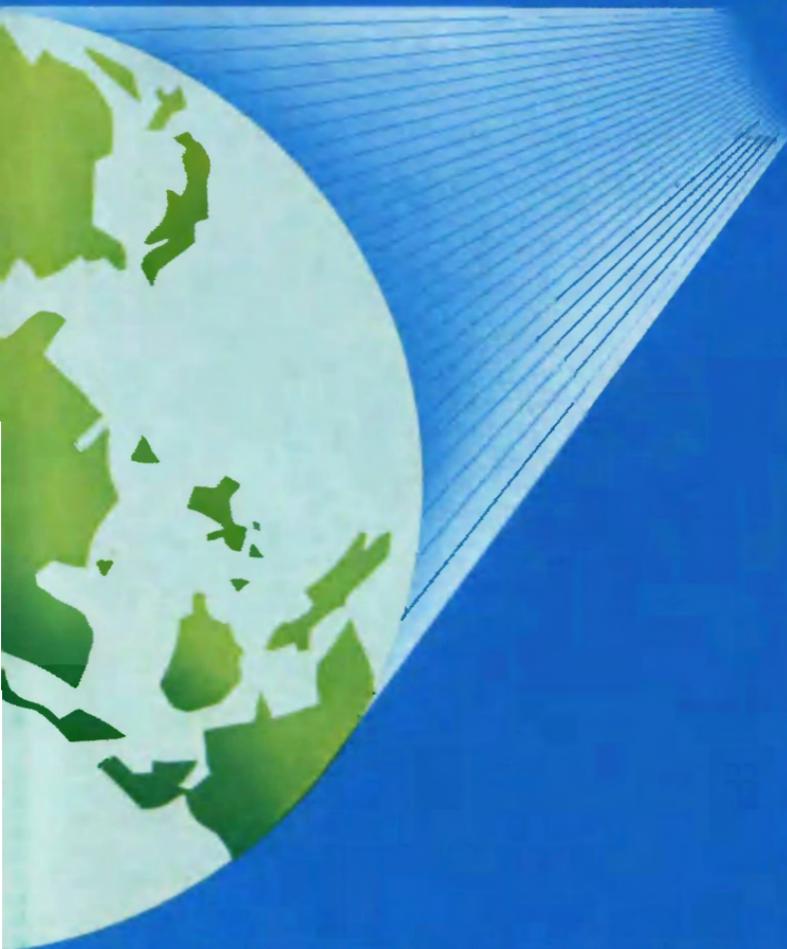


The Way of the World

July-August 1977



The Holy Spirit Association for the
Unification of World Christianity **7/8**

The Way of the World



The Greatest of All is Love

Can love speak to the past, the present and the future? We come to another principle. The value of love never changes. The value and principle of love for our ancestors a thousand years ago was just the same. Their love was supposed to bring unity, life and the ideal; a thousand years does not change that.

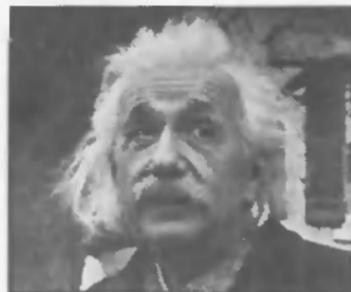
by Rev. Sun Myung Moon (page 3)



Judaism after the New Testament

The main chapters in Jewish history have become part of western man's treasury of memories: i.e. the stories of the patriarchs, the Joseph epic, Moses and the Exodus, the conquest of the promised land, the Babylonian exile. But part of the story continues after the disastrous revolts of 70 A.D. and 135 A.D. (the date of the final destruction of the temple of Jerusalem) on up to the establishment of the Zionist State in 1948.

by Dr. Young Oon Kim (page 35)



The History of Physics: A Quest for the Divine

The cumulative effect of science as it geometrically increases in knowledge has been to find more simplified and elegant principles to bring order to experience. Newton discovered the simple relationship between force, mass, and acceleration, while Einstein found the equivalence of mass and energy.

by Mark Alexander (page 62)

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The Greatest of All is Love

by **REVEREND SUN MYUNG MOON**

**Founder, Unification Church
International**

*From a sermon delivered on March 20, 1977 at
Belvedere, New York. Translator—Bo Hi Pak*

Do you like love? What is love? Describe the shape of love; is it long or very thin or round? It is a very difficult task, but if we ever tried to describe love in one word, the nearest thing might be "fullness." The ultimate question for man is this: Is life or love more precious? You say love is more precious, but can you explain why love is greater than life?

In history, poetry and literature we commonly hear that love is greater than life, but no one has precisely described why. Which began first, love or life? Indeed the beginning point of life is love, and no matter how much life you have, it alone could not bring new life into this world. Only love can do that. The love of your father and mother together

brought new life upon this earth. No matter how great a life a single person may live, alone he does not have the power to give life to another.

Let us look into the origin of the universe. What is the fundamental cause which brought the universe into being, energy, life or love? Have you ever thought about what motivation was involved? Some scientists claim that the universe began with a huge explosion of energy. While existence certainly begins with energy, what is the origin of the energy? Is energy self-creating? Energy results from the interaction of plus and minus; it can only exist in a circuit of reciprocal give and take action between a subject and an object.

Here in this room there is also give and take action between you as the audience and me as the speaker. If there were no one in this room to listen

*Here there is
also give and
take between
you and me.*



as I gave an energetic and powerful sermon then I would look very foolish. Without give and take there is no re-creation of energy, and if I were speaking to an empty room, would I gain more energy or lose power instead? But since you are here, very excited and energetic, our mutual give and take becomes increasingly intense and stimulating.

The most fundamental energy for the existence of this universe was created by energetic give and take action. Universal truth can be described as the substantial interaction between two entities in this visible universe. The entire invisible world as well, functions according to this same principle. We can conclude that nothing can come into being or remain in existence unless it is in a subject-object relationship with the action of give and take maintained between them. This is true in the mineral and plant worlds. Do insects sing for their own enjoyment or to get the attention of another? Why do animals call each other? For their objects.

How much do you like your object? It is interesting to discover that we have more intense feelings toward our objects than toward ourselves. Do you sing or dance for your own satisfaction? Even though you may sometimes dance alone, in your own mind you envision some object watching you.

Would you like to live in laughter and joy, or in tears and sorrow? When you are alone do you normally feel like laughing out loud? If you went around smiling and laughing without an object, you would be considered a crazy man. Laughter, singing and dancing are all human expressions of joy and happiness, but when you do these without an object or audience they make no sense. Clearly our way of life requires a partner with whom we can interact. When two loving partners share laughter, song and dance, their joy will become ever deeper without limit. When love is inspiring you then your

singing and laughing and dancing become so wonderful.



When two loving partners share laughter, song and dance, their joy will become ever deeper without limit.

In every field of art the greatest masterpieces are the works which describe the most beautiful, limitless love of men. When you experience those masterpieces you are stimulated in your feeling of love and the joy of that masterpiece comes alive. If we removed everything about love from the masterpieces then would any life remain?

Which do you prefer, laughing or crying? In reality the muscles involved in both are quite similar. When you look at the faces of someone laughing and someone crying, both their mouths are open and their eyes are squinting and tears are rolling down their cheeks. What may cause you to cry? You may feel sorrowful after some great loss, or when your expectations have not been fulfilled, but the deepest sadness arises when you become separated from your object, your partner, At the bottom of all sorrow is losing your connection to your object so that you can neither give out nor receive.

The definition of great unhappiness is the loss of anyone to whom you can give and from whom you can receive. You are most unhappy when you have no one to love and be loved by. Isn't that true? If you lose a great deal of money or valuable property you may be unhappy, or having no one to teach or learn from you may feel sad, but is that the worst kind of unhappiness? The most unhappy person is the one who has lost the person he loved and who loved him, so that he has no one to share his love with.

You would prefer to live your life in laughter and joy instead of sorrow and tears, wouldn't you? In order to have that laughter and joy you would have to get power and earn money, right? No? Did you know that already? Maybe you vaguely knew, somehow, but after hearing this you truly know that love is the most important and fundamental aspect of life. Do you just think, "It sounds reasonable," or do you deeply know that this is true?

Which is superior, man or woman? Even if you are a giant superman, a tall man with big muscles and very handsome, without your object you are a very poor man. Suppose you had a choice between being a superman but remaining all by yourself, or being pint-sized but having an object, someone with whom you could have give and take. Which would you prefer? Are you sure you would want to be pint-sized? There are some people who are not answering; however, their eyes say yes! That is the simple truth.

How much do you need your mates? You absolutely need each other so that you might discover and experience love. In saying that you absolutely need your object, you could never mean, "Well, love is nice to have but it's not essential." When you went on dates before you came to this church, was your motivation to find absolute love? If you answer no, that means you were not really serious about love and your actions were closer to an animal's. Would an absolutely happy person go after such love? That kind of carnal, unprincipled love should be wiped out. Can you say, "Yes, I have experience of love, but with deepest seriousness I am now searching to discover love that is even greater than my own life."

Which world did you belong to in the past, heaven or hell? Without exaggeration fallen man has been destined to death and hell. If you do not know that your search for true love and life is not a joke, your life will not be anything more than a joke. Love is greater than your life, so love is not a joke. The most divine and holy world is the world of love.

After acquiring that absolute love a person really knows the value of that most mysterious and holy world. When you know that divine and mysterious world your laughter will be divine and mysterious and the expression of joy in your singing and dancing shall also be very divine and mysterious. Anyone who dirties this most valuable love with

You must search for the true way.

cheap, carnal things is the worst kind of criminal in the universe. Regardless of whether you are a man or a woman, anyone who seeks to contaminate your love in an impure way is your worst enemy. Because love is greater than life, that person would be committing a crime worse than that of taking your life.

The American way of life, including many of your lives before you joined the Church, is just a quest for very shallow, instant, animalistic love. If you were that way then you have never truly experienced that divine and holy love of God. Your shallow fun could only become progressively more shallow, soon becoming boring and tiring. When you stamp on that most precious pure love you become just a worthless person; you can kill such love.

Is American society advancing toward heavenly prosperity, or declining into secular hell? Shall we leave America alone or shall we do something about it? Will the President of the United States or America's economic power be able to change it? How about almighty science? Who will do it? If we truly know that Americans are going in the wrong direction then we have a responsibility to inform and educate them.

You must search for the true way. If your father and mother or teachers were encouraging you to pursue cheap love, should you follow their instructions or not? Suppose the American government followed a policy of encouraging Americans to enjoy their fun and follow their animal instincts. If that were written into the Constitution would you blindly obey or not? "I would be different," you say, but with everyone else going in the opposite direction how could you change? Would you have the energy and drive to go all by yourself? Whatever the circumstances, you are now determined to go because you have hope for the rest of the world, even though the entire world may come against you. That world is wrong

because it does not know the truth, but you have truth so you have hope. That is why you should go on even all by yourself.

If someone came forward to proclaim such love would you follow him regardless of whether he were black or yellow or white? Why do all you white members come and give me a hard time? Because of you, the American government, American families and churches are opposing me. What makes you so sure you should follow me if I am teaching about such a committed love for God? You trust the ideal and you have hope in the future. We cut ourselves out of this world because the world is in despair, and we choose to strive for the ideal, to gain true love, hope, and a constructive future.

I will explain why love is so precious. The answer is rather simple: you are the product of love. The most logical and important principle of the universe is also the product of love. God created this world because He needed to have His own object for the give and take of love. Love is God's fundamental motivation for creating the universe.

Man was supposed to be born in love, grow up in love and live in love for eternity. That is man's destiny. Is there anything further you could wish to receive? This is the ideal way of life. Where could that love originate? That could only originate between a subject and object who have become so completely one in harmony and unity that eternally nothing could break them apart. The greatest love emerges from such as this.

Men and women marry to consummate love. At what point do my wife's life and my life become one? When we eat a good meal together? When we exchange money? Only when we become one united in love, right? Life begins when love brings unity and harmony between the two of us, and when life emerges then our ideal blossoms. When you are completely satisfied in love then your ideal is already fulfilled because there is no greater ideal

When two lives are welded into one, love will become more powerful and intense.

than the fulfillment of love. This is the sequence: love brings unification, life and ideal. When our love brings harmony between us and new life emerges, then the fulfillment of our ideal also comes.

When two lives are welded into one, love will



by Albrecht Durer

become more powerful and intense. When two lives become united into one, greater life, energy and power come and a greater ideal can blossom. If love is taken away will anything remain? Will there be any way to unite? Without love it is impossible for people to come together and give their lives to each other and say, "For you I could die." That kind of deep sacrificial feeling cannot be demonstrated without love. Without love nothing can bring you into fullness.

In contrast, the communist ideology centers on struggle; that is the key word in communism. If one class is struggling with another, is there any way to unite? Dialectical materialism analyzes progress as one entity dividing into two contradictory entities, which then clash with each other; out of that clash something greater will emerge. That ideology is striving for unification but because it eliminates love it can never bring true unification.

Communists talk about a life that is not true life, and about an ideal that is not the true ideal. The ideal is impossible under communism.

The ideal is what can bring the highest and the lowest together into harmonious joy. If we confront each other in struggle can we have the ideal? That ideology of struggle is now creeping across the face of the earth, affecting millions of lives every day. The evil ideology of communism lures people into becoming ruthless and cold-blooded; murder and extermination is the daily diet in communist countries. In his lifetime Chairman Mao exterminated over 150 million people, and in North Korea alone 3 million people were murdered. The *New York Times* recently published the fact that over 600,000 people were exterminated in South Vietnam immediately following the war there. Is this the ideology in which we can find unification? Communism is truly the enemy of humanity and enemy of the ideal; needless to say, it is the enemy of God.

*You are part of
the uniting
force of love of
your father and
mother.*

The key word nowadays in the Carter administration is human rights, and that is good; however, there is something greater than human rights which is life rights, life itself. Communism is not just violating human rights, but violating the very life rights of millions of people. In such an extreme situation talking about human rights does not make any sense; if this administration were really serious about human rights then it would speak out about the millions of people who have been deprived of the right to live. America must stand up to declare that communism is mankind's worst enemy.

We must preserve and safeguard the right to live. There are so many millions who have been deprived of such rights already. They are silent people, the prey of communism. When they stood in front of the firing squad did they praise the name of Stalin, Mao Tse-tung or Kim Il Sung? Or in their inmost hearts did they desperately call upon the name of God, that somehow He could exercise His power so that the communists could no longer continue with such cruelty?

Without including love, you cannot even speak about unification and the ideal. The fundamental problem of humanity today is how to restore love. If we cannot restore love, do you think we can establish true peace or one world of brotherhood? Can we actualize the ideal without love?

You are actually the result of this wonderful principle, for you were a part of the uniting force of love of your father and mother, and your life came into being at that point. You participated in their lives and the blossoming of their ideal was the beginning point of your life. You participated in the love of your parents which had created unification and brought life; you participated in the love of parents which brought the ideal. If any one of these three are removed then the entire ideal will become crippled. You cannot remove the ideal;

you cannot remove life and you cannot remove harmony and unification.

Parents and children will become eternally one even if the mother is a hunchback and the father the most ugly cripple under the sun; no one can separate them from their destined relationship as parents and children. Could you exchange your parents for someone more attractive? You are a part of them and cannot separate yourself from them. You are the result of their harmony, their life and their ideal. Don't you feel some built-in human instinct to defend them from criticism? Why do you feel so strongly about them? You are connected to them, and when something is harmful to them it is automatically harmful to you. Instinctively the loving relationship between parents and child creates the impulse to protect because in this universe there is an automatic protective force that preserves the entity of love. Now you can understand logically what you may have only felt in the past.

Are you going to stay connected with your parents for eternity, or at a certain moment should you separate yourself from them? Speaking particularly to women, when you get married and have a home, would you welcome your father and mother as well as your in-laws into your home? Prior to joining our movement were you thinking the same way that you do now? You might have preferred having a husband but no in-laws. Be honest. They are a burden. Is that kind of thinking selfish or unselfish? If you happen to marry someone who does not have his own father or mother, then in order to accomplish this ideal you even have to bring his godfather and godmother to live with you so that you have someone to serve and be united with. If you can think this way now it is only because you have come to understand the truth about how men and women should live.

All of you want to be in a loving relationship with your parents for eternity.

You have a built-in instinct that rejects being separated from this loving unity because it should remain for eternity. There is no such adjective as "temporal" when you talk about love; love is for eternity. All of you want to be in a loving



relationship with your parents for eternity, and if this eternal circuit of love is broken for some reason, in the depths of your heart you can never accept it. That disapproval is not a crime or a sin, but the instinct of self-preservation. Until we have the logic and principle that will explain human behavior and human nature then we will never have a true vision of the future but remain in darkness.

Who is greater, your parents or you? Parents are supreme because they possessed love prior to your existence, and they will always be ahead of you in the possession of love. You emerged out of their love, and for that reason you will always be in a position to follow after them. No matter how

miserable your mother and father may be, as long as you have a loving relationship you will never want to be separated from them, even after the termination of your lives here on earth. Is that right?

This morning I have presented the clear principle of love, so I do not need to say anything further. You can claim before your own father and mother, "Without me you have no true love because I was there and I participated. I was a very important element of your loving relationship." As a child you can say to your own parents, "I cannot be a part of you or one with you until there is unity and true love between you two. Your unity, your true understanding, and your true ideal is what will enable me to become one with you." A son or daughter can force his parents together in a way.

With true love between your father and mother you will begin to see true harmony and the ideal emerging in your home and you will certainly want to stay there. So many American homes today are just the opposite, which is why there is such a gap between parents and children. As long as there is a warm and loving atmosphere in a home the children would never want to leave. But even if the children may go away to the hippie life, if there is a loving atmosphere in the home they will feel pulled back and repentant.

I want to reorganize American homes under the principle of love. I want to see a revolutionary change come about in the American home so that the impersonal, functional unity there is transformed into true loving unity. That is the job I am undertaking. Thank you for your applause; do you mean it though? There are many people today who just do not want to look at reality, and when they hear about something like this they do not want to deal with it. They would rather point at me and snap, "You go home and do not bother me. Live your own life; why should you bother

America?" When you read between the lines in the *New York Times* and *Washington Post* you will see, "Why do you bother America?"

The emergency is upon us, and before the fuse runs out on this time bomb we must achieve our goal. I am anxious to get this done right away, and day in and day out we must push ourselves. This providence to restore the true love of God is now in motion and the efforts of all heaven and earth are focused on the restoration of this love in humanity. Love alone can bring fulfillment and perfection. Love alone can bring the true fullness of life.

Can love speak to the past, the present and the future? We come to another principle. The value of love never changes. The value and principle of love for our ancestors a thousand years ago was just the same. Their love was supposed to bring unity, life and the ideal; a thousand years does not change that. A thousand years from now science may have improved our way of life, but the content of love will not have changed. Tens of thousands of years in the future this value of love will not have changed. God built the entire universe according to the reciprocal relationship between the two entities of subject and object, and as long as the existence of subject and object continues, the principle and the energy of love will not change.

According to dialectical materialism, matter is the origin of the universe. Does that make sense to you or not? If love forms the formal, central truth of the universe, how could anything else create the same result? Unless people are talking about love they are not really talking about unification.

Can you really believe that love is only sweet today because science has advanced? Maybe a thousand years ago love was sweet while today it has many artificial elements in it and has become sour and impure. However, as far as true love is concerned there has been no revolution or advancement; love has one origin and that one



A family portrait by Rembrandt

origin has never changed. Therefore, the contents of love will always remain the same. As long as there is harmony of love, life, and the ideal related to the original source, they will not change.

That world of true love is the world of the unification we are talking about: the world of unity, true life and true ideal. If you have one life to live, where would you like to live? Would you prefer living in this artificial carnal world of love, or would you prefer to live in the world of true love and a God-centered life? Your answer is proof that there is hope for unity. If all of you think like that then there is a chance for true unification to come about, and then the ideal can be built upon this love.

Is God's original ambition and desire that the world and humanity taste unity and true life and

The contents of love will always remain the same.

true ideal, or could He care less about the way the world drifts? God's desire is the same as man's, and can only be fulfilled by the response of men. In the same way, man's desires can only be fulfilled when we receive response from God. Our ideal lies in God and God's ideal lies in man.

If you want to possess God's universal love you must become a personality of universal caliber. I want all of you to have universal personalities, but where shall we begin? With the Unification Church, or on the level of the country or the world? We cannot begin with just the individual because as I have already explained this morning a single person cannot impart love. There must be a circuit and the basic unit of that circuit is your home, your family. That is the building block.

You may conquer the world yet still not have harmony in your own home. Then you are not the person who will accomplish the ideal. President Carter may be a truly great statesman and have power to influence the entire world, but if in his own family there is constant fighting, is he a happy person? The ideal world begins in your home. Heaven begins in your home.

When Jesus came to proclaim the truth did he say that only a single people could be elevated into heaven? Jesus' blueprint of heaven included bride-groom and bride. When you read the Scriptures you can see that Jesus with his bride was to have been the foundation of the Kingdom of God. Describing the return of Christ, the book of Revelation clearly speaks of the marriage supper of the Lamb, where he will appear in his victory as a groom with his bride. One model home is needed to become the center of the universe, and the purpose of Jesus' coming was to build that model family.

No matter how much you tear the whole universe apart looking for the short-cut to unification you will not find any better solution than this one. If there is God then this has to be His royal way.

Suppose that up to now God has been dozing, truly unconcerned about having His kingdom here on earth, and then all of a sudden He hears me preaching this message here on earth; I am convinced that He would exclaim, "Well, my son, you have something better than I have. Let me borrow that!"

You have studied philosophy and science at universities and done library research, but did you ever hear about this? Have you been hearing a very expensive lecture or not? Are you newcomers here being forced by regimentation to believe certain things, or are you just joyfully responding to truth? You are experiencing the greatest of all extraordinary revolutions, a change of heart.

Are heaven and our homes two entirely different things or are they one and the same? Who is dwelling in our homes? Children. Who else? You should be there, husband and wife. Who else? You are indeed notorious Americans because you mention grandmother and grandfather last. Will all these components of your home be united by rules and regimentation? God's true love will unite them. The love of grandparents, parents, husband

The greatest inheritance grandparents give is the tradition of love to our parents, who then leave it to us.



and wife, and children will all melt together into one unchanging love.

There is the action of life in that unchanging love, where they talk about the ideal and their hopes for the future. Anyone who has deep respect for the love between grandparents, husband and wife, and between parents and children is qualified to be a citizen of the Kingdom of God. The greatest inheritance grandparents give is the tradition of love to our parents, who then leave it to us. You are becoming husbands and wives, and your duty is to leave the inheritance of love for your own children. The sequence of inheritance is the same, and you cannot neglect any of those loves in a process of being selective. The same principle applies to each relationship.

The application of the truth means that as much as you love each other as husband and wife, with that same intensity you must be able to love your parents and grandparents. That same love will bring one heart in your home, which is the building block of the Kingdom of God on earth, and when many families come together they will make up a society, nation and kingdom on earth. Can you see that all those relationships are equally precious?

In comparing American homes to this standard, do they live up to this particular principle? Are grandparents in America generally happy people? With whom do they want to live? It is a most logical conclusion that grandparents want to live with their children because that harmonizes with universal truth. God wants to live with His own children, and grandparents inherit that tradition.

When you become old would you want to live in a senior citizen's home and have only fellowship with nurses? Why not? Some day every one of you will be a grandparent; it is your common destiny. Senior citizen's homes may be more convenient, having medical facilities to handle emergency situations, but even though they may suffer some



*With the same
intensity you
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parents and
grandparents.*

inconveniences, old people really want to have fellowship with their own children, laughing with them and looking at their grandchildren. When you become old will you not think the same way? Should we change the American way of life in terms of family structure?

When will the universe become one? You never thought about that before. The center of the world is humanity, which means men and women. Men and women are the center of the universe, to inhabit and represent the entire universe. The unity of the entire universe results when men and women become one in love. That is the point at which the universe can become one.

If two men came together would the universe be joined together? Man represents heaven and woman represents earth, and because a man is in the subject or aggressive position he will take the initiative. Are you that kind of man or not? You are stubborn and instead of listening to anybody you want to be your own boss. You only listen when the truth convinces you and then reluctantly you have to yield. A man goes straight forward to where love is; **nothing** can conquer a man except truth and love. Men are that stubborn.

How about women? Do women want to take the initiative or be the recipients of love? Do you women want to receive a proposal from a man or do you want to do the proposition? Women are built to receive and men are built to initiate action. God has also given men and women particular roles in loving, with men taking the initiative and women the more passive role.

Heaven and earth become one when men and women become one, with man representing heaven and women representing earth. But husband and wife are each greater than the universe: Your wife is not merely one woman or your husband merely one man. Each represents the entire universe. Because love is the moving force to conquer the universe, the entire universe will listen when you face each other with love. What kind of husband do you want? Do you want a husband who only drives you like a slave, or do you want husband who looks at you as being even greater than the universe? Which kind of wife do you want? You each want to have that kind of preciousness.

It is natural that young men and women in their teens become very romantic, talking about the universe, losing themselves in music and reading romantic poems. They come to realize they can communicate with the universe, that the universe is a representative of themselves. When older teenagers think of becoming men or women they

view their lives with the highest ideals and most beautiful dreams in their hearts, dreaming in terms of the universe, and equating their lover to the universe.

When you have the urge to unite with such love, will you want to live in slow motion? This is the age of passion, and you want to be like a fireball, blazing into oneness with your love, and concentrating your entire self into your love. The Japanese expression "kamikaze" conveys that spirit. You want to express your ideal in the most dramatic, beautiful, extraordinary fashion, and you also love to exaggerate. "Boy, the entire world is mine."

Men and women actually start out from different extremes, but when they bring themselves together they feel the entire universe resounding with each step they take, and all of nature responding. That is young passion. When young men and women become serious, God also becomes serious. When they are very dramatic and romantic, God becomes romantic. When a young man and woman just engulf each other in a heavenly collision of love, the explosion is greater than thunder. When young passions collide even God will be shook up! When God is a part of young passion, that love is an eternal one, not a cheap thrill but something serious and precious.

Should the love between husband and wife be stabilized in one solid central point, or should it be blown around by the wind? The love of husband and wife should become a stabilizing force, like the bubble in a horizontal level. Diamonds also have a certain stable structure that will not change. When this universal force of passionate love brings husband and wife together to be completely melted into one, then are they poor, oppressed prisoners, or can they really feel freedom and joy in their love? That is the kind of adults you must become, not just foolhardy and superficial. You must concretely anchor yourselves as a stabilizing force of the

Men and women as husband and wife become the stabilizing central pole of the universe, bringing together heaven and earth.

universe.

Once you know this truth you must live the truth, and if you even tried to separate you would be completely upset by the pain of it. You could not survive. If your love does not change then will your joyous singing and dancing change or not? As time goes by you may change your format, but your motivation for singing and dancing would have no reason to change because they are the expression of joy.

Men and women as husband and wife become



the stabilizing central pole of the universe, bringing together heaven and earth. In both the physical

world and the spirit world, the value of a couple is the same, and the more territory they conquer and embrace with their love here on earth, the more territory they can deal with in spirit world. The scope of that area will determine their depth of understanding in spiritual life and their value in spirit world. Ultimately how much you practice this principle here one earth shall become a measure of how much territory you deserve in heaven.

When you move your position away from the vertical line then you can no longer even talk about territory or about the Principle. Only once you have become stabilized in the central point and move along the vertical line will you have territory. Without doing this, your existence will be like dust or like the morning dew, which comes and goes. Only that one vertical line of love will link you with the universe.

If a circle represents the universe, the area below the central horizontal line represents the physical world and above, the spirit world. You can draw thousands of vertical lines within the circle, but there is only one longest vertical line that passes directly through the center. That is the line of love that I have been speaking about. In this bisected circle, the right side represents man, and the left side represents woman, each being equally distant from the center. When this man and woman come together in perfect unity in the center, a vertical line automatically comes into being.

It is a universal principle that where there is a perfect plus a perfect minus automatically comes into being. When a perfect minus exists then a perfect plus automatically comes into being; we can see that in the principle of electricity. Thus, when the completed, perfected husband and wife come together heaven and earth automatically come together, and the parents can appear. In our human relationships as individuals, when God and the individual become completely one in vertical unity, horizontal brotherly unity is automatically

The family is directly connected to the eternal love of God.

there. Before that could take place, however, the fall of man destroyed the entire universal foundation.

The point where men and women join together is the very point where God wants to dwell. This central line is the line of love. God is dwelling in the center of love, this line of husband and wife. Once there is true love uniting husband and wife their home becomes the dwelling place of God Himself. The family is directly connected to the eternal love of God, and God-centered unity, a God-centered life and a God-centered ideal come into being. Once you grab hold of that love you have hold of everything.

My subject today is, "The Greatest of All is Love," This has been Part I. In Part II I want to speak about how we should live and apply the Principle here on earth. If I start on this it will take all morning, but shall we do it now?

After you are born you grow intimately in the love of your parents, but as you grow toward adulthood you gradually become more independent. Toward what are you moving? You are looking for your own mate, aren't you? Will your parents say, "You rascal! You loved us this far and now you are giving us up!" Or will they say, "My son, my daughter, this is your day; I understood you. Go ahead, look for your ideal mate."

Are parents despairing and despondent at such a time, or are they joyful? Where men and women become one the atmosphere is enriched. Children are born in the love of their parents, and grow in their love. At that time their love is in the formation stage. When children grow up they move gradually toward their own love, and in a marriage their love enters the growth stage. Are husband and wife content to just love each other or do they want to have something else? When they have a loving relationship with their own children their love is fulfilled on the perfection level.

God created man's life here on earth to encompass three full cycles of love. In the formation stage we experience receiving the love of parents. Love in the growth stage is the conjugal love of marriage. Love in its perfection is love of parents toward their children. Will your parents be jealous when they see how much you love their own grandchild, or will they be happy to see that you and your own children are so completely in love? The maturing of love is a natural process, and everyone will welcome it. Parents and children have an eternal relationship. That formation stage of love remains eternally; conjugal love is an eternal love, and the love of parents toward their children is also eternal. That is the common ground of love in which there is no change.

The basic building block of the Kingdom of God is the home; however, God's goal is not to have one home alone, but to expand into a society, nation, world, and universe. God's goal also includes the spirit world. You have to reach all the way out to the world and then return all the way back to the beginning point, your home. Don't you want to embrace the universe with your own arms? Do you want to grab it so you can extract some benefit, or do you want to embrace it in love? If the universe you embrace all of a sudden discovers you are the worst kind of criminal or dictator, it will revolt against you. However, if you love the universe it will want to remain in your embrace. How much do you want to love the world? Your standard is to love the world more than you love yourself and more than you love your own things.

What criteria determines if someone is an American patriot? If someone loves America more than his own wife and family, then he is a true patriot. The universe hopes to be loved by someone who can give more love to the universe than to his own life. Anyone who can be truly sacrificial, loving the nation more than his own family and things, is

*A saint loves
the entire
world more
than himself or
even his
country.*

indeed the supreme patriot.

Going deeper, we could classify great people into two categories; one category is great people and the other includes saints or holy men. What is the difference? Every country can name its great people or powerful figures like heroes and patriots. From that nation's point of view a person may be great, but he may still not be a saint or holy man. A holy man or saint is the one who loves the entire world more than he loves himself, his own things, or even his own country. An American who loves the world enough to sacrifice himself, his family and his nation is indeed in the category of holy man or saint, for that is precisely what God has done.

God is the cause, and the person who can perfectly reflect God in his deeds is a saint. Let us examine God's pattern of work in restoration history. In order to save the world God gave His only begotten son and even allowed him to be killed. God has been sacrificing his own faithful people time after time, allowing those closest to Him to become martyrs in order to save the world. God does not punish His enemies or destroy evil people; instead He continually sacrifices His own people, His own sons and daughters, sustaining His hope for the salvation of the world. Therefore, throughout history the holy people are those who demonstrated the utmost quality of God's sacrificial spirit. To which category do you want to belong, the great men, or the saints?

When parents see their children mature and become adults beginning their own families, will they be heartbroken? Do parents grieve to see their sons and daughters becoming independent from the old family ties? Of course if that meant eternal separation they would be sad, but their children are actually just maturing into another stage of life, and when children become parents themselves they can appreciate their own parents much more.

When husband and wife experience conjugal

love they feel, "This is the very love our parents experienced before we came." And when they become new parents and love their own child they deeply feel, "This is the very love we received from our own parents. This is the joy they felt." When you become mature you will be in a position to more deeply appreciate your relationship with your parents. It may seem like the birth of your own children could create more distance between you and your parents, but in actuality, through your experience of loving your own children you will certainly experience a new depth of the love of your parents.

Your love for your family expands into your love for your society.

God's law is such that you mature in love and advance from one stage to another: from parental love to conjugal love to the love of parents for children. That same development occurs in a horizontal way. Your love for your family expands into your love for your society. That expansion will not diminish your love for your family but will expand it into deeper maturity. Your love of society will grow into love of the nation and the world, and each time your love will progress into a deeper maturity. If President Carter were to demonstrate such sacrificial spirit in the service of this country, literally sacrificing everything including his family, then the people of America would praise him, and make efforts to help his family. When a sacrificial spirit is shown in that way then the bond between the government and the people becomes deeper, and more sympathy can be shown by both.

If you demonstrate extraordinary sacrificial spirit in order to achieve some higher cause, then once you achieve that goal people will praise not only you but also those whom you had to sacrifice along the way. If a family was sacrificed for the purpose of the society then it would become a heroic example for others, receiving recognition and praise, and also serve in creating greater unity within the society. Why am I telling you this? Suppose that

instead of pursuing only its own selfish benefit Americans were to demonstrate a sacrificial spirit for the sake of the world. After achieving that goal of world salvation, America would not be left destitute, but would be in a position to receive glory and gratitude.

Were one saint to give up everything—his own life, his own family and surroundings—in order to relieve mankind from sin and liberate God from His sorrow, then everything that he used as an instrument of his effort, everything he sacrificed for that purpose, would be immortalized and praised in the end. Everything that he sacrificed would join with him as part of his ultimate fulfillment.

The Unification Church is pursuing that goal of liberation, gathering together such beautiful young people from all races and all the six continents. We want to become a sacrifice for the sake of world salvation and the fulfillment of God's will, and once we achieve that goal we shall never be forgotten. Once the day of victory comes, not only will you participate in that achievement, but your life shall bring all mankind into glory.

Why will you never be forgotten? Those who participate in the fulfillment of God's ideal will have lived God's own way of life, which has been to sacrifice His own family for the salvation of His tribe, His tribe for the society, and His society for the nation and world. Because that is the way God lives, anyone who also follows this principle shall never be destroyed or diminished. God is taking that route because once the highest possible Kingdom of Heaven is built here on earth, Satan will no longer have any way to accuse.

The true religion must go the road of persecution, and the religion which can unite the world is going to receive unprecedented persecution. We do not offer any excuses or complaints since we know this as the truth and still choose this life. Instead we will just humbly obey

God's mandate and go through this way silently. The Unification Church is destined to walk that path. For the sake of God's providence, can you sacrifice your own family and nation, and even sacrifice this world? How can you say yes? Deep in your heart you know that you are not going to lose anything; none of your sacrifice will ever be in vain, but shall reap the highest results. This is what you know in your heart.

Considered solely in commercial terms, this guaranteed return is really a fantastic deal. The Unification Church looks like a helpless lamb being clobbered by nation after nation, yet never attacking anyone in return. Don't we know how to fight? No, we know how to fight, but we have a reason and God has a reason to be patient. God has not yet allowed His anger to explode because His purpose is to save even one more soul. God can judge mankind at any time, but He is delaying judgement in order to save as many people as possible. That is the way He works.

If we achieve world unification through this process then no one in the past, present, or future can criticize or discredit our accomplishment. Those who are now trying to destroy us shall soon be in a position to realize what kind of crime they are committing and then be overwhelmed in their repentance. They are judging themselves; they are not judging us.

If God is the king of wisdom then we must understand why God has taken this route. He adopted this strategy as the means to win the greatest of all victories. This strategy will readily expose those who have no faith in God. In Satan's world such sacrifice ends a relationship, but in God's way the sacrifice or separation will bring greater harmony; the greater the degree of separation the greater the resulting harmony. For a common purpose we all go in different directions, and though there is physical separation there is no

such thing as spiritual loss because we are united in the same purpose. In God's world physical separation will bring greater harmony and greater accomplishment.

The selfish way of life is the satanic way of life, and the unselfish way of life is the God-centered way of life. But the unselfish way of life is the short-cut to reach the ideal world of God and is a life that will grow and expand. We must adopt this as our way of life. Will you live that way of life only until you get married, or even afterward? Will you further pursue it to the ultimate fulfillment of the victory of God?

This is my way of life. My wife and my own children have become a sacrifice, but I cannot give up the mission. Even if I were to die before winning the final victory, the purpose and course of the providence would not be ended. Once the dispensation for which I sacrificed myself and my family was fulfilled then God would be responsible to restore me and my family. God will be able to give me anything I desire, and I will ask, "First I want the salvation of the world; mankind must live. Next I want to see my family restored." Then God will fulfill it. Therefore, sacrifice does not mean losing. This physical world is not our ultimate existence and sacrifice is the divine right to participate in the fulfillment of God's ultimate goal. Then beyond this world we have another eternal home.

If I live and die solely for the sake of mankind, then where will mankind go? Someday we will all meet in the eternal spirit world. The pinnacle of our lives is not reached in the few short decades of our time here on earth. The measure of how much heaven you deserve in the eternal world is determined by how much you demonstrate a sacrificial spirit for the sake of the world while you are here on earth. I want you to remember that.

Your parents may not understand you at this time and your own nation of America does not

understand you, but I want you to understand that this is temporary. You can tell them to wait a while and be patient, and you also should be patient. This separation is not ultimate and eternal at all, but instead you are going to reap blessing for them and embrace them, and they shall be grateful to you. That is the way I have lived. In Korea I gave up everything and underwent the most intolerable persecution, always being chased and accused. I never lived my life for myself or my own family, but solely for the fulfillment of God's will. In America I am walking that same path.

Love will bring eternal victory and eternal heaven. When you possess that particular love of God then you desire and do anything you want! That love alone can give you complete liberation.

How is this nation going to pay its debt? I must leave some opportunity for America to pay back its debt, even if it is done by the descendants of those who misunderstood me during my lifetime. One way I can do that is through continuous, unconditional forgiveness of this nation. That has been God's way of life. God's heart embraces even His own enemy, and will never denounce or cut him off. This law is the force governing and uniting you people.

What kind of power can break us and separate us from that love? The power of love alone can conquer everything. Love will bring eternal victory and eternal heaven. When you possess that particular love of God then you desire and do anything you want! That love alone can give you complete liberation. That is my destination, what about you? God bless you. Let us pray.

Judaism after the New Testament

by DR. YOUNG OON KIM

The following is excerpted from Living Religions of the Middle East by Dr. Young Oon Kim. The first section on her study of Judaism, it surveys Judaism from the death of Jesus until the present, an area of ignorance for most non-Jews. The volume also includes studies of Islam and Zoroastrianism. Like its two companion volumes, Faiths of the Far East and India's Religious Quest, it is available from HSA Publications, 38-38 Ninth Street, Long Island City, N.Y. 11101.

Most Christians fail to grasp the full sweep of Jewish history because their knowledge is cut off by the reverence which they have for the New Testament. But Jewry did not end with Jesus and Paul. Christianity never attracted the Jewish leadership class or the masses. From the Jewish standpoint Christianity was nothing but a tiny stream off the river of Hebraic life and thought, a stream moreover, soon disappearing in the Gentile sea.¹ However, the main chapters in Jewish history have become part of western man's treasury of memories, i.e. the stories of the patriarchs, the Joseph epic, Moses and the Exodus, the conquest of the promised land, the Babylonian exile. But part of the story continues after the disastrous revolts of 70 A.D. and 135 A.D. (the date of the final destruction of the temple of Jerusalem) on up to the establishment of the Zionist State in 1948. Modern Jewish theology is heir to that total tradition.²

Hillel the elder, leader of the Pharisaic liberals prior to the time of Jesus, set the tone for later Rabbinism. The Sadducees disappear from sight after the burning of the temple. Rabbi Akiba escaped from Jerusalem during the Roman siege by hiding in a casket. He got Roman permission to set up a religious academy at Jamnia which became the spiritual center of Judaism before he was martyred in Hadrian's campaign to extinguish sparks of resistance to the Empire of the Caesars. Refugee scholars established new academies inside the Parthian empire and from these came the vast compendium of Jewish law, practices, proverbs and stories called the *Talmud*. Even to the present day to be a recognized Jewish scholar is to be a Talmudist.³

In the later Roman Empire to the time of Constantine, Jewish colonies were found in most cities, especially in Alexandria. Philo represents the major synthesizer of Jewish ideas and Graeco-Roman philosophy, particularly that of Plato. Hellenistic Judaism provided the synagogues in which St. Paul preached to get converts to Christianity and it also, through Philo, greatly influenced the Christian Platonism of Clement and Origen. In most ways, Hellenistic Judaism gave more to the church than to the rest of Jewry.⁴ Judaism as a whole relied on Babylonia and to a lesser extent Palestine for religious guidance. With some isolated exceptions the Parthians tolerated Jews because both were anti-Roman; later though, the empire of the Caesars was also more or less willing to ignore the Jewish colonists. Now and again, however, Latin intellectuals lamented the fact, as they put it, that Rome was being inundated with garbage from the sewers of the Near East. Anti-semitism long antedates the Christian era and the same stereotype

of the "alien, clannish, intolerant, money-grubbing" Jew as used then. In spite of this popular hostility. Judaism's stern moralism and single God won friends in high places. One story has it that Constantine seriously toyed with the idea of converting to Judaism and making it the faith of the empire. When he chose Christianity instead and his successors made it the sole legal faith, Jews were again fated to suffer.

Beginning with Constantine, the idea that a secure government rested on one religion for all citizens was promulgated and often enforced. For this reason Byzantine emperors were rather ruthless in suppressing religious dissidents: Arians, Monophysites, Nestorians, Monothelites, and Jews. Again Jews fled to Persia for protection. In Jewish eyes, Christian Rome was the new Edom, the virtual incarnation of all the evils the coming Messiah would destroy. Only one emperor after Constantine was a friend of the Jews—Julian sympathized with anyone who could not get along with the Christians.⁸

Emperor Antoninus Pius had recognized a new Jewish Sanhedrin in Galilee under an official called the Patriarch. Judah the Prince I (135-217 A.D.), the second to hold this post, compiled traditional teachings in a single great work, the *Mishnah*, which soon became almost as authoritative as scripture.⁹ With a commentary added it became the *Talmud*. The Palestinian version was completed by the middle of the 4th century; the more highly respected Babylonian one was available by 500 A.D.

Islam came as a blessing to Judaism by and large. While there were sporadic outbursts of anti-Jewish feeling, the Muslims used Jews as advisors, physicians, international traders, and something like cultural attaches. Babylonian Jewry flourished. When the Muslims advanced across North Africa, sweeping into Spain, that land became the major European outpost for a distinctive type of Jewish life and thought. Of course, this favored treatment of Jews in Islamic lands was a drawback for the little pockets of Jewish life in Christendom. In part at least, the hostile attitude of Christians toward the synagogue came from the half-justifiable feelings that Jews constituted a potential fifth column.

Babylonian Jewry enjoyed a large measure of autonomy and almost complete freedom of religion when the Muslims were building their very impressive civilization. Leaders at two great academies compiled legal codes which were widely distributed. About 860 A.D. the first complete Jewish prayer-book was produced in Babylonia at the request of Spanish rabbis. Naturally there was rivalry between the Babylonian

Talmudic academies and those established in Palestine. A division in Jewry resulted. Those who looked to the Babylonian scholars for advice became known as *Sephardic* Jews. This group controlled the synagogues in the Muslim world which stretched from the border of India, across the Near East and North Africa, to the most northern city in Spain. Others, called the *Ashkenazim*, followed the Palestinian Talmudists and dominated Jewish life in Poland, France, Germany and Italy.⁷

Concentration on Talmudic learning led to a major schism in Jewry.⁸ Under Aran ben David, the Karites (readers of scripture) separated from those who studied their Bibles in the light of the oral and written tradition. In one sense, they were a rebellion of fundamentalists against the dominant moderates. In another, they represented something vaguely comparable to the Protestant revolt within Roman Catholicism.

By the year 1000 A.D. Spain had succeeded Babylonia as the heartland of Jewish learning. The original work of the Talmudists had been completed. Jewish philosophy now began to dominate the horizon. Philo much earlier tried to reconcile the wisdom of the Greeks and the faith of the Jews. Almost nine centuries later Saadia ben Joseph of Egypt (d. 942), a brilliant leader of the most famous Babylonian academy, became the father of Jewish philosophy when he produced the first systematic treatment of doctrine and practice in the light of reason. Hiwi al-Balkhi has asked two hundred searching questions about the five books of Moses and finding no convincing answers denied the unity, omnipotence and omniscience of God, man's free will, the possibility of miracles, and the value of circumcision. Saadia wrote *Faith and Knowledge* as a defense of Judaism against that kind of destructive rationalism with considerable help, it should be noted, from a school of Muslim theologians who were using reason to support the claims of Islam. The right topic was chosen for discussion—the relationship of faith and reason. Muslim, Jewish and Christian theologians spent centuries struggling with the conflict between revelation and natural knowledge. The believer can be a rationalist who interprets his faith in terms of its essential conformity to the prevailing philosophy. Or he can be an anti-rationalist pointing out the contrast between one's faith and ordinary reason to extol the superiority of the religious vision. Or he can attempt to recognize the values of both reason and revelation, provided each stays inside its own special area of competency. At various times and with different degrees of success, Jewish philosophers have championed each of these attitudes.



The Rabbi of Vitebsk, by Marc Chagall.

The details can be found elsewhere. For our purpose it suffices to report that for almost exactly four centuries Judaism was gifted with a remarkable series of philosophers who argued with skill and distinction. The famous names are Saadia, Gabirol, Pakuda, Halevi, Ibn Daud, Maimonides, Gersonides, Crescas and Albo. The Jewish philosophic classics bear the titles: *Faith and Knowledge*, *Fountain of Life*, *Duties of the Heart*, *Kuzari*, *Exalted Faith*, *Guide for the Perplexed*, *Wars of the Lord* and *Book of Fundamental Principles*. From the first half of the 11th century to the middle of the 15th, Judaism produced its major thinkers. Spinoza, Marx, Bergson, Freud, Einstein, and Buber are their somewhat less orthodox heirs.⁹

If Jewish philosophy represents a religion of the mind, Jewish mysticism signifies the no less important religion of the heart. The mystics of the synagogue, of course, claim with considerable justification to go all the way back to Moses. By meditating especially on the mystery of the Genesis creation account and Ezekiel's vision of the divine chariot, they produced the vast library of Kabbalist literature of which the *Zohar* is the most influential example. At first mysticism in the Jewish tradition seems to have been limited to select teachers and their carefully-picked disciples. What began as secret doctrine restricted to the few by the 14th century was the pursuit of the many. In Eastern Europe the Hasidim¹⁰ represented a popularized mystical faith once restricted to an occasional sage and his immediate circle of admirers.¹¹

Jews started to move into northern Europe by the 9th century and for the next thousand years that continent rather than Asia or Africa would be of primary importance to them. Charlemagne encouraged Jews from the Arab world to settle in his empire, probably because he was sincerely interested in using them as a means of elevating the cultural standards of his realm. In most cases, however, the Jews were invited to settle in an area because Christians were forbidden to engage in money-lending. Besides, the Jews had a reputation for skill as merchants. They excelled in international trade simply because they had ready-made contacts. By the 10th and 11th centuries, there were firmly established Jewish communities in every French and German town of any size or importance. Settlements usually followed the trade routes along the rivers and overland roads.

At first and for a couple of centuries Jews provided a useful stimulus for economic development. But by the time the national states began to

appear, Christians could expand trade, encourage local industry and build cities on their own. Whereas once the Jewish outsider was very useful and almost indispensable, now he was unnecessary and often a dangerous competitor. With the growth of the Italian city-states and the appearance of the German Hanseatic League, the role of the Jew as an international trader disappeared. When Jews were first invited to Europe they were offered and assured the privileges of living together in their own quarters. This separateness was now held against them. Abba Eban sums up the situation: the Jew was "now no longer needed, and hence no longer wanted."¹²

In the medieval world the theory was that Jews as a distinct religious group from Christians should have official charters which guarantee

With the growth of the Italian city-states and the appearance of the German Hanseatic League, the role of the Jew as an international trader disappeared.

them self-government in communal matters. Most of the time the theory was practiced. The Jew could, nevertheless, not rely on the faith of his royal protector, the respect of the masses or the good will of the local Christian clergy.

Much ink has been used to relate what the Catholic Church did to persecute the European Jews. Abba Eban quite fairly points out that the appearance of heresies at the end of the 12th century compelled Catholicism to strengthen its organization and reassert its power as a cohesive factor in society. At the Fourth Lateran Council Pope Innocent III sponsored a number of decrees directly affecting the Jews of Europe. To discourage *Christian* dissenters, the Church flexed its muscles by showing how it could repress Jews. No Jew was to be appointed to any civil office. Jews were to remain in their homes on Easter behind shuttered windows. Jews and Christians were forbidden to live together in the same part of the city. All unbelievers were ordered to wear a special badge which distinguished them from the faithful. Degrading ghettoization was enforced. Christians themselves have often questioned the high-handed way in which a strong-willed Pope demonstrated the authority of the Church. The Jews were far

from Innocent's only victims. But they were less powerful than others in opposing him.

Before Innocent III Judaism had suffered the ill-effect of the Crusades. Many reasons have been brought forward to justify the Christian efforts to wrest the Holy Land from the Muslim Turk. In addition to destroying the power of the infidel outside Christendom, the crusaders assaulted the infidels within. From northern France to the Rhineland, Jewish communities were massacred. Zeal to attack the Muslim was matched with determination to subjugate his Jewish ally. Tens of thousands of Jews were murdered by mobs. But one should not ignore the fact that Eastern Orthodox Christians also fell prey to the same crusaders. What fanatics did to Jews they did to fellow-Christians.

Prominent rabbis were often compelled to debate publicly learned



Christian theologians; the Jew knew full well that if he argued too persuasively he could lose his life. In some ways, open debates between Jews and Christians was a cruel form of popular entertainment—like dog fighting or bull-baiting. Repeatedly, huge piles of Jewish books were put to the torch to the delight of the crowd. Probably the day by day badgering of the defenseless Jews was more demoralizing than the unpredictable explosions of violence. Berkovits¹³ argues convincingly that no one has a right to criticize the Jew who lost his faith in the dehumanizing Nazi concentration camps. Nor can the Christian condemn the medieval Jew who abandoned his Torah for nominal allegiance to the Jesus of his tormenters. The “Christian” record in regard to their treatment of the Jews is indefensible on every ground. In fact, no one for two hundred years has even attempted to justify medieval intolerance.¹⁴

Of course, Jews did convert under pressure. But many, the Marranos, for example, publicly professed the religion of their intolerant society, while privately continued to practice the religion of their fathers. In Spain and Portugal particularly, the converted Jews proved that outward conformity, however useful, is no substitute for inner conviction. When 4000 Jews were baptized in a single day, as at Toledo, Spain, who gained a victory? God or Satan?¹⁵

Expulsion of the Jews from western Europe began in England in 1290 under orders from Edward I; 16,000 were involved. In France they were commanded to depart four times from 1182 to 1321, again in 1322, and once more in 1394. Ferdinand and Isabella drove the Jews from Spain in 1492. The very day Columbus set sail for America the last of the Jews departed from the nation which had once produced their golden age. None were left by 1497.

Over 300,000 Jewish refugees sought shelter in Eastern Europe and the Ottoman Empire of the Levant. Before 1800, Jewry was located principally in the Crimea, Ukraine, White Russia, Poland and Lithuania. The Khazar kingdom between the Caspian and Black Seas was converted to Judaism as early as the 7th century but disappeared three hundred years later. Jews from Germany settled in Poland and Lithuania. During the 16th century the Council of Four Lands (Great Poland, Little Poland, Russian Poland and Lithuania) became the supreme legislative and executive body of east European Jewry. In 1648 Tartars, Cossacks, Muscovites and Swedes devastated Poland; at least 100,000 Jews perished and great numbers fled to Hungary, Turkey,

Holland and Germany.¹⁶ Despite this, Russian and Polish Jewry were of enormous significance until the Nazi period.¹⁷

When driven from Spain and Portugal, Jews sought refuge in the



A procession of Jews enroute to the council of Constance.

Ottoman Empire. Some 100,000 found asylum in Turkey. Joseph Hamon of Granada became physician to Sultan Selim I, and Joseph Nasi, chief advisor to Suleiman the Magnificent. Within decades the refugees had taken control of international trade in the eastern Mediterranean. A Jewish colony was begun at Tiberius in Palestine; a more lasting one, at Safed where the mystical Rabbi Isaac Luria and Joseph Karo, the author of the *Shulan Arukh*, a code of religious practice still in use, were among many resident scholars.

Large scale immigration into the Netherlands began soon after 1579 when that country freed itself from Spanish rule. Marranos built a synagogue in 1598 and Amsterdam became the center for the Jewish book trade. One fourth of the stockholders in the Dutch East India Company and 37 out of 41 members of the Amsterdam Stock Exchange were Jews. Oliver Cromwell allowed Jews to return to England; by the end of the 17th century they were influential in the East India Company and London Stock Exchange.

In Renaissance Italy individual Jews became highly honored. A cardinal taught Greek to a Jew and learned Hebrew in return. Popes Sixtus IV and Nicholas V collected Hebrew manuscripts for the Vatican library. Bologna in 1488 established a chair of Hebrew at its university. Luther in 1523 published a pamphlet entitled "That Jesus Was Born a Jew" when he believed Jews would flock to join the Protestant cause; later his attitude changed drastically.¹⁰

For Judaism the most important event of the 17th century was probably the appearance of Shabbetai Zebi (b. 1626), a native of Smyrna, acclaimed by large numbers as the Messiah they had awaited. In 1648 he entered a synagogue, uttered the ineffable name of God and announced himself as the Messiah. With the invaluable help of Nathan of Gaza, he won adherents all over the Ottoman Empire and far beyond. The new age would begin in 1666. A Polish Jew denounced him to the Sultan who promptly had Shabbetai arrested. On September 16, 1666 he became Mehmet Effendi, a Muslim. Many of his followers could scarcely believe the news and soon worked out a theology to show why the Jewish Messiah should turn to Islam. Sabbatians Jews persisted in Turkey, the Balkans, Italy, southern Poland and Lithuania.¹¹ In the 18th century Jacob Frank (b. 1726) gathered adherents, nowhere near so many as Shabbetai, when he proclaimed his messiahship.

Hasidism, a movement of continuing influence, was begun by Israel ben Eliezer (b. 1700), known as the Baal Shem Tov, in the very area

where Sabbatianism had been strong. Hundreds of thousands of Polish and Russian Jews rallied to the cause. Jewry was split asunder. The rabbis pronounced a ban on Hasidism and the remaining conservative Jews were called "Mitnagdim" (the opponents). Gradually, hostility between the two groups lessened.²⁰

With the French Revolution a new era dawned. For Christians the fall of the Bastille may mark the beginning of a war on God and the birth of an atheistic mobocracy. For the ghetto Jew, the same revolt heralded a day of hope. What Christians condemned as the birth of secularism was the era of emancipation for Jews. If you have had everything on your side, a radical social change becomes a shaking of the foundations; but if you have always been a despised outsider, the collapse of the traditional social order offers the chance for liberation.

In the French National Assembly legislation was introduced and passed removing all of the traditional restrictions of the Jews. In the debate, one of the delegates favoring emancipation coined a slogan which was long remembered: "To the Jews as Jews, nothing; to the Jews as men, everything." Another motto, equally celebrated, was created by the Jews who welcomed the destruction of the ghetto walls: "Be a Jew in your tent and a man abroad."²¹

For many the disappearance of the ghetto meant assimilation of Jews into the surrounding Gentile culture. As Heine put it, baptism is the entrance ticket to European civilization. Between 1800-1810, a tenth of the German Jews had turned Christian. Reform Judaism was born in this period and saved many for the ancestral faith in modern dress. In western Europe Jews took an active, often prominent part in political life: two became French cabinet members; Disraeli served as British prime minister; Stahl founded the Prussian conservative party and Reisser was chosen vice-president of the German constitutional parliament.²²

The Muscovite Czars refused to admit Jews inside their realm; by 1795 their annexation of Poland gave them 900,000 Jewish subjects. All sorts of discrimination were practiced. Alexander I and Nicholas I were particularly notorious anti-semites. Among the Jews who favored enlightenment of the western European sort, most were to be found in Lithuania and the Ukraine. The Hasidim were staunch conservatives who resisted innovation.

The 19th century was to a considerable degree a reaction against the

excesses of the Age of Reason. Since many western European Jews were enthusiastic exponents of the Enlightenment philosophy, they suffered the consequences. When the Congress of Vienna (1815) tried to turn back the clock to pre-Napoleonic days, Jews faced persecution. They were also blamed for the revolution of 1848 and Karl Marx's Communism. It is true that many Jewish intellectuals favored social reform and Marxism had powerful Jewish advocates.²⁵

Anti-Semitism took a semi-philosophic form in this period. By and large the Slavophiles of Russia (Dostoievski, Soloviev, etc.) were opposed to Judaism because they believed in a holy Russia whose soul was the Eastern Orthodox faith. German nationalists were also often anti-Jewish: i.e. the composer Richard Wagner and his son-in-law, the ideologist Houston Chamberlain. French anti-Semitism was spread by Edouard Drumont (1844-1917) and Charles Maurras (1868-1952), both of whom claimed to be rightist philosophers.²⁶

On the other hand, Jews held numerous positions of trust and great influence in the last century and our own. In the fine arts who can

Charlemagne encouraged Jews from the Arab world to settle in his empire, probably because he was sincerely interested in elevating the cultural standards.

forget musicians like Felix Mendelssohn, Darius Milhaud, Arnold Schoenberg, Leonard Bernstein? Or artists like Marc Chagall? Or scientists like Einstein, philosophers like Bergson, Benda²⁷ and Buber, psychiatrists Freud and Fromm, novelists like Proust, poets like Gertrude Stein? A Jew, Leon Blum, became prime minister of France; another was vice-president of the Confederacy, two (Felix Frankfurter and Louis Brandeis) were famous justices of the U.S. Supreme Court.

The 19th century also saw the birth of two important schools of Jewish thought. Beginning in Germany, Reform Judaism reinterpreted Mosaic religion by abolishing the dietary laws, abandoning Hebrew worship services, calling synagogues temples, dropping the nationalistic features of traditional Judaism, and reemphasizing the great Hebrew prophets.²⁸ Conservative Judaism reacted against what was felt to be Reform extremism but refused to go back to Orthodoxy.²⁹ Great exponents of Reform were Isaac and Stephen Wise, Claude

Montefiore, Abba Silver and Joshua Loth Leibman; equally famous advocates of Conservative Judaism were Samuel Hirsch, Solomon Schecter, Louis Finkelstein, Abraham Heschel and Mordecai Kaplan.²⁸

Twentieth century Jewry witnessed three momentous events: the virtual destruction of European Jewry at the hands of Hitler, the establishment of the state of Israel, and the growth of American Judaism to its present preeminent financial, organizational and theological position. Nazism destroyed 6 million of the 9,500,000 European Jews from 1935-1945. Israel was established by the United Nations in 1948. America replaced Europe as the center of Diaspora Jewry following World War II, in part because of the flight of Jewish intellectuals here, in part because of large-scale refugee movements from Nazi-occupied Europe.²⁹

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as well as traveling and lecturing extensively in the U.S. But beyond that she has been a profound, living religious force in the lives of hundreds in both the Occident and the Orient.

Her previous works include *Divine Principle and Its Application* and *Unification Theology and Christian Thought*. Currently, she is living and writing in Washington, D.C. and is professor of Systematic Theology and World Religions at the Unification Theological Seminary in Barrytown, N.Y.

FOOTNOTES

1. The standard book on early Jewish-Christian thought is J. Danielou, *The Theology of Jewish Christianity*, Regnery, Chicago, 1964.
2. For Jewish interpretations, see I. Epstein, *Judaism*, Penguin Books, Baltimore, 1959, pp. 11-120; Abba Eban, *My People*, Behrman House, N.Y., 1968, pp. 1-104; L. Finkelstein, ed., *The Jews: Their History*, Schocken, N.Y., 1971, chaps. I, II; Y. Kaufmann, *The Religion of Israel*, University of Chicago Press, Chicago, 1960.

3. Cf. Eban *Ibid*, pp. 85-99, 108-123; Epstein, *Ibid*, pp. 111-131.
4. Cf. Moses Hadas, *Hellenism*, also books by H. Wolfson and E. Goodenough.
5. Hadrian who so savagely suppressed the Jewish rebellion of 135 A.D. and Julian who had nothing but contempt for Christians have both been the subjects of recent semi-fictional biographies: *Memoirs of Hadrian* by Marguerite Yourcenar; *Julian* by Gore Vidal. Both provide a window into the mind of the imperial Roman, the first explaining why the Jews were a mystery and a menace, the second revealing a reaction to the Christians.
6. Cf. Heinrich Graetz, *History of the Jews*, Jewish Publication Society, Philadelphia, 1949, v. II, pp. 450-478.
7. Epstein, *Ibid*, pp. 180-194, Eban, *Ibid*, pp. 124-160. A Heschel contrasts the Sephardic and Ashkenazic Jews, *The Earth is the Lord's*, Schuman, N.Y., 1950, pp. 23-38.
8. H. Graetz, *Ibid*, pp. 127-159.
9. Epstein, *Ibid*, pp. 195-222, Salo Baron, *A Social and Religious History of the Jews*, Columbia University Press, N.Y., 1958, vol. VIII, pp. 55-137.
10. Note: The transliteration of Jewish names varies greatly from one author to the next. For example, Jamnia - Jabneh, Hasidim - Chassidim, Gersonides - Levi ben Gerson; Shabbethai Zvi - Shabbetai Zevi, Sabbatai Zevi, Sabbatai Tzevi, Shabbetai Zebi; Shekhinah - Shechinah, etc.
11. Epstein, *Ibid*, pp. 223-251; Eban, *Ibid*, pp. 231-232, 238-243.
12. Eban, *Ibid*, p. 169.
13. E. Berkovits, *Faith after the Holocaust*, Ktav Publ., N.Y. 1973.
14. Eban, *Ibid*, 161-187.
15. Eban, *Ibid*, pp. 187-197.
16. Eban, *Ibid*, pp. 198-230.
17. Cf. A. Heschel, *The Earth Is The Lord's*, a tribute to eastern European Jewry written after the Nazi Holocaust.
18. Eban, *Ibid*, pp. 220-230.
19. G. Scholem has published the definitive work of Shabbetai Zebi.
20. Cf. M. Buber's many books and articles; Epstein, *Ibid*, pp. 270-281.
21. By Judah Leib Gordon, the poet of Russian Jewish modernization.
22. Eban, *Ibid*, pp. 246-267, a one-sided interpretation which should be read with great care. Assimilationism and Zionism are born enemies.
23. Einstein once declared it was the Jews who gave us Socialism.
24. Cf. J.S. McClelland, ed., *The French Right*, Harper Torchbook, N.Y., 1970, pp. 85-116 (Drumont), 213-304 (Maurras).
25. Author of the enormously influential *Betrayal of the Intellectuals (Le Trahison des Clercs)*.
26. A.M. Heller, *The Jew and His World*, Twayne Publ., N.Y., 1965, pp. 152-166.
27. A Jewish wit has observed, Conservatism means a rabbi who is a little to the right of Reform serving a congregation a little to the left of Orthodoxy. Cf. Epstein, "Modern Movements in Judaism", *Ibid*, pp. 287-318 (a Conservative view).
28. Cf. H. Parzen, *Architects of Conservative Judaism*, J. David, N.Y., 1964.
29. A.M. Heller, *Ibid*, pp. 318-359 gives a useful survey of Jewry in all parts of the world, population figures, history, etc.

The Theorist ***Versus*** ***The Revolutionary***

Marxism-Leninism is Born in midst of Contradiction

by PETER GOGAN

Peter Gogan is a student at Unification Theological Seminary

The name of Lenin (V.I. Ulyanov) is as closely associated with the doctrine of Marxism today, as is that of Marx, himself. Indeed, the peculiar application of Marxism to the Soviet Union has earned the name Marxism-Leninism, since it was Lenin who brought the theory of Marx and Engels into revolutionary practice in that country. It was Lenin who sustained the revolutionary aspect of the ideology, and laid the foundation for its continued power in the undeveloped world, even to this day.

While denying that he was "revising" Marx, Lenin obviously adapted the philosophy to the particular Russian, tsarist situa-

tion in which he had to labor. This study will deal specifically with what I consider to be his major contributions to Marxism: (1) his notion of the planned and organized revolution, as opposed to the idea of spontaneous social change; (2) the role of the centralized revolutionary party in a revolution; (3) the role of the peasants in a Social-Democratic revolution, and, connected with this problem; (4) the question of whether the capitalist phase is a necessary step toward the socialist state; and (5) the concept of bourgeois and proletariat nations in the worldwide revolution.

Europe After Marx

In his writings, Marx had

delineated certain historical/economic "laws" upon which he based certain future predictions. It was his expectation that the proletariat would soon become excruciatingly poor, and that the working class would expand greatly. This historical process, in his view, would see the polarization of the bourgeoisie and the proletariat, followed by an inevitable revolution which would establish the dominance of the working class in a "dictatorship of the proletariat."

However, at the end of the Nineteenth Century, events began to contradict Marx' predictions. The proletariat was growing richer, rather than collapsing into impoverishment. Neither was the bourgeoisie contracting, but, rather, it was rapidly expanding with the growth of industry. The state, defined by Marx as an instrument of oppression, was, at least in Western Europe, recognizing some of the claims of the proletariat by instituting programs for social welfare—insurance and restrictions on working hours and conditions. Because of this unexpected historical development, the socialist movement had become less relevant to social reality.

The first to respond to this seeming failure of Marx' theory was Eduard Bernstein, the founder of the German Social

Democratic Party. In 1899 he published *Evolutionary Socialism*, a work which clearly indicated the failure of Marx' predictions. He stated there that Marx' failure was due to faulty concepts of value and profit. According to Bernstein's observations, the profit rate didn't necessarily fall as the economy matured—thus he placed himself in opposition to Marx' theory of impoverishment, polarization, and revolution. His book stressed programs that would work for the benefit of all social classes. In essence Bernstein stressed a concept of gradual and inevitable evolution, which would originate and proceed from the workers, themselves.

This particular apology for Marx was opposed by one who had matured in a totally different historical situation. The tsarist Russia of Lenin's era (the end of the Nineteenth Century) was closely similar to Western Europe of 1848, the period in which Marx developed his critique of capitalism. Before the year 1900, Lenin had lived his entire life in Russia. He had observed none of the social advances that Bernstein had pointed out, so he concluded that the book was a fabrication. Moreover, Lenin was greatly influenced by the tradition of the peasant-oriented Russian revolutionaries of the 1870's. With this background, he took it upon



himself to respond to Bernstein, and to create a doctrine of revolutionary marxism, a doctrine uniquely applicable both to semi-feudal Russia, and to backward nations in general.

The Role of the Revolutionary Party

In response to Bernstein, Lenin faced the problem of developing a theory of active revolution. For Lenin, to be a Marxist meant to be a revolutionary.

Lenin promulgated the view that the theoretical doctrine of Social-Democracy, "...arose as a natural and inevitable outcome of the development of thought among the revolutionary socialist intelligentsia." He pointed out

further that Marx and Engels, themselves, belonged to the bourgeois intelligentsia. Therefore, Lenin concluded, the intelligentsia alone were qualified to introduce the proletariat revolution to the laborers. This was the foundation for his idea of the elite, centralized party. It was his desire to head a small, disciplined, ideologically advanced party that would educate and lead the workers.

Thus, Lenin gave his answer to the Bernsteinian economists. Marxism is a doctrine of revolution, and the bourgeois tendencies of the labor movement must become elevated by a militaristic, centralized party of

professional revolutionaries.

The Role of the Peasants

Lenin's inclusion of the peasantry in his proletarian revolution has been called by some his major contribution to Marxism.

It was to accelerate the process of this bourgeois revolt, that Lenin developed his concept of "the revolutionary-democratic dictatorship of the proletariat and the peasantry."

Simultaneously, Lenin recognized an eventual struggle between these same peasants and workers. He took the view that the peasantry was basically petty-bourgeois in its attachment to property, and, thus, it was the natural enemy of the proletariat, yet he qualified his position by saying that there was a great semi-proletariat element in the peasantry as well.

Thus did Lenin give the peasantry a role, not only the revolution of the proletariat, but also in the pre-capitalist, bourgeois revolution. This idea has become the basic ideological step to those who have attempted to bring Marxism-Leninism to a backward, unindustrialized nation.

The Role of Bourgeois and Proletariat Nations

The last of Lenin's important contributions to Marxism was his notion of bourgeois and proletariat nations.

Basically, his theory made the point that the vast majority of wealth and power had been concentrated in a small handful of nations, at the expense of the vast majority of poorer nations. In this way, Lenin developed the idea of nations, as well as masses of individuals, involved in the class struggle. He predicted the eventual triumph of proletariat nations in the international conflict. Employing Lenin's expression, "The world has become divided into a handful of usurer states and a vast majority of debtor states..." Once again, this idea was destined to have a much greater impact, particularly upon the developing nations of today. It has been the basis for much of the anti-United State polemic at the United Nations, for example.

Comments on Lenin's Positions

Not surprisingly, Lenin's acceptance and revision of Marx has not lacked its critics. Bertrand Russell, in his early book on Bolshevism (1920), introduced three questions in regard to the centralized, revolutionary method of reaching Marx' Utopia:

"First, would the ultimate state foreshadowed by the Bolsheviks be desirable by itself? Secondly, would the conflict involved in achieving it by the Bolshevik method be so bitter and prolonged that its evils would outweigh the ultimate good?"



Lenin and Stalin

is what Marxians assert it to be, why should the rulers neglect such opportunities for selfish advantage?"

Adam B. Ulam, in his book entitled *The Unfinished Revolution*, takes Lenin to task from a different standpoint. He calls to question Lenin's particular adaptation of Marxism, as something that can be applied only through a revolutionary central party. Ulam makes the point that this is a fundamental contradiction of the Marxist view of history. He believes that Lenin should have thrown out Marx' theory altogether, as he says, "You do not jettison Marxism

because it failed to predict the psychology of the worker in an advanced industrialized country, says Lenin. You 'improve' and advance this psychology in the revolutionary direction by means of a party. A remarkably illogical performance. You reject the major premise of your ideology, yet you claim strict orthodoxy. Your argument is rationalistic and materialistic, and yet you set out, almost in Sorel-like fashion, to propogate the myth of revolution, the necessity of which, you have just asserted, the workers will feel less and less."

Ulam justifiably believes that Lenin and his contemporaries



Thirdly, is this method likely to lead, in the end, to the state which the Bolsheviks desire, or will it fail at some point and arrive at a quite different result?"

Russell answered these questions by saying, first of all, that the state desired by the Bolsheviks is, indeed desirable in itself. He responded to his second query by saying that there is a question as to whether the struggle (probably another world war) would be worth the Utopian result. And he answered his third and most important question—is the kind of a state the Bolsheviks desire likely to emerge from the adoption of their methods?—with

an absolute "no."

As a philosopher, Russell believed that the assumption of power by a small minority would become an equally oppressive substitution for tsarism. In his opinion, the assurance that corruption would occur in Lenin's central party lay in the Bolshevik view of Man, "*What motive would they have for not doing so? What motive is possible except idealism, love of mankind, noneconomic motives of the sort Bolsheviks decry? The system created by violence and the forcible rule of a minority must necessarily allow of tyranny and exploitation; and if human nature*

were first and foremost Russian revolutionaries, and, secondarily, theorists. He describes Marxism as "the culmination of a century's search for a concrete and convincing philosophy and strategy of revolution." In Ulam's view, Lenin had chosen to overlook the basic objective issue: Was the worker's position getting better or worse under capitalism? If the lot of the proletariat was improving; if the bourgeoisie was expanding; and if the workers didn't naturally desire a revolution; then Marx was wrong.

Andrew C. Janos, another commentator of Leninism, first of all, has pointed out that the deterministic view of history inherent in Marxism should eliminate the necessity for an activist doctrine, such as Lenin's. He believed that Lenin's use of revolutionary strategy and complex political preparations gave an extreme importance to the *wills* of the individuals involved, "...reflecting their perceptions rather than the 'objective reality' of their material environment." He maintained that Lenin's theory of activism, in itself, disproved Marx' deterministic theory and thus undermined the basis for his own revolutionary activity.

Evaluation and Conclusion

Primarily, Lenin failed in his unconditional acceptance of Marx. This was his "sacred

scripture," taken as a *a priori* truth. Because of this he was unable to see errancies in Marxist theory. Basically, he believed Marx to be correct, and, given this tenet, he "proved" it in his practice of revolution. Because he took Marx' view whole, he then used his *will* to create the "inevitable" revolution. It wouldn't have happened without him. However, Marxism expressly denies the primacy of human will over historical conditions. This is the great contradiction of Marxism-Leninism. As Ulam says, Lenin was primarily a revolutionary, with Marxism providing him with his theoretical justification. In order to achieve his revolution he found it necessary to circumvent certain of Marx' predictions and principles (i.e. the notion of the petty-bourgeois peasantry), by explaining what they *really* meant. In a very real sense, he was correct, more correct than Marx. The practicality of creating a *real* revolution was his lifetime concern. Marx was a theorist, but his theory was flawed. Lenin was a practical activist with few flaws, and he began a revolutionary movement that would shake the world. Unfortunately, he swallowed whole a theory that was incapable of accurately describing late-capitalist reality, or human nature, or the purpose of human life. □

Oh, I could give a thousand questions
starting with “why”.

But for the most important
answer -

love--

there comes but one inquiry
spelling out a million
“why not”.

Colleen O'Neill

So,
this tired, mundane night
in May
had nothing to say
to me.

All over the world today
have been

neighborhood marble games,
T.V. sets going on the blink,
husbands loving in the middle of the day,
40 acres of corn,
martini suppers,
and there has been,
war...

And,
did I live?
I was not a
ghetto child
with stone marbles to play
a wife so alone that a failing TV
was my day

a desirable and desperate
mistress,
a half-broken worker
of the fields,
a fur-wrapped babe
country-clubbing my meals,
or even a soldier,
with a tear dampened rifle.

The people who
have lived this tired, mundane day in May,
lived,
beautiful people
in-less-than-a-beautiful way.

Now,
how can I say
I only live
tired and mundane.

Colleen O'Neill

I want a baby,
a small angel,
for myself.
...though in a moment
you would be a lady,
grown up
grown away
I need your kind of love.

I long for you,
sweet little girl,
rosey cheeks
and saucered eyes
with your
pink ribbons
sugar cookies
baby tears
and
Teddy Bear.

I need moments--
when you would
spill milk-and-glass
over kitchen tiles

and I would have
to get you into the
bubble-filled bathroom
or I would have to get
my lipstick
out of your hands
and off your nose.

Because you would be able
to plant a wet kiss on my cheek
and tell me,
“I love you, mommy!”
And all the worth of life would I then
hold in my arms.

Colleen O'Neill

The History of Physics: A Quest for the Divine

by MARK ALEXANDER

Mark Alexander is a student at Unification Theological Seminary

The relationship of science and religion has been a source of constant debate for academics and clergy alike. Presented here are two articles approaching the subject from different perspectives. The first, written by two students at the Unification Theological Seminary, examines the relationship historically. The other, by a UN official, takes a look at the problem centering in the issue of creation and evolution.

Today the need for science to face the questions of value is probably only exceeded by the need of religion to use logic and science. Both disciplines seek the truth from the different aspects of the internal and the external. Modern man requires logical proof in order to understand and follow his best comprehension of the truth. Religion has been moving along a long tortuous path toward the goal of scientific explanation, and science, rather than mainly looking at what is,

has had to raise its horizons in search of what ought to be.

The interaction of the internal search for truth and the external search for truth have a potential for harmony despite a history of vital, yet often unharmonious relationship. In the twentieth century the relationship of science and religion can become one of complementarity and harmony reflecting a dynamic, intuitive relationship which may one day lead to a relationship of love. Science becomes more internal



Aristotle contemplating the bust of Plato, by Rembrandt.

and religion more scientific.

Physics, long called natural philosophy (from the Greek *physikos*), will be my primary mode of looking at the science-religion dynamic. Well suited for the task, Physics embodies the most rigorous aspects of science while touching many realms of theology such as cosmology, the nature of matter, the role of progress, the process of inspiration, and philosophy. My concentration will be on these growing interfaces of science and religion.

Physics is defined in the Encyclopedia Britannica as "a point of view about the natural world, and a method of attack upon its problems." Pervaded by "a kind of confidence that nature may be reduced to a few comprehensive principles" physics seeks for "those central ideas by which great areas of common experience may be brought into order and coherence." Physics, and all science, embody the interplay of experiment and theory using the tools of mathematics and logic. Einstein, for example, exemplified the most rigorous, incisive application of science while relying on intuition and imagination for some of his greatest breakthroughs. All the while he was driven by a faith that "nature may be reduced to a few comprehensive principles." He died before he could discover a single Unified Field Theory for

electromagnetic and gravitational fields. Recently, in trying to attain this goal, scientists have tried to combine the two pillars of modern physics, relativity theory and quantum mechanics, in another step toward a Unified Field Theory.

In the long history of the interplay of science and religion, *Divine Principle*² goes all the way back to the fall of man for an understanding of the separation of the internal and external search for truth. Just as God and man became separated, man's mind and body became disharmonized. By placing material values over spiritual values man reversed the order of the universe causing ignorance, conflict and unhappiness. Cain and Abel, representing the relatively spiritual and physical views of life, struggled instead of harmoniously interacting. Because they couldn't work together for a purpose higher than themselves, they caused the first war. Cain murdered Abel. The pattern of relationship has expanded throughout history leading to the Hellenistic and Hebraic views of life, the right and left Hegelian views, and the Christian and Communist views of life. throughout history science and religion have also reflected a Cain-Abel relationship. Cain and Abel were meant to love one another and work together in a



LE feroye grand tort (ce me semble) à ce Docteur Scholastique, (duquel les Theologiens de present font si grand estime, que quasi ilz s'arrestent à ses opinions & resolutions, & en tirent les subtilz argumens, pour s'exercer publiquement & apprêdre, afin de faire teste puis apres & plus subtilement dissouldre les ambages & obiections des heretiques) si ie ne le mettois au rang qu'il merite: Ioinct que i'ay cy deuant fait mention de celui lequel quasi diametralement semble tousiours luy con-

St. Thomas Aquinas

vital, creative harmony. Religion would have been the rudder and science the vessel. This awesomely powerful ship of science must have a strong, sensitive, smoothly working rudder in the twentieth century.

Originally physics began to emerge around the time of Aristotle. He connected physics and theology to philosophy, attempting to show the philosophical foundations of physics in his eight-volume work, *Physics*, while defining "theology" as the first philosophy. Aristotle taught that natural science should be based on scientific observation, followed by reflection and leading to generalization. This approach was neglected by medieval man and was revived only when translations were made from Aristotle's original writings in the thirteenth century. While moving away from his philosophy, seventeenth century scientists retained his common-sense scientific approach while adding the very powerful tools of advanced mathematics and experimentation.

At the culmination of the Middle Ages, St. Thomas Aquinas formulated a unique synthesis of reason and faith by combining the essence of medieval thought with the newly-translated Aristotle. With theology as the big brother to philosophy, supernatural truth and natural

truth were to complement one another without contradiction. His famous quote: "Grace does not destroy nature but perfects it," was more systematically and logically elaborated in three propositions typical of Aquinas' approach.

St. Thomas proceeds: "1) If I believe a proposition P on faith, I assent to it on the authority of God, who has revealed it to mankind. 2) If I know P by reason, I assent to it either because it is self evidently true or because it is logically deducible from self evident premises. 3) Any proposition which can be logically demonstrated can also be the subject of revelation."³

Aquinas took the Aristotelian approach and gave it life by making Christianity and systematic philosophy complementary. The Thomistic synthesis has dominated much of Catholic thought and Protestant education in Northern Europe until today. Through scholasticism Christian thought became highly systematized, although somewhat dry and removed while logic and reason were subtly influenced by the results of revelation. Aquinas' "comprehensive principles," although emphasizing "being" more than change, embodied Aristotle. And for Aristotle, to know anything in a scientific way was to know its causes, of which there were four kinds: material,



G. Kneller pinx!

S^r ISAAC NEWTON

W^m Sharp sculp!

formal, efficient, and final. St. Thomas emphasized God as the first uncaused Cause and as the Final Cause. Everything in the universe progressed towards its individual, final conclusion laid down by God.

From the thirteenth century, man's understanding of the nature of the "comprehensive principles" in the universe underwent a Gestaltian shift. Physical rather than teleological causes were emphasized. Aristotelian and Thomist concepts of the purpose and quality of matter gave way to the quantitative understanding of objects and properties such as heat and motion. René Descartes, a contemporary of Galileo, planted the idea of extreme spirit/matter dualism in the minds of seventeenth century man. The material world became a large, intricate machine which God was said to have started and left. Theories of science were thought to be literal interpretations of reality, a viewpoint challenged by many philosophers in the light of twentieth century physics.

The revolutionary discoveries of Newton grew out of this seventeenth century milieu. His deterministic, mechanistic world view was very useful at the time, leading to important achievements in classical physics and the industrial revolution. Unfortunately, the spirit/matter split

and the successes of science allow for only an impersonal God. Theology, still stubbornly adhering to Aristotelian philosophy, or overemphasizing faith, lost its ability to guide the way to dominion over creation. The consequent uninhibited excesses of the industrial revolution made fertile soil for the growth of atheistic Communism.

Despite many scientific advances in the eighteenth century, the ripples of Newton's scientific discoveries still dominated. In physics further developments were made in mechanics by Lefrange, d'Alembert, Laplace and others. Rationality spread to other areas of thought. A deterministic reductionistic view of nature led some to a mechanistic view of God and others to atheistic-materialistic philosophies. Optimism prevailed with the ideas that human reason led to individual perfection and that science led to inevitable social progress. The high hopes of the early industrial revolution in England had not yet soured.

In reaction to the mind/body dualistic mechanistic view, the poets, theologians and novelists of the late eighteenth century Romantic movement defended man's freedom, imagination, and intuition. Nature was not an impersonal machine but, says one scholar, a companion to many permeated by beauty, vitality and

an underlying spiritual reality.” In contrast to the Enlightenment, Pietistic and Methodist movements brought personal and mystical relationships with God. Philosophy remained somewhat ambivalent with Hume’s scientific empiricism and systematic agnosticism. Kant bestowed mixed blessings by developing new and unusual ways to reconcile science and religion, which certainly hurt cosmological proofs of God but may have furthered moral arguments. In the twentieth century Einstein’s conceptions of curved space-time may mitigate against some of the Euclidian-based ideas of Kant.

In the nineteenth century scientific discoveries skyrocketed, putting a strain on many cherished conceptions near the end of the century. This was certainly true in physics as the century opened with the discovery of the wave character of light by Young in 1802. Knowledge of both ends of the visible electromagnetic spectrum grew with the 1800 to 1801 discoveries of Herschel and Ritter. Observation preceded theory in this case as Faraday and later Maxwell developed the electromagnetic theory of light (1861-1873). In 1887 Hertz discovered radio waves. Throughout the mid 1800’s the principle of the conservation of energy, entropy, statistical distribution law, and statistical mechanics

developed. The discoveries of the cathode ray, X-rays, radioactivity and the electron signaled further geometric progression of physics and science in the late 1800’s. According to R.V. Jones, despite the successful century long sweep of physics, three problem experiments puzzled scientists at the end of the century:

1) The failure of the Michelson-Morely experiment to detect any motion of the earth through the supposed universal aether.

2) The failure of the classical statistical concepts to account for the way the radiation from a body varied with its temperature.

3) The failure of the wave velocity of light, despite its other triumphs, to account for the photoelectric effect.”⁴

In 1905, at the age of twenty-six, Albert Einstein solved all three experimental puzzles by founding the theory of relativity of contemporary physics and making a major contribution to quantum theory. Of his four famous theories of that year, relativity was most famous and mass-energy equivalence followed from it. Helped by relativity theory and aided by Planck, who foundered on the old Newtonian physics, Einstein developed the photon theory which laid the foundation for quantum mechanics. Einstein’s fourth famous theory of that year was Brownian motion. In solving the experi-

mental puzzles of the nineteenth century physicists, he opened up whole new realms of experiment and theory. Some day these new theories may give way to even more radical theories just as Newtonianism did. Einstein was partially led to relativity by an example in thermodynamics as shown in his autobiography:

"The example I saw before me was thermodynamics. The general principle was there given in the theorem: the laws of nature are such that it is impossible to construct a perpetuum mobile."⁸

In admitting that there are things that one cannot do many new doors open into new worlds. The two pillars of modern physics bear out this theory surprisingly well. Heisenberg's Uncertainty Principle postulates that one cannot measure the specific place or momentum of a particle of quantum. Some twenty years earlier, just after the turn of the century, Planck made a similar, foundational "postulate of impotence". In essence Einstein's theory of special relativity states that it is "impossible to detect any change in the velocity of light, whatever the speeds of the source and observer."⁹ Almost harkening back to the old "earth as the center of the universe" days Einstein further proposed, as a consequence of relativity, that there is no way to tell experimentally whether one is at the center

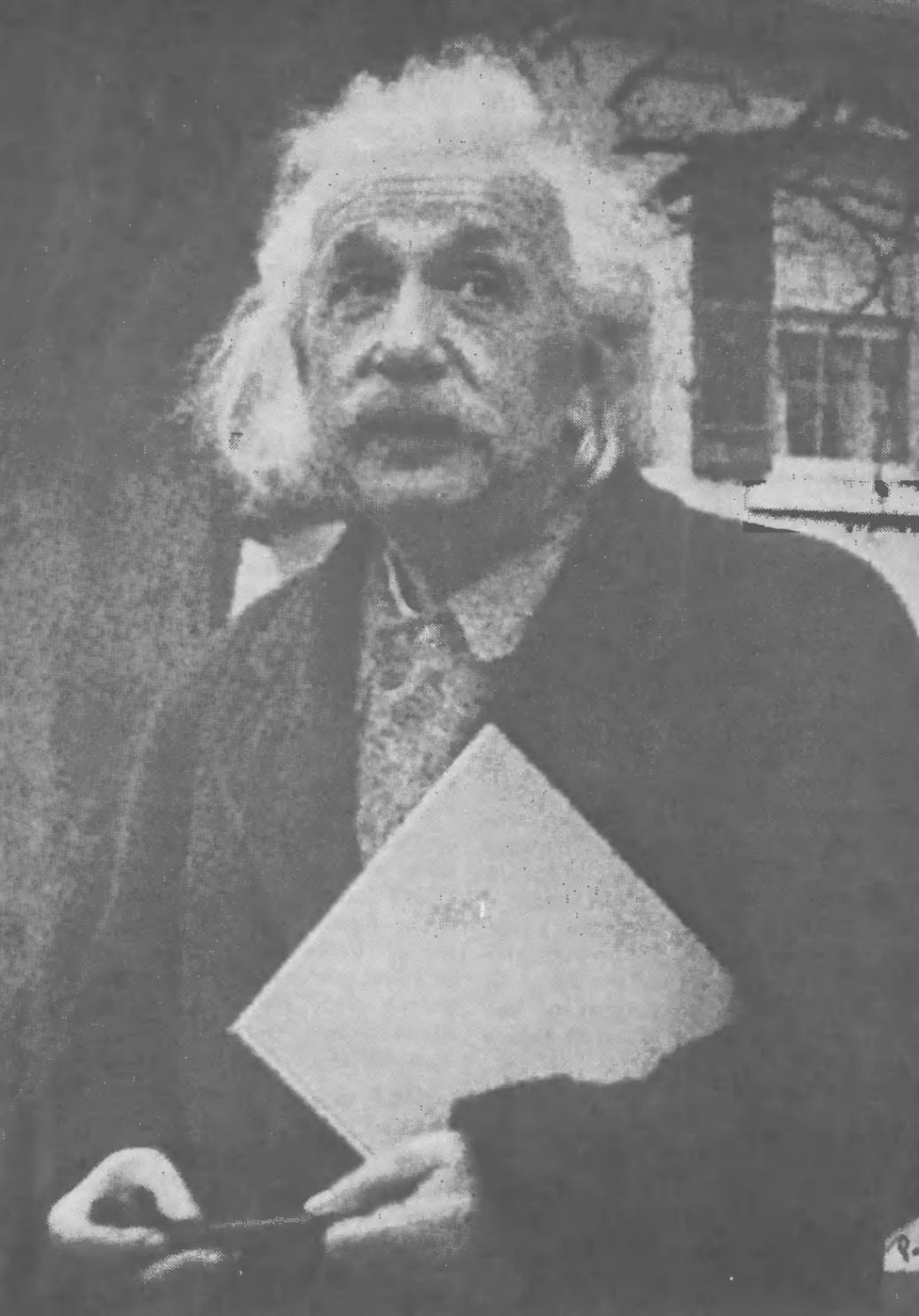
of the universe or not. E.A. Milne based a whole cosmology on this and in 1948 Bondi and Gold theorized that it is impossible to know the age of the universe, causing theories of continuing creation to mount. Clearly, in physics or in Christianity one must humble himself and let go of the old in order to be born into new life or new theories.

Albert Einstein exemplified many Christian attitudes in his humility, hard work, and in his free, almost childlike imagination and wonder.

Of God He writes:

"I will call it a cosmic religious sense. This is hard to make clear to those who do not experience it, since it does not involve an anthropomorphic view of God. The individual feels the vanity of human desires and aims, and the nobility and marvelous order which are revealed in nature and in the world of thought. He feels the individual destiny as an imprisonment and seeks to experience the totality of existence as a unity full of significance. Indications of the cosmic religious sense can be found even on earlier levels of development—for example, in the Psalms of David and in the Prophets. The cosmic element is much stronger in Bhuddism as, in particular, Schopenhauer's magnificent essays have shown us."

Einstein also has embodied a



search that has inspired physicists and scientists from the beginning. The cumulative effect of science as it geometrically increases in knowledge has been to find more simplified and elegant principles to bring order to experience. Newton discovered the simple relationship between force, mass, and acceleration, while Einstein found the equivalence of mass and energy, and in 1916 in his General Theory of Relativity showed that gravity and inertia are one and the same thing, an idea that would have astounded Newton. Einstein died before he could fulfill his lifetime dream of a Unified Field Theory encompassing all known fields both electromagnetic and gravitational. Strongly and justifiably convinced of the unity, harmony, and beauty in the universe Einstein asserted:

“that the cosmic religious experience is the strongest and noblest driving force behind scientific research... What a longing to understand even a small glimpse of the reason in the universe must have been in Kepler and Newton to enable them to unravel the mechanism of the heavens in long years of lonely work.”⁷

Einstein's belief in the universe as being a harmonious unity never dissuaded him from strict scientific discipline and verifications, however. His theories, though

influenced by a great imagination, were nevertheless inspired by experimental evidence and tested by rigorous method. Nonetheless, the unknown factor in science remains: from what source of inspiration emerge new ways of looking and understanding? Where did scientists get the notion that the universe is somehow harmonious and unified?

Werner Heisenberg, originator of the Uncertainty Principle, gives an embryonic answer to the process of inspiration:

“The great scientific contribution in theoretical physics that has come from Japan since the last war may be an indication of a certain relationship between philosophical ideas in the tradition of the Far East and the philosophical substance of quantum theory.” Modern physics with its “postulates of impotence,” its commonsense shattering conceptions, is indeed mystical, but it differs from ancient mysticism by virtue of a firm, scientific, incisive logical foundation. Many outstanding modern physicists would concur with this synthesis as Julius Robert Oppenheimer reiterates Niels Bohr:

“The general notions about human understanding..which are illustrated by discoveries in atomic physics are not on the nature of things wholly unfam-

iliar, wholly unheard of, or new. Even in our own culture they have a history, and central place. What we shall find is an exemplification, an encouragement, and a refinement of old wisdom.”⁸

Just as in the Heisenberg Uncertainty Principle, where the change in the position times the change in the momentum equals a certain number, the truth of the situation lies in the relationship of position and momentum and not in the impossible-to-know-exact understanding of the two separate factors. So, similarly, the truth of science and religion is in their relationship. As in Einstein’s relativity, the truth pervades in the relationship between space, matter, and time. All are interrelated. Thus, the only frame of reference in the physical universe is the varied relationship of space, mass and time.

In a similar sense, the essence of happy human life requires relationship. Happiness comes from the harmonious marriage, family, and friendship. The force of love binds these relationships together like a force field. Perhaps a Unified Love Theory could exist. If particles have “charm”, love may have momentum and direction. Science has been searching for ways to make people happy, and for guiding values besides just simplicity, elegance, and curiosity. Religion also seeks to make

people happy through understanding relationships between man and God, Tao, himself, other people, and creation. Man is the focal point where religion and science, the internal and the external, spirit and body, cause and effect, and God and man come together. The truth of these essences dwells in their relationship, which involves complementarity and order. In the conclusion of his book, *The Tao of Physics*, Fritjof Capra describes complementarity:

“Neither is comprehended in the other, nor can either of them be reduced to the other, but both of them are necessary, supplementing one another for a fuller understanding.”⁹

Not only do the complementary essentialities interrelate, but, as a rule, one takes the more aggressive role and the other a more receptive role. The cause precedes the effect, the spirit should guide the body, God is the Father to man, the mystic strives for a higher nature, and science is the “is” and religion, “the ought.” In order for complementarity to be achieved, the two or more essences need to fulfill a purpose higher than themselves, whether it be the relationship itself, or a hierarchial purpose. Man serves society, or the atom helps build the molecule.

Throughout history the search

for truth in the external and the search for truth from inner experience have seemed to conflict, yet the overwhelming movement of science has been toward unifying, comprehensive principles, as even this very abbreviated journey through history has shown.

According to Einstein and experimental evidence, time slows down as velocity approaches the speed of light. If a person travelled at the speed of light, time would stop and he would never grow old, although it would seem to him as if the rhythms of his life were proceeding normally. In such a magnificent, wonderful, ever-expanding universe, could there not be an eternal Being, who inspires the prophets, creates the universe, and guides history towards a once frustrated ideal? Albert Einstein and Leopold Infeld said that one of the most important inventions since Newton was the field:

"It needed great scientific imagination to realize that it is not the charges nor the particles but the field in the space between the charges and particles which is essential for the description of the physical phenomena."¹⁰

Symbols such as advanced mathematics are only vehicles for describing the fields and not the fields themselves. Our understanding and the symbols change

as we move toward a Unified Field Theory. Scientifically, our eternal Being could exist as a Field, permeated with personality, and charm, and emotion, intellect, and will. Our symbolic vehicles for trying to describe our charming Field would be the Word of God as in the Bible, the Tao, the I Ching, the Upanishads, etc. As science moves towards one Unified Field Theory, religions, brought together in a shrinking world, seek unified, simple, comprehensive principles to fully understand the inner realms. Both science and religion seek the truth through the complementary paths of the internal and the external.

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Views of The Creation

A Point of Unity of Science and Religion?

by BERTRAND CHATEL

Introduction

As transportation and telecommunications technologies progress, the dimensions of our Planet Earth are shrinking, placing persons of different backgrounds, civilizations and cultures suddenly face to face. In their recent discovery of each other the inhabitants of Earth are impressed by the diversity of their civilizations and concepts based

mainly on religions, compared with the unity of the sciences.

For example, in the process of development most of the traditional cultures and beliefs that are supported by local religions are challenged by the rationalities of science and technology, apparently linked with a fundamental skepticism. Breakages of the traditional cultures and faiths lead to a

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vacuum regarding the explanation of the universe. Therefore the question is raised: "Can science provide this explanation? If not, what is the place of God in the framework of the world that is partly explained by the scientists? Is it possible to reconcile science and God?"

In this controversy there is a need for clarification: does God exist? If he does, his characteristics should be compatible with the data provided by scientific experiments. Has science demonstrated that God does not exist and is unnecessary to explain the Universe? At present, the old proverb is still valid: "Little knowledge in science removes from God; more knowledge brings back to God." This is due to the fact that the more we progress in the knowledge of sciences the more we are struck by the extent of our ignorance of causes. In many cases science is still endeavoring to describe phenomena, for instance in biology, without having reached the stage of understanding causes or of formulating laws.

The common aims of science and religions are the explanation of the universe. When science was still little developed, religions predominated, and consequently a great part was devoted to God or gods in the interpretation of the causes of phenomena. As science grows, the part of God in the

explanations is decreasing. In the euphoria of scientific discoveries of the nineteenth century, scientists believed that God was nearly eliminated from the explanations. Now, however, the need for a global explanation still exists, and God is consequently not dead.

The present coexistence of science and God has therefore to be faced as a fact of our modern civilization. If it is faced successfully, then there can be a more harmonious exchange between the diversified cultures of world populations, taking into account the fact that religions constitute different approaches to the understanding of God, a God who has his place in those areas where science has not identified natural explanations.

We will now briefly review the arguments generally given by creationists on the place of God in modern science. In a second part we shall examine the difficulties encountered by the creation theory.

1. Arguments for Creationism

In the present state of modern science there is still place for God in areas such as cosmology, physical sciences and life sciences.

(a) Cosmology

There are two current theories concerning the origin of the Universe: the expanding Universe and the steady-state.

(i) In the theory of the

expanding universe (Hubble), the world began some billion years ago in a small sphere of matter of high density, at temperatures of billions of degrees. The theory was supported by the theory of relativity: some of the solutions of Einstein's equations presented a 'singular point,' implying that, at a certain moment, the whole Universe had existed in the form of a unique point. From this initial stage, it started its expansion, whereby all its parts took distances from each other, with speeds proportional to the distances separating them.

This is also called the 'Big Bang' theory (Gamow). It is significant to note that the expanding universe is the most commonly accepted scientific theory of the origins of the universe, and implies, at the initial stage of the 'singular point', a creation of this point, as well as somebody to press the button of this gigantic nuclear bomb to start the big bang.

For the Abbé G. Lemaître this was a justification of the idea of creation *ex nihilo*: "For many scientists this was embarrassing, as God is rarely mentioned in the scientific literature."

(ii) In the steady-state theory, however, God's place is not so clear. In their theory, British astronomers (H. Bondi, Gold and Hoyle) reached the conclusion that the quantity of matter

contained in the space of the Universe is constant. As the Universe expands constantly, so that the quantity of matter per unit of volume would decrease, to compensate for this loss of density new matter is generated continually in the form of hydrogen. There is continuous creation of matter.

(b) Physical Sciences

According to the Second Law of Thermodynamics, organized systems devolve towards lower levels of energy; to put it another way, 'entropy' increases.

Creationists point out that this well-admitted law is in contradiction with the principle of evolution. The basis of the idea of evolution is that random processes can lead to improvements and higher forms of systems.

It is common experience that any complex system left unattended goes into decay rather than evolving naturally towards higher forms. This is what happens to a house: left without maintenance for twenty years it becomes a ruin. It is also what happens, more quickly, to living organisms.

The theory of evolution is founded upon the possibility for microorganisms to combine from rudimentary forms of life to form the most sophisticated kinds of living creatures. Compare this concept with the manufacturing

of a car. On earth, since millions of years ago, there have existed iron, copper, aluminum, etc....all the materials from which a car is made. This does not mean that, after these materials are left together for millenia, a car will appear, by the process evolution. An engineer is needed, to conceive a carburettor, a dynamo, an engine, and the concept of the whole system.

(c) Life Sciences

For centuries, plants and animals were considered created by God or gods. At present, the theory of evolution has overwhelming acceptance in the scientific establishment. Many biologists believe that life originated randomly and that the intervention of God is not a necessary part of the explanation.

Creationists consider that evolution is only a theory, without proper supporting scientific evidence. After an eclipse of several decades, the creation theory in life sciences has recently gained some momentum.

According to the most commonly accepted theory of the origin of life itself, in the original atmosphere of earth, which comprised mainly methane, ammonia and water vapor, the action of lightening generated amino-acids and organic substances (Alexander Oparin; J.B.S. Haldane). Stanley Miller performed the first laboratory

experiment to demonstrate the synthesis of amino-acids by electrical discharge in a reconstituted primitive atmosphere. Juan Oro first synthesized adenin. These experiments have demonstrated the validity of the theory for the generation of amino-acids, protein, DNA, and microorganisms.

But the theory of evolution goes further, claiming that microorganisms combine to form complex creatures: firstly, fish; then, after the appearance of legs, ground animals; and finally, after the emergence of wings, flying animals. Evolutionists claim that these are natural processes not calling for any outside intervention.

Creationists challenge this view as highly improbable, when laws of probability are applied to genetic selection which is the basis for the random selection that is advocated by evolutionists as the rationale for evolution towards higher forms of life better adapted to the environment.

Furthermore, creationists remark, there is little evidence of evolution in the fossil records. For example, there is no convincing data on the animals intermediary between fish and ground animals, and between animals and birds. On the contrary, each species appears, at a certain epoch, complete with all its characteristics.



Recently, fossils of the largest birds have been discovered, with wingspans of about 50 meters. The structure of the bones of the wings is in accordance with the latest designs of aeronautical engineers, who try to save weight for planes while keeping maximum strength. Nature designed perfectly engineered living aircraft, with no traces of evolution.

(d) The Unseen Universe

The Darwinian theory was established before the invention of the electron microscope, which opened up to science a new world, the "Unseen Universe." A microscope using visible light can resolve down to one twenty-five thousandth of an inch (2000 angström); the electron microscope reveals objects of 2 angström (one twenty-five millionth of an inch). But both kinds of microscope see through the specimen, and the resulting picture is like an X-ray photograph.

The scanning electron microscope can reconstitute a perfect replica of the surface of the object, resolving down to 200 angstrom; enlarged pictures can show the specimen at 50,000 times its actual size.

Some of the most extraordinary views provided by the scanning electron microscope are those of human sensors: in the eye, how the rods and cones of the retina

can enable sight; in the ear, how hair cells move and generate tiny electrical signals that are transmitted to the brain and there interpreted as sound; on the tongue, how taste buds transmit sensation of flavor to the brain.

The author C.P. Gilmore, in his introduction to *The Unseen Universe*, writes:

There is a serene beauty in nature which cannot be accounted for by chance. Economical and elegant solutions developed by living creatures, under evolutionary pressure, are clearly functional as well as aesthetically pleasing. This principle, an article of faith among many scientists despite the fact that it is probably not provable, has been confirmed again, this time in the sub-microscopic world, by a startling new instrument called the scanning electron microscope. It opens a window into a previously unseen world.²

As modern science progresses, it discovers new frontiers that actually enlarge the mystery of matter and living organisms, rather than solving the difficult problem of the cause of their existence as well as that of the design and arrangement of these complex systems.

Clearly a window is still open for creationism to demonstrate its value. However, there are some difficulties still to be resolved.

2. The Difficulties of the Creation Theory

The creation theory encounters a number of difficulties, notably the origin of God and the contradiction between observed creation and the anticipated characteristics of the creator.

(a) Creating the Creator

The first difficulty of the creation theory is to answer the question "Who created God?" It seems that shifting the explanation of the origin of the Universe opens up another endless process of creation, that of the Creator himself. The mystery of the origin of God is as deep as that of the visible universe, even deeper, and probably beyond human intelligence.

(b) An Imperfect Creation

Another difficulty is the discrepancy between the perfection of God and the imperfections of the Universe.

In the Judeo-Christian religion, for instance, God is good; but how could a good God create simultaneously a lion and a zebra, the first eating the second, and the second having sensitive nerves which by design provide unbearable suffering to him during his planned death?

The same difficulty exists with non man-made natural disasters; earthquakes bring undeserved suffering to mankind. In the Bible, natural disasters are portrayed as divine punishments

delivered by God to mischievous people, as in the explosion of Sodom or in the Flood. Nowadays, natural disasters are not considered to be divine punishments, but the mere result of blind natural causes.

Conclusions

The controversy between evolution and creation theories is far from being solved. However, after centuries of scientific effort, if the place of God in the explanation of the origin and operation of the Universe has changed, it has not been eliminated.

As science evolves, religion has to evolve too, so that there are no discrepancies between religious beliefs and scientific discoveries. In the twentieth century considerable progress has been made in the understanding of matter, from the infinitely small world of particles and atoms to the infinitely large universe, as well as in the understanding of the life sciences, cells and genes.

With improving accuracy, science is successfully analyzing the material components of matter and life, discovering with astonishment the complexities necessary to produce the systems that we currently see in the world.

But the design of these complex systems, such as those of living creatures, remains a mystery to science at this stage. In our day-to-day life we have every

indication that any complex system in operation is the creation of an engineer. The honest awareness of the limitations of our knowledge leads us to keeping a place for this engineer to have designed nature. Even Jacques Monod, in his book demonstrating evolution, felt it necessary to create a new word, 'teleonomy,' to identify this mysterious force that has designed perfect systems in nature. This new word actually covers the old concept of God as creator. Would it not have been simpler to retain this ancient nomenclature?

There is a tendency to divide phenomena into two categories: those which are already explained by science and where God is consequently excluded as a necessary force to create them; and those still unexplained, where a place for God is still available.

Another approach is to consider that God created the laws of nature in order to produce a fully automated universe where there is no need for any divine intervention. In this approach, there is no contradiction between science and religion, the unexplained areas of nature being only the topics where science should achieve better progress of science, and consider any new discovery as another demonstration of the genius of the Creator.

Even if the whole world were

fully explained by scientific observations and laws, the concept of God could remain as the author of these laws and the initial creator of matter. But modern religions should abstain from making statements on the origin of the universe until evidence is obtained from scientific data.

An open debate on the explanations of the universe would contribute to the building up of an international world culture and philosophy, and provide for a better understanding among people. In such a debate, the various religions could provide a diversified approach to the unknown sectors, and science could contribute by recalling the latest scientific data available on the sectors already understood. Both approaches would thereby concur to generate a common basis for improving international relations among countries and among individual citizens of the world.

ABOUT THE AUTHOR

Bertrand H. Chatel was born in 1928 in Ecot, France. After experience as a management consultant in a private business, in the area of electrical engineering and manufacturing, he joined the European Space Research Organization, from 1962 to 1969.

He is now the Chief of the

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The World's Forgotten Children

Unknown to most Westerners, the problem of homeless children is one of the most pressing of those faced by the third world. Here we read a personal encounter with the problem in India, and a solution in Honduras.

India:

Street Life Starts Young

by SARA MAZUMDAR

The first time I saw her, the 5-year-old candy seller, she was having a big fight with her elder selling mates. I had boarded the train as usual to go downtown. On

the way—a rather peaceful ride among the vegetable baskets, betel nut chewers, and sari-clad women—a tearful drama suddenly erupted.

The tiny candy salesgirl

was being given some extra candy to sell, and she was in no way going to accept any more. There were a few minutes of transferring the candy from one box to another—boxes being jerked out of reach, and candy spilling on the floor.

Childhood memory

She was only a little girl, with a ragged dress and disheveled hair. Soon she was crying and pouting, and I remembered my own childhood when my older brother told me he could "build a house" on my lower lip! I could always run to my mother for protection and comfort, but this girl's mother wasn't around. Most likely the girl had been abandoned or kidnapped, or at best her mother was off cleaning someone's house and wouldn't return home until very late.

During the course of the argument, all the little girl's candy fell on the floor. Crying all the more, she picked up the scattered pieces with the assistance of the other passengers.

Because I was watching intently, she headed straight for me with tears in her eyes. She put a big package of candy on my lap and

refused to take it back, which meant I must buy it. I traded the big package for a smaller and took 10 paise (about one-tenth of a cent) out of my purse for her. The lady besides me did the same, but not many others bought from her.

On the way out, she had another fight and again dropped all of her candy. After she got off, as a final gesture of defiance, she threw the extra pieces of candy back onto the train as it was pulling out.

Pre-school breadwinner

All day long I was thinking about her. She's just a child—at the age when a mother should cuddle her daughter and worry over her. Yet already she is exposed daily to the rough world of selling to earn a living. I thought about the ten paise I gave her and wished I had given her more.

Several times after that experience I saw her again. She always headed straight for me, I suppose, because I was foreign she thought I'd have a soft heart, and I did. As I was about to leave the train, I put a shiny rupee coin (about 10 cents) in her hand. She is still a little girl, so

she didn't say thank you, and I didn't expect her to.

Although national and municipal governments in India have passed legislation prohibiting begging, there still exist many "Oliver-type" gangs of beggars and sellers. In many cases their origin comes from elder "bosses" who kidnap young children, maim them—either by blinding them or cutting off a hand or limb to create sympathy—and send them out on the street to beg. One rumor has it that such a "boss" may well be able to afford to send his son to a well-known college in London from the proceeds of this begging.

Not all are Indians

Not all the kidnapped children are Indian. There are some European children among those abused, so that occasionally one sees a white-skinned, blonde-haired, unkempt boy or girl speaking fluent Hindi to his companions, but unable to speak a word of English.

This begging explains some of the unaccompanied children seen on the streets of many large cities in India.

Other children are born to fathers and mothers who are

unable to give them food, love, security or proper physical care. Many mothers do not understand birth control methods and now have no place for a child in



their busy, working lives. Other mothers are too young to know post-natal and child care. Among the lower class, a girl's marriage may be arranged for her when she is only 13 to 15 years old. Many mothers are burdened by drinking husbands who abuse and beat them and

their children, causing even 3 and 4-year-olds to be cast out "on the street." There are homes and orphanages run by charities to take care of such youngsters, but the facilities are not nearly adequate to cope with the numbers of homeless youngsters.

Child labor

Those children who have been taken in by richer homeowners may begin working at the age of 5 as helper in the kitchen or performing other household chores. It is not uncommon at all for the servants of the upper class to be young children who can neither read nor write even so much as their own name. Lower class parents often "farm" out their children to various homes to supplement their own income and provide basic needs. Each child eats all his meals and sleeps and works from morning to evening at his employer's. Personal possessions usually include only one or two changes of clothes and a blanket. The child eats all his meals in the kitchen on the floor after the rest of the family is finished eating. And he eats what is left

over—a modern-day Cinderella.

The young candy seller I met was better off than the beggars. She had not been maimed. She had some healthy hope to grow up earning a living, instead of begging. She either was selling with her family or with a group who "found" her. So at least she had someone else to help her, and a place to sleep and someone to help her.

Real determination

I see her from time to time, and I always buy her candy. She sticks to me like glue. For a little 5-year-old girl, she is really determined.

The last time I saw her I was with some friends. She got money from all of us. It was then that I decided to buy all of her candy the next time I see her and to give her a bath, some new clothes and a hot meal. I want to let her play for at least an afternoon as a child should.

But she's only one. There are so many others. What will they be like when they grow up? How can they have faith, hope and love when all they've seen is the hard and ugly side of life? Who is there to care for them?

Honduras: SOS Homes Do More Than Feed the Body

by JEAN FLORES

"Francisco was found in the garbage on the street when he was only a few days old," explains Sister Margaret, as she cradles a very tiny, frail-looking baby in her arms.

The room is small, but clean and bright. About fifteen other infants are resting in neatly arranged rows of cribs. There is no sound of crying, nor of laughter. These are abandoned children.

The country is Honduras, Central America. The room is part of a children's shelter referred to as the "S.O.S. Children's Village." The children have been abandoned by parents who, either for economic or personal reasons, couldn't or wouldn't raise them—and were unable to provide a family which could give the love, security, nourishment and guidance the children need.

If it weren't for the work of the S.O.S. Children's Villages, many Honduran boys and girls would be left to an

uncertain and probably miserable fate. It is not uncommon to see 8-year-old boys (Sometimes even younger) sleeping on the sidewalks of downtown Tegucigalpa, their only bed a piece of cardboard—or at best, an old cardboard box.

Irresponsible parenthood

In a country where more than 50 per cent of born out of wedlock, irresponsible parenthood is one of the most serious problems. Many fathers abandon their wives and children, leaving the family in a state of disintegration and without financial support. The breakdown of the family unit in Latin America is one of the major causes of many social problems such as juvenile delinquency, drug abuse and the disorientation of young people. It is a problem which

Sister Margaret with abandoned infant. NOTE: This baby was found in the garbage.



demands an urgent solution.

One woman found an answer. That woman is Sister Maria Rosa, a Francis-

gua. It was there that she took vows herself, and joined the Franciscan order. After studying nursing in



"Mother" with "brothers and sisters" in one of the village homes.

can nun known to many Hondurans as "The Angel of the Poor" because of her accomplishments for abandoned children in Honduras.

She, too, was an orphan

Born Maria Rosa Leggol and orphaned at an early age, Sister Maria Rosa herself has experienced what it is like to grow up alone without the love and support of a family. From the age of 11 she lived with a group of Franciscan nuns in Comaya-

Milwaukee, Wisconsin, Sister Maria Rosa returned to Honduras and began working in the Policlinica Hospital in Comayagua. It was there that she took her first steps to establish a program to help Honduran young people.

Almost without money, she received the first infant. Marco Antonio was a newborn baby whose mother had died several days after his birth. Sister Maria Rosa fixed up a makeshift cradle and secretly cared for him in the hospital.

Soon afterward, she received financial backing from a group of Tegucigalpa businessmen, and purchased eight homes in Miraflores, a nearby suburb, where she received the next 14 children. She had found them living in Central Penitentiary with their parents, who were serving prison terms.

From that time on, the project grew and grew until today, when more than 1,000 boys and girls—from infants to 18-year-olds—live in the S.O.S. Children's Villages.

A substitute home

The basic philosophy of these shelters is to provide a home-like atmosphere for orphaned or abandoned children. Instead of living in large barracks or institutional buildings, each child lives in a small modern "home" with eight to ten "brothers and sisters" and a substitute "mother" who cooks and cares for the "family." There is also an "aunt" present to assist the "mother" and help with household chores.

The Honduran program is affiliated with S.O.S. Kinderdorf International, which was founded in Austria and now has branches all over the world including Viet Nam,

Bangladesh and the United States. It is a new concept in dealing with abandoned children. The directors of this program feel that in a family-like environment, the orphaned child can receive affection, emotional security, individual attention and the chance to develop his own personality and potential.

Like a little town

Kennedy Village, where most of the children are housed, is the largest children's village of its kind in the world. (The second largest is in Viet Nam.) It is like a little town with its own government. Located in a lower-middle-class suburb, its 40 homes are quite similar to the surrounding dwellings. If anything, the children's houses are brighter and more modern.

Substitute mothers are carefully selected and receive a special training course. In addition, each "mother" has constant access to the advice of specialists including a doctor, psychologist, priest and the program director. The staff members of Kennedy Village feel that the S.O.S. program is better than adoption for many children because of the

constant supervision and the availability of experts who can help with the children's emotional problems.

It is very difficult to find suitable adoptive homes for abandoned children. Often

S.O.S. children attend neighborhood public schools, which gives them an opportunity to make friends and prepare for a future career. In the village they participate in group



Carpentry workshop for boys in Miraflores, Honduras.

the new family becomes discouraged by initial problems and, in some cases, even renounces custody of the child. This new rejection is overwhelming for the youngster, who soon loses all trust in adults.

A second adoption can prove even more disastrous. Finally, when the child is considered "difficult to educate," he is sent to a reform school.

activities such as the Boy Scouts, Glee Club, Orchestra, Repair Crew and Sewing Workshop.

A second S.O.S. Village in Choloma was severely damaged during hurricane Fifi three years ago. The town of Choloma itself was completely destroyed by a flash flood. Miraculously, however, all of the children and personnel were rescued and the S.O.S. Village temporary

ily became an emergency center for hurricane victims. There are now 142 children living in Choloma Village. Vegetable gardens and animal-raising help to defray food expenses.

Still another project is the S.O.S. Campesino (Peasant) Village in the Zamorano Valley, which began only two years ago. Under the supervision of a married couple, 16 boys found on the streets of Tegucigalpa are receiving new orientation in life and are being trained in agriculture. Activities include cultivation of fruit trees and vegetable gardens. To help finance the village, they plan to raise pigs and chickens. The boys are also learning beekeeping to produce honey.

Career preparation

S.O.S. boys and girls are given the chance to prepare for a future career in a variety of apprentice workshops. These include: shoemaking, auto-mechanics, carpentry, wood-carving, plumbing, painting, tailoring, and sewing and cooking for the girls. The shoemaking workshop produces all the shoes for S.O.S. children—some 2,000 pairs a year.

Esperanza Home (Home of Hope) is a big house where mothers live with their own children. Sister Maria Rosa feels that, if possible, the family unit should not be spilt up. Many children are abandoned for financial reasons. They come from houses abandoned by the father, who has left the mother and children without any means of support.

Esperanza Home was established to educate and motivate abandoned mothers so that they can re-enter society. At the same time that they are being rehabilitated, these women help in daily household chores, care for their own children and work to help support the project. Several small businesses were started right in the Home itself, including the fabrication of tortillas, tamales and peanut butter, and dressmaking. Courses in reading and writing are also given.

At a cost of half a million dollars a year (or \$50 per child) the S.O.S. Children's Villages in Honduras are giving new life to many young people. Supported by money from both Honduras and abroad, the program has now been in operation for 10 years. □

From The Ivory Coast:

*From our representative in the Ivory Coast
we have an original poem and a folk tale
from the Agny tribe.*

African Nights

Burning the sky and parching the earth,
The exotic reds
 of the African skies
 settle for the night.

Her colors are found now
Sporadically placed,
 No longer afire.
 She gives refuge to all in need.

Hovering around, the family gathers.
Occasionally,
an ember falls,
interrupting
the constant hammer
 of crickets,
 chanting and
 dialogue.

Otherwise,
the silence of the night is their music,
the swaying of the palm trees is their rhythm.

It doesn't take a
cinema,
ice cream or
summer vacation
to give the simple folk joy.
They delight in
the kiss of the breeze,
upon their cheeks
the fragrance of sweet papaya.

Their faces reflect a life
as withered and ragged
as the soil on which they
daily plant themselves.

As harsh, yet gentle as the sea...
With anticipating, yet reflective faces,
they wait.
The nights are long
but the day
arises early.

All is tranquil
as the moon shines brightly,
giving hope for a new day.

The Fly: Folk Tale, Ivory Coast

Once upon a time the insects frequently chatted familiarly with God. The fly even had a special place in His heart.

In order to prove to men that from nothing He could create great things, God blew on the fly, and, at once, this insect became the greatest hunter and the strongest being of all the earth. Each day it killed an elephant, which it bouyantly carried on its wings to the village. At first, when anyone asked him the origins of this miraculous force, it humbly confessed: "It is God who gave it to me." But, little by little, the fly happened to forget his benefactor.

It was thus that one day, while walking with an elephant on his back, he was asked by God: "How did it happen that you have killed this animal which you carry?"

"Certainly by my own power, and by this same power I can even carry it on my wings without being crushed."

"What? By which power, do you say?" asked the impressed God.

"I say that it is uniquely by my own power that I have

slain this elephant. Have you finally understood?"

God congratulated the fly and invited him to eat dinner with Him, but before his arrival He sprinkled some magic powder in the fly's drink and over the succulent meal.

At the end of the meal God suggested to the fly that he lift up the elephant which he had killed the night before and which he had not yet cut up.

"Oh, darn!" It was impossible to even move the animal which before he carried all alone. He tried to lift it with each paw. Impossible! By the trunk. Impossible! By the tail. Impossible!

Then God said: "No, do not attempt it anymore. From now on you will never again be able to lift this animal or have the power to lift any animal. I have taken away the power which I had given you and which made you the most privileged being in all the earth."

It is since that time that, shameful and incapable, the fly has become annoying and unwelcome both to man and to animal.

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The persecution of Rev. Moon: It started ages ago.



1692

The Salem Witch Trials. Hundreds of innocent people were hanged, some because they were accused of witchcraft. A witch hunt the country has never seen before.



1844

The murder of Joseph Smith. Mormons were driven out of their settlements, homes burned and believers killed. Francis Joseph Smith was shot dead by a mob with blackened faces. The further attempt to stab him was failed.



1844

Mob action against Catholics. With the influx of Catholic immigrants, some concluded the Pope was taking over America. One reaction was the burning of two churches and dozens of Irish homes in Philadelphia. The militia, called to protect the Catholics, here battles the "Native Americans."



1976

Abuse of Unification Church members. Reverend Moon's followers have been persecuted for their beliefs. Here one is being carried off from a public rally pursuant to a court order. After this, he underwent deprogramming. Over 200 deprogramming have been attempted on Church members.

Religious persecution. It's a tragic thread running the length of human history.

Jews hated by the ancient Egyptians, Christians thrown to the lions, Puritans exiled.

Change is threatening, and perhaps religious movements threaten to bring change the most. For whatever reason, they've been struck by some of the worst excesses of man's inhumanity to man.

Religious freedom

Our founding fathers sought to change all this. Wanting religions to be free to exist and persons to be free to choose, they made freedom of religion the first guarantee of the Bill of Rights. It was a bold, magnanimous stroke.

But it wasn't enough. Because written guarantees need the support of concrete action. It is, who through their conscious acceptance of diversity, who finally create religious freedom.

In this respect Americans have often failed. The pictures above tell the story.

The attack on Reverend Moon

Today we're seeing it again. The object this time is Reverend Sun Myung Moon and his followers.

Reverend Moon is Korean (and nowadays everything Korean is suspect); he's very popular with a large group of young Americans; and his movement is growing.

Some people apparently are scared. Afraid of change. Even though the changes involve establishing God-centered families, or young people renouncing drugs, promiscuity and crime, or working to overcome the inhumanity of communism.

Clearly, some people want to stop Reverend Moon. His name has been slandered, his life threatened, his followers "deprogrammed."

Perhaps fearing none of that will work, his antagonists have turned to the government. As the possessors of power, governments have often been the worst persecutors. Jesus, for example, was crucified not by the religious establishment, but by the Roman government.

Currently, several governmental agencies, including a Congressional committee, are scrutinizing Reverend Moon's affairs.

That's all right, so long as it's done fairly.

But some of these inquiries have been no more objective in examining Reverend Moon than Joe McCarthy was in hunting communists. Prejudgment reigns supreme.

The future

Does our generation want to prolong the history depicted above?

Undoubtedly not.

The founding fathers seemed to have had the eminently wise idea that if all religions were given a chance, the true ones would rise and the false ones would fade. On their merits alone.

We'd like to see Reverend Moon assessed on this basis. If his work is bogus, it will perish. But if it is true, no amount of persecution will stop it. This is the lesson of history.

Let time be Reverend Moon's judge. After all, that's what freedom is all about.

If his freedom is protected today, your freedoms can be preserved tomorrow.



Freedom of religion: Let's keep it that way.

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

