

# The Way of the World

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The Holy Spirit Association for the  
Unification of World Christianity

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# The Way of the World



## Living Sacrifice

Both God and Jesus were pursuing the same ideal and ideology, and for that reason God could give His inheritance to His son Jesus.

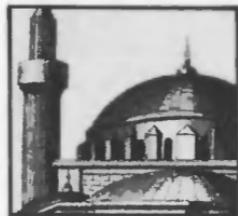
—Reverend Sun Myung Moon (page 3)



## September 18, 1977: One Year Later

We did not conduct the Washington Monument campaign to make our church great. We did it because we knew that this was the offering that God needed to bring His blessing to America's anniversary.

—Neil Salonen (page 27)



## Muhammad: Man, Messenger, Mystic

Islam begins with Muhammad and the first step taken by western reappraisal has been to give Muhammad his due. Earlier western caricatures... have been succeeded by tributes to Muhammad's remarkable leadership, genius, and character.

—Dr. Young Oon Kim (page 34)

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# LIVING SACRIFICE

**by REVEREND SUN MYUNG MOON**  
**Founder, Unification Church International**  
*From a speech given on May 8, 1977.*

The religious way of life and way of faith is the way of sacrifice, and the necessity of sacrifice came into being because of the fall of man. According to the Divine Principle, the fall prevented Adam from standing on the side of either God or Satan. Fallen Adam was not in a position where God could fully claim him; therefore, throughout history God has worked to separate the good and evil in Adam through the providence of Cain and Abel. By Cain and Abel making a proper offering together, God would be free to claim Adam.

According to the Principle, the purpose of a sacrifice is to enable God to determine the ownership or possession of a particular level of creation. Therefore, we come to the conclusion that unless we can make an acceptable sacrifice, from the individual through the universal levels, by which God can claim the entire creation then we will not have the Kingdom of God on earth. The sacrifice offered on the altar of God must be separated or cut in two. The altar symbolically represents the entire universe, upon which the sacrifice is cut into two parts to show that good and evil are separated in purity. In order to be accepted by God the blood of the offering must shed, demonstrating that the impure blood of Satan is drawn out.

The Old Testament era is the period in which man must make offerings of all the things of creation. All the creation was employed for making offerings. The things of creation will purify the altar, and upon that foundation man himself can rest upon the altar. The most important aspect of the offering is that it is not for God's sake but for man's sake. A great distance between God and man was created by the fall, and man is destined to indemnify his way into heaven; thus the offering is not for the sake of God but is the opportunity for man to become closer to God.

God's role is to judge whether a sacrifice is acceptable or not; when God is presiding over a sacrifice He is approving it. It is man's heart in making the offering that needs to be approved by God. Man must be completely united with the spirit of making the sacrifice as a conditional offering on the altar. All throughout history man has made many kinds of offerings, including superstitious offerings, thinking to please God by bringing Him something. That was a wrong understanding.

**The true meaning of offering a sacrifice is to enable man to come closer to God.** On each level of restoration—individual, family, society, nation, and world—man must represent himself and make an offering to come closer to God. From this we can also conclude that the making of offerings should not be continued for eternity, and that the day will come when man will have no further need to make offerings.

God has a final purpose in restoration, and the symbolic altar on the individual level has been expanded onto the level of one tribe and one nation. After making a successful offering on the worldwide level, man can finally eliminate the necessity of further sacrifices or offerings. The key principle in making an offering is this: the man and the sacrifice must become one.

During the Old Testament era man used the things of creation to make offerings. The physical



offering by men was supposed to be made on the national basis with the symbol of the universal sacrifice for men being the Messiah. Why is the Messiah needed as the physical consummation of the sacrifice? Jesus Christ as the Messiah came as the sacrifice upon the altar of the nation of Israel, but the Messiah needed man to complete the sacrifice because man was to be benefitted, not the Messiah. The Messiah does not come for himself but for man. The universal Messiah came to the nation of Israel, the universal altar, and the people of Israel were supposed to completely unite with him and thus be offered together on that altar. However, that unity was not there. Jesus was offered as the sacrifice on the altar, but there was no man to offer that sacrifice to God. There was no one united with Jesus.

When Jesus Christ was crucified on the cross, none who accepted him were there, and the priests and all the disciples had disappeared. No one was there to offer Jesus as the sacrifice on the altar. An offering and sacrifice is presented to God for the sake of man, but if there is no man there to be benefitted then how can the offering be given value? The only possible way that the sacrifice could still be effective was to consider that Jesus was

separated between spirit and body.

In that way Jesus' body represented the people of Israel, whereas Jesus' spirit took the position of the actual sacrifice. By having his spirit and body united, Jesus made his sacrifice acceptable in the sight of God. For this reason the dispensation of the New Testament era has been separated into the spiritual and the physical dispensations. Jesus' offering was accepted as a spiritual offering; the sacrifice he offered was a spiritual one. Therefore, Jesus has been working on that base to establish the spiritual foundation, from the family to the society, nation, and world, until the time when the physical offering could be made.

We frequently hear that the church is the body of Christ. Does this mean that those buildings of wood or stone are the body of Jesus? What is the body of Jesus? Not the building but the people of the congregation are the body of Christ. What right do people have to say that they are the body of Christ? When Jesus was crucified 2,000 years ago Jesus' body was in the position of the people. Ever since the crucifixion Jesus' body has been represented by the people who have united spiritually with Jesus. Those people were not there 2,000 years ago, but all through the New Testament age believers in Jesus have served in the position of the body of Christ.

If the believers are the body of Christ, then could there be more than one church? There are many different denominations and kinds of Christianity, which indicates that Jesus' body has been divided up. This is not acceptable in the sight of God. When we see the current situation from the viewpoint of God and Jesus Christ, the existence of so many denominations in the name of Christ is heartbreaking. It is just as though Jesus' body itself had been torn apart.

**Under God there must be one more universal, physical offering that is not separated between spirit and body.** This must be accomplished by people united together to offer a living sacrifice which can be accepted by God. In order to serve as a foundation Christianity must be united into one body. That is the first and most important condition to be achieved. The heart of Jesus Christ is grieved when he sees that his own body has been so shamefully divided. Christianity today is in the position of Jesus' body, but when there is one mind, how can there be 1,000 bodies? There should be one mind and one body.

Are all the hierarchies in Christianity really the one body of Christ? Can the Pope in Rome claim that he is completely one with Christ, and that the mind of Jesus and the body of the Pope are one? Originally God intended for the Pope to be the one symbolic body of Jesus, representing all Christians of the world.

If Jesus' mind and the body of the Pope had become completely one then the Roman Catholics uniting with the Pope could have been one with Jesus. By thus having all Christians represented by one central figure Christianity could have set the tradition to become one with Jesus. However, even the unity between Jesus and all Christians together would still not complete the necessary conditions for making the final universal offering to God. If that one condition could consummate everything then there would be no prophecies needed for the Lord of the Second Advent.

In reality there is a permanent gap between Jesus and the people that cannot be closed, however much they try to unite. Because Jesus' own mind and body were not sacrificed together 2,000 years ago it is impossible for Christians today to completely unite with Jesus. One more gigantic step is needed in order to complete the universal offering which was predicted, in which the body of Jesus and the mind of Jesus are totally united to become the living sacrifice on the altar.

Because of the faithlessness of the people the body and mind of Jesus were permanently wrenched apart. Consequently, in the future someone representing the body of all Christianity or mankind will receive the spirit or mind of Jesus, and become one completely united entity offered to God as a living sacrifice. This is the course of restoration.

The conditions which were permanently broken by the crucifixion of Jesus must be restored and consummated. That is the role of the second coming of the Messiah. Do you think the Messiah could fulfill that role by coming as some fantastic celestial body up in the air? It is ironic that in this modern, scientific age people harbor the idea that some day Christ will appear up in the air and ask Christians on earth to join him there.

In view of the extensive division and conflict within Christianity today, do you think being lifted up in the air is going to suddenly bring about unity? Maybe Christians would arrive there and stand back to back while trying to meet one Lord! Can you imagine men who are that unprepared to receive Christ begging God to send His son? A revolution in religion must come and we must change ourselves and prepare for the coming of the Lord in a different way.

What does God want from the Christians? Would God encourage them to become even more divided? Instead, God would say, "Don't worry about the Messiah. I will send him when you are ready, which won't happen until you become united!" It is what God wants. Unless a spectacular movement for the unification of Christianity unfolds here on earth there is no way that God can send the Messiah. Could God allow His son to be crucified once again?

**What will happen if Christianity fails to become united?** In that case God would allow it to become so weakened as to render it powerless. If this were not the case the denominations would still

*If you are  
truly united  
then God  
will smile  
upon you.*

fight among themselves and would inevitably crucify the Messiah again. If Christianity declines, however, it would not have the energy to crucify the Christ. Furthermore, people would be much more open to receive new direction and when Christ did come it would be much easier for him to work in such an environment.

When will the end of the world come? It will come when the Christian churches have been weakened by fighting among themselves to such a degree that they have absolutely no effectiveness here on earth. When will that day arrive? When the individual is separated from the Principle of God, the family, society and nation will break down. The whole world of Christianity will then be weakened to an impossible degree. This is exactly what America is experiencing today.

Christianity in America has become so weakened and fragmented that nothing could possibly restore the existing pieces into one whole. It resembles a pottery vase which has shattered into so many pieces that it is impossible to put it together again. Any movement for unity must begin by melting all the broken pieces together and re-molding them into an entirely different shape, rather than attempting to piece together the original form. Our goal is unification by the revolutionary tactic of melting and re-molding mankind according to the concept of God. The emergence of a movement of unification in this particular era is the most remarkable work of God.

If you are truly united then God will smile upon you. Unification is the most important qualification for meeting the Messiah. Until the foundation of unification is prepared you need not think about receiving the Messiah. Who wants that unification? First God wants it and then you unification soldiers want it. What God wants is actually what man wants. If the whole stage is ready when the Messiah comes then he can fulfill his mission without any inhibitions or delay.



*In walking through the valleys of Israel Jesus did not think of them as belonging to someone else. He thought, "God is my God. Israel is my nation. These are my people." There was always an intense seriousness in his heart.*

**Our goal is world unity in order to make the universal offering. For this purpose we must gather heavenly champions from all five races, black, white, yellow, red, brown.** What would fulfill the ultimate ideal of God? Neither the individual, family, society, or nation is the problem. The problem is how to unite all men together as brothers and sisters, creating one family of God. That is God's ideal.

Could Americans who hate races other than their own truly be entitled to heaven? It is impossible. In order to be admitted to heaven white people must receive a citation from black people, and black people must be cleared by white people,

“Yes, these people are truly entitled to heaven.” Unless you are approved here on earth by your brothers, you will never end up in heaven. When I came to this country, Americans witnessed an Oriental man suddenly becoming influential, particularly among young people. Either subconsciously or consciously many white people harbor suspicion of Orientals and they have been trying to retaliate against me at every opportunity.

One reason that white people might resist me is that they view me as a guardian of minority groups. If there is conflict between blacks and whites, then who can qualify as a mediator? It does not make sense for either a white or black person to stand between them because one of the two sides would never listen. Therefore, the mediator whom God would send must be a yellow man.

**If the present situation in America were left alone this nation would polarize into two extremes; eventually whites and blacks would come to the point where there could be no harmony or co-existence, and one group would exterminate the other.** The American government should budget millions of dollars just to prevent that occurrence, yet I have come as a mediator without asking even one penny of the government.

Without realizing what I am trying to do, Americans have been trying to kick me out rather than accept me. I have brought a God-given solution for the impossible division among the Christian churches, yet those same churches have bitterly criticized and opposed me. Judaism and Christianity are just like oil and water and without accepting some mediator from God they cannot resolve their conflicts. There is no reason for Judaism and Christianity to oppose me.

God needs to find a man with guts and a single-minded will; otherwise it would be simply impossible for Him to deal with Satan. Are you also the type that can totally grab a situation with both

arms and not release it under any circumstances? If that is so then the lump in my throat is all gone. You are my hope and because of you I can forget everything. I have that same relationship with God, and because of me God can be patient and persevere. "My son is withstanding all those impossible trials. My son is still hanging on and I should be patient."

America's economy has no guarantee of permanent prosperity. This country has lots of potential problems with all its different peoples and cultures, and if some day its economy crumbled this nation would degenerate into a most savage, primitive and barbaric society. At that point the communists would grab their chance and ignite a fire in the oil of confusion. America is more vulnerable in this way than any other country.

My topic today is "Living Sacrifice." Of all the sacrifices offered in the history of the Old and New Testaments, none were completely successful. Today, however, God is putting His hope in you, and you are going to be in the position to fulfill. Will you indemnify the wrongdoings of history? In other words, will you become a living sacrifice in the position of a living animal?

Do we belong to the animal kingdom? We are animals yet we are different because we know God. We belong to the animal kingdom because we have all the functions of animals, yet because we know God we must put ourselves in the position of a living sacrifice. Jesus came to do the same, to unite everything into one through his sacrifice. You must understand one thing very clearly; when Jesus came as a living sacrifice, should he have come down to unite with the people, or should the people have gone up to unite with him as the sacrifice?

Would you ask Jesus to come to you, promising that you would faithfully wait for him, or would you say, "Lord, you just sit right there. I will dash to where you are?" We are the ones to move and take action. This is what God and Jesus are expecting of us. Jesus did not say that he would do our repenting

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for us and then bring the Kingdom of heaven to us while we sat still. He said, "Repent, for the Kingdom of Heaven is at hand!" We are the ones who must adapt. Jesus did not come to be changed; we are the ones to be changed. This point must be absolutely clear.

**Ultimately Jesus will not save you; Jesus brings the power of salvation but only you can save yourself by reaching out to Jesus.** All the Christian denominations are praying and waiting for God to come and rescue them from the evil and despair of the world by taking them up into the air.

That will not work. God is waiting for a man to come who will say, "God, You stay right there. I will change myself, then I will change the world by bringing the people to Your throne and Your way of life."

Do you think God would want to have one final showdown at one altar, with mankind making one offering that would finally establish universal salvation? Or would He want to accumulate little offerings here and there, bit by bit, day by day? Trivial prayers are offered here and there every day and after listening to just ten people you would get tired. God has to listen to billions of people trying to talk to Him, with everyone saying, "God, can You give me a little more blessing? Can You give me my salvation?" If all of a sudden someone comes up to say, "God, don't You worry about me. You rest right there and let me go down and take over Your job," God's eyes will pop out!

God's life has been so tedious, listening to the same old prayers for thousands of years. I know very well that God blocked His ears many years ago. Put yourself in His position; wouldn't you want to block your ears if you heard the same kind of nagging wherever you went? I knew this a long time ago and I decided not to pray such prayers.

The only prayer I can offer to God is, "God, don't You worry about me. Go ahead and rest and let me take up the fight as Your representative. Let me fulfill Your ideal." God can sense such a prayer coming and then He listens closely, pulling all the cotton balls out of His ears. A selfish prayer is just a dirty prayer, a beggar's prayer. We ought to offer the prayers of comfort and inspiration and encouragement to God, not the prayers of beggars.

God's heart has been broken over and over and pierced by people's faithlessness and distrust. He has been suffering so much that if He hears someone say, "God, I know Your heart has been broken. We cannot afford to let Your heart be broken another time. Let me take over Your burden; let me take over Your sorrow," how wonderful He feels!

*Jesus did not come to be changed; we are the ones to be changed.*

Even though that man may not be able to fulfill his promises, God is still looking at him like a Daddy, "What a nice son I have! He has so much heart, so much giving."

When you go out fund raising, don't ask God to send people to you and give you your goal. Instead of praying that kind of prayer get down to work and at the end of the day bring God your result, "I had a wonderful day God, and I offer this money for Your purpose. You have suffered so much. You wanted to see Your ideal fulfilled right away and I'm going to work continuously to fulfill Your dreams. Leave it to me."

You could be one of two kinds of people. One kind of person says, "I worked so hard but nothing came. Maybe God has left the Unification Church. What can I do?" But the other kind says, "God, no matter how difficult my experiences are they are still far less than Your own suffering. I am glad to have a chance to taste Your suffering, and I am going to go on and ultimately win the victory for You. You can rest assured."

You have a choice. Would you like to become the sacrifice itself, or the person who offers the sacrifice? The sacrifice? Are you sure? Not too many are speaking with confidence; your yes is shaky. Because of unavoidable circumstances Jesus' body and soul were divided and offered separately as he died on the cross. Was that Jesus' desire or did he want to become a living sacrifice offered in one unified manner? What about you? How can we become like the mind and body of Jesus offered together?

Think of your situation the same way that Jesus thought about his. In walking through the valleys of Israel Jesus did not think of them as belonging to someone else. He thought, "God is my God. Israel is my nation. These are my people." There was always an intense seriousness in his heart. Are you of the same frame of mind? Are you thinking, "God is my God. Mankind are my people, and I am here to save them?"

What was the conviction and philosophy of Jesus? Did he just routinely eat good meals and idly pass his days, planning to live a long life? Jesus thought, "God is my God. Mankind are my brethren, and this whole world is waiting to be re-created by the son of God. I am here for that mission." God thought in the same way that Jesus did. Both God and Jesus were pursuing the same ideal and ideology, and for that reason God could give His inheritance to His son Jesus.

**Jesus wanted to give his inheritance to the Christian world, to his brethren.** He wanted to give each Christian the conviction, "God is my God, mankind are my brothers. This land belongs to me and I am responsible to God to re-create it in God's way." Those people who are denominational and sectarian leaders and only interested in promoting their own sectarian purposes are outrageous. We must inherit Jesus' philosophy and ideology instead. Denominationalism is just a roadblock for God. We must break away all the barriers of sectarianism in order to really reach the people.

We may abolish the national and cultural boundaries, but more than that we must work to re-create the world as one unit, and the people of the world as one family of men under one God. This is not only God's ideal and Jesus' ideal, but it is the deep hope of all who are struggling in this crumbling world. People may be convinced that such an ideal is impossible yet still they think about it. Even in the world as it is people talk about peace, don't they? The peace they are seeking will be the result of having parents, children and relatives united together in harmonious, joyful unity. Doesn't everyone desire this unity as parents, husbands and wives, and children?

If the ministers and clergymen who preach sermons on Sunday morning cannot talk about God as "my God," or about mankind as "my people," or about this world as the home of one family of men,





*Laborers by Courbet.*

they are heretics. They are frauds if they cannot talk with conviction about these things.

Who are you then? Do you feel that God is "my God?" Beyond the boundary of America, have you thought about all lands belonging to you? Have you ever thought, "I am responsible for this land. I have to invest myself in restoring this land in the sight of God?" This is the kind of religion God has been waiting for. Therefore, we in the Unification Church cannot be aloof of the world situation. We must feel totally responsible, as if this world belonged to us, for nobody else will take care of it. "I must take up responsibility because the Christian churches are crumbling today. The young people are morally corrupted so I must take up the responsibility. I can see the world crumbling because of the infiltration of communism, and so I must be responsible for communism." We each have to think in this way.

*Have you ever thought, "I am responsible for this land. I have to invest myself in restoring this land in the sight of God?"*

**Since this is our determination we must revive Christianity, overcome the communist ideology, and work with young people to bring back God-centered morals.** Are you dating and having a good time with other young people? Do you want to brush aside responsibilities and just pray and wait for wonderful reforms to appear as a blessing? No, you must be different. What do you think about while you are eating? You must think, "The world, Christianity, communism, the young people." What do God and Jesus think about when looking down at this world? Those same things.

Do Jesus and the saints and disciples sit idle and do nothing in spirit world? No, they are always working, constantly looking at the world situation and thinking and laboring in the same way that God is thinking and working. What do you think about? The blessing? Your every word and every deed must be permeated with the thought, "God and world, God and world." In that context you must speak, act and work.

Until now you may not have thought about this, but in listening to me you can clearly understand Jesus' philosophy and God's philosophy and now you can see clearly how you can become a true Christian and champion of God. Have you come to that realization today? Even unto his death, Jesus was absolutely unmindful of his personal loss. Instead he was worrying about his mission, God and the world. In the 2,000 years since his death Jesus has been continually working for God and the world.

Christians should inherit Jesus' philosophy and conviction, but instead they are often fretting only about their own denomination and church. Instead of feeling concern for the rest of the world they are concerned about securing their own heaven. They are thieves! It is ludicrous to see such people opposing me when I have totally given myself to bring the world back to God! Which side is God standing on?

**We arrive at a simple conclusion: Any movement that God approves will be prosperous no matter what, and its opponents will inevitably crumble.** Our job is to bring salvation to Christianity while there is still some sign of life. When God sees a man who is desperately pursuing this mission all day long He is inspired and cheers, "My son, you are even better than I!" Don't you want to live that kind of life?

So far have you been worrying about yourself, about what kind of marriage you will have, and what your job will be? Jesus proclaimed so clearly, "Do not be anxious about your life, what you shall eat or put on. . . Seek first His kingdom and His righteousness." He said that the gentiles worry about themselves, but the chosen people need to worry about bringing the Kingdom of Heaven here on earth.

Can you firmly determine to inherit Jesus' philosophy as your own, and live and act and think precisely as he does? Then you will become one with him as his younger brother. If you try to become a christ yourself, then will Jesus say, "You blasphemer! How could an ordinary man try to be like me? I am King of kings!" Or will he say, "My brothers, God bless you"?

Those who only live to fill their own stomachs shall not succeed. How about you? Is your mind completely filled by God and the world? Is there even a little bit of room left over for anything else, or with all your heart, all your mind and all your soul are you absolutely centered upon this mission?

Every penny I get I use for the sake of world restoration; every member who comes I mobilize for the sake of world restoration. World restoration is my only thought and constant hope.

**Until my hope is realized I cannot get tired.** It is impossible for me to break down. If anyone can live up to God's standard then without any hesitation I am willing to give my entire inheritance to him. Such a person is absolutely

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entitled to God's kingdom. I did not come to America to be indebted to this country or jealous of those who live here. I do not have to worry about my own circumstances, and America does not have to help me. I came to help save America.

Unification Church members should never think, "I am witnessing and fundraising to help Reverend Moon." Not at all. You are doing all those things for your own salvation and to benefit your own children. Strictly speaking you are not even doing it for God or Jesus. You are doing it for yourself and it will benefit you more than anyone else.

Man was supposed to be born for God, for humanity, and for this world. That is his original purpose. Everybody wants to bring a gift to God; what kind of gift would you bring? Neither an entire world of treasure nor titles of power are gifts that God will accept. Instead God will cherish the deeds you did here on earth out of your love for Him, and how much you precisely lived His own philosophy when on earth. That record here on earth is intangible, yet that is the only gift that God can recognize as meaningful.

**Do not even think of your own family from a selfish point of view.** When you sisters look at your husbands you should think, "My husband is representative of all men of the universe." When you brothers look at your wives, think, "My wife is representative of all the women of the world. When we have unity between us we bring unity to the universe and unity to mankind. I am serving by living as a true husband." As you serve your husband or wife you are serving the entire world of men or women. Men and women together in marriage are an example of service for the world. In marriage there is no barrier of heart so there could be no barrier of race or nationality. There are no barriers in the world of love. That is Jesus' ideology.

**It is indeed my ideology that we have the Unification Church become a total sacrifice as we reach out to save the world.** If this is wrong then there is no such thing as God and we do not even have to worry about finding hope in this world. In these Last Days God sent me to teach His people, not with symbols and parables but with the absolute truth, not in a mirror dimly but face to face. There is no excuse now because the broad daylight is here.

What is your mind filled with when you are eating? By loving God I make God mine. By loving the world I make the world mine. No matter what the world may do to us, we will love this world and these people more than anyone else here on earth.

I may perish but I must leave the indelible footprint of my tradition and ideology behind. You must think, "Even if I die I will achieve this goal and ideology through my own children and posterity." Then true liberation can finally take place; the agony and sorrow of Jesus' heart can be rectified and God's broken heart shall be liberated. Do you know this clearly now? Before you even eat, what are your thoughts? While you eat what are you thinking? After your meal what would you think about?

Why did God give you your own eyes? To see the world from the viewpoint of God; your eyes are God's windows. God gave you your ears to hear music as a resounding inspiration to love God. Your nose was given to breathe the air of love, air of harmony, service, and sacrifice. All your senses were meant to reach out to love everything and revolve around one central figure—God and the world.

In using a fish net you have the weights to draw the net down and anchor it. Love is like the weights of the net; we just follow the path of those who went before us in love, drawn behind them. There is no line above love. You must not pursue a love that will be shameful in the eyes of God or mankind. Americans have tried everything in their quest for fun and carnal pleasure. Living that kind of attitude will only bring the destruction of mankind and the world, and the destruction of God's tradition. Fostering that kind of life is like murdering billions of people and spreading their blood over the land.

There is no room for dancing or rejoicing in a world filled with that destruction because there would be no joy. That is the mind of Jesus. Your body lives according to your mind and obeys your mind. Through living, your mind and body become one. When you harbor Jesus' mind and live accordingly then Jesus will say to you, "You are my soul. Indeed you are my body and you represent me totally."

How wonderful Jesus would have felt if his disciples had followed him that closely! If the disciples had really shared his mind and lived up to his mind with their actions, how victorious his mission would have been! That was exactly what Jesus wanted, but that tradition was not created 2,000 years ago. But now I am proclaiming precisely the same ideology of Jesus and God and we can live that ideology for the first time in history. Would God brand us as heretics or would He be grateful?

**Regardless of opposition we must go on, and we must become one with Jesus by doing so.** We must really pledge to God, "Nobody will deter me. I am going to inherit Jesus' own ideology and I want to live it." So far this has been hazy in your minds perhaps, but at this moment can you say, "God, this is absolutely clear, and I am going to live it." Can you make that pledge?

If your goal is real then it has been worthwhile for me to come here and really speak my heart. I am a representative of Jesus and my life is a living sacrifice on the altar of God. Since I am in that position then I am living the life of Jesus and anyone who helps me and follows me shall receive salvation. If this is also your conviction and faith then you are the physical resurrection of Jesus and his ideology, and through you the entire world will see resurrection. You will bring salvation wherever you go, and anyone opposing you will in reality be opposing God.

The showdown shall be made before your life is over. You will see that anyone who goes against God cannot last long. I have witnessed many occasions when people who made a wrong relationship with me simply perished. I prayed for their forgiveness and prosperity, yet in spite of that they suffered. Once anyone comes against God and His ideology they are in a most serious position, even though I may pray for their blessing.

I am alone but not isolated or weak at all. Would you like to be me? When you lie down you must think that you are Jesus lying down: "My body is the resurrected body of Jesus. I am reviving Jesus' breath that was stilled 2,000 years ago." Is this criminal in light of the Bible? Not at all. The Bible is teaching us to become one body with Jesus; Jesus taught, "I am in the Father and the Father is in me." He also said, "You are in me and I am in you." Jesus meant that everyone can become a representative of the Messiah, a part of the Messiah. Your becoming the physical manifestation of the Messiah is the essence of God's ideology and Jesus' ideology. Are

you heretics by claiming to be messiahs? Not at all! God created everyone to be a messiah. As long as there are people who need to be saved the title of Messiah is needed.

At the moment of your death you should be able to say to God, "I lived for You and for the world. I have done my absolute best, and You know that I spent every ounce of my energy for You and the world. God, please receive my soul." Then you are indeed a son of God, and shall be gloriously accepted at the throne of God; you shall remain as an elder brother or sister of the world for eternity. Because you lived the highest credo under the sun no one can exceed your position. Step by step we want to bring the family, society, nation, and world to be transformed into the altar upon which we can present ourselves as a living sacrifice. When God can accept our offering then the world shall be revived and resurrected. At each stage we are expanding the Kingdom of God here on earth.

Everyone has pledged today to become a champion of God in that respect. Members of all five races are assembled in this room. Those who can say, "God and Father, without any mistake I am absolutely going to live that life. Until I die I shall not change my course. I am going to live for you, God, and mankind." Let us make that pledge once again.

*My Heavenly Father, please accept this pledge of our young people to give their heart and soul and life for You and Your mission. Give them Your blessing so that they shall become a living sacrifice on Your altar. They shall bring the world into resurrection and they shall bring this world into the Kingdom of God here on earth.*

*Step by step  
we want  
to bring the  
family, society,  
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When God  
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our offering  
then the world  
shall be  
revived and  
resurrected.*

**This is a historical moment that you shall remember.** I want you to live your life as a living sacrifice. May 8, is a day of new beginning and from now on you must not voice complaints. The world is tired out but we cannot be tired out. God has not rested yet; I have not rested yet; you cannot rest yet. There is nothing you cannot face, nothing you

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*If you live with that faith and conviction then God will always be with you, never leaving you alone for one moment.*

---

cannot do for God. If you really are what you pledged then America will live.

newspaper.

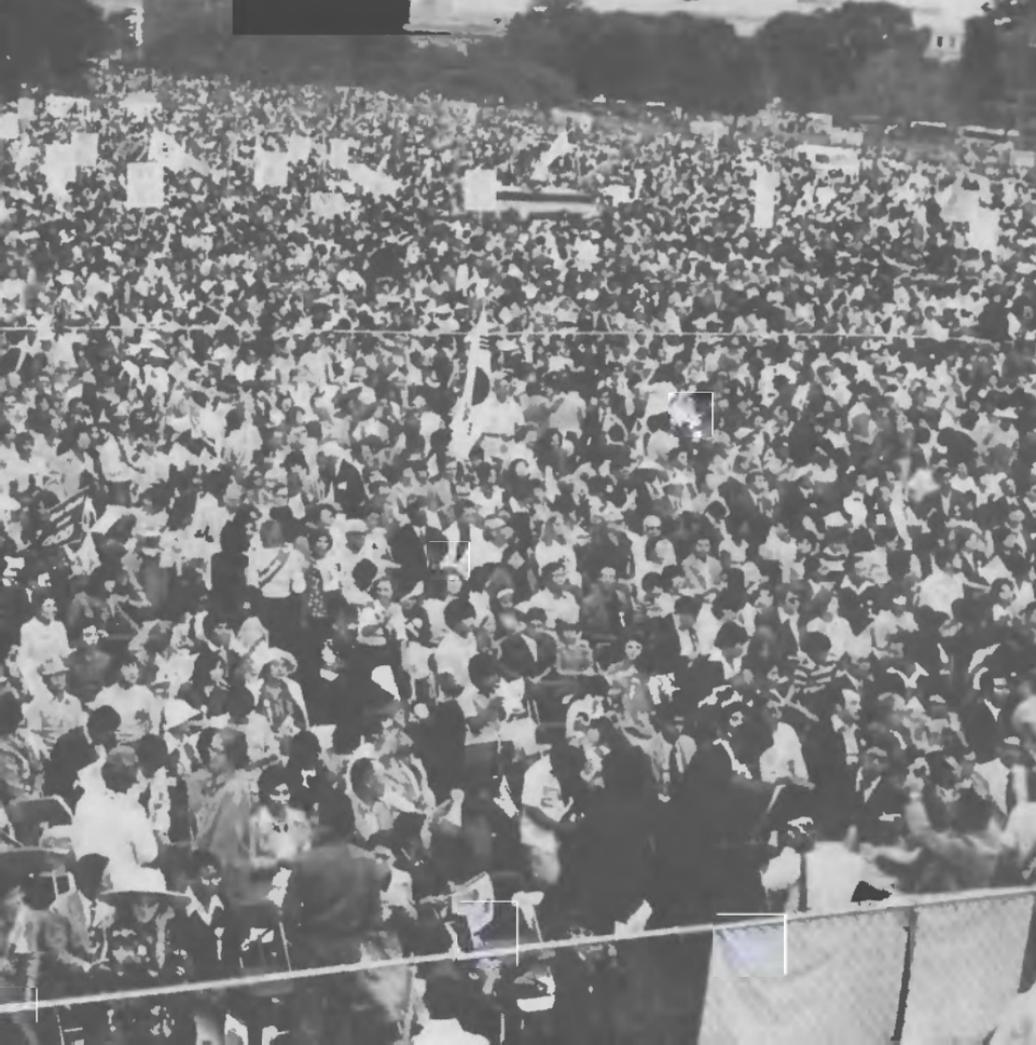
Let us face whatever shame may come and the victory of God will soon be proclaimed here on earth. Your deeds and your way of life shall be raised up; the world is waiting for your offering, having only one thread of hope, which lies in you. If you live with that faith and conviction then God will always be with you, never leaving you alone for one moment. May God bless you in your victory. Let us pray.

September 18, 1977

One year later..



“The Spirit Born Then Must  
Grow Until it Encompasses  
the Entire Nation...”





by **NEIL ALBERT SALONEN**

*President, Unification Church of America*

*From a speech given at the Manhattan Center, New York City, on Sept. 18, 1977, first anniversary of the God Bless America Festival at the Washington Monument.*

This is a very significant evening. It should be a day of celebration for everyone, when the reality of the spirit of the Washington Monument campaign is substantiated all throughout America.

You may have heard that September 18 is the first anniversary of the celebration of the Washington Monument campaign. But in the Unification Church, September 18 has been a special day in the mind of God for a long time. It was on September 18, in 1961, that the Unification Church of America was founded. The greatest of our first public rallies to be held in America was Madison Square Garden, on September 18 1974, which drew over 60,000 people—a turn-away crowd. It could only have been the power of the spirit of God, calling out to the people that did this.

Last year on September 18 we celebrated the Bicentennial God Bless America Festival. This was a celebration dedicated to God. And over 300,000 people

gathered in the name of God to celebrate His blessing to this country.

By now, everyone in America has heard of Reverend Moon. But how much do they really know about him? It is the responsibility of those of us who know him to bear witness to what his life has meant for us, our church, and our country. It has been my very great privilege to have been a member of the Unification Church for the last ten years. When I came to the Church, I was not looking for a religious group, or at least I didn't think so. I had other ideas of what I wanted to do. But when I heard the Divine Principle, my heart was deeply changed. It was as if something inside of me opened up and was clear for the first time. I experienced life in a completely different way.

I did not meet Reverend Moon for the first two years that I was a member. So I was not brainwashed by Reverend Moon! But I was completely captivated by

**The message  
of the  
American  
revolution  
lit fires in  
the hearts  
of people  
throughout  
the world.**



his teachings. When I met Reverend Moon, the reality of his teaching impressed me, as it has for the five years that I have been working closely with him. More than anyone else, I feel responsible to stand up for what his life and teaching have meant for me.

Jesus said in Matthew that a tree can be known by its fruits. When I think of Reverend Moon, I think of two things: words and deeds. If we can understand these two things, then we know Reverend Moon. Some people have criticized Reverend Moon's teaching as being an unorthodox heresy, a contradiction to what other churches teach. But members of the Unification Church have not found that at all. I was raised in a Lutheran home. When I heard the teachings of the Divine Principle,

I did not hear teachings that contradicted what I had heard when I was young; rather, I heard things that explained them for the first time. At last I learned what the trinity was, what the relationship between God and man should have been like, who Jesus was, and how we could be saved from sin. I never learned anything in the Unification Church that in any way detracted from any church on the face of the earth. Instead I understand and appreciate them more. And I feel that I first really became a Christian *after* I joined the Unification Church.

I have lived and worked closely with Reverend Moon for the last five years. I have been with him around the clock from Maine to Florida to Hawaii, in many kinds of situations. What

are the actions of Reverend Moon? They are the actions of a man who is completely dedicated to God and fulfilling His call. Throughout his first national tours, we began to understand through his actions that he came to speak a message from God to America.

Reverend Moon, realizing better than most the importance of this country, began as early as 1972 to awaken the people to understand the reasons for our great blessings in the past, in preparation for our Bicentennial.

What made America a great nation? Not a long history, a series of great generals or statesmen. Unique among the nations of the earth, America was formed from immigrants, coming together without a common language or religion. But with a common ideal—that man is the child of God. The American Revolution established a nation based on the principle of liberty and on the premise that man was a creation of God. The revolution in America not only spread throughout the country but did not stop at our shores. The message of the American Revolution lit fires in the hearts of people throughout the world. The founding documents of so many new nations in Africa and Asia are patterned from our Declaration of Independence and Constitution.

This nation was founded by God to be the example for other nations. And in the beginning, Americans felt that responsibil-

ity. We sent our help everywhere, and we welcomed people from all continents. And America prospered. Our forebearers knew what America meant because they had to fight for this country. Now we have a generation of Americans who have been born into peace and prosperity and take it for granted. People here no longer feel the threat of danger which people in other parts of the world live with. There is a great danger that this generation of Americans will lose any appreciation of what God has given us.

Someone must come to revive the true spirit of sacrifice and rebuild America's Christian spirit. Who is going to solve the problems of the poor who are dying in Africa, or of those who are enslaved in Communist countries? There is no one who is in a better position to do it than America. And yet we don't have that determination. Then why does God continue to bless us with the ability?

Someone had to come to rekindle the fire and determination of this nation. If there were an American who would do it, then God would never call someone from another land. Many people criticize Reverend Moon for coming here. Do they think that it was easy for him to come?

Like Moses, he knew that he could speak to the people only through an interpreter. Like many great prophets, he knew that he

would be rejected by the establishments of the time. We pride ourselves on being a tolerant nation, but our history tells a different story. Maryland was founded by Catholics escaping persecution in Europe, but no Unitarians or Jews were allowed. The Mormons were pushed out of the country and given what no one else wanted. Their leader was murdered and their homes were burned. The history of fear directed toward every new religious group is with us still. And this is what the Unification Church is experiencing today. Reverend Moon knew that he would be persecuted not only for bringing a new message and a new movement, but for the fact that he is an Oriental. We are not far removed from the early nineteen-forties, when all Japanese-Americans on the West coast were taken out of their homes and put into concentration camps because they were suspected of disloyalty. Were Americans of German or Italian extraction given the same treatment?

Then why did Reverend Moon come? He came because he had to come. God told him that someone had to come to bring His message. He came to lead this country to the principle of sacrifice so that God's blessing would continue and the mission of America could be fulfilled.

When he began here in 1972, even our members could hardly believe the dreams that he had.

When he talked about filling up Madison Square Garden in the name of God, we wanted desperately to believe him, but it was difficult. We followed, and we prayed. If he had not been there to rebuild our faith every day, it is doubtful if we could have succeeded. Person to person throughout America, he raised each one of our members, teaching them what God wanted from America. And he did something more than that. He set the example. He showed us that a man who could not even speak the language could gather over 300,000 people to the Washington Monument grounds.

On the anniversary of this nation, all Americans should have gotten down on their knees to give thanks to God in order for God to continue to bless the people. But many Americans are far from that spirit. Thus Reverend Moon set the goal of gathering 200,000 people at the Washington Monument, symbolically representing all 200 million Americans. If they could give thanks to God for His blessing, then God could accept America's offering and continue His blessings.

On that night, as people came from every direction, as the streets were crowded, as all the buses on the east coast headed to the Monument, there were tears streaming down Reverend Moon's face because he knew that on the foundation of this offering, God would



continue to give His blessing.

We did not conduct the Washington Monument campaign to make our church great. We did it because we knew that this was the offering that God needed to bring His blessing to America's anniversary.

The Washington Monument victory was a spiritual victory, and the spirit that was born then must grow until it encompasses the entire nation. On the foun-

ation of the Washington Monument victory, the members of the Unification Church have pledged to live according to that standard. That spirit began on September 18, 1976. We are gathered here tonight in celebration and in commitment to bring a substantial victory.

Since September 18, 1976, Reverend Moon has been able to found a newspaper and see our first graduating class from the Unification Theological Seminary. We have opened a major new facility in Washington D.C. As a nation, we have been blessed to receive a president who speaks of man's religious ideals and of a commitment to human rights. We see a change in America. And we believe it came because the gates of heaven opened up on the foundation of the victory of September 18, 1976. Now we feel a responsibility to march to each quarter of this nation to make the spirit of Washington Monument a reality.

I ask all of you to join with us in heart. Let's all remember to appreciate the blessings God has given us and be willing to sacrifice at least a part of them to make sure that those same blessings can be given to people born in all parts of the world, many of the problems facing us today will disappear. The blessings that America can give to the world will melt down barriers wherever they stand.

Let us do it—in the name of God. Amen.

# MUHAMMAD: MAN, MESSENGER, MYSTIC

by DR. YOUNG OON KIM

*Professor, Unification Theological Seminary*

## **The Prophet from Mecca**

The essence of Islam is said to be captured in two beliefs: firstly, there is but one God, Allah; secondly, His prophet, messenger and apostle—the best and the last—is Muhammad.<sup>1</sup> Through him came God's final revelation—the Quran. Muhammad was its interpreter and living example.

The Prophet was born in 571 A.D., the son of an illustrious family in Mecca, Saudi-Arabia. Because his father died before he was born and his mother when he was only six, Muhammad was cared for by his grandfather and raised by his uncle. The young boy often accompanied his guardian on caravan journeys which took them far from Mecca. At age twelve he met a Syrian monk who predicted that someday he would become a great prophet of God. In the meantime, he worked as a shepherd—as did the earlier Moses and King David. Throughout his youth Muhammad was distinguished by his refined manners, extreme shyness

and absolute chastity, so much so, that his companions nicknamed him "al-Amin" (the true and reliable).

At age 25 he married his employer, the rich and much older Khadijah. His wife had been a prosperous merchant and Muhammad was so capable as a trader that the couple lived in very comfortable circumstances. To repay his uncle's kindness Muhammad educated his cousin Ali. His love for Khadijah was deep and lasting. Until her death a quarter century after their marriage he took no other wife. Tradition reports his excellence as a father and grandfather, especially his affection for children.

Muslims recall their Prophet's attractive physical features and outstanding leadership qualities. He was taller than average, solidly built, with a large chest and broad shoulders. He possessed a noble, always serene countenance.<sup>2</sup>

By temperament, Muham-

mad was restrained and talked little. Men were impressed by his good humor, sweet disposition and delicate manners. In dealing with others, he was impartial in his judgments. Where his own personal rights and prerogatives were concerned the Prophet was always yielding and indulgent. Even when he had subsequently won high position and great power, his life remained simple and frugal. Pomp and luxury were avoided at all times by the Prophet and his family.

Muhammad was forty years old when he was called to be a prophet. When he discovered that his dreams turned out to be accurate predictions of the future, he became interested in spending as much time as possible in meditation. While fasting and praying in solitude at Mt. Hira north of Mecca, he saw a vision of the archangel Gabriel.

Read! commanded Gabriel. I do not know how, replied Muhammad. Read!, the archangel repeated. How shall I read?

Gabriel then recited the first message from God:

Read: In the name of the Lord who createth, createth man from a clot.<sup>3</sup>

Read: And thy Lord is the most Bounteous, Who teacheth by the pen.

Teacheth man that which he knew not. (Quran, XCVI)

Before vanishing, the archangel declared: "Really, you are the messenger of God, and I am Gabriel."

Naturally, Muhammad was completely overcome, possibly even fearful of his sanity. When he told his wife what had occurred, she reassured him. So did her cousin—who predicted that he would be the prophet announced by Jesus six hundred years earlier.

Three years passed before a second message came. From then on until Muhammad's death Gabriel delivered them regularly. The Quran contains a compilation of the revelations the Prophet received.

The Prophet gathered disciples—Abu Bakr,<sup>4</sup> Khadijah and Ali,<sup>5</sup> also a Yemenite, an Abyssinian and a Roman. Persecution inevitably followed. Finally, Muhammad allowed eleven men and four women followers to seek refuge in the Christian kingdom of Ethiopia where their preaching converted the monarch. A second group of refugees sailed to Africa somewhat later.

Mecca was the center of Arabia's religious life; its Kaaba or chief temple contained several hundred idols to which large numbers of people made an annual pilgrimage. When Muhammad insisted that there is only one God and vehemently denounced the worship of idols, he aroused intense opposition. Men called him a fool, a bigot, a mad poet, a man

possessed by demons. Tempers flared; Muhammad was denounced as a troublemaker.

Mecca gradually broke up into warring factions, some determined to crush the new religion, others either favoring or at least tolerating it. For a time Muhammad was protected from violence by his powerful tribal kingfolk. Further persecution—including a plot to kill the Prophet—forced Muhammad to flee to the city of Medina where he had supporters in high positions. The flight to Medina—termed the Hejira (Hijrah)—marks a turning point in the Prophet's life.

In Medina, Muhammad was handed the reins of power. He assumed for the first time full authority. To quote Professor M. Abd Allah Draz, "It was religious and absolute in its framework, based on revealed commandments and general rules, but socialistic and consultative in the details and applications of the rules."<sup>6</sup> (By socialist, the Egyptian scholar does not mean Marxist or economic socialism but communal or democratic government).

Medina and Mecca were natural rivals. The presence of Muhammad made open warfare almost inevitable. After skirmishes between supporters of the two cities took place and blood was shed, the Prophet rallied his forces to march on Mecca. The city fell to him in 630 A.D., eight years after his escape to Medina. The people

who had caused him such suffering and placed so many obstacles in his way were finally subdued. Not seeking revenge, he forgave them in a generous way. All Arabia was his within months. When Muhammad led the pilgrimage to Mecca in 632 A.D., from Allah came the revelation:

This day have I perfected your religion for you and completed My favor unto you,

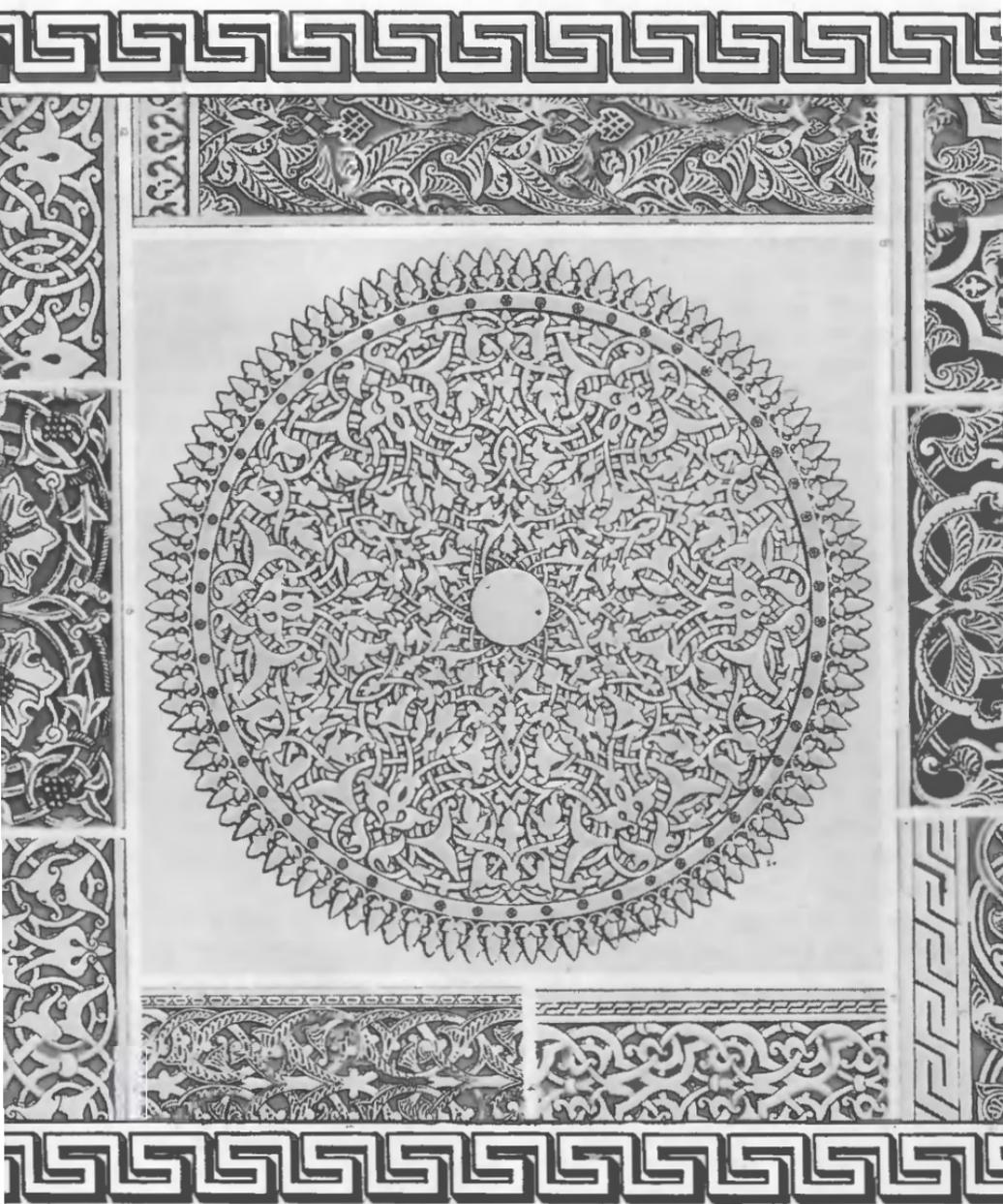
And have approved for you as religion al-Islam. (Quran V, 3)

Less than three months after his triumphant sermon in the Holy City, Muhammad was dead. He was buried at Medina, the place which first recognized his greatness.

Many and varied have been the judgments made of the Prophet. Dr. Shafik Ghorbal, one of Egypt's most noted scholars, gives a typical Muslim view:

Muhammad was a great-hearted man of supreme vision, the greatness of his vision equalled only by the extent of his delicacy of feeling and genuine humility.<sup>7</sup>

For a variety of reasons Christian assessments have been almost uniformly critical until fairly recently, even on the part of supposedly objective students of Islam. Missionary writers have denounced Muhammad as a sensualist because he had twelve wives and two concubines—even though polygamy was a normal part of



Arab life in the seventh century A.D. Pacifists have reviled him as a blood-thirsty militarist because he relied on force of arms to extend his dominions. Feminists have accused him of denying women their rights and subjecting them to degrading abuses. Those who believe religion is a merely private affair criticize the way he united church and state. Others condemn his fanaticism, ruthlessness and brutality. Why is there such hostility? One factor may be that hundreds of thousands abandoned Christianity for Islam and only a negligible number have ever been converted from Islam to Christianity.

In the western world only recently have scholars tried to be fair in their judgments. Professor H.A.R. Gibb of Oxford states that Muhammad's fundamental purpose was exclusively religious, whatever worldly motives may from time to time influenced his course of action. The hold he gained over the wills and affections of his original disciples was due to his moral qualities and the influence of his personality. The people of Medina welcomed him and made him their leader out of sheer admiration of him as a man. As for his character, Muhammad possessed an unmistakable "largeness of humanity": sympathy for the weak, a gentleness which seldom turned to anger, shyness in personal intercourse, and a glint of humor.<sup>8</sup>

Professor R.L. Slater of Harvard has written:

Islam begins with Muhammad and the first step taken in western re-appraisal has been to give Muhammad his due. Earlier western caricatures which portrayed him as a religious lunatic, or an arch-heretic, or at best, a reformer who began well and became a scheming politician and a debauched sensualist have been succeeded by tributes to Muhammad's remarkable leadership, genius and character.<sup>9</sup>

In his marriages Muhammad resembles an Old Testament patriarch rather than the otherworldly saint. Multiple marriage, for him, as for Islam in general, was not so much for enjoyment as a means of strengthening the newly-formed society. Many of his marriages were political ones which, in the prevalent social structure of Arabia, guaranteed the consolidation of the Muslim community. His marriages, far from being a "weakness of the flesh," for the Muslim symbolize his patriarchal nature and function, as one who sanctified the life of this world.

### **Apocalyptic Preacher**

In his study of Muhammad, Swedish professor Tor Andrae maintains that the heart of the Prophet's message is the conviction that mankind is approaching a time of apocalyptic judgment.

The Last Day—a period of judgment and retribution—is about to dawn. According to this understanding of Muhammad's mission, he was like another Amos, or a sec-

darkened. Stars will be suddenly extinguished or start falling to the earth. A worldwide conflagration will break out, burning everything in its path.



As a religious reformer, Muhammad was known for his zealous devotion to Allah and his vigorous opposition to all idol worship.



ond Daniel. In the midst of a light-headed and thoughtless generation, the Meccan warns his contemporaries of an imminent Day of the Lord. Muhammad sees the storm cloud already darkening the horizon. He speaks of himself as a courier who arrives in tattered garments to sound an alarm about an approaching disaster.<sup>10</sup> He predicts that the heavens are about to be rolled back above the heads of his startled countrymen, and mountains of black lava around Mecca will collapse into rubbish heaps at the advent of the righteous Allah. A sudden natural catastrophe will usher in God's judgment. Men will be startled by a thunderclap, a wild cry, a terrible crash. The world will be shaken by a terrific earthquake. Mountains will collapse into dust and ashes. The moon will be split apart and

At the first blast from God's trumpet, men will fall to the ground stunned. When the trumpet blows again, all the dead will emerge from their graves. From the heavens the throne of Allah will appear, carried by eight angels. A host of celestial courtiers, attendants and guards will surround the King of kings. Immediately, all men will be ordered to take their places before the Judge, the good standing on the right, the wicked on the left. As each individual is called to stand trial and receive his sentence, a complete record of his life will be read to him from the heavenly Book of Deeds.<sup>1</sup>

In the Quran there is barely a hint of the later Muslim idea that mediators are available at the last judgment pleading with Allah for mercy to be shown to their favor-

ites. In Muhammad's original preaching no intercession was expected and no mercy granted. Allah would be guided by the strict demands of justice alone. Prophets will testify that men have been given due warning of the penalties to be exacted for wrongdoing. A man's own members—his hands, feet, tongue and eyes—will appear to witness to his faults.

Then, on the basis of the written record and the testimony of numerous witnesses, Allah will hand down His verdict. After judgment has been passed, angels will come to execute the divine sentence. In the case of the wicked, they will seize the sinner, bind him with chains and savagely whip him all the way to the gates of hell. According to Muslim eschatology, the archangel Malik is in charge of this infernal region. Under his supervision, the guardian spirits of God will smash the bones of the damned with iron clubs, force them to drink boiling water, and to wear robes of fire. Like all apocalyptic preachers, Muhammad painted a vivid picture of the hell awaiting those who fail to repent of their sins.

For those who did heed the Prophet's warning to become Muslims, the prospect was far different. Muhammad's Paradise was definitely designed to appeal to the hungry, the thirsty, the ill-clothed, the overworked—and he is as talented in describing its delights as the terrors of the fiery pit.

By contrast with the hot desert life on earth, heaven promises sheer relaxation in a well-watered, well-shaded oasis. There, one lounges around upon soft divans and big cushions, and dresses in beautiful silks and expensive brocades. Food is plentiful (dates, bananas, pomegranates and grapes) and besides rivers of milk, honey and wine, the Garden of Allah has a special drink served by handsome young men—a delicious beverage which does not cause dizziness or result in hangovers, no matter how much is consumed.

Nor is the need for love ignored. For entertainment and the joy of married life, 'black-eyed Houris' are available in abundant supply. Each one of these lovely girls has all of the charms men have ever sought. According to tradition, Muhammad describes the Houris as follows:

They are devout wives, and those who with grey hair and watery eyes died in old age. After death Allah remakes them into virgins.<sup>12</sup>

Al-Ghazzali, the famous Muslim mystic and philosopher, taught that one of the greatest joys of Paradise is that every man who gets there will be provided with the companionship of 4,000 young girls and 8,000 attractive divorcees.<sup>13</sup> Like orthodox Zoroastrianism no one has ever accused Islam of being too other-worldly or contemptuous of earthly pleasures. But Canon Sell exaggerates when

he speaks of its "carnal views of paradise."<sup>14</sup>

Since it is easy to criticize the Muslim view of Paradise the conclusion of a western Islamic scholar like Andrae needs to be given careful attention. For the Swedish professor the fundamental purpose behind Muhammad's apocalyptic preaching is far more important than the details:

What made the Prophet certain that the message of the judgment and retribution must needs be true was a genuine glowing faith in the God of Judgment, in His incomparable majesty, and His unqualified right to punish those who oppose His sovereign will. . . .

When Mohammed attempts to state the content of his faith in the briefest possible form he refers to it as 'belief in Allah and the last day'. . . .

The absolute earnestness which is always conscious of judgment and eternity lends a characteristic stamp to Muhammad's belief in God. His God is above all the strict righteous judge, before whose gaze the mountains collapse into dust and men stand in silence with bowed heads. God is the powerful, the almighty, the sublime.<sup>15</sup>

### **His Book from God**

It was once asked of the Prophet how he could be remembered and how the nature of his soul could be known in the generations to follow. He answered, "By

reading the Quran."<sup>16</sup>

The Quran is the central reality in the life of Islam. The Quran is to Muslims what Christ is to Christians—the Word, or *Logos*.<sup>17</sup> It is a theophany which expresses the eternal covenant between man and God, a record that man has accepted the responsibility of being a free and intelligent being with all the opportunities and dangers that such a trust implies. A Quranic verse reads, "Am I not your Lord?" and man replies to God, "Yea, we testify." (VII, 172)

For Islam, the Quran is the literal word of God—delivered to Muhammad through the archangel Gabriel. Both its spirit and letter are divine. Gabriel spoke every chapter, every verse; and Muhammad in turn merely *recited* to others what the archangel conveyed from Allah. The orthodox interpretation of its nature is expounded in this 9th century Muslim creed:

We confess that the Kuran is the speech of Allah, uncreated, His inspiration and revelation, not He, yet not other than He, but His real quality, written in the copies, recited by the tongues, preserved in the breasts, yet not residing there. The ink, the paper, the writing are created, for they are the work of men. The speech of Allah on the other hand is uncreated, for the writing and the letters and the words and the verses are manifestations of the Kuran for the sake of human needs. The speech of Allah



on the other hand is self-existing, and its meaning is understood by means of these things. Whoso saith that the speech of Allah is created, he is an infidel regarding Allah, the Exalted, whom men serve, who is eternally the same, His speech being recited or written and retained in the heart, yet never dissociated from Him.<sup>18</sup>

In the light of this it is easy to see the central role Arabic has in

Islam. Because God's speech was given through the medium of Arabic, the language itself takes on a sacred character. Like Sanskrit in Hinduism and Hebrew in Judaism, the efficacy of prayers is contained not only in the content but also in the very sounds and reverberations of the sacred language. In this way one's whole being is integrated in a practical, universal manner. Thus, all Muslims—ex-

cept those who have begun very recently to translate the Quran into their native tongue—perform their rites and prayers in the providential Arabic.<sup>19</sup>

Some Muslim thinkers have contrasted the “uncreated” Allah with the “created” Quran. That is, they have questioned the rigid orthodox position, insisting on the need for allegorical or symbolic rather than literal exegesis of the scriptures. In an attempt to purge their concept of divinity of anthropomorphic qualities, they differentiate between the words of Allah and human speech, although affirming that a secret mystical message from God is hidden behind the written verses of the Quran. In such a way, rationalists and mystics have repeatedly escaped from the confinement imposed by Islamic fundamentalism.<sup>20</sup>

The Quran, it is said, is an extremely difficult book to translate and far from easy to read. In part, the problem arises out of the nature of the material: everything in it is a record of what Muhammad spoke while in a state of mystic trance. But the arrangement of the separate revelations adds to our difficulties. Instead of putting the messages together on a chronological or topical basis, the long ones were put first and the short ones at the end. Since many of the brief revelations date from Muhammad’s early Meccan preaching and the lengthy ones come from his stay at Medina, this means that to a

considerable degree the accepted text is the exact reverse of the historical sequence.

Supplementing the Quran and usually considered equally authoritative are the *Traditions* (Sunnah) about Muhammad. Stories of his actions and advice abound. His companions were naturally fond of recalling what he was like and what he said in specific situations. Other stories were added, in all good faith, to support this or that controversial opinion and practice in subsequent times. Bukhari, who lived from 809-874 A.D., said that he examined 90,000 stories and sayings in the Sunnah. He considered 4,000 authentic.<sup>21</sup>

For the Muslims, what Allah requires of man must be supported by a verse in the Quran or a reliable tradition. In theory at least there is a considerable difference between the authority of the Quran (as direct revelation) and the somewhat indirect manifestation of divine commands in the words or deeds of the Prophet. In practice, however, this distinction has been lost. Just one example of this is seen in the duty to pray five times a day, which is not found in the Quran, but is held to as if it were given by Allah Himself.

### Religious Reformer

Muslim writers speak of the climate of opinion in Arabia prior to the Prophet as “the time of ignorance,” the age of the barbarians. The disunited tribes of

nomadic Arabs were morally degraded and religiously confused. However, because of an absence of reliable historical records about this period, it is difficult to obtain a clear picture of the political, social and religious situation. Islamic tradition naturally underlines the evils of the age in order to show how much light was revealed by the advent of Muhammad; Christian interpretations tend to emphasize the positive factors in pre-Islamic culture in order to belittle the contributions made to civilization by the Prophet of a hostile faith.

Recent students of Islam conclude that Arabia at the close of the 6th century was in a state of religious flux. Generally speaking, the average Arab was an animist or polydaemonist: he believed the world was filled with divine or demonic spirits residing in the streams, deserted places, prominent rocks, particularly fertile oases. One would say prayers and offer animal sacrifices to obtain the friendship of good spirits; he would recite a magic formula or carry a charm to ward off "the evil eye" of lurking demons.<sup>22</sup>

There were a variety of higher gods and goddesses worshipped in pagan Arabia. Hubal (Hubal) was the chief god of the Kaaba, the central sanctuary of the peninsula—comparable in influence to Israel's temple of Solomon. He was depicted in the form of a man and considered the creator of heaven and earth. Possibly his name is an

Arabic transliteration of the Syrian god Baal, the Palestinian storm deity. Other gods who were worshipped were depicted in various forms: Suwah was represented as a woman, Nasr as an eagle, Yaghuth as a lion and Ya'ook as a horse. Several goddesses were known as consorts or "daughters of Allah." El Uzzah, the goddess of love, was particularly popular but there was also Duwar, a favorite deity of young women seeking a husband.<sup>23</sup>

Allah seems to have been the most popular god in the Arabic pantheon and by Muhammad's time was pushing the others out of the way. A growing number of people had lost their faith in the traditional idol worship of the gods and goddesses of fate, fortune and fertility. Such persons—the *Hanif*—were monotheists and claimed to be followers of the original faith of Abraham, father of the Arab people. Tradition reports that twelve of the companions of the Prophet had been adherents of the *Hanif* persuasion. Ibn Ishak, Muhammad's earliest biographer, wrote of them:

They said, one to another: By God, ye know that your nation (the Arabs) is based upon nothing: truly, they have erred from the religion of their father, Abraham. What is a stone, that we should circle around it? (A reference to the sacred Kaaba stone, probably a meteor, regarded as the most holy object in Mecca.) It hears not, nor

sees, nor injures, nor benefits. O people, seek for yourselves; for verily by God, ye are based upon nothing.<sup>24</sup>

As a religious reformer, Muhammad was known for his zealous devotion to Allah and his vigorous opposition to all idol worship. For him Allah reigned supreme; He had no partners, needed no helpers, and gave birth to no daughters. While Jews were living in Arabia and some whole tribes had adopted the Mosaic faith, Muhammad did not necessarily borrow any of his basic ideas from them. On the contrary, the Prophet found Arabian Jews to be deceptive, troublesome and treacherous.<sup>25</sup> Muhammad's contempt for idol worship and polytheism also led him into inevitable conflict with popular Christianity. In his eyes, Christians elevated Jesus and Mary into partners of God: their worship looked to him like idolatry. In fact, Muslim criticism of Christian idol worship may have led to the Iconoclastic controversy in Eastern Orthodoxy during which two Byzantine emperors denounced the church's use of statues and pictures of Jesus, Mary and the saints.<sup>26</sup>

Pre-Islamic Arabia recognized that no doctrine of the divine reality would be adequate without an appreciation of the cosmic masculine-feminine polarity; paganism erred only by separating deity into gods and goddesses. Muhammad

correctly opposed idolatry and polytheism, but his legitimate attack on the divine "daughters of Allah" caused him to neglect the feminine aspect of the Godhead. For all its theological speculation and sublime mysticism, Islam subsequently continued to ignore the bipolar nature of divinity.

The reforming and reconstructive genius of the Prophet produced a religion known for its zeal. Nothing better characterizes Muhammad or the faith to which he gave birth than the virtue of determination. Islam from the outset was a crusading religion. In a book prepared for an international Christian missionary conference held at Madras, India in 1938, the Dutch professor Hendrik Kraemer said of Islam:

Islam is radically theocentric, and thereby proclaims in the clearest possible way its prophetic origin. It takes God as God with awful seriousness. God's unity and solemnity, His austere sovereignty and towering omnipotence, are burning in white heat within Islam. . . .<sup>27</sup>

In a further comment—intended as criticism—Dr. Kraemer goes on to reveal a sort of grudging admiration:

Islam is theocentric, but in a super-heated state. Allah in Islam becomes white-hot Majesty, white-hot Omnipotence, white-hot Uniqueness. . . .<sup>28</sup>

From *World Religions, Volume 1: Living Faiths of the Middle East*, by Dr. Young Oon Kim, Golden Gate Publishing Co., New York, 1976. Available from HSA-UWC Publications, 38-38 Ninth Street, Long Island City, New York, 11101.

### About the Author

Dr. Young Oon Kim attended Kwansai Gakuin University in Japan and studied at the Methodist seminary there. She later did post-graduate work at Emmanuel College at the University of Toronto and was for a number of years professor of New Testament and Comparative Religion at Ewha Women's University in Seoul. Dur-

ing her life-long effort to probe and bridge the religious truth of the East and West, she has been involved in various ecumenical conferences in Europe 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 Applications* 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, New York.

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### FOOTNOTES

<sup>1</sup>Muhammad's name has been spelled in a variety of ways. The same is true for the Quran, spelled for example, as the Koran, Kuran, Coran, Qu'ran.

<sup>2</sup>M.A.A. Draz, "The Origin of Islam", Kenneth W. Morgan, ed., *Islam—The Straight Path*, Ronald Press Co., N.Y., 1958, p. 8.

<sup>3</sup>The Arabic word translated "clot" has no clear meaning. Possibly it refers to black mud or sticky clay. Perhaps prior to his Mt. Hira vision Muhammad had heard the Genesis creation story.

<sup>4</sup>Successor to Muhammad and first Muslim Caliph.

<sup>5</sup>Son-in-law of Muhammad and fourth Caliph.

<sup>6</sup>Draz, *Ibid*, p. 13.

<sup>7</sup>S. Ghorbal, "Ideas and Movements in Islamic History", Morgan, *Ibid*, p. 48.

<sup>8</sup>A.R. Gibb, *Mohammedanism—An Historical Survey*, Mentor Book, N.Y., 1955, pp. 31, 33, 34.

<sup>9</sup>H.D. Lewis and R.L. Slater, *World Religions, Meeting Points and Major Issues*, C.A. Watts and Co., London, 1966, pp. 85-86.

<sup>10</sup>Tor Andrae, *Mohammed*, Harper Torchbook, N.Y., 1960, pp. 53-59. The author admits that the Prophet never directly states that apocalyptic judgment would

occur in his own day yet often shows that he believed he might himself witness it. According to Andrae, the important thing for Muhammad is not *when* the day is coming, but the certainty that it *will* come (p. 54).

<sup>11</sup>The influential *Creed of al-Nasafi* (circa 1150 A.D.) insists that the eschatological language of the Quran be taken literally, probably in response to a large number of educated Muslims who interpreted it figuratively:

And the Quickening of the Dead is a Reality, the Book is a Reality, the Questioning is a Reality, the Tank is a Reality, and the Bridge is a Reality; the Garden is a Reality and the Fire is a Reality. . . . (chap. 11)

The credal text refers to the resurrection of the body, the book of deeds, the questioning of men about their faith by two angels, a tank filled with a celestial drink, the bridge stretched over hell, the Garden of Allah for the righteous, and the eternal fires of hell for the unbeliever. In short, Islamic features of the apocalypse echo those of the earlier Zoroaster.

<sup>12</sup>Andrae, *Ibid*, p. 57, quoted from Tabari.

<sup>13</sup>Quoted Zwemer, *Islam A Challenge to Faith*, Student Volunteer Movement, N.Y., 1907, p. 94.

<sup>14</sup>E. Sell, *Outlines of Islam*, Christian Literature Society for India, Madras, 1912, p. 78.

<sup>15</sup>Andrae, *Ibid*, pp. 59-60, 61. Two observations are necessary in regard to Muslim apocalyptic. First, the harsh features of the Muslim doctrine of hell have been greatly softened as a result of greater spiritual sensitivity. Muhammad is said to have taught that he would save any disciple who had even a speck of goodness in his heart (Andrae, *Ibid*, p. 56). Secondly, Sufi mysticism, Muslim philosophy and modern thought have all tended to spiritualize Islamic concepts of the Last Day.

<sup>16</sup>S.H. Nasr, *Ideals and Realities of Islam*, Beacon Press, Boston, 1966, p. 65.

<sup>17</sup>Sometimes Muhammad is called the Christ of Islam. Muslims object and say, the

Quran is the Christ of Islam.

<sup>18</sup>*Wasiyat Abi Hanifa* article IX, quoted in full in A.J. Wensinck, *The Creed of Islam*, Frank Cass & Co., London, 1965, p. 127. He dates this anonymous statement of faith somewhere between 767 and 855 A.D., the time of theologians Abu Hanifa and Ahmad ibn Hanbal. For a comprehensive scholarly study of the development of Muslim dogmatics, *The Creed of Islam* is highly recommended.

<sup>19</sup>Nasr, *Ibid*, pp. 46-47.

<sup>20</sup>For the Mu'tazilites, an important early school of Islamic rationalists, cf. Wensinck, *Ibid*, pp. 58-85. Prof. Nasr serves as an excellent example of a Muslim who insists on a mystical interpretation of the Quran. Rationalists and mystics testify to the need to avoid a deification of holy writ—what has been called bibliolatry (book-worship).

<sup>21</sup>D.S. Margoliouth, *Mohammed*, Blackie & Son, London, 1939, p. 12.

<sup>22</sup>For the Muslim experience of the supernatural, see D.C. Macdonald, *Religious Attitude and Life in Islam*, AMS Press, N.Y., 1970, (original ed., 1909).

<sup>23</sup>S. Zwemer, *Ibid*, p. 12.

<sup>24</sup>Quoted by Zwemer, *Ibid*, p. 23.

<sup>25</sup>The once-popular view that Islam borrowed most of its beliefs from Judaism has been largely abandoned.

<sup>26</sup>The Iconoclastic controversy lasted for over a century. Caliph Yezid about 720 A.D. ordered the removal of all icons within the Christian churches of the Muslim domains. Three years later the Byzantine Emperor Leo III began his attack on icons. The Ecumenical Council of Nicea (787 A.D.) upheld the veneration of holy pictures but Emperor Leo V opposed their use from 815-843 A.D. Empress Theodora's support of the icons marked the triumph of Eastern Orthodoxy and is commemorated annually the first Sunday of Lent. Timothy Ware, *The Orthodox Church*, Penguin Book, London, 1964, pp. 38-39.

<sup>27</sup>H. Kraemer, *The Christian Message in a Non-Christian World*, Kregel, Grand Rapids, 1956, p. 220.

<sup>28</sup>Kraemer, *Ibid*, p. 221.

# CBS

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## radio news release

**Following is a CBS Radio News press release, and the transcript of a segment of CBS' "World of Religion," aired on over 250 stations nationwide.**

*In June of this year, the National Council of Churches charged that the Unification Church of the Rev. Sun Myung Moon was not a Christian Church according to the standards of the National Council and its Commission on Faith and Order.*

*In an exclusive report on CBS News' "THE WORLD OF RELIGION," anchored by CBS News Correspondent Dallas Townsend, and*

*broadcast this weekend on the CBS Radio Network, Dr. Herbert W. Richardson, a lecturer on the faculty of the Unification Church Seminary at Barrytown, N.Y., and a professor of Theology at the University of Toronto, formally replied to the charges....*

*For the purpose of the broadcast, the charges made in the National Council's report were enunciated by Sister Agnes Cunningham, author of the report and Professor of Theology at St. Mary of the Lakes Seminary in Mundelein, Illinois.*

*Dallas Townsend: The World of Religion. I'm Dallas Townsend, CBS News, reporting on the CBS Radio Network.*

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release date: aug. 1977

In an exclusive interview with CBS News, a spokesman for the Unification Church said its members believe in the Trinity, in God incarnate and in the Christian message. Its goal is to make Christianity willing to seek and unite with all religions. Dr. Herbert Richardson, a Presbyterian minister and formerly on the faculty of the Harvard Divinity School, presented the Unification Church position to World of Religion.

Dr. Richardson is currently Professor of Theology at the University of Toronto and he identifies with the Unification movement. The charges against the Unification Church came in the report prepared by the Commission on Faith and Order of the National Council of Churches. For the purposes of this broadcast World of Religion talked to Sister Agnes Cunningham, author of the report and a Theology Professor from St. Mary-of-the-Lake Seminary in Mundelein, Illinois. She presents the Commission's argument that the Unification Church is not Christian. The points that she makes are answered, in turn, by Professor Richardson.

*Sister Agnes Cunningham:* In Unification Thought the authority of the Bible is challenged by the fact that other revelations are seen to supersede this Christian revelation. The revelations given, as we read in the introduction to divine principles to Reverend Moon himself, and other revelations and

Korean documents, specify certain things that are to be held as going beyond what can be found in the Christian Bible.

*Dr. Herbert Richardson:* A statement like Professor Cunningham has just made illustrates the difficulty that arises when a theological commission tries to describe the beliefs of another religious group without sitting down and talking with the members of that religious group. If she had sat down and talked with any of the fifty or so students in the graduating class this year from the Unification Theological Seminary, I'm quite confident, because I asked them this question myself, that they would have said, "You've completely misunderstood our belief," the revelation in Divine Principle, in fact, is perfectly consistent with scripture and has means to corroborate it." I've heard Dr. Young Kim, who is author theologian of the Unification Church, say, "Reverend Moon is a man who reads only one book, the Bible, and Moon's teachings about the Bible no more supersede the authority of the Bible than do the Pope's." Professor Cunningham is a Catholic and she believes that the Pope has to make certain decisions about what the Christian faith is, and she believes that the Pope decides on the basis of the authority of scripture. But it isn't as if he never says anything that isn't found in the Bible. He tries to apply the Bible to new

situations, and that's exactly what Reverend Moon tries to do. And if Catholics are Christians, then surely so is the Unification Church.

There are teachings in scripture that have to be developed. One has to try to see the more profound meaning in scripture. In that sense there is a development, but it's not a development in the sense of new revelation. It's a development in the area of new interpretations, new applications.

*Sister Cunningham:* According to Unification Thought Jesus is represented as having been the first Christ, but a Christ whose work was ineffective and incomplete because he failed in his mission. So the work of redemption that Jesus accomplished is not effective, does not free the human race from sinfulness and does not place it in that position that is promised to those who do accept and believe in the Christ of the Second Advent, or the Lord of the Second Advent.

*Dr. Richardson:* Now you just heard Professor Cunningham talk about a first Christ, as if somehow the Unification Church talked about there being a first Christ and then a second Christ. That's a misunderstanding. And you also heard her say that the language of the Unification Church talks about the Lord of the Second Advent. There's a difference between talking about a second Christ and a second coming. And

the notion of a second coming, a second advent is not an idea that the Unification Church has thought up, it's an idea that is at the heart of the Christian faith. The Unification Church talks about the second coming of Christ speaking, really, in the words of the Lord's Prayer which say this: "Thy kingdom come. Thy will be done on earth as it is in Heaven." Now, in the words of the Lord's Prayer, God's will is already done in heaven. Christ has triumphed. Jesus is Lord of all, he rules in the heavenly sphere. We wish that God's will would be done on earth, and with the second coming, God's will is going to be done on earth. So the Unification Church is essentially preaching the Lord's Prayer, that God's kingdom is going to be established, physically, that we have to look forward to it and that we have to work to try to establish that kingdom.

*Sister Cunningham:* In regard to the teaching of the Unification Church, Jesus Christ is not, in the Unification Thought, to be seen as the Lord of the Second Advent. Therefore, Jesus Christ will not come again in the second, final coming to judge the world as Christians have always taught and held. The second coming of Christ is the coming of another personage who is to have been born in the nation of Korea, who is to have been reared in that tradition, who is to have received the special gifts and graces and revelations which

make it possible for him, then, to bring a final revelation, as it is called, and a final salvation to all peoples including Christians, no matter what those peoples have previously believed. It becomes clear that Reverend Moon is looked upon as the Lord of the Second Advent.

*Dr. Richardson:* St. Paul, in the beginning of his ministry, was looking forward to Jesus coming back, physically, and on a cloud. All of history would stop, it would be an end time and there are what are called the apocalyptic, dramatic pictures of angels coming down from heaven to stop history. But St. Paul, and especially St. John, as time went on began to realize that the return of Jesus was going to be a spiritual return. Jesus would come back in the spirit. Many theologians argue that the doctrine of the Holy Spirit, in fact, is a way that the early church tried to speak about the second coming as being Jesus' coming back spiritually. One of the points that is of most importance in terms of the Unification movement is precisely the fact that the traditional classical Christian churches have never faced the question about how Jesus Christ is going to come again. How is he going to manifest himself? There is no dogma on that question and the Unification Church is very clear on this point. The second coming of Jesus, the Christ, is going to involve his spiritually relating himself to hu-

man beings in such a way that he will dwell in their hearts. And he will not only dwell in their hearts in the sense in an inward way, but the external form of their lives will recapitulate, that is re-enact, and carry on in the world through their bodies his mission. That's the doctrine of the Unification Church.

The notion of second coming in the Unification Church is this. When I asked "Reverend Moon, are you the Messiah?" he said, "Professor Richardson, I'm going to answer that question, but first we have to know what the Messiah is. The Messiah is somebody who tries with all of his heart to build the kingdom of God on earth. I try to be the Messiah and you should try to be the Messiah and we should all try to be the Messiah." I don't think that that doctrine is anything other than fundamentally orthodox and fundamentally Christian.

*Sister Cunningham:* In Divine Principle, great stress is placed on the role that is to be played by various nations and peoples in working through to the point where the Lord of the Second Advent is able to bring salvation and redemption to the entire human race. There is in the pages that refer to this section a clear attribution to specific nations and peoples of either satanic or heavenly powers, depending on the role those nations have played in the history of the world. There's quite an overview of historical

events in this particular section of Divine Principles and it all pretty well leads to the confrontation between the forces of Communism and the forces of democracy. In Divine Principles there is an arbitrary assignment of good and evil to specific nations, specific peoples in a way that seems not at all in keeping, as we read it, with the Christian position and the Christian understanding of the role of God in history.

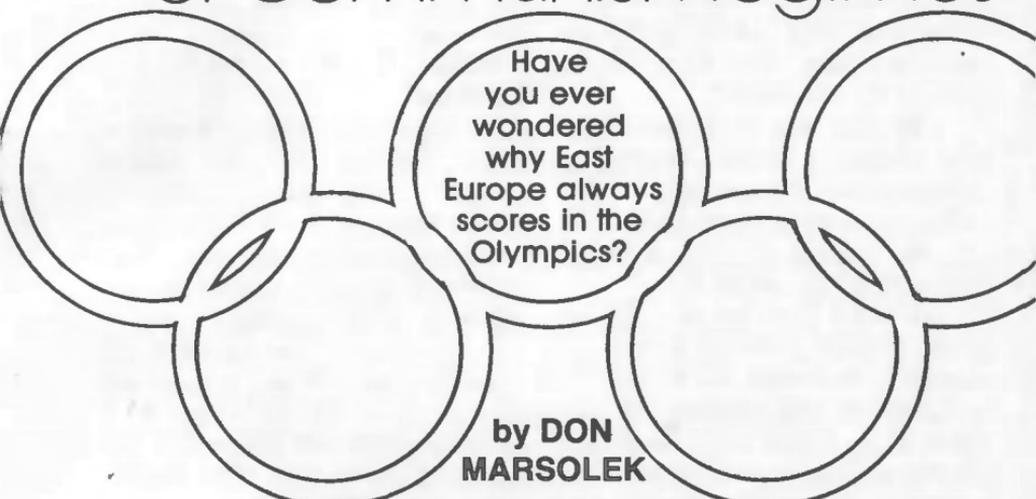
*Dr. Richardson:* The Unification Church believes in the Divine Principle and teaches that all persons and all nations will finally be saved. In fact, that is a point of some difference from traditional Christianity, which has had its doctrine of hell that had to be preserved in order to say that some people wouldn't really be saved. Unification Church teaches the doctrine of universal salvation, that God's will will eventually be fulfilled for all persons and all nations and therefore the consequence of this is, in fact, that the Unification Church does not teach that there are persons or there are nations which are in some ultimate sense demonic: that is, incapable of salvation. It's precisely because of the commitment of Divine Principle and the Unification Church to the idea of establishing God's kingdom on earth that, in fact, it does make judgments. And one of the judgments, it is certainly true, that the Unification Church is willing to make in our day is the

judgment that in Communism one sees a politically organized movement which is against God's purpose for the world. But when in the Unification Church this is said, it is not said as if Communist nations and Communist people are condemned by God to go to hell. It's said as a way of urging us to try to preach, teach and turn the hearts of people who don't yet know and have faith in God and live in His kingdom, to turn their hearts in that direction.

*Townsend:* Professor Richardson was then asked to state briefly the beliefs and goal of the Unification Church.

*Dr. Richardson:* I think that the Unification Church is an authentic Christian church. In fact, it believes in the trinity, it believes that God is fully present in Jesus Christ and that he is God/man; it believes in the authority of the scripture, it believes in the integrity of the family. It believes in the impossibility of salvation without grace, it believes in the universality of the Christian message. These are all fundamentally Christian affirmations. Unification Church members make these affirmations. My belief is that the Unification Church does represent a new emphasis in Christianity. The goal of the Unification Church is not just to be a Christian church, but it is to try to make Christianity be willing to seek to unite with all of the religions of the world. □

# Athletics: Integral Part of Communist Regimes



Have  
you ever  
wondered  
why East  
Europe always  
scores in the  
Olympics?

by **DON  
MARSOLEK**

*Don Marsolek is a student at  
Unification Theological Seminary.*

In his *Capital*, Volume I, Marx wrote that "The education of the future" will be "an education that will, in the case of every child over a given age, combine productive labor with instruction and gymnastics, not only as one of the methods of adding to the efficiency of production, but as the only method of producing fully developed human beings."

In his *Instructions to the German Delegation of the International Workingmen's Association in Geneva*, 1886, Marx advocated: "First, intellectual training, as given in the schools of gymnastics and in military training;..."

An eyewitness account of Leninist education by Sidney and Beatrice Webb left this impression: "Daily physical exercises become a social obligation," and: "It is not only for the exercises of their occupation that schooling has to prepare them, they have to be trained for life itself."

We can see from the above that education for the Communist founders was concerned with developing the "whole man" and that developing the physical body was a definite part of this.

When it comes to training the physical body, probably no two societies of the world are as well organized for this purpose as are those of the Soviet Union and East Germany. The Russian formula for producing Olympic champions has been characterized as: "Find them young, train them hard, plan everything in advance." Talented children, 6-12 years of age, are selected from out of the public school system and placed in one of 36 state-subsidized sports clubs spread throughout the country. The admittance tests to all the clubs are strict and no doubt have to be, for "There is room in these clubs for just 4 percent of the nation's children." Even 2 and 3 year old children are undergoing training, the aim being "to inculcate the sporting culture in them, so that the drive for sports becomes something organic that is beyond their control."

The young athletes are

screened annually at the sports clubs, with the best performers given the opportunity to attend one of the state's 32 special sports boarding schools known as "Olympic Reserve" schools. A remarkably successful program in East Germany was the model for this additional level of intensification, begun by the Soviet Union in 1962. There are also sports schools in the Soviet Union, of which there are some 5,000 in the country attended by more than 1,800,000 children under the tutelage of 47,000 coaches.

"If a child is not convincingly talented at an early age or does not have a relative who is a sportsman or wields influence elsewhere, he will be passed over." This almost happened to Zebinisso Rustamova, who went on to become the Soviet Archery champion.

A child who is not a promising athlete may turn to the Pioneer Clubs for after-school recreation, but they too have entrance requirements involving ability, academic standing and membership in the Communist youth organization. A final sweep for young talent is made in the Spartakiad, an internal Olympics, of which it is said that 45 million "youths" participated in 1971.

A similar organizational structure exists in East Germany. Compulsory physical education classes, amounting from two to three hours a week are taken by every East German schoolchild,

beginning with the first grade.

There are 21 sports clubs situated in major cities around the country, as well as 19 specialized sports schools. It was to such a school, the Championship Chemie Club in Halle, where Kornelia Ender was sent at age 11. There this future gold medal (4 during the 1976 Summer Olympics) winner would swim six to seven miles a day in the pool reserved for champion athletes.

Only those students who have demonstrated superior athletic ability are admitted to membership in the state-run 'clubs', besides being the only way of being assured a spot on an Olympic team. "Unless you go to one of the champion clubs," said Wolfgang Thier, a coach in Halle, "you simply cannot attain Olympic standards." The clubs, have perhaps 12,000 athletes, from which pool the East Germans select their Olympians. Those who are younger usually attend the specialized schools located on the premises—which for some youngsters means living a life away from their family beginning perhaps as early as their 6th year. While sports is mandatory in the educational system, becoming an Olympic champion is not an obligation; therefore, children are not required to remain at the specialized schools if they choose not to do so.

The entire sports training structure in East Germany is highly developed, with all the latest

scientific techniques and equipment being used and no expense spared in an effort to make East Germany the world's leader in sports.

East Germany's scientific and medical sports bureau in Leipzig extends over fourteen acres, with a staff of 900, of whom 400 are scientists. It has a budget of \$500,000 a year.

Dr. Alois Mader, who before his escape with his family to West Germany had been a physician at the Leipzig Institute of Sports, offered that "The East German results are due to the G.D.R.'s lead in the field of biology. Their training is medically checked and the most severe muscular tests are carried out on carefully selected athletes." What about the use of drugs in this training? Dr. Mader also had this to say: "Before they were prohibited by the International Olympic Committee, steroids were given to the athletes twenty minutes before a contest. These have a relaxing effect on the competitors and give them a sense of security." Despite strong official denials that drugs are not used, rumors persist. Dr. Mader feels that the use of steroids (if in fact they are still being used) is probably rare. "What the East Germans have perfected," Dr. Mader said, "is not so much magic pills or shots as truly scientific training programs in sports from swimming to rowing to the shot-put event."

Prof. Kurt Tittel, the head of East Germany's scientific and medical sports bureau, when asked about anabolic steroids, replied that "We have developed our athletes without recourse to anabolics, but the International Congress of Physical Activity Sciences will be considering this problem before the 1980 Olympics."

The East Germans are very reluctant to release information concerning their scientific research in the area of sports. Reporters visiting the Leipzig Institute of Sports were hurriedly hustled along and not given time to closely examine its more interesting aspects on the ground that "the program directors don't have time." And when the same people asked to visit a particular large locked building, which they were told was a research institute, they were told: "No. Because research is going on there and we can't give out information about it." And when asked if they could visit a sports boarding school (this was while they were in another part of the country), they were told by Lothar Eichor-Bayern, the district sports adviser in Zella-Mehlis, a small town in Thuringia, that this was impossible, because "You understand, we do research there, experiments that we are not eager to have revealed."

Sixty percent of the East German population are engaged in sports. There are 8,000 factory sports clubs in the nation. A pre-

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**Certainly, the fact that both the Soviet and East German societies put so much into their athletic programs while athletes in the United States have to rely primarily on voluntary support is an obvious advantage to the former.**

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requisite toward getting into the expensive championship sports system is loyalty to, if not actual membership in the Communist party. Because swimming is compulsory, virtually every child is proficient in at least two strokes by the second grade. Working at least part time as coaches or sports officials are more than 300,000 East Germans, or nearly 5 percent of the labor force. The East German Gymnastics and Sports Federation numbers 2.66 million members.

Starting from practically ground zero, the Soviet Union has made tremendous increases in sports participation, to the point where 50,000,000 people were participating by 1967. By this time the Soviet Union was spending more than \$2.2 billion annually on athletics. Among the leading participant sports are track and field with 9 million participants, volleyball, with over 7 million people

playing, soccer, almost 5 million, and basketball, with over 4 million people taking to the courts.

The Lenin Stadium in Moscow and the Kirov Stadium in Leningrad each hold over 100,000 spectators. Besides the financing provided by the state, trade unions as well as the various offices, factories and farms which equip sports clubs help provide for Soviet sporting activities. To be a member of the above-mentioned sports clubs costs the individual only 30 kopecks a year.

The East Germany Communist Party Boss Erich Honecker has called for world champion athletes who will perform "for the glory of our socialist homeland." And sport is specifically invoked in the East German Constitution, as essential to "development of a socialist personality." There are certainly some athletes who express this sentiment. Rosewitha Krause, a 27 year old student and a handball and swimming champion feels that "Every athlete has a duty to be politically engaged, the same as everyone else in the republic." Added Christian Brehmer, one of her teammates, "When I run, the first thing in my mind is the aim of strengthening the international reputation of the German Democratic Republic." The athletes who are most often held up as clean-living models for young people are those belonging to the ruling Socialist United (Communist) Party. Another point

of view in contrast with the above expressions was given when reporter J. Kirshenbaum and Photographer Walter Luoss, Jr. found themselves seated at a lunch table at a restaurant in the city of Karl-Marx-Stadt, otherwise known as Chemnitz. There they met a young woman whose ex-boyfriend was one of the nation's leading athletes until his recent retirement. She freely told them that "At his sports club he had to be in bed at 10 o'clock, as if he were a child. If we wanted to be alone together, it had to be in the morning. When he was left off the team for Munich, he went on vacation to the Baltic and refused to watch the Olympics on TV. You see, sports here is very important. There is great prestige in it. And, of course, the top athletes receive money and free cars. "Lowering her voice, she continued, "In fact, sport is *too* important here. There is a very popular expression in the G.D.R. that sums it up: *Sport is Mord*—sport is murder."

To be sure, the champions of sport in East Germany and the Soviet Union are handsomely rewarded, definitely a motivational impetus. For example, the East German Gold Medalist in swimming, Miss Ender, is assured of receiving a college preparatory high school diploma, a privilege granted to fewer than 22,000 students a year. She and her fiance, Roland Matthes, also a swimming champion, can get a new apartment

when they want it and a new car without having to wait the normal eight years. After ski jumper Hans Georg Aschenbach won a gold medal in the 70-meter jump at the 1976 Winter Games, he was promoted to 1st Lt. in the East German army. And after the Olympics, the then Soviet Defense Minister, rewarded 11 of the athletes who were members of the armed forces by promoting them ahead of schedule.

The distinctions which we make here in the West between the amateur and the professional athlete simply do not exist for the leading athletes in the Soviet Union and East Germany. Many of the athletes in both these countries do almost nothing else other than practicing their sports.

The Soviet athlete need not fear losing his job because of absences due to his training or competition, and his salary continues while he is away. When he is no longer participating directly in competition the Soviet athlete can virtually count on being able to coach or having some other position in sports.

Soviet athletes are able to continue their studies while engaged in sports. They may extend the normal four-year institute or university course to seven years and go on to graduate work that may take them into their early thirties. As education is free and government stipends can always be had, the Soviet athlete can

marry and raise a family, something which many American amateurs find impossible to do.

In contrast to the United States, the Soviet Union never has a problem fielding the best available team. There is no hassle trying to obtain funds from private sources; there is no apprehension that the best of each year's talent will turn professional.

Favoritism towards athletes is a fact of life for sports participants in both the Soviet Union and East Germany. "Among Western purists it amounts to 'professionalism;' among party members it is another example of the state's offering of 'possibilities' to all men. Soviet officials point out that athletes receive no more than other 'contributive specialists,' and, in fact, less, because sports competition is only an avocation."

Certainly, the fact that both the Soviet and East German societies put so much into their athletic programs while athletes in the United States have to rely primarily on voluntary support is an obvious advantage to the former. According to one U.S. Olympic official, about 50 percent of the top athletes in the United States drop out of sports competition after they finish college because they cannot afford to continue for lack of some kind of subsidy.

For international competition to be fairly conducted, at least two other points bear mentioning. The

U.S. government, too, could get much more involved in supporting organized athletic programs. This should be done with the cooperation of concerned officials on all levels of society. It should be voluntary in as far as it is possible to have a voluntary program, but the national government should be prepared to help subsidize this program and help to provide an impetus or incentive for people to stay on in sports. Present programs

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**Favoritism towards athletes is a fact of life for sports participants in both the Soviet Union and East Germany.**

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such as the President's Council on Physical Fitness are woefully inadequate. The U.S. Olympic Committee is financed by voluntary contributions. Last year, for the first time, this committee paid the expenses of athletes who are invited to Olympic tryouts, and some compensation is now given athletes (Olympic team members) who experience a loss of income.

Also, the whole concept of "amateurism" in international competitions has to be changed! We should allow all the best athletes, regardless of whether or not they have played on professional teams, to participate in the Olympics and other international

competition. No one who plays with a professional athletic team or is otherwise engaged in sports as a professional in the United States, is allowed to participate in the Olympics or other international meets, whenever the rules specify that only "amateurs" may take part.

### **Conclusion**

That the Soviets and the East Germans are doing a lot to improve the athletic skills of their peoples, there is no doubt. But to what end? It is obvious that athletes are being used to serve ideological purposes (as well as nationalistic ends). In this respect, what is being done in the area of sports cannot be divorced from the ideological struggle as it is being carried on in the political, military, economic and other spheres.

And neither can athletics be separated from what we hold to be man's place in the universe. For the Communist, it centers around the development of a "socialist personality." But because the ideology itself is wrong, the development of the whole man cannot be accomplished. Vitaly important is the connection between spirit and body, which for the Communist ideologues has no place. Only when the connection between mind and body is made centering upon God, can athletics, as with every other aspect of our existence, begin to realize its true universal value. □

# Scholar Challenges Americans

to  
Live

Hans J. Morgenthau, a renowned political scientist and distinguished writer, fled Nazi Germany and came to the United States in 1937. He began his teaching career at the University of Chicago in 1943, and has directed the university's Center for the Study of American Foreign and Military

Up to Our  
Ideals

by **DIANE FALK**

*This article and the one following give two personal interpretations of international relations.*

Policy since 1950.

In perspective, this era was, in Dr. Morgenthau's own opinion, the most important time in his life, and the most pertinent to the present time. "Students were strongly pro or con, due to my influence, on the issues of the day," he said. "No one could be passive at that time. They were either very pro or con on the issues of the time which had to do with power versus some scheme of world improvement or world government."

A prolific writer, Dr. Morgenthau has contributed widely to scholarly periodicals as well as to popular newspapers and magazines. His articles and reviews cover such fields as law, philosophy, history and political science. He is also a contributor to the Encyclopedia Britannica.

Dr. Morgenthau's major full-volume works include "The Purpose of American Politics" (Knopf, 1960), which examines the roots of the American culture, as well as the basis for diplomatic and political decision-making. Revolutionary in purpose, America's religious and ethical foundations are the basis for all foreign-policy decision-making, Morgenthau says. He believes the spirit that originally made America has declined due to the "degeneration of government to a mere instrument of the majority, the excessive role of public opinion and the pressures of conformism."

Throughout his career, Mor-

genthau has criticized what he views as "an undue American concern with world opinion. This world opinion we pay so much attention to is largely a myth."

Morgenthau expresses pessimism about the future of international relations in "Politics Among Nations: The Struggle for Power and Peace" (Knopf, 1948, 1953, 1960), but his conclusive position, as expressed in the following interview, is that America's first obligation is basically to solve the problems besetting the American nation at this time.

On a gray afternoon on the last day of August, Dr. Morgenthau greeted me in his office, which is part of his home in East Eighties in Manhattan. The walls are lined with books, many of which he wrote himself. A scholarly spirit was all-pervasive. Dr. Morgenthau spoke across his huge desk, and the following interview took place:

**Q. Should we pursue the human rights issue at the sacrifice of detente?**

A. The question of whether or not we should pursue the human rights issue at the sacrifice of detente is a loaded one. Detente is, of course, a condition which has existed for decades, and in the nuclear age, there is no choice to detente.

The pursuit of human rights by means of foreign policy is fundamentally mistaken because it will not be a means to alleviate



negative conditions wherever human rights are presently impaired. What one actually has is something which looks good and is popular. It has no positive effect on foreign policy.

So I would dispense with the pursuit of human rights through political means and would leave it to informal diplomatic pressure and popular pressure which have proven to be successful in the past.

**Q. What do you think of Eurocommunism? Is it a threat to the free world or to Russia?**

A. A threat to both Russia and the free world, Eurocommunism can lead to Communist dictatorship and it can lead to the absorption of the Communist dictatorships by more moderate socialist parties.

**Q. How do you evaluate Carter's "trilateralist" conception of foreign policy?**

A. Trilateralism is a slogan which has very little meaning. Trilateralism is a condition and fact which has to be recognized. There are three power centers: Washington, D.C., Western Europe and Japan. This is a fact; it is not a question of policy.

**Q. An important aspect of Carter's conception of foreign policy affects the use of the breeder-reactor in Japan which generates plutonium, a by-product of atomic energy. Carter is against this energy because it could create atomic bombs. But actually, it is creating more fuel for Japan. How do you view this problem?**

A. The non-proliferation pol-

icy is going to be unsuccessful in the long run because one state after another—the U.S., the U.S.S.R., Great Britain, France, Israel and many other nations—will ask if nuclear weapons are important and if so, why not for themselves. If they have not acquired nuclear weapons, they will eventually.

**Q. Could you comment on the American initiatives working in South Africa, especially Rhodesia?**

A. You have a problem which can easily be solved by demagogues, but which may not be easily solved through practice, because there are no real colonies in South Africa in the usual sense. White South Africans came hundreds of years ago, and as they settled the country from the beginning, they cannot be called colonists.

On the other hand, the policy towards the black South Africans is so outrageous that it cannot be maintained. Either it will be abolished voluntarily or by force of arms. You have a problem here which you can talk about very easily, but which is very difficult to deal with in practice.

I think it is correct to stand on the side of the black people in their battle with the South African government. We should also recognize that we are facing very difficult moral and political problems in regard to the white minorities which, after all, have acquired a

certain position in the course of centuries.

**Q. Carter and Young have expressed that it is more a problem of the racism rather than ideology, but is not Marxism the real issue as seen in such phenomena as "freedom fighters" and weapons from China?**

A. No, it is not a question of Marxism; but Marxism will eventually be the problem if racism is not solved.

**Q. In "The Purpose of American Politics" you write extensively about the purpose of America in the world and her religious and ethical foundations in foreign policy decision-making. What can America do at this time to be an example for the world?**

A. Basically, America can keep her own house clean, or put it in order. The United States, as it were, can act as an example for other nations to emulate.

We must demonstrate the exact opposite of the Carter policy, which is bringing the defense of human rights to the fore of foreign policy, because this means that you force another nation to do what you want it to do, instead of acting as an example for other nations to emulate. Along with the general corruption of America, there is a profound misunderstanding here concerning America's position to other countries as well as to her own problems. □

# A Philosophy of Interdependence

by KATHLEEN TYMAN

Today it is almost universally recognized that peace, prosperity, and happiness are desirable goals towards which we must strive. It is increasingly apparent that partial attainment of these goals is the same as non-attainment, for the peace and security established by certain nations or peoples is in constant danger of being upset by other nations and peoples who are still struggling to attain them. There is an ever-present element of tension and insecurity in the relationships between nations as long as inequality in standards of living exists. Tension is maintained and even escalated by feelings of resentment on the part of developing nations as their awareness of the world situation increases, and the vast differences in

living standards becomes jarringly obvious. Where there is tension, there is potential conflict, and there is no true peace. I wish to propose a definition of world peace as a condition not only free from violent conflict, but free from national feelings of resentment, antagonism, and injustice which have the potential to erupt into violence and thereby destroy what is only an illusory peace. The ideal of world peace, therefore, can only be realized by a systematic easing of the present sources of tension, by finding real solutions to both parties where any given dispute exists. Peace must be universal to be real.

Prosperity and happiness, likewise, cannot be insured to continue even where they current-

ly exist, unless they are shared globally. The only way to achieve a prosperity that will be vital and growing, and free from threatened destruction, is to involve everyone in it.

There has been a lot of discussions recently about a new international economic order. The United Nations has devoted time and money to special sessions and research projects on the subject, especially in the past three years. The report presented to the United Nations in October, 1976 by a team of economists from Harvard and Brandeis Universities, entitled "The Future of the World Economy", draws the following significant conclusions: "No insurmountable physical barriers exist within this century to accelerated development of the developing regions." Existing barriers, it states, "are political, social, and institutional in character, rather than physical."

This is interesting. First, the fact that we are seeking a new order in economics implies that order is both desirable and possible. It is clear that such an order would approach greater equality of living standard among people of all nations, and that the first step is to pour energy into the developing nations to elevate the present standards found there. If it is true that the only barriers to this process are man-made rather than natural, what changes must we initiate in our political and social thinking in

order to remove such obstacles and proceed with the task at hand?

Let us look backwards over our social evolution in the century just behind us: we have witnessed the processes of colonization and decolonization; we have seen new nations emerge, most recently in Africa but also in other regions, and establish their own identities. Some of these changes have occurred peacefully, others by violent means. The search for national identity and a sense of unique value is certainly essential. However, the sense of identity found in the struggle for and attainment of national independence is as yet incomplete. We are, or should be, more than a group of nations struggling to maintain our own existences.

Perhaps independence has not yet been achieved by every nation which desires it. Yet beyond independence lies the concept of interdependence of nations. Beyond nationalism lies internationalism. These are great concepts, and they require an objective and expansive consideration if we are going to deal with them responsibly.

An important question which arises here is that of determining the proper relationship between a nation and an international community. With the evolution of collective consciousness comes an awareness of the need to define various roles within a unified structure.



**The purpose of an individual is to fulfill his potential as a rational, emotional, physical, and creative being.**

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In approaching this problem, some ideas may be drawn from an examination of the basic relationship between a society and the individuals which comprise it. Society cannot be structured without individuals, and without society individuals lack direction, fulfillment, and identity with one another. Any contradiction between individuals and society in terms of goals or values leads to frustration, creating on a local scale the same tensions mentioned earlier in a global context. Both individualism and collectivism are partial concepts, and the two must be synthesized if order and harmony are to be established. A reciprocal relationship of interdependence is the only one which

allows two entities to benefit mutually and progress simultaneously towards fulfillment of their respective purposes.

The purpose of society is to provide a structure in which individuals can express their unique abilities and talents, contributing them towards the evolution and elevation of life quality for all. The purpose of an individual is to fulfill his potential as a rational, emotional, physical, and creative being. Neither can exist meaningfully without the other. If this organic relationship between an individual and society is realized, individual endeavors in every field become components contributing to collective prosperity.

There is a major cultural division in the world today based on two diverse views of the interrelationship discussed above. One, practiced in the socialist-communist societies, emphasizes collectivism as the means to a prosperous society; the other, prevalent in the democratic world, emphasizes individualism. Both tend to over-emphasize their own view, failing to realize that a balanced interrelationship is most productive. The weakness of the first view is its tendency to deny the value of the individual, and to suppress his unique creative aspirations. The weakness of the second is its failure to provide a cohesive consciousness whereby each individual feels his own responsibility in relation to his

society and nation. The public-minded individual seems to be an exception to the general tendency today in most of the "free" societies. Relations between individuals suffer under both systems as well. In the first, they become mechanical, especially when human value is determined in terms of labor and productivity. In the second, they tend to be competitive, which ideally would stimulate development for everyone, except for the tendency toward selfish aspiration and greediness which allows suppression of one individual by another and thus corrupts the system.

Perhaps the first change we need to bring about in our social consciousness is a more balanced concept of the relative role of the individual and society, an awareness of the complimentary purposes of the whole and the individual, and of the responsibilities each must assume towards each other. Secondly, a recognition of the unique value and creative potential of each individual would allow for inter-personal relationships based on mutual respect and dignity. Unless we take a higher view of the value of each individual, we cannot overcome the degradation of character and exploitation of one another which are prevalent today.

Let us consider the application of these principles in an international context. Our goal is a unified world, an international

society of which each nation becomes a valuable, contributing part. Can the same organic relationship described between an individual and his society exist between a nation and an international community?

If our answer is yes, then the first assumption we make is that each nation has a valuable role to play, which must be acknowledged and respected by the international community. A nation's primary value might be determined in terms of its resources, both natural and acquired. Some have an abundance of raw materials, such as the Arab lands with their wealth of oil deposits. Others have developed technology and skilled labor. Japan is an outstanding example of a nation which has very little in the way of natural resources, yet has developed a healthy economy and high living standard based on her technical and mechanical skills, and trade with others. Both kinds of resources are of little value in themselves, after the need for them in their own country has been met, but they attain value due to the demand of the international community.

In addition to its fundamental value based on marketable resources, a nation may have potential value internationally in contributing towards a higher standard of living in a non-material way. There are vast cultural, traditional, philosophical, and in-

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## **To create a sound relationship based on mutual benefit and mutual respect is to sow a seed of peace for the future.**

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tellectual resources to be tapped around the world, even in nations whose material resources may be extremely limited. History has raised and lowered civilizations, leaving in its wake what could be termed deposits of culture and thought. Scholars certainly recognize this fact; it is one which should not be overlooked in an assessment of the value of nations within a world society.

Turning to the question of relations between nations as parts of a whole, we enter the complex arena of present-day international relations. As a primary condition, we must set as our goal true peace, prosperity, and happiness for all, and assume a non-partisan, universal viewpoint.

If one analyzes the present distribution of resources, goods, and skills around the world, the need for interdependence in economic terms is clear; industrial nations are dependent upon developing nations for oil, minerals, foods, and other raw materials, while developing nations are dependent upon industrial nations for technology and manufactured goods. The main weakening factor in north-south relations today emanates from the fear of exploitations on the part of the developing

nations towards the industrial nations. This fear is based, unfortunately, on past and present experience, which could have been avoided over the past few decades had the western world approached the third world with greater wisdom and foresight. For example, in their hurry to gain profit from foreign ventures, western investors do not always recognize that their own long-term interests might be better served by helping to develop and stabilize the economy within a developing nation, thereby creating a stronger partner with whom to cooperate for mutual benefit. Given an imbalance in material advantage, the terms of agreement between two parties are very important. Whether one will be considered a benefactor or an exploiter is a matter of attitude and approach, and it is quite foolish to fail to realize, in initiating relations, the historical significance such differences of approach will attain. "To create a sound relationship based on mutual benefit and mutual respect is to sow a seed of peace for the future, whereas to create one wrought with mistrust and resentment is to nurture a seed of violence, for these are the roots from which wars grow.

There is always a human aspect involved as well, which influences tremendously the quality of relations, and is based on the degree of sincerity, goodwill, and empathy expressed for each other's situation. Particularly, respect for national customs and traditions is essential on the part of any visitor to a foreign land. The concept of the "ugly American," for example, grew out of the shocking disregard of local sensibilities Americans have tended to exhibit in their global escapades, as tourists, businessmen, perhaps even as politicians. This is a mistake which the Chinese, for example, do not make when they wish to operate in a foreign land. Their life-style is simple, usually not higher than that of the native population, and their approach is one of humble camaraderie; this has been one factor in their ability to gain trust and influence in certain African and Latin American nations.

There seems to be great hope for improved north-south relations, especially in the key area of economics, given the present seriousness with which this matter is being considered in world forums, and the optimism of such experts as the previously mentioned United Nations research team. What, then, about the improvement of east-west relations, which until recently have slumbered under the sedative of "detente," and which must be considered in any

discussion of a unified world? This problem is actually deeper and more radical than the north-south question, although less immediately pressing as a current world concern. Interdependence in terms of east and west today is based on mutual mistrust, and focuses on the need to avoid nuclear conflict. Relations are cautious: on the surface peace is maintained, yet a deep underlying tension continues.

The root of the difference between east and west lies in contradicting views of man himself, his value, his purpose, his potential. This difference was touched upon earlier, in the section dealing with the relationship of an individual to society. To propose a solution to the conflict between east and west, or communist versus democratic ideas, from a philosophical standpoint, is to confront the most basic ideological question for modern man. It requires a re-assessment of the fundamental value and nature of man, his role in society, and in history. Perhaps the time has come for such an assessment, in light of the new international consciousness and order we hope to attain. A thorough analysis of this subject would be quite complex. However, I would like to touch upon a few key points.

Foremost is a recognition of the dignity of the individual, as a being with natural rights and tremendous potential. If man is

regarded as nothing more than an educated animal, or a being whose value is determined by his labor, there is no inspiration to elevate him to high accomplishment and great deeds. Likewise, in either interpersonal or international relations, for two entities to regard each other in economic terms, ignoring character and culture, is to remove the dignity, beauty, and quality of relationships which make them truly fulfilling and enduring.

Secondly, the true relationship of responsibility between an individual and his nation must lead to mutual fulfillment. When a man takes a vital and creative role in building his nation, he receives great stimulation and satisfaction from the task, and also insures that the national structure is relevant to his needs. Internationally, the role of nations as contributors to a world society must emphasize relations based on a give-and-take relationship of mutual respect, rather than exploitation and domination. This points out the need for public-minded individuals in leadership positions, for only with such a broad and objective mind can the dual aspects of national and international purpose be fulfilled.

The time has come to realize that we are headed towards a common goal, a world of true peace and prosperity, and to dedicate ourselves to the task of elevating man's standard of living,

both materially and in terms of life quality, involving freedom and full personal and social development. We have enough materials, enough resources. Our problems are political and institutional. If we utilize our rational and creative minds we can create a system of fair distribution globally, taking into account both the equality of men's basic needs and the inequality of men's efforts, fulfilling the needs and rewarding the efforts.

In a sense, the world view presented here is over-simplified. Yet the real roots of our problems are very simple. We often evade them quite successfully by clouding them in complicated sociological, psychological, and political terminology. The function of philosophy is to outline basic principles and human considerations as a foundation upon which complex systems can be built. Without an underlying, guiding philosophy, systems are built at random and inevitably come into conflict with one another.

Interdependence, then, becomes a broadly applicable principle, relevant to relationships between man, man and society, nation and nation, nation and international community. Based on harmonious relationships on all these levels, and with a universal goal of peace and prosperity, the way becomes clear to proceed forward to the practical task of constructing a unified world. □

This is the first installation of an important new series, "Parent to Parent." The purpose of the series is to provide a forum for parents of Unification Church members, not only to relate their experiences as Unification Church parents, but to express their own ideals and philosophical or religious perspectives about life. The format will usually be that of telephone interview, though all are welcome to submit articles for the column as well. To initiate the series, I have written a few thoughts about what I feel it means to be a parent of a Unification Church member. These thoughts also represent some of the ideas and feelings that you as parents have shared with me during the past two years.

—Anne Edwards

## Introducing...

# Parent to Parent

by ANNE EDWARDS

It is not easy to be the parent of a Unification Church member. Members of the Church are well-aware of this and empathize with their parents far more than their parents realize. Was it easy to be the parent of St. Francis of Assisi? of Joan of Arc? of James and John of Galilee? I don't think so. Yet these young people made a difference in history. Their lives had eternal value, in the sight of God and of men. Many others, nameless in history, have taken a similar path, seeking to give their total commitment to a religious cause. Their lives were difficult, full of stress, struggle and sacrifice. Then, could the hearts of

their parents be at peace? Only if they could share the vision of their children and see meaning in their sacrifice.

Looking back, at a safe distance of 2000 years, give or take a few hundred, it is easy for us to be inspired by the lives and actions of religious saints and peacemakers. We admire them and, of course, believe in their integrity and validity. For has not time borne out the truth of their visions? And the lasting value of their actions? Yet how did they seem to the people of their own time? St. Francis was mocked and derided by his peers; Joan of Arc was deemed a witch and burned at



the stake; though John may have been only persecuted, James was probably crucified. These significant figures were not just saints, they were people, and people who had parents. Their parents must have suffered. According to what we can glean from the Bible, Zebedee, the father of James and John was puzzled and bewildered by their actions, but their mother, Zebedee's wife, supported their radical decision to leave everything for Jesus of Nazareth. Joan of Arc's family discouraged her but finally relented. St. Francis' parents believed him to be mentally ill and rejected his actions to the end. I believe it was they who suffered the most. For them, their son's sacrificial life had no meaning, and was just a waste.

Then how can we understand parents and members of the Unification Church in this context? First we must accept the fact that the Unification Church has not stood the test of history. Until it has, no one can objectively state whether or not its direction has eternal value. Only subjectively, within our own hearts, and in partnership with God, can we determine its validity at the present. We stand in relationship to the Unification Church as the parents and the entire generation of St. Francis or James and John stood in relationship to them. The righteous and upstanding people of Jesus' day, who rejected him and stood by while he was crucified,

believed he had been judged a rabble-rouser, or worse, by a valid, objective standard. Yet people of all faiths today believe that Jesus was at the very least a man of God. It was only the men and women who followed their hearts, uninfluenced by the popular view of Jesus, who could see his value in his day. Similarly, as the Unification Church was initiated by Reverend Moon in this generation, we must look to our hearts again, instead of drifting with the popular view. What do we know, objectively and subjectively about this new movement?

Certainly the Unification Church inspires its members to be constantly aware of ultimate concerns. Since the central purpose of the Church is to bring God's Kingdom on earth, this purpose becomes the central purpose of our lives when we join the Church. Many parents support the goal of the Unification Church to restore mankind to God. They support the strong moral direction it stimulates in its members. That the members do not drink, do not smoke, do believe in the sanctity of marriage, do view themselves as responsible for the country and world in which they live, are all deemed good by most of our parents, and perhaps by most of the public. About what, then, is the controversy? What are the real objections which promote such opposition to the growth of the Church?



*St. James, from a bronze plaque.*

Oddly enough, the aspects of the Unification Church which are opposed by the media, some of the public and some of our parents, are those we share in common with St. Francis, Joan of Arc and James and John of Galilee. Like St. Francis, the Unification Church calls its members to a life of selfless service to God and mankind. Personal goals of careers, education, high positions, material possessions, are often, though not always, put aside; and talented people accept humble tasks as preparation for receiving greater positions of responsibility within the movement. Generally, food and clothing are simple and residential Church Centers are not

elaborate in their decor.

Like Joan of Arc we follow what we believe to be a present-day revelation from God. For us, the revelation received by Rev. Moon deepens our understanding of the entire Bible, of Jesus, and of God's will for this age. Like James and John, many of the core members of the Church have left everything and have become full-time members of a new religious movement, following a man who speaks, acts and lives as though he represents God's will for our time.

I sincerely believe that it is these elements which raise the real objections to the Unification movement. Yes, there are many rumors of political or financial wrongdoing, but these are unsubstantiated. Indeed, if we have erred in any way, we must change. But were there not many rumors and suspicions around St. Francis and his movement? Around Joan of Arc and her revelations? Around Jesus and his close associates? In our hearts we know that the real reason these people and their actions were persecuted was not because of the rumors of wrongdoing around them. It was because they stood in an unrelenting manner for what they believed was God's will, and they challenged others to do the same. This was why they were really resisted. If rumored wrongdoing is the real reason the Unification Church is being opposed, then we have to ask ourselves an-

other question. Why aren't organized crime, instigators of drug abuse, or individual perpetrators of acts of violence publicly opposed with the same vigor? Licentiousness, drug abuse, and even murder, are accepted by our society without less rage than is expressed against the Unification movement. I believe that this is because the world has more resistance to God's ways than it does to the ways of men—even of evil men. By an objective standard, only time will tell if the Unification Church is of God. Within our prayerful hearts, we can know today.

If Unification Church parents do not directly have difficulty with the elements of the Church so opposed by some, surely they feel the chill of the public rejection of their son or daughter's chosen way. This, too, is painful for all of us. But if we truly believe in what we are doing, and if we have abiding faith in those we love, this pain yields to something deep and precious: an intimate trust, in God and in each other. Even in the face of superficial differences, perhaps there is a possibility for real unity between members of the Unification Church and their parents about the deepest issues. If we can look within ourselves, whether we be parent, member or otherwise, do we have a concept of the central purpose of our lives? Do we have a concept of God's will for our lives? Perhaps if we can ferret out

what values we hold most dear and what problems we see in realizing our ideals, we will find that the members of the Unification Church and their parents have many common beliefs and goals.

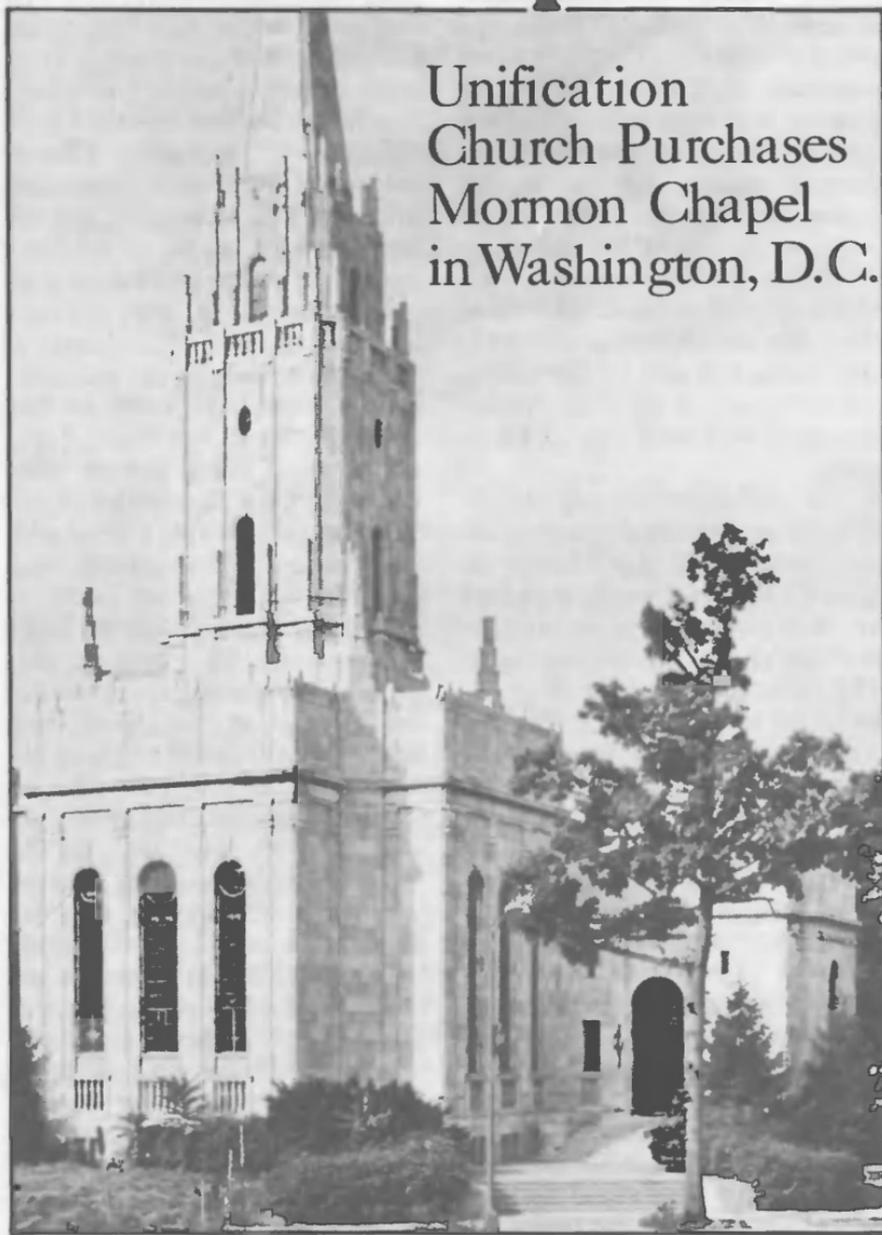
In the last two months I have visited with Unification Church parents in three states, discussing with them our way of life, and the ideals which motivate us. Most essentially, I have tried to share with parents that it is a sense of God's presence and will which keeps us going in the face of any obstacle. If we lose that, eventually we lose our own will to continue. Again and again, I meet parents who, without a deep knowledge of our faith, intuitively feel a bond with the Unification movement. Perhaps our children can bring us inspiration and a vision of God's Kingdom we have yet to see. They in turn need the guidance and support which only the wisdom and experience of years can supply. Parents are in the position to reject, support, or join the direction their sons and daughters have conscientiously chosen. Whatever our religious beliefs, we all want to see God's Kingdom. Unification Church members believe that the fundamental unit of that heavenly society is the family, whose bonds are eternal when centered on the love of God. If we move toward His will together then, we might know a deeper unity and joy than we hoped to realize in this life. □

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## news & reports

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Unification  
Church Purchases  
Mormon Chapel  
in Washington, D.C.



The Unification Church has purchased the former Washington, D.C. Mormon Chapel, the first traditional church structure which we have acquired.

The building is centrally located on 16th Street and Columbia Road, one of the city's major intersections midway between downtown and the suburbs. It was completed in 1933, after three years of construction. Its ground was broken by Senator Smoot, the first Mormon U.S. Senator, who was originally denied his seat due to his religion.

Externally the church has many beautiful features. It is built of 16,404 blocks of marble quarried from Mount Nebo, which contain fossils of prehistoric shells. Its steeple, reported to be the highest in Washington, rises 180 feet above the street. Above the main entrance is a gold mosaic of Jesus giving the Sermon on the Mount. Inscribed in the marble exterior are various religious quotations, including: "The glory of God is intelligence," and "Righteousness will flow down from the hills." The architects of the

building were Young and Hansen; Young was the grandson of Brigham Young. The building is classified as an architectural landmark.

The sanctuary seats about 300 people and is equipped with solid walnut pews and pulpit. Its stained glass windows depict scenes from American and Mormon history. One set of windows forms maps of North and South America and Europe. Others show the trek of the Mormons to Utah, Joseph Smith receiving the Book of Mormon, Pilgrims crossing the ocean to America and Indian temples in South America. Other windows represent state flowers. The sanctuary also houses an Austin organ having 3,000 pipes. It is reported to have a tone of superior quality.

An auditorium is adjacent to the sanctuary and can be combined with the sanctuary for large events. It can seat about 500 people and has a fully-equipped stage.

The building also includes a basketball court, a kitchen and dining area, offices, an apartment, and a large narthex.



*Sanctuary of the former Mormon Chapel.*

The chapel has been vacant for several years since its congregation moved to the suburbs. The Mormons sold it to the Columbia Road Broadcasting Company, which sold it to the Unification Church. The Washington Church is considering a wide variety of programs for the church after its official opening, planned for November.

Two days before the announcement of the building's purchase, Reverend Moon sanctified the building. He prayed prayers of sanctification both near the top of the steeple and at the pulpit in the sanctuary.

The purchase was announced

at a press conference in the church auditorium on September 17. The event received extensive coverage in the Washington area, including a long report on a TV station which included footage from the Washington Monument rally.

Sixteenth street has been dubbed Washington's "Religious Row," because it is the site of more churches than any other street in the city. The neighbors of the church include a Masonic Temple, a large Baptist Church, and a Unitarian church which was the site of the December 1972 pioneer training program, in which Reverend Moon chose the ten national OWC teams. □

# Unification Theological Seminary Begins Third Year

The Unification Theological Seminary celebrated its third annual convocation on September 17, in Barrytown, New York. The convocation ceremony marked the beginning of the academic year for 44 returning seniors and 55 newly-selected juniors.

As the congregation of parents and guests stood, the officers, administration, faculty and students proceeded into the chapel. Dr. Sebastian Matczak delivered the invocation followed by the installation of new faculty members by Seminary President David Kim. Dr. Edwin Ang was installed as Assistant Professor of Economics and Dr. Joseph McMahon, previously a lecturer, became Assistant Professor of Education and Philosophy.

Chief Administrator Michael Warder then read greetings from President Salonen, who was unable to attend. President Salonen

said that he wanted to leave three thoughts with the students: "a challenge, a caution, and a hope." The challenge was to bridge the gap between what we really are and our public image. The caution was that wisdom, if misused, can have evil affects, as in the fall. The hope is that the Word may become incarnate in us as we develop our love and multiply God's work.

The Seminary's two-year history was then reviewed by Mrs. Therese Stewart, Academic Dean. Among highlights of the previous year, she mentioned the Seminary's Theologians' Conferences and the participation of our students and faculty in numerous interdenominational conferences.

Seminary President David Kim then gave an address to the students and audience. We have much to be grateful for, he explained. In its two years, the Seminary has created an admirable



*Seminary President David Kim addresses the third annual convocation of Unification Theological Seminary.*

tradition. Forty-nine visiting professors, he observed, have been attracted to Barrytown, which, just several years ago, was being criticized as a "brainwashing center." What they have seen, he said, is the working together of students, teachers and administration to create a dynamic, open-minded atmosphere. He stressed the importance of finding unity in diverse traditions, and his standard for the students is that they find harmony among the spiritual, physical and academic aspects of their lives as well as between their intellect, emotion, and will. "The highway of God," he concluded, "is the

unification throughway."

After the recessional, everyone went to the front lawn, where hundreds of pictures were taken of individuals and groups.

Then the faculty, administration, students, parents, and other guests were treated to a delicious lunch. During dessert, Perry Cordill hosted an informal entertainment program of songs by Seminary students from various nationalities. The United States, Japan, Germany, Finland, Norway, Holland, Israel, and Spanish America were represented. The finale was a Korean song by Mr. David Kim and Dr. Young Oon Kim. □

Two years ago this week we gathered in this chapel for the inaugural convocation and installation of faculty of a new Seminary. Even at this initial stage, it was the fulfillment of a long-time dream of its founder, Sun Myung Moon. In his Inaugural Address, Rev. Moon referred to the Seminary as the cornerstone of the Kingdom of Heaven. With the passage of time and the gradual accumulation of experience, the vision becomes clearer, the reality takes form and milestones appear along the way.

## Growth on all levels

by **THERESE STEWART**

*Academic Dean,  
Unification Theological Seminary*

# The Second Year of Unification Theological Seminary:

In another ten or twenty years, our perspective on the early history of the Seminary will be different from what it is today. And some of the achievement in which we take pride now may be shadowed by events and accomplishments of the future. Nevertheless, we recount them today with gratitude to our Father in Heaven and to all whose efforts and sacrifice have made them possible.

Dr. Josef Hausner, Professor of Biblical and Judaic Studies and Dr. Constantine Tsirpanlis, Pro-

fessor of Church History, were installed as full time members of the faculty last September. With their appointments the Seminary was greatly enriched. We were also blessed with the appointment of Joyce Lowenstein as librarian in charge of cataloging.

Guest speakers during the year included Professors Richard Rubenstein, Harvey Cox, John Rexine, George Kline, Lonnie Kliever, James Michael Lee, and others too numerous to mention. During the month of May, a week-long program for biblical scholars brought guests together for discussion of the Old and New Testament and more specifically, the mission of Jesus. Noted among them were Dr. Jack Finegan and Dr. John Marsh.

In January and February the Seminary and the Interfaith Affairs Committee hosted a series of lectures sponsored by the Society for Common Insights on the topic "Minorities and the Problem of Human Restoration." The lectures were given by black ministers from the New York area and dealt with the role of black and minority churches with regard to the general and spiritual health of our society.

Both faculty and students added a number of publications to their credit this year. Several faculty members published books and both faculty and students had a number of articles published in both scholarly and popular jour-

nals and newspapers.

Several students have led the way in compiling an anthology of poetry written by Church members. The anthology is at press now and will be available soon. Well on the way to publication is a second issue of NEW WORLD which will deal with the subject of women in history, in the Bible and in our contemporary world. Many of you already enjoy the monthly issue of *The Cornerstone*, the Seminary's newsletter.

Our library has continued to grow with the acquisition of new books, journals, microfilm and other materials. The year also saw the establishment of the Oriental Religions Research Institute for the study of the History of Asian Christianity. Its library is funded by the Korean, Japanese, Chinese and American churches and contains over 1000 volumes. The Institute featured a lecture and film series on the future of world religions.

Professors and students alike attended a number of conferences and meetings of professional societies dealing with everything from women's liberation to de-programming. Among them were the First Jerusalem Conference of Christian and Israelis: a Conference on Women and Human Liberation, a National Conference on the Church and Social Problems, Ecumenical Pentecost, the International Conference on the Unity of the Sciences, the



Toronto and New York conference on deprogramming.

A group of students produced the musical "You're a Good Man Charlie Brown." The production, while not able to serve as an outreach to the local community as intended, was well received at several successful performances at the Seminary and also at the Manhattan Center in New York City. The Cultural Affairs Series brought several memorable events during the year including a concert by Dr. Boslooper and Mary Allen, a noted soprano, a cello concert by Lewis Lowenstein, a slide film lecture on Art and Culture by Mr. Samuel Leuchli, to mention but a few.

There are the beginnings of a

number of traditions in our history of these two years. Among them was the first annual David Kim Oratorical Contest held in February and sponsored by the Oratorical Club.

Last November two distinguished Seminary educators visited the Seminary as consultants on behalf of the State Board of Education, Dean George Peck of Andover-Newton and Prof. Campbell Wyckoff of Princeton Theological Seminary. They examined the program and facilities, attended lectures, met with faculty and students, and subsequently reported to the State Board. Their report culminated in a recommendation that the Seminary be granted the Provisional Charter for which it

had applied in April of 1975.

Further testimony to the accomplishment of the Seminary, and in particular to the excellence and dedication of our faculty, is the fact that seven members of our first graduating class have been admitted to renowned seminaries and universities in the U.S. and Canada for further graduate study: Union, Harvard, Drew, University of Chicago, General Theological Union, Boston University and the University of Toronto. Eleven more graduates have completed their field requirements and have gone to various states as Unification Church State Directors.

From the beginning of the Seminary, Rev. Moon has expressed his concern that students be well rounded in their interests and skill. In April and May, he expressed his concern in a substantial way by initiating a fishing campaign in the Tivoli Bay lagoon that caused virtually every student, at least one professor and a number of church leaders to go beyond the limits of previous experience and to become novice fishermen and fisherwomen.

If the opening of the Seminary and installation of the faculty in September 1975 was foremost among the milestones of our short history, graduation of the first class on July 1, 1977 must be of equal import. With graduation the faculty and administration experienced both pride and a sense of achievement but in no way could we feel inclined to sit back and rest. Indeed with the experience of each term we can better see the distance we must yet traverse in order to bring together the ideal and the real.

But Seminary education is more than the events and products easily recalled today. More difficult to assess and to describe is the process which somehow binds together the academic, the spirited, the cultural and physical to give the Seminary a certain thrust. The process includes but is more than search, discovery, discipline, application, sensitivity and growth. It includes but is more than faith, trust, love and relationship. I pray that together we can "write" another year of history which we and our children can look back upon with pride. □

# New Yorkers Celebrate September 18th Victory

Filling the Manhattan Center's Main Theater nearly to capacity, New Yorkers celebrated the first anniversary of the "God Bless America Festival" at the Washington Monument on September 18. Guests from all five boroughs of New York and New Jersey joined with Unification Church members in a fitting commemoration of Rev. Moon's great declaration on the Washington Monument grounds one year ago.

The evening's program was introduced by a charming, star-spangled Uncle Sam. The audience was invited to join the Go-World Brass Band in the national anthem.

Sunburst opened the entertainment portion of the program to an eager audience with, "I'm Gonna Live in Sunshine," and relived their performance at the Washington Monument with "Oh, Happy Day." Singer Patsy Johnson introduced their next number, "Save the Country," as "our theme song for 1977, 1978, 1980...." Finally, "Let's Go to Moscow" echoed throughout the halls as the audience joined in.

The stage was brightly decorated with a huge God Bless America symbol suspended in the center. Encircling the symbol was a ring which read, "God Bless America Festival-1977." Silver garlands hung vertically were accented by

stars which flashed on and off in time with the music throughout Sunburst's performance.

As usual the appearance of the Korean Folk Ballet in the *Fn Dance* dazzled the audience. In beautiful red, white, and gold costumes, they whirled across the stage and drew many outbursts of applause from the crowd. The international theme was expanded with the introduction of the New Hope Singers International in colorful costumes from around the world. "America, Our Heritage" recalled the God Bless America theme, and "Il Ri Ri Ya" (a Korean folksong) delighted everyone. Other selections were, "Oh Danny Boy," "When You Wish Upon a Star" and "Yankee Doodle Dandy."

The Korean Folk Ballet returned to perform the Penitent Monk Dance, and the drums thundered just as they had on the Washington Monument grounds.

An unforgettable element of the Washington Monument campaign was the pep and spirit of the Go-World Brass Band, and their anniversary performance wasn't lacking in either. The band opened with a medley of songs from "Man of La Mancha," and brought the house down with two jazz favorites, "Lullaby of Birdland" and "Perdido." Their final number, John Phillip Sousa's



*New Hope Singers International entertain in the Manhattan Center, wearing their Bicentennial costumes.*

“Washington Post” march, drew cheers for more from a delighted audience.

With strains of “Washington Post” echoing in our minds, we were fortunate to see the greatest reminder of all of that victorious day in 1976—Rev. Moon in the Washington Monument rally film. As he boldly declared God’s will for America, the crowd in the Manhattan Center relived the historical evening.

Church president Neil Salonen delivered an address in which he recalled the purpose of the great rally at the Washington Monument.

“September 18 will be a day of celebration...for all Americans, when they learn the significance of this day, and when the spirit of the Washington Monument campaign is substantiated all across America. Most important, of course, is that today is the first anniversary of the Washington Monument rally. But it’s obvious to those of us in the Church that September 18 has been a special day in the mind and in the heart of God for a long time. It was on September 18, in 1961, that the Unification Church of America was founded.”

Mr. Salonen continued, “The greatest of the first public rallies held here in America took place right across the street, in Madison Square Garden, on September 18, 1974. On that night, the members of the Unification Church were absolutely beside themselves, be-

cause they knew that it wasn’t their efforts that gathered together over 60,000 people—a turn-away crowd for Madison Square Garden. It could only have been the Spirit and the power of God, calling out to the people who were hungry to know His words. And on that foundation we continued to proclaim, until finally last year on September 18, we celebrated the Bicentennial God Bless America Festival—a celebration of America, dedicated to God. Over 300,000 gathered, in the name of God, to celebrate His blessings to this country and the significance of her future. Last year, September 18 was a great day.”

Mr. Salonen shared a portion of his own testimony and personal experience of Rev. Moon’s deep love for God and America. “It’s the responsibility of those of us who know him, those of us who’ve seen him from the inside, to bear witness to what his life has meant to us, for the Christian world, for America, and finally for the whole world. And in the act of bearing witness, to correct the wrong impressions of those who are still in darkness.”

At the close of Mr. Salonen’s address, the audience joined together in prayer for America. The New Hope Singers International and Go-World Brass Band joined together in “The Battle Hymn of the Republic,” a stately finale for a most significant and memorable evening. □

# Another Victorious Season For The D.C. Striders

by **GLENDAMOODY** and  
**MIKEMYERS**



The D.C. Striders 1977 season has just come to a close. We would like to share some of our exciting moments with you. Our indoor season began on January 9 in an auspicious way when the Mayor of Washington, D.C. presented Glenda Moody, founder of the Striders, and several members of the team a proclamation proclaiming the week of January 9-15 *D.C. Striders Week* in recognition of the work done by the club for young people in the area.

The Striders travelled quite a bit during the indoor season, beginning in late December with a meet in Saskatoon, Canada. Stan Vinson of the Striders was named the outstanding athlete of the meet after winning the 600 yard run and anchoring the mile relay team to victory. After the Canadian meet we returned to the University of Maryland for the CYO Meet, the first major meet of the season in the United States. Fred Sowerby won the 600 yard run and our mile relay team came within three tenths of a second of breaking a world record. This year we hope to break that record. Our mile relay team incidentally was ranked #1 in the country last year by *Track and Field News*.

From Maryland it was on to Philadelphia where Stan Vinson tied the meet record for the 600 yard run, Freida Davy won the women's 60 yard dash and our mile relay team was once again vic-

torious. Following Philadelphia were meets in Toronto and Montreal at which the Striders were victorious in the 600 yard run and the mile relay.

The big meets of the season were held in New York City at Madison Square Garden, the Olympic Invitational, the Millrose Games and the AAU National Championships. At the Olympic Invitational, the Striders women's mile relay team was victorious and the men's mile relay team won setting a new meet record in the process. The highlight of the indoor season came on January 28 at Madison Square Garden. The meet was the Millrose Games, probably the most prestigious meet of the season, and among the 20,000 people present was Reverend Moon and several guests. Freida Davy tied the meet record in the 60 yard dash, Stan Vinson won the 500 yard run and the Striders mile relay team broke the Madison Square Garden record which had stood for some 20 years. Also held in New York was the AAU National Championships at which Fred Sowerby of the team became the National Champion in the 600 yard run and our women's mile relay team set a new national record.

The Striders stayed at the World Mission Center for all three New York meets and were both amazed and grateful for the treatment received by the staff and everyone that lived there.



*Reida Davy wins another one for the D.C. Striders.*

The final meet of the indoor season was held in Canada between the United States and Russia. Stan Vinson of the Striders was chosen as a member of the U.S. team and anchored the mile relay team to victory.

Outdoor season began in early April and we were busy almost every weekend through August as well as having practice every day. The high point of the outdoor season came at the Penn Relays where the Striders won the mile relay, the sprint medley relay and took second in the distance, medley relay in front of 30,000 people. It was the Striders' third consecutive Penn Relay mile relay victory, the first time the feat has ever been accomplished. Other travel for the summer included meets in Tennessee, Virginia, Baltimore, Kansas and California. At the AAU

National Championships in California one of the young men who we helped put into college after running with our high school team set a new American record in the steeplechase. His name is George Malley and he has since graduated from the University of Pennsylvania and will be running for the Striders again. The team also did some international travel running in Trinidad, Jamaica and the Bahamas.

The spring and summer months are the period when the D.C. Striders high school-age team runs together. In the early June we used two of our Church buses, driven by Dennis Pearson and Fritz Weiss, to take 60 kids from all different schools to Atlanta, Georgia to compete in the Atlanta Classic, which is a national high school meet. Jesse Williams

tied the meet record in the 100 yard dash, our 440 relay team set a new meet record and our high school mile relay team kept pace with our older men's team by setting a new national high school record of 3:10.6. The Atlanta trip is always a wonderful experience for everyone involved. We take three or four coaches from different high schools and kids from many different schools and pull together as one team. Other teams and coaches are very surprised and impressed with the unity of our team because many of the athletes and coaches are in fact rivals during the rest of the season. The kids are pulled together by the heart and the goals of the team and become a family before the trip is over. A very moving and unique aspect of our team is that we pray together as a team before and after the meet.

Despite all of our track victories, the accomplishment that we are most proud of is that over the last several years the D.C. Striders have helped some 600 young people from the D.C., Virginia and Maryland area to receive college scholarships throughout the country, valuing nearly \$8 million. This is really the backbone of our program, helping young people who perhaps wouldn't have the opportunity to go to school to achieve that goal and to help them find their dignity as young men and women.

The final event of the season

was the World Cup Games held in Dusseldorf, Germany on September 4-5. The D.C. Striders had four athletes representing the USA and Antigua. Cliff Wiley of the Striders was a member of the 400 meter relay team which set a new world record at the games. Stan Vinson and Cliff Wiley both just returned from a tour of Europe and Russia where Stan was undefeated in the quarter mile and Cliff was victorious in the 100 meter dash in Russia. Of course the goal of any amateur athlete is to compete in the Olympic Games to be held in Moscow in 1980. We are beginning to set our sights on that date to train as many athletes as possible to compete there.

The D.C. Striders now have athletes from seven different countries. Our goal is to expand to twenty one countries by next year. It is a wonderful thing to see the cultural and national barriers being broken down on the team. There is a spirit of brotherhood and love on the team that is noticed and commented on at many of the meets we attend. We hope to become a heartistic standard in the sports world, showing that with God's help, men of different colors and from different countries can work together and succeed together.

The D.C. Striders is organizationally independent from the Unification Church. It is largely supported by contributions from the Unification Church. □

Once again, the civil rights of Unification Church members are being tested, this time before a Subcommittee of the U.S. House of Representatives. For well over

# A Modern Test of the First Amendment

two years, the House Subcommittee on International Organizations chaired by Congressman Donald Fraser of Minnesota has been investigating individuals and organizations suspected of having ties with the South Korean government. The Subcommittee's probes into the Unification Church and other organizations founded by Rev. Moon have been widely publicized, yet no substantial evidence has been revealed to justify such an investigation.

Recently, Dan Fefferman, Director of the Church center in Chicago, was requested to testify

before the Subcommittee in Executive Session. In addition to his work with the Church, Dan was an FLF staff member for six years and an officer of the National Prayer and Fast Committee. He testified on two occasions, for over five hours, about those organizations.

The Freedom Leadership Foundation, Inc. is a non-profit educational organization, concerned with the fundamental values of freedom and the dangers of the totalitarian communist ideology. The Foundation publishes a bi-weekly newspaper. *The Rising Tide*, sponsors seminars on ideological counterproposals to communism, and distributes books and literature.

The National Prayer and Fast Committee (NPFC) was a "nation-wide religious crusade for prayer and repentance during the Watergate crisis." Rep. Fraser has alleged that NPFC was a lobbying effort on behalf of the Korean government to block the impeachment of Richard Nixon. To the contrary, the purpose of NPFC was spiritual, not political—to inspire unity in divisive national crisis, and to remind America's leaders and citizens of our need for God's guidance.

The Unification Church, Freedom Leadership Foundation, and National Prayer and Fast Committee have never had, and do not have now, any connection or relationship of any kind to the Ko-

rean government.

After lengthily testimony, Dan refused to answer certain questions which he believes transcend the legitimate confines of the area of the investigation and constitute a violation of his and others' First Amendment rights. When he refused to answer those questions on First Amendment grounds, the Subcommittee voted to recommend to the full Committee on International Relations that Dan be cited for contempt of Congress. The recommendation for citation will have to be debated in the Committee, and if passed, would go to the full House of Representatives for debate.

In the post-Watergate era of American politics, probes into potential wrong-doings and scandals have become more prominent and popular, as the press is eager to give them coverage. In light of the current "Koreagate" investigation (a separate inquiry being conducted by a Subcommittee of the House Ethics Committee, not to be confused with the Fraser Subcommittee investigation), it might seem relevant to investigate the activities of any prominent Koreans in America. However logical this guilt-by-association might seem at first, in the long run this practice hurts many innocent people. It is the same vein in which the Spanish Inquisition, Salem witch trials, and McCarthy hearings of the 50's were conducted. □

*Following are statements by Mr. Bo Hi Pak, special assistant to Reverend Moon, and Neil Albert Salonen, President of the Unification Church of America concerning allegations of the press and of the Fraser Subcommittee.*



# He's White, Baptist, and from Georgia. Does that make President Carter a member of the KKK?

Of course not. Anyone can recognize this as a ludicrous example of guilt by association.

But what about: He's yellow, anti-communist, and from Korea. Does that make Reverend Sun Myung Moon an agent of the Korean CIA? No more than Carter is a member of the KKK. Yet with only that "evidence" a Congressional subcommittee is defaming Reverend Moon.

## **All Yellow People Suffer; Reverend Moon Hit Hardest**

For several months the "Koreagate" scandal has been in full swing, and everything Korean has become suspect. Koreans in this country are now seen as KCIA agents. All yellow people here are suffering under this, for to American eyes they all look alike. But among them, Reverend Sun Myung Moon has been hit the hardest. He has suffered the most of any innocent bystander because he is the most visible Asian in America.

## Fraser Pegs Reverend Moon As KCIA Agent

For more than two years the Subcommittee on International Organizations chaired by Representative Donald M. Fraser (D-Minn.) has been ostensibly pursuing a probe of the KCIA. However, as documented in many press articles, Rep. Fraser has given the impression to the world that the United States Congress is investigating the **Unification Church**. For example, in the March 19, 1977 edition of *The Washington Post*, reporter Charles Babcock stated that the Fraser committee "plans to examine further: Ties between the South Korean government and the Unification Church of the evangelist Sun Myung Moon."

Through Fraser's Subcommittee, the Unification Church already stands accused, judged, and condemned in the eyes of the world. Its worldwide work has been severely hurt. Rep. Fraser's irresponsible allegations charging that the Church is linked to the KCIA have generated outrageous media reports damaging everyone from Reverend Moon to the newest member of our Church. This is so in spite of the fact that there has been no substantial evidence presented. This Subcommittee has made a mockery of the United States Constitution and President Carter's aggressive stand on Human Rights.

Now the Fraser Subcommittee is launching a \$300,000 18-month extravaganza with 13 investigators to study the Korean situation. An April 4, 1977 Subcommittee public memorandum clearly indicates, however, that Reverend Moon and his associates are his primary target. It implies that they are KCIA agents.

### Ex-KCIA Chief Said "No"

On June 22, 1977, General Kim, Hyung Wook, former director of the Korean CIA, testified before the Fraser Subcommittee. *The New York Times* called it "the first public evidence from an authoritative witness in this investigation."

The testimony which General Kim gave the committee under oath was quite contrary to Fraser's allegations:

#### 1) Kim never even knew of Reverend Moon until 1973

General Kim said that he did not even know Reverend Moon's name until he came to America in 1973. At that time he was quite puzzled by Reverend Moon's apparent popularity and large following in the United States. In view of the fact that General Kim did not even know who Reverend Moon was, it is clearly impossible that he was working for General Kim as a KCIA agent.

#### 2) Bo Hi Pak was not a KCIA agent.

General Kim also made several points very clear about my activities: a) General Kim stated clearly that I was not a KCIA agent.

For the first time since the allegations began, *The Washington Post* reported: "Bo Hi Pak, former embassy military attache who is now head of the Korean Cultural and Freedom Foundation and top aide to Korean evangelist Sun Myung Moon, was not a KCIA agent, Kim said." b) General Kim furthermore said that he knew nothing about the widely publicized meeting at the South Korean Presidential residence in 1969, at which President Park supposedly met with Tong Sun Park, high ranking KCIA officials and myself to plan influence-buying and lobbying operations. As chief of the KCIA he would certainly have known about it. c) General Kim also stated that the position of Military Attache in the Korean Embassy was not under KCIA control, and that as Military Attache, I would not have reported to the KCIA in Seoul. This completely disproves the assertion that since I was once the Military Attache at the Korean Embassy, I must have been a KCIA agent.

### **Is the Unification Church Political?**

By trying to connect Reverend Moon and the Unification Church to the KCIA, Rep. Fraser is actually trying to define the Church as a political organization. There is nothing further from the truth! The Unification Church has a far deeper spiritual origin than many want to recognize. A number of Jewish, Catholic, and Protestant theologians have testified that in the Unification Church phenomenon we are witnessing the birth of a genuine new religion. These men of faith are able to readily perceive that Reverend Moon is a man of God and that the purpose of the Unification Church is the spreading of Reverend Moon's spiritual insight and revelation. If Rep. Fraser is seeking the truth about Reverend Moon, why doesn't he invite some of these scholars to testify before his Subcommittee?

Why is the Unification Church singled out?

If Rep. Fraser is concerned about religious groups with international ties, he could investigate Jewish groups for ties to Israel, Roman Catholics for ties with the Vatican, Anglicans for ties with England, Moslems for ties with Arab states, and Hindus for ties to India.

Also, the record shows that the Unification Church has been far less active politically than many other American religious organizations. During the Civil Rights era nearly every church became involved in the political arena. Nicholas von Hoffman commented on this in the April 9, 1977 *Chicago Tribune*: During the 60s other religious groups—Catholics, Presbyterians, Anglicans and the like—put large amounts of money and support into the civil rights movement. There were screams then that the churches should stay out of politics. But

churches don't even when they want to stay out, and sort of believe they should stay out. The intoxication of moral conviction compels them to use politics to give their belief the force of law.

These churches were far more involved in politics than the Unification Church has ever been. But what does Mr. Fraser say about these activities?

### **Human Rights Are Trampled**

Reverend Moon and I are Korean. But the rest of the membership of the Unification Church is largely American. What about their religious rights? This Subcommittee's irresponsible methods of investigation have trampled the Constitutional rights of tens of thousands of Americans. Is it a crime to be a "Moonie"? Is the American Constitution good for everyone except "Moonies"?

After all the damage that the Fraser Subcommittee has unjustly done to Reverend Moon, myself, and the Unification Church, General Kim's testimony is timely and revealing. If after this testimony, however, the Subcommittee insists on pursuing its investigation to try to find ties between Reverend Moon, myself and the KCIA, this will only show that the investigation is truly becoming the **"witch-hunt"** which Congressman Edward J. Derwinski, member of Fraser's own Subcommittee has forewarned of in his letter of March 2, 1977: This unusual request for a wide-ranging, free-wheeling probe of Korean-American relations calls for our Subcommittee to depart markedly from its normal business and sponsor an inquest that gives **every indication of becoming a "witch hunt" far from practical relevance to the activities of an International Relations Subcommittee.**

I think no one needs reminding of what witch-hunts do to human rights.

### **Definition of Witch-Hunt**

I would like to close this statement with a definition of "witch-hunt," as found in the *Living Webster Encyclopedic Dictionary of the English Language*: A public investigation ostensibly conducted to detect subversion, used as a forum for arbitrary accusations by the investigators against unpopular or powerless individuals in order to acquire a reputation for vigilant patriotism.

I pray to God that this will not be the case with Rep. Donald M. Fraser's Subcommittee.

Bo Hi Pak

# The Unification Church View of the Fraser Investigation

America was originally settled by people escaping religious and political persecution. Thus, realizing the imperfection of man, our founding fathers made religious freedom a cornerstone of American Democracy, protecting it in the First Amendment to the Constitution.

Despite this history, religious intolerance has been a consistently visible phenomena here. The early Quakers, for instance, were imprisoned for refusing to swear oaths. Fear and mistrust of immigrating Catholics was also quite prevalent. They set up their own colony in Maryland which was known for its tolerance; still, Jews and Unitarians were banned. Jews have often been stereotyped as "agents of Zionism" whose loyalty to the American system was in doubt. Mormons are another example, their founder Joseph Smith being killed by a mob amidst a mood of hatred, fear and bigotry.

Historically this problem seems to arise when groups with different values or ideas are thrust into living together before any real understanding of the differences can take place. After a period of exposure, the worst and most irrational fears these groups have about each other prove unfounded, and real acceptance and respect begins.

This is the position the Unification Church finds itself in today. Initially, fear and mistrust of our values and jealousy of our rapid growth led to irrational charges of "brainwashing" and "mind control." Organized groups of professional vigilantes have actively striven to alienate members' parents and then have charged huge fees to kidnap these members and attempt to force them to recant their religious views. In this process, the classical steps in the evolution of prejudice—antilocution, avoidance, discrimination and physical attack are seen to be already underway.

More recently, our opponents have raised the spectre of the Unification Church as an "agent of a foreign power"—the same accusation so frequently used to justify anti-Semitism—in order to reinforce the image of the Church as a bunch of deluded American young people under the influence of a sinister Oriental spellbinder.

It is in this setting that we have viewed the investigation by the House Subcommittee on International Organizations, chaired by Congressman Fraser, with considerable anxiety.

In an effort to avoid unnecessary publicity and the resulting damage to many innocent Unification Church members and their families, several of us met with Congressman Fraser in his office on May 27, 1976. We expressed our concerns and our belief that our organization was not involved in anything relevant to the scope of his investigation. We further expressed our desire to cooperate fully and to minimize publicity, which would be damaging to our members, their families, and associates. We felt at that time that he understood.

In an extreme example of "bad faith" our next communication with the Subcommittee was an invitation to a highly publicized hearing—for me, as the President of the Church, to appear together with three harsh critics, at least two of whom are totally unqualified to be given a Congressional forum as an "expert." I respectfully declined.

Later that summer, under threat of subpoena, I agreed to give testimony in an executive session. In keeping with my continued concern to minimize publicity I have to this day honored the understanding that such testimony be held confidential.

The Subcommittee unfortunately has been either unable or unwilling to honor its obligations in that regard.

Apparently not content with my testimony, the Subcommittee has begun contacting numerous other members of the Unification Church, threatening to subpoena them unless they agree to private, off-the-record talks. When asked by our attorneys to indicate what evidence they had to warrant such a broad investigation, they declined to give any satisfactory answer. At the taxpayer's expense the Subcommittee is conducting a fishing expedition—probing people's personal lives, religious beliefs and private associations in an apparent attempt to dig up something it can use against Rev. Moon or the Unification Church.

We are not so naive that we cannot understand the Subcommittee's potential interest in any organization which has its roots in Korea, and has many Korean citizens in leadership roles. Therefore, we have asked them simply to *indicate*, privately to our attorney or publically if they so choose, what evidence they have that links the Unification Church of America, or its members, with the activities of the Korean government. To pursue the investigation without doing so is a classic example of establishing guilt-by-association.

Mr. Fraser makes no end of talk about human rights of dissidents in South Korea or Iran; but when it comes to people with whom he disagrees, where is his respect for human rights? During the debates on the House Committee on Internal Security, Mr. Fraser condemned the very same McCarthyist tactics which his Subcommittee now seems to employ.

This new brand of McCarthyism is extremely dangerous to the United States. When Congress probes a citizen's private affairs on the basis of his religious affiliation, this bodes ill for others as well. What would prevent a pro-Arab congressman from questioning Jews about their religious, business or political activities because of their "ties" to the Israeli government? Or Catholics because of their "ties" to the Vatican state?

The Unification Church honors Korea as the Holy Land of our faith, not unlike the way Jews honor Israel. However, a Jew can love Israel and still disagree with Israel's policies toward the Palestinians. Thus, to say that Korea is our Holy Land is not to say that we approve of any particular policies of the Korean government whether it be its handling of political dissidents or anything else.

Neither does our love for Korea supersede our loyalty to the United States. We teach that the ideals of America point the way toward the ultimate establishment of the Kingdom of Heaven on Earth. One great strength of this nation is her commitment to freedom for all. This is one reason we object to the Subcommittee's current methods of investigation. The inquiry has not been limited to possible illegal connections with the Korean government, but has insensitively probed the private lives of our members without due respect for their religious and civil liberties.

Neil Albert Salonen  
August 9, 1977

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*On September 7 a press conference was held on Capital Hill to explain the positions of Dan Fefferman and of the Unification Church regarding the Fraser Subcommittee's investigation. Some of the statements presented cogent explanations of First Amendment rights and have been excerpted for Way of the World.*

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by **ALBERT J. MENENDEZ**

*Americans United for Separation of Church and State*

The main concern of Americans United for Separation of Church and State in their 30 years as a national organization has been quite simply the preservation of religious liberty. It is our belief that the First Amendment is the touchstone of all liberty—of

all civil liberty in the United States—that it is the core around which all other liberties react. When religious liberty and freedom of conscience are preserved, all other civil and economic liberties will flow from that principle.

It is also our concern that re-

ligious minorities be protected. In fact it is quite obvious from a study of history that the main intent of the founding fathers was to preserve the widest possible degree of expression in the areas of religion and conscience. After all, the long established and powerful churches—those groups which have been around a long time—don't have so great a need of religious liberty as the newer religions, those that are trying to get established. They are the ones with the greater need of protection, just as the weak and the poor perhaps have a greater need of justice in the law than those who can protect themselves in other ways. For that reason Americans should be sensitive to the assaults on any religious tradition and on any religious body, because the attacks made on them could also be extended given a change of public opinion, to other established religions. Of course, all of our religions today which are basically established and well attended began at some time in history. Everyone has to begin somewhere, of course. They often struggled against forces which were inimical to their liberty. They were often accused of being "cults" and accused of being disloyal to the state. In the New Testament you find a great emphasis in the early Christian community on communicating its insights to the Roman government in order to show that Christianity was not antithetical

to the established order. Religious traditions throughout history have often had to struggle for recognition.

But the United States' founding fathers departed from the tradition of the centuries of attempting to impose an established or a state religion, making a religion which was central to the concept of government and loyalty. Instead, they constructed a system which emphasized allowing individuals to practice whatever religious belief or tradition they chose—or none, for that matter—without suffering civil disability or civil penalty. That is an important clue.

The relationship of church and state in American life is long and complex. It has not been a perfect record. We've had our own religious martyrdoms and religious persecutions; both before and after the enactment of the First Amendment. We have had attempts to repress Mormons, Quakers, Catholics—many other religious minorities in American history. Some suffered for their religious views during wartime—those who were pacifists. Our heritage and our record is not unblemished, but it is our contention that the First Amendment at least guarantees through its twin principles of "no establishment" and "free exercise", the mechanism by which religious liberty can be preserved. Many historians and philosophers and experts in law have



*Puritans going to Church by George Boughton.*

said that the main contribution of the United States to all of civilization and jurisprudence has been its emphasis on freedom of conscience and religious liberty.

It is our concern at Americans United in this particular case, and in other cases, that religious minorities be protected, that they be given the full expression of protection of the law, and that the various attributes of religious liberty—the right to proselytism, the right to discuss one's faith, the right to make converts, the right of individuals to change their religion the right of individuals to teach and preach their message without fear, without civil disability—be preserved. It is that concern which animates our existence and which brings us here today.

We are also concerned that there not be an entanglement between religion and government, political liberty perishes and when politics controls religion it is often true that religious liberty perishes. There is a great danger in too close a connection between religion and government. The government's only purpose in American jurisprudence is to protect the free exercise of religion; it has no other real interest in religion. Madison, Jefferson and others wrote that the government has no concern with the religious values or beliefs of its citizens other than to protect them from persecution, and this is our great concern. Potential for entanglement must be opposed as much as the pervasiveness of entanglement. Madison warned us that we

must take alarm at the first experiments on our liberty. For that reason we are often accused of overreacting, getting too upset about things. But people need to be concerned at the slightest infringement on the liberties of others. President Kennedy once reminded us in a very important statement, "I believe in an America where religious liberty is so indivisible that an assault on one religion is considered an assault on all religions." He reminded his listeners that in the past, Catholics, Quakers, Baptists, and Unitarians

had been denounced as disloyal citizens and that it could happen again. It may happen to all of us.

Our concern at Americans United is that no one's religion be repressed, that no one in this nation suffer the lash of persecution for the sake of religion, that we all have a stake in the liberty of others, and that the infringement on the rights of our fellow citizens of any religious tradition is an infringement on all of us. When someone else's freedom is being denied, then we are all diminished. □

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## by REV. JOHN PRICE

I am indeed delighted to represent APRL and my own personal interest in what has been happening to the Unification Church. I might start by saying that my experiences with the Unification Church have been on a plane unexcelled by my past experiences—religious experiences, that is. I have met some of the finest and most wonderful people, I believe, in all my acquaintances—and I have been halfway around the world. Like most on this panel today, I am against infringements on the liberties that have been guaranteed to us by the Constitution of the United States. APRL is well aware of the fact that there are organizations in our country which operate to take away liber-

### *Alliance for the Preservation of Religious Liberty*

ties from new religions, and as has already been said, these new religious groups do need protection even more than the mainstream or mainline, what we call orthodox, religions.

I am also against prejudging others—prejudging is nothing more than offering opinion before you thoroughly investigate what is happening. For over a year now I have been acquainting myself with this new phenomenon in our society—the Unification Church. And it appears to me that they have done nothing but good. They have been at work attempting to provide meaning for many, many, many young people who have not found meaning in their mainstream religions.

With respect to the Alliance

for the Preservation of Religious Liberty, we have taken what we call the third view. We need to have some productive, meaningful dialogue regarding the Unification Church's impact upon our society. It's new and it is competitive. But I think above everything that there is this whole business of prejudging. All of you well know here how blacks have been treated in our society and we're trying to get up that ladder so that we can articulate with the rest of society. We have felt the impact of what it is to be prejudged, and that's one of the reasons why I have felt so strongly about the thrusts that are being made at the Unification Church. What the American people need to do is to ask themselves the real question, "Am I really prejudiced against the Unification Church because of the impact that it's having on society, the drawing away of young people into a group that's foreign or perhaps new to my theological or religious thinking?" And once we settle that in our minds, I think we are going to accept fully what the Unification Church is doing.

I've had problems with people who say, "Well, we don't agree with their doctrine". Well, I don't agree with the Methodist doctrine or the Catholic doctrine, but I'm not going about with a shotgun trying to shoot people's heads off because I don't believe what they believe about God. I don't think that's necessary to get along with

other people. I think we need to dis-abuse our minds of those kinds of things. America remains healthy when it is able to accept the infusion of ideas in all of its disciplines. I'm sure this is true for the social scientist as well as the physical scientist. And we have made tremendous progress in these areas. It ought to be true in the matter of religion. But unfortunately, we are still growing in this area and after 2000 years we haven't become much better. APRL's position is to try to harmonize what is happening in our society today.

My hope this afternoon is that all of us will keep abreast in our several states, as I shall be doing with APRL, of what's happening and be vigilant in getting hold of the legislation which is trying to outlaw new religions or minority religions.

Now my last point is this, the fact that people are trying to do this indicated to my thinking that they are inadvertently putting the sword to their own throats because if people have a handle to outlaw minority religions or new religions then that same handle can be used to outlaw any other religion. And it is being done. We are in a very dangerous area and it is not a thing to be laughed at but it certainly, with all seriousness is to be attacked. I think we all have the protective feeling of allowing people to operate in this society, because it is America. □



by **JEREMIAH GUTMAN**

*New York lawyer. Chairman of Privacy Committee of American Civil Liberties Union although not representing that organization at the press conference.*

The previous speakers have mentioned the First Amendment. Sometimes those of us who live with it day after day take for granted that everyone who speaks of it knows what it says. Sometimes we're wrong. If you'll bear with me, I'll read it to you. It's only five lines long: "Congress shall make no law respecting establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble and to petition the government for a redress of grievance." That's it. That's the whole First Amendment. That is the rock around which our government's structure was fabricated.

I suggest that the activities of the Subcommittee which is now

threatening Dan Fefferman are violating the principles embodied within the First Amendment, and are violating the very fabric of the structure of the Constitution built around it. And by that I mean this: Our Constitution is divided into Articles. Article I talks about the legislative power; Article 2 talks about the executive power; Article 3 talks about the judicial power. They are very specifically separated. They are designed to be separated. They are designed to work *with* and *against* each other—to balance each other—so that the tyranny of the combination of powers will not be visited upon the people of this country. That's the structure of our Constitution.

When a Congressional committee undertakes to inquire of the members of a religious organization concerning the organization of that body, the beliefs of the body, how they recruit members, how they retain members, where their money comes from, what they do with their money—this is a clear affront to the First Amendment because Congress could not legislate on the subject of what people believe, how they organize themselves for the purpose of practicing their religious beliefs, how they support themselves, whether they have a tithing system or they get their money from other sources—it is none of the business of the Congress. Congress could not constitutionally legislate on the subject. Therefore

the Congress cannot—through a subcommittee or otherwise—constitutionally inquire on the subject.

If, as has been suggested in defense of the kind of inquiry which has been going on and is currently threatening to continue, if there is some idea that the Unification Church is somehow associated with a foreign government, first of all I would suggest that that is not a crime. Second, I would suggest that it is a violation of the First Amendment for any branch of government to interfere with whatever relationships a religious body might wish to have with anybody, government or otherwise. If it is suggested that somebody has some evidence that there is some kind of criminal activity going on, it is not the business of Congress to investigate it, because that would violate the Separation of Powers doctrine. Congress is *not* the body which can constitutionally investigate crime. That is the job of the Executive. That is why there are police and police-like organizations in the Executive Department. If there is something wrong in the taxing structure, the tax authorities within the Executive Department are charged with the duty of investigating, not the Congress. The Congress does not belong in this area at all. The Congress is infringing upon the religious liberty of every member of the Church when it inquires as to the internal

affairs and organization and affiliation of the Church and its members. The Congress is infringing upon the separated powers of the Executive if it is attempting or pretending to investigate an alleged criminal activity. I know of no evidence of criminality in this case, but if there is any, it is not up to the Congress to look into it.

Let me touch for a moment upon this business of the foreign affiliation. I don't know whether it exists or not. It's not my business to inquire. I don't know what the relationship between the Pope and the highest Roman Catholic official in the District of Columbia may be; I don't know how often they communicate with each other; I don't know who sends how much money to whom and how often; I don't know what the lines of command are—nor it is my business; nor is it the business of the Congress; nor is it the business of the Executive, nor is it the business of the Court. It is not the business of the government at all. I think we would very quickly see how outrageous this posture is, were there to be a government investigation as to what is the fiscal, what is the associational, what is the hierarchical relationship between the papacy and the Roman Church in America. An investigation as to what is the relationship between the Association of American Synagogues with the State of Israel is not only no concern to government; it is an affront to the

First Amendment even to commence an inquiry.

Because the Unification Church is a minority, because the Unification Church represents a threat to established religions because it is apparently—not apparently—obviously offering something to young people who leave other groups to join it (they must see something there), those other groups who are losing members would perceive it as a threat. Therefore it is “fair game”. This is exactly what the First Amendment is designed to protect against.

If the Presbyterian Church is threatened by the Unification Church, it is free to do what it can to hold its members, within the law; but it is not free to enlist the power of government to help it, and that is what's been happening here. And there is, in my judgment, insidious subtle influence from the established religious organizations of this country to use and abuse the power of government. And I suggest that the

members of the Subcommittee look to see whether they themselves are not being unconstitutionally manipulated by people who wish to use the power of the government to interfere with the religious lives of the people who are attracted to the Unification Church.

In a word, it is easy and comfortable to stand up for the free speech rights of those in power. The whole concept of vitality and viability in the First Amendment is to stand up for the free speech, free association, free petition, free assembly, and free religion rights of those who are out of power, who are unpopular, and who are perceived as a threat by those who are in power. If we use the Constitution and the Bill of Rights simply to preserve *status quo* we are doomed. They are to preserve and foster the rights of the weak, the rights of the new, the rights of the bizarre, the rights of the unpopular. Not that the Unification Church is all of those things, but it is some of them. □

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## by DR. WARREN LEWIS

My purpose this afternoon is to define, as a church historian, the distinction between the rights of the government to investigate religious activity on the one hand, and the sovereignty of the human individual conscience on the oth-

*Professor of Church History at New York Theological Seminary and Unification Theological Seminary.*

er. The constant voice of our tradition from John Locke to Thomas Jefferson and from the Constitution to the Second Council of the Vatican in 1965 is to affirm in both anthropological and theological terms the rights of the individual

person as a free creature of a personal God; and the violation of these rights would therefore constitute a violation of both the human person and the person of the Almighty.

This tradition, which is well known as a legal tradition and as a civil tradition, has running counter to it another tradition not near-

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**Nativism—that attitude by which one identifies one's self and one's religious cultural perspective as the native American point of view.**

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ly so well known and not nearly so well publicized. The intolerance which religions often express towards one another has carried over into both official and unofficial actions in American public life. The Salem Witch Trials and persecution of the Shakers and Anne Hutchinson by both Puritans and Baptists has received the attention at least of the historian, but in the 19th Century American public intolerance of strange and new religions reached its peak. The phenomenon is known as nativism—that attitude by which one identifies one's self and one's religious cultural perspective as *the* native American point of view and distrusts others who are racially foreign or religiously peculiar. The expressions of nativism led, in the

19th Century, to the brutalization of Roman Catholic immigrants whose arrival was resented by the native American—Protestants who had “arrived” in another sense of the word already some generations before. Incoming Jews were also suspect, and like the Irish they need not apply, not to the American establishment, not till they had a little more money and a little more political clout, anyway.

These foreigners, both racially and religiously, were whispered to be loyal to alien powers and conniving in an international conspiracy to take over America and thereby the world. Some of our best preachers and politicians took the platform and pulpit to harass these people. A kind of religious McCarthyism was exercised as well against the Shakers, the Masons, Adventists, Jehovah's Witnesses and especially the Latter Day Saints, or the Mormons. In particular the Mormons suffered horribly as pious Protestant citizens lobbied with governors, legislatures and Congress itself to hound the Mormons beyond our borders, pass repressive laws against them, send the militia in to fire upon them, lynch their founder and leader in a jailhouse raid, and massacre them—men, women and children—in pleasant mountain meadows.

We are not speaking today of what cannot happen in America, nor are we speaking about what might happen here. We are, in

point of historic fact, speaking about what has happened here and is happening again.

If you will permit me to characterize this spirit of nativism so that we name the demon and thereby cast it out: in the words of David Brian Davis who has delineated the nativist profile, "Americans were told by various respected leaders that Freemasons had infiltrated the government and had seized control of the Court, that Mormons were undermining political and economic freedom in the west, and that Roman Catholic priests receiving instructions from Rome had made frightening progress in a plot to subject the nation to Popish despotism." This fear of internal subversion was channeled into a number of powerful counter-movements which attracted wide public support. Anti-Catholicism was nourished by ethnic conflict and uneasiness over immigration in the expanding cities of the northeast. Anti-Mormonism arose largely from a contest for economic and political power between western settlers and the group itself, the Mormons, who had voluntarily withdrawn from society and claimed the undivided allegiance of its membership. Anti-Masonry, on the other hand, was directed against a group thoroughly integrated in American society.

As the image of an unAmerican conspiracy took form in a nativist press in sensational exposes,

in the countless fantasies of treason and mysterious criminality, the lines separating Mason, Catholic, Mormon and Moonie become almost indistinguishable. William Hogan, the ex-priest and vitriolic anti-Catholic, compared the menace of Catholicism with that of Mormonism and many later anti-Mormon writers agreed with Josiah Strom that "Brigham Young out-Poped the Roman"—and described the Mormon hierarchy as being similar to the Catholic one. These nativists then adopted many of the policies which they sought to oppose.

Then this goes on to describe the mythical image of sexual power ascribed to the leaders of the persecuted group, thus locating the root of hostility on the part of the nativist in the unspoken fantasy world of the persecutor's sexually repressed uncomfort. The nativists in their zeal took on the very characteristic they condemned. In attempting to protect the rights of religion they denied the rights of religious people; in condemning fanatical allegiance to ideology, they became fanatically allied to the ideology of nativism. They indulged in sexual fantasies, became intolerant of dissent, and subverted the American Constitution in attempting to protect it.

Now, the whole 19th century nativist theme sounds to me very much like the treatment which Unificationists, Scientologists, Hare Krishnas and others are

presently receiving at the hands of 20th century nativists. I suggest that we are today faced with a re-appearance of this kind of essentially unAmerican religious nativism. The recent FBI break-in at the headquarters of the Church of Scientology tells us that in addition to Watergate and Koreagate we are now afflicted by a governmentally perpetrated Churchgate. The deprogramming scandal is another example of nativistic religious violence where parents, professional deprogrammers, local police and judges and ministers collaborate in the spiritual, civil, and emotional—and in at least one instance that I know of—physical rape of religious adult citizens of the United States.

The Fraser Committee's interrogation of members of the Unification Church is an expression of Congressional nativism. Mr. Moon, like the Pope, is a foreigner. He is Korean. The Moonies, like the Catholics, are alleged to be more loyal to oriental despots than they are to the Constitution. There are sexual innuendos, gossip about brainwashing, and economic jealousy on the part of envious churchmen. Theological ecclesiastical nativism has expressed itself in the form of a recent diatribe against the Unification Church by a subcommittee of the National Council of Churches. This committee incidentally comprised four members, one of which is a Roman Catholic and an-

other a Baptist. Both of these churches are not full members of the Council. A third committee person, George Lara-Brand, is not himself a son of the Constitution at all but is a Mexican Protestant who, like his Yankee Protestant forebearers, once he has arrived, seeks to push down the ladder by which he himself climbed up, so as to prohibit the arrival of the other alien—Lara-Brand would say “unChristian” but he means “foreign”—groups. The fourth member of this group, Mr. Hendricks, is a theological advisor to one of the parent groups who have been influential in their lobbying activities with the Fraser Committee. So we see not only the unconstitutional activity of Congress in the investigation *per se*, but we see some kind of caucus-room goings-on between members of the National Council of Churches and the Congress. How do you get that investigated?

In sum, I simply claim the prerogatives which have historically been attributed to the Bishop of Rome, but now for the religious common man and for every spiritual person. In the words of the Apostle Paul, “The spiritual person judges all things but that person is neither judged nor interrogated by anyone.” (I Cor. 2:13) No religious person can be compelled under threat of your accusation of contempt of Congress to violate his conscience, his humanity, or his God. □



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## INDIA'S RELIGIOUS QUEST

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

