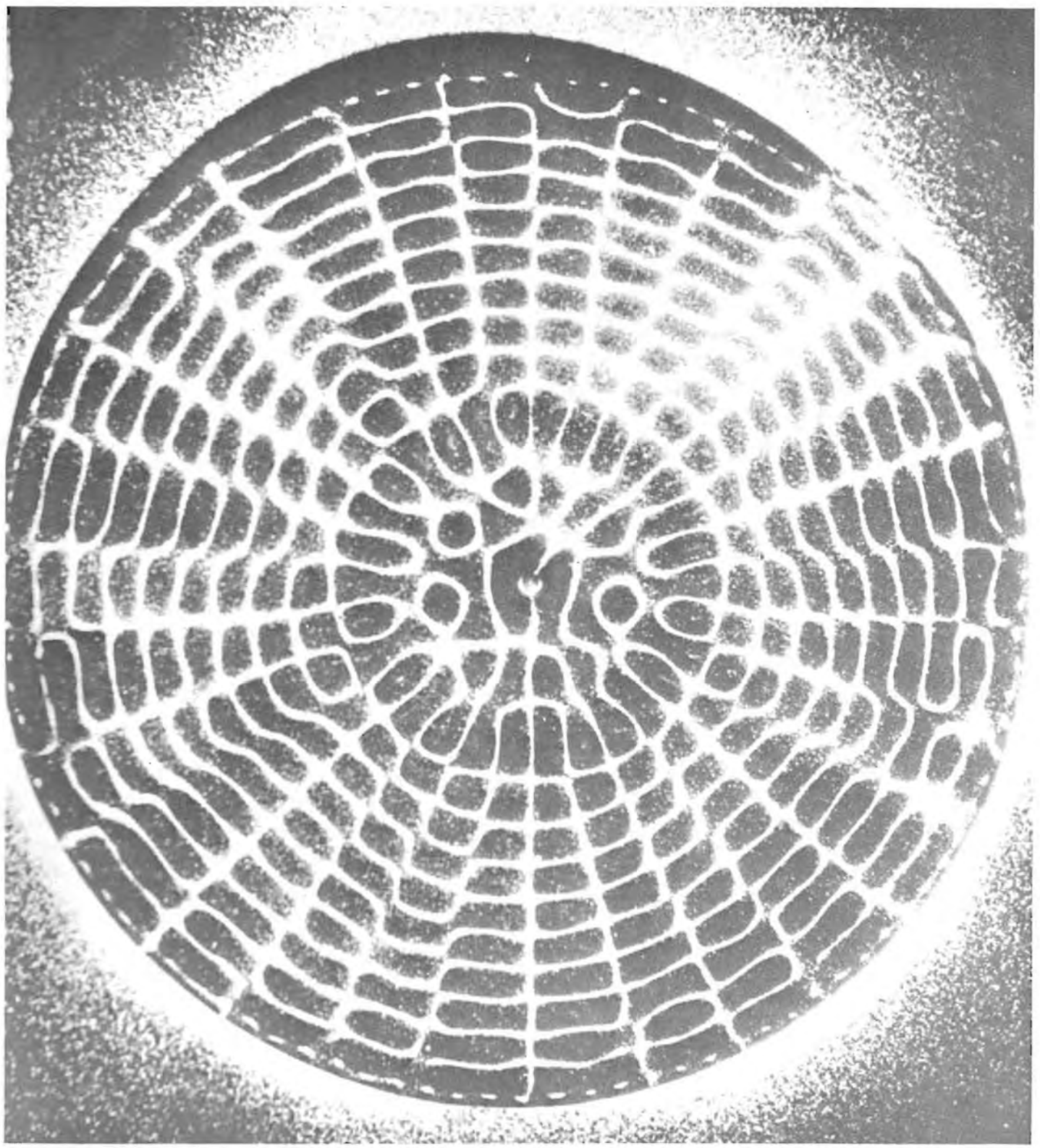


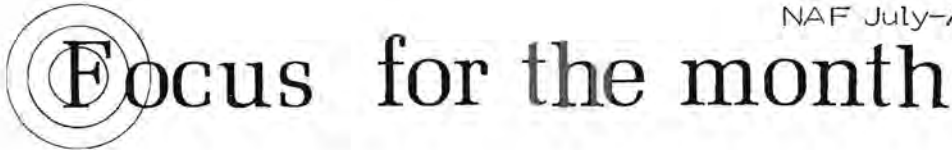
July-August 1971



# new age frontiers

a publication of the unification church





# Focus for the month

At the second National Director's Conference, Miss Kim spoke of the problems experienced in the Korean movement as they have reached out to unite with other Christian Churches. Due to our unfamiliarity with Christian theology, many members find real barriers in communicating our doctrines as at first glance they may appear to be heretical and completely outside the realm of Christian theological tradition. During her stay in Korea, Miss Kim was able to meet with Christian leaders she knew and to correct their distorted views of the Divine Principle by explaining troublesome ideas in terms of the historical trends in theology with which they are most familiar. Learning from this experience, she began planning how we could train ourselves in order to avoid a similar problem in America.

To provide a structure for this, a night of lectures on theological subjects was initiated in Washington Center as an adjunct to the Level III training. Members with college degrees were asked to prepare lectures on a variety of topics Miss Kim felt most essential for an introduction to theological subjects. Through these, members find a deeper appreciation of the Principle and its continuity with Christian thinking of all times.

The articles in this issue are also meant to be somewhat introductory, and hopefully will serve as a stimulus to members to delve more deeply on their own. Several Washington members are taking courses in theology in college as electives and undoubtedly members in other centers will have this opportunity in the coming semesters. Hopefully, we will soon have a regular pulse of articles flowing into NAF on theological topics.

Just as there are two aspects to man's heart--feeling and reason, members are attracted in two ways--by heart and by mind. Frequently we find people come to our group because some particular member or group of members really serves that person's needs. In this way, they feel the personalness of God's love operating here. Other times people are attracted by the intellectual clarity of the Divine Principle. They are impressed that it unites into one thought many insights that they have had at different times of their lives. Not infrequently, people apparently attracted for the second reason are really being attracted by the first reason at least as strongly. This is not bad.

However, when talking to other Christians (other than "fundamentalists") we oftentimes are confronted with a disbelief in the personages of Adam and Eve, Noah, and perhaps even in Jesus and God Himself. These

disbeliefs are built on logical foundations that we cannot crack without a knowledge of how they were built in the first place. When Miss Kim first went to Japan to study at Kwansai Gakuin University Seminary, she was quickly struck by the apparent irrelevancy of the subjects that she was required to study. Praying about why she should have to go through this, since she had definitely felt inspired to attend seminary, she received the answer, "Because you must know your enemy." Being a good Methodist, she was disturbed by this. Who could her enemy be? Years later the answer became clear. To help people accept God's new revelation, she had to be versed in the bases of the untruths that had crept into Jesus' teachings.

For instance, there is definite scholarly proof that the Gospel of John cannot be regarded as historically accurate. Nevertheless, many quote John as if the words that Jesus is depicted as speaking are totally accurate recordings of his teachings. There is also much scholarly consensus that Mark is the most historically accurate of all the gospels and some even argue that it serves as one of the models for the gospels of both Mathew and Luke. This is only a glimpse of the corroborations of the Principle that lie scattered like sponges on the ocean floor, waiting for whatever eager diver will plumb the depths of this theological sea to harvest the riches.

In another sense too, theological study is useful preparation. Americans are more analytical than orientals. They tear ideas apart intellectually and demand the most exacting thoroughness of proof before they accept them. Intuition is less often the basis of acceptance as most people rely on "cold hard facts." This attitude is reflected in rebellious priests, nuns, ministers, rabbis, and laity who are reaching out for something new, yet something that is contiguous with their own theological tradition. To make the pathway as broad as possible, we must be prepared to meet them where they are. If that demands an analysis of the historical origins of such doctrines as the divinity of Christ, then we must be prepared.

Always in the back of our minds is the realization that to bring the 210 million people of our country to an understanding of God's plan for our age, we must first change the 1 million who hold the reins of greatest influence in our country. In the area of religion, these are the most educated in the religious community of priests, bishops, cardinals, ministers and members of governing presbyteries and synods. Their forte is theology.

Our Leader puts it this way.

"The goal of Christianity is not churches. The true goal of Christianity is liberation of the individual from Satan. The true goal of Christianity is the true joyfulness of the day of the wedding, the day of man's kingship over the universe. Those who are heading for the journey toward God must go beyond, even to death. We must solemnly realize that there is one more big step, one more big hill that all Christianity must overcome even if payment by sacrificial death is required. It is the responsibility of all Christianity to solemnly unite as one, judge Satan, and bring the entire sovereignty to God." ( Leader's Address 4/5/65)

Our role is to be leaders of this religious revolution. To do that, we need thorough understanding of the other trends of thinking in Christian theology.

As before, now is not the time when our movement will come to the fore in America, now is the growth season of our movement, now is the time of preparation. If we work dilligently, then when the day of real confrontation comes, we will not only have won many friends through our love and service, but we will be prepared to show that the Divine Principle offers a better answer then either Communism or contemporary Christianity. It is for that day that we march forward.

#### COVER :

Our cover this month depicts the sound waves given off by a vibrating steel disk. In many ways God and the Divine Principle are like the steel disk, vibrating thoughts and feelings into our lives. The various patterns of light recorded in the photo seem like the theological viewpoints of the many individuals who seek to understand God's continuing revelation to man in scholarly terms. Each is unique, yet each is part of a vast scheme of understanding that intertwines and when fitted together, seems to vibrate as one common understanding. The basis of this understanding is, as we know, the Divine Principle.

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# New Age NEWS

Berkeley Center has had a summer bursting with activities and growth and as is always true, when God is very active, Satan is very active. One way the Center paid indemnity was through the loss in one night of all four electric typewriters from the typing shop, a \$2300 loss. God has given too, however. Felice Walton reports that Litho-Print has multiplied itself seven times over (at least in terms of space) as they have moved to a new location. In addition, a new house located on "holy hill" (the site of several seminaries and theological institutions) has been rented to hold 40 residents. Further good news includes the advent of the Berkeley branch of Kim Home Cleaning.

American Youth for a Just Peace sponsored two rallies on the U.C. campus this summer, plus a political seminar which featured such eminent speakers as Dr. Scalapino and Chalmers Johnson.

While some brothers and sisters were listening to a political seminar, another was on her way to Taiwan for the summer. The Berkeley delegate on the World Youth Crusade for Freedom trip to Taiwan, Japan, and Korea was Leslie Elliot. Accompanying her were Rusty Fleischer and Adrian Dellas (L.A. Center), and Rick Hunter (D.C. Center).

Berkeley Koinonia has set an all time attendance record of some kind by sponsoring as a speaker a 13 year old guru from India, who supposedly has 3 million followers. Nearly 400 people attempted to crowd into Warring house living room. According to Felice, the entire living room floor was a mass of bodies, people were even hanging through open windows to catch a few words of guru Balyogeshwar Shri Sant Ji Marahaj. As might be expected, many who attended "were not of the best quality and thus the attempt to use this as a witnessing opportunity was by and large frustrated."

Highlights of the month of August were visits from both Miss Kim and Dr. Lamsa. "Most Family members had never met either of them, and were really captivated by their words and personalities."

New York Center continues their laborious search for a new and larger Center. Space problems have been somewhat eased with the blossoming

of a new satellite Center. Michael Roth reports that "Wesley and Gladys Samuels have rented a three story house in Brooklyn and September 1st is moving day. Accompanying them on their mission will be Noonie Baker, Denise Schneps, Bruce Burgess, and Michael Roth."

The space left by their departure has already been claimed, however, as New York happily welcomed Carolyn Libertini and Jack Hart from Washington Center and Judy Culbertson from the closing New Haven Center. In addition, three new members joined. (Back to sleeping in the bathtub, eh fellows?) Ann Walters, a 24 year old master's degree candidate in Theatre Arts in Education, Mirijana Beram, a graduate of a New Haven Workshop, and Helen (Cookie) Coepky bolster the ranks of God's New York Unified Soldiers. Welcome to you all!

"A major 40 day, three stage, advertizing campaign is being master-minded by Gil Roshini and Brian Butler." The first stage has seen the plastering of New York subways with stickers having a red Leader's Seal on them and the word: "unification" written under it. Stage two will be to distribute posters over the same areas in Manhattan with Leader's Seal and quotations from many different people about "unity and the new age, from Emerson to Einstein to Confucious. The first mention of the Unification Church and our telephone number will come on the third poster, yet to be designed.

Professor Edward Haskell, in New York for a few weeks, visited for two consecutive Monday evenings. "He told us a great deal about his theory of Unified Sciences, and also about his own life," Michael reports and "We can see more and more how providentially significant Mr. Haskell's work is."

New York Center elatedly notes that "Every single member of the New York Family has a job. Bar none. Monsei!!!" That deserves congratulations from all!!

Toronto has also had a busy summer. Apparently the good results from Walmer Street Baptist Church have inspired more outreach to the churches of the City. Alan Wilding writes that during the month of July each member aimed to attend services of a particular church and all other activities in order to develop good, personal relationships with church members, prior to witnessing. No word yet of the results of this effort, though.

The photo in the Family Album of Lokish Mazumdar speaking at Toronto's Mariposa Folk Festival bespeaks of what the contribution of the Unification Church to the Festival was. "It was a beautiful day and we found people quite receptive to our singing and witnessing. Lectures on Chapter One were given amidst the lovely park-like atmosphere of the Island," reports Alan.

Presently, the weekly schedule consists of study sessions, with emphasis on different aspects of the Principle and deeper understanding of the Bible's relationships to the Principle. Practice teaching partners are also proving of benefit in developing understanding and leadership potential of members.

Saturdays are used for group witnessing and street preaching.

Toronto also gained two new members this summer. Mrs. Ray Doward is "a very creative woman in her fifties who has contributed a number of articles to the Way of the World and has given us all a lot of joy from her poetry and literary talent." (By the way, Mrs. Doward, looking for a job?) Donna McLaughlin is a student nurse continuing her education in nursing at the University of Toronto.

Toronto's big project this summer has been Koinonea - "an experiment in ecumenical fellowship." The program is held on Saturday nights and in its debut performance saw Vince Walsh moderating a panel of people from different churches talking about things like "man's inner nature, drugs, Communism versus the free world and men and women and their roles in society." In addition to the speakers, there was singing, poetry reading and other forms of entertainment offered by family members.

Good luck, Toronto. Keep up the good work!

Los Angeles Center is fleshing out a three-pronged "outreach in witnessing." Church witnessing, organizational witnessing, and personal witnessing comprise the three "prongs." As always, efforts in churches consist of making friends and witnessing only after a period of time. Organizations being attended by members include Scientology, Anthroposophy, and Macrobiotics. To bolster personal witnessing efforts, teams of four have been inaugurated.

Sam Pell has taken up responsibilities of the local Los Angeles Center as Jack and Gladys take more initiative in their role as regional directors. Debby Douglas reports, "This arrangement gives Jack and Gladys more freedom to make contacts with important people in business, education, politics, etc., and to begin work with their singing act, the New Tomorrow."

U.C.L.A. center was closed by the appearance of a wrecking crew. Due to new construction, members were forced to move out and into the Courtney Street house. Cramped quarters however, have been somewhat eased with the opening of the Alhambra Satellite Center with Marion Dougherty as Director. Accompanying her in the work are Ray Barlow, Erwin Uehara, and Teesha Rogers. (Good luck, group!)

Personal witnessing has also been given a new twist through the use of a psychologically oriented survey technique. Members ask people certain questions which demand an imaginative response. From their response, certain character traits are elucidated. The person is told the results of the interview and asked to give his name and telephone number so that he can be contacted and informed of the overall results of the survey. Results thus far have been most promising and members find the technique



a stimulating means of getting to know people and encouraging them to find out what the Unification Church is.

"The arrival of Miss Kim in Los Angeles was met with great expectations, and we were not disappointed. She spoke for around two hours, and we were really filled with the admonitions and exhortations of our Mother in America. Each one felt energy and vitality as many questions were answered."

Of course, Los Angeles Family was thrilled to greet home their voyaging members, Adrian Delias and Gary Fleischer, from Taiwan. In addition, Bea Benson has moved from Las Vegas to Los Angeles to make her home with the Family. Debby reports that John Shelton and Joanne Craft have sold their business and are wrapping up affairs so that they can also make the big move from Las Vegas. Los Angeles is definitely gearing up for a big harvest this fall.

Denver's Gary Vesper records the arrival of another Baker family member into the Denver Family. Along with Noonie in New York, Bamf in Denver, Munch Baker, the youngest in the family, decided to spend a few days in Denver on her way to Berkeley. A few days turned into a few weeks, then a few months, and at last report, she is making arrangements to enroll in high school in Denver for this year!

Beginning July with a three-week external and two-week internal condition, Denver has been witnessing sacrificially, praying with partners and as a group in order to multiply in members. Three foci for the prayer aspect of the condition were (1) "Learning the Father's Heart and manifesting it;" (2) "In the shoes of a servant;" and (3) "determination."

"Marathon witnessing" is being employed as another tactic to keep Satan on the run and to find God's children quickly. Gary writes, "Marathon witnessing consists of an all-day (from nine in the morning to midnight) search for people to invite to the center. This continues for a period of one, two, or ideally, three consecutive days. Already we have noticed results from this - in our own appreciation of the level of love and dedication it takes for just a few days of constant searching and in the increased number of people attending lectures."

Mountains outside Denver hosted an especially deep Family outing in August. Individual presentations about Family projects, related study, recreation, a sermon on the problems of the world and how the Divine Principle can be used to solve these problems, and a discussion between men and one between women on what does it mean to be a true man and a true woman. "Our five percent of planning and preparation allowed Father to present us with an experience of spiritual renewal for we who had been campaigning for weeks and an experience of spiritual awakening for three prospective brothers who shared the weekend with us.

(con't on page 51)

FESTIVAL AT GEORGETOWN  
By Ron O'Keefe ( Washington Center)

Students for World Unification sponsored a Festival of Creation on Saturday, July 10, at Georgetown University. Family members put forth much of the effort that went into carrying out the varied program of art, dance, music, mixed media theater, films and choral singing that took place on the campus from 11 a.m. to 6 p.m. The good turnout of students from the University, as well as residents of the Georgetown community was attributed to the use of leaflets as well as silk-screened and printed posters.

The concept of a SWU Festival was initiated at a Georgetown SWU meeting held in late April. The song "Festival" was sung to open the meeting, and someone brought up the suggestion of having a festival-type event which would last all day and involve a lot of people as a major SWU project. The form of the festival materialized slowly as the suggestion was aired among SWU members from other campuses and Family members.

The program was divided into four sections: the art show, films, individual performers, and the more formal continuum of folk dancing, singing, choral singing and mixed media theater. Each section had a director, who was assigned volunteers to assist him in organizing his section. There were also committees which handled refreshments, decorations, and the SWU information table.

We first approached the Student Government with the idea of a Festival and a sketchy plan of what we were going to do. They were enthusiastic, but unsure about the financial backing that we were requesting. We then approached the Summer School Dean, who was also positive and called a meeting at which the President of the Student Government, and the



Tony Guerra, Faith Boyce and Pat Sheerin manning a SWU table

Student Activities representatives discussed our idea. The result of the meeting was that we were pledged \$100 from the Student Government, \$100 from the Summer School, and \$50 from the Student Activities Office, and the entertainment facilities of the school were made available to us. A more intangible result of this meeting was a sense among SWU members that we are not an outside group. Because of the enthusiastic cooperation given us by the University, we felt as if we were responding to a genuine need on campus for this sort of project.

As we progressed in our organization of the Festival, Family members volunteered generously to assist with the details of the Festival. One of the factors which made the Festival so successful was the terrific cooperation of the Family as a unit. The love and joy with which the Festival was carried out created a pervading atmosphere of harmony which immediately put people at ease, and let Festival-goers get involved in the swing of the activity.

The Festival was a success for several reasons. The rapport which we developed with the University in planning the Festival was enriched by the event itself, and we received many favorable comments from pleased members of the University Community. This affinity as an organization will aid us greatly in gaining approval for future projects

that SWU undertakes. We also gained some unforeseen publicity when a T.V. camera crew alerted by a thoughtful member, arrived in time to witness the folk dancing in full swing. On the Channel 5 news that night, a short segment of the festival closed by a shot of the SWU banner, was presented to Washington area viewers.

Another positive result was that the Festival gave the students who attended, an opportunity to get the feel of SWU as an organization. The Festival provided a sane, non-politicized atmosphere in which the students were



Lynne Doerfler leading festivalers in a line dance

relaxed and were encouraged to learn more about SWU at the information table which was set up at the entrance to the Festival. We didn't hold out a complex ideology or attempt to shock people with political extremity. Rather, we were able to reach students as people, and to talk with them on a personal level. Thus, we made many friends and enlisted 33 people in the ranks of SWU! Previously, SWU consisted of 7 Family members. On one level, the Festival project defined the basic endeavor of SWU-- that is, to encourage students to cooperate effectively in motivating change. Through our other programs, such as discussions, we believe this basic attitude finds an opportunity to deepen itself among the participants.

Another result of the Festival was that influential people who were not students were attracted to the SWU display at the Festival. A number of professional people were impressed by the goals and aims of SWU as well as by the Festival itself.

The most inspiring result of the Festival for SWU was that its success presents us with a challenge to develop programs to channel the energies of many interested people so that we all may use our talents constructively and in cooperation. Many students who signed up were searching for an outlet for their energies other than leftist politics. We made it clear to the joining members that the thrust of the organization SWU, in its initial stages, would be to provide an opportunity for students to come together to discuss their own problems in the context of the problems which face society. Then we can focus on the problems which we as students would hope to work on effectively, and create a structure through which the solution to these problems can be carried out.

This pattern of relating the personal need to the general need, and then formulating a concrete solution through the contributions of freely cooperating members also describes the process through which the Festival was conceived and realized. As of now, it is our working pattern as an organization. The Festivals so far have been mainly Family events, but if we can provide the opportunity and leadership to help students create their own Festival, or organize their own discussions, then we will have taken a step toward creating that feeling of cooperation that may lead students to gain a powerful sense of community and commitment to ideals which fulfill real needs.

We held a meeting of the people on the organizing committee after the Festival was completed and discussed what could have been done differently to improve the quality of the Festival and to make it run more

smoothly. It was generally agreed upon that we could have put more effort into publicity, and utilize such means as a sound truck equipped with large posters. We did utilize this idea at the George Washington Festival and it was very effective. It was also suggested that we provide more activities in which festival-goers would directly involve themselves, such as participatory murals. A need for tighter organization of the individual performers was felt; this was the area which was most open to participation by non-Family members. We attempted to make the Festival at George Washington University on July 24th better by utilizing these suggestions. The final Festival for the Washington area SWU this summer will take place on August 7th at the University of Maryland.



Regis Hanna entertaining at the Festival  
at the University of Maryland

## NEWS FROM JAPAN AND KOREA

### From Japan:

#### Japanese-Korean Professors Friendship Seminar

Under the joint auspices of Korean and Japanese IFVC (International Federation for Victory over Communism) and CARP (Collegiate Association for Research of Principles), 13 professors from Korea and about the same number from Japan were invited to attend a Japanese-Korean Professors Friendship Seminar. The professors were deans of students from 13 colleges or universities in their respective countries.

At the seminar, panel discussions were held on the present and future prospects of student activity in both countries. A Japanese professor addressed the group on student problems and potential solutions to those problems and discussed the need to make students more aware of the threat of Communism to their country.

These professors held several additional seminars with smaller student groups in Japan. They were particularly impressed by the report of Japanese IFVC activities. They had been unaware of the dedication and enthusiasm of members of the Japanese IFVC.

#### Thirteen Members of Japanese IFVC Visit Formosa

Many Japanese IFVC members fasted publicly for seven days in support of Free China. Among them, thirteen were selected to visit Formosa at the invitation of Chiang Kai-shek's government.

#### Rally for Formosa

In the large Japanese city of Fohukuoka, on August 1, about 30,000 people gathered in a public park and held a rally to demonstrate gratitude to Chiang Kai-shek. At the close of World War II, Chiang exempted Japan from paying a devastatingly high compensation to China. Participants in the rally stated that Japan's economic prosperity today was made possible by Chiang's generosity. Many Chinese people joined in the rally to promote: (1) the solidarity of free Asia, (2) peace in Asia, and (3) that kindness be repaid.

From Korea:First Summer Camp for Christian Ministers

July 12 - 16: Thirty-eight ministers who had shown a positive response to an initial study of the Divine Principle were invited to spend five days at the Chung Pyung Lake camping ground (owned by our church in Korea). Their daily schedule was quite busy. After rising at 6:00 a.m., they participated in a morning prayer service and had breakfast. Following daily Principle lectures, they took turns on a motor boat tour of the scenic lake area. Movies of our anti-communist work were shown and the ministers practiced and learned many songs. On the 15th of July, 120 Japanese members who were in Korea for training at our factory compound, joined the campers at Chung Pyung Lake. They danced and sang for the ministers and many shared their testimonies. Their strong dedication and spiritual vitality touched the Chung Pyung Lake guests deeply. Reverend Nakamura of Union Church, a prominent man who has accepted Principle, addressed them.

At the closing session of the camping trip, our guests were asked to write their comments and evaluation of their experience with us. One man said that the Divine Principle was the answer to many years of prayer, and he recognized it as the truth. He added that if he lost his position in the church because of his involvement with us, he would gladly pay this price. Besides this, there were a number of very encouraging comments.

Summer Seminar for Professors

July 28 - 31: Fifty-two professors from 12 Korean universities and colleges attended a four-day seminar held also at Chung Pyung Lake. They also saw movies, took the motor boat tours and heard Divine Principle lectures for the first time. Reverend Nakamura also addressed this group. At the closing session, many gave appreciative evaluations.

Summer Camp for Korean Students

July 17 - 24: Two hundred and forty college students, including many members from our student group, attended a training session at Chung Pyung Lake. They practiced teaching the Principle and giving anti-communist lectures while newer members and guests listened. Swimming, chess and drama contests were held and various topics were discussed in small groups. Three professors addressed the students on cultural topics, including a presentation of a study on communism.

Japanese Students Visited Korea

July 7 - 27: One hundred and twenty Japanese members who had been engaged in flower selling in Japan visited Korea for a three-week training in the factory compound.

Father's Call

By Suzanne Cook  
(Los Angeles Family)

I know you are lonely--

    Come with me, and I will show you Love.

I know your Heart is empty--

    Come, and I will fill you with the Breath of Life.

I know your need, and I have need of you--

    Come & find your purpose, know the Heart of the Universe.

Now is the time! Why do you hesitate, my children?

Why won't you hear? Why are you afraid?

You are my special love--Yet we are both alone.

My tears are falling for the sorrow of mankind,

Dark icy ages passing joyless,

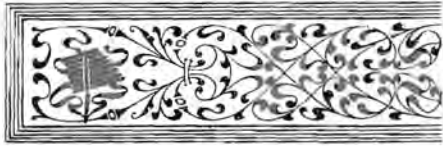
How I long to tell you of all that you are meant to be.



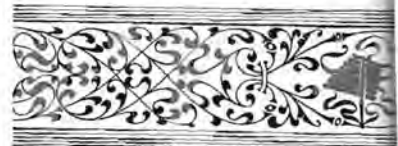




Sandy Singleton and Lynne Doerfler doing an interpretive dance at the Festival of Creation (photo by Ken Weber)



# articles



(Note) Of the following collection of theological discussions, the articles on St. Augustine and Martin Luther were prepared with the intent of showing the relationship between the Divine Principle and traditional Christianity.

## On the Nature of God: Incorruptibility, Immutability and Will

By Tony Guerra  
Washington Center

### The Theology of St. Augustine

In his small but significant book, Augustine and the Greek Philosophers, Professor Callahan investigates the reception by Christian thinkers of the Greek concept of the incorruptibility and immutability of God. The logical form in which St. Augustine presents this theological notion foreshadows St. Anselm's ontological argument. The reasoning is syllogistic. The major premise is that the highest perfections must be predicated of God. The minor premise asserts that incorruptibility is a highest perfection. Therefore, God is incorruptible.\* Augustine delineates the significance as well as implications of his notion of Divine Incorruptibility. God Himself is Good itself. That is, God cannot become corrupt for He would then no longer be God. Thus, man must seek after God in order to participate in the good.



Augustine believes that Divine will and power are commensurate with each other. A problem arises, however, when Augustine tries to relate this notion of God to the existence of evil: "For corruption truly, in no way

---

\* St. Anselm's renowned argument for the existence of God employs the same logic. The ontological argument proceeds as follows: The major premise is that the highest perfections must be predicated of God. The minor premise denotes existence as a highest perfection. The conclusion is that God exists.

injures our God.\*

In Book V, Chapter 1, of On the Trinity, Augustine expounds on his position of the unchangeable or immutable nature of God. He says that God makes "things that are changeable, without change of Himself and without passion." How does one reconcile Augustine's concept of God with the Divine Principle which states "The Almighty Creator is a God of Heart, and the essential desire of heart is joy"? An attack on Augustine's formal logic is unproductive because it avoids the central issue - namely, the nature of God. Thus, it is more fruitful to begin by explaining the Divine Principle's view of the absolute character of God's will which remains fixed upon achieving the goal of creation despite man's recalcitrance. Chapter 5, Section 1, of Divine Principle, replete with its biblical quotations, and also Chapter 2, Section 2, provides a common base between mainline Christian thought and Divine Principle.

From this point of agreement on the incorruptibility of God, one can confront the differences between Principled and Augustinian thinking on the unchangeable or immutable nature of God. We must direct the Christian's attention toward unraveling the meaning of Jesus' description of God as a Father whose chief quality is love for His children: "Is there a man among you who will offer his son a stone when he asks for bread, or a snake when he asks for fish? If you, then, bad as you are, know how to give your children what is good for them, how much more will your heavenly Father give good things to those who ask Him!" (Matthew 7:9-11) If God is such a Father, then eo ipso, He must feel the suffering of His fallen children and their joy in striving for salvation. Furthermore, if God is spirit or Heart, then the desire for joy is posited and its fulfillment rests upon the response of His object - man. Thus, Divine Principle fulfills the Greek and Christian standard of the "God-befitting" expression. \*\*\* "God's love has

\* Basic Writings of St. Augustine, Volume 1, Random House, New York, 1948, Whitney J. Oates.

Bourke in his Will in Western Thought points out the importance of the association of "indifference" with will in the Catholic writings. The theory of the "liberty of indifference" becomes dominant in later scholasticism. This view emphasizes the centrality of the will in human personality and action and downplays other faculties. (Will in Western Thought, An Historico-Critical Survey, Vernon J. Bourke, Sheed and Ward, New York, 1954.)

\*\* Basic Writings of St. Augustine, Volume 2, Random House, New York, 1948. Whitney J. Oates, p. 758.

\*\*\* Xenophanes introduced the term for characterizing that which is properly spoken of or about God. This notion carried through into Christian theology. St. Augustine used the terms congruum and dignum for the same purpose. Those things which were inappropriately attributed to the Supreme Being were labeled as "impious," blasphemous, or heretical. For Christians the main criterion for determining the propriety of a statement concerning God has been its compatibility with Holy Scriptures.

never been fully returned, for He has had no perfect object to whom He could express His love wholly and manifest His power freely. One feels only frustration and sorrow when unable to express love fully or freely. Throughout the thousands of years of history God has never received true glory from man."

### On the Nature of Man: Will, Freedom, Evil

In Book VII of The Confessions, St. Augustine considers questions concerning man's free will and the origin of evil. Having proved the incorruptibility of the Creator, he is confronted with the following dilemma: "If the Creator is all good, how is it that evil exists in the world?" Augustine acknowledges that simply designating the devil as the cause of evil does not resolve the matter since the question arises: "What was the origin in him of the perverse will by which he became a devil, since by the all-good Creator he was made wholly angel?" Before we can pursue this question of the origin of evil, we must first examine Augustine's notion of human will.

Vernon J. Bourke distinguishes the Christian and Greek conceptions of will in that the latter is identified with intellectual preference. The Platonic equation of the "knowing" and "being of goodness" is the most blatant example of the Greek abstract notion of will. Although Augustine takes much from the Greeks in forming his own Christian notion, he extends the classical characterization of human will by ascribing to it a dynamic power which can affect movement in the concrete world. Bourke further categorizes the Augustinian will as "Patristic," the defining of will in terms of freedom. According to Augustine, man has both a higher freedom which he expresses by uniting with God and a lower freedom of will whereby man pursues either good or evil: "God gives both free choice (liberum arbitrium) and freedom from sin (libertas) to man.\*

In much of his writings Augustine bemoans the division within the human will. He introduces the theory of two wills, neither of which is complete since one lacks the other. Accordingly, man has lost the power to will wholly and as a result he is unable wholly to do the good. In Augustinian terms, man's libertas has been restricted because of the original sin. He says in On Free Choice of the Will: "There are acts done by necessity that are to be blamed where man willed to act rightly and could not. For whence are these words, 'For I do not the good which I will to do and I do the evil which I hate?'"\*\*

\* Will in Western Thought, An Historico-Critical Survey, Vernon J. Bourke, p. 82.

\*\* On Free Choice of the Will, St. Augustine, p. 127.

Thus, St. Augustine and Divine Principle are wholly in agreement on the limitation of man's freedom consequent upon the fall of man.

In dealing with the question of the origin of evil, many people return to St. Augustine, (and in particular his work (On Free Choice of the Will)), to prove that the "Cause of the Fall" was man's free will. If one examines the purpose of the work, however, he will find that Augustine has an avowedly apologetic rationale. Augustine says of his own work: "The discussion was undertaken with an eye to those who deny that free choice of the will is the cause of evil, and who consequently hold that God, since He is Creator of everything, is to be blamed,"\* Thus, St. Augustine's rather emphatic and apodictic statement of free will as the cause of evil is compelled by a noble desire to exonerate the Divine Creator from the impious accusation. This is no reason, however, to refrain from acknowledging the inadequacy of such a notion of causation. One could expose the inadequacy of the Christian "cause" of the Fall on purely rational grounds. The reasoning would proceed as follows: A cause must exist prior to the happening which it engenders (i.e. its effect). Free will is a faculty which gives man the power to choose from already existing possibilities. That is, if you are "free" to choose any dish on the menu, this presumes that the dish exists on the menu. Thus, evil would already have had to exist if one asserts that free will is the cause of the fall which is an apparent self-contradiction. But, both Augustine and the Divine Principle do concur that mankind's first parents made a free choice which resulted in the Fall and the consequent restriction of freedom. Divine Principle, however, further reveals what this choice was!

Throughout much of his writings Augustine sustains a diatribe against the Manicheans. Mani believed in the existence of two principles, one good and the other evil, from the beginning. Thus the history of man begins within the context of this dualism of good and evil for the Manicheans. Man was created by God to stop the encroachment of the Kingdom of Evil upon the Kingdom of Good. History will culminate in the Elect triumphing in glory and the others are to be condemned to eternal perdition. Although Christianity has consistently renounced Manicheanism from its inception, many Christians are influenced in an insidious and perhaps unconscious way by this theory. Catholics, for instance, do not believe in the complete return of the creation to the Divine Creator. In substantiation of this eschatological dualism they hearken to such scriptural passages as "the poor shall always be with you," etc. The implications

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\* Retractions, St. Augustine, The Bobbs-Merrill Co., 1964, p. 152.

and perspective of Manicheism still pervade modern thinking in more blatant manners. The common expression "that's human nature" to excuse evil is a contemporary distillate of this philosophy. It is of particular concern to the Divine Principle movement that this debilitating notion be challenged at this time.

Let us continue our analysis by adopting St. Augustine's definition of evil as simply the deprivation of good (i.e. separation from God). Divine Principle's definition of evil is compatible with Augustine's.\* Evil derives from the misdirection of the energy (i.e. love) which was derived from and should have been returned to God. When Lucifer left his proper position as servant to God and man and Adam and Eve chose to fall, then Lucifer became the father and ruler of mankind. Thus he usurped the position of God and prevents man from perceiving God. As a result, man is unable to recognize God's direction and to fulfill his purpose as ideal man. Thus a base of four positions was formed with Satan rather than God at its center. In other words, "give and take" created a receptive base for Satan rather than God. Accordingly, the end of evil can only be accomplished through the redirection rather than the destruction of the world. In His infinite wisdom, God created a Principle which provides for the return to God and thus the abolition of evil. The manifestation of this Principle of indemnity and restitution is demonstrated through the History of Restoration as revealed in the Divine Principle.

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\* It should be noted that the proclaimed scourge of the Manicheans, Augustine, states in Book XXI of The City of God that the devil and those of him will be eternally damned. Whereas, the City of God will enjoy perpetual bliss. Thus Augustine denies the possibility of restoration of all men, spirits and things to God.



BOOK REPORT - Evolution and Christian Hope--Man's Concept of the Future from the Early Fathers to Teilhard de Chardin (Part I) By Ernst Benz

By Louise Berry, Washington Center

According to Ernst Benz, a German professor of Church and dogmatic history, the spiritual future of mankind is an issue which must be confronted, regardless of the recent emphasis upon glorification of the present. Benz believes that the current interest in both the physical and spiritual evolution of mankind is indicative of a growing concern for our future -- "our present knowledge of man's past development forces the question of man's future to the fore." (p. viii.) His interpretive synopsis of man's changing view of the future manifests Father's constant preparation of His children for His Kingdom.

Since becoming part of the Divine Principle movement, we have deepened our understanding of the direction of history as we have worked towards building one world centered upon Father and the True Parents. Without the Principle, we had only a fragmentary conception of the nature of the second coming and the consummation of human history. But the problem of the ultimate meaning of life had led theologians, scientists, and philosophers to make speculations concerning the meaning and goal of history. These have been reflected in works on eschatology, evolution, and in Utopian literature. Benz uses these writings in his study of man's evolving conception of the goal of history; this report will be a summary of the part of his work dealing with selected thought trends to the Reformation.

Previous to Jesus' coming, Messianic expectations took divergent paths: one was the desire for a secular empire created by a powerful political figure; the other was the hope for a sacred Kingdom centered upon a divine being sent by God. As we know from our study of Principle, Jesus' mission of establishing both a physical and spiritual Kingdom would have fulfilled both expectations, but his premature death prevented him from fulfilling either.

Similarly, early Christian eschatology was split in its emphasis. At first, everyone looked forward to Jesus' return on the clouds to gather up the faithful and start with them a New Age as described in John's revelation. As time went on, however, and this prophecy remained unfulfilled, emphasis shifted from the hope for a future parousia to a belief that the Kingdom was being accomplished through the work of the resurrected Jesus, the Holy Spirit, and the Christians.

This change necessitated a firmer organization of the Church. Benz' interpretation of the role of Saint Augustine in this process throws a new light on his significance. According to Benz, Augustine was instrumental in subduing Messianic hope and channeling it instead into devotion for the institutional church. Convinced that the Kingdom was being created in the present through the agent of the Church, he created a theology that built an airtight case for the sanctity of the Church. The Church, according to Augustine, was the City of God itself. Its servants, the priests, were beyond accusation; its foundation, the authority of the Bible, was beyond question. Since the Church, in this interpretation, was the historical manifestation of the Kingdom, it was seen as taking the place of the future Kingdom. Since Augustinian theology was accepted as the basic doctrine of the Church, hope for God's direct intervention in history was almost forgotten.

Yet, hope for the Kingdom cropped up from time to time in medieval theology. Of all Medieval scholars, Benz has selected for analysis one whose thought closely corresponds to the Divine Principle. The abbot Joachim of Fiore had a heightened anticipation of the end of time, but he added a new dimension-- that of progress. Joachim's speculations were initiated by a vision in which he claimed to have had revealed to him the inner continuity of the Old and New Testaments, which was affected by the continual work of God through the Trinity. Joachim went on to divide the course of history into three major periods -- each corresponding to one person of the Trinity. The Old Testament Age was that of the Father, the New Testament Age was that of the Son, and the New Age was to be that of the Holy Spirit. These stages closely relate to man's resurrection in history through the formation, growth, and perfection stages initiated respectively by Jacob, Jesus, and our Leader.



From there, Joachim went on to explore the threefold nature of the growth process:

" The first one is one of fear, the second one of faith, the third of love. The first one is lit by the stars, the second one by the light of dawn, the third one by the brightness of day."

Thus Joachim did not see history as ending in a cataclysmic climax, nor did he endorse the Augustinian theory that the Church brought the future into the present. Joachim believed that two trends operated as polarities in man's salvation: the first was continuous and evolutionary change; the other was new and reforming creation. Their interaction was characterized not by conflict but by give-and-take. The result was a history comprised of epochs which successively built on the foundation of the former while raising man to a higher level. Specifically, Joachim sees man's progression through these ages in terms of his growing love for God. Just as we see man perfecting his love in three stages, so does Joachim. Man, during the period of the Father, was dominated by discipline under the Law and was a servant of God. During the second period, man, as a child of God, was in a higher position but still under the Father's direct discipline — Joachim termed this the "Servitude of Sons." In the third period, that of complete freedom in the expression of love, man became a friend of God.

Thus, Joachim's concept of salvation history was progressive. He believed that the next age, that of the Holy Spirit, would offer the greatest measure of love and truth: "The second one (age) brings a deeper understanding because it gives to man the Gospel of Jesus Christ. But this Gospel still does not represent the highest degree of understanding of salvation. It still shows the divine mysteries wrapped in symbols, images, and sacraments. Only the third age will bring the true spiritual disclosure of the entire divine truth." (p. 41) In Joachim's opinion, the church of his time belonged only to the second epoch; the new church would be a radically transformed "Church of the Spirit" composed of the new "Men of the Spirit."

An important aspect of Joachim's thought is that it called for action in all spheres of life; action to help hasten the coming of the Kingdom of the Spirit. If his message had been heeded by key ecclesiastical and political leaders, it would have accomplished his dream of accelerating the dispensation. But, in actuality, it was ignored by the authorities and instead became the tool of revolutionaries. Many radical uprisings at the time of the Reformation began with a mystical desire to know God face to face, a desire consistent with Joachim's vision of the Kingdom of the Spirit. This progressed into a

dissatisfaction with anything considered to be a barrier between man and God. Joachimian theory turned into violence when people ceased to wait for the new age of oneness with God and instead decided to bring it upon themselves by destroying the Old Age. This, according to Benz, is the prototype for all revolutionary movements. Thomas Munzer, a German contemporary of Martin Luther, used the issue of oppression of coal miners as a catalyst to initiate his attack on the German princes. His small band of followers were so convinced that their violent uprising was part of God's dispensation that they refused to defend themselves, believing that they could catch the projectiles of enemy artillery with their coat sleeves.

Each one of these ideas outlined by Benz represents more than a portion of intellectual history because they are also part of contemporary thought. Fundamentalist Christians still follow the literal interpretation of the Second Advent ascribed to the early Christians. Churches concerned with form and structure adhere at least in spirit to the Augustinian heritage. In Joachim we see reflections of the Principle in his ideas of growth, resurrection, and the history of restoration -- in his distortions we can see the seeds of the revolutionary movements of modern times. Thought somewhat heavy, Benz' study is a valuable guide to the hopes of our ancestors. The prophecies of the Old Testament and the classic writings of the Eastern religions have left us with concrete records of man's desire for oneness with God. But we have no such historical account for the New Testament era, since the New Testament closed with the death of Paul. While we have suspected that philosophers, theologians, and political theorists of modern times have each had a desire for the realization of the Kingdom, Benz clearly defines and discusses their vision in an eschatological context. Evolution and Christian Hope reminds us that God's struggle to raise man has been at least partially perceived by man. Perfected man in a perfected society -- the Kingdom of Heaven on Earth -- has been the dream of all men.

"Let us not speak much about what we are going to do, but wisely plan and execute ideas which will build God's Kingdom."

Jack Korthuis

## THE PROBLEM OF JUSTIFICATION

By Joy Schmidt, Washington Center

Protestant Christianity derived its initial impetus from Martin Luther's 95 theses tacked to the door of the church at Wittenberg in 1517. Martin Luther was an amazingly prolific writer: the American edition of his works fills 55 volumes and covers a wide variety of subjects. It remained for John Calvin, however, to write the first systematic theology of Protestant Christianity, the Institutes of the Christian Religion, first published in 1536. From these two men, theological understandings common to much of Protestant Christianity developed. Therefore, to understand Protestant thinking, one should begin with them.

It is my conviction that the Divine Principle can clarify and complete Christianity. I have had many personal questions regarding Jesus and what he accomplished. I have considered what my faith in him meant and how to understand what I experienced as a Christian. I have found much enlightenment in comparative studies of Luther with the Divine Principle.

Justification means being made righteous or just in God's eyes. Concepts of justification and man's efforts related to it varied in the Middle Ages, some following the Augustinian concept of the Original Sin's effects on man and others the Pelagian concept of the basic freedom of man's will.

In the late Middle Ages two major forces in theology were mysticism and nominalism, with differing views on justification. Strangely, the tendency in scholarship had been to discount any influence these might have had on Martin Luther. Luther, however, spoke very highly of German mysticism, espoused by Tauler in Theologia deutsch. For Tauler, justification means God being present in man's innermost being; then the image of God is restored in man and the essence of the soul becomes pure, made over by God, and submerged into God. For man, humility is a necessary preparation; however, the work can be done by God alone. Thus, redemption is ultimately only by the grace of God (from Tauler's Sermons, II). Does redemption depend on Christ? Tauler emphasizes the fundamental importance of the incarnation and the redemptive act of Christ's death. But paradoxically, righteousness is true love, the birth of God in man's soul, a condition where God works through man (Hagglund, pp. 14-15).



Nominalism, a dialectical method of theology, carried scholastic theology to its logical extremes, and then advocated the Bible as the source of Christian beliefs. As expounded by Gabriel Biel (whom Luther studied extensively), nominalism teaches that justification consists essentially in the infusion of God's grace and love, resulting in the forgiveness of sins. Justification is on the basis of a right conduct (love) toward God. But because man does not possess this love within himself, God must give him love. So justification depends both on the presence of God's grace and a "meritorious act" which consists in love to God (Hägglund, pp. 18-20). Logically, one could argue that an all-powerful God could save a soul without a "meritorious deed," or that a man could do a "meritorious act" without God's grace and God could accept it. But Biel states that God's free mercy is always the ultimate basis for salvation, and God chose to justify a man in this "ordained" way, on the basis of a meritorious act (Hägglund, pp. 20-23). God must justify (give divine love and grace to) one who "does his part." Doing one's part means removing obstacles to grace (mortal sin), of which man is capable by his own free will (Hägglund, pp. 26, 28).

Martin Luther's deep conviction on justification began with an intensive study of the Bible, and thus is not generally considered to be a direct development of Medieval theology. Throughout his works he attacks a "theology of glory," similar to nominalist ideas, and emphasizes Christ's work and man's inability to merit salvation. His turning to the Bible for his theology may have been partly inspired by his education by nominalists at the University of Erfurt. Kadai points out the similarities between Luther and mysticism as: emphasis on the cross, suffering and practical piety, but radical differences in concepts of sin and the goal of justification. For the mystic, sin is creatureliness that must ultimately be overcome in reaching the goal of unity with the Divine. For Luther, sin is unbelief and disobedience to God's will; he regards the ideal as God and man being covenant partners in an I - Thou relationship (Kadai, pp. 258-260).

Luther emphasizes Christ's work on the cross. Christ's work is not complete, however--man's cooperation is required. Christ's death alone does not bring justification to mankind, each person must believe in him. Paul taught of salvation as the interaction between God's grace and man's faith: "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8,9); and "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand..." (Rom. 5:1,2). This is a completely higher realm than works righteousness. In the Old Testament God justified man on the basis of his obedience to the commands of the Law. The new covenant between God and man describes justification as the interaction of God's grace and man's response of faith in Jesus.

# The Fam



Lokesh Mazumdar teaching Principle at Center Island, Toronto



Volleyball in the mountains  
Denver



Los Angeles Center



Satoshi  
electronic

# Family Album



mountains--



Wesley Samuel III, David Ang,  
and Toby Fernsler



Chi Yamamoto at his  
electron microscope



Berkeley's new Center!

Luther regards the cross as the clearest manifestation of God. God is not to be known, according to Luther, through natural theology and reasoning. Man must find God in revelation, find God in the masks He uses. The most important mask is the incarnation. The Heidelberg Thesis 20 states, "He deserves to be called a theologian, however, who comprehends the visible and manifest things of God seen through suffering and the cross," and in Thesis 21 he further states: "This is clear: He (the theologian of glory) who does not know Christ does not know God hidden in suffering. Therefore he prefers works to suffering, glory to the cross, strength to weakness, wisdom to folly, and, in general, good to evil. These are the people whom the apostle calls 'enemies of the cross of Christ' (Phil. 3:18)" (Luther's Works, Vol. 31, pp. 52-53).

According to the Divine Principle, God should have been known symbolically through His creation and, most fully, in man. However, through the fall of man, the image of God in man has been shattered and even the creation has been suffering (Rom. 8:19-23). Since the fall, God has been suffering, cut off from His children, and His plan unrealized (See Ch. I.7). So God has revealed Himself throughout history, and especially in Jesus, in suffering. Jesus came to make restitution for Adam and Eve's fall. Adam and Eve chose to serve Satan rather than God; thus Satan became the ruler of this world (John 12:31). To win back man from Satan, Jesus had to pay the highest price, his physical life. When Satan claimed everything he could, God could exercise His power, and raise Jesus from death, from Satan's world (See Ch. III, "The Mission of Jesus").

For Luther, justification is based on (1) the historical cross of Christ, which he bore for us as punishment for our sins; (2) inner relationship with Christ's cross and the work of our own cross; and (3) hearing this word and having faith produce trust in Christ's cross as our only righteousness before God and our willing acceptance of our own cross (summarized by Pentecost, p. 5).

The Divine Principle adds to these points. Jesus came to fulfill the law (Matt. 5:17), and to restore man to oneness with God. He is the second Adam (I Cor. 15:22, 45) and thus the true parent of mankind. Adam, God's first son, was to be, with Eve, the source of a lineage of God's children. This lineage became corrupted, so Jesus came to restore the proper lineage derived from God. So Jesus taught of God as "Father" and men as "children of God" through him (Matt. 6:9 and others). Jesus partially accomplished this through his death and resurrection by which man can become adopted sons of God.



Penter expands on point two of the above - the inner relationship with Christ's cross and the work of our own cross. The only righteous person in God's eyes is one who has taken the cross upon himself and no longer claims righteousness on the basis of his works. Yet, we don't choose the cross, it mysteriously comes to us in the trials and temptations of life. For Luther, because of this principle, our cross is inexplicably identical with Christ's. (This is considered the essential element in Luther's theology.) (Penter, p. 3). According to the Divine Principle, Jesus' cross brought the possibility of justification for all mankind, as each person follows in faith the same path as Jesus. Each of us, within the sphere of our ancestors and descendants, is responsible for the salvation of others as we follow Jesus further down this path to perfection. This concept is found in the Bible: "And these although having obtained a good report through faith did not receive the promise: God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:39-40)

Commenting on point three, Biel talks about a growth in grace before having this word and having faith which produces trust in Christ's cross as our only righteousness before God and our willing acceptance of our own cross, finally achieving salvation (Hägglund, p. 32). According to Luther, faith grows, trust in Christ's cross develops, and then a willingness to take our own cross (Penter, p. 5). While we are growing, we have not achieved oneness with God, and God cannot fully live in us. So bearing our cross is not a momentary task. Only through faith in Christ, and union with him, is it possible to accept and carry our cross.

Actually, our cross means dying to sin (Rom. 6:6-11) (sin being understood as an act or state which separates man from God), but the gospel is not merely Jesus' cross. Salvation is accomplished by Jesus' resurrection and continuing life: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Rom. 5:10) So we are raised, or reborn, to new life.

The goal of justification is salvation. The Divine Principle interprets this to mean oneness with God. "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." (Rev. 21:3). Salvation is also the fulfillment of God's original intention for Adam and Eve. He blessed them and said, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion..." (Gen. 1:28) For man, this is a state of individual maturity, full family harmony, productivity, satisfaction, and care for nature. In this way, man shares God's harmony and creativity, and lives in full interaction with God. Only then can God fully share His divine grace and love with man. So salvation is seen as the developing interaction of God's grace and love and man's love and faith.

## ETHICS OF MARRIAGE AND THE FAMILY

By Peter Mullen, Washington Center

### St. Paul's Concept of the Family

St. Paul's thinking heavily influenced the Christian concept of the family. Not only did Paul undertake the establishment of the church and thus influence nearly all the ethical decisions made, but almost all ethical references in the New Testament come from Paul. Hence the modern-day reader of scripture reads the ethics of Christianity as interpreted by Paul.

Paul faced a weighty dilemma in his response to the question of marriage. He was speaking to married people, young people concerned about the purpose of their sexual urge, widows and widowers who desired remarriage, and some sexually immoral persons; yet essentially he felt that sexual relations were wrong. Paul was often in anguish within himself, torn between physical and spiritual desire. Yet Paul was a man of strong decision and outlined two possible courses.

Chastity was the command for the spiritually strong: "For I would that all men were like myself in purity . . . I say this to those who have no wives and to widows: It is better for them to be as I am," (I Cor. 7:7-8) Speaking to married couples, he said: "Therefore do not deprive one another except when both of you consent to do so . . . and then come together again, so that Satan may not tempt you because of your physical passion. But I say this only to weak persons, for it is not part of the law." (I Cor. 7:5-6) "It is better for a man to remain as he is." (I Cor. 7:26b) From these statements, it is clear that Paul believes that there is something inherently wrong with the sexual relationship, and that even in marriage it should be performed perfunctorily in order that physical passion may be constructively directed.

Paul also recognized, however, that the relationship between man and woman is God-given. "Nevertheless, in our Lord there is no preference between man and woman, neither between woman and man. For as woman is of the man, even so is the man also by the woman, but all things of God." (I Cor. 11:11-12) "Let the husband give to his wife the love he owes her; and likewise also the wife to her husband," (I Cor. 7:3) Paul implied that no one can prohibit marriage. (1 Tim. 4:1-3) He said that husband and wife should not separate, or if they do, they should not remarry. When one person is a believer, the other a non-believer, the one sanctifies the other. But also, "Do not unite in marriage with unbelievers, for what fellowship has righteousness with iniquity. . . ." (II Cor. 6:14)

Paul further indicates what Christian family relationships should be like. He said that the wife should submit to her husband; the husband should love his wife; the children should obey their parents; the parents should not provoke their children. Any man who does not provide for his family has denied the faith and is worse than an unbeliever. Paul exhorted the elder widows not to remarry, but encouraged the younger widows to marry, bear children, and take responsibility for their family and household. Women should dress simply, engage herself in good works, learn in silence, and not usurp the man's authority.

"For Adam was formed first, then Eve. And Adam was not deceived, but the woman was deceived and she transgressed the law." (1 Tim. 2:13-14)

The heart of Paul's teaching on marriage was this:

"Therefore I would that you were free from worldly cares. For he who is unmarried is concerned in the things of his Master, so as to please his Master. And he who is married is concerned with worldly things, in order to please his wife."  
(1 Cor. 7:32-33)

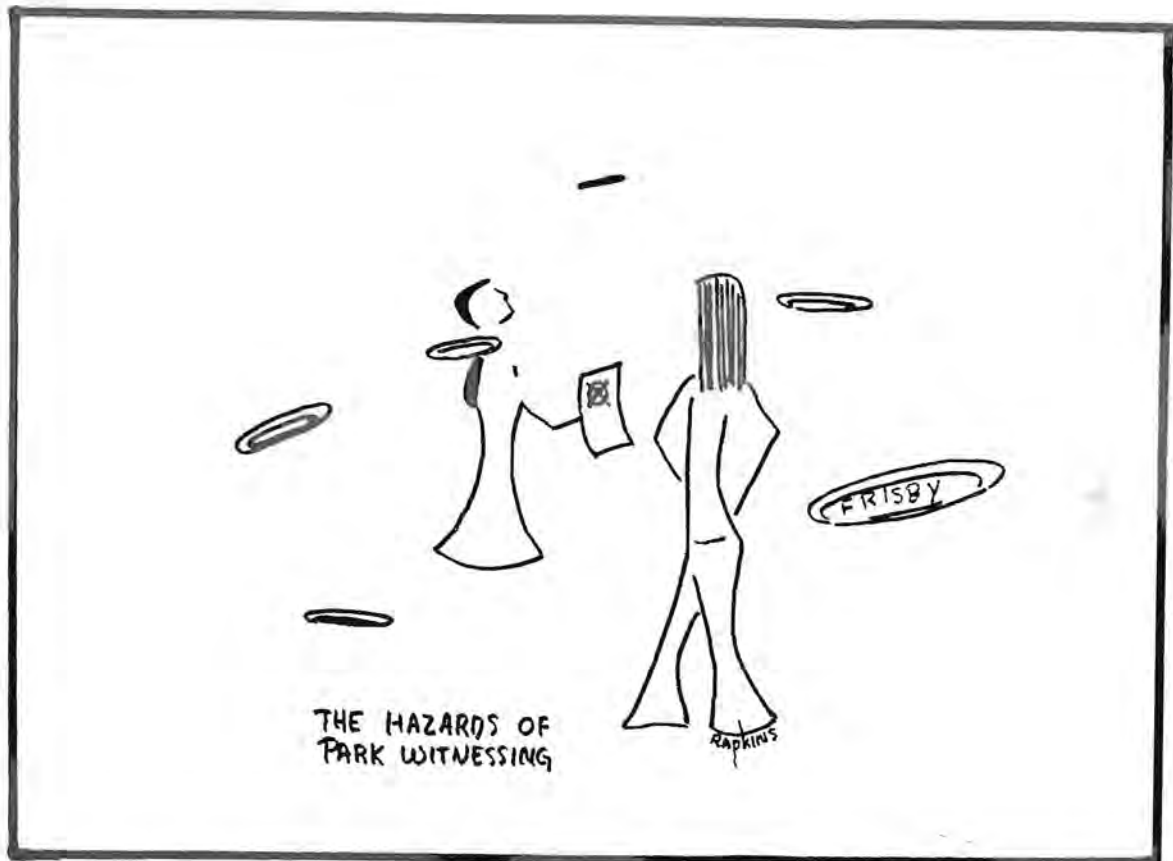
His ethic was an ethic of the simple love of God. However, marriage was a more difficult problem.

Paul's appreciation of man's fallen nature, both personally and objectively, shows the hardship Paul experienced evolving ethical guidelines for the church:

"For we know that the law is spiritual, but I am of the flesh enslaved to sin. For I do not know what I do; and I do not do the thing which I want, but I do the thing which I hate . . . O wretched man that I am! Who shall deliver me from this mortal body?" (Rom. 7:14-15, 24)

"There is none righteous, no, not one."  
(Rom. 3:10b)

Paul emphasized control of the physical passion because it is evil in this fallen world. The good life was to be lived in service to "Our Lord Jesus Christ." Always there has been a separation, an absence of give and take, between the physical and the spiritual, not only in the Christian Church, but also in all other religions. This is evidenced by the withdrawal of the church and the other religious institutions from the world.



## JUNG

By Stan Hoff (Washington Center)

The writings of Carl Gustav Jung, early disciple and in later years opponent to the prevalent Freudian psychoanalytic school, cover a vast wealth of psychological data. Jung drew upon not only his many years of psychiatric research, including extensive use of dream analysis and accounts of spontaneous spiritual visions to form his independent theories. He also relied upon his intensive analysis of the symbols, rituals, myths, and dogmas of religions and cultures throughout the present and the recorded past to form his conclusions upon the nature of the human psyche.

From the knowledge gleaned from this intensive search, Jung began to form an understanding of the psychic forces operating at an unconscious level in the individual causing torment and inner conflict instead of the sought-for goals of harmony and unity. Jung felt that it was these same unconscious psychic (spiritual) forces when telescoped to the national or cultural level that were responsible for unwanted wars and inhuman atrocities in a so-called "Christian Era." Jung formulated his view into what he referred to as "Analytical psychology," which as one of its main hypotheses proposed the existence of a "collective unconscious." This was a major breaking-off of Jung from the Freudian school and its adherence to the theory that the root of conflict lies in the sexual repressions of infancy stored in the individual's unconscious. On this point Jung commented:

"A more or less superficial layer of the unconscious is undoubtedly personal. I will call it the personal unconscious. But this personal unconscious rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer I call the collective unconscious. I have chosen the term "Collective" because this part of the unconscious is not individual but universal. . . ."\*

The contents of the collective unconscious were termed by Jung the "archetypes," psychic entities as old or older than mankind who inhabit the psychic realm and communicate their presence consciously in dreams and spiritual visions.

The ramifications of Jung's assertion of a collective unconscious are more far-reaching than might first appear. For by founding his theories on this supposition, well-supported by his years of clinical work in psychiatry, he was capable of building a coherent argument for the conscious recognition of

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\* C. G. Jung, Four Archetypes, p. 3

the reality of a spirit world, not a reality of the concrete nature of the physical, but real in a psychic sense, perceptible through the spiritual senses and with the power to influence and even rule men's lives, both consciously and unconsciously.

It is important to understand a little of the general nature of the archetypes of the collective unconscious as described by Jung before we attempt to discuss some of the archetypes in detail, relating them to their corresponding manifestations in the Divine Principle. First, in discussing the archetypes and their relation to the individual through the unconscious, Jung makes clear that these entities enjoy a relative autonomy from control by the conscious will of the individual. That is, they possess their own psychic lives and to varying degrees their own free wills. Secondly, the existence of these archetypes within the psychic realm is not to be taken as a statement that they and the products that arise upon their emergence to the conscious level are "all in the mind" or unreal products of imagination to be discarded as "nothing but;" for by ignoring the reality of these psychic elements, spiritually seen as God and angelic and demonic emissaries, man unleashes their destructive forces upon himself in acts of retribution on personal, familial and national levels. Jung is thus looking at each person as containing a microcosm of spirit world within his psyche. Just as man contains a reflection of the physical universe within him, he also carries within him the image of a macrocosmic spiritual universe which is the common environment of all spirits, angels and demons that we are in contact with unconsciously if not consciously.

Since in both the Divine Principle and Jung's theory God and His conceptualization are of primary importance, let us begin with the God archetype, the "imago Dei," that by definition we each (unconsciously) possess simply because we are all human. Jung says of the existence of this archetype:

"The idea of God is an absolutely necessary psychological function. . . which has nothing to do with the questions of God's existence. The human intellect can never answer this question, still less give any proof of God. Moreover, such proof is superfluous, for the ideal of an all-powerful divine Being is present everywhere, unconsciously if not consciously. . . I therefore consider it wiser to acknowledge the idea of God consciously; for if we do not, something else is made God, usually something inappropriate and stupid such as only an "unenlightened" mind could hatch forth."\*

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\* C. G. Jung, Collected Works, Vol. 7, p. 71

Jung does much more than assert the spiritual reality of God. He discusses at great length those attributes which throughout all cultures people have ascribed to Him. Jung sees the most primitive and hence most universally accepted attributes of God as infinite, invisible spirit, wind-like in quality, and as a source of all energy. The spirit nature of God is seen as the moving force behind all natural events and the causal element of the universe. This energy in more advanced conceptualizations is seen as a product of the living balance between opposites within the nature of God. This corresponds to the concept of God's polarity in the Divine Principle. Furthermore, Jung attributes to the "imago Dei" the essential qualities of wholeness, unity and totality.

The most advanced quality that men have attributed to God is that feeling, according to Jung. Thus God as a source of all good and as a compassionate sufferer for the fallen state of His children is a relatively new concept. This view developed in western culture only with the rise of Christianity and in the oriental religions only with the rise of Buddhism and the Compassionate Buddha concept. God's attributes as the subject of the physical world and as the source of the dynamic energy behind the world of form, together with this additional quality of feeling Jung sees as the origin of His father-image and His predominantly masculine nature. This leads us into a discussion of Jung's view of the aspects of masculinity and femininity and the other polarities that accompany their existence in the psyche.

The qualities of masculinity and femininity arise in the unconscious in conjunction with several archetypes, most notably the mother archetype. According to Jung, this archetype is of primary importance in the formation of personality. The qualities associated with the mother archetype are "maternal solicitude and sympathy; the magic authority of the female; the wisdom and spiritual exaltation that transcend reason; any helpful instinct or impulse; all that is benign, all that cherishes and sustains, that fosters growth and fertility."\* Each of these qualities may be perverted, however, into its evil mother (Fallen Eve) counterpart. The infant projects this archetype upon the physical mother, who may foster either the good or the evil attributes of the archetype in the child. If the love bestowed on the child is complete, then we may expect that a positive image will build around the mother archetype in the conscience. Jung concluded that the healthy growth of this mother image was the most

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\* Op. Cit., p. 16

important single factor in early personality development. On this point he was in accord with Freud, who also accredited the mother with the predominate role in formation of personality in infancy. The mother archetype is particularly important to the daughter since it is through the fulfillment of this archetype in her mother that she establishes her own feminine identity. Unlike the mother and her corresponding mother archetype, the father is not as easily definable nor of such great importance in the initial formation of personality. The father's importance is seen by Jung as being the dynamic energy that is behind the form, represented by the mother. He is the source of spiritual understanding, reason, knowledge; the guiding force in one's path through life; the wise old man of myth and legend. This force becomes more predominate later in childhood, after the formative stage governed by the mother. Thus, his essence is more spiritual and spirit-like, Jung concludes; hers is of a more substantial, formative nature.

Concerning the harmonization of the masculine and feminine aspects within the individual, Jung discusses at great length the "syzygy" of the unconscious. This archetype of the opposite sex, if not recognized consciously as a part of one's total being, may become a source of great anxiety and disruption. Referring to the masculine syzygy in the feminine psyche as the "animas" and the feminine syzygy in the masculine psyche as the "anima," Jung attributes the qualities of feeling and emotionalism in men to their animas, while the animus is seen as the source of reason and "spirit" in women. Jung suggests that a man should objectify his anima and treat her as another person within himself, carrying on a dialogue to resolve any difficulties he might have with her, thus permitting the achievement of an inner harmony between his masculine and feminine selves. He admits that this dialogue between ego and anima might seem absurd to a modern man of western culture; however, it would be quite natural to the primitive who "has only one foot in what we commonly call reality. With the other foot he stands in a world of spirits, which is quite real to him."\* In contrast he sees the modern man "in the world of spirits...is the child of troglodyte (cave man). He must therefore submit to living in a kind of prehistoric kindergarten until he has the right idea of the powers and factors which rule that other world. Hence he is quite right to treat the anima as an autonomous personality and to address personal questions to her."\*\* Jung suggests a similar dialogue between the female and her animus, "only here the woman must learn to criticize and hold her opinions at a distance; not in order to repress them but, by investigating their origins, to penetrate more deeply into the background, where she will then discover the primordial images, just as the man does in his dealings with the anima."\*\*\* The goal of this dialogue is to establish a harmonious

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\* Op. Cit. p. 201

\*\* Ibid., p. 201

\*\*\* Ibid., p. 209



give and take relationship with the anima or animus, restoring the syzygy spirit to its rightful position as a good inner source.

This apparent disparity is a result of a different usage of the word "feeling" as applied by Jung in this situation and by the Principle's polarity within the spirit of man. By tracing our way back to the posit of these qualities by the child's psyche and the child's use of the roles of the parents in the development of masculine-feminine models for his understanding of masculine and feminine qualities later in life, we may come to a resolution of this apparent dilemma. Jung states that the mother is associated with the realm of feeling due to her correspondence with the archetype of the physical provider and comforter. The "feeling" being discussed is akin to maternally instinctual (physical mind) feelings of the mother and feelings and sensation the child receives from the physical world ruled by this archetype of the Great Mother. At this stage the child is relatively helpless and primarily concerned with the physical necessities of life, i.e. food, warmth, oral fulfillment. The spiritual feelings of love of the mother, although present, are not as significant to the child as her physically vital role at this stage of infancy. This early stage of psychic growth is subsequently followed by the turning to the father as a spiritual "guide" for further psychic development. The father, who ideally is subject to the mother, stands in an indirect position to the child who is object to both parents, although more directly to the mother. Its relation to the mother is through the tangible physical world while the relationship with the father is more vertical. The father is seen as ruling a realm beyond the physical realm of the mother. Thus the emerging spirit in an assertion of its growing independence from the relation of dependency on the mother turns toward the father. Hence it is the father who introduces the child to the realm of spirit and is inextricably associated with this pole of existence. The father leads the child into the outer spiritual realm of reason, i.e., ability to make wise decisions (judgment) and temper one's fantasy with rationality (reason). This is the beginning of conscience. This stage is ideally not final. Only when the child realizes that the qualities of both his parents rest upon a deeper level of spiritual feelings, i.e., love, devotion, truth transcending reason, that he is able to recognize the deeper qualities in both mother and father and appreciate the true depth of their nature. This central realm is ideally embodied in both as the motivating cause behind their actions. Since it is the deepest level of spirit, this realm is associated with God in the loving Father-image.\* The apparent conflict between Jung and Principle is thus resolved through the distinction made between instinctual (physical mind) "feelings" and intuitional (spirit mind) "feelings."

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\* At that point, when this quality is embodied in the child himself, his conscience becomes independent. (Ed. note)

Since the male child incorporates the mother's "feeling" realm into his total self during his infancy, he possesses these qualities as his anima while likewise the daughter posits the portion of herself developed through receiving her father's spiritual reason in the animus, or masculine portion of herself. It should be clear that due to the Fall, the harmony between these various portions of the psyche was seriously disturbed. Most importantly both Adam and Eve had not established the strong vertical relationship to intuit God's Will and respond positively to it through a deep feeling of love for Him. Without that level of spiritual love, their horizontal relationship could not be ideal nor could the depth of spiritual love given to their children be total. The consequences of The Fall of the World Parents were inherited by all subsequent generations and is with us today partially in the form of an improper balance between the masculinity and femininity in both males and females. The dialogue that Jung suggests between the individual and his or her syzygy is actually a vital part of individual spiritual growth. This dialogue is meant to reestablish contact with the inner attributes and restore the proper relationship of give and take between the aspects of spirit. Since Eve fell through Satan's use of deception and her misuse of reason, while Adam fell through misuse of feeling, it is in the restoration of these attributes that our spirits grow toward perfection and come to reflect God's nature.



FAITH or How I Learned to Stop Worrying about God's 95%

By Linna Rapkins (Denver Center)

God's Smuggler, by Brother Andrew, is one of the most inspiring books I have ever read. It is the true story of a young Dutch man, Andrew, who had a conversion experience. Although he had no education or money, he dedicated his life to God and had a deep longing to do God's work in some way. Through a series of events, he was led to a lay seminary where graduates were sent to a mission field of their own choice. He found his mission when he attended a Communist-sponsored youth rally in Poland. There he discovered that Bibles were banned in Communist Europe and he very strongly and clearly received that he should smuggle Bibles to those people. This seemed totally ridiculous to him at first for he was just one inexperienced person with no money, no organization, and, as far as he knew, there were absolutely no other missionaries in that largest of all mission fields. What good could he possibly do? But he could not get it out of his mind and eventually, through a series of amazing events, he found himself performing this seemingly impossible task.

The thing that most impressed me about Brother Andrew was his faith. In our movement we stress doing our 5% before expecting God to do his 95%. This is good; however, I realized in reading this book just how weak we are in faith. We should know and trust that once we do our 5% God will, indeed, do his 95%.

How does God work? What is it like to have total faith in Him? In Brother Andrew's case, it was very clearly revealed how God works with those who trust and obey Him.

When he entered the seminary, he had just enough money for one session and he had no idea where he would get the rest. During the first few weeks something kept happening that bothered him. The students were always discussing the lack of money. They would pray all night for something and then receive only part of it. For example, if they needed money for ten blankets, they would receive enough for only six. This troubled and puzzled him, so one night he went for a long walk to think it over. Beggars were making more money than he and even the factory where he once worked always paid his wages in full. So why did God not provide fully? As he returned to his room, a sign above the school gate gave him the answer. "Have Faith in God." He realized at that moment his relationship with God was more important than the money. Then and there, he made a pact with God that as long as he was provided for, he would devote his life to God. From that moment on, it was one amazing experience after another. Here's one example. (p. 66-68)

The weeks passed so fast that soon it came time for me to head out on the first of several training trips in evangelism... Said Mr. Dinnen, "It's an exercise in trust. The rules are

simple. Each student on your team is given a one-pound banknote. With that you go on a missionary tour through Scotland. You're expected to pay your own transportation, your own lodging, your food, any advertising you want to do, the renting of halls, providing refreshments...."

"All on a one-pound note?"

"Worse than that. When you get back to school after four weeks, you're expected to pay back the pound!"

I laughed. "Sounds like we'll be passing the hat all the time."

"Oh, you're not allowed to take up collections! Never...!"

I was a member of a team of five boys. Later when I tried to reconstruct where our funds came from during those four weeks, it was hard to. It seemed that what we needed was always just there. Sometimes a letter would arrive from one of the boys' parents with a little money. Sometimes we would get a check in the mail from a church we had visited days or weeks earlier. The notes that came with these gifts were always interesting. "I know you don't need money or you would have mentioned it," someone would write. "But God just wouldn't let me get to sleep tonight until I had put this in an envelope for you."

...we stuck fast to two rules: we never mentioned a need aloud, and we gave away a tithe of whatever came to us as soon as we got it--within twenty-four hours if possible.

Another team that set out from school at the same time we did, was not so strict about tithing. They set aside their ten percent all right, but they didn't give it away immediately, "in case we run into an emergency." Of course they had emergencies! So did we, every day. But they ended their month owing money to hotels, lecture halls, and markets all over Scotland, while we came back to school almost ten pounds ahead....

There were times before the end of the tour, however, when it looked as though the experiment was failing. One weekend we were holding meetings in Edinburgh. We had attracted a large group of young people the first day and were casting about for a way to get them to come back the next. Suddenly, without consulting anyone, one of the team members stood up and made an announcement.

"Before the meeting tomorrow evening," he said, "we'd like you all to have tea with us here. Four o'clock. How many think they can make it?"

A couple dozen hands went up, and we were committed. At first, instead of being delighted, the rest of us were horrified. All of us knew that we had no tea, no cake, no bread and butter, and exactly five cups. Nor did we have money to buy these things. . . This was going to be a real test of God's case.

And for a while it looked as though He was going to provide everything through the young people themselves. After the meeting several of them came forward and said they would like to help. One offered milk; another, half a pound of tea. . . Our tea was rapidly taking shape. But there was one thing still missing--the cake. Without cake, these Scottish boys and girls wouldn't consider tea tea.

So that night in our evening prayer time, we put the matter before God. "Lord, we've got ourselves into a spot. From somewhere we've got to get a cake. Will You help us?"

That night as we rolled up in our blankets on the floor of the hall, we played guessing games: How was God going to give us that cake?"

Morning arrived. We half expected a heavenly messenger to come to our door bearing a cake. But no one came. The morning mail arrived. We ripped open the two letters, hoping for money. There was none. A woman from a nearby church came by to see if she could help. "Cake," was on the tips of all our tongues, but we swallowed the word and shook our heads.

"Everything," we assured her, "is in God's hands."

The tea had been announced for four o'clock in the afternoon. At three the tables were set... Three-thirty came. We put on water to boil. Three forty-five.

And then the doorbell rang.

All of us together ran to the big front entrance, and there was the postman. In his hand was a large box.

"Hello, lads," said the postman. "Got something for you that feels like a food package... The delivery day is over, actually," he said, "but I hate to leave a perishable package overnight."

We thanked him profusely, and the minute he closed the door the boy solemnly handed me the box. "It's for you, Andrew. From a Mrs. William Hopkins in London."

I took the package and carefully unwrapped it. Off came the twine. Off came the brown outside paper. Inside, there was no note--only a large white box. Deep in my soul I knew that I could afford the drama of lifting the lid slowly. As I did, there, in perfect condition, to be admired by five sets of wondering eyes, was an enormous, glistening, moist, chocolate cake.

With this kind of experience behind me, I was not really surprised to find waiting for me when we got back to school, a check from the Whestrans that was exactly enough to pay my second term's fee.

Again and again, Brother Andrew received just enough to meet his needs. He would just go ahead with his plans as if he already had what he needed and he always got it.

Later, a way was opened for smuggling Bibles into Communist countries, again through a series of "coincidences." First, he was invited to a prayer meeting and during the prayers the regular members received that Andrew should learn to drive. Since he had no car, the idea seemed so farfetched, and he did nothing about it. But a week later a man from the prayer group drove up to the door and asked if he had been taking his driving lessons. He had to admit he had not. "Haven't you learned how important obedience is? I suppose I'm going to have to teach you myself. Hop in." Soon after this he received his long-awaited visa to Yugoslavia. When he called his friends in Holland to tell the good news, he was told to come and pick up his keys. At first he thought he had a bad connection, but it was true. They

had decided previously that if he got his visa, he also got their car. So there he was with a shiny new Volkswagen - AND a driver's license. When he returned to the man who taught him how to drive, the man showed no surprise. He just said, "I thought you'd have it by now because God has told us that you will be needing extra money. Here it is." And he pulled out an envelope.

His first journey, which was to Yugoslavia, was begun. Here's what took place at the border.

Just ahead was the Yugoslav border. For the first time in my life I was about to enter a Communist country on my own... I stopped the little VW on the outskirts of the tiny Austrian village and took stock.

The Yugoslav government in 1957 permitted visitors to bring in only articles for their personal use. Anything new or anything in quantity was suspect because of the black market thriving all over the country. Printed material especially was liable to be confiscated at the border, no matter how small the quantity, because coming from out of the country, it was regarded as foreign propaganda. Now here I was with a car and luggage literally bulging with tracts, Bibles, and portions of Bibles. How was I to get them past the border guard? And so, for the first of many times, I said the Prayer of God's Smuggler:

"Lord, in my luggage I have Scripture that I want to take to Your children across this border. When You were on earth, You made blind eyes see. Now, I pray, make seeing eyes blind. Do not let the guards see those things You do not want them to see."

And so, armed with this prayer, I started the motor and drove up to the barrier. The two guards appeared both startled and pleased to see me. I wondered how much business came their way. From the way they stared at my passport, it might have been the first Dutch one they had ever seen. There were just a few formalities to attend to, they assured me in German, and I could be on my way.

One of the guards began poking around in my camping gear. In the corners and folds of my sleeping bag and tent were boxes of tracts. "Lord, make those seeing eyes blind,"

"Do you have anything to declare?"

"Well, I have my money and a wristwatch and camera...."

The other guard was looking inside the VW. He asked me to take out a suitcase. I knew that there were tracts scattered through my clothing.

"Of course, sir," I said. I pulled the front seat forward and dragged the suitcase out. I placed it on the ground and opened the lid. The guard lifted the shirts that lay on top. Beneath them, and now in plain sight, was a pile of tracts... How was God going to handle this situation?

"It seems dry for this time of year," I said to the other guard, and without looking at the fellow who was inspecting the suitcase, I fell into a conversation about the weather. I told him about my own homeland and how it was always wet on the polders. Finally, when I could stand the suspense no longer, I looked behind me. The first guard wasn't even glancing at the suitcase. He was listening to our conversation. When I turned around he caught himself and looked up.

"Well then, do you have anything else to declare?"

"Only 'small' things," I said. The tracts were small after all.

"We won't bother with them," said the guard. He nodded to me that I could close the suitcase, and with a little salute handed me back my passport.

That was to be the pattern for countless trips to follow. God made seeing eyes blind and Brother Andrew was able to carry hundreds of Bibles to various countries behind the Iron Curtain.

Faith! How powerful it is. Jesus knew this. He said we must have the faith of a mustard seed which is so small and yet grows so large. He said faith can move mountains. Also, "Do not be anxious about your life, what you shall eat or drink, nor about your body, what you shall put on. Look at the birds of the air: they neither sow nor reap nor gather into barns and yet your heavenly Father feeds them. Are you not of more value than they?" (Matt. 6:25-26)

Our Leader knows.

I don't worry about what to eat or wear or where to sleep. I am saying this because what I have done through real confidence in God, you also can do. If I should be isolated at the tip of Africa, for instance, I would have



no fear for my well-being. Within three months every circumstance would be overcome, every problem solved. (LA 5/1/65)

When I was in the Communist prison—the work should be hell—God sent me what I needed—a comrade, although we never talked. He was a Divine Principle fellow. He gave me food and a bed. Under such circumstances, the very worst possible, God provided for me. . . . The same kind of thing will happen to you, too, if you have the same heart. (LA, 5/1/65)

Perhaps it's the 5% that hinders our unconditional faith. As we have learned, God cannot do his 95% until we have demonstrated our desire and intent through accomplishing our 5%. However, could it be that, practical creatures that we are, we "go overboard" in stressing the 5% to the detriment of our faith that God will, in fact, come through with his 95%?

In Brother Andrew's case his 5% was just going. It was a dangerous, arduous business and reason told him it was impossible. He never knew when he might be thrown into prison. Once when he was denied passage at one entry point, he drove several thousand miles out of the way through Italy, Greece and Turkey to get there another way, all with a bad back which caused excruciating pain. In addition, his wife was pregnant and he wanted very much to get back to Holland quickly and safely. Brother Andrew had complete trust that God would take care of things and because he placed himself in this position, God was able to use him for this important work.

Don't we tend to worry too much about what to eat and wear or where to sleep? Carl and I have found it to be dramatically true that Father always cares for us when we do our part. When we made out our income tax last year, we were amazed at how little we earned and yet, on that small amount, we moved twice, made a trip to Washington, paid \$125 a month for an apartment, ate well (we gained weight), kept a car running, furnished our own living materials in Buffalo, and Carl went to school. When we hoarded things to ourselves, we usually ended with nothing, or very little. When we gave a tithe (after taxes and doctor bills, but before other expenses) no matter how little we had, we always had enough. How could we account for it? Were there fewer dental and automobile bills when we gave? Were there more gifts? It is difficult to say. But it worked! Just before the Directors' Conference in December, we suddenly received gifts in the form of money from various family members and relatives. It added up to almost exactly the amount we felt we needed in order to make the trip.

Faith is also important in our work. If we sit around wondering if we can do the job, we never will. If we follow our Leader's advice and pray for power and then go ahead and do it as if we already have the power, we will do the job.

Furthermore, an interesting sidelight developed as Brother Andrew put his faith into practice. He soon learned that it wasn't a question of whether God would provide, but how He would provide. He found that God not only provided for him but He always provided in a royal way. Andrew did not have to do without meat or nice clothes. He did not have to go for a walk in hopes of finding a coin in the ditch. He did not have to beg, scrimp, or even ask for money. Often, at the crucial moment, it would come in the form of a letter containing just the right amount of money and a note saying, "God told me to send this to you."

Where does wisdom end and faith begin? Where does our 5% end and faith begin? It is a tough question. We do have to use wisdom and we do have to do our 5%, but God can manifest his power fully in our lives and in our movement only if we, at the same time, act with faith and only if we have the same heart as our Leader.

Go to the farthest front line in witnessing, fight with Satan and gladly be persecuted and laughed at and rejected. Then the spirits are destined to help you. If you just stay quietly where you are, they will not help. If you have only a 30% capacity, but wish to do 100%, the spirit world is required to help you with the other 70%. Do things with faith. Sometimes it is good to be blind with faith. The spirit world then will add to your power and you can do much greater work than your own capacity. Often things are impossible in human eyes, but quite possible in God's eyes.

Washington Center, like Berkeley, has been maturing a great deal this summer. Like Berkeley, Los Angeles, and New York, we have branched into two new satellite centers, one at the University of Maryland led by John Jones and Mary Matke, and one downtown near the George Washington University led by Keith Cooperrider and Sarah Sack.

Level III has begun in Washington with Phil and Vivian Burley pioneering a new experience in training for 24 of our members from four centers -- Toronto, Kansas City, Denver and Washington. From time to time, older members sneak in and report back that the program is very inspiring.

August saw the birth of a seminar in Washington Center. To augment the Level III training, Miss Kim asked about 20 older members of the Washington Center to research assigned theological topics. They are now presently lecturing to the combined audience of Level III and members of Washington Center for two hours, one night a week. Miss Kim usually comments after the lectures adding material or correcting misconceptions that may have crept in. All are finding this program extremely helpful as preparation for dealing with members of existing Christian denominations.

An outreach effort to parents and older people also occurred in August. About 50 "parents and friends" attended, including the assistant pastor of the Towson, Maryland, Presbyterian Church, who is a friend of Henry Hurt's. The program consisted of guided tours of our facilities, presentation of the slide show of Chapter I, some group singing, a banquet, and a special program of entertainment presented in the back yard. For the occasion, one of the railings on the back porch was sawed off to make an opening in it and steps were put in front of this opening. Stage lights were rigged from trees and some stage decorations were attached to the back of the house. Many friends were made as seen by letters of thanks received and a generous donation. Henry Hurt's pastor was so impressed by the slide show that he requested to borrow it for use with his parishioners.

Several church projects have also been blooming this summer. Carolyn Libertini started a Folk Mass group of Family members to serve the needs of St. Matthew's Cathedral in downtown Washington. St. Mathew's is where John F. Kennedy's funeral took place. In Clinton, Maryland, Regis Hanna has been continuing leadership of a folk mass group originally started there by folk mass pioneer Carey Landry. Both experiences have made friends for our Family and enabled us to be of service to existing churches as they seek to revitalize themselves in this age of change and transition to God's Kingdom.

## "FAMILY NIGHT" REPORT

On June 12, 1971, the Unified Family Singers put on a show entitled "Family Night" at the Town Hall in Reading.

Our Leader says that he would rather have one person live Principle than a thousand pay lip-service to it, and even teach it, but not practice it. People are tired of talk which is not backed up by action, of precept without example.

We are now trying to express the ideals of our way of life to large numbers of people, as well as keeping up our work on an individual level, and one of the channels which we are using to reach the hearts of the people of this country is through entertainment. Through this medium, it is possible to express Our Heavenly Father's Heart to many people who might otherwise never be led to take an interest in our movement.

Our show business career began on home ground, in Reading, where we presented "Family Night with the Unified Family Singers" to an enthusiastic audience of over 700 people who packed Reading Town Hall for the first night of the Reading Festival. In creating this show, we really began to discover how very diverse are the talents of those within the Family, and how these talents could be developed and shared. This was especially apparent with the contributions of members from foreign countries.

For instance, the Irish members drafted their English brothers and sisters into a Ceilidh band, and a team of Irish dancers. Carol and Hazel, our calypso couple from Trinidad, have the whole Family chipping and chanting behind them, in true Trinidadian style. Carlo, from Italy, leads a stalwart male chorus into "Vola, Vola, Vola!" and is supported, or perhaps defeated, by the extravagant Flamenco influenced dancing of Carol to "Ogni Volta," another vibrant Italian number. We did, in fact, have one English contribution, "The Gavotte," an 18th Century dance to the traditional tune of "Greensleeves," although even this was apparently of French origin!

Many of the songs we sing in the show are written by Family members and express different aspects of Principle. Christopher, our guitarist, has composed many such songs, for instance: "The Perfect Child;" "The Orange Song," which expresses very vividly the longing of the Creation to be cared for and loved in the right way, and "The Splash of a Drop" sung by Doris Orme, which describes in a very stirring way, the rapid spread of Truth over the earth, which has been thirsting for it for so long.

It is a very wonderful experience to see Doris sing to a large audience, to watch the faded, lonely faces light up with joy and love in response to her. She gives so much out to them that they cannot resist opening their hearts to her; and become totally involved in this very deep experience. When we recorded Doris singing William Mitchell's songs, "Too Many Rivers" and "There's a Wheel Turning Fire (on a land across the sea)," the audience felt the spirit so much that they all joined in clapping and stamping their feet to accompany Doris' singing. After she finished, it felt as though the applause was never going to end.

Doris sang mainly Negro Spirituals, including "Were You There When They Crucified My Lord;" "Go Down Moses;" and "Jacob's Ladder." She also sang "Hananim" in Korean, and "He Never Prayed from Weakness." It was plain that the audience was deeply moved by these songs, even if they could not understand their full significance.

It was very good to be able to sing as a Family for the people. We sang several songs composed by Family members: "Something's Coming" by Jack Korthius from the Los Angeles Family; "New Lives for Old" by Carl Redmond from the British Family, and "Ding Dong, Dang Dong," from Korea, which we sang in English. All of these songs express the vision of a bright future for mankind and are very inspiring.

From the response of the Reading audience, it was obvious that they had been very deeply moved, and that much interest had been aroused in our movement and the work that we are doing. It was after the success of this show that it was decided that we should improve our program and take it to the coastal resorts, where many people mass in the summer holidays. We feel very much how active Satan is in trying to prevent us from putting on these shows, and we are coming to realize in a much deeper way the importance of working together as a team for our Father. We know that it is His Heart which we are trying to express, and that any success is His.

The work for the shows involves much more than just rehearsing the various acts. Many hours we spent selling tickets in the street, or going from door to door. Many hours over the typewriter and printing machine to produce programs, etc., and many hours designing and putting up posters or baking cakes and sweets to be sold as refreshments in the interval.

After the shows, we go out and speak amongst the audiences. Many people are really inspired by the experience of seeing the show, to want to hear more about us. We are going to do shows at various seaside resorts during the rest of the summer, at fortnightly intervals. Then in September, after the season of shows is ended, we are having a series of weekend workshops at Row Lane Farmhouse, our big center near Reading. Here people can come to hear Divine Principle, experience life in our community, and to come to know they have True Parents and brothers and sisters in Him the world over.



Production of "God and Man" for  
SWU Festival, Washington



Denver Center on an outing in the  
mountains

DAYBREAK AWAKENS THE CITY

She flings a blanket of fire across the edge

And rolls up a hasty sky.

Slipping behind a cloud,

She ties an apron of yellows and greens

Across her fat belly of horizon.

He shudders and turns to look.

Rising with a sooty curl on his lips

He yawns, and with a burly snort,

Beckons two million return to serve

His churning Man.

Regis Hanna





## PHOTO CREDITS

Cover: Sound Waves given off by a vibrating steel disk, from Man and His Symbols, Carl G. Jung, M. L. von Franz, Joseph L Henderson, Jolande Jacobi, and Aniela Jaffe, Doubleday and Company, Garden City, New York, 1964, p. 305.

p. 18 Newsweek, September 6, 1971, p. 64 (from Religious News Service) . . .

p. 23 The Age of Faith, Ann Freemantle, Time, Inc., New York, 1965, p. 48, photographed by David Lees.

p. 28 The Reformation Edith Simon, Time, Inc., New York, 1966, p. 10, from a painting by Lucas Cranach.

p. 42 Man and His Symbols, (see above), p. 7

Inside Back Cover rendering of our Leader done by John Hessel, New York Family

