establishes a strong educational/spiritual institution like a university, it will have a paramount effect on the outside world."

The students themselves feel the importance of their work. While some originally entered the first class with some trepidation at leaving "active duty" at a time when so much was going on in preparation for Yankee Stadium and Washington Monument, once they became immersed in their studies they realized their significance. Walter Gottesman, for example, explained that the study

of our Judeo-Christian heritage is fleshing out his understanding of Divine Principle, "putting the walls on after the framework has been built," as he put it. Knowing what Christians and Jews believe gives him more confidence to work with them, he added.

"We realized that the Divine Principle is not out of the sky," Gottesman said, "but is rooted in the past; even its details have always been with us. It's organic. It springs from the Judeo-Christian heritage. People had ideas about the fall and about the life of Jesus. Only Reverend Moon, though, put it all together, I feel much more appreciation of the revelation he brought in terms of understanding what people have been seeking throughout history.

"Dr. Hausner told us in class today," Gottesman continued, "that to change the world you have to know what has happened up to the present time and confront it. Our job is to confront the practical situations the Church has faced, look at them from many different points of view, and see how they relate to the Divine Principle."

Professor Lewis proposed another point of view. "Scholarship," he said, "is a lonely path. One's individuality is prized. One needs to learn how to initiate in a disciplined way. To be a leader," he went on, "you need to know your own potential and your own depths, your strengths and weaknesses. The seminary brings this

out by stressing individual thought."

God, as He should be, is at the center of seminary life. The day begins (after morning exercises, it's true) with a prayer service at which one student gives a short sermon. One or more students can usually be found kneeling in prayer in the chapel. Classes open with a prayer. Internally, too, the seminarians are conscious of the responsibility they have been given to develop themselves to be used by God.

"We feel we are in trust to the other members of our movement and to the world, to not only understand the Word of God but to become examples of it," Walter Gottesman, for example, said. "We ask ourselves, Is what we are doing the best thing for God's providence? How can we become the people Rev. Moon wants us to be? We've been given the opportunity to look deeply inside ourselves and confront our fallen natures. As we are, we are not ideal vehicles for God to use. Here, there's time to reflect on what needs to be changed. Then, through prayer and interaction with the faculty and other students, we can work out those things."

Individual responsibility also takes the form of carrying out assigned duties in the upkeep and practical aspects of the seminary. Cleaning chores are done after the communal breakfast, but other re-

sponsibilities include organizing afternoon sports, directing other extracurricular activities like dramatics, putting out the student newsletter, or coordinating the committee that presents a wrap-up of the week's main news items.

There are other ways, too, in which the seminary is much more than an intellectual experience. "I learned this summer, as we were put into different kinds of missions in Washington, that you have to earn the right to position by service and sacrifice, by your own merit," Alice Fleisher said. "Intellectual background is helpful, but the development of heart is not dependent on the seminary. That's our own responsibility," she added.

"We have to learn to unite head and heart," Alice went on. "Education shouldn't separate people. We should be able to relate to all kinds of people, and that comes from learning the heart of God, the heart of service. We must make education useful—to help us communicate more or understand more. Lucifer was the angel of intellect, of wisdom and religion has tended to suspect reasoning, thinking that it might lead to loss of faith. We have to restore that."

Restore. That's a word on a lot of students' lips at the seminary, which they see as restoring what has gone wrong with education in America—in student-teacher relationships, in student life, in the very purpose of getting an education. Professors are

looked up to for what they have to give. (They are applauded after each lecture and served refreshing drinks during class.)

Group study sessions enable students to share their knowledge with one another, with the emphasis on helping others to do their best as well as striving to do their own best effort. Most of all, the purpose of their education is seen as to serve God and to serve mankind. The American educational system has not fulfilled its responsibility in this area, they feel, in not providing leaders for a Christian or God-centered nation. Especially recently, education has been seen as a way to earn a higher income or more prestige, self-centered goals.

The beginning of the second year for the seminary spells expansion in a number of areas. The library has been built up to a collection of approximately 20,000 volumes, partly through the purchase of several small collections during the past year. Head Librarian John Maniatis' goal is a collection of 60,000-70,000 volumes. Full reference service is available to the students this year.

The addition to the faculty of Dr. Josef Hausner and Dr. Constantine Tsirpanlis as professors and Dr. Herbert Richardson and Dr. Joseph McMahon as part-time lecturers makes possible new course offerings and allows the students to experience a richer variety of backgrounds among their

professors. Dr. Lewis explained, "We're proud of our diversity. We want to expand in such a way as to have as broad a range of racial and confessional backgrounds as possible. At least on the intellectual level we hope to unify all religions. I've always felt that for each of us our being here is providential."

Reverend Moon's vision of a unified world intrigues the faculty. While they do not necessarily agree with all of the Divine Principle, they have studied it and include comparison with the Divine Principle in their courses. Dr. Hausner showed me his copy of the book, with numerous notations written in the margins. He still has many questions, he said, but he is studying it.

What will the seminarians be doing with their grasp of theology, philosophy, Church history, educational principles, when they re-

ceive their degrees? Mrs. Therese Stewart, academic dean, has a number of ideas. She sees some of them going on for their doctorates, teaching in other colleges, engaging in dialogue with the Christian churches in ecumenical work, teaching in Unification Church training programs, or in other ways acting as spokesmen for the Unification Church. "They are a bridge with great potential to reach people who are influenced by intellectual work and publications. Already, by attending seminars sponsored by other churches, they are reaching out."

President Kim had told the students, faculty and guests in his convocation address, "We are on the threshold of a new world." The 110 Unification Theological Seminary students are preparing to take up their portion of responsibility in ushering in that new world. □



Just a year ago at this time, many of you were here to witness the opening of the Unification Theological Seminary and the installation of its faculty and administration. This achievement was the fulfillment of a long-time dream of its founder, Reverend Moon, and the culmination of many months of legal and academic preparation. At the opening ceremony it was my privilege to give a brief history of events that led to the birth of the Seminary. This morning I would like to comment on its first year of life.

The question is often asked: "What are the students likely to do following graduation?" "What are

The History of the Seminary

by **THERESE M. STEWART**

An address given at the second annual convocation of Unification Theological Seminary, September 25, 1976. Mrs. Stewart is dean of academic affairs.

they preparing for?"

Probably a number of the students who will graduate at the end of this academic year will work in local or regional Unification Church training programs. Others will be involved in ecumenical work in oral and written dialogue with Christian ministers and leaders of other religions, and with educators and scientists. Some graduates may take positions with the media. Some, perhaps eight or ten, will pursue doctoral studies, preparing for teaching and research in the academic world. Indeed some will prepare to teach in the Sun Myung Moon University of the near future. Others will go to leadership positions in the church or civic community which call for or are strengthened by a foundation in religious studies. Still others may go to foreign missions.

All, in one way or another, will interpret the message and work of the Unification Church and the Divine Principle. They will often be called on to be spokesmen or spokeswomen for the Church on a variety of problems and issues in our society.

In all of these tasks, dedication must be supplemented by knowledge and understanding. Our leaders will need a knowledge of our roots in Judeo-Christian history, of the biblical foundations of Christianity, the insights of traditional and contemporary theology and philosophy, the beliefs of major world religions, and the

philosophy and methodology of education.

Graduates of the Seminary will return to the field and accept their new positions with a deep sense of responsibility and of appreciation for this opportunity to prepare here for the worldwide outreach of the Unification Church.

In general I viewed the first year as a fruitful one—formation stage, to be sure, but nevertheless, a beginning. Some of the specific achievements of the first year were these. The Seminary admitted 56 students, 48 men and 8 women, to its first class. They came from a variety of academic, social and religious backgrounds, and from nine different nations. Many of the students left fundraising teams or other equally active missions and successfully made the transition to a life that demanded a different type of discipline—lectures, study, long hours in the library, term papers, tutorials and examinations. In the course of the year, grades improved with each quarter and I think I can say that every student laid a strong foundation in all curricular areas this year. They overcame barriers of language and culture. I do not know the attrition rate for seminaries or other graduate schools but an attrition rate of 5.3 is low by any standards.

Challenged by a visiting professor, a number of students prepared to enter the Hartford-Boston debate. They met, prayed, argued

and worked together over a statement of the Church's concerns and Christianity's priorities at this time in history. The Hartford-Boston debate began in January 1975 when 18 prominent churchmen of nine different Christian denominations met in a three-day session at Hartford Seminary in Connecticut and issued a statement deploring the worldliness that had recently stamped liberal religion.

The statement stressed the reality of the supernatural and called for a more pious awareness of God. Then in January of this year, 21 persons of the Boston religious community issued a counter-statement that attacked the churches' retreat from political struggle and pleaded for increased social militance and suggested that God's activity is most forcefully at work in the struggles for the poor and the oppressed. As our students grappled with this dichotomy of emphasis in Christianity, the Barrytown affirmations took shape as a unique insight into God's providence in the Church today.

An independent research project for the Bicentennial was conducted by the students with faculty and administrative consultation. Students identified and researched 120 events which shaped America and brought to publication an attractive and informative pictorial magazine entitled *Toward Our Third Century*. In addition, a number of students as well as professors have had articles published

during the year.

Experimenting with dramatic arts, students wrote and produced several plays including a musical version of the Esau and Jacob story. Such ventures clearly witnessed to the exciting potential of theater for telling the Gospel story.

The Seminary began its inter-faith dialogue by sending a delegation to the Philadelphia Conference on Reformed Theology. The students found themselves considerably better prepared to dialogue with other Christians than they were a year before. They also made friends and established valuable contacts for the future.

The Seminary began a student-organized intramural athletics program. Through the program the Seminary and Barrytown staff met other sportsmen and women in the Mid-Hudson Valley area. An excellent article covering one of these encounters made its way all across the country.

The Seminary hosted a number of guest speakers this past year, many of them applicants for faculty positions. The students were enriched by visits from distinguished scholars, Dr. Herb Richardson and Fr. Arthur Gibson from the University of Toronto, Dr. Fred Sontag from the Pacific School of Religion, Dr. Jack Finegan from the University of California, Dr. Joseph McMahon from St. John's University, and Dr. Margaret Maxey from the University of Detroit among them.

The Seminary sponsored a cultural series which brought noted musicians and writers from the New York City area to the campus and provided them not only an appreciative audience but an opportunity to experience and make their own observations of a program of the Unification Church. On several occasions major national and international television networks visited the Seminary, giving students first-hand experience with broadcast media.

Students participated in both historic God Bless America festivals. I told them in June that the fact that their participation in Yankee Stadium did not result in mass schizophrenia was testimony to their great resiliency and to their faith. During the past 10 weeks, students have been fully involved in the Washington Monument festival in a variety of leadership capacities.

In the course of the year the Seminary has developed the most complete theological library in the area. Its collection of 20,000 volumes includes several smaller private collections which were purchased this year. The library is fortunate to have three professional librarians. It will expand its service to students with full reference service during the coming year.

Much of what the students achieved this past year can be credited not only to their own effort but to the dedicated faculty who

oriented them to graduate work and inspired, taught, and worked with them beyond the requirements of a contract.

During the course of our first year, they have begun to fulfill the dream of many a religious educator. Coming as they do from a wide variety of backgrounds and experiences and faced with a certainly unique student body, these professors have found a source of unity in their common commitment to deeper understanding among the people of God. The creation of this new Seminary has taken intellectual and sometimes social courage on the part of each faculty member. I know that they are pleased to welcome their new colleagues on this occasion. In this light, the appointment of new members of the faculty is certainly among the most important achievements toward the overall goals of the Seminary. Their presence now adds to the strength of our faculty expertise in Orthodox Church history, in the history of Israel and Judaic studies. You might say we have added a representative of both Athens and Jerusalem.

Some achievements of the year have been more internal and less capable of being measured or described. A Seminary is more than an educational institution. It is significant that Rev. Moon founded a Seminary and not a liberal arts college with a department of religious studies. A Seminary, as

Dr. Sallie TeSalle of Vanderbilt has articulated, is "not simply an intellectual community but a community of worship." Its academic goals must be pursued according to the highest standards of academic work but always within the context of the purpose of the Church—to increase the love of God and neighbor among people.

Dr. Roy Pearson, president of Andover Newton Theology School, has commented that one can study theology and all the substance of theological education in the same way that an entomologist studies insects. "It can be approached," he remarked, "as a phenomenon like other phenomena—something to be studied, coordinated, compared, reduced to manageable concepts and filed in accessible cases. The essence of the matter is that when the observer goes home to dinner, he need not take his observations with him, and its irony stems from the fact that the expert theologian can be totally irreligious." In our Seminary, rather, the unity of theological concepts and religious practice must be central. Theological education is the means, as he said, by which the Church prepares itself for the proclamation of truth to which the Seminary is so intrinsically committed that although the gospel could exist without the Seminary, the Seminary would lose its reason for being without the gospel, without the Divine Principle.

One of those difficult to measure achievements of the past year, an internal one in some respects, is that a beginning has been made toward creating a community of worship, a set of creative relationships whose purpose is to witness to and to channel God's presence in this world. In the struggle for academic achievement, students strove not so much to maintain a balance between intellectual and spiritual as to integrate the two. They studied not only their academic subjects but Divine Principle, listened intently to the words of Rev. Moon on his visits to the Seminary and sought the counsel of President Kim on his regular visits to the Seminary. Through the year they maintained an openness toward God and toward each other. They cultivated their prayer life and friendships, as well as their intellects.

The challenge to administration, faculty and students alike is to advance in creating *the environment where life and religion are one, an environment of worship with its attitudes of openness to others, a sense of the sacred and of the joy of life in doing the will of God.* In this environment, the search for God will not be separate from the search for truth in theology or any other discipline. The mind and the spirit and the body will all be engaged and centered on the fulfillment of the highest ideals at the level of the individual, the family, the nation and the world. □

Observance of purity customs existed before the time of Moses, but this was done more for hygienic purposes than anything else. Once the Mosaic Law was codified, purity became a religious ideal, and the purity customs took on a religious significance. Purity became understood by the Israelites as a matter of national life and death. Losing purity, for instance worshipping other gods, would cause Yahweh, a jealous God, to turn away His face:

THE

IDEAL

OF

PURIFICATION

"According to their uncleanness and their transgressions, I dealt with them." (Ezek. 39:24)

This attitude stemmed from Israel's response to the holiness of Yahweh:

"Be holy, for I, the Lord, your God, am holy." (Lev. 11:44)

From this it is easily understood that purity implies holiness; it is not holiness itself, but a prerequisite for holiness. The ways purification could be done in order to insure holiness are elaborated in Lev. 11-17 and in Numbers 19. According to the *Encyclopedia Judaica*, repentance and good deeds were also conducive to purity and holiness. Other rabbinic literature points out that the Torah itself becomes a purifying factor. Just as water purifies from ritual impurity, so does the Torah purify the impure from his impurity. In other words, purification was understood as the prerequisite to come

by KERRY POBANZ

Kerry Pobanz is a student at Unification Theological Seminary.

to God, or to be able to meet God, to receive God. Also, it should be understood that upon concluding all the different forms of purity rituals, the person had to bathe himself.

At the time of John the Baptist, water was also the medium of purification and the symbolic restoration of new life. John's baptism, however, was very simple and immediate. It did not emphasize an elaborate ritual purification, as in the Old Testament, but rather it represented a spiritual purification of sin. The purpose of his baptism being offered to all people was to bring them together as a community that expected the Messiah. Once again, purification was for the purpose of preparing to receive God, this time through His Son.

As the Son of God, Jesus could see clearly that the excessive zeal of the Pharisees for ritual purity was false, that the performance of such external purification rituals could never impart holiness or bring them closer to God. So Jesus minced no words in condemning these pious hypocrites, who in fact went out of their way to prevent people from entering the kingdom of God by proselytizing them into becoming "twice as much a child of hell as themselves." (Mt. 23:15) Jesus himself came as the embodiment of purity and holiness, of perfect godliness, through even the last moment of his life on the cross.

After the resurrection, how were people meant to purify themselves so that they could come to God? I think the answer to this question is given in I John 3:3:

"And everyone who thus hopes in him (Christ) purifies himself as he (Christ) is pure."

Here we understand that one is purified in, and comes to God through, Christ. Perhaps one classic passage of scripture to sum up the qualitative difference between Old Testament and New Testament purification is Heb. 9:14:

"For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ who through the eternal spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God."

In Divine Principle, the source of man's impurity separating him from God is the event of the Fall. Impurity originates in the Fall. But man fell in two dimensions, first spiritually and then physically. What God's whole providence of salvation has been about is trying to restore these two dimensions, first on a symbolic level, so that *then* they may become a substantial reality through God sending the person of the Messiah. By this I mean that God has been trying to communicate to man how he can fulfill his responsibility to purify the impurities on a *symbolic level first*.



This translated even further means that man's portion of responsibility in the providence of restoration (salvation) has been to set up the foundation to receive the Messiah, which is equivalent to first establishing the Foundation of Faith, and, upon that, the Foundation of Substance. To symbolically purify the spiritual fall, that is, to restore the love that was defiled on the spiritual level, is to set up the Foundation of Faith. To symbolically purify the physical fall of man, or, to restore the love that was defiled on the physical level, is to accomplish the Foundation of Substance.

Simply speaking, the Foundation of Faith is the restoration of *vertical love between God and man*, and the Foundation of Substance is the restoration of *horizontal love between brothers and sisters*. And

once this *symbolical purification* has taken place, then the condition has been fulfilled for the Messiah to be able to be born. The coming of the Messiah, then, is *the substantiation of all the symbolically-fulfilled conditions*. With the arrival of the Messiah comes true purification, not just symbolical.

The two initial foundations are laid through the payment of indemnity. This process of indemnification, or the re-doing of history centered upon God rather than Satan, is actually the process of purification.

Our daily life of faith is the ongoing preparation to receive the Messiah through purifying ourselves. To set up the Foundation of Faith requires a central figure, you, and an offering over a time period—your mind, body, and things—which are everything. So,

the life of faith is the continual challenge to consecrate your mind, body, and all things to fulfilling God's purpose. For instance, to give your body to Heavenly Father means that your routine physical life belongs to God. As Mr. Sudo says:

"This leg, this hand, this chest, this head, is not mine anymore but is God's. We must keep them clean and pure. Don't defile your own body because it is a temple of God, a residence of God. God wants to live in you."

A more whole statement of what it really means to give your life to God through Christ might be expressed in this way:

"How can we offer the mind? *My feeling, my way of thinking, my imagination, all* must belong to God. I must deny *my way of thinking, my way of feeling, my way of talking, everything. My desire, my hope, my joy, my will* must be placed on the altar and be given to God. I have no desire for myself because God's desire is my desire. I have no joy just for myself because God's joy is my joy. I have no will for myself because God's will is my will."

Because you have to deny your old ways of dealing with people, coping with problems, seeing the world from a fallen point of view, it means that you will have to pay the indemnity to discard those things that cling to you so tenaciously. Indemnity is paid by being willing to repudiate com-

plaining and fallen attitudes, by being able to understand situations with God's heart. If when you pray, you can pray with tears of repentance for having denied God in favor of selfish things, if you can pray with tears of consolation for God who has been crying out for His children for so long, if you can pray with tears of gratitude for the new life and new hope God has given to you (for you to give to the rest of the world), then these all go into establishing a true Foundation of Faith. It is all a purification of attitude and of heart, through the pure offering of your mind, body and possessions to God.

Upon cultivating a God-centered attitude through your vertical connection to God, it is then important that you substantialize the love of God in your relationships with your brothers and sisters by serving them. This is basically the Foundation of Substance. However, the Foundation of Substance can only be established by restoring the fallen Cain-Abel relationship with Cain this time being able to love Abel, rather than kill him. Only when Cain is both willing and able to go to God through Abel, will restoration of faith and trust take place. Only when Cain and Abel are united in love will either be able to reach God. Cain is in the position of having to learn to overcome his resentment toward Abel, so that he can love and obey Abel. And Abel is in the position of having to learn how to overcome

his arrogance toward Cain, since Abel is always somehow in a position of greater authority, and this means that Abel has to learn how to honestly and humbly serve Cain.

This process of overcoming is a very intense purification of fallen feelings like jealousy, resentment, and arrogance, and it represents the restoration of God-oriented love in all basic human relationships.

In the Unification Family, everyone is somehow hierarchically organized into such Cain-Abel, object-subject relationships. There are many brothers and sisters in leadership positions and many who are in the position of followers. In everything we do, there must be some restoration of the Cain-Abel relationship if we are to have trust and cooperation centered upon God's purpose.

One last thing I want to speak of in reference to purification is the whole experience of fund-raising in our Unification Family, clearly a very powerful means of purifying attitude. The whole focus in fund-raising is not on the money, but rather on loving God and loving the people you meet because you realize from the heart that they are all God's children. Some days, through the initial unison prayer, you can feel strongly connected to God and there is no problem at all making money on those days. It is effortless and you clearly realize that, in fact, you are not doing the

selling, but God is. Many times, though, it is not possible to feel so connected with God's purpose, and it can really be a struggle to push yourself beyond a lot of negative feelings and lack of motivation. It is very much a test of your faith to keep on going.

Purification takes place on one level through overcoming negative thoughts and feelings. It is a purification of your faith because, after you have struggled for a while to stay centered upon God, often you will be able to break through and really become an instrument for God to love His children through. On another level, fund-raising is a challenge in being unconditionally positive towards all people, no matter how they may treat you. Often your natural tendency is to give way to anger, resentment or frustration, but if you can somehow see the situation from God's point of view, you can grow very much spiritually through the experience of refusing to have give-and-take with negative or accusing remarks.

I have tried to present a few thoughts on the meaning and purpose of purification, because the concern with purification has been so important throughout history in fostering the orientation of holiness needed to receive God. It is and has always been as Jesus said in his Sermon on the Mount:

"Blessed are the pure in heart, for they shall see God."
(Mt. 5:8) □

The Survival of the CHURCH

In the course of its history, the Christian Church has been compelled to relinquish its regency in more and more areas of human activity. The Church has lost its voice in economics, politics, science, philosophy, philanthropy, and psychology, successively. Today, the Church is losing futurology—the images and ideas which project future expectations. Instead of being the carrier of a new future for individual

by **THOMAS
SELOVER**

and collective mankind, the Church has retreated to the point where it is concerned primarily with its own future survival. Consequently, its future is threatened.

Thomas Selover is a student at Unification Theological Seminary.

It is significant irony that the Church lost its power in various fields by over-asserting its authority. For example, the Church lost its prophetic role as the Voice of God to the political sphere as it developed secular political aspirations of its own. The Church as worldly rival to the kingdoms of

men has no leverage with which to proclaim the Kingdom of God. "He who seeks to save his life shall lose it. . . ." The way for the Church to win back its future is to lose itself for the sake of the world. As Carl Braaten points out in his book, *The Future of God*,

"This is why religious professionals tend to be conservative. They are filled with anxiety, lest in tampering with the forms, the substance of religion itself leaks out. This anxiety must be overcome by hope, lest in refusing new forms, the norms of religion have a perverse effect on all of life."

This anxiety must be overcome with faith, hope and practicality (love). The key role for the Church is to be the mediator between God and the World. There are forces at work to change the world from both the heavenly and the earthly side, and the Church (i.e., the churches) must be the center of harmony between the two, heavenly and earthly. Yet today, the Church is paranoid and therefore paralyzed. Witnessing the decline in membership, income, and youth impact, the Church lives in fear for its survival:

"This horror of the future is perhaps best understood as a sign of the degree to which modern theology as a function of the Church has succumbed to the establishmentarian mentality that has the Christian movement crippled in Modern times, and set in opposition to the revolutionary

forces at work to change the world," Braaten says.

Instead of being the most radical organization of all (here the word "radical" is used in its "root" meaning of getting to the heart or origin of something), the Church has become a social form which tends to impede the coming of the Kingdom. Nowadays, the Communists have kindly offered to bring the Kingdom in for us, and it is a sign of the Church's retreat that it does not see this as a challenge.

Other problems which the Church experiences are connected to this fear/survival complex. The problem of hermeneutics (biblical interpretation), so much discussed today, is powered by the attempt to find a way of maintaining old standards (past recollected forward) in new situations. As Braaten writes,

"...the Bible belongs to a past world-view and makes little contact with the present situation of modern man. All our talk about hermeneutics today is a tell-tale sign of our difficulty."

If you tell me that my mother's Bible is a collection of myth, parable, theology and hearsay, you are likely to be called anti-Christ. The violence or resentment of my reaction is due not nearly so much to the fact that you have slandered Holy Writ, as to the perception that you are shaking my future model. (By future model, I mean the collection of images, thoughts, expectations and memories which

inform our view of all future events. It is the gridwork through which we perceive reality. It is often unconscious, but always present.) I expected to interpret life in the light of the Bible. If you ask me to reverse the process, to use an external standard to judge the Bible, you have shaken my foundations. The strong talk of the Inerrancy of God's Word is (albeit in part) a defensive maneuver against such "heresy." Under the circumstances in which one's salvation—survival—is dependent solely upon believing the right creed, then anything which threatens that creed threatens that person's soul. His reaction will automatically be violently defensive (especially the *strong offense* brand of defense). The problem of threatened survival is analogous in both individual and collective cases.

The corrective for this paralyzing paranoia is to remember that often it is not Satan but God who is "rattling the dishes," shaking the future model in order to bring in new possibilities. As Robert Benne writes in *Wandering in the Wilderness*,

"The Lord of History is the destroyer of men and their comfortable worlds. He is particularly active in the midst of the struggle between the old and the new. . . . This insight is very hard for many American church people to accept because they have been reared with the near heretical notion that

God is only associated with 'good' experiences. . . .

"Individuals and societies cannot long remain within their mastered worlds. Pressures of new possibilities from within themselves, unpredictable events in the external world, claims of persons or other societies, and limitations and contradictions shatter it. This shattering of our mastered worlds is accompanied both by terror and hope."

The point is that this is a period of accelerated change—in values, technology, etc. For the modern church, that change can be a threat, a challenge or a source of hope. On the specific problem of hermeneutics, Braaten remarks, ". . . the hermeneutical gap between the Bible and modern culture can be narrowed only within the horizon of the future common to both." Other problems which the church faces can also be analyzed in terms of the future model crisis. Dr. Braaten traces the source of the Death-of-God theology to the loss of the biblical eschatological perspective: "It is this loss of eschatology which has precipitated that mood in theology which feels it has lost God. Hopelessness is God-lessness, because both are future-lessness."

The problem of ecumenism—the drive for and against cooperation with other churches on the part of the various denominations—is also a reflection of a religious collectivity faced with

existential dread in the realization of its own possible, imminent death. Some feel that the only way the church can survive is through consolidation; while others feel that the mixing of faiths is a theological sin tantamount to hellfire for all concerned. Since both of these viewpoints are asking the wrong question—How can I save my own life?—they will both tend to weaken the church's influence. As Carlyle Marney writes on the state of the Church: ". . . the churches, by and large, are closed communions, ghettos, refuges of sick and miserable people. . . . Our little institutions will neither civilize nor redeem nor save nor make. . . . But we believe in the salvation of the world—not the salvation of the church."

The basic problem of the modern church is that it's trying to save its own neck!

Today, many people are concerned about shaping the future. They no longer want to rely on God as a sort of *deus ex machina* to solve all of our problems. As John Gardner wrote in Robert Theobald's *Futures Conditional* collection: "Less and less do men suppose, even those who believe devoutly in a Supreme Being, that God busies himself with the day-to-day microadministration of the world. [Man] has replaced his fervent prayer to God with a shrill cry of anger against his own institutions." (Typical American Deist!)

While the church may affirm

(I believe—should affirm) the active presence of God in present history, it must answer those who are not able to see it that way by becoming involved in the transformation of society itself. As Braaten puts it, "Revolutionary change is the responsibility of eschatological hope."

And Marney agreed: "It is a death of God and our illusion to ask God to do that which lies within our power."

And Robert Theobald, from his future-planners viewpoint adds, "There is no way to come to understand the real options involved in the future unless you start to become involved in creating them. . . . Man has to create his future for himself."

Many people are excited today about the possibilities of man's control over nature. They expect a brighter future based on man's manipulation of the elements. The church should be wise enough to know that the real problem is man's relationship to history, which is the joint enterprise of God and man. Therefore, while rejoicing in its theological insight, the church must leave its cloister and identify and sanctify the legitimate sources of social change, claiming them for God.

It is time to recognize that change is coming. There is a New Age dawning, rough hew it how we may. As Carlyle Marney describes, "Nearly all of my negative mail is from people who just cannot stand

the thought of a new faith. They say I talk against the Gospel. But something new is coming. It always has. And you can bet that it will be partly new, it will be partly old and it will be religion. . . . And God who is God will be in on it. . . . With all the confident arrogance I can muster I say, too, that a new day has dawned and I do not know when or where it began or even who its chief spokesman may be, but it is already here. And if we can hear, we shall be part of it."

In conclusion, three "words" are appropriate to the Christian church in general, and to the Unification Church in particular:

Faith—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) The ultimate promise of the Kingdom of God, and the faithfulness of God the Father is the unconditional forgiving love which frees the individual and the Church from paranoia concerning the future.

Hope—"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25) To the extent that the Church is able to sacrifice the idea of its own survival for the sake of the salvation of the world, to just that extent will it become the vehicle through which God will reconcile the world to himself. The person who is not worried about the survival of his own life, or the organization which is not concerned with its own pri-

vate welfare—these will be the forces in history through which God will work to restore the world. If a witness is not troubled about his own life, or his own success, but only for the welfare of the other and The Other (God), then that person is less likely to be perceived as a threat to the person whom he is trying to influence and help.

Practicality (the practice of love)—"You will be faced with many things in the future, so I am going to tell you about several important things. An evangelist is a mediator between God and man in order to connect these two. In the political, economic and cultural worlds, the one who is playing the role of mediator must know clearly and precisely what is taking place on both sides. Especially, as a mediator, you must be between the two, and in that case you must not be strongly protesting what you are going to say to them in the beginning. You must be calm; showing God that you are strongly on His side; and before the people, you must be entirely like those who are on the people's side. Both parties would not like the idea of having to lose something there. So, you must be going back and forth between God and the people. . . ."—Rev. Sun Myung Moon ("The Attitude of the Evangelist")

The individual evangelist and the whole church exist solely in the position of mediator, to unite God and man. The Church must

accept this eschatological future as its own, and give up its life and energy and organization toward the salvation of the whole world—and that means salvation in the kind of worldly categories which touch people at their heart (Future Model). People will follow those who will secure their future for them—in this world and the next. If the Christian churches want to regain their vitality, they must go before God as one who lives solely for Him, and before the people as one who lives solely for them—never as one who is seeking to justify himself, and that

means changing a great deal to meet the radically changing “felt needs” of people today. If the Church is willing to do this, not only will its own life be preserved by heaven, but also it will be drawn to recognize the new future possibilities offered by the Unification Church. If the Unification Church embodies these words of Reverend Moon, and becomes an evangelist for God in the true sense, then the Christian church will find in the Unification Church not a threat, not a challenge, but a hope for the salvation of itself and the whole world. □

If the Unification Church embodies the words of Reverend Moon and becomes an evangelist for God in the true sense—mediator between God and the people—then Christian churches will find in it not a threat but a hope of salvation.



ONE GOD ONE CHRIST ONE WORLD

by VICKI TATZ

“From first to last,” says the Christian theologian Jürgen Moltmann in his book *Theology of Hope*, “Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present. The eschatological is not



one element of Christianity, but is the medium of Christian faith as such, the key in which everything in it is set, the flow that suffuses everything here in the dawn of an expected new day."

And yet I find that when I have the opportunity to talk with Christians while doing lay missionary work with the Unification Church, most of them are quite content with *what is*, content to be Methodists or Presbyterians or Catholics or Baptists, content that their faith is sufficient, content with what their leaders are telling them. For example, at the Bicentennial Conference on Religious Liberty which I attended last spring, many of those participating seemed intent on preserving their right to be Methodists or Presbyterians or Catholics or Baptists, without wondering at all whether it was God's will for them to remain separated thus. The same could be said of the other religions represented.

Dr. Robert Gordis, professor at Jewish Theological Seminary, stated: "The first and oldest aspect of religious liberty is the right which a group claims for itself to practice its faith without interference from others." The Vatican II declaration has a similar definition: "In matters religious no one is to be forced to act in a manner contrary to his own beliefs. Nor is anyone to be restrained from acting in accordance with his own beliefs, whether privately or pub-

licly. . . ."

It's not that these statements are not valid as far as they go. However, I feel they indicate too great a concern with the status quo, rather than with the eschatological hope of "transforming the present." I think Dr. Franklin Littell, professor of religion at Temple University, was closer to the point when he pointed out in his paper at the conference, "In the view of most of our fathers. . . the affirmation of a God-given religious liberty freed the churches to fulfill their rightful high calling. That high calling was to proclaim the truth, to prophesy freely and to live faithfully, and not to be used to shore up ancient power structures." (See his article in the May 1976 issue of *The Way of the World*.)

St. Paul wrote to the Ephesians, "There is one body and one Spirit. . . one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all." (Eph. 4:4-6) Yet today what do we find: more than 400 denominations of Christianity differing in their creeds on issues large and small. The recent split in the Lutheran Church between moderate and conservative elements is a striking example. Is this what Christ intended when he began gathering his flock of disciples? Jesus had no body of doctrine. His basic commandments were to love God and to love your neighbor. It was only after his death that his followers began to

interpret the things he had said and done and build a system of beliefs around them.

When the apostles began to spread the gospel beyond the Jews to include the pagan world, this marked the beginning of their work of establishing a universal, catholic church for all men. "There is neither Jew or Greek, slave nor free, male nor female, for you are all one in Christ Jesus," said Paul.

But already the divisions had begun. Dissension emerged over such issues as remarriage and adultery, orthodoxy and heresy, forgiveness and rigidity. There were no officially authorized texts at first, and many stories and "gospels" were in circulation. What today are designated "apocrypha" were widely distributed among early converts. It was not easy to know who or what to believe. Eventually many writings were declared inspired and became accepted as gospels; others were rejected. What later came to be considered creed sometimes began as a rebuttal to pagan beliefs or an appeal to Hellenistic thinking.

In *The Early Christian Church*, J.G. Davies describes the tendency of the Church in the second century to "legalize Christian behaviour and to regulate it by a series of injunctions, thus turning conduct into obedience to a system of precepts rather than allowing it to remain a creative response to the encounter with God; the

Christian way is in the process of becoming the observance of a set of rules."

Centuries later, the fervent catholic faith had become the tradition-bound Catholic Church. If the teachings of Jesus had been truly adhered to, then God could have continued to work through the Church. Instead, widespread corruption necessitated a Reformation, an opening up of the channels by which each individual could find a relationship with Christ and with God. In a sense, it was a manifestation of the desire to return to the faith of the early Christian church, emphasizing the individual seeking to find and fulfill the will of God.

But neither are Protestantism and religious pluralism the final resting place of God's work among men. We are still awaiting the kingdom of God on earth and in that kingdom there will be no more Methodists and Presbyterians and Catholics and Baptists. Nor will there be Jews and Christians and Moslems and Buddhists, for that matter. In our concern for preserving religious liberty, we have perhaps overlooked that true freedom comes when man is perfected and is completely one with his God. At that point, there will be no need for religion, only a God-I relationship.

Many people feel threatened by this idea. If my religion is right, then the others must be wrong. How can I adopt some creed which

I believe to be wrong? Or, how can I give up something which I hold to be true? Then too, events in history have made us wary of the establishment of a state religion, much less of having a world religion imposed on us. But these are not the only alternatives to be considered.

Everyone who keeps the sabbath, and does not profane it, and holds fast to my covenant—these I will bring to my holy mountain, and make them joyful in my house of prayer. . . for my house shall be called a house of prayer for all peoples. Thus says the Lord God. (Isaiah 56:6-8)

History is pointing in this direction. The late historian Arnold Toynbee pointed out in his *Study of History* that man is on the road toward unity. From the 21-26 major cultural/religious spheres once to be found, the number has been reduced steadily as the superior absorbed the inferior, until there are now four—the Far Eastern (dominated by Confucianism and Buddhism), Hinduism, Islam, and Judeo-Christianity.

The central role in history has moved from one nation to another, in each case shifting to a country that elevated religion more than the previous one. Christianity, as the fullest revelation of God's

word to man, was given the mission of teaching all the people of the world when Jesus instructed his disciples to spread the gospel. The message of Christianity is now being preached in every corner of the globe. One level of preparation for the second coming of the Messiah has been laid. But would we want the Messiah to return to find a Christianity weakened by internal divisions and strife, or a unified Christianity working together to fulfill God's will?

This is also the time in which all forms of religion are being threatened by an atheistic ideology that has as its aim the extermination of belief in God. Christians, Moslems, Jews and all believers are persecuted in the Soviet Union today. Religions must realize they have a common foe against whom to unite, rather than competing with one another.

God's desire has always been to bring mankind back to Him. To do this, at different times and places He set up religions appropriate for those times and places. But His eternal purpose has been a unified world of one family under God, with no distinctions among peoples, whether on the basis of race, nationality, or creed. Religious pluralism provides the atmosphere in which His word can be heard today when His son returns. But nevertheless the Lord God says, "My house shall be a house of prayer for all peoples." □

by REGIS HANNA

THE TRUE YOU

Romans 6:1-11:

What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin. But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

A sermon delivered in Washington, D.C., on October 24, 1976.

These words that Paul wrote to the Romans exemplify a very startling point of view, a point of view that certainly was not shared by the people of his day; it was not shared by Jewish people by any means. It was a startling thought, a startling realization, and was not well received by many Jewish people. Being a new point of view, it met with immediate opposition, because people didn't understand, because people didn't want to change.

On another level, we have a similar problem daily in our own personal lives. We have a problem accepting a point of view towards ourselves which is different and this problem affects everything that takes place around us in our relationships with other people.

Specifically, our problem is to experience God's love, to put ourselves in a position where we can receive what God wants to give to us all the time. Having received that, we can give it out to other people. That's our constant problem, our constant struggle. When I sin, I think of God not as saying, "Oh, you're really awful. You're a terrible person. I just want to kick you away and throw you down into hell so you can suffer." I experience God as saying to me, "I'm so sorry that I couldn't love you more, because if I could love you more then you wouldn't want to sin."

But I constantly find it's so difficult to take God's point of view toward myself, to see myself the way God sees me, just as the Jewish people couldn't see what God was saying to them. It was a different point of view.

Let's begin on the individual level, in our own internal spiritual life, and try to understand what this concept means in our day to day living. We can pray, we can fast, we can pay as much indemnity as we want. We can go out and shout into the wilderness, "Heavenly Father, Heavenly Father. Come to me! Come to me!" And in the end we won't feel so much; it's as if nothing happened. On another occasion, we can almost just whisper to God, "Heavenly Father," and our face is covered with tears. We feel God's presence. We ask ourselves, why the two different experiences? One time I tried so hard to do my five percent. "How much harder can I try, God, to reach you?" In the other experience we say, "I hardly tried at all." What was the difference?

The difference is our openness to God. What does that mean? It means the way we are seeing ourselves. I once heard humility defined as taking a proper position. When I am humble I am taking a proper position towards those above me, my center director, my minister, or my God, my Savior. To take a proper position, I have to be aware of what is an improper

position.

Seeing ourselves from the wrong point of view involves two different kinds of pride, one which is very frequently recognized and one which is very seldomly recognized. The first kind of pride is arrogance, giving ourselves certain qualities or certain abilities which aren't ours by any means. It means trying to be something we are not, trying to be something greater than we are. I may have a great talent as a writer, but that talent may not be realized. Nevertheless I may imagine myself as a great writer unrecognized by the world or as a great witnesser, unrecognized, or as a great fund-raiser, or a great saint. But I tend to see myself as having realized those qualities which are still only a potential inside of me. I'm not a saint yet, though we have times when we are saintly; we have times when we are humble. This kind of pride is easily recognized.

The other kind of pride comes from another point of view. That kind of pride says, "I'm awful, I'm no good. I'm unlovable. God, why don't You throw me away? You can never use me." We all experience this kind of pride, too. It's also not seeing ourselves from God's point of view. We're constantly bouncing between seeing ourselves as much worse than we are, and seeing ourselves as much better than we are. There are ten billion wrong ways to see ourselves and one right way.

That's why it's hard to find out, "How does God see me?" We may find a great hero, someone we admire very much, like Reverend Moon, a very great saint, a very great prophet, a great man of God. We may think, "If I can be like Reverend Moon, then I would be good." Let's see what Reverend Moon would say about that. This is a quote from him on spiritual growth:

We are all looking for the ideal man or ideal woman. However, having looked at the people of the whole world, you will come to the conclusion that there is no person who can truly be the model for you. Ultimately speaking, however hard you try to find such a person, you will not find one. You must finally decide that you had better find the perfect model for you in yourself. Then you have started in search of your original self.

What is the original self? Our original self must be unchanging. It must be true, it must be unique, it must be eternal. If you find that this is a measure for everything else, so that you can measure other things by this as a standard, you will take great delight in this self. If there is anything like this, then you can safely say that this is the original self.

You have to discard all the rest to find this original being of higher value, broader dimension and greater closeness to the Source. I am confident in saying that there is such a self of yours. You can discover it and restore it.

We know that conflict is something that came into the

world through Satan; through conflict we experience fear, anxiety, insecurity. When I am out of harmony with a brother or a sister I experience anxiety, fear. I feel unsettled in my heart. Likewise, when I experience disunity in my own mind or my heart, I feel anxiety, fear. I feel I need love and I reach out for it. Love makes me feel better.

But love, in a sense, is a temporary solution. The cure of the conflict inside of me is to recognize what those two parts are. Here is my original mind, the center of my being, the indwelling of God in me. When I try to be worse than I am, there's a conflict. I'm not seeing myself from God's point of view, yet there is something in me that demands that I do. So I feel insecure, I feel unsettled, I feel conflict, and I feel terrible. What can I give? I don't want to witness, I don't want to fund-raise, I don't want to do anything. We've all experienced that conflict.

So we think, "I'd better go pray." That's a great idea because in prayer I penetrate and experience my original mind, as I humbly seek God and say, "God, tell my what kind of person I really am." As I humble myself to see what God wants me to see, then I become integrated, I become unified inside of myself.

What should you do if you really want God's love? As an individual, you must be internally united. That is the basic thing.

With that done, uniting with other people will make God's love within you deeper and broader.

We talk about four aspects of fallen nature. These four are: failure to see from God's point of view, receiving false words, multiplying evil, and establishing false dominion. This is what Satan did. This is how Adam and Eve united with Satan. In restoration we go backwards. We put ourselves under the dominion of someone who's closer to God than we are and we obey him. We receive God's words and we multiply goodness. But so often we forget the last point, coming back to having God's point of view towards ourselves, our situation, and everyone around us. We're familiar with the idea of seeing Christ in the other person; how about seeing Christ in ourselves? Jesus said, love your neighbor *as yourself*. Implicit in that is the command to love ourselves.

Dr. Young Oon Kim's book, *Divine Principle and its Application*, says, "Man attracts Satan by making a base for him." We are quick to say, "Satan is accusing me. I feel accused." Satan can not accuse us if we don't accuse ourselves first. The opposite is also true. It is man who attracts God by making a base for him. God can't love me unless I love myself first. We have to love ourselves to open ourselves to God's love.

How do you love yourself? Sometimes loving yourself is doing



“We are all looking for the ideal man or ideal woman. Ultimately, however hard you try to find such a person, you will not find one. You must finally decide that you had better find the perfect model for you in yourself. Then you have started in search of your original self.”—Reverend Sun Myung Moon

something nice for yourself. Sometimes it means to see some of the good things that you did today instead of all the awful things. Sometimes it's the opposite, but most of the struggle is with this feeling of inferiority. I think the biggest problem that God faces every day is, “How can I convince My children that they are beautiful and lovable, that they are valuable?” He agonizes in His heart over this point. God needs some help. He wants to say to us, “I have a problem. My problem is this. I have a limited number of people to

work through and I have very much love. I want to express that love to everybody, every day, but I can only express it through you to the extent that you make a foundation, to the extent that you love yourself.” That doesn't mean narcissism, adoring yourself. “I'm so wonderful, I'm such a saint.”

This is not an easy idea. To try to see myself from God's point of view means to try to identify when I'm not being the real Regis Hanna, when I'm being a phony. When we're being a phony—and we're a phony when we think we're

greater than we are and when we think we're less than we are—the love that comes from another person can't go in. It's like two trash cans on either side of you. People may adore the arrogant, egotistical man, but does he feel fulfilled? No, he needs more and more and more. The same is also true of the person who doesn't like himself, who hates himself. You can love him and he'll say, "No, I'm not lovable, I'm terrible, I'm awful." You can try all day long and not convince him. But if you ask him if he wants love he'll say yes.

The problem is to put ourselves in the position where we can really receive another person's love, where we can receive God's love, where we can give love to ourselves. If we're in a situation where we feel like nobody likes us, nobody's taking care of us, how about taking care of ourselves? We have to find that place where we're being real.

I think Jesus was a great psychologist. In one place in the Bible he gave us a key to identify when we're not being our real selves. He said, "Why do you seek the speck that is in your brother's eye but do not notice the log that is in your own eye? How can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye."

One immediate application of this is that when I meet somebody whom I don't like, I realize there's something in that person that I don't like in myself. If I can find out what it is that I don't like in myself, I've identified a conflict. I've identified some way in which Satan is working inside of me. He's creating fear and anxiety. I've identified a conflict and I've recognized that part of that conflict is that I am trying to be a phony; I'm trying to be something or somebody that I am not. Maybe I meet a very arrogant person. "He's really arrogant. I don't like him." Then I look in the mirror and I say, "You're very arrogant and that's why you don't like him. So what are you going to do about that?"

Well, I can't do anything to completely solve the problem, but I can say, "It's true, I'm arrogant, but I can't solve my arrogance in a day. How does God look at me in this situation? How does God look at my arrogance?" Does God just condemn me and say, "You're rotten, go back to hell, crawl into a hole?" I may start doing that to myself. I may look at myself and say, "Oh, you hate him so much. You're really awful!" But how does God look at me? He says, "Yeah, you're arrogant. Many people in history have been arrogant, you're not the first one." King David would get very arrogant sometimes, but then he'd come back and humble himself, and humbling himself meant he would seek

to see God's viewpoint towards himself. That's why God could use him, because he was seeing himself the way God saw him. David knew how to love himself.

This is what we have to struggle with, to not condemn ourselves when we sin. We all make dozens of mistakes every day. But loving yourself has to do with taking a different attitude towards yourself. My physical parents and your physical parents, my past teachers, ministers, my friends, they all took different viewpoints towards me; I adopted those viewpoints, and some of them were wrong. When I feel bad, when I sin, I tend to adopt those viewpoints towards myself. Many of us do that. It involves a whole revolution of our identity to see ourselves from God's point of view, to see our situation from God's point of view. That involves prayer. It's a challenge. It involves putting ourselves in a position where God can speak to us and opening ourselves to that. It involves taking care of yourself sometimes when you need love not depending on others. It involves praising yourself when you do something good.

Moses, 4000 years ago, came with a different point of view to a people who were enslaved. He said to those people, "You know, God loves you and God is going to lead you out of this country. You feel that you're weak and that you have no power, but God is going to gather you together and He's going

to miraculously deliver you from these strong Egyptian overseers." Those people looked at Moses and they said, "Moses, you are crazy!" So Moses took off for 40 years and when he came back again he said, "I may still be out of my head, but look at this that God is going to do for you, and this and this." Many plagues were brought down upon Egypt and the people began to say, "Maybe this is possible." Moses brought a controversial point of view. The people began to believe after they saw that what he was doing really worked.

Two thousand years after Moses, a man named Jesus came and he, too, had a controversial point of view. He said, "I am the way, the truth and the life." And the people said, "You're saying that you're God. God is infinite. How can you be God? You forgive people's sins. You're crazy!" They said even more than that: "Then he went home; and the crowd came together again so that they could not even eat. And when his friends heard it, they went out to seize him, for they said, 'He is beside himself.' And the scribes who came down from Jerusalem said, 'He is possessed by Beelzebub, and by the prince of demons he casts out the demons.'" People looked at his point of view and they said, "That's different than what we believe" and they felt threatened. Why? Because to change their point of view meant a change in their identity, a change

in their whole orientation towards life.

Martin Luther came with another point of view. He told the Catholic Church hierarchy, "What you are preaching is wrong. Salvation is not based on how many indulgences you can get, how many relics you buy or how much you contribute to the great dome of St. Peter's. Your salvation is based on faith and faith alone. You can work as hard as you can, but you can never do enough to redeem yourself." It was a different point of view and people felt threatened by it.

Today, Reverend Moon has come to us with a different point of view. He's saying, "God is telling me, 'Let's build the kingdom of heaven on earth now.'" And people are saying, "You're crazy! The second coming of Christ has to take place, this has to take place, that has to take place." But Reverend Moon doesn't listen to what anybody says. He just goes right ahead and says, "This is what God is saying for us to do. Anybody who can hear, listen to what I'm saying and come join me and let's see what happens."

In Acts, an incident took place in which Peter and some of the other disciples were brought before the Council. The priests wanted to kill them, but one man stood up and said, "Friends, if what these men are doing is not of God, it will pass away. If what they are doing is of God, then we risk

opposing God by opposing them."

The same thing is true today. If what we are doing is wrong, then it will pass away. If what we are doing is God's will, then it will multiply. It will grow far beyond anything that we have the power to do. It is a testimony to the truth of what Reverend Moon is saying, that his point of view is indeed God's point of view, that a handful of people could bring hundreds of thousands to Washington Monument. It was not our power, it was the power of God. It was a sign from God and a miracle, that something is happening, that God is doing something new, that God has a new plan.

God's viewpoint isn't dependent on what we want Him to believe. God's viewpoint is dependent on His holy desire to fulfill His will.

I hope that you and I can take this idea—to see from God's point of view—and apply it to our lives, apply it to our prayers. Take it and work with it as a tool in helping us to get that internal unity that's so necessary if God is to work through us and love people through us. When we feel unified and when we feel good about ourselves, God can work through us and do marvelous things. God needs each one of us to work through. The powers of evil are very much at work in the world today. God needs each one of us to be as unified each day, to be as good a channel as possible. God is counting on you. □

This is my commandment, that ye love one another as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

John 15:12-15

THE SPIRITUALITY OF FRIENDSHIP

If you can love one person, God's love will be there in proportion to the depth and size of that love. If you can love many people like this, God's love will come in proportion to the greatness of that love, to the depth of that love. Good people must be able to win others, not in such a way as to conquer them, but to love them, and to bring them into greater harmony and unity. Unity is the first thing you should desire. And if you love anyone at all, you should want to love him with your whole heart, even at the cost of your life. Then you can overcome hell. . . .

Reverend Sun Myung Moon

*Walter Gottesman is a student at
Unification Theological Seminary.*

Both Jesus and Reverend Moon have something profound to say about the deep meaning of friendship. Both of them talk about friendship as coming from God or as a consequence of knowing God. God is the very root of friendship and before our friendships with our fellow human beings can be filled with love and reciprocity, we must know and acknowledge God. How? Friendship with Christ, following his commandment to love, doing God's will as expressed through him is the spiritual discipline that will lead us on to union with God, the goal of our quest, the essence of our yearning, the aim of spirituality.

The discipline of spiritual friendship is no less demanding, no less rigorous, no less sacrificial than any of the most difficult and exciting spiritual disciplines known to man. It is the taming and mastering of that most unpredictable and irascible "creature," the human heart, in oneself. It involves the reaching out to the strange unknown, unfathomable territory of the hearts of our fellow human beings.

The spirituality of friendship requires a commitment of the highest and most noble order (it requires selfless love), but its rewards are more than commensurate with the effort. It is the very

way to draw closer to God's love, to receive the powerful life-giving energy that comes from God alone. It is the open secret of human existence, that the more we can give of ourselves for the sake of others the more our capacity to give grows, and the greater the awareness and experience of God's love. Thus in the most difficult of situations, in loving those who are the most distant and seemingly unlovable we can experience the closest union with God and share the deepest experience of His heart.

Jesus spoke to his disciples and told them that he was not going to call them servants. By extension he was speaking to all mankind. No longer did human beings have to be considered as servants to the almighty Lord. A new standard of relationship to God was set by Jesus. He said he did not come to destroy the law but to fulfill it. The law in this case was the Mosaic standard, the decalogue wherein God said first of all, I am the Lord your God. . .like a Lord speaking to His servants. But with the fulfillment of the law, the living embodiment of God's love and truth in Jesus, so much more could be revealed. God could share Himself so much more intimately. Jesus could tell his disciples, you are no longer to be known as servants but now you are to be known as friends.

Clearly Jesus indicated that the fullest measure of love was in

terms of friendship. The man who laid down his very life for his friends was the one who could be counted less than no other in quality of love. This last and greatest measure of devotion was just the sacrifice that Jesus made with his life. . .for his friends, for all mankind.

Who among us can ever really know how precious Jesus was to God and how great his sacrifice was. Perhaps we can never fully know, but because of the deep insight he gave to us about our Heavenly Father, and because of what he suffered on account of and on behalf of mankind, we can still today be called his friends, if we follow his commandment to love one another. This may seem to be a most difficult task. Can't I just meditate or pray or work or abstain from evil, or go into seclusion, and come to know God? The answer from our deepest heart will always be the same: Unless we love or nery, unlovable mankind, unless we become the friend of mankind, God cannot have us for a friend.

Reverend Sun Myung Moon, like Jesus, was severely persecuted for his beliefs. He also paid a great price in terms of torture and suffering for his friends, those immediately around him and all mankind in general, to whom his new revelation, the Divine Principle, is being given. In this new age of spirituality he has given us an example of another meaning of the words of Jesus. The man who lays

down his life for his friends can do that while he is living, through devotion.

A very famous architect in Korea by the name of Mr. Aum was the roommate of Reverend Moon in their college years in Japan. He knew nothing of the great mission that Sun Myung Moon would have in the future. To Mr. Aum he was a fellow student studying electrical engineering. Mr. Aum's testimony is the source of our information about that time.

Let us try to imagine the scene as fully as possible. The time was during World War II. From 1905 on Korea had been under Japanese control. Koreans were often brutalized and were forbidden to speak their native language. They were forced to speak Japanese. Public use of the Korean language could be punished as subversion. Peaceful, unarmed protestors, men, women and children alike, were shot or burned to death. This was the climate into which Reverend Moon was born.

This is just the beginning of the story. It is difficult for us to even imagine this much because we have never been subjected to such forceful measures. But let us try to understand this terror.

During this time Sun Myung Moon organized an underground Korean patriotic resistance among his fellow students. In speaking of that time he says that the Japanese secret police followed him every-

God is always ready to give the type of love which is best suited to and most wanted by the person seeking a relationship with Him. If we wanted parental love from God, He would be prepared with it; if we wanted brotherly love or conjugal, or the love of a friend from Him, He is ready with these. He is also the symbol and reality of national love and universal love. In our church, we allow people to understand and feel God's love in such dimension. Isn't it wonderful that the God of love is protecting us in every possible relationship? We, as the incarnation of His love, can in turn protect others and even ourselves along the way of fate, with this power of God's love.

Reverend Sun Myung Moon

where. It is hard for us to imagine the antipathy that the Japanese had for Koreans, remnants of which still exist in Japan today. This hatred for Koreans coupled with suspicion of subversive activities made Reverend Moon a prime target for the interrogations of the police. When he was finally taken in by them they tortured him brutally. This is the darkest point of our story. To be struck even once with a club is reprehensible to us. We can't imagine what it would be like to be struck many times in such a way. And yet this is exactly what Reverend Moon was subjected to. He was strung up by his hands in the police station. He was repeatedly beaten to unconsciousness then revived and beaten again. Other kinds of torture were used on him which I won't mention. What we have just contemplated is sobering enough. The purpose of this foul and inhuman persecution was to exact a confession and get the names of the others involved in the alleged conspiracy to preserve Korean spirit while under Japanese captivity. This was the condition for

them to stop the torture. Reverend Moon never spoke a word.

Mr. Aum says that Reverend Moon not only saved his life spiritually by his teaching which many years later he came to know, but then in their college days he saved his life physically as well. Such is part of the measure of his love for his friends. It is part of the price that he had to pay to be able to bring the Divine Principle to mankind.

Many stories are known about Reverend Moon's life. Each one can be studied for a long time. They are too deep to think about only lightly. They may be too deep for our limited hearts to fully comprehend. But they give us something to strive for in our effort to understand the heart of God and our desire to unite with Him. Like Jesus, Reverend Moon has many things to tell us but we cannot bear them all. He says that if he told us what he really experienced in his struggle to discover the Divine Principle and to bring it to the world, our hearts would stop in shock. This one story from his student days is enough to think about



*Friendship must be through Christ, from and in God,
toward our fellow man.*

for a while. We might each try to imagine ourselves in his place, first even having enough courage to organize a patriotic group under such adverse conditions, and then having enough of the kind of strength for which there is no adequate name, to endure loyally.

Like Jesus, Reverend Moon has shared with us his knowledge of the Father. We cannot be called his servants. We are his friends. The great price that he has paid is worthy of our respect.

The spirituality of friendship requires reciprocity. We can't just receive. We must give what God gives to us, through whomever it comes, to others. We must, in the spirituality of friendship, see this as our sacred, joyful responsibility. We can only be worthy of being called friends if we follow the sa-

cred commandment to love one another as we have been loved.

Whether or not we believe that Reverend Moon is the messiah or simply respect him as a spiritual teacher, we have still received much from him that is enhancing our spiritual lives, our individual relationships with God. He is manifestly a great man who has suffered much for his beliefs and sacrificed much for his brothers and sisters. For this alone he merits our most profound respect. For the love, the concern, the prayer, the support and encouragement he has given to us he merits our love and our friendship. For the outstandingly courageous effort he is making to unite this world under God he merits our loyalty and cooperation.

Friendship must be through

Christ, from and in God, toward our fellow man. Jesus called his disciples friends. Such friendship with the living Christ supercedes any and all other spiritual disciplines. Such friendship is still available to us today.

God has given us a wonderful opportunity to practice the spirituality of friendship. We can become true friends in the love of God and Christ. Have we really let our lights shine? Have we really shared hope and joy with others? I cannot say that I have done enough. There is so much that we could find out about others, their needs and desires, and so much we could do to help fulfill these in God and in Christ. In even making the effort we can draw much closer to our Heavenly Father as He reaches out for us.

It is not we who have chosen the path of friendship to God. He has called us. He wants all of His children to be saved. He wants all the lost, brokenhearted, lonely and suffering people on this earth to be saved. He has called us and is loving us and giving us so much so that we might love others. We are certainly not worthy of all that He is giving to us yet we have the most important task, not only to receive His love but to give it to others as well. This is the only way that we can be worthy of receiving it in the first place. We must think that we are here for the sake of other people. Only then can we pass the test of friendship, the judgment of

heart. The friendship of God is for all people. When this is achieved and really lived, the Kingdom of Heaven will have arrived upon this earth.

I want to conclude with some of Reverend Moon's words, which, because of his own living example, have great depth and provide the solution of the difficulty we have in knowing God, loving others and in being friends.

"Those who are ardently in love with God can easily overcome unhappiness, because the way of unhappiness will lead them to true happiness. When I was in prison in North Korea, I went through severe torture; the more severe the torture was, the stronger I would become. Every cell of mine was mobilized to fight against the pain. I would fancy that with every blow God's blessing would be multiplied. Because of this, I was not afraid of the torture, and I could easily endure it. If we have this attitude, we can make the crooked way straight and the bumpy road smooth. Even though our path of life may be an uneasy, insecure ephemeral one, full of misery which is more than death, we know that through God's love for us and our love of God, we can go through the path without difficulty. When we are ready to live and die in the love of God, we deserve God's protection. This is the way every human being has to go. May God protect us on our way of destiny." □

what is a friend?

A friend is someone who listens to you; who thinks you are interesting; who enjoys your conversation; who smiles at you instead of frowning.

A friend is a person who accepts you for what you are; a friend is someone who loves you no matter what you do; who praises you when you do something good and is not afraid of criticizing you when you do something wrong because he loves you. You know and sense that he loves you and this is why he is criticizing you—he wants you to improve, to become more lovable, so that he can love you more deeply.

A friend is someone you can always count on; someone who you know will always be there to help you. He is someone you can call on any hour of the day or night and he will give you a sympathetic ear. A friend is a shoulder to lean on when you need support; he picks you up when you fall down in discouragement or failure. A friend is someone who comes, when you call for help. A friend is someone who is there, when you need him the most.

A friend is someone with whom you can dare to be yourself, who inspires you to be honest with yourself, to drop the pretense, to stop the acting, to take off the

mask. A friend is someone you don't have to impress, who assures you that you are lovable in yourself without having to try to be something that you are not. A friend is someone you feel comfortable with, at home with. A friend is someone with whom you can dare to be uninhibited, to whom you can reveal your most intimate feelings and thoughts.

A friend is someone who inspires you to reveal yourself, who shares your innermost thoughts and feelings, who knows your abilities and limitations and still loves you. A friend is someone who understands you, who sympathizes with you, who puts up with your faults and limitations. A friend is someone who laughs with you and not at you, who helps you to laugh at yourself when you make a mistake or when you do something foolish.

A friend is another self; you see yourself reflected in his eyes; you see yourself reflected in him, because he has a part of yourself; because you have shared your innermost self with him, part of you lives on in him. A friend is someone who is tied to your life with ties stronger than blood ties. A friend is someone whose joy causes joy in you; whose sorrow causes sorrow in you; a friend is

someone who is on your mind even when you are not thinking about him; who is with you even when you are not aware of it; who is close to you even when you are separated by time and space.

A friend is someone you always want to be with; someone whose presence is joy; whose smile is uplifting; whose conversation is happiness. A friend is someone you love; someone you want to share your life with; someone you want to be united to with

no possibility of separation. A friend is someone you want to become one with in a unity which does not destroy your individuality.

Friendship is a union which seeks to conquer death—seeks eternity—an “always and ever, now and forever.” A friend is someone whose death causes part of yourself to die; a friendship is something that gives hope that death is not the end of all—that it might just be a beginning. □

DIVINE FRIENDSHIP

In a sea of joy I know that we'll be friends forever,
Stroll through sunny sands and wooded glades
together,

Float upon a crystal river on a feather;
Yes, we shall always be one.

For our hearts are woven in a silken tapestry;
Silver strands of love and joy bind you to me.
In silence I can hear your voice, your visions see;
Our thoughts dance like rainbows in the sun.

Brilliance fills your face; no jewel's as precious.
And at times, I've been choked with tears
For our love to be purer, clearer,
And our hearts to be even nearer.

Now our paths have crossed; I know that we will meet
again.

God only knows the reason why, the season when.
Your memory will calm my spirit until then,
The blessing of friendship divine.

poetry

THE WAY OF THE PIONEER

Still

The non-believers are to the believers

As a vast sea to a tiny hill.

A time of heartache.

Extraordinary

Far too extraordinary tidings come over the mountain
peak.

You believe not because it's believable—

But because you have to believe and want to believe

You believe while going forward, just as I.

No matter what they say,

We,

Destined pioneers

Go forward with faith

First along the confused and busy road.

One individual may fall,

His breath stop along the way,

But the whole has as much grandeur as hardship

And our confidence goes far beyond the disbelief of
others.

Brothers!

You are as valuable as your youth.

No! of more inestimable value than one can count.

Precious, beautiful, powerful jewels of heaven.

In your mind and body

Lies the fundamental ideal

The original desire

And love, life and joy are blending together.

Ah!

You are blessed, chosen from the people of the whole
world.

You are the ones who will ease God's ancient grief,

You will bring man's life to bloom.

You will put the seal of eternity on the happiness of
home,

And you will color heaven and earth with the primary
color of love

Showing that "All people are true brothers."

Now the boat is leaving with its whistle piercing the
air.

The promise of inevitable fulfillment

Draws near to us as time passes.

Blessed youth!
Fulfilling your mission with responsibility
Fill the earth
With as many tents of heaven as there are people.

Let all things in the cosmos
Make haste
To reach the eternal blessed land flowing with milk
and honey
Restoring Golgotha,
Never again will we see sin or feel pain in our
consciencences.
The soul will only breath happiness
and Live forever and evermore.

By Kwang Yol Yoo

ARROGANCE

From a chimney, smoke melts upward
With white pinions, like a gull
Should no breeze be flying by;
Proud in its graceful ascension
From the housewarming fire below
To the gauzy clouds grinning above,
Themselves proud of their high vantage.

It ascends like Icarus,
Sure of good fortune always;
And proud of its agile rising;
A sight indeed against the blue
Like plumed frost on a window pane,
But its pride takes faster flight
Than the fire gave it fuel.

Nature sighs at the brash display
Of clouds and smoke sparring for notice,
Creating a breeze to whisk the smoke
Away like dust by a feather mop,
And jostling the clouds into a grey mass
That snow so much they wither
From the unpretentious blue sky.

—David Grabot

SEASONS III

Autumn creeps in again.
The now-cool evening
And late-to-come morning
Tell the whole tale.

Who trampled them first?
These leaves, wind-blown,
Now crumbled to powder
Beneath shuffled feet.

And for us, old friends,
Such changes are not new
Nor reason to regret the past
Or fear the wintry future.

—Alice W. Hellerstein

RAW FROM TEARS

Oh, My darling children,
Oh, my lonely caravans of jungle crusaders,
Would you not pitch tent long enough to hear the
Hunted speak?
Would you not receive the gift of life in harmony?
Would you continue to walk backwards, seeing only
What you are leaving behind?
How much more would I give you if only you
Would turn around and face Me to receive it.

—Edward C. Conrad

REJOICE

Rejoice at the blue sky—

He is there!

Rejoice at the green grass—

He is singing with myriads of tiny voices.

You can hear Him in the rustle of a swallow's wing,

In the gentle breezes brushing teardrops from
saddened eyes,

In the countless voices of hope rising from the dust of
death,

And in the innocent voice of children.

But listen deeply to the voice of one man
who gave his blood for you.

This is surely the reverberating voice of Him
who made all the universe,

Crying out to His children to come home—

To the bosom of One who loves all men and all things.

—Kevin Brabazon

WALK IN LOVE TODAY

Walk in love today,

and may the soft pine needle carpet

tickle your toes;

This day is for you.

The daffodils are yellow and fragrant.

—Jean Jonet

BROKEN HEART

He came to us upon this earth, promising freedom;
No one really seemed to hear, so few could believe
Him;

2,000 years ago a people were prepared,
But when their Saviour appeared, nobody cared.

Jesus Christ did not die of a broken body.

Jesus died of a broken heart.

Oh so lonely, hope of man, Son of His Father,
Teaching, preaching, twelve years old, His presence
was a bother.

The only interest they showed, was when He raised
up Lazarus,

But soon excitement passed away, and He was just a
man from Nazareth.

Jesus Christ did not die of a broken body.

Jesus died of a broken heart.

Finally, pleading one last time, three prayers in the
garden:

“Father, if it be Your will, please give them Your
pardon.”

Then, betrayed by all He loved, turned over to trial—
All He'd lived to give His flock, lost at their denial.

Jesus Christ did not die of a broken body.

Jesus died from a broken heart.

Begging forgiveness for us, our tortured Saviour died.
Never faltering, His faith raised Him purified.
He came to bring a kingdom which never was fulfilled,
Because the living Lord of Love was killed.

Jesus Christ did not die from a broken body.
Jesus died from a broken heart.

And now, His time of sorrow's passed, the Second
Advent's near.

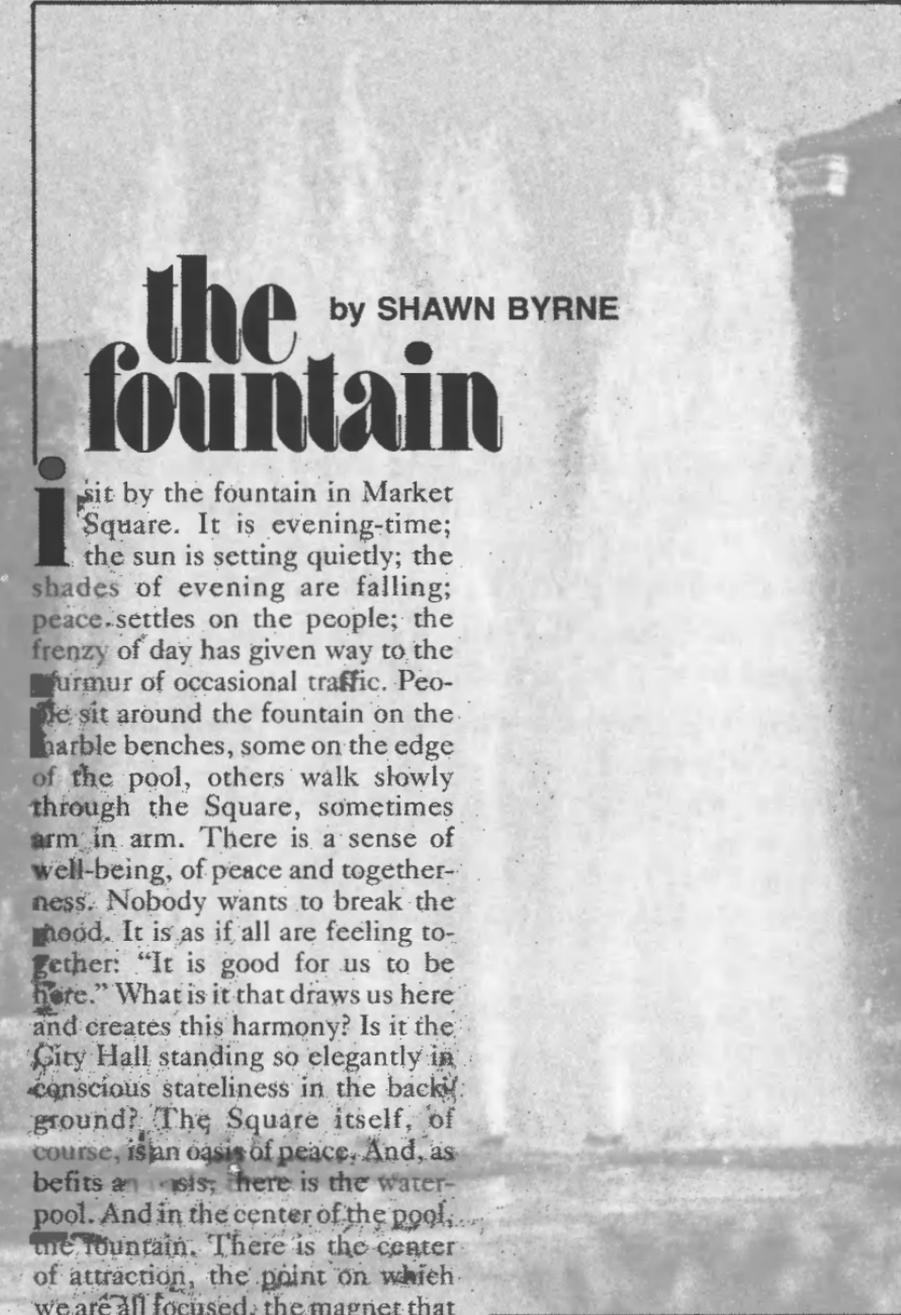
Our Father's hope flames up anew, His Son will soon
be here.

6,000 years of love blossoming at last,
The light of truth awakens us—long night of sin is
passed.

Father, Son, Christ our Lord, bringing our rebirth
His kingdom come, His will is done in heaven and on
earth.

Father, Son, Christ our Lord, bringing our rebirth
His kingdom come, His will is done in heaven and on
earth.

—Evans Johnson



the fountain

by SHAWN BYRNE

Visit by the fountain in Market Square. It is evening-time; the sun is setting quietly; the shades of evening are falling; peace settles on the people; the frenzy of day has given way to the murmur of occasional traffic. People sit around the fountain on the marble benches, some on the edge of the pool, others walk slowly through the Square, sometimes arm in arm. There is a sense of well-being, of peace and togetherness. Nobody wants to break the mood. It is as if all are feeling together: "It is good for us to be here." What is it that draws us here and creates this harmony? Is it the City Hall standing so elegantly in conscious stateliness in the background? The Square itself, of course, is an oasis of peace. And, as befits an oasis, here is the water-pool. And in the center of the pool, the fountain. There is the center of attraction, the point on which we are all focused, the magnet that

has drawn us here, "the holy of holies." It is a magnificent fountain. From my vantage-point its jets of water, leaping into the air, seem to rise higher than the houses on the street. There must be sixteen of them at least and they leap high into the air with tremendous gusto; sometimes at the climax of the leap a blob of water detaches itself and, with a saucy fling of its head, as it were, leaps higher still in one brief moment of glory before falling back with all the rest into the bosom of its mother-pool. It is a glorious fountain, sixteen jets at the center gushing water twelve feet into the air and four smaller companions playing chords in harmony with the others. It is a poem expressed in water, a homely symphony. It leaps and dances before us. It performs acrobatics, it leaps and pirouettes; it is not unconscious of its admirers. It wants to perform well. It wants to be admired and praised, to be talked about. It is Alexandria's Nadia Comaneci in water. It is the permanent performer of Alexandria; every day its show goes on. It gives. And because it gives, it receives. And people are drawn to rest beside it and are quieted after the turbulence of the day.

Many memories flow into my mind as I watch the fountain, memories of streams and rivers, lakes and seas of far away, and the emotions connected with them flow contemplatively or tenderly, enthusiastically or joyfully through

my heart. I remember the "spout," as we called it, which fell with a steady rumble from a pipe into my aunt's yard; winter or summer it never failed. It was, and is, a constant source of refreshment for man and beast. I recall tiny streams that played among the rocks and sedges, gurgling with innocent laughter as they ran. They are baby rivers and have the spirit of childhood about them. How many times their unselfconscious rejoicing in existence has lifted my heavy heart in delight to praise the kindness of their Maker. There were bigger streams, almost rivers, that dashed and brawled along their ways, noisy and careless as adolescents, heedless of the rocks that tried to bar their paths, bounding from boulder to boulder, cornering recklessly, yelling as they leaped with frightful abandon and fell foaming into pools confused with froth and whirlpools, moving, then, a little chastened and almost dismayed by their own lusty abandon down quieter paths. But even in their wildest moments there were dark pools of stillness, mysterious places, withdrawing a little, with something about them of the mystery, the quizzical wondering glance one sometimes sees in the eyes of a growing girl. Into my mind flow scenes of a much-loved river where, on serene and lingering summer evenings, the trout I sought leaped heedlessly after the floating fly. It was a maternal river,

gentle, calm, sometimes smooth and deep, sometimes flashing in the sun, at other times alluring in the moonlight, bearing life within its bosom, nourishing everything it touched, compact, self-contained and assured, confident in its capacity to impart life to the land that held it close. I recall lakes enfolded in the iron arms of mountains, deep, dark and still, hiding from the probing eyes of men, timid in their mountain fastnesses. And then there was the sea, the ocean in all its moods, its broad expanse uniting sky and land. The sea, the mother of life, the receiver of the dead. The sea, guardian of the life within it, highway for ships, offering its own substance to the sky to nourish the land, the sea which receives all things and gives itself in return. I remember the moods of the sea, the muffled beat upon the sandy shore where sea and land entwine, its calm serenity on sunny days, its crested waves as the breeze combed through its satin locks, its angry pounding on the cliffs when the hysterical wind strained its patience beyond limits. I recall all this and more with gratitude as I watch the dancing, swaying fountain in Market Square.

I am reminded of incidents when water has a special meaning. There was the time when King David thirsted and two of his men, at risk of their lives, slipped through the enemy lines to his favorite well and brought him back

a skin of water. David was so touched that, rather than drink such valuable water, he poured it out in offering to God. There was the day that the Syrian general, Naaman, was instructed by the prophet Elijah to wash himself seven times in the Jordan and he would be healed of his leprosy; his skin was made clean like the flesh of a little child. There was the day in the desert at Horeb when from the hard rock there gushed out a torrent of water to refresh the weary Israelites. And there was the epoch in the beginning when the spirit of God moved over the face of the waters, bringing order to the world of chaos.

As I look at the water I realize it is a symbol of the One who made it. It is life-bearing like its Source. It gives itself like the One who used it to wash his disciples' feet so he could express his serving heart. It is a testimony to Him who is the living water which, if a man drinks, he will find a fountain springing up within him and leaping up to provide eternal life. And not only that but "from within him rivers of living water shall flow."

I return to the present and to Market Square. I am almost alone there now. Suddenly the fountain falters and stops. Its work is done for the day. It has earned its rest. But I am lonely now and I rise to go home, marveling as I go that He whose nature is to give could find so simple and so eloquent a way to express His heart in water. □

news & reports

Church Purchases Manhattan Center

On October 5, the World Mission Center of the Unification Church expanded to include the Manhattan Center, to be used for cultural and evangelical events. The 3,000-seat auditorium, adjacent to the World Misison Center on 34th St., was purchased for more than two million dollars from the Ballet Theater Corporation.

The building has a unique personality. As the pet project of Oscar Hammerstein, the Manhattan Opera House was, at its creation in 1906, a beautiful first-rate opera house having the best acoustics of any hall in the city. After its short glory, it was drastically altered by an eccentric theatrical producer and ultimately degraded as a sports arena and site of tumultuous rallies, including Communist gatherings.

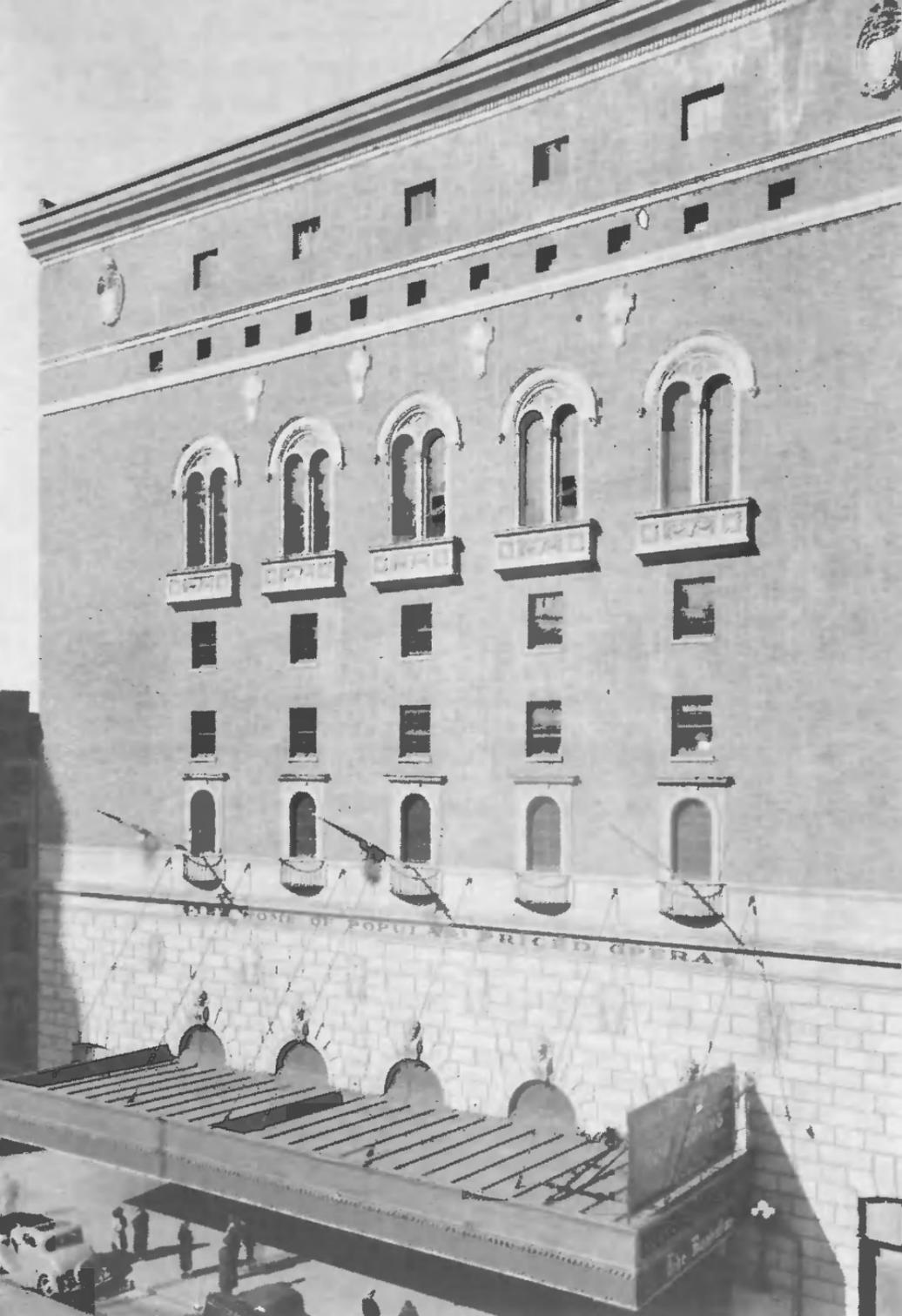
The Manhattan Opera House was built by Hammerstein with his personal funds to house his own Manhattan Opera Company, a competitor with the Metropolitan. The interior was done in ornate Louis the Fourteenth style. The enormous stage was flanked by five levels of box seats and was clearly visible from any seat in the orchestra and the three steeply inclined balconies.

But Mr. Hammerstein could sustain his dream only until 1919. For about ten years the Manhattan Opera House was used by touring companies, especially the Chicago Lyric Opera. In the late 1920s the Scottish Rite division of the Masonic Order bought the House for its functions. Due to the Depression, it was forced to lease the House to Max Rhinehardt, producer of the play "The Eternal Road."

Rhinehardt blocked off the third balcony, covered over the ceiling, cut the stage in half, and enclosed the boxes, covering them with "socialist realism" style murals.

It was downhill from there for the Manhattan Opera House. After the collapse of the play, the House became the Manhattan Center, scene of wrestling and boxing matches, rock concerts, conventions, dances, union meetings and political rallies. It is reported that Jane Fonda once spoke there. At some point in its changing history, its gently sloping floor was leveled, its orchestra seating removed, and its walls painted a garish red and turquoise.

The American Ballet Theatre, a company lacking a perma-



THE HOME OF POPULAR PRICED OPERA

nent home, was most recently interested in the Manhattan Center New Yorker complex. However, it was unable to raise the ten million dollars it deemed necessary for the purchase and renovation of the Center. In light of Reverend Moon's desire to establish the finest of cultural centers in New York, it is interesting to read the opinion of Oliver Smith, speaking for the American Ballet Theatre's acquisition of the Center and the New Yorker: "Such an improvement (the creation of a performing arts complex) in mid-Manhattan would be an oasis which would improve the area in both aesthetic and economic terms. . . . What better way to celebrate our bicentennial than to build a great new theatre which will celebrate the

creativity of our citizens?"

The Manhattan Center is enormous. Nine stories of lounges, lobbies and offices rise up on the street side of the theater. Above the theater is a large banquet hall, reportedly a favorite recording studio of the New York Philharmonic Orchestra.

After the building was purchased, the 200 members of Performing Arts Department set out to clean the whole building and sand the stage floor. Repainting the theater is the next order of business. As the building is restored, it will serve a variety of purposes for the Church and other groups. It is currently in great demand as a meeting hall, reflecting its potential as a social and cultural center.

Parent and Members Address Anti-Moon Meeting

by **BILL BAUM**

Mr. Charles Spitz, a parent of a member of the Unification Church, my sister Clare Brown, and I attended a program on October 10 at Temple Shalom in Matawan, New Jersey. Mr. Spitz had seen an announcement in a local newspaper of the meeting to discuss Reverend Sun Myung Moon and the Unification Church.

The speaker that evening was Mrs. Judith Mitchell. About 100

members of the congregation were present. She began her talk bringing up bits and pieces of the rumors about Reverend Moon that were at one time spread in Korea, but have since been discredited.

She then went on to explain our witnessing techniques, how we were what she called "the Vulnerables," and accused us of being nice and concerned about the people we meet, as if this were something to be ashamed of.

The meeting progressed on to

explain about our family backgrounds and that we only are given two meals a day and are forced to sacrifice dinner, which was later contradicted by the fact that we only eat rice and water and are given a little more for dinner. This led into the explanation of our 67 "front organizations." When asked to read the names we heard things such as the New Hope Singers International, Korean Folk Ballet, and the best of them all was the Day of Hope Campaign (which was Reverend Moon's own speaking tour in America).

Mrs. Mitchell's main concern, though, was the Unification Church's "political activities." This was where she was the most vague. She stated a lot of generalities about our supposed ties with the South Korean government. But her most effective point was her comparison of Reverend Moon with Hitler and his Nazi regime. The gathering was completely Jewish so this began to touch the emotions of the listeners. She continued to push these points for about 20 minutes and then explained that her source of information was Rabbi Maurice Davis.

The speaker then concluded and the floor was opened for questions. All of this took about an hour and the three of us sat there quietly listening, taking notes. But when the floor was opened for questions, Mr. Spitz was the first to raise his hand. He explained briefly that he was outraged by the

things stated in the talk. He said that he had a son in this movement, whom he was proud of, and if they really wanted to know the truth they should ask the two people sitting next to him and then he pointed at my sister and I. I was then asked to identify myself. I told my name, that I was raised in a Jewish family, and that I was the director of the Unification Church of New Jersey.

Many people were irritated by my presence while others seemed to be curious. As it turned out Mrs. Mitchell had never met a member face to face before so she began to become quite nervous, and had difficulty answering the questions because she really didn't know the answers. With my being there, I became like her conscience and she realized that she wasn't going to be able to make up answers so in the end she actually didn't answer any questions at all. Finally I mentioned that I thought that the people seemed to want answers and that maybe I could help. I was told to sit down and I wasn't allowed to ask any more questions.

At this, the man sitting next to me raised his hand and identified himself as a dentist and a member of the congregation. He explained that he was outraged at such a poorly run meeting and asked the speaker to identify herself, and asked what her relationship with the Unification Church was; it seemed that it was actually

nothing. He said that he had come to find out about Reverend Moon. He had a "Moonie" sitting right next to him so let's let him speak. The answer was a flat "no." Another man asked if a vote could be taken and the answer was again "no." A few people began to leave out of anger. After a few more remarks the meeting was ended and coffee and cake were served in the back.

If my life had depended on it, I couldn't have made it to that table, because immediately afterwards we had at least 10 people around each of us. They all wanted to know the truth. They were the silent majority. Before we began to answer questions, we were asked not to explain any of our doctrine but just to answer the basic ques-

tions, which we obeyed. By the end of the evening I had talked to at least 40 people and explained that we weren't as evil as was said. I was asked to write to the Board of Directors of the Temple to ask if I could return to the Temple and speak on behalf of the Unification Church and show the other side of the picture.

I feel that as supporters of this cause, we, parents and members, should unite together to represent the Unification Church in public. Then the people will be forced to confront the truth and they'll be able to see right through all of the negativity. In the future, if you know of any meetings about the Unification Church, together we can represent the truth.

Tea House Re-Opens On Washington Scene

"I'll have a San Joaquin sandwich (avocado, mushrooms and tomato between two layers of soft cream cheese), a lemon cloud (our lemon soufflé is the most remarkable dessert around. Topped with generous portions of fresh whipped cream and blueberries), and a cup of ginseng tea, too."

Patrons of the Ginseng Tea House, a fixture of the Dupont Circle scene in Washington, D.C., were delighted when the Tea House reopened in October after a four-month period during which it

was used as an office for the Washington Monument campaign. Newly refurbished with fresh paint and an Oriental-style wall-paper mural, the Tea House is open for longer hours (7:30 a.m. to 8:30 p.m.), and has added a breakfast menu and carry-out service. While the Tea House had formerly been managed by the International Family Association on a volunteer, part-time basis, it is now staffed by nine full-time Church members.

One feature to be continued

is the display of paintings and crafts on consignment by artists. On some evenings you may drop in and find a country music singer playing. Small vases of fresh flowers adorn each table. "The people who used to come by regularly are

very glad that we're open again," says P'udtisan Nilpradab, manager. "Sales of ginseng tea are encouraging," he adds, and future plans include adding more health food items. Dried fruits and nuts, natural teas, and organic cookies are already available.

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

New Zealand Family Receives New Life

by **MICHAEL BUTLER**

Up until now New Zealand Family's Bible-Divine Principle study has been limited to more reading-discussion type of studies. Since Grant Bracefield has been leading the mission, we have had little time to do much study as we were heavily committed financially and had to labour hard at ginseng selling and fundraising. Our need for Divine Principle became progressively more urgent so we were richly blessed with time purely to study Divine Principle.

On Saturday, August 28, the main part of the Ginseng Team and Fundraising Team travelled from Auckland, the economic centre of New Zealand, to Wellington, centre of the mission headquarters, for what was planned as a 14-day seminar. On

our arrival we found the centre very clean and very simple, with bare wooden tables and chairs in an almost Puritan atmosphere study hall and on the wall a welcoming sign: "Dr. Moon's Reform School for Wayward Boys and Girls."

Sunday was a time of orientation; lectures began on Monday. For the first week we heard Part 1 Divine Principle lectures, given by Grant Bracefield, Michael Butler and Coral Hyam. Discussion groups met after each lecture. For that time we lived, worked, studied and slept in trinities—groups of three members, either all brothers or all sisters. On Saturday we had an examination ranging over Part 1 of Divine Principle. The results of the exam weren't so good, but it did bring an objective standard to everyone. We decided

to go through Part 1 again.

The lectures were amazingly deep and penetrating. Hearing Divine Principle from a lecturer position is quite different from discussion, because the subject-object relationship created in a lecture situation gives the spirit world clear opportunity to cooperate. All brothers and sisters were being witnessed to internally by the spirit world. It became clear that Divine Principle was a manual for our life. Part 1 gives us knowledge so that we can eradicate our fallen nature and restore our original nature. Hitherto religions have had this purpose but haven't had so clear a guideline to do it, and the

spiritual vagueness of different religious systems often brought their ultimate collapse. The second examination on Part 1 brought better results.

In the beginning of the seminar the lectures were brief and inspirational; in the second week every part of Part One was gone over. A working spirit was very strong. We discovered that the words of Divine Principle themselves—when given in the right spirit—have power to bring new spiritual life to people. Before the seminar we lacked confidence in the words, so we explained Divine Principle according to our own subjective ideas. This destroys the

New Zealand family in Wellington hills.



order and clarity of Divine Principle.

Next we studied Part II—History. Very few of our members knew any history at all, so the importance of studying it was initially hard to understand. We gave Mr. Sudo's history lectures, and some of Mr. Sudo's amazing spirit assisted us on a journey through 6,000 years of providential history. Sometimes I was choked with grief at the suffering and failures of key providential figures and at the terrible struggle Heavenly Father has had in witnessing to fallen men.

During the Seminar we were praying hard for victory at Washington Monument. Many members saw visions of Washington Monument with Reverend Moon standing by the Monument in front of a huge sea of people. Somehow we knew it was going to be victorious, but at the same time felt God's urgent need for the American people to make a stand about Communism.

Our New Zealand brothers and sisters were transformed by the Seminar. It gave them new life, new hope, new inspiration. On Monday, September 20, a reduced selling team returned to Auckland to sell ginseng courses for 21 days. In Wellington, the remainder of the family began preparation for witnessing.

On the foundation of new inspiration from the seminar, we began fundraising. Members now in Wellington were the ones who

were not so good at fundraising in the past. The most essential things emphasized were simplicity, repentance, and thankful prayer. We worked on a simple principle. Every day we had a goal and a fixed time to accomplish it in. Whereas before, how to get fundraising success was rather confusing, now it was just a matter of hard work. Also, our motive was goodness. We asked people to give because it was good for them to give.

On the first day of witnessing, Grant Bracefield gave a lecture on internal aspects of witnessing. At the completion of the lecture, we felt that the centre needed cleaning. We found that the way in which the house was used was confused, so we replanned the layout of the Wellington headquarters to suit the purpose of witnessing, lecturing, holding workshops, seminars, and receiving VIP's. Most of the centre was repainted. One room was converted into a full-time lecture room and chapel. One room was remodeled for VIP's, especially for anti-communist work at present. New lawn was sown and trees will be planted.

We have captured a very simple spirit, with few pictures on the walls but beautiful ones, and good lighting. The restoration work took 14 days. Brothers and sisters worked day and night, even doing concrete work long into the night. Concrete mixers and chainsaw loudly penetrated the night atmosphere. Neighbours were dis-

turbed at first, but we gave them many things and always helped them and even they were inspired to tidy up their own sections and do handiwork on their own houses in this time.

Brothers and sisters found this a time of much joy because we could work hard physically and unite mind and body. We all desire to work hard spiritually, but for fallen people—with damaged spiritual senses—it is more difficult to work consistently spiritually. In this time we found each other's personalities emerging and felt real joy in being together. Physical work brought us close to the New Zealand spirit. People became easier to relate to and we witnessed through our example.

On October 9th, the 65th anniversary of the founding of Free China, the Baptist Church group that was going to sing cancelled at the last moment so Mr. Edward Hill, president of the Free China Society and who is very interested in our anti-communist work, invited us to sing. Chris Barker, founder of the New Zealand Chapter of IFVC, hastily arranged a display. Although we were not very good singers, through remaining united we were able to bring them much joy.

The next day, brothers and sisters went out in pairs doing odd jobs for neighbours who needed help. It was very difficult in many cases to persuade people to let us help them and everyone insisted

on giving donations. We are very thankful in being able to serve our neighbours in this way.

October 11, witnessing began. We hold five introductory lectures per day. Evening lectures summarize Principle of Creation, Fall of Man, Purpose of the Coming of the Messiah, and Meaning of Lord of the Second Advent. On weekends we hold workshops. On the first day of witnessing we had 10 visitors and one returned to hear the evening lecture. We will find now exactly how to present Divine Principle to the New Zealand people.

This time has been a time of absorbing interest. Tonight, we were walking in the city and saw the New Zealand Army band giving a performance. The music was very beautiful—modern and very well presented. We were drawn closer. At first sight those men looked as if they were not New Zealanders at all. At close scrutiny we could see New Zealand character there, but it had been refined by the good order of army life and by centering on beauty. We stood, listened and watched and in that time had a tremendously powerful feeling of God's expectation for New Zealand people now.

A Sacrifice

“Please help me to solve my problems. I have aching to stay at center for U.C. for several months. Our standard of living is so poor. I

have been trying to solve but no change. Also I have seen that you are really poor missionaries; even the little that you have spends in rents so I don't know how to add my problems on you. There are some of the reasons I have kept long. Where I am staying is truly rock bottom of hell. I have even wanted to stay at the center at the first day I came to this center. I could see that when I come many things could be done. Please help me to solve this problem. I am dying because I could see that my mission is great."

When I read this I cried. His heart is so humble, so pure. In a year he has never said anything

like this and in fact at the beginning I kept asking him about moving into the center, but he always said, "Wait small." I never realized it was because he didn't want to burden us. From my American experience I'm so used to trying to "talk people into" moving into the center and to "give up" school, money, "freedom," etc. For members here, moving into the center is such a blessing—like moving into the Kingdom of Heaven.

This brother has now returned to his room in order to be able to be with and raise his brother, who is also hearing Principle.

What Lack of Love Does

I cannot fully relate to the family lifestyle here. So many things seem unloving and don't make any sense to me; the parents sometimes are totally unloving to the children, and in fact seem to ignore them. But I can see this is not really what it appears to be to me, but they are ruled by their culture and traditions and not by love. Anyway, I don't say anything; I just try to serve and be cheerful.

I can't imagine to bathe another way now, except out of a bucket with a big cup. It's the way we all do here. Eating is a bit of a problem because often there is not enough food for me. I don't say anything and I always say I have

eaten something because they would be hurt to think there wasn't enough and they then get defensive. This defensive thing is really something. . . I have found in everyone I've met that they are constantly accused and defensive even if you say hello and they don't understand what you want. They constantly cry out "It's not my fault" even before you explain what you need, such a shock for me. If you speak unkindly they are totally crushed and ruined and shocked and hurt beyond anything normal. Wow, such a thing to witness.

So I try to be gentle, but the way they treat each other is a mindblower. Not in my family, but

on the streets. You can't find this in the States, except perhaps in a few parts of New York City. The whole city is mean and vicious and one must fight even to buy bread. But now I am used to it and I just walk through it all. In the past I almost died from it. It's a miracle what has happened in my heart because of living with a pastor's family. I can understand many many actions now which I couldn't fathom before. And I feel compassion for the people before I am offended by them. But it is still difficult to *actually love* everyone, when most people want to rip you off, thinking you are like all other whites they know, who are here to take and get what they can and flaunt their wealth, etc.

It's so confusing because the whites really don't know how to relate to the world around them either. They are living as if they were in Europe or America, because they don't know another lifestyle. But it appears to be wealthy and sinful here compared to the lifestyle of the Africans around them.

Not all the Africans are poor and ignorant, but most of them are, and their rich brothers are not doing anything to help them. The rich Africans are worse than most white people here. Oh, let me not go on about it, it's the facts of life, and our mission is much more deep and beautiful and like a precious secret amidst all the trash and junk around us.

East Africa:

Sometimes I feel like I'm at the edge of the wilderness. So, I can really appreciate all the struggles that our precious ancestors had to go through in crossing the ocean and the prairies. We're still in the process of crossing the spiritual oceans and prairies, so we sometimes lose our way, or get homesick for the "leeks and onions." But for me, my desire is to persevere, because I want everyone to have a perfect family and to live in the ideal world. Our hope in the future can guide us through the present. I know that we must really "grab God's hand and never let go!"

North Africa:

Whenever I talk with the people here they always ask me questions about America. By and large the people here are anti-American, but even so they hold her in a sort of awe and are always asking questions. Racism is one of the big ones. Naturally they think that it is much worse than it is, so I try to show them how it is not so bad in reality. But the other night I had to eat my words. I was telling them how racism was on the decline in America, especially with the youth. Only the very next day when I found a *US News and World Report* magazine at the embassy did I realize my mistake. There was an article about how in places

like Chicago when blacks start moving into neighborhoods the whites all move out and there are riots and difficulties. There were pictures of young Americans demonstrating against the blacks. I felt really ashamed to have to tell that to the people here. When they accuse me and ask me, I have to sort of bow my head and say that unfortunately it is true.

It is also true that racism in the U.S. is nothing like it is here. Here, even between different tribes of people who look just about the same in color and features, there is still bitter rivalry and discrimination. But for that to still exist in a nation like America in which there is supposed to be such a strong guiding spirit of Christianity is absurd. Even in the family sometimes I have seen it. Naturally it is not so bad, but still it is the acknowledgment of the fact that there is difference. Even in that way, though there may not be discrimination or any conflict still the situation is not genuine. It is stiff and artificial. I am not saying that any one side is to blame. In many cases the blacks are just as much to blame as the whites, but something has to be done and fast. There is no way we can even hope to accomplish real unity among people until the notion of "different" is erased. Not so much the fact that there are differences, because between races there are different characteristics, but not to judge those differences in the light

of our own way. Instead, try to see the uniqueness and the beauty of each. Idealistic, sure, but nonetheless necessary.

There is a thing here, a custom intermingled with Islam, that I have failed to mention in the past. It stems from the ancient spiritual beliefs of the cultures before Islam was ever heard of. Now it has sort of mixed in to the Islam culture here. When you look at the people here you will see them all wearing little talismans. Usually they are little squares of leather that contain everything from pages of the Koran to horse hair, bat's parts, teeth, pieces of bones or other things. Their powers are many. Called Gridy-Grid, they are supposed to be intensely spiritual.

They are given, or rather sold, by the Marabout which are the Muslim holy men. They put their spell on them for various purposes—to protect one's life from evil, sickness, accidents, etc. Or the special ones to cure disease in much the same way voodoo causes evil, of if you are a soldier you can get them so that bullets won't hit you, knife blades won't penetrate, and there are even special ones to make you invisible to your enemies. The people believe intensely in them, and you will see almost everyone with several. They will wear them on their arms or they might have a belt with all sorts of them on. Naturally the Marabouts run a big enterprise, and get incredible amounts of



money for them. The holy men here are also the biggest entrepreneurs. And the ones with the most power have the most money. But it is such a deep part of the lives of these people and of their security, that it will take a long time to get them to understand. They may sometimes feel ashamed of them around white people, but one comes to find out that the same guy who says they are worthless will secretly have them out of fear for what will happen to him if he doesn't carry them. I don't really know how much of an effect that they have, but one thing is sure, they affect the daily lives of people here in a profound way.

We are all healthy and happy. It is truly summer now. That means that it is nice and hot. It usually goes down to about 90 degrees at night so with a slight

breeze it's not so bad. With summer come food shortages here. There is no meat, a few eggs and everything else is in short supply and getting more expensive all the time.

We were invited to the beach the other evening for dinner. I had never been to the beach here in the evening. It was sort of a cloudy night, so the darkness seemed to sort of close in around you. We were on the sand dunes that run along the beach, and were nestled down among them so we really didn't notice anything until it was completely dark. We then were finished with dinner and got up to walk down to the beach. When we got on top of the dune to look at the water we didn't see what we had expected. In the intense blackness of the night we saw the waves come in but they broke

causing a blast of phosphorescent green light. At first one couldn't be sure if it wasn't just reflection, but there was no light to reflect. We ran down to the water only to be amazed by the intensity of the light in the dense darkness. The waves would come in and crash in a flurry of light. The beach was speckled with flecks of light that turned out to be a form of plankton. We went into the surf and were really enchanted. The plankton seem to light when they are rustled, like when the wave breaks and when there is anything in the water for them to hit. Standing in knee-deep water one's legs are alight with a swirl of light as they whirlpool around. Going in deeper

it just gets more intense. In shoulder-deep and the wave sort of explodes over your head and you are in a bath of light. Coming out of the water they stick to you so for a few moments you look like a speckled form emerging out of the blackness of the deep.

We were all literally enchanted by the time there. I never cease to be amazed at the beauty and at the same time the efficient utility and cooperation one finds in God's creation. Plankton that light up, it seems to me, must be like a McDonald's in the middle of the night for some hungry fish. In any case it served to give us humans a very enjoyable and relaxing evening.

Allah Has Willed It

I just completed the Moslem Ramzan fast. Since we in the Family are disciplined in fasting, it wasn't very difficult for me to go through the 30 days. In fact, I came to enjoy the change of schedule. But it's really a phenomenal thing to consider the fact that it's ordinary people doing it, without such a deep spiritual connection, only faith and a sense of duty and social form. I'm not sure as many people in America could do it (though if America carries on now, it isn't necessary for them).

The fasting of Ramzan is for purification and discipline, and is one of the five main tenets of Islam (1. Allah is one; 2. fasting; 3.

namoj, praying five times daily; 4. charity to the poor; and 5. the hajj, or pilgrimage to Mecca).

I heard that in Kuwait the atmosphere really becomes purified, because the social code is so strong anyway, and the increased piety of Ramzan adds an almost "angelic" touch. Here, however, although they are definitely Muslim, the adherence both socially and legally is much less strict than in the Arab world, because of cultural and geographical distances, etc. Observance seems external and undisciplined. Young people voice their determination to keep it this year for sure, but after one or two days seem to develop stomach dis-

orders and other ambiguous maladies that allow them to slip legally.

The less educated, though, usually do keep it, and there is a definite spiritual brightness among them. Everyone village-side, rich, poor, educated, or illiterate, usually goes through the whole course.

Celebrating Eid-ul-Fitr in a friend's village, I felt much more deeply tied to them and a warmer heart than I'd ever known with Muslims. This was greatly enhanced by the fact that I, though not a Moslem and professing as much very frankly, had still fasted the whole 30 days in honor of their social, moral, spiritual and (to some extent) political base, observing this vital Islamic custom. Indeed, my friends, neither of whom had fasted, were somewhat shamed before their families, though nothing serious.

I now feel some kind of spiritual bond with Islam that I didn't have before, as long as I've been here. I think Islam can be restored, but from the inside out. Before I thought of Moslems as stubborn, rigid, cold and sometimes completely bleak and dead. Now, however, I can understand their heart, and I can find an affinity that comes much more easily, even if they don't know I've fasted. I even get invited to pray with them from time to time! Christians could never understand this, that's why the enmity has arisen (in part). If we exalt their

faith, they have no basis to accuse and we can speak with authority. Of course, it doesn't mean we have to go through the five times per day of bowing to Mecca or the Hajj, but just to respect and honor their faith, and help them understand it in relation to God's greater purpose. And there truly are spiritual Muslims.

Three days before his arrival in the village, Nurul's wife, who had preceded him, gave birth to a little girl, their third. Thereafter a strange drama took place.

Of course all parents love their children, and Nurul was happy. But it was a daughter. Being his third child and being a strong adherent of family planning as are all educated and conscientious countrymen, he could have no more. Many people began clucking their tongues and saying behind their hands what an unlucky fellow he was. Nurul, who is very proud, was undergoing a severe loss of face, so his happiness was definitely tainted by this.

In a primitive society, it's pragmatism as much as anything, and a delicate balance of nature and man, that brings about this favor of boys. Also, in this Muslim society, women are relegated to the position of relative non-entities, existing only to serve their husbands, who, on the other hand, exist to serve God—a great difference in value. The combination of these two things caused an almost cool reception for the newborn.

I spent much time encouraging Nurul, telling him how fortunate he was, and also by the time his three daughters have grown, the social structure and morality of society will be so changed that it will be immaterial whether they are male or female, but they will have equal glory, beauty, and opportunity, in short equal value as children of God.

Although I was a little shocked and angry at the baby's dull welcome, what followed was stranger. On the eve of Eid-ul-Fitr, the baby began to develop some trouble. It progressed into pneumonia and in 24 hours she died, just like that. The next morning, scarcely five hours later, a funeral of a few minutes was held and she was laid to rest. Scarcely a tear was shed or even much of a show of concern, and I felt it was almost forgotten by the time I returned to the city later that day.

It was Nurul's first experience of this kind, and he was shaken. His wife was more upset, as it had been a difficult pregnancy, I think. Parents always love their children, but there was a sense of relief, I felt, that Allah had taken the girl but now a son could come.

Of course, in such a society these things are treated as facts of life. As many as 50 percent of all children die in infancy in the villages. The same had happened with the previous two issues in this particular family. They aren't callous, just stoic. If their hearts and

emotions worked as they do in the West, where parents would have been frantic with grief, then they couldn't withstand the strain. It's always a tragedy, but everything must be seen pragmatically. "Allah has willed it." There's nothing else to say or do.

It was also a shock to think that it was probably, in the beginning, a fairly routine infant complaint that developed complications because there was absolutely no way of treating it. There are no qualified physicians, or even pharmacists or orderlies in the villages. They could do nothing except to contact one old Malauna who reputedly has contact with spirit world and who blew on the baby and gave her and the mother talismans to exorcise the spirit. Prayers were offered and all was placed in Allah's hands.

I prayed for the baby and Nurul, that if she died, Nurul could deeply understand Heavenly Father's heart. But he saw it, at least at first, as a punishment from God, not to him but to the baby. Still, his heart behind his stolid face was turning over in sadness, I think. I'll have a chance to spend more time with him. He comes seeking advice sometimes, though his feeling of intellectual effete-ness causes him to resist much talk of God as yet. Slowly we are gaining the capacity to influence people into thinking in the right direction and to see God as more than a heartless, static force.

A Dream

I'd like to share with you a dream I had last week. We were having some difficulty with one of our members here. One night he didn't come home from work so we thought, "Well, perhaps poor Barnaby just can't make it." That night before I went to bed, I thought, why aren't we more worried about Barnaby; perhaps something really happened to him.

Then I had this dream, that I was with Reverend and Mrs. Moon and they were taking me many places and buying me many things. We were at a restaurant and Reverend Moon told his wife and I that he had to leave for some weeks to go somewhere. Well, I became so depressed because he left that I couldn't think of anything else. We left the restaurant but I was completely occupied with my depression.

After a few minutes of walking, I realized I couldn't find Mrs. Moon so I began looking for her. As I was looking, I ran into another sister who told me that Mrs. Moon was looking everywhere for me and that she had all our family out looking for me. I quickly found her at the center; she was in the kitchen serving everyone food and hot drinks because they had all been out in the cold looking for me.

From this dream I could understand our lack of a real mother's

heart for our missing member and perhaps the reason why he had not yet received new life.

Africa:

To save ourselves from the problem of kittens in the house, we gave our cat away. Now it looks as if she isn't pregnant after all. She was a nice, docile critter, and a good companion.

Something very unfortunate in this country is the manner in which people treat animals. Sometimes they are quite ruthless. Young children, without any reason, will chase after dogs, cats, donkeys, or sheep and clobber them with sticks and stones. Most of the horses and donkeys harnessed to pull carts are so scraggly and weak that they can barely stand upright, yet their masters whip them until they move. Where the ropes rub against the skin usually breaks through and bloody sores form. These become quickly infected by flies and other insects and the animals get sick. Consequently they usually trot around dolefully or stand forlornly, hanging their heads, a dazed look in their eyes.

The dogs also have a bad lot. The flies usually attack their ears and head and eat away all the skin in order to suck the blood. The dogs become so sick that all they can do is lie around, spaced out, panting all day.

Afghanistan:

We saw the famous shrine of Ali in Mazar Sharif and then went over dirt roads by bus to a friend's village. It was very interesting. Life for a guest is very simple there—drinking tea by the potful, eating wonderful (if oily) foods, and sleeping under the stars listening to wild dogs bark and the clanging of the bell around the neck of the last camel in the caravans which go plodding by.

I met a wizard who was a mulah also. He can tell you who your enemies are and how to kill them, and also he can tell you who to marry. He really is an islamized witch doctor, a leftover from pre-Islamic paganism. We rode bicycles everywhere, always on the lookout for wild dogs; we fended off one attack with sticks that we carried, and I was glad there were

only two dogs.

There were camels everywhere and that's heaven for me because I love to look at camels so much. These people are different from most Afghanistan races; they are Turkomans. They came from Central Asian plains in the early 1920s to escape persecution at the hands of the Bolsheviks. I myself was only 30 miles from the border of Tajikistan SSR—the Soviet border. The Turkomans in Afghanistan are very anti-Communist. As a minority, they are deprived in Afghanistan and Iran. Their culture is related to, but not the same as, the Turks in Turkey. They usually look Mongoloid, but there is obviously a lot of Caucasian mixed in. Some have blue eyes, while others look Korean. Their women are famous for weaving wool carpets. It was the only time I had ever visited another province besides Kabul.

El Salvador:

History Is Being Made

It's hard to believe that already more than half the year has gone by and that very soon we'll all be ripping off the pages of still another calendar. It's frightening somehow to think that life goes by so fast and the course which it flows to its hasty conclusion is determined by us. No one else—not God, not the stars, not history—just us. We etch out that course with our little pickaxes, if we're

complacent; but with a bulldozer if we want to go beyond. It's interesting; history is created by men but history also dominates men and standing now at the apex of history we can decide and must decide whether we will be creators of a new future or whether we will merely accept and amble our way to whatever destiny determines. We can run or we can—as we always have—walk. We can use a

shovel or a pickaxe or we can use a steam shovel and a bulldozer. We can choose and be valiant in doing so or we can, like so many, sit and wait: stand aside and let the choice go by forever. We can be noble or insignificant but the question still begs: Who is on the Lord's side?

I was just thinking that none of us joined this movement for glory or fame and I think few of us, if any, saw riches and fortune at the end of the rainbow; many of us doubted the rainbow actually had an end. But we've been promised all this and more, much more and that makes the taste of success all the more palpable. It's so interesting; we've been giving and giving and we've been exhorted to give still more that it has become a way of life for us. Sometimes we almost see it as a game: who can give most.

Somehow in all this giving we forget who we were before and we forget what it is to be selfish and one day we look back and say: "Gee, you've come a long way, baby!" And it's true. We don't even recognize ourselves anymore. We've come out of ourselves and we've become someone new—better, fuller, deeper, altruistic. We've finally come to realize in our life, our own very lives, what the idea of Give and Take is all about. Wham-O, we got it! How to be generators of energy and force and life. We've tapped it—that ultimate source. We had an experience which connects us to the ul-

timate source. And it's indelible; nothing can erase it. This experience gives us the security for a new adventure and we go on—one experience on top of another and each one has to be better and "A-way we Go!"

But what I started to say at the beginning is just this: that etching out a course in history is our business and that's what we all got together for. But not just any course. No! We want the straightest, fastest and closest road. Somewhere we got a taste for it and nothing lets us forget that taste even if we leave it for a bit. We got this urge, this itch under our skin, this vision that it's right around the corner. And asleep or awake we can't forget it. We didn't think about being heroes or famous when we started but somebody had to do something, it was clear. Whether they call us heroes or fools we had to do it—take the ax handle and give it a whirl or a swing. We couldn't just sit and wait. We had to earn it by our blood, sweat and tears if necessary. We didn't want to be given anything. And so here we are counting off the days and having a race with time. Why? Who cares whether we run or walk? What's all the rush about? 'Cause we got the taste in our mouths and we gotta have it. Isn't that it?

Come hell or high water nobody nor nothin's gonna rain on our parade. I think long ago we decided we had enough of the farceness and emptiness of this age

and we said something had to be done. Maybe we said it too loud 'cause somebody heard us and here we are. Working our tails off—so much running sometimes we start to fly. History is changed. History is made every day that we walk, talk, move, think, act. Every time we wake up history is made. So why not something new. Why does it have to keep on being the same old dry lifeless history that it always was? What do we lose if we try to make it better? And if we do nothing to improve it then tomorrow we kick ourselves and say, "I could have!" and we go back and sit in the middle of the muck and the mire and grumble 'cause it's the "same old grind." No! We left all that way behind long, long ago and we gotta finish what we

started—what so many people started long, long ago.

This Unification Church that's so tenacious and so stubborn, it won't let go and they must all be just a little crazy 'cause nothing bothers them. If they don't know for sure what is the truth or the right way at least they are sticking their necks out to try and find out. Not just reciting all those same old slogans and trailing those same old phrases and not even creating new ones. No, what they're creating is new men and new women who have a new consciousness about everything, especially God and so they got a new picture of this old world and they got a dream and they're gonna live it or die trying. History is being made and it's you and me that's doing it.

Signs In The Sky

In the last month or two, quite interesting and really miraculous things have happened. One evening after we had fulfilled a difficult stage, there was a wonderful sign in the sky. Anita looked up as we waited on the bus and saw a strange cloud formation rapidly changing form. As I looked up, it turned into the shape of a horn or trumpet. It was quite clear and unmistakable. In addition, all the sky was black except this one small area where the formation was—and it was directly in front of the moon.

Next the form changed shape

and became an angel—also very clear and unmistakable. Next appeared a series of dog faces which were smiling and making various expressions, about five or six of them. It was fantastic, unbelievable.

After returning home I opened the Bible and the verse about Gabriel appearing to John the Baptist's father was what first appeared. The dogs? Well, part of the test we had gone through was associated with a dog. Heavenly Father was quite happy; we really felt it. Many other things have happened and we'll have to wait in order to explain it all.

JUST PUBLISHED!

WORLD RELIGIONS

VOLUME 1

LIVING RELIGIONS OF THE MIDDLE EAST

YOUNG OON KIM

WORLD RELIGIONS

VOLUME 1

LIVING RELIGIONS OF THE MIDDLE EAST



YOUNG OON KIM

JUDAISM
ZOROASTRIANISM
ISLAM

"It is my aim in this book to show how profoundly people in each great religion have experienced the holy, encountering God, and testifying to His work throughout history—in other words, how clearly God has been revealing His will and heart to them."

—Young Oon Kim

Paperback \$3.50

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

