

The Way of the World

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The Holy Spirit Association for the
Unification of World Christianity

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The Way of the World



The Attitude of the Evangelist

"We can safely say that an evangelist is a mediator, and a mediator is in the position of a public servant. That's your most important function as a mediator."

—Reverend Sun Myung Moon (page 3)



Steps Toward Inner Peace

"I can't help being optimistic, because I know God's laws will bring us good as soon as we obey them. How soon we obey and thereby find harmony both within our lives and within our world is up to us."—Peace Pilgrim (page 54)



Lessons Learned from Vietnam

"National liberation and anti-colonialism are not necessarily directed against the West. We must work and support national organizations abroad, especially in the labor and youth sectors."—Irving Brown (page 124)



Fasters Plead for Human Rights in North Korea

"If this is one of our first non-violent, moral demonstrations [as the silent majority] how much further do we have to go to awaken the conscience of the world? The task is not small, and our fortitude must be unwavering."

—Susan Reinbold (page 136)

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in this issue



Our writers this month explore some of the questions facing modern Christians from a variety of viewpoints. Congregational minister Royal G. Davis finds within the three major Christian traditions encouraging signs, but still uncertainty. He likens the confusion to the religious situation at the time of Jesus. Col. Bo Hi Pak, an evangelist of growing attraction, calls for a reawakening of the need for a pure life, and former Chicano organizer Beatrix Gonzales recounts her inner struggle between her social activism and her growing realization that the solution to the problems of the individual, family, and society lie in solving man's spiritual conflicts, not just external physical conditions.

Expressions of three other trends in modern Christendom include a report on the second Congress on Evangelism in Lausanne, Switzerland by an editor of *Christianity Today*; an address by the head of the World Council of Churches; and a report of an amazing spiritual gathering in Seoul, Korea by a Norwegian reporter.

Traditionally, evangelicals, such as those represented at the Lausanne congress, oppose the liberals of the World Council of Churches. And although delegates at the congress spoke out for social action, they retained a conviction in the literal infallibility of the Bible and other fundamentalist doctrines.

The gathering in Korea was spearheaded by Campus Crusade, one of the most active evangelical groups in the United States, and gathered large numbers of faithful Koreans for Bible training. Some leading Korean ministers told the Norwegian reporter moving testimonies of God's guidance in their lives.

A quite different spirit comes from "Steps Toward Inner Peace," by Peace Pilgrim, a down-to-earth exponent of practical wisdom and an attitude of faith.

We present these articles because we believe world brotherhood is fostered by a better understanding of our fellowmen. Those who are committed to a life of faith should find common ways of sharing God's love. Reverend Moon, in his sermon, outlines the attitude of the evangelist—he who stands as a servant to God and his fellowman, to bring the two together. With this attitude, we can work together to realize the ideals common to all men and to God our Heavenly Father. □

the attitude of the evangelist

by **REVEREND SUN MYUNG MOON**

An evangelist is a mediator between God and man in order to connect those two. In the political, economic, and cultural worlds, the one who is playing the role of the mediator must know clearly and precisely what is taking place on both sides. Especially as a mediator you must be between the two. In that case you must not strongly proclaim what you are going to say in the beginning. You must be calm, showing God that you are strongly on His side, and before the people you must be entirely like those who are

Adapted from a speech to the first International Leadership Training session at Belvedere Estate in Tarrytown, New York, January 26, 1973.



on the people's side. Both parties would not like the idea of having to lose something in the relationship. So, you must go back and forth between God and the people; i.e., during the night be with God and during the day be with the people. Both will feel that you are on their side. How you carry out your mission will rest solely on this point. You must be keen to judge what's happening on both sides and you must find out things common to the two. The mediator must not vacillate between the two powers when the two contradict each other. That is, you must not belong to either of the two. When you are on the side of God, they must be thinking that you are doing things for them. You must be strictly in between, seeming never to belong to either side.

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If they see that you are doing those things for your own sake, then they cannot believe you or trust you. If you, as the mediator, just pretend to help the other party and the first one senses it, he is liable to tell the other person who you are and what you are going to do. Then his trust in you will be broken, too.

Be a public servant. From this viewpoint we can safely say that an evangelist is a mediator, and a mediator is in the position of a public servant. That's your most important function as a mediator. I want you to know that. You must be interested in knowing the advantages and interests of both parties. You must be prepared to have a person feel like confessing whatever he has in his inner heart. In that case alone can you say you know a person perfectly. If you grasp his secrets, he will come to you on his knees. With all those secrets kept to yourselves, if you are forgiving and helping, and use them to help him, then he will be pleased. But if you expose his secrets, you will be his enemy. Then he will think of you as the conqueror, as the enemy who ruined his life. After he has confessed to you all



You want to publicize good things that you have heard from people, but not bad things.

his secrets, he will keep watching you, and will doubt you if you reveal those secrets to other people. But if you go on keeping the secrets to yourselves, then he will trust you in the long run and will feel like having his friends, family and relatives confide in you. He would like his whole neighborhood to do the same.

So, the first thing is not to speak aloud what you have heard from another person as his secrets. You want to publicize or propagate good things that you have heard from people, but not bad things. In that case, you can even dig out information from other people on your friend. You may find out how he is and what he's doing. When you talk to your friend, pretend that you didn't hear anything bad from the other person, but praise him, telling him that Mr. Smith said a lot of good things about him. He will be pleased.

Suppose those two are good friends, but your friend has a weak point because he once confessed something to that third person and now he hates having done that. But if you tell your friend that Mr. Smith spoke very well of him, he will be really confident that the third person loves him and is interested in him. He will become really one with that person. That way you've gained both of them. By the way you utilize your strategy, you can make two persons enemies or friends.

Don't bring a rupture in the triangular relationship. The second important point in playing the role of the mediator is not to bring about a rupture among three persons in a triangular situation. Two friends centered on you is a triangular formation; e.g., a couple and yourself, or your son, your father and yourself. If both really think that you are entirely on their side, they will trust you and you can easily become one with them. Don't you think so?

The same thing applies to God. God exists and there must be one in the objective position

to Him. For example, I am in the position of a complete object to God. With you as the mediator, another triangular situation is formed. If you are going to criticize someone and call him names behind his back, then the harmony will be ruptured. There is God above, but, being invisible, He cannot associate with you every day. I am in the position of your leader, but I cannot always go about from place to place with you. Then, on the front line, what are you going to do? How to know the profundity of the ideology of my will will be the question. You must put yourself in the position where I will always be with you, confiding in you. If you are told to do a certain thing in secret, and if you reveal that in public and publicize it, you are not qualified. You must keep silent when you are told about some secret among three persons in a triangle formation.

Let him think
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Then, how to be connected with God and me will be the question while you are on the front line without us around. There are only two ways for you to be able to consult with us. You can consult God through prayers and you can reach me by consulting the commander of your mobile team. If you distrust your commander, you will get nowhere. You will have already failed in playing the role of the mediator between your commander and the people.

The mediator on the front line must be more zealous in witnessing to people than his commander. And you must give back to him what you have won in order to please him and ease his heart. Then, if the person you are witnessing to can realize that what he is going to have is greater than what he now has, he will be drawn to you. Let him think that he is going to gain something from you, become a man of high position. He is going to be wealthy in the spiritual sense, since he will belong to God, and become a child of God. That's far better than any worldly thing. Then, he cannot help but

follow you. You must have something greater than those people. Otherwise they will say to themselves, "The truth is good, but I think I must wait for the Master to come to me—I don't feel like following this person."

Keep the dignity of God. Third, you must be well armed with the truth and you must keep the dignity of God. If you are going to do that at all, you must place yourself in the position of a public servant. That's the first thing. Then you must not violate the triangular formation by rupturing the base. That is to say, you must play the role of a peacemaker. That's why in the Bible we read, "Blessed are the peacemakers, for they shall be called sons of God." (Matt. 5:9) If you are a peacemaker between two persons, you must be far better than they; unless they see some dignity and capability in you, they will not look up to you. You must be authoritative with words. You must be able to say things with authority. Words will connect those people. Action is something like actual fighting.

You must be
authoritative
with words.

The same thing applies to both God and the world as a whole. Even in the secular world, when we educate people, we first teach them how to speak; then, we teach them how to act; then we teach them the results of their action when put into practice based on their idea. Your authority will lie in those three points; you must know this. You must thoroughly understand all three things. You must contemplate them, say things along that line, put those things into practice, and make the result a success. I want you to be far better than ordinary people in those three points.

If you have divine authority, everyone will bow down before you. Everyone will be interested in what you are saying and doing. They will be ready to follow you, as the center. If you have that dignity and authority, you are in the position of a mediator, and you will be able



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to connect God and whatever is below.

You are going to study more on the mobile team. Study how to assume authority. While working on the mobile team, you must study the Divine Principle in depth. You must learn how to act. You must study and learn how to bring about wholesome results. You may think, "Those are most difficult things! How can I do that on the mobile team?" But it's very simple. If you are ready to go through trials and difficulties, all other problems will be solved. Trial is the key to the solution. Suppose there are many other mobile team members wanting to relax and rest, but you go on studying hard. You will be the victor over the others; when they want to sleep, you want to stay up for longer hours. Then you can gain more than the others; you are already the victor over the others. While others want to influence a certain level of people, if you are so outgoing that you want to influence a wider range of people, then you are already the winner over them.

Let us put ourselves into trial. After all, the most important and precious word is "let us put ourselves into trial." In Chinese characters, the formation of the word "trial" is most interesting: three crosses and a square. When you walk how do you do it? With three positions you are singly headed for the goal. In other words, when you walk, do you set your eyes on one point, or are your eyes distracted to three or more directions? You fix your eyes on one point. When you are standing, both of your sides and your rear are unprotected. So you must have one person on either side of you, and one in the rear protecting you, either by action or by words. Then you are in the middle of the cross—one cross on either side and one more in the rear. You can say that you have three crosses protecting you. Expressed in another way, there are three elements of Satanic forces—on either side and in the rear.



The marathon winner in Germany, who set up the world record in 1972, may think he can still win a future race with that speed. He is mistaken. Nothing is more erroneous than that. He must work harder in running practice. The more experience you have in speaking to other people, the more skillful you will become. I told you that you are going to be a mediator among the people, but I don't want you to end up being a mediator. If you play the role of a perfect mediator, you will inherit things from both sides. Isn't that true? If anyone of you is a good peacemaker or mediator between the commander of your team and the team members, in the near future you yourself will take the position of the commander, because you are qualified for that. You can inherit that. There is no doubt of that.

The more experience you have in speaking to other people, the more skillful you will become.

When Jesus said he was the mediator, it was his great utterance. If someone plays the role of the mediator on God's behalf, and if he does things for the sake of the people, then he is going to be a really good mediator. He can be the central figure between the two. In that case, he must work for the sake of the people at the sacrifice of himself. Then he will win the trust of the people. You must know these three in order to qualify you to be that.

Being a public servant is something like being a person without anything to claim as your own. Everything of yours and your whole being exists for the sake of this man and that man. People on both sides may have to think that what you have is theirs and they can get something out of you. Unless that takes place you cannot call yourself a good public servant. If you call yourself a public servant, that means that you have no share to claim as your own, and yours will come last. Don't ever think in advance, "I am going to be on the mobile team to work for a great cause, and after that I can win your trust and be blessed." You must not be calculating all those things beforehand. In that



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case, you are not a good public servant. You would be a thief. Before anything can be yours, it belongs to God and to the people of the world. Your portion must come last.

In man-to-man relationships in the triangular formation, you are on the verge of danger. Whether or not you will be trusted by the people will lie solely on that point. In a way, man is more fearful or dreadful than Satan. In a sense he is more dreadful than God. God is doing only good things while Satan is doing only evil things. But man, between them both, will vacillate—sometimes belonging to God's side and sometimes belonging to the other side. But you, as the leader or mediator, must go straight forward, never vacillating.

Before going out, you must be resolved to do certain things. You must at least be resolved not to make your first experience a failure. On the other hand, you must expect something very difficult and miserable in your witnessing. Then you must fix your attitude to face that situation. If you have wholesome crops, you will return them to God to please Him.

Study the people. The first thing you must do on the mobile team is to study people. If you have been analyzing the personalities of your friends, your family and your neighbors until now, with that experience you can make further research on people around you. For the first few days, your guesswork will prove true at first maybe 20 percent, then 30 percent, then 40 percent, 50 percent, and finally reaching 100 percent.

The people you meet will be the material to work on and prepare to face more people. In the past you have not done that quite so seriously as you are now. But in this case you are going to analyze the personality of every person; then you are going to apply that to meeting more people. You can read the faces of people. If you are



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and
unhappiness.

talking to someone and all of a sudden he thinks of something else, his eyes will tell you. When someone is talking to you, you can stare at his eyes and detect what kind of person he is and what he is thinking right then. If you are at that moment spiritually well-armed and pierce your gaze through that person, he will be disunited and fall back. So, you must know how to catch all those things.

There is some theory working through me and I can catch things at a glance. In one couple I find things contrary to each other, but they still will complement each other; a little later, they will be in harmony with each other. From the way the people walk I can tell all the qualities in them. People have different ways of walking, different ways of expression. After a glance, I can point out a certain person's disposition, and he will be surprised to know that I was correct in that. I stand here talking to you, but in my mind many things come back and forth. I guess that some person will not like this in a minute, and that happens. I see a person dozing off in a corner and I say to myself I will wake him up in five minutes and I do that. I don't have to hit him on the head, but if I mention him, then you will all laugh and he will suddenly wake up. Maybe I shout at the top of my voice or I walk near him, and he will sense that and wake up.

There is profound mystery in your eyes. When I tell you some interesting, good, and happy stories, your eyes assume light, and your eyeballs roll in a very heartlifting way. They may even be tearful, but with tears of joy. When I tell you sad things, your eyes lose their light and become tearful, but the tearfulness will be different. When you are not interested in the things taking place, you begin to doze off. When you are serious, your eyes will twinkle. Your eyes, symbolizing God, can be receptive to both good and bad, happiness and unhappiness. If you stand here talking to the congregation, you will



When you speak you must seem confident in what you are saying, never vacillating, never vague.

immediately catch who is the most attentive and responsive, and who is disinterested. If you are serious, every part of your head will be focused on that, narrowing down its scope.

So, as a mediator and an evangelist, you must know how to look into people's eyes. Your eyes must look in such a way that will please other people and catch their attention. In their head there are only two things moving: eyes and mouth. If your eyes look happy, your mouth will immediately be frozen in a smile, in the subject-object position. Your expression is very important when you witness to people, because your expression comes before your words. When you handle people, you feel that you can read people. But it's not easy as it may seem. Your facial expression is important, then your attitude. Your motions, your words, and finally your action will influence people. First your expression, then your attitude, then your words, and finally your action. Why don't you look at yourself in the mirror? If you find you look too serious, you must practice making your expression a little sweeter.

Be a better listener and better speaker.

Then, are you going to play the role of a wholesome mediator or peacemaker between the people? In what way are you going to accomplish your mission? Are you going to relax, sometimes sheltering yourself in the bosom of God? Are you going to hide among the people? Can you do that if you want to accomplish your mission? Those who are ready to go through more toil than other people will be the victors. Another qualification of a mediator is the authority to speak. When you speak you must seem confident in what you are saying—never vacillating, never vague. If you vacillate, others will detect that and will think, "Well, I can say better things than that." In the beginning, you must be better at listening to other people, but after awhile, when you are



You must not meet even a single person without focusing your attention on him.

ready to speak, you must be dynamic and surprise them. They will think you can be a real leader for them. Speaking is something like fencing with swords. You must have keen observation as to where to wield your sword. When the other person is absentminded, you must pierce through that point. So, you must apply your technique and capability in wielding the sword.

Before anything else you must closely study the other person. You can point out the fact that he is from a certain family background and has been thinking, saying, and doing things in a certain way. Then you can point to yourself, saying all the things you have done. You can give your history, and they will know that you are far beyond them. This person will be captivated by the sword of your words. You can even propagate what you are; e.g., a university graduate, qualified for this and that. If that's not the case, you can say, "But I have had to quit my schooling in order to work for this great cause, and you, as a qualified college graduate, must do greater things than I." You can stimulate a person like that.

When you bring in a person, you have engrafted him to yourself. So what you give him will make him what he is. If you have given him poor nourishment, he will not grow wholesomely. However many spiritual children you have raised, if you have not been good to them, their fruit will not be wholesome. So, you must not meet even a single person without concentrating and focusing your attention on him.

Suppose you have met some twenty people in a day. Roughly divided, they are always two kinds of people. The result will reveal how qualified you are. You may have met more than twenty people a day, but if you don't have much experience, those twenty will oppose what you have said. After three days' or three weeks' experience things will be different. After three

years, some conspicuous change will be brought about.

Who will be the first. In a few days you will be out on the front line. You must be very enthusiastic to know what kind of person the first person you meet will be. A girl? A boy? An old woman? A laborer? A scholar? Have you imagined and decided on whom to speak to? You must plan to do things. For instance, "At 7:00 I will leave my bus for somewhere and I will reach the front of the house after ten minutes. There I will wait with great anticipation for the first person to come by. I will do that." Suppose a man appears on the corner, would you just stand there blank? You must get ready. As soon as you glance at the person, you must be able to catch his age, his position and know how to approach him.

The first one
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singing as he
walks.

Very possibly the first one you meet could be a jolly young man whistling, singing as he walks; then what will you do? Will you look at him with a serious face and ask him why is he is singing like that? You can even dance to the music, his song. He will look at you, and he cannot but stop there. Then you can become his friend right away. You don't have to witness to him, he'll just come to the center. That's nothing to laugh about. That could happen.

The first person you meet could be an aged woman leaning on a cane or a crippled man. You could meet any kind of person. Have you ever stopped to think like that? If an aged woman comes, as you have imagined, then you can tell her that you like old women like her and she looks like your own grandma and you would like to visit her home. Would she let you do that? If it is a man, you can ask him questions and ask him if you can visit him at his home. If you train yourself in that line, after awhile you can read his face and fortune: his family background, his educational background, and his thoughts right at that moment. You may play the role of a person



**I want you to
be persons
with weight
and depth.**

in an objective position to him in the subjective position, and you can get hold of him. If he is very receptive, meek, and mild in disposition, you will be attractive, and he will be drawn to you. If you find a man who speaks in a feeble tone like a woman, then you immediately see that he longs to feel masculine, so you look as masculine as possible; he will immediately think that you are the person he needs. If you apply those tactics to what you are doing, you will make your work a success in the immediate future.

Now you have learned how important your expressions and attitudes are. The way you laugh can determine your fate. If in smiling you hold up your head, that symbolizes that you are going to have good fortune and will be happy, but if you smile and laugh with your head down, that's not good. In Oriental philosophy, many such things are taught, and there is some profundity in it.

I must again tell you to be a good public servant, peacemaker, a good triangular relationship maker, and to keep and radiate the dignity of God through you. Added to that are more points: One, how to express yourself in a wholesome way, how to keep your attitude sane and sound and how to act and say things. I want you to be persons with weight and depth, so that other people will not have found you out in a few days. You should be a person in whom people will find more and more things over a long span of time. As a leader, you must have that quality. Don't reveal all you have in an instant. In the Communist world, their strategy is kept to themselves, but in the democratic world, they are ready to reveal their tactics. The evil force of Communism will win over the democratic world for that, because they keep their secrets to themselves. When there is peace it may be all right, but in today's world, if the democratic world keeps its tactics secret, it can win over this world; but as long as its tactics are open to everyone, it cannot help but be defeated.



You repay your debt to God by witnessing.

When you witness to a person, don't ever dream of gaining anything from him. You must be ready to give out things—you are going to lose everything. You are going to give at the sacrifice of yourself. You must be prepared to repay God because you are indebted to Him—don't ever think of drawing something out of God, because you are indebted to Him. So, in what way are you going to repay Him? You are also indebted to me. You are a debtor, and debtors cannot lift up their faces without having paid the debt. In what way are you going to repay your debt? If you are told to repay God, repay heaven—that's not within your power. Very fortunately, God would not have you repay Him: by working for the sake of other people you will have repaid Him.

**I am going to
repay that
debt to God
by serving
this person.**

If you really realize you are so greatly indebted to God and to me, then you'll want to pay all those things to the people of the world. When the person you give to realizes that he is not the creditor, and that you are not in a position to have to repay him, he will fall on his knees before you. He knows too well that he is not qualified to receive something as the payment for what should be returned to God. You are going to do that through whatever person you are witnessing to. In reverse, you can think of that person as your liberator, because without him you would have no way to repay your debt to God and to me. "I am indebted to God on the individual level, family level, national level and universal level. But I am going to repay that debt to God by serving this person." The person is so dear to you—the family and all are so dear to you because without the family, clan, nation and whole universe you have no way to repay God. When you think of things in this way, your witnessing to other people is the way you repay your debt to God.

When you repay the debt, will you do it unwillingly? You must give at least your heart to



**You have a
vast and
promising
future ahead
of you.**

that person—to repay that person. If you want to repay that debt through that person and he is not receptive to you, then you must find that you have not been warm enough or zealous enough to do that. If you are all zealous and all willing to repay that debt through that person and he is not receptive but attacks you, God will take vengeance on that person. He will not leave that person alone. God's direct judgment will fall on that person. This is what evangelism is. This is the way to liberate the population of the whole world from the bondage of sin and Satan. How wonderful it is to have that kind of job.

If you are loyal in repaying the debt through the person to whom you are witnessing, there is nothing more important. Do you realize that you have to have that person gain something out of you in witnessing to him? Only in that way can you repay the debt you have toward God. Do you realize that? Then, you will not be put to shame before God and before people. Do you understand? You must remember at all costs the conclusion. You are indebted in so many ways that you sometimes have to repay the debt with your eyes, your nose, your mouth and your every sense.

You have now joined in the great cause of this movement—to witness to people in such a way that you will be giving out yourself, your whole being, your everything. You must feel the blessedness of belonging to this group, especially when you are single men and women. You have a vast and promising future before you. People will be attracted to you and will think highly of you. I hope that you fight through the battle and make it a victory. In a word, you are going to witness to people for your own sake. At long last you will have worked for your own self, not for God, not for the people, but for your own self. In your doing that the whole spirit world will be mobilized to help you, in aid and cooperation with you. You must be grateful for that. ☐

Tonight, I would like to talk about the crisis of love. We live in many crises in our world. But the worst crisis of all is the crisis of love. There are many hungers in our world. But the worst hunger of all is the hunger for love.

But did you know that this crisis of love originated at the dawn of human history? At the very beginning, the misuse of love was there, which has brought misery to mankind today.

When we read the Bible, we know that God created the heavens and the earth. He created Adam and Eve, the first man and woman, in the Garden of Eden.

We also read in the Bible that God placed a mysterious tree in the center of the Garden of Eden. Those trees were the tree of life and the tree of the knowledge of good and evil. Very strange names, aren't they?

Then God gave man a commandment, saying, "Of the tree of the knowledge of good and evil you shall not eat. For in the day you eat of it you shall die." (Gen. 2:17)

This is the first time the Bible speaks of death. Adam and Eve, however, ate the fruit, the forbidden fruit. What was it? Was it an apple? Was it an orange? Or was it a good banana? We do not know.

A few years ago, I went to Rome, and had the privilege of

What was the forbidden fruit?

by COL.
BO HI PAK

seeing the great Vatican Museum. On a great wall and ceiling there, probably the greatest painter of history, Michelangelo, painted the history of God, from the creation to the resurrection, covering Genesis to Revelation.

There I saw the scene depicting the fall of man. He had painted an apple tree, with a naked woman standing beside it, picking an apple and eating it, then picking another apple and giving it to Adam. That was the scene of the fall of man, which has brought misery to mankind.

Michelangelo did not do anything wrong. That is precisely how the Bible describes the scene, even though it does not specify it was an apple tree.

If the forbidden fruit was an

Message given by Evangelist Bo Hi Pak at the Celebration of Life Crusade in Miami, Florida last summer.



Michelangelo portrayed the fall as a serpent offering Eve a fruit, which she took and ate.

apple, I'm afraid that Adam had very bad teeth. He didn't even chew the apple. He swallowed it whole, and it stuck right here, in his throat. That's how all men today came to have an Adam's apple.

Hereditary sin. But the problem is, however, that the original sin that Adam and Eve committed must be a hereditary sin, because the Bible says, "In Adam all die."

We are suffering from the consequences of the sin of

Adam. So it must have been a hereditary sin. But today, science proves that no material eaten by mouth could cause such hereditary results. It is impossible. Furthermore, we have the word of Jesus Christ, in Matthew 15:11 : "Not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man."

So, according to the teaching of Jesus Christ, that theory of the forbidden fruit being an apple cannot stand.

But today, on the other

hand, many theologians think that it does not matter whether the fruit was an apple, orange, or banana. They say that the very act of disobedience was the problem. God was very angry when man disobeyed Him, and threw him into the jail of hell, cast him out. That was the fall.

Then let me ask you this. There are many good parents in this audience. I know you spank your children once in a while. I do that, too. That doesn't hurt them. But no good parent would test the obedience of his children by risking the very lives of those children.

Would you deliberately cook a poison cookie, and place it in your child's playroom and say to your child, "Listen to me; if you disobey me and eat this cookie, surely you shall die"? And then if the child mistakenly ate this poison cookie and died, then would you say, "See what I told you?"

No good parent would do that. Our God is a Heavenly Father to us, a God of love. He would never test His own children at the risk of their lives. If He would, then God would not be a God of love, but must be a God of cruelty. And that cannot be. So this theory does not stand.

So tonight I would like to invite your attention to this very serious matter, and uncover the very truth about the original sin

and the misuse of love.

Furthermore, Jesus spoke many times in the Bible about Satan, the devil. We also know from our own lives that an evil power is working in our world, which is controlled by the master of evil, known as Satan in the Bible. Who is he?

Furthermore, according to the Bible, this Satan is constantly accusing man in the sight of God. But man has had no way to prosecute Satan in the sight of God, because we have not known his true identity. Furthermore, we do not know the crime of Satan.

We will uncover these things here tonight. I invite all of you to join with me in our heavenly FBI tour. Let's go to the Garden of Eden and find out what actually happened at the dawn of human history.

Meaning of the tree of life.

The tree of life was mentioned in Genesis. But this is not the only place in the Bible that the tree of life is mentioned. When we read Revelation, the tree of life also appears there.

Furthermore, we read in Revelation 22:13, that God says, "I am the Alpha and the Omega, the first and the last, the beginning and the end."

God is the beginning and the end, one and the same. Therefore, in this one Bible, the tree of life in Genesis and the

tree of life in Revelation must mean the same thing. This is Alpha, and this is Omega. Therefore, the tree of life in Alpha and the tree of life in Omega must mean the same thing.

Today, however, the Christian world generally agrees about the meaning of the tree of life in Revelation 22:14. "Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates."

When we accept Christ, and wash our robes of sin, we shall have the right to enter the city by the gates, to meet the tree of life. Here, the tree of life is interpreted as the coming Christ.

In Revelation, the tree of life is Jesus. Then, the tree of life in Genesis must also be Jesus. However, as you know, in the Garden of Eden, Jesus Christ had not yet been incarnated in the flesh. There was no person standing in the Garden of Eden as Jesus Christ.

But when we read I Corinthians 15:45, we find, "Thus it is written, 'The first man Adam became a living being'; the last Adam became a life-giving spirit."

The first Adam was the Adam in the Garden of Eden. Yet, the Bible says that Jesus came as the last Adam—or second Adam. Jesus, as a life-giving spirit, came in the

position of the last Adam.

In the Garden of Eden, there was no person as Jesus, but there was Adam.

In the Bible, we know that Jesus many times taught the truth using symbols and parables. For instance, Jesus said, "I am the vine, you are the branches." (John 15:5)

He also said that he was the true olive tree, while we are the wild olive tree. These are symbolic expressions. By the same token, in the Garden of Eden, when God said "tree of life," God meant Adam.

But in the center of the Garden of Eden, there were two trees: the tree of life and the tree of the knowledge of good and evil. And there were also two persons standing side by side in the center of the Garden of Eden, Adam and Eve.

Therefore, we can come to the conclusion that the tree of the knowledge of good and evil symbolically expresses the person of Eve, the first woman.

Then what was the fruit? The fruit is the love of Eve. The fruit bears the seed. Love bears the seed of man.

The serpent. Now let me invite your attention to another creature in the Garden of Eden, which was the serpent. This serpent enticed Eve to commit a crime. The serpent was really committing a tremendous sin in

the sight of God.

The serpent, you know, is an ugly animal, commonly known as a snake. Let us hear what this snake said to the woman, Eve: "You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." (Gen. 3:4-5)

This serpent enticed Eve in a very cunning, clever way. And here we must note that this ugly serpent was speaking of God and His commandment. He knew precisely what God had said to Adam and Eve. Do you think an ugly snake in the field could do that? No.

Only a spiritual being could have the capability of knowing God. There is no animal that can know the presence of God, except spiritual beings—man, and angels.

God is spirit. And only with spirit can God be recognized. Only man and angels can recognize God, no other creatures. So this serpent cannot be a literal snake. It must be a symbolic expression of either man or an angel.

But man, Adam and Eve, was the very victim of the serpent, so man cannot be the serpent. So it must be an angel. Then you say, "An angel? How could an angel sin?" Let the Bible answer. We read in II Peter 2:4, "God did not spare the



"Then the eyes of both were opened, and they knew that they were naked."

angels when they sinned, but cast them into hell and committed them to pits of nether gloom."

God did not spare the angels when they sinned. Then what angels sinned, and what kind of sin did they commit? We read in Revelation 12:9, "And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth,

and his angels were thrown down with him."

Here the serpent is identified as the Devil and Satan. So now we see that an angel committed a crime in the sight of God, and became the Devil and Satan, and was thrown down into hell, along with his own angels. Now we see that this fallen angel is the serpent, the Devil and Satan.

Then what kind of crime did this fallen angel, Satan, commit? Again, let the Bible answer, in Jude 6-7: "And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day; just as Sodom and Gomorrah and the surrounding cities which likewise acted immorally and indulged in unnatural lust."

The fallen angels departed from their proper dwelling, and committed the same sin of the cities of Sodom and Gomorrah. And because of their immorality and unnatural lust, God sent fire and brimstone to bring judgment upon Sodom and Gomorrah. The angels likewise committed the same sins. Therefore, the fallen angel's sin must be one of immorality and unnatural lust—adultery.

Hiding the crime. Now let us divert your attention to Adam and Eve. We read in Genesis

2:25 that God described the sinless state of Adam and Eve. "And the man and his wife were both naked, and were not ashamed."

They had no shame. God created nothing shameful. Then right after that, they did something wrong in the sight of God. Then we read in Genesis 3:7, "Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons."

In the Old Testament, we read that Job says, "If I have concealed my transgressions from men (like Adam), by hiding my iniquity in my bosom. . . ." (Job 31:33).

Job is saying that in the Garden of Eden, Adam tried to hide his transgression and iniquity by an apron. If the crime was eating an apple, then they would have picked that apple by hand, and eaten it with their mouths. Then they should have hidden their hands and mouth.

But an apron has only one purpose, to hide the lower part of the human body. And there is only one sin that we can commit with the lower part of the body: adultery.

Then we know that Satan, the fallen angel, seduced Eve. So we can readily see that the first woman, Eve, and the fallen angel, committed illicit love—false love, fornication.

This was the spiritual fall of man in the sight of God.

And then, according to the Bible, that first woman brought this sin to Adam, and transmitted the crime to him. She caused him to repeat this fallen act. This constituted the physical fall of man in the sight of God.

God created man in spirit and body. And man fell both spiritually and physically.

God created Adam and Eve so that they would become perfect. Adam was to become the tree of life. As I said, of course the tree of life is symbolic, so I have no way to show the tree of life. But for the purpose of illustration, this will represent the tree of life.

However, Adam never reached the tree of life, because God blocked the way to the tree of life by the cherubim and a flaming sword, after the fall of man. Adam never reached the tree of life.

Need for adoption. The first man and woman were created in the lineage of God, as God's true children. They were pure and genuine, of the tree of life. But Adam and Eve united with Satan. Spiritual death came. This is why Jesus said, "You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning." (John 8:44)

This fallen angel really



This fallen angel really murdered Adam and Eve.

murdered Adam and Eve, and gave them rebirth, making them the sinful children of the Devil. This is why Jesus said, "You are of your father the devil. He was a murderer from the beginning." How did he do it? With a lie. Therefore, Jesus said in this same scripture that he was a liar and the father of lies.

Since then, all mankind has been born from a dead tree, not from the tree of life. We are born into the fallen, Satanic lineage.

God does not recognize this tree, this root. All mankind comes from the wrong root.

Jesus Christ came 2,000 years ago, as the first tree of life in history. What he was asking us to do was to become adopted as sons of God. We were born from the wrong tree, the wrong root. We must be adopted. We must be cut off from the wrong root and adopted, grafted into the tree of life.

This is what the Bible means when it speaks of adoption as sons in the sight of God. This is what the Bible means when it says we must be born again. We must be cut off from the tree of evil, and born again into the tree of life.

This is what Christianity is all about. We, the wild olive tree, must be grafted into the true olive tree and share the richness of the true root of God.

However, all mankind is still born from this dead tree. Each of us has to be adopted. This is our destiny. However, Jesus promised the Second Coming. Do you know why he is coming? There is one more step of salvation to bring us total salvation.

He will make us whole, so that we will no longer be born from that tree and wrong root. We shall be born from the root of God from birth, without sin. We shall have life in God from our birth. We will have no need of a

Savior. We will live in the Kingdom of Heaven here on earth. And without a Savior, all men can be automatically accepted in the Heaven of God.

Actually, this is what God designed. If there had been no fall, no Savior would have been necessary. Isn't that true? If you are enjoying perfect health, why would you need a physician?

Therefore, the Day of Hope is coming. Christ is returning to bring us into wholeness, so that we all may be perfected, without original sin. We will be born of God. Then Christ will no longer say, "You are of your father the devil." He will say, "You are of your father, God."

Motivation of the Fall. Let me very quickly go over the way this all happened. What was the motivation of the fallen archangel, Satan? Initially, God created the angelic world before He created man. And many people today do not know why God created angels. And many people even worship angels. But did you know that an angel is a servant of God?

And do you know that you are created as a child of God? You are the princes and princesses of God. And the angels, who were supposed to be the servants of God, must also be the servants of man. This is why the Bible says we are to judge the angels.

We are to have power and lordship over the angelic world. This is the power of man, because we are children of God.

But there was an archangel named Lucifer, who was something like the prime minister in the angelic world. He was very jealous of Adam when God created man. He harbored false ambition. He was very arrogant. He thought, "Is there any way I can not only rule over the angelic world but the entire human world as well? I want to be like God." This was his ambition. Let me give you just one verse from the Bible that shows Lucifer's ambition. "How you are fallen from heaven, O Day Star, Lucifer, son of Dawn. You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will make myself like the Most High.'" (Is. 14:12-14)

Can you see the arrogance and ambition of Lucifer? He wanted to put his throne above the Most High and rule over the stars of God. Who are the stars of God? You and I. Adam and Eve were stars of God.

And Lucifer thought the only way he could achieve that ambition was by seducing Eve, thus toppling the position of Adam, taking over Adam's role, by uniting in love with the first woman, the mother of mankind.

This was his motivation. And when he looked at Eve, she was

absolutely beautiful to him. After all, Eve was the latest creation of God—shall we say, the latest model? The later God created, the more beautiful and complex His work must be. That was woman.

So Lucifer, driven by his ambition and his urge for illicit love, ruthlessly approached Eve. And unfortunately, Eve did not keep faith in God. She listened to Lucifer's lie, and united with him.

Not only that, but after that act she carried it over to Adam, thus bringing herself and her future husband to the side of Satan. This brought all humanity



into the wrong root, the wrong lineage. Briefly, this is what happened.

Now I know you have one grave question: How could God's creation go wrong like this? God must be Almighty. He created everything. The angel, the man, and the woman are all the creation of God. They must be created in the principle of God.

That's very true. So let me make one very important point. I have borrowed this toy railroad track. Let's say this track is like the law of God. Now here is a toy train, that goes on this track.

A train, running on the rails,

does not have a steering wheel. An automobile has a steering wheel, but a train does not. Do you know why? It doesn't need one. The train has no freedom to derail from the tracks.

In the same way, all creation is like a train, created upon the track of God—the law or principle of God. So the creation has no power of itself to derail from the law of God.

The power of love. But sometimes train accidents happen. Some power greater than the holding force of the track may hit the train, derailing it.

All creation is like a train, created upon the track of God—the law or principle of God.



If there is some power in this universe which is greater than the divine law of God, then even Adam and Eve can derail from the original course. Is there such a power? Ladies and gentlemen, yes, there is one power in this universe greater than the law and principle of God. It is supreme over all in the universe. That is the power of love.

God did not want to create a world of law, a world of commandment. God is love—infinite love. God wanted to create a world of love, where He could give His infinite love, and receive infinite love and joy in return. This is the world God envisioned in His creation.

Therefore, He made the power of love greater than every other power, giving love the supreme position. And we can see this in our own lives. Last winter, there was a great fire in Boston. Knowing there was a baby sleeping in the burning house, a mother ran up the stairs, picked up the baby, and threw the baby down, shouting, "Take care of my baby! Take care of my baby!" She burned to death. The sacrificial love of a mother can go beyond the power of death.

Many young Americans have laid down their lives for the love of their country. Romeo and Juliet certainly proved that the power of love goes far beyond the power of death. This is the

power of love.

Because the power of love is supreme, once man reaches perfection and unites with the love of God, nothing in this universe can separate God and man. In other words, once we reach perfection and unite with God, all mankind would remain in that state for eternity.

In the perfection of God, no corruption is possible, because we are welded into the power of the love of God. This is the world God envisioned.

But before Adam and Eve could reach that state, God knew that they would have to grow into maturity. Isn't that true? Your children, our teenagers have to grow into maturity. God knew that Adam and Eve must grow into maturity.

During this period of growth, God knew that man needed extra protection, extra help. For that purpose, God gave Adam and Eve the commandment, do not eat the fruit. This commandment actually means, "Watch out! Until you reach perfection, do not misuse your love. Preserve your purity." That was the commandment.

As a good father, what kind of advice would I give to my nineteen year old daughter? The best advice I can give, the best commandment I can give, is the same advice that God gave Adam and Eve. "Watch out! Until

you reach perfection and are united in the spirit of God, do not misuse your love."

Isn't that the same advice you good parents are giving to your own children? And what broke God's heart? Eve trusted Satan more than she trusted God. This really made God's heart broken. In other words, the woman listened more to the word of the lie of the fallen angel, and disobeyed God.

Faith cannot be forced.

Obedience must come from the faith of man. But the faith of man cannot be forced. Tonight, if I forced you at gunpoint to make you believe in God and Christ, it would not be called faith.

In 1951, I was fighting in a fierce battle in the Korean War. I was a company commander. The Red Chinese army attacked. We were counter-attacking a hill. On the top of that hill there was a machine gun bunker. And the enemy soldiers there were firing, firing, firing—right up until the very end when our soldiers finally got there and threw hand grenades into the bunker.

As a company commander, I thought, "Even though they are the enemy, what brave soldiers they are! How loyal they must be!" I admired them. But when I got down into that bunker, I found that every enemy machine gunner was chained to the concrete blocks. They had no

way to escape. They had been put there by force—to die.

Do you call that loyalty? Do you call that faith in the country? No.

God did not want to use chains to tie up your heart to a concrete block. This would not be faith. God could not take any delight or joy in such children. What God is hoping and wishing for is our willing response, our willing loyalty to Him.

This is the kind of faith that Adam and Eve did not demonstrate in the Garden of Eden. This is the same faith this world is failing to demonstrate in God and Christ today. The problem is the same. The Bible says, "God so loved the world that He gave his only begotten Son. . ." (John 3:16).

But that is no use, until you respond to the Son of God. This is why the Bible says, "...that whoever believes in him should not perish but have eternal life."

If you have no belief in him, then no matter how many times Christ is knocking at your door, it is no use. God cannot force your faith. God is teaching us and inviting us to the great glory of life. This must come from faith. This must come from the willing response, from our free will. This is what we should do.

You know, today in America there is so much misuse and abuse. By the way, I am a great admirer of America. I really

admire the Christian character of America. In 1952, when I first came to America, and saw her beauty, I wrote my tribute to America. I admire her.

But today I can see that America is getting away from her beauty. There is misuse of freedom. Freedom is abused. Free morality, free sex, free drugs. Misuse of drugs, misuse of weapons, misuse of power and money.

The dangers of love.

However, the worst consequences of all can come from the misuse of love. Love is something like atomic energy. If you unleash atomic energy, as in a hydrogen bomb, it can destroy this world in no time.

But if the atomic energy of hydrogen is controlled, it can turn the Sahara Desert into a blooming oasis. Atomic energy can bring a physical utopia, like Miami Beach.

When we misuse love, it can bring destruction to ourselves, our family, our society, and our whole world, in no time. But love is God's supreme gift, when we use it in one way—God's way. Then love can bring eternal happiness, true joy, and unity with God.

Sodom and Gomorrah were destroyed by brimstone and fire because these two cities indulged in immorality and unnatural lust. Today, my heart is

aching. America is each day more and more turning into another modern-day Sodom and Gomorrah.

We must fear God. And we must realize that God's time-bomb is ticking. God's patience is running out. We must realize that America is important in the sight of God. He has been waiting patiently. An awakening must come right away.

Some time ago, *Time* magazine revealed most startling news in the results of a survey. They found that there is a V.D. epidemic in America—venereal disease—second only to the common cold. We cannot accept that. I don't want to believe it of my America. This is not the America I saw.

We must not let this happen. Today, we must learn the right use of God's love. We must learn to redirect our love, and use it correctly. Jesus said that first we must love God and Christ more than anybody else.

God is your God. He is the Author of life. Actually, you are loving your life most. Therefore, we must love God with all our hearts, and our zeal, mind, and soul. This is the first and greatest commandment. Jesus said, "He who loves father and mother more than me is not worthy of me, and he who loves son or daughter more than me is not worthy of me."

Do you think Jesus said this

because he was very selfish and stingy? No. He wanted to give true life. Only in love can we unite. Only through love can we become one with Christ, so that we can truly live not for this world alone, but for eternity. For that purpose, Jesus came.

Are you with God now? The other day a young man came up after the speech. He was a very handsome, good looking fellow. And with tears in his eyes, he said, "Col. Pak, I am no good any more. I have lived a miserable life. I have no hope. I'm a sinner. I'm dirty. I'm a no good guy."

I said to this brother, "Come here, please. Do you know that I am another sinner? And do you know anybody who is not a sinner in this world in the sight of God?"

Then I said, "Let me tell you something. God always speaks in the language of the present tense. God will not ask you, 'Where have you been? What were you?' God will only ask you, 'What are you? Are you with me?'"

If your answer is, "Yes," then God will no longer ask your past. I will give you an example. When Jesus was crucified on the cross, there were two criminals crucified together with him—one on the left and one on the right. They were thieves. The thief on the left said to Jesus, "Are you

not the Christ? Save yourself and us!" (Luke 23:39)

In other words, "If you are the son of God, why don't you come down and save yourself, and save us too?" He was scornfully laughing at Jesus Christ. Then the thief on the right said to the left-hand thief, "You rascal! Don't you fear God? The two of us deserve this criminal's death. But this man, Jesus, did not do anything to deserve this death."

Then this right-hand thief turned his head towards Jesus, and said to the Lord, "Lord Jesus, remember me today." Do you know what Jesus said to him? "Truly, I say to you, today you will be with me in Paradise." (Luke 23:43)

The first man ever to accompany the Son of God into heaven was none other than the worst kind of criminal you can think of, the one who was crucified on the right hand side of Jesus Christ.

Today, God will not ask you, "Where have you been? Where were you?" Tonight, God will ask you, "Where are you? Are you with me?"

If your answer is, "Yes," you are blessed. If your answer is, "No," tonight is the night to accept God and Christ, because tomorrow will never come. Tomorrow will always remain tomorrow, and tomorrow will never come. □

LIVING FOR CHRIST IN JUSTICE

by DR. PHILIP POTTER

We are gathered here today as the people of God in Africa, on the occasion of the Third Assembly of the All Africa Conference of Churches, to affirm with St. Paul: **Living no longer for ourselves, but for Christ.** The text for our Assembly is II Corinthians 5:14-15 and it reads:

"The love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And he died for all, that those who live might live no longer for themselves but for him who for their sakes died and was raised."

During these days we have been grappling with this text in terms of the realities of Africa today and of the call of Christians and the Churches to live for Christ in Africa. We have been dealing

with such burning subjects as Evangelism and the Selfhood of the Churches in Africa, the Church and Cultural Renewal in Africa, the Prophetic and Serving Church, Church Union or Cooperation. We have also been working out some practical proposals for the Churches and the AACC on Frontier Ministries, Renewal in the Church's Ministry, Ministry for Social Justice, Ministry in Dialogue with people of living faiths and ideologies, Ministry through the Mass Media. This has been an impressive agenda, as vast and varied as Africa itself! But whatever we say or propose to do we are confronted with St. Paul's challenge to cease living for ourselves and to live rather for Christ.

What does it mean to live to or for Christ? At the end of the pas-

Address to the All Africa Conference of Churches assembly in Lusaka, Zambia, May 19, 1974.



World Council of Churches General Secretary, Dr. Philip Potter, addresses an interfaith youth assembly.

sage in which our text is found, Paul boldly asserts: "For our sake God made Christ to be sin who knew no sin, so that we may become the righteousness, the justice of God" (v. 21). Living for Christ means becoming God's justice, that is, being just in ourselves and showing justice to all. In the Sermon on the Mount, Jesus put it in this way: "Keep on seeking the Kingdom of God and his justice. . ." (Matthew 6:33). The nature of God and of His kingly rule of the world and of Africa is justice. As made in God's image, we are called to be just and to be citizens of His kingdom by practicing justice in the states of Africa. Justice is the expression of our living for Christ. Injustice is sin—living for ourselves rather than for Christ and for others.

What does justice mean? Paul wrote out of his Jewish heritage. For the Jews justice was not a prin-

ciple, but was the very character of the Creator and Redeemer, God. He was utterly true to Himself and to His creation. He was concerned about the highest interests of His people. He willed that His image in man and woman should become real. He therefore demanded that His people should be just in their dealings with each other as those who share a common humanity. The prophets are never tired of reminding the people that God is righteous, just. "There is no other god besides me, a just God and a Saviour, a liberator; there is none besides me" (Isaiah 45:21).

Justice means working for the liberation of all, enabling them to enjoy and practice justice. The prophets are clear that to be truly human means to be just. The prophet Micah declares: "He has shown you, O man, what is good. And what does the Lord require of you, but to do justice, and to show



steadfast love, and to walk humbly with your God" (6:8). Justice, steadfast love and communion with God are one reality. In other words, to be just is to be a real person, to be, think and act as is expected of those who are created by God and alive in fellowship with him. Alas! the Jews were very exclusive in their approach to justice, dividing the world into Jew and Gentile, and being self-regarding, hard and legalistic.

God's justice has now been revealed in the person of Jesus Christ. He is the representative, authentic human being. If we want to know what it means to be a real person, that is, to be just, then we must become like Jesus.

Paul says two very central things about Jesus Christ in this passage—two things which describe what being just is. "For our sake God made him to be sin who knew no sin" (v. 21). Jesus identified himself with the human race that he might enable us to become truly human. To be just is to enter into solidarity with others, to share our humanity with them by being with them, whatever their condition may be. To be just is to walk humbly with our God and with our fellow men and women.

Secondly, Christ showed what justice means when "he died" for all" (v. 15). Justice means not only solidarity, but sacrifice for all without exception that

they can become just and share life in justice.

That is the very down-to-earth goal of the Christian life. That is the goal by which all peoples are to be judged. But who are we who are called to become the justice of God? The human tragedy is that, as Paul tells us in this passage, we live for ourselves. That is the very source and texture of injustice. One who lives for himself or herself has no concern for being in solidarity with others or giving himself or herself for others. Paul describes this living for ourselves in two interesting ways:

(1) Priding ourselves about a person's appearance and not about his heart, his inner character (v. 12), and

(2) seeing others from our own point of view and judging and treating them accordingly (v.16). . . .

How do these characteristics of injustice show themselves in Africa today? The history of Africa, especially during the past 100 years, has been a systematic display in injustice. Africans were judged by their appearance—their race, their dress or lack of it, their failure to have and master the white man's skills, etc. The contacts of white people with them have been superficial, proud, brutal and deadly. And this is still so in a most inhuman way in Southern Africa today and in the dealings of the rich, white world

Christ at the Last Judgment, portrayed by Michelangelo.

with the rest of Africa. Christian missionaries were no exception to this unjust way of life. One of them once admitted to me: "We have behaved as if we had everything to give and nothing to receive." At the farewell meeting for another missionary who was leaving a country in Africa after many years of service, an African spokesman said to him: "You have done a lot for us. You have built schools and churches. You have worked hard and faithfully among us. But one thing we have to say to you—You did not trust us."

However, we do well to look at ourselves. How much of Africa's history has been bedeviled by tribalism and tribal wars even up to today? How much are Africans today dazzled by the appearances of wealth, position and power? How much we have allowed ourselves to continue the unjust colonial system by the pursuit of selfish gain and power at the expense of the vast majority of the people? How much are our one-party states, often of a military character, in danger of stifling or getting rid of those who are critical of unjust actions? How much are our churches captive to the rich churches abroad by their passion for great institutions and for being able to exercise a position of influence in the state through having access to foreign money and personnel?

How much are our churches continuing the divisions brought

to Africa and those we have created ourselves by our superior attitudes to each other, in the manner of one churchman saying to another of a different denomination: "You worship God in *your* way, but we worship him in *his* way"? In the same way that the rest of the world used to make easy judgments about Africa and assume that they knew what was best for Africa, are Africans today in danger of assuming that they have all the answers and need no cooperation with others within the world community of churches and nations?

What Paul writes to the divided Church in Corinth he says to us in Africa today. What we must all realize is that Christ, the genuine, authentic, representative, just man, died for our sake that we might die to our selfishness, or self-sufficiency, our injustice. And he was raised by God for our sake that we might stand up in newness of life and so be at his service, seeing our life and the life of other people and our task from his perspective, his point of view.

Just as in the beginning God created the world and human beings, so here a new act of creation takes place in Christ. God takes the initiative Himself. He takes on our humanity in His Son. He grapples with our proud, selfish existence. He reconciles, re-unites us to himself and to one another. So Paul announces, recalling his own experience: "When anyone is

united to Christ, he is a new creature, there is a new world; the old life is over, the old order has gone; a new life, a new order has already begun" (v. 17). The new person in Christ is not only new in himself or herself, but brings newness into the chaos of our human existence. Each new person in Christ is the promise of the renewal of society in justice. We are not renewed in Christ in order to escape from the life of the world, but to be more genuinely involved in it as an authentic person, manifesting justice and working for a just society. Whoever is for Christ is for humanity, that is to say, for joining in the establishment of justice among people. So while the new person in Christ is marked off from other persons in a new way, he or she is related to them in a new way. He or she is marked off from them because he or she finds the source of life in the Representative Person, Christ. But he or she is related to others more than ever before, because Christ died for them as he died for him or her. In unity with Christ he or she can have solidarity with other human beings and also be ready to die for them. . . .

This is not an optional task for us. This is not something which we can do for awhile and give up, or leave to a few to do. No. "The love of Christ leaves us no choice" (v. 14). We are under orders—the orders of love. The love of Christ is the foundation of justice. We are therefore under order from the

King to make his justice known in Africa. "We are ambassadors for Christ" (v. 20). As such we move from a private, narrow existence to a public, inclusive existence. We accept public responsibility. But in a totally different way from ambassadors of African and other states. The ambassador, as our world conceives it, represents the pride, the glory, the point of view of his or her nation. The embassy is protected and given special privileges. The ambassador is often isolated from what is really happening. The ambassador nowadays can take very little initiative. The Christian ambassador is a quite different person. For one thing, all of us are ambassadors. There is no special class or elite called ambassadors. We live a thoroughly public life beside our fellow human beings, with all the risks and dangers which this implies. Like our Lord, our solidarity is with those to whom we are sent, our fellow human beings who are struggling for justice, for a genuinely free and full life. Yes, we are called to be ready to lay down our lives, in whatever manner circumstances demand, for those to whom we are sent so that they can be reconciled to God, to themselves and to others and so experience true justice.

Let us therefore joyfully go forth together, living for Christ and for justice, taking up our calling as ambassadors of reconciliation. □

the world

religion

CHRISTIANITY IN CRISIS
NEW HOPE



Carnegie hall to msg

by REV. ROYAL G. DAVIS

About a year ago when we were getting ready to attend the Carnegie Hall meetings, it was my privilege to speak in one of the Long Island churches to my fellow-Congregationalists about the message and mission of Reverend Sun Myung Moon. This morning my topic is a little different but no less important—to speak to my fellow-Unification Church members about the general religious situation in the Christian churches today. Dr. Marcus Bach, the authority on the exciting fringe movements at the growing edge of the American religious world, used to be famous for a lecture on "Church Street,

U.S.A." That is our theme: the present state of the Christian faith, especially in this country.

Reverend Sun Myung Moon at Madison Square Garden rightly compared our situation to that of Jesus and his disciples in first century Palestine. We are now where they were then. At Madison Square Garden the Communists parading out front were quite comparable to the Zealot revolutionaries of Jesus' time. Out back were the raving Fundamentalist Christians who parallel the fanatical Jewish sectarians who prepared the Dead Sea scrolls. But one fact should not be overlooked. The

Christians most comparable to the Pharisees and Sadducees of the ancient world were nowhere to be seen at Madison Square Garden. The regular clergy and mainline denominations were not parading against us out front or denouncing us as heretics from out back. The American religious establishment was not inside clapping or outside jeering. The Methodists, American Baptists, Lutherans, Episcopalians, Presbyterians, United Church of Christ and Congregationalists have not come out against us—nor have they come out for us. Yet these people represent the backbone of American Protestantism. They are the religious power roughly comparable to the Pharisees and Sadducees of New Testament times. Until we meet them face to face as friends (or as foes) we have not confronted today's Christians. Those ranters out back are a fringe group with neither power nor prestige in the contemporary church world. Fundamentalists are the hillbillies of American Protestantism with plenty to say but nothing with which to back it up. They bark but cannot bite. American Protestantism has many different kinds of churches and a variety of theologies but there is also a general consensus of opinion which they share. Outsiders may be so conscious of the differences among churchmen that they overlook the similarities. If you attended a ministerial meeting in

Washington or Baltimore or Boston you would not be able to distinguish a Methodist from a Presbyterian, an Episcopalian from a Disciple of Christ, by how they looked or what they said in most cases.

For over fifty years mainline denominations have been primarily interested in three basic issues:

1. ecumenical cooperation or interdenominational friendship,
2. a social gospel about God's kingdom on earth,
3. an up-to-date Christianity.

First of all, the major Protestant denominations have been distressed about the scandal of Christian division and divisiveness. In my theological seminary days after World War II we used to say we need one Church for one world. How can a divided Church heal a divided world? It's more important to be a Christian than to be a Methodist or Baptist, a Mennonite or Unitarian, we declared. That battle for spiritual ecumenicity has been largely won.

Attached to it but separable from it was another plea, the desire to reunite Christians in one all-inclusive Church. While some are still very much committed to interdenominational and institutional amalgamation, the drive for one great Church has got stuck in a ditch these past few years. Church union has stalled. Southern Presbyterians may talk about reuniting with northern Presbyterians but mergers across family lines have lost their appeal. Nobody believes

the black National Baptists will merge with the Polish National Catholics. No one considers a union of the Pentecostals and the Episcopalians. Very few, in fact, believe the National Council of Churches or the World Council of Churches can produce a unified super-church in the near future. If anyone had such a dream, it has gone up in smoke.

Secondly, the Protestant churches have long been concerned with social problems. How do we transform our world into the Kingdom of God? This is an exceedingly complex matter where simplistic solutions come a dime a dozen and are worth no more. By and large American Protestantism at the bureaucratic level has decided to ally the Church with liberal and leftwing secularism. As the neo-orthodox used to say, "We must move to the right theologically and to the left politically." However, the laymen who pay the church bills with voluntary offerings had a very different idea. They expected their church to become theologically more liberal and politically more conservative. As a result, the gap widened between the ecclesiastical planners and the paying public, so that many of the mainline denominations are facing an acute lack of cash to pay for their expensive national programs.

Thirdly, since 1900 the respectable Churches have been seriously trying to update their ex-

planation of what Christianity is all about. It is impossible to expect success by using 19th century methods in a 21st century world. Why has the youth of today abandoned the Church? Because while the world worries about the resignation of President Nixon, the Church, so to speak, is still talking about the administration of President McKinley. Just reciting old words which meant something to a little old lady named Grandma Moses is not enough. We must translate the grand affirmations of Christian faith into a contemporary idiom.

With barely an exception, the major theologians since 1900 have addressed themselves to that question. Tillich, Bultmann, Niebuhr, Moltmann, Harvey Cox, all of them each in his special way, has labored to update religion. But do not ignore the underlying significance of their work. Behind all this theological discussion is an earnest quest for a new revelation from God appropriate for our unique time. Mainline Protestantism is seeking a contemporary prophet for a New Age Christianity. This fact provides us with a challenge, an opportunity and a responsibility. The Church longs for a contemporary Christ.

A quick sketch of the general Roman Catholic position in America is necessary to give an over-all picture. Before World War II, Roman Catholicism here was largely a church for immigrants

—Irish, Italians, Polish, French Canadians, Mexicans, and others. By and large the hierarchy was Irish and that made it unique. As the popular saying went, the Irish make great cops and reliable bishops. After World War II and particularly after the pontificate of Pope John, the situation changed greatly. American Catholicism had come of age. In the person of John F. Kennedy it gave us our first Catholic President and Bishop Fulton J. Sheen became as famous a TV star as Milton Berle. Nor should one forget Cardinal Spellman, a powerful prince of the Church and very much the symbol of a Catholicism now quite rare. Nobody was more staunchly patriotic or more safely conservative.

Catholicism has recently experienced a crisis of incalculable significance. Pope John opened the windows of the Vatican to let in a bit of fresh air and it turned out to be a hurricane. From a regular and careful reading of several American Catholic journals, it is fair to conclude that in spite of the efforts of Pope Paul to calm the furor, the traditionalists have been generally routed and the progressives are more or less in control. The differences between the old Catholicism and the new is the difference between Cardinal Spellman and the Berrigan brothers. The first was an exceptional spokesman for the historic Western way of life and the latter have been equally dynamic super-duper dissenters.



Roman Catholicism has several special problems—a significant number of priests and nuns who have decided to give up the clerical life, the financial crisis over parochial education, a widespread revolt of laymen against church supervision over their faith and morals, and the scholarly protests against archaic explanations of Christian doctrine.

At the same time, Catholic cooperation with Protestants has greatly increased and seems to be a normal part of Church life today. Also, Catholic scholars have far greater influence in the Protestant world than was true only a few decades ago. The Catholic version of the ghetto mentality seems to be gone forever, but with this new openness to the wider world has come a noticeable decline in political power. The Catholic vote even on such a clear-cut issue as the abortion question has probably become a negligible factor in American politics.

Eastern Orthodoxy, the third great Christian family, has come into its own only since World War II. Like Roman Catholicism, only more so, it has been a fairly recent transplant from the Old World. Unlike Catholicism, it has until very recent times been badly split along national lines—Greek, Russian, Ukrainian, Syrian, etc. These divisions are gradually being healed, but the process seems to be slow and often painful. Eastern Orthodox, however,

have taken part in the ecumenical movement from the beginning and have served especially well as a means for greater Protestant-Catholic cooperation.

Eastern Orthodoxy too should be remembered for the way it stood up to atheistic Communism. The Orthodox had to face Stalin in all his fury. Far more than Protestants or Catholics, the Eastern Churches provided a glorious list of martyrs who gave up their lives rather than give up their faith. For that distinction, if for no other, they deserve special recognition and praise.

Let me conclude with a single comment about Reverend Sun Myung Moon and the Unification Church in the light of the crisis situation in the Christian world as a whole. Before Carnegie Hall last year when some of my fellow-Congregationalists asked what my reaction was to your movement, I said that the best description of you could be found in a sentence from St. Paul as Dr. Goodspeed translates it:

"You are like stars in a dark world offering to men the message of life." (Phil. 2:15)

An exciting year has passed from the Carnegie Hall meetings to the Madison Square Garden speech, and my considered judgment remains what it was then. When one looks carefully at the state of the Christian world, you truly shine like stars in a black sky.

□

What Is The Kingdom of GOD?

by PASTOR WILLIAM H. LUKE

My purpose is a prayerful effort to help our estranged and divided brethren to understand Christ's meaning concerning the Kingdom of God. God is not the author of confusion (I Cor. 14:33).

Satan, with his subversive nature among God's fallen creatures, has sown discord among brethren. He has invaded and divided the family unit and so retarded the restoration process and the Kingdom of God.

Whatever our concept of the Kingdom, remember, "A Kingdom divided...cannot stand" (Matt. 12:25). Strife and division have existed among Christ's followers from the start (Luke 22:24). The division we see today within the ranks of the holiest groups mocks Christ. Unless your righteousness is more than that of the scribes and Pharisees, you will

Eleventh-century concept of Jesus' parable of the marriage supper.



never enter the Kingdom of Heaven (Matt. 5:20).

Then, too, there is a spiritual Kingdom of God, just as there is a physical Kingdom of God, but neither has been opened up by Christ yet. What Christians usually refer to as the Kingdom of God or Heaven is not the completed physical and spiritual Kingdom. When Jesus said the Kingdom of God is within you and among you, it was only the formation stage of the Kingdom symbolized as the grain of mustard seed (Matt. 13:31, 32). When John the Beloved referred to his being "your brother and companion—sharer and participator with you in the tribulation and Kingdom and patient endurance. . .", it was not the completed physical and spiritual Kingdom Christ will finally establish on this earth physically and in the spirit world. There'll be no tribulation, thus, no need for patient endurance in that final Kingdom of God on earth or in spirit world.

If Christians were as holy or perfect as they claim to be, even as holy and/or perfect as Jesus was, Christ could establish the Kingdom now, today. The Kingdom of God is the perfect control of God in the lives of every being involved on earth and "heaven". . . even in spirit world. Satan's spirit keeps Christians divided because of perspective—some "holier-than-thou" groups, feeling themselves more spiritually qualified to inter-

pret the Bible than others, and possibly so; but those who believe the Kingdom has been established probably believe an acorn was a tree.

In a sense, there are Bible scriptures which suggest that the Kingdom of God already exists; yet, through the light of this end-time truth, it obviously has not been established. There has been formative preparation, but that's all. In fact, Jesus said, "My Kingdom belongs not to this world. . . has no such origin or source" (John 18:36). He said signs would announce the coming of his Kingdom (Luke 21:31). In the kingdom of plants and lower animals which exist without rational choice, there is complete obedience to God's laws. One of the distinguishing features of man and lower animals is man's capacity to reason and, therefore, to choose; this tends to retard his total commitment to God, though eventually he learns and grows into perfection. "Flesh and blood cannot inherit the Kingdom of God; nor is this possible" (I Cor. 15: 50). We cannot even envision it until we are born of the spirit of God (John 3:3-8). . . to say nothing of entering it. After spiritual birth, we must grow toward perfection. Only perfect people could be candidates for the Kingdom of God.

However, even the holiest and most perfect (if there are such) cannot inherit it until it is established by Christ (Matt. 25:31,34).

The Kingdom of God and the Kingdom of Heaven are the same. There is no distinction between the Kingdom of God and the Kingdom of Heaven. They are used interchangeably. Let's review some cases in point (King James Version). "Jesus said... 'A rich man shall hardly enter the Kingdom of Heaven. . . . It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God' " (Matt. 19:23, 24). "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven " (Matt. 5:3); "Blessed be ye poor: for yours is the Kingdom of God" (Luke 6:20). "John the Baptist preached, saying, 'Repent ye: for the Kingdom of Heaven is at hand' " (Matt. 3:2). "The law and the prophets were until John: since that time the Kingdom of God is preached" (Luke 16:16). Concerning John the Baptist, Jesus taught, "He that is least in the Kingdom of Heaven is greater than he" (Matt. 11:11). But, in Luke, Jesus said, "He that is least in the Kingdom of God is greater than he" (Luke 7:28). Jesus compared both kingdoms to a grain of mustard seed (Matt. 13:31; Mark 4:30, 31). Also compare Matt. 13:33 with Luke 13:20, 21. It's the same Kingdom every time.

God's idea of the Kingdom unchanged. From the creation, He has been trying to get man's proper cooperation through diverse ways,

including this article. Man can neither see, nor enter, the Kingdom until man is spiritually reborn (John 3:3-5). In fact, only perfect people will gain the eternal life in that Kingdom. We must be just as holy as Christ is holy (1 Pet. 1:15, 16), unified perfectly with each other as Christ is unified with the Father (John 17:23). We must, as Christ, present our bodies as a living sacrifice, holy, (devoted, consecrated) and well-pleasing to God, which is your reasonable (rational, intelligent) service and spiritual worship. . . not conformed to this world. . . this age, fashioned so as to prove the perfect will of God (Rom. 12:1, 2).

The Kingdom of God must come to earth just as it is in Heaven (Matt. 6:10). We will truly become holy temples in which God's spirit perpetually dwells (1 Cor. 3:16). Once we are perfectly holy, it will be impossible to become otherwise. No longer will there be a need for a savior.

Had Adam kept his first estate, he would have reproduced nothing but children in God's own image and likeness to fully replenish the earth and take unlimited control over it and all things around it (Gen. 1:28). He would be the first perfect man and God could have established His Kingdom from Adam's family centered on God. When man is right with God, he will be right with himself and his fellows. Where there is righteousness in the heart, there'll



be harmony in the home, order in the nation, and peace in the world.

From creation, the Kingdom of Heaven was intended to be a system functioning as the human body. Had Adam properly fulfilled his assignment, there would have been no need for a Christ; he would have been the Christ in his own time. The Kingdom of Heaven would have been duplicated even as Jesus, 4000 years later, taught his disciples to pray, "Thy Kingdom come, Thy will be done in earth as in heaven" (Matt. 6:10). Perfect children would have been produced as vital cells in a healthy human body... all coordinately responding to the brain, God. Sin complicated the social order as sickness does the body. This "body of Christ" idea was not original with Paul (I Cor. 12:14-27); rather, it was all a part of God's "logos" or plan for perfect man in the beginning. No wonder Paul experienced such a traumatic encounter with the spirit of Jesus enroute to Damascus. Through the light of the human body concept, we may discern how Adam was actually the Tree of Life, before sin separated him from this most glorious status before God and a world to come. Then we can see how Jesus, the second Adam, improved upon the first, from a spiritual standpoint. We can also

understand how Christ will finally be the Tree of Life, the true Father of all mankind forever. There'll be no more death nor sorrow, for Satan and all negativity shall be destroyed (Rev. 20:14; 21:4). In the same way that the universe is a gigantic macrocosm of the atom, and the human body is a gigantic cell, so God shall establish His Kingdom with perfectly composed and coordinated perfect people of His identical nature.

Now or later? Once we clearly understand the true meaning of the fully established physical Divine Kingdom in contrast to the Christian Kingdom, we quickly must agree that the Divine Kingdom does not exist yet. Satan is indeed king and god of this world. "For the god of this world has blinded the unbelievers' minds" (II Cor. 4:4). He is yet playing havoc with souls, minds, spirits, and bodies of most people alive today... to some degree, still "going around seeking whom he may devour"... (I Pet. 5:8; Rev. 12:12).

On earth or elsewhere? Jesus said, "I will come again to receive you" (John 14:3), but he'll actually have another name (Rev. 3:12).

Shall we meet him in the air (I Thess. 4:15-17), and so shall we ever be with the Lord? The meek shall inherit the earth, not the sky (Matt. 5:5). "Air" is a figure of speech... an allegory, extravagant

One of Dürer's apocalyptic engravings shows Satan being locked up in a pit.

exaggeration, to create an impression, and not intended for dogmatic teaching. Wise virgins went out to meet the bridegroom, but didn't elope with him before he could get married, but escorted him to the wedding and there attended him and his bride . . . on the earth (Jude 14, 15; Zech. 14:1-11). He will be accompanied to this earth (or on this earth) by resurrected physical and spiritual bodies. The Lord shall not only reward every man and spirit according as his accomplishments shall be (Dan. 7:27; Matt. 16:27; II Tim. 4:14), but shall help them to examine and judge themselves so that God will not have to judge them (I Cor. 11:28-32).

Yes, the meek shall inherit the earth, and the sky, incidentally; God promised Abram and his children land as far as he could see (Gen. 13:14, 15) as an eternal inheritance. This promise was reassured to Isaac and his children forever by God saying, "...and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed, all these countries; and in thy seed shall all the nations of the earth be blessed" (Gen. 26:2-5). Again, this pledge was reaffirmed to Jacob and his descendants (Gen. 35:9-12). "These people all died controlled and sustained by their faith, but not having received the tangible fulfillment of God's promises, only having seen it and greeted it from a great distance by faith..." (Heb.

11:13). Now, when Jesus came, he said, "I tell you, many will come from east and west and sit at the table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, while the sons and heirs of the Kingdom will be driven out into the darkness outside..." (Matt. 8:11, 12). The Kingdom of God is a future experience on this earth. There will be "a new heaven and a new earth" but the reason why they will be new follows—"wherein dwelleth righteousness" (II Pet. 3:13; also see Eccl. 1:4).

But you certainly know that "If you are Christ's...you are Abraham's children, and heirs according to the promise" (Gal. 3:29). "Know you, therefore, that they which are of faith, the same are the children of Abraham" (Gal. 3:7).

Even on the cross, the thief acknowledged that Jesus had no Kingdom as yet by asking, "Lord, remember me when you come into your Kingdom" (Luke 23:42). Maybe he heard Jesus confess this fact earlier in Pilate's judgment hall (John 18:33-36).

How will the Kingdom come?

I must repeat with emphasis, the Kingdom of God has not been established yet, but is a future inheritance through faith demonstrated by sacrificial work (James 2:17-22). In the same way Christ has been building his church through the faithful effort of his followers, so he will build his

Kingdom on this earth; only, this time, the faithful shall inherit the whole earth, not just millions of

isolated, competitive lots of impressive real estate. Solomon said, "Go to the ant, you habitually lazy

King Solomon said, "Go to the ant, you habitually lazy person; consider her ways, and be wise."



person; consider her ways, and be wise." She is not only diligently building the only Kingdom she will ever know, but she is totally controlled by the laws of her creator in a unified, ingeniously coordinated Kingdom-building effort. Solomon was wise enough to know that if he ever acquired a Kingdom even from God it would require such hard work to establish it. Paul taught "that it is through many hardships and tribulations we must enter the Kingdom of God" (Acts 14:22).

As God views us, some are actually dead (Rev. 3:1). Through our cooperation with Christ, following our resurrection from hell or spiritual death we shall build the Kingdom.

"For just as (because of union of nature) in Adam all people die, so also (by virtue of their union of nature) shall all in Christ be made alive. But each in his own rank and turn: Christ, the Messiah, is the first fruits, then those who are Christ's (will be resurrected) at his coming. After that comes the end (the completion), when he delivers over the Kingdom to God the Father after rendering inoperative and abolishing every (other) rule and every authority and power. For Christ must be King and reign until he has put all his enemies under his feet. The last enemy to be subdued and abolished is death. For He, the Father, has put all things in subjection under his (Christ's) feet. But when he says,

'All things are put in subjection under him,' it is evident that He, Himself, is excepted who does the subjecting of all things to Him. However, when everything is subjected to Him, then the Son himself will also subject himself to the Father who put all things under Him, so that God may be all in all—that is, be everything to everyone, supreme, the indwelling and controlling factor of life" (1 Cor. 15:22-28).

Who will be there? Perfect people as perfect as God the Father is perfect (Matt. 5:48). Jesus was made perfect (Heb. 5:8). Adam didn't quite reach perfection. . . "very good" or otherwise. Jesus said, "Why call me good? There is none good but God" (Matt. 19:17). However "perfect" Jesus may have been made through suffering (Heb. 2:10; 5:9), before this refinement process, he resented being classified as "good." He taught, "The good seed are the children of the Kingdom" (Matt. 13:38); but according to Jesus, not even he qualified, yet. Maybe that's why he and the thief on the cross went to paradise? You see, some things are a matter of perspective. The Holy Spirit is still guiding men into all truth. . . sharpening our perspectives.

"But then," you protest, "if no one is actually already in the Kingdom, why would Jesus say, 'The children of the Kingdom

shall be cast out. . .?" Whatever Jesus meant by the Kingdom then, it was obviously only spiritual and not the completed Kingdom some inherit when the Messiah comes to earth (Matt. 25:34), and raises men from hell or spiritual death, and they are perfected as he and God are.

Speaking of paradise, the place Jesus and the thief on the cross went, they are there and not in the Kingdom of Heaven merely because when they were alive they were not living in the Kingdom of Heaven on earth. Jesus did go away to prepare a place for the faithful; and that place in spirit world called the Kingdom of Heaven has been prepared—but 'til this day it is empty, awaiting the establishment of the Kingdom of Heaven (or God) on earth. This is some of that "all truth" Jesus said would later be revealed (John 16:13). This is also one of the areas of spiritual insight Paul admittedly lacked (I Cor. 13:9-12). There are "many mansions" in the Kingdom of Heaven in spirit world, but all are vacant—prepared, but empty, as so many "prepared" houses are today.

If one has physically died, and yet his spirit lives in the heavenly domain of God, he is still alive in God's sight. This is why Jesus said, "He who believes in me, though he dies, yet shall he live" (John 11:25)—perhaps with Jesus in paradise, but not yet in the

Kingdom of Heaven, until he first has lived in the Kingdom of Heaven on this earth.

Those spirit men of the New Testament Age who believed in Jesus on earth and thus went to paradise are to come again to the earth after the second advent of the Messiah. These spirits, by cooperating with the earthly saints, as Elijah did with John the Baptist (Matt. 11:14), believing in and serving the Lord of the Second Advent, thereby elevating them to the divine spirit stage, would themselves become divine spirits. Thus, they can enter the Kingdom of Heaven in the spirit world with the earthly saints who would enter this Kingdom after leaving their physical bodies (Heb. 11:39, 40). All these saints of the Old Testament Age, though well attested by their faith, did not receive what was promised (that is, permission to enter the Kingdom of Heaven) since God had foreseen something better—the Kingdom of Heaven—for us (earthly men) that apart from us (earthly men) they (spirit men) should not be made perfect citizens in the Kingdom of Heaven.

Paradise, garden of bliss, will merely be the approach to the indescribably glorious Kingdom of Heaven. Paul will discover that it transcends being with the Lord in paradise, now. Had he seen farther and more clearly beyond paradise, he would have longed to be with God, not Jesus. □

I am a pilgrim, a wanderer. My vow says I shall remain a wanderer until mankind has learned the way of peace. My message says this is the way of peace: overcome evil with good, falsehood with truth, and hatred with love. Nothing is new about that except the practice of it. For long ago it was written: "Be not overcome of evil, but overcome evil with good." This is the lesson for today, and so it becomes the message of my peace pilgrimage.

Traditionally, a pilgrimage is a journey undertaken on foot and on faith prayerfully and as an opportunity to contact people. I wear my short tunic with *Peace Pilgrim* on the front and *25,000 Miles On Foot For Peace* on the back so folks will stop and talk. And lots of them do. I have no money, and I do not accept any money for spiritual reasons. I deal primarily with spiritual truths, which should never be sold and, of course, need never be bought. As soon as you are ready, it will be given. I belong to no organization, so there is no organizational backing behind me. I own only what I wear and the few things I carry in my little pocket. I

walk until given shelter; I fast until given food. I do not ask, but just think: *In more than twenty-one and a half years* (I started January first of 1953) *and much more than 25,000 miles of walking* (I stopped counting about ten years ago, and I had already counted 25,000 miles), *I have been supplied with everything I needed without asking for it. Aren't people good!!*

Now, a pilgrim's job, I would say, is to rouse people from their apathy and make them think. I am trying to make them think about a number of things, but especially I am trying to make them think about the fact that inner peace is possible. I talk mostly about human potential, because most people only scratch the surface of their real potential. They have no idea what they are capable of.

About thirty-six and a half years ago—fifteen years before my pilgrimage started—my life was very different. I thought I had done a full growing up; I had done the emotional growing up. I had learned to get along with people and with myself. I didn't realize that the most important growing up of all still lay before me. I had



money and things at that time. I had thought that money and things could fill my life. But I was so wrong. Money and things can never fill anyone's life. My life was still empty, meaningless, and unhappy. But at that point, I felt a complete and absolute willingness without any reservations to give my life—to leave the self-centered life. I started to live to give instead of to get. My life just blossomed out. The first thing I knew, I had obtained the great blessing of good health. I haven't had so much as a cold or a headache since. And from that time on, I had known that my life work was going to be work for peace and the whole peace picture: peace among nations, peace among groups, peace among individuals, and the very, very important inner peace which I talk about the most. But I didn't talk about it until fifteen years after I had found it, and then my pilgrimage began. Yes, I had done another growing up in those fifteen years—a spiritual growing up which took me from the self-centered life into the God-centered life, which is centered in the good of the whole.

Jesus talked about this higher

nature. Jesus said: *"Why call me Lord! Lord! and do not what I say!"* But he also said: *"Say not to here or to there, for behold: the Kingdom of God is within you."* And so he was not only talking about living God's laws; he was also talking about allowing your life to be governed by the divine nature which he called the kingdom of God within, and which is often called the indwelling Christ. Now, this is what that spiritual growing up is all about. It's coming from the life governed by the self-centered nature into the life governed by the kingdom of God within—the divine nature—the God centered nature—the indwelling Christ. That is what prepared me for the pilgrimage that I walk today. When I started out, my hair had turned to silver. My friends thought I had taken leave of my senses. But I walk on that endless energy that comes with inner peace. You not only feel plugged into the source of universal supply, which I live on. You also feel plugged into the source of universal truth—endlessly available. That's the time when I looked around and said: "Isn't it sad that most people

STEPS TOWARD INNER PEACE

by PEACE PILGRIM

only scratch the surface of their real potential? They have no idea what they are capable of." And then I started looking back to see how I had started to put the spiritual laws into practice in my own life.

I started to talk about the steps toward inner peace. I began to see that the steps toward inner peace are not taken in any certain order. The first step for one may be the last step for another. And so, when I give them, I do not even necessarily give them in the order in which I took them. But this amounts to putting the spiritual laws into practice in our lives and finding inner peace.

The purpose of problems. It was a great day for me when I realized the purpose of problems in our lives, because when I was very young I resented problems. I tried to get rid of them. I tried to get somebody else to solve them for me. But then I realized that I could solve any problem that life set before me if I would turn to God for help. And I realized that through every problem that life set before me, I was able to grow

spiritually if I would solve it in accordance with the highest light I had. I began to realize, in other words, that problems are opportunities in disguise—blessing in disguise. The greater the problem, the greater the opportunity for spiritual growth. So when a problem came to me, I would face it with anticipation. "Here is a problem. What can I learn from this?" Then it became a problem no longer. It was a challenge, an opportunity. And after I had solved all my personal problems, I still wasn't satisfied. Then I prayed about the collective problems—problems like obtaining world peace. And of course, right prayer motivates one to right action. So I began to be motivated to act upon these collective problems. Through helping to solve the collective problems, I was also able to grow and grow and grow. Now let me give you an example of a personal problem from the life of a friend of mine.

This lady lived constantly with pain. It was something in her back. I can still see her arranging the pillows behind her. It wouldn't hurt quite so much. And she was



very bitter about this. I tried to explain to her the wonderful purpose of problems in our lives. I tried to inspire her to think about God instead of about her problem. I must have been successful to some extent, because one night after she went to bed, she got to thinking about God. She got to thinking: "Just imagine! God regards me—this little grain of dust—to such an extent that he sends just the right problem for me to grow on." And she turned to God, and she said: "O dear God! Thank you for this pain through which I may grow closer to thee." Then the pain was gone, and it has never returned. Perhaps that's what it means when it says: "In all things be thankful." So maybe more often we should pray the prayer of thankfulness. It's a very important prayer.

Harmony with God's laws and guidance. Then I began to see that some of my problems I was causing in this earth life. God created not only the world and the beings, but also the laws—the physical laws and the spiritual laws which govern them. I began to see

that insofar as my life was in harmony with these laws, my life was in harmony. And insofar as I was disobeying these divine laws, I was causing difficulties for myself by my disobedience. In fact, I even began to realize that insofar as I was out of harmony through ignorance, I did suffer somewhat. But if I was out of harmony when I knew better, then I would suffer a lot. You suffer much more when you know and do not do.

I said to myself: "Well, I'm going to be my own best friend instead of my own worst enemy. I am going to live all the good things I believe." And I got busy. I just took them one by one. If I could think of something I was doing that I knew I shouldn't be doing, I simply quit. And I always had the good sense to make a quick relinquishment, which is the easy way. The tapering off is long and hard and usually never accomplished. And if I could think of something I wasn't doing I knew I should be doing, I got busy on that. It took the living quite a long time to catch up with the believing. But finally it did. And when it did, a process began which has never ended. As I

**Problems are
opportunities in
disguise, blessings
in disguise.**

lived up to the highest light I had, higher and higher light came to me.

Then I realized that besides God's laws, there is also God's guidance, which is unique for every human soul. Yes! Every one of us has a special place in God's wonderful plan. And contained within your own divine nature is your part in the divine plan. It just needs to be awakened. And so I would walk receptive and silent amid the beauties of nature. Then these wonderful insights would come to me. I prayed the prayer of receptive silence, and then I would put these things into practice in my life.

And I realized several things about what might be a person's calling. In the first place, most human beings are much more apt to be called to do a lot of little things than one big thing. So you have to be watchful. For instance, I was staying with a lady who was especially anxious to find where she fitted into the divine plan. And one day she said to me: "You know, Peace,"—it was early in the morning—"I really feel I should go over and see my neighbor, but I

don't have time for that. My canasta club meets this afternoon." I said: "But just a minute! You have been wanting to know what your job is, and now you have a little good motivation, and you are not going to follow it!" "Well," she said, "I think I'll just run over for just a minute." And she found that her neighbor was not feeling well. She was alone, and she was desperately praying for help. There was a real reason why she should go over and see her neighbor.

You see, there are all kinds of communication, not only by word of mouth. Thoughts communicate. Emotions communicate. Your divine nature can reach out and communicate with the divine nature within the other fellow.

Good things in the family. I discovered also that you would be much more apt to be called into some well-recognized, useful task in society than to be called to do something unusual. I also discovered that most people are called into the family pattern. I am not. I could not leave anyone who would be in any way dependent on me or

who would in any way worry about me. I couldn't leave any close ties to walk a pilgrimage.

Most people are called into the family pattern. Marriage should not take place without love. When it does, there is tragedy. I can remember I was trying to help a woman who just couldn't get along with her husband. Finally, I said to her: "Why in the world did you marry that man in the first place?", because I could see they didn't have anything in common. She said: "Well, all my girlfriends were getting married, and he was the best I could do at that time." Well, no wonder they were having problems.

If you are called into the family pattern, look at the good things in the family pattern: Lots of nice problems to grow on, for instance, and your first journey outward from self-centeredness into family-centeredness. Even your first experience of pure love, which is a willingness to give without a thought of receiving anything in return. The love of a parent for an infant child, which is why mother love is so highly regarded. All right in the family pattern!

Now, there are those who know and do not do. I come across this every once in awhile. While I was walking down the highway, a man stuck his head out of a car window, and he said to me: "How wonderful that you are following your calling!" and with great enthusiasm, he began to tell me what his calling was. It turned out to be a good thing that needed doing. I said: "That's wonderful, and how are you getting along with that project?" His face just fell. "Oh," he said, "I am not doing that. That kind of work doesn't pay anything." He was a desperately unhappy man and will remain so until he is following his calling. But you see, you have such a false criterion in this materialistic age by which to measure success. You measure it in terms of dollars and cents—in terms of material things. But happiness and inner peace do not lie in that direction.

A vow of simplicity. One of my first projects besides living all the good things I believe was to simplify my life. It was made easy for me, because right at the beginning of my dedicated life, I took a

Besides God's laws, there is also God's guidance, which is unique for every human soul.

vow of simplicity: "I shall not accept more than I need, while others in the world have less than they need." This motivated me to bring my life down to need level for me. Well, now that I own only what I wear and carry, I hope nobody thinks I feel deprived of anything, because in my life what I want and what I need are exactly the same. You couldn't give me anything I don't need. And I hope nobody thinks I feel insecure, because I don't know anybody who feels more secure, even though I don't always know where I will sleep at night or where or when I will eat next. But after you have spiritual security, you have no more feeling of need for material security. I feel very secure. And I hope nobody thinks I feel poor, because actually I am constantly thankful to God for the wonderful blessings that have been showered upon me. I have health, I have happiness, I have inner peace. Why, you couldn't buy those things if you were a billionaire. I'm not poor; I'm rich.

I have discovered that needs vary a lot. For instance, if you have a family, you would need the sta-

bility of a family center for your children. There are needs beyond physical needs.

I have discovered that although needs vary a lot, unnecessary possessions are unnecessary burdens. If you have them, you need to take care of them.

I can remember I met a lady once about a month after her huge house in which she and her husband had been living alone since the children were grown had burned down. They lost everything except the clothes they had been wearing. Remembering how attached she had been to that huge house in spite of the fact that it had been such a burden for her to take care of, I started to say a few words of sympathy to her. But she said to me: "Don't sympathize with me. Oh, you could have the morning after, but not now. Just think! I will never have to clear out that attic. I will never have to clean that basement. I will never have to clear out those clothes closets." "Why," she said, "I have never felt so free. I just feel like I am starting life all over again." Well, don't let it take a houseburning. Somebody could use those extra



things.

When I had brought my life down to need level for me, I felt this wonderful harmony in my life between inner and outer well-being—between spiritual and material well-being. There is a great deal to be said about such harmony not only for an individual life, but also for the life of a society. Look at our poor, war-weary world. What's the matter with us? We are so way off on the material side. Even if we do not have it, we desire it. We are so lacking on the spiritual side that when we discover nuclear energy and other technological advancements, we are still capable of putting them into bombs and using them to kill people. This is because our spiritual well-being lags so far behind. The valid research for the future is on the spiritual side. We need to bring these two into balance so we will know how to use well the material well-being we already have.

Purification of body and thought. Then I might mention some purifications that were required of me: purification of the

body, regarding the body as the temple of the spirit and treating it that way.

Personally, I practice prevention. Everything that is known to be bad for your health—spiritual health, as well—I cut out long ago. Why should I wait until I get sick? I might as well—as I said in the beginning—be my own best friend instead of my own worst enemy.

And then purification of thought: your thoughts are so powerful that if you realized their power, you would never think a negative thought because every moment of your life you are creating through thought. You are creating your inner conditions and helping to create the conditions around you. That's why I think about the best that could happen. The good things I want to see happen, those are the things I want to emphasize. When your thoughts are on the negative side, they can and often do make you physically ill.

I can remember a man who was manifesting symptoms of what was called a chronic physical illness. He was about sixty-five years old then. I can remember I noticed that there was some bitterness in

When your thoughts are on the negative side, they can and often do make you physically ill.

his life, although he was getting along well with his wife, his grown children, and the folks in his community. But I discovered that the bitterness was there just the same. He was harboring bitterness against his father, who had been dead for many long years. As soon as he was able to relinquish the bitterness he had been harboring against his dead father, the so-called chronic illness began to fade away, and in a short time it was gone.

I remember a woman. People thought a miracle had happened in her life, because she was confined to her room. Well, I just took one look at that woman. You could see by the lines in her face and her tenseness that this wasn't physical at all. I don't think that I had talked to her for more than five minutes before she was telling me all about how mean her sister had been to her. The way she told it, I realized that she had told this story again and again, and that she mulled over this bitterness against her sister constantly in her mind. I found myself explaining to her that if she would forgive, ask forgiveness, and make peace with her

sister, then she could look for an improvement in her health. "Hah!" she said, "I would rather die. You have no idea how mean she was!" So the thing drifted for awhile. But one morning—early one morning—she wrote a letter, a good, inspired letter, to her sister. When she showed it to me, I made a special trip into town to mail it before she could change her mind. When I got back, she had changed her mind. Oh, she worried a little. But by return mail came a letter from her sister. Her sister was so glad they were to be reconciled. The same day that letter arrived, the woman was up and around and out-of-doors. She was perfectly all right. The last I saw of her, she was joyously off for a reconciliation with her sister.

So you see, there's a lot to that old saying the "hate injures the hater, not the hated." It isn't enough to just do right things and say right things. You must also think right things before your life can come into harmony.

Purification of desire and motive. And then purification of desire: What are the things you are



desiring? Are you desiring perfectly superficial things like pleasures or new articles of wearing apparel or household furnishings or perhaps a new car? You can come to the point of oneness of desire—to know and do God's will for you. And when you think about it, is there anything else that is really important to desire?

And then one more purification; purification of motive. Now, this is a very tricky thing. What is your motive for whatever you may be doing? I have never met a person with purely bad motives, but I meet people all the time with mixed motives. Good and bad motives all mixed together. For instance, I talked to a man in the business world. His motives in the business world were not always of the highest. He admitted that. But mixed in with them were good motives: caring for his family, doing some good in his community. Mixed motives. I talk to groups that are studying the most advanced spiritual teachings, and they wonder why nothing was happening in their lives. But their motive is the attainment of inner peace for themselves, which is a

selfish motive. They won't find it that way. Your motive, if you are to find inner peace, must be an outgoing motive—service and giving, not getting. You must be wanting to give, not get.

I have met a few people who needed to change their job in order to change their lives, because, of course, you must be contributing constructively to the society in which you live in order to be happy. I have met many more people who merely needed to change their motive for service in order to change their lives. For instance, I know a man—an architect and a good architect, because it was his calling to be an architect. But his motive was to make a lot of money and keep up or get ahead of the Jones. He still worked himself into a nervous breakdown in spite of the fact that he was following his calling, because his motive was wrong. I remember talking to him about the joy of service—getting him to do some little things to be of service. Once you have learned the joys of service, you can never go back into completely self-centered living. I corresponded with him a bit after that. On the



Your motive, if you are to find inner peace, must be an outgoing motive—service and giving, not getting.

third year of my pilgrimage, I came to his home town. Of course I stopped in to see him. I was anxious to find out how he was getting along. I hardly recognized him. He was such a changed person, but he was still an architect. He was drawing a plan. He said: "You see, I am designing it this way to fit it into their budget. And then I am setting it this way on the plot of ground to make it look as nice as possible." His motive was to be of service to the people he was drawing plans for. He was a radiant, transformed person. Incidentally, his wife told me that business had increased by leaps and bounds, because everyone for miles around wanted him to draw their plans.

I stayed with a woman who was the foremost real estate dealer in town. I soon discovered why. She felt it was her calling to fit together the proper house and proper family. When a family came to her and she didn't have a proper house for them, she would call up all the other real estate dealers to try to locate one. So even they couldn't say very hard words against her. She was defi-

nately the most popular real estate dealer in town, because she was following her calling with a right motive.

And then relinquishments. Then we might also discuss a few relinquishments. For instance, relinquishment of the feeling of separateness. We begin judging everything as it relates to us as though we were the center of the universe. Even after we know better intellectually, we keep on judging things that way. In reality, we are all cells in the same body of humanity. Every cell is of equal worth—of equal importance—in the eyes of God. When you know that, you know what it is to love your neighbor as yourself. When you know that, you know that anything that hurts anybody anywhere really hurts all of us. And for you, there becomes just one realistic way to work, and that is for the good of the whole. Look what happens when you work for your selfish little self. You are just one cell against all those other cells, and you are way out of harmony. But just as soon as you begin to work for the good of the whole,

you find yourself in harmony with God's purpose and with all of your fellow human beings. It's the easy, harmonious way to live.

And then relinquishment also of all attachments: material things must be put into their proper place. Now, material things have a place. They are there for use, and it is perfectly all right to use them. But when they have outlived their usefulness let them go. Pass them on to someone who needs them. Anything that you cannot relinquish when it has outlived its usefulness, possesses you. In this materialistic age, a great many of us are more or less possessed by our possessions. We are not free.

I remember an elderly lady I was concerned about. She was working much too hard. I said to her: "Why in the world do you need to work so hard?" because she was always complaining. She said: "Well, you see, I have to pay rent on a five-room house." "But you are alone in the world. Couldn't you live happily in one room?" "Oh, yes," she said sadly, "but you see, I have furniture for a five-room house." Who possessed who? She was actually working her

fingers to the bone to provide a proper home for that furniture. It happens all the time. Just don't let it happen to you.

There is another kind of possessiveness, too. You do not possess any other human being no matter how closely related that other human being may be. No husband owns his wife, no wife owns her husband, no parents own their children. When we think we possess them, there is that tendency to try to run their lives for them, out of which there develops an extremely inharmonious situation. It's only when we realize that we do not possess them, that they must live according to their own inner guidance, that we stop trying to run their lives for them. Then we discover that we are able to live in the most beautiful harmony with them.

We might also discuss relinquishment of a few other things. For instance, relinquishment of the anger habit. This is a common problem, I discover. Remember, there is great energy which comes with anger. Now do not suppress it, because this would hurt you inside. And do not express it, be-



**Every cell is
of equal worth
—of equal importance
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cause this would hurt you inside and cause difficulties in your surroundings. But you transform it, and you somehow use that tremendous energy constructively. I would always say to the person who had the anger habit: "What takes a lot of energy?" Most people can think of something that takes a lot of energy. I would say: "All right, now get into your mind that that is what you are going to do when the anger habit comes upon you." I will tell you what a few of them did.

One woman scrubbed the kitchen floor and another one washed the kitchen windows and another one vacuumed the house. A man got out his manual lawn mower and mowed his big lawn. Another woman got out the ingredients and baked bread. Another woman told me that playing the piano took the most energy, so I said: "Well, that's fine! Music is uplifting." So she would sit down, and she would play marches, and then she would start to cool down a little bit, and when she was playing lullabies, I knew she was all right.

I will tell you one more..I will

tell you about a man who saved his marriage. He had such a bad temper, his wife was about to leave him and take their two small children along. He said: "I am going to do something about this," and he did. Whenever he felt a temper tantrum coming upon him, instead of throwing things around the house, as had been his previous custom, he would jog. He would get out there and jog around and around the block until he was all out of breath, and the temper was all gone, and he saved his marriage. I saw him again years later. I said to him "Well, are you still doing some jogging?" "Oh, a little bit for exercise," he said, "but I haven't had a temper tantrum for years." As you use the energy constructively, you lose the anger habit. It's just a habit.

We might also perhaps discuss relinquishment of the worry habit. Worry is not concern. Concern leads you to do everything possible in the situation. Of course, God requires of us that we do everything that we are able to do. But worry is this useless mulling over of things that we cannot change. It is a total lack of faith,

because if you are a praying person, a person with faith, you would certainly be able to take what you were worrying about to God in prayer and leave it in God's hands—the best possible hands.

Here is another technique for getting rid of the worry habit. Live this present moment. Very, very seldom are you worrying about this present moment. It's usually all right. If you are worrying, you are either agonizing over the past, which you should have forgotten long ago, or else you are being apprehensive over the future, which hasn't even come yet. We tend to skim right over the present moment. Since the present moment is the only moment that God gives anyone to live, if you don't live the present moment, you never really get around to living at all. If you do live the present moment, you tend not to worry. For me, every moment is a new and wonderful opportunity to be of service.

In the final analysis, we have free will. You cannot be hurt spiritually except by your own wrong actions, which you have control over; or your own wrong reactions, which are very tricky

things, but you have control over them, too; or by your inaction in some situation that demands action of you. When I realized this, how free I felt, and I just stopped hurting myself. Someone could do the meanest thing to me, but I would just feel the deepest compassion for this out-of-harmony person who was capable of doing mean things. I would pray for that person; I certainly would not hurt myself by a wrong reaction of bitterness or anger. You see, you have complete control over whether you will be hurt spiritually or not. Anytime you want to, you can stop hurting yourself.

Those are some highlights of steps toward inner peace. Nothing is new about this. This is universal truth. And you know, I can't help being optimistic, because I know that God's laws will bring us good as soon as we obey them. The spark of good within every human life always makes us capable of obeying God's laws, but we do have free will about this, don't we? Therefore, how soon we obey and thereby find harmony both within our lives and within our world is up to us. God bless you all! □



**God's laws
will bring us good
as soon as
we obey them.**

Crusade to Save the Suffering

by BEATRIX GONZALES

"But even this escape is not open to us. Once we have taken up the word, it is thereafter impossible to turn away; a writer is no detached judge of his countrymen and contemporaries; he is an accomplice to all the evil committed in his country or by his people. And if the tanks of his fatherland have bloodied the pavement of a foreign capital, then rust-colored stains have forever bespattered the writer's face."

Aleksandr Solzhenitsyn



I strongly feel that when a person speaks from the heart, what he expresses is very personal and fragile. In our society, most of us do not value the heart because ours is a technological society of material things and of competition, so the mind is of prime importance. Thus, there is little value in the heart, except for a laugh sometimes. When one speaks or writes it is because one has a desire to express oneself, or one feels that one has something significant to say. More and more I find it very difficult to say or write very much.

No matter where I go, I cannot separate myself from the cotton fields and mealless days of my past (only because I know that they are today still a reality), the eighteen-year-old Black and Chicano high school dropouts in the amputee wards of the V.A. hospital, the runaways in the hostels of Houston, the lonely winos of Madison Avenue, the mistreated seniles in the nursing home of San Juan, the stinking bars, guns, rats, dirty streets, and the hunger, desperation, sickness, hatred, and confusion of West Side Chicago.

Here at the University of Texas there are many books, and here many famous and not so famous men write about social injustices and suffering. Some write about freedom. Here students and professors rap about these things.

Here everybody is going to change the world when they graduate. Here we are reminded of France in the mid-eighteenth century before she engaged herself in the Seven Years War and faced her downfall. Francis Parkman writes in *Montcalm and Wolfe* (p.35):

"The prestige of the monarchy was declining with the ideas that had given it life and strength. A growing disrespect for king, ministry, and clergy was beginning to prepare the catastrophe that was still some forty years in the future. While the valley and low places of the kingdom were dark with misery and squalor, its heights were bright with a gay society—elegant, fastidious, witty—craving the pleasures of the mind as well as the senses, criticizing everything, analyzing everything, believing nothing."

Our hearts we have compromised for the "in" things of today—talk, titles, and rags. Everything is cheap. Our homes and cars are made to leak after three years—and so is our government. These are all mere physical manifestations of our "inner essence"—a lack of quality, depth, value. We have separated our physical bodies and minds from our spiritual desires and needs, namely our hearts. We accept responsibility for our racial, economic, or political problems, only verbally. Our universities, churches, families, and peer cir-

cles have sanctioned our manner of coping with the farmworkers' struggle—as detached observers and sympathizers.

Desire for spiritual fulfillment. God's love and concern for man can find expression only through man's heart and responsive action. But we have separated ourselves from our hearts in order to "get by." We have limited God's expression here on earth or left Him out completely. Yet in our emptiness, we see today man's deep desire for spiritual fulfillment—for peace, identity, community, purpose, comfort. Young and old, Christian or non-Christian, black, white, or brown experiment with meditation, sensitivity sessions, drugs, and yoga. Is this an escape, or is it an expression of man's suppressed inner need and desire to reintegrate his mind and body harmoniously in thought and action?

Upon my return from Chicago in December, 1972, (which marked the end of my six and one-half year "crusade" for the "salvation" of the suffering), I faced a realization which had been creeping up on me for some time now. I could do little for these folk through the tools, know-how, tactics or resources which I had or that were available to me. I was merely copying America's technique of dealing with her complex problems—the band-aid treatment.

Would I work with the youth in Joliet for \$12,500 a year? No! Would I work with Sesame Street in Chicago for another \$12,000 a year? No! Surely I would work for the Catholic Conference of Bishops—on legislation. . . where it's at? No! Everyone thought I was a fool. I was perhaps. As social servant, follower, leader, or organizer in social action, I became more and more aware of just how little we who were involved in this type of community work were doing with the resources and knowledge at hand. Our desire to effect change was sincere. But the tactics we used and the moves we made (even though we could always justify them) I deeply questioned many times. There was a growing hostility and conflict in the community, and our group or organization. Lack of unity and organization was resulting in an overlap of services, a misuse of funds, manpower, and energy. There were many reasons for this frustration and fighting.

Disillusion with service agencies. Large sums of federal aid had been poured into the communities in a clumsy effort by the government to deal with the racial and poverty problem. But the solution lay in changing discriminatory policies, standards, rules, and regulations. And these only became more subtle and unreachable while the community agencies fought each other. Agencies offer-

ing similar services were granted differing amounts of money causing discontent and rivalry among the different agencies, and also, an overlap of services. This was no accident either.

Chicanos and Blacks out to look for themselves (even those who had appeared most concerned for the people) filled the ranks for the administration of the funds. Here they found security, power, prestige, and money. The "masses" whose hopes had been raised by the increasing "concern" of their leaders who spoke about brotherhood, identity, pride, and no more rats, foresaw brighter days. But they soon became disillusioned and even more bitter, and their hopes dwindled as they witnessed the heated arguments and flashy cars of their community agency neighbors. The more militant groups of the community and the gangs who had reason to be bitter also, added to the fire. Thus there was plenty of excitement, and the rats increased, and the tenements got shabbier, and the slum landlords and politicians got more comfortable.

The situation was no different on the political or education level, as brown and black faces began to fill the city councils and school boards and administrative staffs of other institutions. Many times I felt that I was merely helping to perpetuate distorted values.

Those of us who could survive through the internal conflict

and still had enough motivation to deal with the Chicago Park District or the Sanitation Department, entered into a maze of policies, systems, and restrictions which only became more complex as we dug deeper to find the enemy and the solution. Most of the personnel of these city departments didn't know much about their job. It all seemed so hopeless, and our work so useless!

I became conscious of how as victim or mender, I had been dealing with symptoms of problems whose origin or cause was beyond my present understanding and articulation. I saw the limit in the "salvation" I had been trying so hard to bring about. No one could now convince me that this was where it was at. Perhaps for others it was. It had been enough for me at one time. Now I wanted to understand when, where, how, and why these systems distorted the values which perpetuated them and the sad people who lived off of them. I saw no purpose in fighting in this pit forever. I knew there had to be answers to this—and more to life. My strong desire and need was to find it.

And then a retreat. In January I decided to involve myself in a retreat. Not one in which I would seclude myself in meditation, but one in which I would continue to attend classes, work, interact with people, fast, pray, and for my personal growth give up



Beatrix Gonzales (right) with two sisters in her retreat center.

whatever I felt was necessary as I went along. I began my retreat out of pain, desperation, and confusion. I needed to come to a deeper understanding of myself (I was caught in too much inner conflict), of other people, and the whole universe and my place within it. I sought new tools and a new framework from which to view myself in relationship to man and God, from which to view the significance of my existence. I wanted to know the relevance of man's existence in this time and

age in relationship to his past, the crisis of today, and his hope for the future. Why did everyone always want to do good, yet muffle things up so drastically?

I was told these were deep theological questions and they were not practical to the political, economic, and social problems of today, and that I should quit philosophizing and go back to picketing. But if what I was presently experiencing, in view of my past, was all that there was to life, then I didn't want to live anymore.

I saw no relevance in man's existence and suffering, and I could not pretend that this suffering wasn't there, nor could I pretend that this was doing anything to get to the cause of the real problem by picketing.

Getting back to my retreat, I decided that if I could not achieve a certain degree of peace and understanding amidst my everyday life experiences, then whatever understanding and direction I sought and found in seclusion would no doubt go out the window the minute I returned to my daily life routine.

My quest turned out to be more difficult and serious than I had expected. My friends became disappointed and they called me up and accused me of abandoning them and "my people." Most of them avoided me altogether except when they wanted to question me as to whether I had really loved them at all, or whether my past involvement with the people had not been for my own selfish gain. I felt they had a right to question this because I questioned all of this myself. However, I had nothing to say. They said I was navel-watching. But what could I say? There was no other path I could take. They don't call me up anymore. Few people understand. Sometimes it is wise not to depend too much on people for understanding.

I feel that one must seek one's own path and accept that it

will be different from that of other people close to us. Perhaps it will demand more, perhaps less. These demands will determine the extent of our responsibility despite our friends, relatives, community, or people. Sometimes we have to forget that they exist or that they laugh at what we do. No one can rightfully dictate or criticize another person's degree of commitment no matter how great or small, because no one but that person is fully aware of his insight, knowledge, and consequently degree of pain and unrest for man's suffering. It is this personal awareness and one's capability (physical and mental) of dealing with it, that determines the extent of one's responsibility, and the basis on which one will be judged for this life.

I am learning much from my retreat. With each small new revelation or answer to my questions, I have only deeper ones, and many times, I experience only more intense pain. But I am trying to put into action my insight—which simply means disciplining myself to accomplish more with my time, putting myself in positions which perhaps may not be very favorable—especially to the ego—but which will help me become more sensitive to other people's needs; serving people that I would never, in my everyday life, have to even talk to in order to get by; and questioning everything and everybody.

We've always made up and believed strange but convincing justifications for our actions. My questions about suffering and injustice lead to deep moral and spiritual implications. That may sound general, but let me explain. Everyone is so anxious to do good and to be recognized for it that we seem to be spinning our wheels on short-range goals. Everything is so much on the surface. People, policies, and systems appear honorable and real and everyone is happy, but underneath there's an intricate web that we have woven that someday someone's going to have to tap, and everything we have constructed on its surface will collapse. What are we leaving behind for our children?

The morality of the church. I question the morality of those dedicated organizers based in a Puerto Rican and Black neighborhood receiving funds from Catholic charities, and the federal government in the name of these minorities. Yet the work is staffed with white organizers who work for the neighboring white community (whose main concern and energy goes to keeping these minorities from moving into their neighborhoods).

I know this may sound trivial to us here at the University of Texas, but to the Blacks, Puerto Ricans, and poor whites of that neighborhood it's a matter of survival. In how many other places is

this repeated and unquestioned? The situation of the Khmer Republic in Southeast Asia, where the U.S. has abandoned a peace-loving people to the invasion of an alien power, is not that much different.

Today, everything we have pretended to have such a strong foot on is slipping out from under us—as we witness Watergate, Agnew's resignation, and soon it will be the Church, and Daley, and the community organization in Chicago. The men who tried to warn us of this, and tried to reawaken us were shot or imprisoned this last decade—King, Robert F. Kennedy, John F. Kennedy, Malcolm X, Camilo Torres. Today we have a few—Cesar Chavez, the Berrigans, Solzhenitsyn.

The prophets of our day. Historically, God has been working through specific individuals to deliver to man His heart, His desire, and His purpose for man. These men have brought direction, but we have not listened. The demands God is placing upon our lives today He bases on the time in history He has placed us and the tools and knowledge He has given us for recognizing and fulfilling our responsibility. If we feel unrest of the soul it is perhaps because He is calling us to serve as His instruments and this demand conflicts with the patterns (social, political, economic, religious) that

we presently have to work within. My question then is: Do we ignore our hearts (thus Him), and continue to live in this messy and meaningless world, or do we change the patterns? Our mistake seems to lie in that we try to construct our dream on these cracked foundations without changing the patterns, because this would demand that we change ourselves to an extent, and those things we take pride in. We are also quite good at justifying why we don't have to change ourselves and our ways in order to fulfill our purpose. We will live in a dream—our children in a nightmare. We have been sowing bad seeds as a people and a nation. No one can prevent what these seeds will reap. We question why God allows so much suffering, but is it a fault of God, or a *void* in man?

These men—King, John F. Kennedy, Torres, Gandhi—what were they saying? Why were they shot? Malcolm X attributed the death of John F. Kennedy to the bad seeds the American people had sown for their injustices. The great men of our past have never been recognized until after their (tragic) death. Then everyone has grieved them, sighed, and said, "These men came before their time."

Could God have prepared Israel and the Jewish nation for so long to receive His son, and then sent him prematurely? What happened to the prophets He sent to

prepare the people? Could we have failed to listen to the urgency of the message of these men this last decade? If so, what will our children inherit from us if Christ were to return today and our nation would shoot him too? Could six million Jews have died at the hand of the Nazis in retribution for their ancestors' failure to recognize the son of God? How can we recognize the son of God if he returns today, if we don't know his Father's heart?

These men have known their time. We do not know ours.

The American Indians have had many visions. Presently, they prophesy great destruction in America—not forty years from now, but today. We deny their prophecies. "They have no proof!" we say as we echo the same fears of our president.

Our negligence and failure to act keeps us locked within our minds—separated from the hearts and humility of these men, and limited within the world of horrors which we have conditioned ourselves to accept and that these men have so profoundly questioned and challenged amidst laughs, threats, and in the end, death. I feel that we must confront ourselves and our words very seriously. When we begin to earnestly respond to the demands of our hearts, then we can begin to restore our relationship with God. Until then, we cannot hope for world peace and unity. □

the eighth day of creation

by KEN WEBER

Day one: Create the heavens and the earth. Let there be light! Separate it from the darkness. Call the light day and the darkness night.

Day two: Separate the waters into seas and clouds. Call this area of separation the sky.

Day three: Gather the seas together to let dry land appear. Let the earth put forth vegetation.

Day four: Place lights in the heavens to separate the day from the night, and to be signs for the seasons, the days and the years.

Day five: Create the sea creatures and the birds of the air.

Day six: Create all the creatures that walk upon the earth... and, oh yes, create man!

Day seven: Rest. Bless this day, and prepare for the eighth day of creation with my children.



This is a hypothetical schedule that God just may have drawn up before beginning creation. However, man would have been much more than an afterthought. On that eighth day of creation, man was to have brought himself to perfection and become co-creator with God, sharing and creating with God. Yet something happened. Man separated from God, and the seven days of creation were nullified. So, throughout history God and man have been trying desperately to re-create these seven days.

In creating, however, man has been trying to create by affecting his surroundings. Yet before we can learn to create other things, we must first learn to create ourselves, developing and maturing the positive aspects of our personalities and our hearts. So, how do we go about doing this? Just how do we create ourselves?

We need an example. Well, first we need an example, someone who is the type of person that we desire to be. Among the first two people that come to my mind are Jesus and Reverend Sun Myung Moon. They have given their lives to us in the form of love, concern, hard work, and in their own blood. They have also given us their trust.

In their examples they have shown us the type of people we can and should be. We should be loving and also disciplined; yet the love and discipline must be well balanced. One should not outweigh the other, because the domination of one over the other would destroy the value of them both. We should be dynamic and outgoing, and at the same time this should be balanced with caution and reason. We should be concerned with people, people as individuals, groups, families, nations, and people of the entire world. We should be sure of ourselves and our abilities, and at the same time realize our limitations. These are just a few of the examples set for us.

Another example. However, there is another example that we can follow besides them. Let's see if you can recognize this person by his qualities. He listens well, not only to what you are saying but what you are feeling, and because he doesn't jump to conclusions, the decisions he makes are sound

and just. He always generates happiness and love unselfishly, not just to one or two people but to everyone. He knows how to be either a good follower or a good leader. He's dependable. He's creative and knowledgeable. He's strong spiritually, yet he's gentle. He has a good sense of humor, and so on.

This last person, my last example, has no name because he is many people. He is the combination of the positive elements of everyone. Yes, we can and should use Christ as an example to follow. But we should use each other as examples also. It's by having give and take with each other that we grow and mature.

Each of us has admirable qualities that others should emulate. So, use each other as examples. If you see a quality in someone else that you like, ask yourself what it is that makes you like this quality. Maybe it's a quality that you should have. Be open to what other people have to offer you. By having give and take we can create ourselves and grow.

Be willing to receive. Now, a great deal of our work is geared to the question, "What can we give others?" But as individuals, and as a group, we must also be willing to receive and accept things from others. This would really be a hectic world if everyone was giving and no one was receiving. In relationships with people, their feel-

ings are important, but don't forget that your feelings are important also. Don't sell yourself short. Maintain a good balance between the respect you have for others and the respect you have for yourself. If we gain a deeper understanding of how we can have a God-centered love for others *and ourselves*, Jesus' commandment to love your neighbor as yourself could take on an even deeper meaning. If you don't love yourself, how can you learn to love others, and how do you expect God to love you?

Weapon against bad ideas.

Once we have brought ourselves to maturity and have formed our personalities, we then have the freedom to reach out and begin creating in a more external sense. Yet, looking at the world around us it is often discouraging to see the "creativity" that does exist. So many bad ideas have been successful that it often seems as if we are defeated before we even start. Yet, as Alfred Whitney Griswold once said, "Ideas won't go to jail. In the long run of history, the censor and the inquisitor have always lost. The only sure weapon against bad ideas is better ideas. The source of better ideas is wisdom."

Better ideas. They're something that we all have. They are things churches are founded on.

Well, we have these ideas. Now how do we express them to other people to make the ideas de-

sirable? Advertise? All right, let's advertise. Take an idea, any idea that you want other people to take note of. Now think of how *you* would express it. When you have done this put yourself in the shoes of the other person. What is he going to think of the way you express this idea? Is he really going to be interested, or is he even going to want to listen? If you were this person, what would you be looking for? Does the expression of your idea have any value to this person? Does it fill a need that this person has?

Selling your ideas. If not, you had better improve your sales technique. You see, true salesmanship, or any form of true creativity, involves love, concern, and an interest in whatever your idea is for. If you are more interested in selling your idea than filling a person's need, your idea won't sell. If you are more interested in bringing a person to you than you are in going to him, you aren't going to win his heart.

When Jesus commanded his disciples to follow him, he had to sell himself right then and there. He had to instill in his disciples the feeling at least that he was capable of filling their needs. He had to instill faith and trust into them.

When Reverend Moon asks us if we are able to do something, what is it that causes us to shout "Yes!"? Among other things, it is the faith and trust that we have in

the example he is setting. It is also the knowledge that he is willing to sacrifice himself for us. It is also the faith and trust that *he has in us*.

Now, let's again take a look at the idea that you want to express. Does your idea have value? Does your idea fill the need of someone? Then show that it does. Become an example of this idea by your actions. Sacrifice for this person and serve him, showing that you care about his needs, not that you are trying to sell him something that he doesn't want. Demonstrate your faith and trust in his knowledge and feelings. People have a right to think that their knowledge and feelings are valuable, because they are!

How about love? And what about love? Do you love the person that you are relating to? Many people think of love as a private thing to be displayed only if no one else is looking: "Psst... Hey, I love you..."

But if you love someone, it's nothing to be ashamed of. You should feel free to show your love no matter where you are and no matter who is watching:

"HEY, FAMILY! I LOVE YOU!"

However, by expressing love, I don't really mean shouting it from the rooftops. I mean openly demonstrating your love and concern by serving this person unselfishly. Also, I do not mean that this love should be one sided. You

should consider that this person also has a desire to love. He also has things to offer. Encourage him to love. Encourage him to give out. Be a parent to this person, not a preacher. Set standards for him. Bring the heart of God to him so that he can understand it and in so doing become a reflection of God's heart himself.

These are only the beginnings of the creative process. Entire volumes of books have been written on creativity covering many things that I have not covered here. But these are the beginnings of creativity, the foundation of constructive creativity. First we must create ourselves and our personalities. For this we need examples such as Jesus, Reverend Moon, and each other. Second, we must learn to create in a more outgoing sense. We must learn to fill others' needs with the things we create. We must learn to express love through our ideas. Our ideas should help others to understand and become a reflection of God and His heart. Using principles such as these we can begin restoring the seven days of creation. We can again build the foundation that was lost in the fall. By our doing our part in this, with God's help, God will soon be able to add another day to His schedule for creation.

Day eight: Now my children and I may truly begin to create together! □

THE VIEW FROM LAUSANNE

by EDWARD E. PLOWMAN

Less than forty miles separates Lausanne and Geneva, Switzerland, but last month they were worlds apart theologically. The document that went out from the International Congress on World Evangelization (ICOWE) at Lausanne bore no address, but the World Council of Churches (WCC) headquarters in Geneva was clearly an intended recipient. Indeed, Anglican bishop Jack Dain of Australia, ICOWE's executive chairman, said he had won assurances from WCC leaders that

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Welt
sein Wort hören



Executive Chairman of the International Congress on World Evangelism Jack Dain, and Billy Graham sign the Lausanne Covenant affirming faith in evangelical principles.

the paper—entitled the Lausanne Covenant—would be studied at this month's meeting of the WCC Central Committee in West Berlin. In effect, the paper says to the WCC: We don't agree with what you said last year in Bangkok about evangelism and we want to set the record straight.

Dain and evangelist Billy Graham, ICOWE's honorary chairman and its originator, signed the covenant publicly on the final

morning of the ten-day meeting, and by mid-day nearly half the 4,000 who attended the congress (2,430 of them as official participants) had also signed.

Lausanne's significance is manifold. It is the first time in church history that so many evangelical leaders from so many lands—some 150 nations and dependencies in all—assembled together to discuss world evangelization and to map strategy to achieve

it. Plans were drawn up to create an ongoing international "fellowship" that in time may grow big enough and important enough to challenge the WCC's position of world church leadership, despite the disclaimers of such intent by ICOWE organizers. Its existence may serve immediately as a moderating influence on statements and policies of the WCC. Many participants went back to their respective lands determined to create national evangelical fellowships where none now exist, others began planning regional and national congresses of evangelism, and a number of blacks at the congress formed an organization linking blacks in North America, the Caribbean, and Africa for cooperative evangelistic endeavors—another milestone in church history, if the group attains its goals.

The congress also proved to be a catalyst for evangelical unity. In some notable cases national delegations that had come to Lausanne divided were able to arrive at an understanding during confrontations in national strategy sessions, and they went home vowing to tighten ranks there.

From the outset, participants had a grueling schedule. Mornings were devoted to Bible study, presentation of "biblical foundation" and "issue strategy" papers, and involvement in national strategy groups. Afternoons were given to demonstrations of evangelistic methods, study of the theology of

evangelization, and consideration of specialized evangelistic styles. In the evenings there were more speeches, testimonies, and multi-media reports of evangelistic activity throughout the world.

A Sunday-afternoon evangelistic rally in a nearby stadium, featuring evangelist Graham and others, attracted a near-capacity crowd of more than 40,000, mostly from Switzerland, France, and Belgium, many of them young people. One of the first among 500 or so to respond to Graham's invitation to receive Christ was a reporter from a Paris daily. Earlier that day many Swiss churches had joined together to conduct a French-language worship service in the stadium, attended by about 10,000. Local leaders said in interviews that the size and enthusiasm of the crowds indicated a rising interest in evangelical Christianity.

Congress participants, the majority of them from outside North America (more than 1,000, not counting missionaries), were from Third World countries), were invited to Lausanne on the basis of a complex formula involving such things as evangelical commitment, function, and racial, ethnic, and geographical quotas. Major study papers by congress speakers were sent to them in advance, and they were asked to mail their responses, providing at least some give and take. At Lausanne the speakers dealt with these reactions.

The congress was conceived

after consultations between Graham and several others. They enlisted more than 150 international leaders as convenors, including a twenty-nine-member planning committee representing nearly a score of countries. A low-visibility campaign was launched to raise the \$3.3 million budget, a large chunk of it earmarked for scholarships, mostly for Third World participants.

Organizers continually emphasized that participants were not delegates and that the congress was not a legislative body. Yet the covenant and the plans for an ongoing structure that came out of Lausanne are bound to carry considerable weight in church circles for years to come.

Five persons were chosen by the planning committee to draft the covenant: Anglican rector John Stott of London (chairman); writer-editor J.D. Douglas of Scotland; Peruvian Samuel Escobar; Inter-Varsity Christian Fellowship's (Illinois) president Hudson Armerding; and U.S. evangelist Leighton Ford.

As a result of responses by participants, several key changes were reflected in the final draft. At the insistence of philosophical theologian Francis Schaeffer of nearby L'Abri and others, the statement on Scripture was strengthened to include a clear affirmation of inerrancy. The social-responsibility section was intensified, putting signers on rec-

ord as affirming that "evangelism and socio-political involvement are both part of our Christian duty." Added to the statement on evangelistic urgency was an indirect reference to the missionary moratorium issue as raised by some African blacks: "a reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelized areas." Also, a new introduction was added to the church partnership section: "We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing."

An entirely new section was added on freedom and persecution in response to a resolution from a sixty-member strategy group dealing with evangelism in countries whose governments are hostile to Christianity.

Meanwhile there was no toning down of the covenant's strongly worded rejection of universalism, syncretism, and the premise that social action and political liberation can be construed as evangelism. (Favorable references to all these concepts can be found in public statements of the WCC or its leaders over the past few years).

For a while it appeared that the proposal for an ongoing fellowship might split the participants. Some Latin American and African

leaders suspected a "hidden agenda" aimed at creating an opposing parallel organization to the WCC. Not so, it was asserted several times from the podium. Of more than 1,000 who responded to a questionnaire, he said, 86 per cent indicated they wanted some kind of ongoing "fellowship" to keep the spirit and purpose of Lausanne alive, and 79 per cent approved the establishment of a thirty-member Continuation Committee.

Indeed, in preliminary papers that had been mailed months ago to participants several speakers called for such an association, and, said Dain, many advance responses from participants expressed a similar wish. Unconvinced, several leaders engaged in corridor politicking in apparent hopes of creating enough dissent to get the ICOWE planners to quash the idea. They failed, and plans moved ahead.

In national and regional caucuses participants nominated 102 persons. For the Continuation Committee the planning committee will select twenty-five of these (plus five others on or off the list) as follows: one each from Oceania and the Middle East; three each from Central-West Asia, East Asia, Africa, and Latin America; five from Europe; and six from North America. The Continuation Committee probably will establish an executive office to link national and regional post-Lausanne fel-

lowships.

Another document, "A Response to Lausanne," came from a rump session (there were many) on radical discipleship attended by several hundred who felt the congress had not said enough on Christian social responsibility. Its point: "There is no biblical dichotomy between the word spoken and the word made visible in the lives of God's people." The planning committee permitted distribution of the statement to participants.

Many dismissed the paper as superfluous. The social-responsibility theme in fact was given heavy stress not only in the covenant but also in plenary presentations. Its two most vocal advocates perhaps were Escobar and C. Rene Padilla, an executive of the Latin American branch of the International Fellowship of Evangelical Students. Both men seemed more popular among Anglo-Saxons than among their Latin peers, who declined to nominate them to the Continuation Committee. At one impromptu meeting of about 100 Latins, Escobar spoke critically of missionary relationships in Latin America, and he was promptly rebuked by a dozen leaders who said they not only rejected the idea of a moratorium but also would welcome all the missionaries they could get.

The moratorium issue arose in the East Africa National Strategy group, composed of about

sixty representatives from Kenya, Tanzania, and Uganda. In that group was an ICOWE convener, John Gatu, executive head of the Presbyterian Churches of East Africa and president of the Central Committee of the All Africa Conference of Churches (AACC), who issued the call for a moratorium on Western missionaries and money at the recent AACC meeting in Lusaka, Zambia. (Moratorium hit the headlines in 1972 when delegates to the WCC Conference on Salvation held in Bangkok called for it.) Several of the East Africans, including well respected Anglican bishop Festo Kivengere of Uganda, said they felt the group needed to say something because of all the bad press and negative understanding attached to the word. Debate was spirited but calm and reasonable. (In an interview later, Kivengere said the AACC had not really represented grass-roots sentiment; the Lusaka statement, he said, was occasioned by the paternalism of the some missionaries.)

In the debate Gatu reasserted his belief that a meaningful partnership with Western missionaries is impossible because they regard Africans as ecclesiastical children. The only way to break the back of paternalism is through a moratorium, he argued. Former Anglican archbishop Eric Abiti of Uganda and Bishop Henry Okullu of Uganda led the opposition. A compromise statement was finally

approved:

"Although the idea of moratorium has been recommended to the churches in Africa, the churches have not yet discussed the recommendations or approved it. Thus the impression that the churches in Africa have already declared moratorium is misleading. It is however important to recognize that the idea behind moratorium is concerned about over-dependence upon foreign resources both personnel and finances, which sometimes hinders initiative and development of local responsibility. [Our] group felt that the application of the concept behind moratorium might be considered for specific situations rather than generally."

Meanwhile, several platform personalities, including Graham, criticized the call for a moratorium. But all things considered, the emergence of the moratorium issue and the timing of ICOWE may be of deep significance in the history of evangelicalism. Many Westerners at the congress said that they were impressed by the zeal and competence of the Third World Christians and that they no longer fear for the future of the churches if the missionaries must leave. They said they now see their Third World counterparts as full partners in the task of world evangelism and no longer as objects of special aid or as international subsidiaries to be looked after. □

Explo 74 amazes Norwegian writer

by KJELL HAGEN

The following series of reports on Explo 74 in Seoul, Korea this summer was written for Vårt Land, a Christian daily newspaper published in Oslo, Norway and is reprinted here by permission.

An Unforgettable Introduction

All those claiming that God is dead, that the Bible is falsehood, and that Christianity is a failure should absolutely have experienced Seoul these days. Here countless proofs would show the opposite. And yet, Explo 74 is only starting!

About 100,000 Korean women introduced this meeting by gathering for a prayer night on the airport at Yoido Island in Seoul. They spent the whole night on the asphalt, praying for their country and for the coming giant conference.

The airport, which is very close to Seoul's ordinary one, will be used for mass meetings during Explo 74. Every evening we expect an audience of half a million and approximately 750,000 for the final meeting. When Billy Graham closed his campaign in Korea, more than one million people gathered at Yoido.

The prayer night for the women opened with hymns, performed by a chorus consisting of 1,500 members. They occupied a stand with a capacity of 5,000 seats, erected for this special occasion. This is in fact the number of the Explo 74 chorus that will sing here every night. The Korean pastor who opened one of the biggest prayer meetings in history said, "Let us join in prayer for our fatherland. And let us pray that God's Gospel will save this country."

Mrs. Konette Bright, wife of Dr. Bill Bright, founder of Campus Crusade International, started her talk with a resounding hallelujah. "Receive Christ tonight. Mark this day as your spiritual birthday. I know the Lord will not make you disappointed," she said.



All-night prayer meeting at Yoido Island, August 13, 1974, opened the activities of Explo 74 in Seoul, Korea.

Kneeling on the asphalt.

Several men and children also participated in the opening of the prayer night. To watch boys of ten or twelve years of age kneeling on the runway in deep prayer made an unforgettable impression. Beside them, their school uniform caps were placed. Several adults also knelt on the asphalt, while others were sitting praying on blankets. Most of them brought their Bibles and hymnbooks, but only part of the runway was lit.

To be in such surroundings without being moved was very hard. And in the dark nobody noticed a Norwegian with tears in his eyes. We wished that all our countrymen could have seen these people in prayer for their country, a whole night through, on an airport in Seoul. There really is hope for a nation with tens of thousands of praying women.

Every morning at 5:00 a.m. thousands of Christians throughout Korea are gathered in prayer that Explo 74 will be a spiritual revolution not only in their own country, but in all of Asia and all over the world.

One Wonders If One Is Still on Earth

We foreigners must at intervals assure ourselves that we are not dreaming. Everything we experience in Seoul these days is so fantastic. Any earlier experience in a Christian connection is fading.

The religious revival among the Koreans must be experienced. For this reason we would wish every Christian person in Norway could have been present at Yoido Island in Seoul during the opening of Explo 74. The most optimistic ones hoped for 500,000 visitors.

When the meeting opened, the police estimated the crowd to be 1.3 million.

All of the long runway was an ocean of people. And the moment when more than one million voices joined in the song, "What a Friend We Have in Jesus" was unforgettable. It really was like the sound of many waterfalls.

It is impossible to describe the atmosphere and the environment at such a mass meeting. But let us state, here were no signs of mass-psychosis, but the meeting was so engrafted with genuineness, true belief, and worship that even the most negative Norwegian would need to be respectful.

The Koreans have a meeting culture of which we unfortunately only sense some poor remains in Norway. For two or three hours young and old people remained seated on the hard asphalt, apparently undisturbed by the rain streaming down during most of the meeting. They followed the text preached to them in their own Bibles, under the shelter of their umbrellas, and some of them were eagerly making notes. Others sat praying with their eyes closed. In between they all joined in a resounding "amen."

Their devotion and joy were also expressed through singing. The foreign delegates were really moved, with tears in their eyes, when hundreds of thousands of Koreans raised their hands, and with their eyes closed open their

mouths in songs of praise and prayer. In moments like these one started wondering if one was still on earth.

Calmness was maintained in this enormous crowd until the last minute. No unnecessary running to and fro, no unconcentrated attitude. The crowd of one million was completely occupied with the message given to them, which was uncomplicated and direct. No so-called big name preachers were talking, still more than one sixth of Seoul's inhabitants were present.

The chorus this evening numbered 7,500 members, and the conductor stood on a ten to twelve meter high platform, a hundred meters in front of the chorus. With such dimensions it is hard to think of it as a reality. Among others the chorus sang a beautiful selection from Handel's "Messiah," and an old, well-known song "Watch, the Master Is Here," was among the collective songs.

At the end of the meeting there was opportunity to rise up for those wishing to confess their belief in Christ. Within some seconds almost the whole ocean of people was standing.

The return home lasted just as long as the whole meeting. Enormous rows of walking people made transportation with busses and cars impossible, in spite of great numbers of traffic officers. But the time was shortened by joyful singing.

Only a Spiritual Revolution Can Save Our World

"When Christ changes our lives, everything is changed. We therefore believe that the best way to change society is to get men and women to change in Christ."

The head of Campus Crusade in Korea, Dr. Joon Gon Kim, says this, and conviction is behind his words. "We feel that the most valuable thing we can do is to introduce Christ to people," he says.

Dr. Kim is a hard-trying person. Both his wife and father were brutally killed by the Communists before his eyes. He himself escaped in a most miraculous way. Today he is lit up by the message of love. "Only a new spiritual revolution can save our world, and I think we are in the middle of it here in Korea."

In 1961, Dr. Kim and 200 other Koreans spent a night in prayer in the mountains. Here they made a decision, to evangelize Korea in their own generation. This vision is now breaking through to all Christians in the country.

Not many would take Dr. Kim seriously when he said that 300,000 Koreans would come to Ex-74 to be trained in evangelism. But when the conference started, 320,000 people were registered.

He received the mission to preach during the Korean War. When the Communists occupied

the country, he fled with his family to a little island where his father was living.

"Soon the native partisans started a rebellion, occupied property, and started to kill whole families without any trials," Dr. Kim recalled. "Every possibility to escape from the island was blocked. No governor or judge existed. The power over life and death was put in the hands of a few uneducated savage persons."

"When the partisans were killing, they left the dead ones naked along the roadside, to make others feel shameful. The eagerness to kill their own father or brothers was highly honored among those charmed by the revolutionary spirit. My family and I had to live in such an atmosphere."

"One evening my wife was reminded to pray intensively for every member of our family. She spent several hours in deep prayer, that each of us must be prepared to die soon. At 2:00 a.m., the very same night, I woke up to someone gruffly shouting out my name, 'Comrade Kim, come out!'

"They tied up my father, my wife and me, and together with sixty others we were brought up into the mountains to be killed. Only a stone's throw from me they beat my father in his head until he died. My wife tried to keep the tears away when she told me goodbye. She would meet me in Heaven, she said. And there, just in front of me, I had to watch her

brutally killed.

"I was beaten with a bat until I lost consciousness. When I woke up, I was beaten two more times. It is a miracle that my life was saved.

"Later on, a soldier drew his sword to make an end of my days. But a woman married to a Communist shouted that he was not allowed to shed anymore blood in her house. Another time I was put into a sack to be dropped into the sea from a hill. But at this moment an order was given that all soldiers were to meet at a certain spot. The two men going to throw me into the sea ran away, leaving me on the border of death.

"During all this persecution I was without peace with God. But then I realized my sin, and I never before felt so lost. However, I was allowed to see the Savior on the cross, and peace and joy flooded into my heart like a river. Thus I was able to restore my relationship with the Lord.

"I realized then that I felt free from the Communists' hatred and threat. A wish to please God and glorify His Name was burning in my heart, and I started praying for the Communist I hated the most, namely the leader of those who beat and killed my family. I regained my strength and I left the hole in which I had stayed for three months. I asked God, 'What do you want me to do under circumstances like these? I am ready.'

"The Lord then told me to

witness to my worst enemy. On the risk of my life I knocked on the door of the Communist leader. When he opened it and saw me standing there he was very surprised. I explained to him that I came in the name of Jesus, to express his love for him. As I told my intended murderer about God's love for us, he started to weep over his sin, and asked Jesus to come into his life. He really became a new man in Christ. Two former enemies were now able to pray together. This person later became a witness to Communists. He is today serving as the oldest member in a small Presbyterian church in Korea. We still pray for each other every day.

"The more trials and sufferings I had to endure, the more convinced I became that God wanted me to preach the Gospel to the Communists. When the U.N. troops took over the island, about a hundred soldiers were going to be shot, among them some who had participated in killing my family. I prayed and then I asked the head of the police if they could be freed. Since I was directly involved, he listened to me, and decided to free them. This was reported to the Communist headquarters in the mountains; thus this event opened the way for me to witness to Communists.

"A short time after I became pastor in a church in an area controlled by the Communists. The response was spontaneous, and

God daily added Communists to His family."

But new tasks waited for Dr. Joon Gom Kim.

"I had several opportunities to preach the Gospel to youth at their conferences, and one day God showed his agony for the students."

With a strong wish to reach Korean students with the Gospel, he went to the U.S. to study at Fuller Theological Seminary. Here he came into contact with Campus Crusade, and learned more of how to share one's belief with others. They talked in a simple way of Christ, of rebirth, of the Holy Spirit, of prayer, and of the Holy Scriptures. Dr. Kim went back to his home country in 1959 and founded the Korean Campus Crusade for Christ.

"The doors are now wide open for the Gospel in Korea," he said. "According to what I have experienced, as long as the churches preach Jesus Christ, they have no difficulties with the authorities of the country."

A Day-Long Baptizing

"One thousand persons were baptized in our church in one day last month. It lasted from morning to evening. We could not do it on Sunday, because it is too busy then, so the baptizing took place on Tuesday instead. In a couple of months we will again have a big baptizing ceremony. From

January of this year until August, we have welcomed 2,700 new persons into our congregation, which now counts 24,000 members in all."

Rev. Yonggi Cho of the Full Gospel Central Church in Seoul said this to *Vårt Land*. He is head of one of the biggest Pentecostal churches in the world. The church building, which was finished one year ago, has seats for 10,000 persons, and is considered to be the biggest in the world.

There are about fifty Pentecostal churches in Seoul in all. The Full Gospel Church is located on Yoido Island, close to the airport that was used during the mass meetings of Explo 74. Rev. Yonggi Cho, 38 years old, tells that the history of the church has been recorded back to May 1958. At that time he and another minister, called Jasil Choi, started to have meetings in a small tent church in Bul Kwang Dong, which is a part of the city Seoul. The group consisted of five believers.

After three years, the number increased to 500. Rev. Cho then started a "revival center" in the heart of the city, called Full Gospel Revival Center. A missionary helped him.

The number of the congregation increased, and as time passed the church downtown became too small. In 1969 he started to build the huge church at Yoido, which was finished last year, and the congregation moved from the



Korean Christian women brought their Bibles and listened intently at the Yoido Island prayer meeting.

center of the city. At that time the number of members amounted to 18,000. The growth only continued, and now there are 24,000 in all.

"In fact, this is my third pioneer work," Rev. Cho said smilingly. In February of next year he will visit Stockholm and talk there for two weeks in a revival campaign.

On an island. The church is located on an island in the River Han, which flows through Seoul. Apartment buildings have been erected there only recently. In Norway, it would be ridiculous to build a huge church like this on such a place, but in Seoul it is functioning very well. People come to the church by busses, cars, on bicycles, and by foot.

The church hall looks like an auditorium—with 8,000 seats. In addition there are three minor halls, with 2,000 seats in all. There is closed-circuit television transmission to all the halls. The floor covers 5,000 square meters in all. The building cost totaled \$2.1 million.

To walk around the church is quite an experience. The church is well planned, with several small rooms for different purposes. In the basement, for instance, there are six classrooms, a chapel, special rooms for choirs, a big dining room, and offices for children's and youth activities. On the next floor are offices for the ministers, conference rooms, and special meeting rooms for men and women, plus a big hall for the youth.

500 Bible study groups. "We have divided the city into 24 districts, to be able to keep in touch with every single member. Today we have 500 Bible study groups, headed by laymen. They gather every week for prayer and Bible study. Sunday is the day when everybody gathers in the church, as many as possible. We also have two meetings on Wednesday afternoons and evenings in the church," Rev. Cho explained.

The Full Gospel Central Church has 26 elders and about 2,000 church workers. The congregation also has five choirs, of which a couple are youth choirs.

Rev. Cho emphasized that the youth make up a big part of the activities of the congregation. Several hundred students work actively in the church. In the Sunday school there are 1,200 children.

Something which will perhaps surprise the average Norwegian is the fact that this vigorous congregation in Seoul has sent out missionaries to several big cities in the U.S., including Los Angeles and New York. The congregation also has missionaries in Bangkok and in Osaka, in addition to the pioneer work they have undertaken in Vietnam.

"This year we have granted \$25,000 to the establishment of new churches," Rev. Cho said. The Full Gospel Central Church has ten missionaries in total. Through offerings last year they received \$500,000.

A mighty roar of prayers. *Vårt Land's* correspondent participated in one Sunday service in this church. We were able to slip through the door just before it was closed—those coming afterwards had to wait for the next service. A great number of church workers were directing the traffic in the corridors. They constantly asked people to take it easy, so that nobody would be trampled in the stairways.

Almost half of the service consisted of prayers. They prayed frequently and at length, so that a mighty roar of prayers filled the

huge church. This is also found in other churches, and not only among the Pentecostals. Everybody prayed out loud, but they did not scream. The head of the meeting had to sound a bell on the pulpit when he wanted to continue. And then the prayers at once faded away.

According to Rev. Cho, the Assemblies of God in Korea counts today 100,000 Pentecostals, distributed among 300 churches.

"But recently more than a million Christians have in a special way received the Holy Spirit; they talk in tongues and praise God in this way," he said.

Immediately after Explo 74, the Full Gospel Central Church arranged a prayer and fast week for youth. Five hundred young people participated. They gathered in the church for prayer and Bible study from morning to evening for six days.

Growth Based on Prayer and Bible Study

The growth within the church society in South Korea today is based on prayer and Bible study. The explanation is as easy as that. The Christians are taught to read much in their Bibles.

Rev. Kyung Chik Han, 72 years old, looked at me smilingly. It was hardly the first time that a foreigner asked him for the secret behind the revivals in South Korea. The elderly Presbyterian

leader bowed forward in his chair, pointing at me with his right forefinger, emphasizing the following:

"The Christians in South Korea pray for increasing revivals. They know this is the only way to go. And when you often hear everybody praying out loud together, it is because of the tradition which was introduced during the revival of 1907. Before that time, only the ministers prayed out loud during the service, but then the different laymen were given opportunity to lead the prayer, one by one. The problem, however, was that so many wanted to pray out loud, and the row of prayers would never end. So the ministers said, 'Let us pray out loud together.' Since then the tradition has been like that all over the country."

Rev. Han is pastor at the Young Nak Presbyterian Church in Seoul, a congregation with 17,000 members. Every year 1,000 new members are added. The church, which has 2,500 seats, is filled four times every Sunday. Services are held at 7:00 a.m., 10:00 a.m., 11:30 a.m., and 2:30 p.m. Five choirs are active. Among those regularly visiting the services are 3,000 students.

There are also two ordinary services for children and adults on Sunday evenings. Besides the prayer meetings every morning at 5:00, there are also prayer meetings every Wednesday evening,



Seoul's Young Nak Presbyterian Church draws large crowds.

and two on Fridays at noon.

Rev. Han welcomed me in his flat close to the church. Rev. Han, who did much pioneer work for the Presbyterian church in South Korea, was then ready to leave for a theological seminary, to teach there. The car was already waiting at the entrance, but still he generously offered half an hour for the Norwegian journalist.

Refugees. "The history of this church has been recorded back to 1945," he said. "That was when the first service was held. Twenty-seven refugees from North Korea participated. At that

time many Christians fled southwards, and I was one of them.

"I had been serving at a congregation in North Korea for ten years, and when the Communists occupied the country, they wanted to arrest me. But I escaped," Rev. Han said.

"This group of refugees agreed to gather for prayer meetings every Sunday. In this way the foundation for the congregation was laid. New refugees constantly joined.

"For some time the congregation gathered in a temple from the Japanese occupation. From this place they moved into a tent, and

in 1949 the foundation for the new sanctuary was laid. But its completion was delayed, due to the outbreak of war in 1950. Several Christians had to move further southwards in the country. I myself was on the move for three years. At the same time the Christians spread all over the country, new Presbyterian congregations were founded. But in 1954, the church in Seoul was finished, and two years later the congregation sent its first missionary to Thailand.

Rev. Han was ordained as head of the Young Nak Presbyterian Church last year. The congregation started early to build its own institutions and schools, and today is involved in vast areas. Besides regular evangelical programs on radio on Saturdays and Sundays, the congregation is engaged in active literature missions and has its own hospital chaplains and people to preach the Gospel at industrial concerns and in military camps.

"Especially many soldiers are becoming Christians today," Rev. Han added. "Also within the police the Gospel is being preached." This is also the case concerning those arrested by the police."

Half of the Christians in Seoul are Presbyterians. It is about the same distribution on the national scale. Without being able to give exact figures, Rev. Han estimated that there are approximately 1.5 million Presbyterians in total.

New congregations. An interesting feature of the Young Nak Presbyterian Church is all its different branches. Between 1947 and today, 92 new congregations have been established from this one church, and they are now self-supporting. Thirty-one other churches have in addition received economic support from this one church in Seoul.

"What kind of pattern do you follow in establishing new congregations?"

"We are sending out evangelists to areas where there were no Christian activities from before. They are hard-working preachers, who gather children and adults, teach them songs and Bible verses, and after a couple of years there are groups of Christians. They start to build their own church, supported by us. We help them to become independent. Sometimes this process takes ten years, sometimes a little longer."

"Are most Koreans open to the Gospel?"

"The ancient religions like Buddhism and Confucianism have more and more lost their foothold. People have a religious vacuum in their soul, so they are listening to the message of Jesus Christ."

"Do you witness miracles?"

"Some, but not many. In the traditional churches people believe in the healing of ill persons through prayer, but do not concentrate on it." □

Unification Thought

Theory of Original Human Nature (II)

The theory of the "Original Human Nature" is a field of philosophy unique to Unification Thought. Until now no other philosophy has taken up this issue as an independent field. In this section, the differences between the original nature and the second nature are explained. The standpoint of Unification Thought concerning original human nature is propounded.

Necessity of the original human nature. The theory of original nature discusses what the original nature of different beings, especially that of human beings, is like.

Excerpted from *Unification Thought* (New York: Unification Thought Institute, 1973).



Søren Kierkegaard

There are two reasons why we take up the Theory of Original Nature, regarding it as a special philosophical field.

One is that the philosophies of the past did not always clarify the qualitative difference between human beings and other natural things. According to Hellenistic thought, which originated in Greece, human beings are regarded as part of nature and are placed within nature. On the other hand in Hebraism, the basis of the Judeo-Christian tradition, human beings are considered different in value from nature; however, even here the difference was not explained satisfactorily.

According to the Unification Principle, there is a clear difference in position between human beings and nature (things). This is

the first reason the Theory of the Original Nature is necessary.

Original nature and fallen nature. Secondly, we think that although human beings were originally created in the "image of God" (Genesis 1:24), man has lost his original nature through the fall. If this is true, without clarification of the original human nature in some way or other, we will not be able to know how great the gap between our present selves or society and the original nature is, and how this gap can be closed. Thus we will have to eternally continue our incomplete and unhappy lives which have deviated from the original state.

But we are of the opinion that the theory of the original nature must exist so that we may know our original state, and so that we

may come back to the state from which we fell.

We begin our study with an analysis of aspects of man's original nature.

The original human nature.

The original human nature is the true character of man as created by God. Human beings have fallen and deformed their original nature. Thus, in order to come back to the original nature man must know what it is like.

The original nature and essence.

"Essence" is the specific quality of a thing or being which makes the thing uniquely itself, and generally is the inner invisible universal aspect. On the other hand, the outer aspect appearing out of the thing is called a "phenomenon." Essence and phenomenon are usually used as relative concepts.

Unlike essence, the original nature does not refer to the inside as opposed to the outside, but rather expresses the originality of both the inner and outer aspects. That is to say, both the original essence and original phenomenon, or the original content and original form are together called the original nature. This then, is the basic difference between the concept of essence and that of the original nature.

The original nature and existence. The concept of existence came about in reaction to the rationalistic philosophies of Descartes and Hegel who saw human

existence only from an abstract, universal viewpoint, and ignored the individual, concrete phase of an actual living man. It is said that Kierkegaard was the first to use the word existence to characterize his own philosophical standpoint.

According to Kierkegaard and Heidegger, who deepened the former's thought from the standpoint of ontology, existence is not the mere fact of the existence of general things, but rather the peculiar fact of the life of an historical, subjective human being, or the fact of existence most fundamental for a human being. Among these philosophers, a sincere search for the meaning of life is usually seen. They ask, "What is original nature of man?" or "What is man fundamentally?", or say "I must seek for my true nature and maintain it to the end."

Thus we can say that the concepts of existence and that of original nature are closely related. At the same time, however, there are various differences between the two concepts. The word existence comes from the latin "*existentia*." At first it meant to exist (*sistere*) out of something (*ex*), that is, it meant more to happen rather than to exist. Then in scholastic philosophy it came to be used as the word showing the actual existence or movement of a thing to distinguish it from the essence or true nature of the thing. Thus the word was generally used throughout history as the concept opposite

to essence or true nature, and, as will be stated in the next section, today's existentialists also use the word as the concept opposite to essence.

Especially Sartre says, "Existence precedes essence." He asserts that man appeared not from essence (God or an idea) but rather from nothing and then defined himself and gave essence to himself. Viewed from this standpoint, there is no basis on which to define man before his appearance; essence or original nature is nothing but what man freely creates according to his responsibility, and thus a discussion about an original human nature is meaningless.

It is difficult to claim, therefore, that that which is sought after through the word existence is not the same in its content as that which is sought after through the words original nature, even though their attitudes of pursuit are not common to each other. Thus we shall criticize and examine the concept of existence advocated by the existentialists.

It may be said that the representatives of existentialism are Kierkegaard, Jaspers, Heidegger and Sartre, and there is also Nietzsche who influenced Heidegger and Sartre. In this a section we will discuss Kierkegaard and in a following article the other four.

Kierkegaard's "Individual."
Søren Kierkegaard (1812-1855) was born in Copenhagen, Den-

mark, and given a strict Christian education by his father. When he was 26 years old, however, he found out that when his father was young, he had cursed God. This struck him very much and deepened his consciousness of sin and fundamentally changed his view on life. He called the experience a "great earthquake." Later Kierkegaard fell in love with and became engaged to Legiene Olsen, but to his great regret the engagement was broken, creating another experience to further deepen his thought.

According to Kierkegaard, man is a spirit which is the self, and the self is a relation which relates to its own self. Who in the world lets him have this relation with his self? It can not be his self, and so it must be a third person other than his self. Actually it is God who lets him have this relation. Thus man's self has a basic construction which makes him always face God.

In spite of this fact, man often wrongly thinks that his freedom or independence does not depend on God but rather on himself, and he tends to go away from the fundamental rule, God. That self which originally had a close relation with God and left the relation, is in a state in which the self is alienated from true self, that is, in sin. Since an individual who is in sin has lost his original ground, God, he can not help but wander in a world of nothing, and because of this, man has anxiety and despair.

However, this consciousness of emptiness allows man to decide to recover his true self and to return to his original self. The process of the effort to regain the original self, which starts from this consciousness of self-loss and from the subjective decision to have faith in God, and the growing process through which self becomes the original self—this process is “to exist.”

Actually, however, there is a strong power which makes a man stay in emptiness. That is to say, by this power, the concrete unique and individual being is “leveled” to be a part of “a group of abstract, unindividual beings.” This manifestation of nothingness, the leveled group, is called the “public,” or crowd:

“The public (crowd) is not a nation, nor a generation, nor an age, nor a group, nor a community, nor a certain human being. Because all of these exist just as they are, only by their concreteness. . . . The public is something gigantic or abstract, an emptiness which is all men and at the same time nothing.” (*Criticism on the Modern Age*)

Kierkegaard advocates the concept of the “individual” to truly sublimate the public which is itself nothingness. Man can truly “exist” only when he is an individual. Only then can he be a concrete being and no longer an abstract being such as the public. As an individual, man truly stands before God. This is Kierkegaard’s

basic view on existence.

He classified the process of the return to the original self, that is, existence, into three stages. They are the aesthetic, ethical and religious stages.

(1) The Aesthetic Stage—This stage is formed by the aesthetic attitude which solely seeks after pleasure to satisfy desires. The satisfaction of one desire only brings about dissatisfaction soon after, and a man wanders around seeking after his next satisfaction. Thus, in the aesthetic stage, there is a constant alternating repetition of satisfaction and dissatisfaction. Some pleasures are noble and others vulgar, but they are all common in their lack of seriousness toward life. However attractive it may appear, a life of seeking after pleasures is a life of despair because it brings about a vicious circle.

(2) The Ethical Stage—A man enjoying the aesthetic stage will finally fall into deep melancholy. In order to escape from its vicious circle, he must regain a seriousness toward life and leap to the ethical stage. Here he takes into consideration the standpoint of other people as well as himself. In this stage he finds meaning in life through performing his duties and responsibilities. He may occupy a responsible position in his community and therefore does not fear the monotonous repetition of daily living. While the aesthetic person lives in moments, the ethi-

cal person lives in time and history. For the aesthetic person, pleasure and displeasure, and beauty and ugliness are the standards of judgment; while for the ethical person good and evil have become the standard of subjective decisions and deeds. But in this case, he comes to find that he can not do good, however eagerly he may try. That is, he finds sin latent within himself and thus falls into serious ethical self-contradiction.

(3) The Religious Stage —With this moment of the self-consciousness of sin, man comes to be conscious of his true self through the medium of God, who is the source of man's self. Man's life in this world can be carried out only when it is connected with the eternal life, and his central life is faith or hope which is not outer but inner in character. The aesthetic person lives in moments, the ethical person in time and the religious person in the expectation of eternity. The third mentioned person is not satisfied with human sincerity and seeks after more internal seriousness than that.

According to Kierkegaard, these three stages of existence do not develop by themselves naturally or necessarily; they can be crossed only through decisions and a leap of faith. At the time of the leap of faith from the ethical to the religious stage, paradoxical faith emerges through which men should believe what they can not understand with reason.

For instance, in discussing the faith of Abraham who was ordered by God to offer his only son Isaac, Kierkegaard says: "Abraham was great. . . by the power in which powerlessness was strength, by the wisdom in which stupidity was secret and by the hope in which madness was its figure." (*Fear and Trembling*). Since faith includes strife such as this, he called the process of overcoming sin by this strife the paradoxical dialectic.

Within Kierkegaard's theory of existence, various questions are left unsolved. Did God create man only as an individual who must continue to repent of his sin before God? What is the full meaning of the dialectical process of existence by which man is gradually elevated from the aesthetic to the ethical and then the religious stage? Why does the so-called paradox of faith occur?

Critique of Kierkegaard. First, why have human beings been dealt with as abstract, unindividual "public"? Why must man be an individual to truly stand before God? Is it good that the non-individual, universal aspect of human beings be ignored? These problems remain unsolved by Kierkegaard.

From the viewpoint of Unification Thought, human beings have frequently been dealt with as "public" because man's divinity was lost by the fall; man's individual images have been ignored,

and only man's biological aspects and twisted original internal aspects have been considered. Actually it was in order to restore man to the position of God's substantial object as an individual truth body that Kierkegaard tried to advance man toward God by man himself, as an individual. But, since the individual image, or substantial object, can not exist without the universal image, and once the whole of history is the history to restore the individual person, a man can advance toward God through gradually inheriting the baton of efforts of self-restoration from respective predecessors through history. So he who advances toward God is a cooperator in the restoration and thereby possesses a universal aspect, and he is thus not a mere individual.

Next, why does man come to God through the aesthetic, ethical and then religious stages? Because the providence of God's salvation is the providence of restoration through indemnity, that is, to let man, who has lost his value through the fall, regain it through a course which reverses that of the fall.

The fall occurred due to the fact that man did not fulfill his responsibility for growth. It is necessary, therefore, to fulfill this responsibility by subjective determination in order to return to the original self through indemnity. Throughout this course, man must be exposed to uneasi-

ness, despair or suffering. Also, since the fall occurred due to lack of faith in God's word, man is asked to compensate for this by believing unconditionally. But this belief must not be a superstition. It is for this reason that the paradox of faith or paradoxical dialectic appears. But such a paradoxical faith is requested only until the second advent. Starting from the second advent, faith stands on the base of the new words of God; therefore, it is no longer paradoxical, because the absolute truth is revealed by the new words. Thus faith until eternity is not necessary. After having restored the original self and the world completely, through the second advent, we will not need faith or prayer.

Finally, why does a man like Kierkegaard who wants to live with true faith always suffer from sin and why must he continuously repent of sin? It is because Christ's salvation through the crucifixion is only a spiritual one and the salvation of our bodies has not yet been carried out. However, when Christ appears again to accomplish both the spiritual and physical salvation, man will be able to return to his complete personality. Then we will not need to repent, and Heaven on Earth or the Heaven of the after-life where there is only great joy, will appear, "... and death shall be no more, neither shall there be mourning nor crying nor pain..." (Revelation 21:4). □

THE SYSTEMS APPROACH

by SUSAN HUGHES

All of life is interrelated. Everything has an effect on everything else. Astronomers say that between any two objects in space there is a center of mass—a point of balance that maintains the relationship between these two objects. The universe is truly an interrelated whole and there is no such thing as an isolated object.

Ironically, though, man and his institutions do not reflect this principle. The societies we live in are imbalanced, fragmented, disconnected, for in the past we have failed to realize the true manner in which relationships must be fulfilled. However, new realizations are coming to mankind.

Man will know his place in the universe when he witnesses the effect of even the seemingly small things he does on other people and creation. This principle

was made apparent to me one time several years ago through such a small incident. I was walking home and saw a baby bird in a bush. I wanted it immediately for my own to possess—not thinking if I would be able to maintain its life once I had control of it. I chased after the bird, and in fright it hopped away from me. This continued for a couple of blocks until the little baby bird flew under the wheels of a truck—and was crushed.

It hit me like lightning—this bird's life or death was determined by me—by my own state of mind. How much more does this sort of thing happen between humans?

The beginning point of change is in our attitude, our state of mind. If man can center upon the purpose of the whole, and love all people and do good then this will eventually have its effect on the collective (family, society, nation, world). Because we are so very interrelated in more ways than we can imagine, then one good act is perpetuated and has its resounding effects. Unfortunately, the situation is the same for an evil act.

Ever since man lost his sense of a total purpose—a purpose greater than that of the individual, the result has been fragmentation, disharmony, conflict and war. We have distorted and incomplete relationships between nations, between societies, between and within families, and between and

within institutions.

To be sure, when we look at the educational institution we see specialized fields organized to keep individuals from seeing interrelationships between their own field of interest and other knowledge. This contributes to the inability to communicate efficiently and freely with other people. It is so easy to see the differences of one discipline from another and to overcome the commonalities that each share.

A holistic perspective.

However, the good news is that we are entering into a new age of knowledge. Steps are being taken to dissolve the old-style analytical approach to knowledge, replacing it with a whole new perspective—the “holistic perspective.” Abraham Maslow said in his essay “Memorandum of Syndrome Dynamics, and Holistic, Organismic Thinking,” from *Eupsychian Management*:

“The truth is that everything in the world is related to everything else and everybody in the world is related to everybody else and everybody now living is related to everybody who is going to live in the future, and in this way we all influence one another, and we might as well know this scientifically.”

Other contemporary thinkers have also attempted to relieve our overall problem of fragmentation. One such person is the biologist,

Ludwig Von Bertalanffy, the founder of the Society for the Advancement of General Systems Theory, and professor of Theoretical Biology at the University of Alberta. In his book, *General Systems Theory*, Dr. Bertalanffy introduces the concept of the systems theory. I want to explain the basic idea of this theory, for I feel it will be essential in applying it to solve our problems of fragmentation within the individual, family, society, and world. We will be using the basic idea of the systems theory itself in our approach to problems, not the specific systems concepts which Dr. Bertalanffy discusses in his book.

In explaining the systems theory one might say that it is a way or a means by which one may discover the interrelationship that exists within and between all systems. In fact, a system can be plainly defined as a complex of interacting elements. This interaction can be observed from a physical, scientific, and biological level, on up to the human, the moral and the ethical level.

Already many people in different disciplines are thinking more in terms of this systems theory. It is playing a dominant role in a wide range of fields, from industry and armaments to pure science. Let me quote the Canadian Premier E.C. Manning from the political platform of 1967 ("Political Realignment—A Challenge to Thoughtful Canadians"):

"... an interrelationship exists between all elements and constituents of society. The essential factors in public problems, issues, policies, and programs must always be considered and evaluated as interdependent components of a total system."

In order to illustrate the meaning of these words more clearly, I would like to draw some examples from the disciplines of anthropology, philosophy, and business, respectively.

Steel axes and the aborigines. The first example describes an incident among a tribe of Australian aborigines called the Yir Yoront. In this example we can see how one small item can affect the entire culture. The small item I am speaking of is the steel axe. Around the 1930's a group of missionaries established the Mitchell River Mission nearby the site of the tribe. They began to give away steel axes indiscriminately among the visiting aborigines. Before I explain the tremendous effect this item had upon the tribe, I will introduce to you the stone axe which was being used in the culture at that time.

Physically, the stone axe was a useful piece of capital equipment. However, its physical use was of no more significance than its symbolism—what it represented. The trading system that went on between the Yir Yoront and other tribes helped contribute

to the symbolism of the axe. The stone axe could not be obtained in any other manner than through trade. A trader might exchange a certain number of spears for one axe head. Among the Yir Yoront trading is an intricate system involving a variety of interpersonal relations. Only certain men in the community, who proved themselves reliable, experienced and of the right age, could trade for this axe.

Not only this, but women were never allowed to use the axe except under the permission of their closest male kin. This is in accordance with definite kinship behavior patterns. Thus, we see that the stone axe is an item that helps to establish character roles in the community. It is a symbol of masculinity, of prestige, and of age.

The stone axe may also be looked upon in the religious context. Among the Yir Yoront the real world and the pre-existing world merge together. In other words, all events that occurred in the mythical world (the realm of ideas that existed before the creation of the world) are reflected in the real world. So the stone axe, in all its aspects, uses, and associations, was integrated into the context of the Yir Yoront technology and conduct because a myth, a set of ideas, had put it there.

Now we can explore the results of replacing the stone axe with the steel axe. It is important



The original system of life of the Australian aborigines, such as this man has been changed by the introduction of Western culture.

to note that there were very few significant technological changes except for the fact that it lasted longer and worked a little better. But the effect on cultural patterns

was tremendous: so much so that the once stable culture, which derived most of its strength from set kinship patterns which in turn were derived from the ancestral past, had lost all of its cultural stability. Because the missionaries gave steel axes to anyone that looked good (and their definition of "looking good" differed greatly from the aborigines'), anyone, whether man, woman or child, could receive an axe. This resulted in confusion of sex roles, age roles, and kinship roles, and a gain of independence of those in inferior positions. Because young men could easily obtain an axe they no longer had to prove themselves as being self-reliant in a trading situation. Instead, they became dependent upon the missionaries. Of course, this also resulted in a greatly weakened trading partnership.

The major point is that because of the missionaries' interference with the hierarchical pattern within the tribe they destroyed certain ideas, sentiments, and values, especially religious, leaving people morally confused and insecure. They replaced the hierarchical pattern by establishing a leader-group relationship. That is, all tribesmen were looked upon as equally subordinate to one man.

This is, of course, a rather exceptional example of how one item can affect the total picture, for I'm sure that not all items are this influential in their relation to other

things. Nevertheless, I'm sure that it serves the purpose in showing how closely interwoven all aspects of society really are; this includes also the effects of any action an individual may take within the society.

A part of the whole. To take this to the realm of philosophy I will briefly describe the philosophy of Francis Herbert Bradley (1846-1924). Basically he says the following:

"... in the station my particular duties are prescribed to me, and I have them whether I wish to or not. And secondly, it is concrete. The universal to be realized is no abstraction but an organic whole; a system where many spheres are subordinated to one sphere, and particular actions to spheres. This system is real in the detail of its functions, not out of them, and lives in its vital processes, not away from them. The organs are always at work for the whole, the whole is at work in the organs. The universal then which I am to realize is the system which... realizes itself as a whole and me in it."

In his article, "My Station and Its Duties," Bradley describes the relationship of the individual to the entire system. When talking about the inner world of the individual he says that it can be distinguished from the rest of the whole, but in reality it is really one element of the whole. It, in fact, depends on the whole for its very

existence and cannot be literally divided from it. Thus, the morals on the inside of the individual should be in complete accordance with the morals of the outside (that is, the whole system), and the two cannot be torn apart without destroying the unity of which morality consists.

In fact, Bradley emphasizes so much the importance of the functioning of the whole system as one unit, that he refuses to recognize the individual as being an independent yet related aspect of the system. To him, there is no such thing as true individuality except when the individual sacrifices his total self to the will of the whole—only then can he know who he really is:

"They (the individuals) are aware in themselves that they possess this individual independent being because of the sacrifice of their individuality, because the universal substance is their... essence."

We can see that Bradley is putting the emphasis on the purpose of the whole, and that it has more value than just the isolated individual, who, indeed, cannot even exist without a relationship to the whole. For instance the newborn child needs the family, the family needs the society, the society needs the nation and the nation needs the world. The value of any unit would be determined by its degree of fulfillment in working for the purpose of the whole.

One thing which Bradley bypasses, however, is the unique value of each individual. Each individual is like a whole world in himself, with his own set of characteristics, and all those things which make up his spirit, that define him from anyone else. Thus his contribution to the whole is his own unique contribution. So we can say that just as the individual cannot find his true self without relating to the whole purpose, neither can the whole (family, society, nation, or world) exist harmoniously, orderly, without each individual's contribution, since that contribution is unique only to the individual. It is like one human body with different parts fulfilling different roles. If even the little finger is destroyed the body would never be the same again. Bradley's view of the world is somewhat the same that experts in different fields are developing today—which is that in order to view life in a more clear and understandable manner we must look at the total picture, and by doing so perceive the true relationships of each component within that picture.

Management science. In Dr. Churchman's book *The Systems Approach* we have a modern version of the systems theory as applied to the art of management and planning in government, business, and industry. When solving problems in management, Churchman offers the systems approach as a way

of finding a solution.

For example in his chapter, "Efficiency," Churchman discusses the conflict between the so-called efficiency expert and the approach of the management scientist. The expert may look around his large office and see idleness among many of the secretaries and clerks. Or he may notice countless pieces of idle equipment. The first thing he does is think of ways in which vital inventories can be sold and removed at reduced costs. Or upon seeing idle men standing around he may reduce the labor force. It is true that "cost-reduction programs" always make sense, but they make sense only within the narrow confines of each division of the organizations.

The management-scientist who always takes the overall point of view, argues against efficiency by saying that it is always conceived in relation to a small seg-

ment of the social organization. "More attention to cost-reduction by itself," he says, "may do the very opposite of what the manager intends. In fact, cost reduction in many instances may actually *increase* the system's total cost."

Churchman illustrates the possibility of a cost reduction actually causing an increase in the system's total cost by using the example of an airport. Suppose that planes arrive or take off on the average of once every minute and on the average they take one minute to clear the airstrip. By saying, "on the average" he means that at certain times two or more planes will come very close to each other, and this will be balanced by occasions when the arrivals or take-offs occur at some distance apart in time. So we see that there are a number of times when several planes require service at the same time, whereas at other times no arrivals or departures occur for perhaps two or

A management scientist may propose extra runways to serve increasing numbers of passengers, while our efficiency expert, who sees runways idle sometimes, would be appalled.



three minutes.

Upon looking at the overall situation the management scientist would suggest putting in an extra airstrip. He suggests this because he assimilates two specific kinds of events: on the one hand, he sees that if the airstrip is idle too much of the time it is inefficient, yet on the other hand, if the planes have to wait too long then their performance will also be inefficient. He makes the prediction, that, if the variation in service requirements and occupancy of the airport follows the usual pattern, the waiting line of the aircraft will eventually increase without limit. That is, the system becomes more and more inefficient in terms of waiting time even though the airstrip is used "inefficiently." The management scientist is always set out to balance one inefficiency to another inefficiency, something the efficiency expert fails to do.

In fact, the efficiency expert would be appalled at the idea of installing an additional airstrip to take care of the waiting planes. He would consider it a big waste of money, especially since the airstrip they already have lies idle for periods of the day. However, the efficiency expert fails to take into account the cost of waiting and only focuses on the cost of the new airstrip and the idle airstrip. That is, he concentrates totally on one aspect of the total system—which is cost reduction as far as airstrips go. Since he does not look at the

problem in its total perspective he fails to see how cost reduction in the area of airstrips may eventually increase costs for the total system.

The impact of the systems theory. Thus, we see that the systems theory is based on the idea that the different parts of a system in actuality exist in relation to each other, constituting a whole "system." At this point we can return to Dr. Bertalanffy and discuss more fully his application of the systems idea as it relates to the separate components in our educational institution.

Within each of the separate disciplines similar concepts, models, and laws have appeared and, surprisingly, these concepts have been derived from totally different facts. Dr. Bertalanffy says:

"... there exist models, principles and laws that apply to generalized systems or their subclasses irrespective of their particular kind, the nature of their component elements, and the relations or "forces" between them. It seems legitimate to ask for a theory, not of systems of a more or less special kind, but of universal principles applying to systems in general."

With this understanding of the systems theory one can understand the aims and purposes of the theory:

"Primarily it is to integrate the various sciences, natural and

social, by developing unifying principles running "vertically" through the universe of the individual science. The long range goal is, of course, to unify science completely."

Dr. Bertalanffy explains the great effect the systems theory has had on all the disciplines. For example, biologists cannot center their concern simply on the molecular or physio-chemical level. Instead there is a need for organism or "system biology." Along parallel lines we see that psychology can no longer be studied within the limiting framework of stimulus-response. The introduction of Gestalt psychology fifty years ago broke the mechanistic stimulus-response scheme. According to Gestalt theory, reactions in an organism do not proceed arbitrarily, but are coordinated both in the healthy and diseased organism in accordance with the requirements of the whole. The question why the reactions are always suited to the state of the whole cannot be set aside as "philosophical" since it is a question of objective fact and perhaps the most striking one in the whole sphere of vital phenomena.

It is exciting to realize that identical principles in different disciplines were discovered several times because the workers in one field were unaware that the theoretical structure required was already developed in some other

field. An interesting question may be brought up at this point: what could possibly be the force that has instigated this new revolution in thinking?

The answer can be found partly in the advancing technology of our age. Because of the impact of the development of power engineering of self-controlling machines, we can no longer think in terms of one machine. We have to think in terms of systems. You might say that we have been forced to do so through the effect of our own creation upon man. Our whole structure of society is a tremendously complex network of interactions—so tightly interwoven together that an event on one end of the system will ultimately have an effect clear on the other end of the system. The power of a technological system has the potential to reduce man to a mere cogwheel, something replaceable and expendable.

This is why we must ask the question: what is man's purpose in the universe? We can plainly see how a systems theory is necessary in order to understand the operation of things, but what about man's place in this system and where do man's values fit in?

The hierarchy of order.

Before I go any further I will devise a model which may serve as a kind of framework for our evaluation and discussion of the human situation. This model is taken

from the book I already mentioned, Maslow's *Eupsychian Management*. Actually, this book is merely a journal describing ideas that he had while visiting a small California Electronics plant called Non-Linear Systems.

I discussed that Maslow emphasizes the importance of the holistic approach to problems, or to assimilating information. He uses the phrase "holistic, organismic thinking." When thinking in this holistic manner one sees all things in relationship to all other things, such as in a hierarchy of order. Let us use the example of a university. A decision arrived at within the administration will directly affect the students. But the effect of the decision doesn't stop there. It continues to affect those close to the students, such as family or friends, which in turn has an effect on the society, which has an effect on the state, and finally after passing through the whole hierarchy we can see it has an (even if slight) effect upon the world. However, those within the system of the university are much more influenced by this decision than are those at the other end of the scale. In other words, the intrasystem effects are going to be much greater than the intersystem effects.

So, if something happens in the university that is ultimately good for most students then the effect of this goodness will reflect in some way upon the world. And

the same thing can be said for the opposite effect of something bad. Now, upon examining this further, we can see that through these interrelationships there is integration; there is coordination and harmony of all parts in the system. That is, the more integration, the stronger the effects will be and the greater the possibility for complete harmony, unity, and understanding.

In reality, when we look at the situation as it actually is, there is no integration; the various systems of society have not unified, and thus we are not living in a harmonious system where all people are working together for a common good, or central purpose. The result, of course, is chaos, confusion, alienation, misunderstanding and unwelcome barriers between people.

An answer to our miserable situation is to first realize the great influence we have on one another. One person's selfish attitude has had worse effects in the past than just killing one bird. We must concentrate on a higher purpose than our own individual selves and realize we are a part of a total intricate system whose harmonious operation is dependant upon cooperation of all individuals. It begins with the attitude of each person. We need a holistic perspective of our role in the universe. Along with that perspective, to really change our world, we need to change our hearts. □

poetry

Quiet flows the Hud. . .
the river has seen it all
(i was there that day)
it has seen the rise and fall
of the nations and the tribes
the triumphs and the sufferings
the heroism and the folly
of men
but that day
it was seeing something new
passing and wondrous at strange
feeling like his fellow waters
at the Tigris and Euphrates
and the Jordan
must have felt
so long ago
when they were witnesses
to history begun anew
in their own time
feeling a new richness
to the very soil that
lines its banks
as they rose upward
to this
Eden-On-Hudson

and indeed
for on that soil
stood
and walked
and talked
the Beloved One
and to those who came now
to sit upon the hills and rocks
He speaks of a New Water
cleansing
life-giving
hope-renewing
that God is pouring out
upon His world

Reverend Moon speaks at the Belvedere Estate the day after the Madison Square Garden rally.

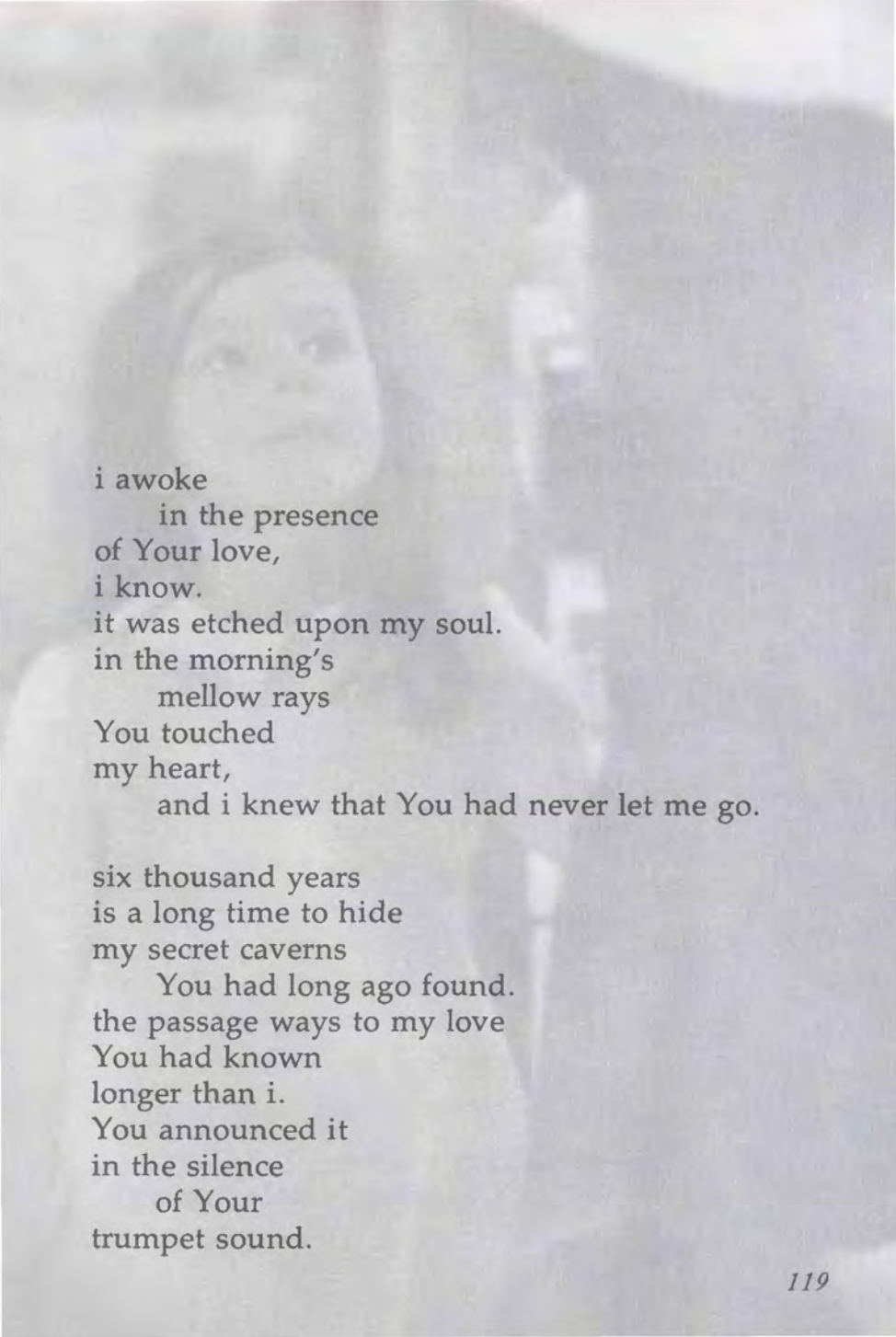


through Him, the vessel
and in the telling
He becomes
even the water itself
 because He is in God's hands
 and God is in Him
and quiet flows the Hud. . .
but a different creature now
having touched this soil
and basked in the light
of the dawn of the new day
strongly running
silently watching all
as all watch it run
but to the laughing fishes
swimming deep below
it sings a new song
and in the hearing
the fishes become
even the song itself
and the river their laughter
 for they are in the water
 and the water is in them
and quiet flows the Hud. . .
but surging now
with the strength of silent song
as the strains of the fishes melody
lift the shining surface
they break,
dissolve in circled windy waves
and fade
like distant bell-tones
into the air above the water

carried by a singular breeze
higher and higher
until the wondering birds
taste a new and curious
sweetness
upon their tongues of
ceaseless cackle
now chiming and chirping
they fly
sweetening the air
with songs
that are no longer only
their own
and in the singing
the birds become
even the sweetness itself
 for they are in the air
 and the air is in them
and quiet flows the Hud. . .
and swiftly now
knowing its course well
around the swirling bends
chopping and churning
fluid hymn of mystic songsters
a chorus rising and swelling
and in the cozy hamlets
up and down the mountains
are the good people
living their simple lives
those that daily
open their windows
upon this meandering beauty
as it splashes playfully

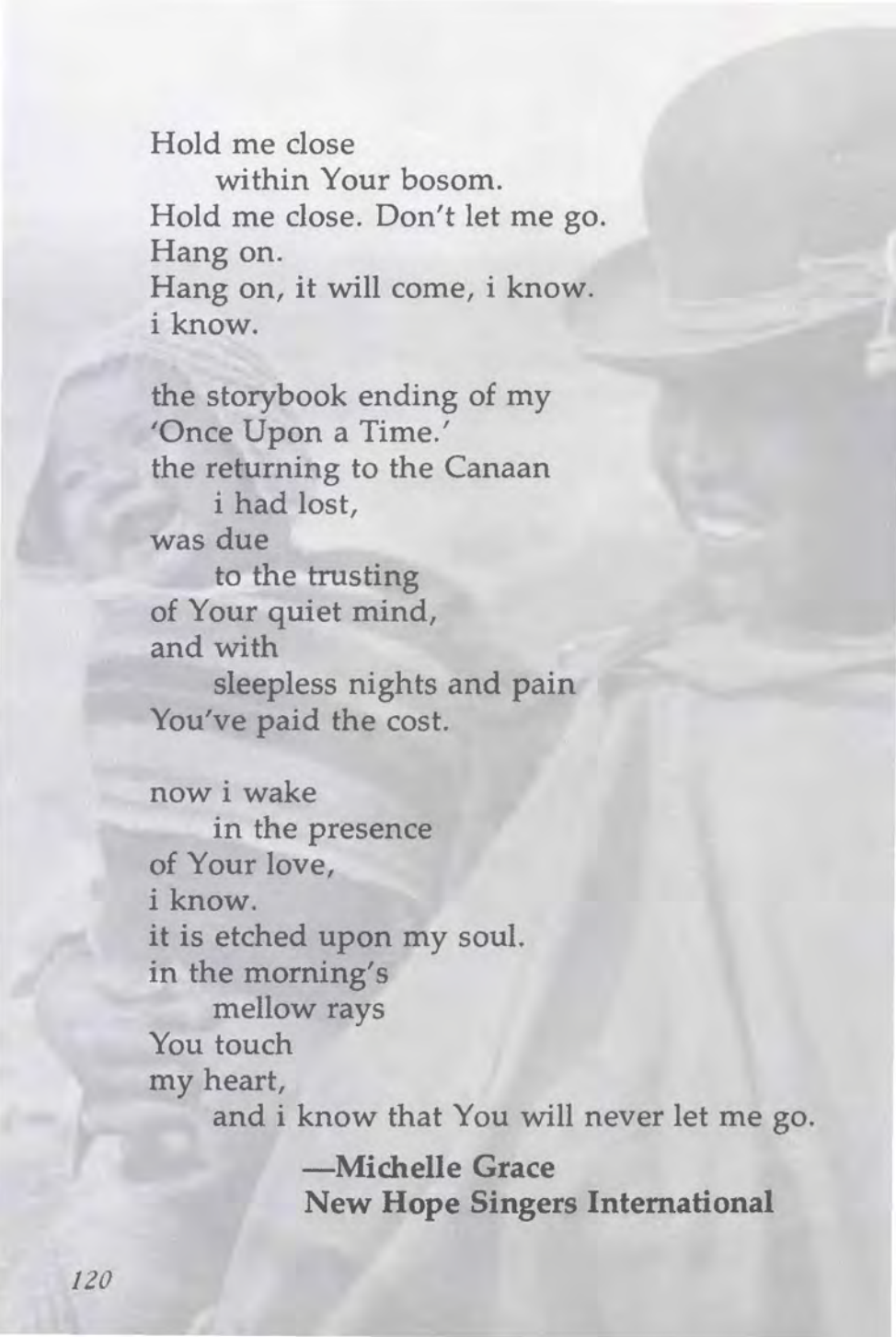
upon their very doorsteps
and fills their drinking cups
washes their clothes
and their children
and nurtures their crops
there was no one to warn them
on that morning
of the cresting flood
coming from up round the bend
even the smiling countenance
upon the starry face
of Aquarius,
the ancient water-bearer
foretold nothing
but he knew the hand
that had finally opened the floodgate
and thus were the good people
swept gently out of their beds
as this
fledgling symphony spectacle
did wind its way into
almost-unbelieving ears
and
always-open hearts
and in the believing
the people become
even the music itself
because they are in Christ
the Beloved One
and Christ is in them
and quiet flows the Hud. . .

—Frank Kresen
Day of Hope Mobile Staff



i awoke
 in the presence
of Your love,
i know.
it was etched upon my soul.
in the morning's
 mellow rays
You touched
my heart,
 and i knew that You had never let me go.

six thousand years
is a long time to hide
my secret caverns
 You had long ago found.
the passage ways to my love
You had known
longer than i.
You announced it
in the silence
 of Your
trumpet sound.



Hold me close
 within Your bosom.
Hold me close. Don't let me go.
Hang on.
Hang on, it will come, i know.
i know.

the storybook ending of my
'Once Upon a Time.'
the returning to the Canaan
 i had lost,
was due
 to the trusting
of Your quiet mind,
and with
 sleepless nights and pain
You've paid the cost.

now i wake
 in the presence
of Your love,
i know.
it is etched upon my soul.
in the morning's
 mellow rays
You touch
my heart,
 and i know that You will never let me go.

—Michelle Grace
New Hope Singers International

To live only for love. . .
to weep,
 and to give.
to hurt for love's sake
to ache
 and to cry out
with all the emptiness
that's brought
 by eons
of loneliness.

and to hope
for love
is sometimes the hardest thing
 in this world.
of black skies.

but without hope,
we are
 no better
that those
who claim
that life
 is without love,
and love itself
 is an old woman's dream.

So hope
my friend,
and shine
 and live
for love.
And most of all,
love love itself.

And be happy.

—Michelle Grace

echoes of times past...
pitfalls, downfalls,
betrayals.
and yet—
through all the misery—
surely
 was a fountain of hope,
flowing
with peace, and joy, and calm.
Still waters
 as these
lay hidden.
And generations passing
 lost their desire
 to drink of them.

And time continued.
And all those there
Left the fountain.

One lone soldier remained
and cried to them
 to return
 and drink.

But the multitudes swept upon him,
and he was lost.

Still more generations passed,
and time continued. . .
All the while the fountain lay untouched.

And after many years
another man—
 tired and weary from traveling—
arrived at the fountain.

And He drank
and was rested.
So He called
for others to come join Him.
And the voice
once weary
grew stronger.
A few heard His words
and followed.
He shouted to them,
"run, run!",
so they ran,
and each day grew closer
and closer
to the fountain.

Here the story must end
for they haven't reached it
as yet
but are still running.

And at the end
of each mile
they trod,
their shouts grow more glorious
and even more are following them,
and still more
each day.

And all are joyous,
for soon the fountain
will give of its waters once more.
And the lost souls
will find their way back
And be found.

—Michelle Grace

Lessons Learned from Vietnam

by IRVING BROWN

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Irving Brown, currently the European representative of the AFL-CIO, was formerly Executive Director of the African-American Labor Center.

What was the alternative to a major war in Vietnam? Prior to the involvement of great masses of American troops and officers in a war to maintain the rights of people to their own self-determination, the Western world could have supported the nationalist movement in those early days and helped them to attain their independence in a peaceful and democratic manner.





This meant a political solution at a very early stage—at a stage when the Communists were not in complete control of the nationalist forces. In fact, the early post-World War II years, prior to 1953, was a period in which many nationalists were breaking with the Communists.

These were the years when men like Tran Quoc Buu, the present leader of the South Vietnamese labor movement, were refusing to go along with Ho Chi Minh and his cohorts while remaining nationalists dedicated to the struggle for independence. What appeared to be America's identification with French colonialism prevented a more active American policy of seeking out and encouraging the democratic mass movements within the country, who were not yet committed to the Communists.

Indigenous movements in colonial areas were not merely instruments of Communist propaganda or the creations of external powers. Many of these movements in their inception looked to the West and especially to the USA for support and, in their early beginnings, the demands were moderate and perfectly consistent with a democratic way of life. The international Communist movement sought to win over these movements. But it was not always true that the Communists and the nationalists were in agreement. In fact, the early post-war years were

replete with conflict between the nationalists and the Communists, not only in Vietnam but in many other areas such as Algeria.

Missed opportunities. This inability to understand that the national liberation movements were not necessarily directed against the free world was a fatal flaw in those years when it might have been possible to prevent major wars of attrition or, at least, have mass support against any Communist uprising or aggression. In those early post-war years most of the nationalist leaders saw their ideals and movements as a continuation of the original ideas and the ideals of the Western nationalist and revolutionary movement of the 18th and 19th centuries.

Many who had been Communists in the thirties had become disillusioned and broke with the Communist parties of Europe. Their eyes were turned to the West, not to the East—it was Washington, London and Paris, not Moscow or Leningrad that attracted them. It was the failure to continue our war for freedom against the Nazis in the post-war political arenas that began the process and provided an opportunity for the Communists to identify with the national liberation movement and support the all-out demands of the extreme nationalists.

The ideological and political

factors present in World War II influenced most of the post-war political and trade union leaders. Former resistance leaders—Communists, socialists, Christians, anti-Communist leaders—all had a concept of what the future world should be and they hoped and believed that the victory over the Nazis would usher in a new deal for them. Although much was achieved through the Marshall Plan, NATO, and the Truman Doctrine to reconstruct, rebuild, and protect Western Europe against possible aggression, there was a failure to cope with the ideological and organizational challenges of the post-war world.

This aspect of the post-war world can be understood if we realize that the Allied victory in World War II was won against an aggressor who was attempting not merely to conquer in a military sense but was also attempting to impose an ideology on Europe and the world. The Nazis were not concerned merely with attaining a military victory to rectify borders, national injustices, or to satisfy extreme expansionist and nationalistic aims, but to reorganize Europe and eventually the world on the basis of their National Socialist ideology. World War II is therefore to be viewed in the light of an ideological struggle involving the promise of fundamental changes.

World War II was a perfect example of how political forces

and organizations in the enemy and occupied countries were employed to facilitate military plans. In this respect, the labor movements in Europe—especially in transportation—were a source of very important information about the movements of trains and ships by the Germans. The organization of a labor department in the U.S. Government's Office of Strategic Services (OSS) was extremely valuable in this respect and the International Transport Workers Federation became one of the important instruments for the organization of various forms of resistance to the Nazis in France, Germany, and Austria.

These same labor movements became the targets for the Communists late in World War II—especially in the West. While the Soviets consolidated their position in Eastern Europe and used the trade unions there to nail down their power and eliminate all forms of opposition, the Communists in the West drove to take power, especially in France and Italy, by taking over whatever remained as symbols of the trade unions, after years of Nazi occupation, and continued to speak in the name of anti-fascist unity despite the fact that the war with the Nazis was practically over.

What was beginning was the attempt of the Communists to take power in Western Europe or, at least, deny power to the democratic forces who were now dedicated

to the rebuilding of their destroyed economies. The lack of political policy on the part of the Western armies permitted the Communists to come back into control of the trade unions under the myth of Allied unity and with the material assistance of our armies in France and Italy.

Free labor breaks away from Communists. A new resistance began as the former ally, the USSR, unleashed its Communist forces in Western Europe in an attempt to sabotage first the Marshall Plan and then NATO. It was at this critical juncture, 1947-48, that the democratic trade union forces split away from the united trade union organizations dominated by the Communists. It was this decisive move that may have prevented France and Italy from going the way of Czechoslovakia in 1948, or at least prevented what may have become a military or paramilitary operation in the heart of Europe.

The general strikes launched by the Communists in France and Italy were stopped. The organization of a separate trade union force, dedicated to the rights of workers but unalterably opposed to the Communists, was a decisive factor in preventing France and Italy from being plunged into what could have been serious civil wars.

These same labor organizations played a leading role unloading the ships coming from the

United States during the period of the Marshall Plan and NATO. In 1949 the French Communists had declared openly in an official communique that they would launch an "international campaign to prevent the loading and unloading of arms and equipment in the ports of all the countries of Western Europe." But the free labor organizations successfully opposed this Communist campaign.

This was a bitter pill for the Communists to swallow, and their propaganda campaign at that time reflected their frustration and momentary defeat. The Communists have always concentrated on winning over trade union organizations as instruments to be used in achieving political ends.

In France and Italy, however, the sweep of Communist strikes in 1947 and 1948 did not end in the taking of power—in fact, these were the years when the Communists were ousted from the governments of France and Italy. Underlying these political events was the breaking away of the democratic trade unionists from the "united" trade unions which the Communist Parties controlled. These were the years when the minority in the Communist-controlled organization really represented the great mass of people who wanted unions but not Communist revolution.

The Communists were defeated in their final objectives because entrenched national labor

organizations rose up and refused to take the final step of a general strike which leads only to the destruction of the state or the decline and destruction of the trade unions. Ever since this defeat, the Communists have never been able to mount the same kind of militant, anti-governmental force that they achieved in the winter of 1947-48. And even though the non-Communist labor forces have remained an organizational minority, no major strikes can succeed in France if the non-Communists refuse to support them.

Struggle in Germany—1949.

In addition to the French and Italian experiences, there was the struggle for power in Germany which reached its highest point in Berlin in 1949. The Berlin airlift, a landmark in the post-war resistance to Communist aggression, could not have succeeded without the decisive action of the free German labor forces working in close cooperation with American labor and the Allied authorities in the besieged city.

This constituted one phase of what was an overall effort in Germany to prevent the Communists from taking over the labor movement of Western Germany. It was the building and creation of a positive democratic labor movement which permitted also the kind of miraculous economic recovery of Germany.

It is most unfortunate that

trends in Western Europe today—and especially in the labor movement are moving once again back to the 1945-47 period of labor unity with the Communists, along with their political counterparts. The present rapprochement policy of the German government is having harmful effects on the labor movement. Once again, American labor is speaking out on this question and is appealing to those in Western Europe who oppose this trend to attempt to convince these official leaders not to repeat the disastrous errors of the early post-war period.

South Africa—another Vietnam? Are we not faced today with situations that are potentially new Vietnams? Are not, once again, in Africa, Latin America and Asia new budding “wars of national liberation” if the rising political nationalist movements do not get some hearing and support in the West? What are we ready to do or say on the South Africa situation? If we wish to avoid an eventual war over South Africa in the future, then it depends on what we are ready to do in relationship to the nationalist movements of South Africa. It means support for the liberation movements and for those leaders who are still devoted to the principles of a democratic society.

Time is running out; we see once again that the “moderate”

democratic leaders are losing momentum and means to carry on while the Soviet world is not only supplying material means and propaganda but counting on violent struggle or even an eventual war in South Africa in which Soviet-trained African cadres can overwhelm the existing regimes and reverse the whole peaceful, constructive and stable development in most of Black Africa.

There is real danger that the non-Communist forces will be unable to cope in the future through lack of support from the West. Any weakening of the democratic forces increases the chances of violence and aggression, involving the rest of Africa, while opening the door to the very forces threatening the peace of the world through so-called “wars of national liberation.”

Unless we are ready to re-examine our position on nationalist movements in South Africa we shall be doomed to repeat the Vietnamese experience. For, in spite of certain national differences, South Africa today represents the kind of problem that Vietnam was some years ago before it became necessary to involve over 500,000 troops in a war of attrition. There is still a chance but are we ready and capable of dealing with this challenge? Unless we are, it is certain that sooner or later this part of the world shall become another area of blood and violence.

There is still a chance to avoid

a violent upheaval which can only benefit the Soviet and Chinese Communists. A challenge and a real opportunity exist for the Western world to achieve a peaceful democratic solution. It involves not only governmental policy but action on the part of American investors in South Africa. They can strengthen a process of economic development which is already under way in South Africa in spite of the legal restrictions of the Apartheid system. The very economic growth and expansion of the South African economy imposes de facto measures which are in contradiction with the law and doctrines of Apartheid. The South African economic expansion can no longer rely solely on Europeans as a source of manpower. The need for black African labor is becoming more and more necessary and decisive.

If American investors begin to realize the permanency of African workers in the South African labor system, then they must realize along with all employers that not only must black workers be recruited but that they must be trained for skilled jobs and upgraded into supervisory positions. It is no longer only a question of humanitarian considerations but a practical requirement for investment. Any business outfit dealing at all with South Africa must begin to establish to some degree labor standards and practices already existing in the West. To the extent to





which this can be done, it could not only benefit the economy of South Africa but could contribute to the political process of eroding the system of Apartheid. American and other Western governments should urge private investors to:

a. Extend trade union benefits like collective bargaining to all workers, black as well as white.

b. Include black workers in pension schemes which are still of a voluntary nature.

c. Include Africans in training and apprenticeship programs.

The problem of propaganda. At this point, I wish to deal with the problem of propaganda and organization. For Communists and their allies what is fundamental is the organization and not the propaganda *per se*. While engaging in propaganda or in any attempt to cope with Communist propaganda, it would be a serious mistake to envisage this problem as merely a battle of leaflets or posters. These are end products and not things in themselves. The force of any propaganda is in direct proportion to the strength of the sponsoring native organizations. Communist propaganda is a factor only to the extent that the roots of its organizations are really deeply embedded in the national economies, as well as the political and social life of the respective countries. Communist propaganda is not necessarily good but the issues which the

Communists exploit are!

We must, however, return to the original question: How to achieve a viable, secure democratic state? Since no one is opting for all-out military victory, there must be an eventual political solution, which depends on internal, national, indigenous movements, primarily political and trade union organizations. Thus we have come the full circle in Vietnam to substantiate my original theses. To sum it up, let me recapitulate what appears to have developed into a history of four stages.

Vietnam War's four stages.

1. The revolt in Indo-China began as a political nationalist movement in a struggle to throw off the colonial system. At an early stage a political solution could have been in the making if we had devoted the same amount of political intelligence and energy to nationalists that we had devoted militarily to the support of all nationalists in the struggle against the Japanese.

2. Having failed in the early period of separating out the true nationalist forces and supporting trade unions and rural movements—we became identified with the French and then failed to be able to check the excesses of the Diem regime, which started out with so much hope and promise. In fact, the rise of the Vietcong coincides with the destruction of the free trade union forces by





Diem's brother in 1957-58. Prior to this, the Vietnamese Confederation of Labor had been a dynamic organization with tremendous influence in the farm areas. Diem recognized this in the early years of his reign and worked closely with Tran Quoc Buu, supporting the idea of the Tenant Farmers Unions and recognizing this indigenous force as a major barrier to the Communist-controlled insurgents.

3. After the events of 1958 and especially after 1961, the military stage became predominant and this has continued and reached its peak during the Tet offensive of 1968.

4. Now, as the USA has left Vietnam militarily, the political issue of the immediate post-World War II period returns to haunt us. Vietnam will have to rely on internal democratic forces; on those who have contact with and support from the city and country labor organizations with their "Water-Buffalo" insignia now seen all over Vietnam. For they have rebuilt and reorganized their movement, especially among farmers.

The Farmer Labor Party has secured approximately one-third of the votes in the provincial and parliamentary elections. And if our aim is to establish a South Vietnam which is free, united, independent, politically stable and economically expanding, how can we not come to realize that these

very indigenous forces like the labor movements must not only be permitted to grow and expand but be encouraged?

In dealing with the propaganda and the making of foreign policy, account must be taken of the fact that the rise of the Soviet Union to a world position has fundamentally changed the nature of diplomacy, especially as related to the non-governmental areas, where propaganda and organization problems are intimately connected. The Soviets in their non-governmental operations appear not as the representatives of a country but as the symbol or incarnation of an idea which has taken root amongst great masses of people. The Soviet Union is a symbol not of a geographical unit but a great idea, no matter how deformed or degenerate that idea has become over the last fifty years.

On the other hand, American operations in the field of information and propaganda tend to appear as a defense of a country, or a geographical unit irrespective of or almost hostile to any ideological concept. Purely governmental information cannot compete with indigenous organizations speaking and working for an ideology.

Even the setbacks in world opinion which the Communists suffered as a result of their crushing the fledgling democratic forces in Poland, Czechoslovakia and Russia itself resulted in a curious trend, whereby the Communists,

especially in France and Italy, appear as the champions of a "liberalized" form of Communism and have criticized the Kremlin's behavior. This highlights the ineptness of the West to exploit these propaganda issues. In fact, it almost appears as though the Communists were making a successful effort to take anti-Communism away from the anti-Communists.

Can America cope with this kind of a propaganda and organizational situation in the world today? Is it possible to meet the revolutionary and ideological offensives which have become more diverse, less monolithic in appearance, but yet remain totalitarian and aggressive in spirit and act? America has three choices.

More of the same. The first option open to us is to continue with the policy that led to Vietnam. This obviously has little appeal. The basis of this policy is to support all alleged "allies" irrespective of their policies on the colonial question and to deny assistance to those forces seeking democratic change in the status quo, especially in the Third World. The failure of this policy in Vietnam and the potential failure of this policy in other places such as South Africa, has been outlined in this essay. While it may be difficult to change a policy which we have followed for some time, this must be done if we are to avoid repeating past mistakes.

Withdrawal. A second policy choice is to withdraw from all involvement in the Third World and particularly those areas where our involvement could lead to military engagement. We could try this and we could avoid involvement for a while. But if we do this, we will be turning our backs on large numbers of people who are striving to improve their lives by building trade unions and other democratic institutions. If we were to abandon them, the door would be wide open for the totalitarian forces to take over.

Actively support democratic elements. The third option is to actively support democratic elements both morally and materially. We can counter the Communists' organizational and ideological offensive and at the same time improve the lives of the people in the Third World by proceeding along the following lines:

1. National liberation and anti-colonialism are not necessarily directed against the West. Rather the opposite is true, namely that the source of the ideals of the anti-colonialists can be traced to the West and to the revolutionary ideas and actions of the 18th and 19th centuries.

2. The world conflict is not between two geographical and national units, the USSR and the USA, but between free, open societies as against dictatorial closed ones.

3. The major issue in the

world is not the conflict between "capitalism" and "socialism." In other words, it is not between free enterprise and collectivism. For, as General Clay once said: "We Americans believe in a system of free enterprise but believe even more in Freedom and Democracy."

4. We must work with and support national organizations abroad, especially in the labor and youth sectors. The West must carry on the fulfillment of the original ideals of the American, English and French revolutions, exposing the Soviet regime as having destroyed its revolutionary ideals and physically liquidated or exiled most of its Founding Fathers.

Many will say that what I am advocating cannot be done. Yet the greatest confirmation of my proposition has been brilliantly set forth by a Frenchman, Jean-Francois Revel, in his recent book *Neither Marx Nor Jesus*, which has already become a best seller in several countries. He affirms the idea of America as a revolutionary idea and force in the world today. Revel, who is a leading writer for two major French publications, *L'Express* and *Le Monde*, opens his book in the first sentence by affirming: "The revolution of the 20th century will take place in the USA. It can only take place there."

Can we, as Americans, fail to meet this revolutionary challenge?

□

news & reports

north america

Fasters plead for human rights in North Korea

by SUSAN REINBOLD



*Only that day dawns to which
we are awake.*

There is more day to dawn.

The sun is but a morning star.

—Henry David Thoreau





Unexpectedly, Rev. Moon arrived with his translator Mr. David Kim to give words of encouragement and to express his appreciation for our sacrifice.

thinking wondering worrying

After sharing the earth's blunders as well as blessings some people take a pessimistic or apathetic perspective. Today as the morning sun begins to lighten the horizon the words of Thoreau linger in my mind and my spirit brightens. It is 6:00 a.m. and I have been sitting on a chair for the past two hours. You could say I'm on vigil. For me this has been a time to reflect on why we are here.

Geographically, we are in New York City at Isaiah Park across from the United Nations buildings. It is the fifth day of a seven-day fast, and all 600 participants are faring well. In back of me is a sea of blankets, and even though these fasters are asleep, their vitality has not diminished. Their spirit projects all around the city. Although the media has not covered us in great detail thousands have been contacted by the fasters who go out leafleting during the three rush-hour periods. The atmosphere surrounding our demonstration

If I had wings like a bird

site seems to have been revitalized. Taxis stop at all times of the day and night to inquire. Speakers from the NAACP, Estonian Club, and many other organizations have come. Senator Charles Percy has come to shake hands and to commend us for our dedication, and former Congressman Hamilton Fish gave us words of encouragement emphasizing especially America's role in the world. Ambassadors chatted with us, and even Reverend Sun Myung Moon arrived unexpectedly one evening.

I have been thinking: "What are we fighting for?" And the answer comes in a resounding vibrato "for humanity." In the other numerous demonstrations that I have participated in—whether the cause be civil rights, rent reform, anti-war, etc.—I have never failed to leave without a pang of guilt or remorse. This is different. It is the first time I can unequivocally state that my conscience is clear. In fact, a profound calm has come over me. I am realizing, as I'm sure so many of the others are, that we exist not for ourselves alone but for the world. America has been especially gifted with an abundance of resources, manpower, and

wealth, but what good are they if we keep them for ourselves and a half million die of starvation in Africa or India? We here have stood up for what is right and just.

Although our cause seems to center on two nations, namely Japan and North Korea, a basic tenet of human rights is being violated. The 6,000 Japanese women who traveled to North Korea some 15 years ago, with husbands of Korean descent have not been heard from since, although they were guaranteed a safe return to Japan in two or three years if they wished. Only 2,000 of these women can be located, and only a handful of the relatives of those 2,000 have received any letters. The letters do not depict a "people's paradise" as it was described before they left. Their cry echoes, "If I had wings like a bird, I would fly across the sea to Japan."

We who are from America, Austria, Germany, France, Brazil, Japan and the United Kingdom symbolize the world community speaking for its brothers and sisters who are unable to do so themselves. We are fortunate enough to have freedom of speech; therefore, we must exercise our right

I would fly across the sea.

when and where it can be most effective—for the cause of goodness, the cause of God. Political leaders now speak more and more about a world community. An article in the November 6, 1974 *Washington Post* quoted Henry Kissinger as saying, "We are stranded between old conceptions of political conduct and a wholly new environment, between the inadequacy of the nation-state and the emerging imperative of a global community."

I am wondering. What will the next day bring? We are asking that this world government body, the United Nations, send an inquiry commission to North Korea. Because the ideal of the U.N. is a world of equality and harmony among peoples and nations, we make our appeal to these men of conscience. As of yesterday, nothing has been decided one way or the other. Soon these same members will be asked whether or not to allow North Korea to be seated. We have fulfilled our portion of responsibility. We have demonstrated our determination to fight for what we believe to be right. They are the judges; they must investigate and upon their findings, act wisely.

I am worrying. Are we the si-

lent majority coming forth? News commentators, politicians, and statisticians have referred to us as the latent conscience of the American people. If this is one of our first nonviolent, moral demonstrations, how much further do we have to go to awaken the conscience of the world? The task is not small, and our fortitude must be unwavering.

The troops are rising now, and as their heads emerge, I feel the expectation of accomplishment nearing. The half-way point has been passed. As the cooperative effort begins to clear the area, I have the impression that God must be smiling. These men and women are His champions. Their lives and their parents' lives have not seen uninterrupted peace. They are products of the two world wars and the depression, and are now asking to share the hearts of the suffering Japanese women through this seven-day fast. They have felt the blunders of the past in their day-to-day lives, but are working at the mountainous task of setting them straight. Why are they doing it? The voice of a young Jewish woman spoke for us in the past; let us bring it to fruition in the present.



North Korean life is dominated by orientation towards warfare.



Children trained in highly regimented fashion.

"I keep my ideals"—Japanese relatives plead for human rights.



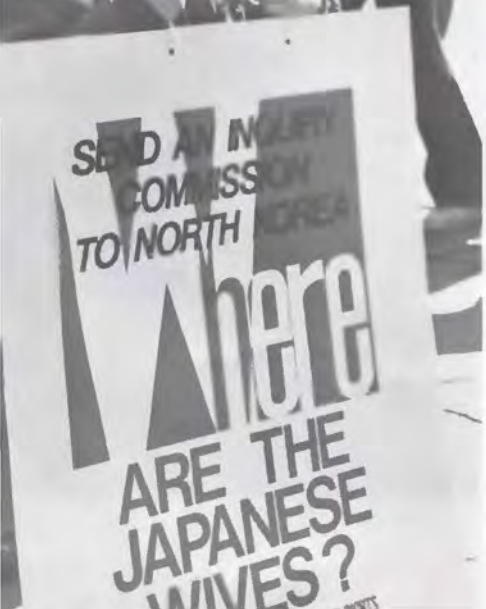
All relatives of the Japanese wives flew to New York City from different parts of Japan to join us in our effort of appealing to the United Nations.



Relatives feel threatened by the militaristic overtones that are even on the postage stamps.



The humanitarian agreement of the Red Cross has been ignored. For 15 years, the Japanese wives in North Korea have not been allowed to correspond with or come back to Japan.



*I keep my ideals,
because in spite of everything
I still believe that people
are really good at heart.*

—Anne Frank

FROM NEW ZEALAND

40-Day Tour Draws Notice in New Zealand

by SIEGRUN KUHAUPT

"More Members" has been our motto since we received a telegram from America emphasizing the importance of maintaining a growing membership.

Inspired by the recent One World Crusade American tours we organized a sixteen-member mobile team. Although we began the tour in Wellington, news of a New Zealand Youth Festival in Auckland had us packing our bags and heading north. Vulcan Lane represents the heart of Auckland City and so became the obvious site for our mission.

Music, the international language, has proved our best method of attracting and winning people. Michael Butler, a former teacher and leader of an Auckland rock group, organized a band and singers called the "Wellington New Hope Singers." As thousands of people streamed along Auckland's Queen Street on their way to work, we set up shop on the footpath and sang to our lungs' content. To hear such a joyous beginning to the day amazed and often stopped people in their tracks. Many, we later

heard, were late for work. Nearly all the group members play an instrument which produces a very powerful and thrusting sound.

After singing, we spoke to the crowd which had gathered about the Unification Church and issued invitations to sing, to study, and to experience life in our church. Be-

New Zealand team in Christchurch.



cause of such an enthusiastic response in Auckland the original four-week tour gave way to a forty-day tour.

Due to a barrage of publicity in Wellington before the team left, reporters were keenly aware of our presence in Auckland. Soon articles began appearing in the local newspapers about our Vulcan Lane activities.

We won the favor of many in this small shopping lane. Our singing attracted many people who would not normally frequent this part of town, and so business in the surrounding shops soared. To express their thanks the surrounding shops supplied our team with food for their entire stay in Auckland. Each night after finishing our mission a big box, packed with food from a local health shop and several other shops, was waiting for us. It was really moving to be a part of such a harmonious and reciprocal co-existence.

Each morning we marched the mile into town to guitar music. We had to stifle bursts of laughter as we saw people gape open-mouthed at this strange troupe of morning marchers. We played very slow music and marched with slow gliding footsteps and then very fast staccato beats and marched accordingly. Not only was it a lesson in rhythmic unity but a very successful means of attracting attention. We all now have experienced the delight of being completely crazy for God. To further convince the

people of Auckland that we are crazy, we sang in the arms of Michelangelo's statue of Moses. Situated in one of Auckland's parks, this enormous statue is one of the city's famous landmarks, so many people gathered to listen to our singing and were later able to be contacted. Even old Moses was amazed. We gave him a pamphlet and invited him to come around.

Once in town we missioned for ten hours. Several times during the day we stopped to sing. We won many new friends in Auckland and were successful in gaining new members.

The team stopped in Wellington for one day on its way to Christchurch in the South Island. For a break we went to see the movie, "The Three Musketeers." The courage and sense of adventure the Musketeers reveled in inspired us all to be God's "Musketeers." With this spirit we boarded the boat to Christchurch.

Christchurch has always been our slowest and laziest city, but she reacted with more fire and enthusiasm than we could ever expect. When we arrived in Christchurch a television crew was already waiting to film us. They filmed us singing in Christchurch's Cathedral Square.

Each day in front of the Cathedral (Church of England) "The Wizard" preached to the people of Christchurch. Waving a pink plastic lily and telling the people they are God's chosen peo-



Team activities included a sandwich march in Cathedral Square.

ple, he attracted a large crowd. It was not the content of his speech but the way this man, shrouded in a purple flowing cloak, delivered his message which interested the people. We were able to contact many of the people who stopped to listen to "The Wizard." This cooperative effort resulted in us winning a new brother. "The Wizard" liked us and was happy to continue drawing crowds to the square even if they didn't listen to him.

Christchurch in spring is a

brehtaking sight. The Avon River meanders quietly through the center of Christchurch, blessing the city with its banks covered by cherry blossoms. The early spring flowers were all in full bloom, the ducks on the Avon paddled proudly with their new-born, but best of all the people had spring in their hearts. The city vibrated with the feeling of rebirth.

Our weekday activity was crowned with a sandwich march in Cathedral Square. Ten of us wore sandwich boards while the others distributed pamphlets. We marched around the square seven times. As we walked the last lap we were confronted with about 400 pro-abortion demonstrators who marched defiantly towards us. Just as Moses separated the waters of the Red Sea, we separated their demonstration by marching through the middle of their columns distributing pamphlets as we went. This incident was an example of the strength gained through unity.

The Christchurch press was also interested in our activities, and several articles appeared in local newspapers.

To entertain the people of Christchurch we organized a musical show on the river Avon. We hired eight canoes, and by holding onto each others' canoe we formed a floating stage. Singing, we floated down the river. At one part the river flows past a hospital. Many of the patients were in

wheel chairs by the river enjoying the sun. They were amazed but really happy to hear our singing. On the river bank people stared in amazement. Most recognized us as the "Moonists." However, it was our German Shepherd dog, Tongil, who provided the best entertainment. While we united in song he jumped and frolicked from canoe to canoe. His object was to trap a juicy duck between his not-too-small jaws. His love of water

was equaled by his appetite, and together they created a very wet splash. After several acrobatic dives into the river, Tongil did not succeed in getting his duck, but did succeed in giving us a ducking.

This scene of ducks flapping and quacking, the dog diving and splashing, and us singing brought great laughter from the people lining the banks. Many took photographs. It was a real celebration of life.

The Avon River in Christchurch witnessed a canoe concert and entertainment during the team's visit.



While the team is travelling some members are in Wellington taking the opportunity to speak to politicians, local government members, and public figures. Our object is to establish amicable relationships with as many notables as possible. One of these is a television journalist, Lindsay Perigo, who has pledged much television coverage for the future.

Roaring success at Madison Square Garden inspired us as never before. Madison Square Garden was conclusive proof that with unity of purpose any goal can be reached. Each morning after September 18, we eagerly awaited the arrival of our mail, hoping for news of Madison Square Garden. Finally a letter arrived telling us of how people queued up outside the stadium and how well the people of New York received Reverend Moon. Our prayers had been answered.

We had been laying many conditions for success at Madison Square Garden, before the period leading up until September 18. We could feel the tense and expectant atmosphere surrounding New York. All our hearts were in New York as we watched Madison Square Garden grow into the world's greatest religious event ever. We discussed and predicted the results of all the labor contributed to Madison Square Garden until finally the great day arrived. We all felt nervous but sure that victory was ours. Many people in

New Zealand have read about Madison Square Garden and often identify us with that event; this has become a good foundation for discussion. Our prayers are now with the eight-city tour. We are sure it will be as successful as Madison Square Garden.

Recently in Dunedin, our team finished a forty-day, four-city tour of New Zealand. Response in Dunedin was positive and this was typical for all New Zealand. As a result new members came into the family. Reflecting on our activity throughout New Zealand, we can clearly see that higher levels have now been reached in all cities. Visitors poured into our centers and some even followed the team to the next city to hear more.

The team was disbanded in Dunedin and all members returned to their own cities. The new members came to headquarters in Wellington with the Wellington team members. We have been busy ever since settling in the new ones and reorganizing our normal street mission.

The best result of our team action was the establishment of our fifth center, Hamilton. Near Auckland, it has long been on our minds as a likely mission city, and now that thought has become a reality. Since our second city, Christchurch, was established, we bought a map of New Zealand and stamped the Church symbol on all cities with centers. This map is

becoming more and more filled with symbols and is now looking like a tree with red fruit. We are determined to see this tree smothered with fruit so that New Zealand can help as much as possible with all other missions.

Hamilton is more a big country town than a city. Although smaller than all our other centers, Hamilton has the reputation of being New Zealand's fastest growing city. She has a new university and as a result many of our contacts are students. It was interesting to note that the main street of Hamilton is called Victoria Street, after Queen Victoria. Queen Victoria has featured in many ways as a helper in our New Zealand mission. In Wellington, Queen Victoria is honored with a more than life-size statue and a mountain, called Mount Victoria. We have devoted a special room in our Wellington center to Queen Victoria. The room is appropriately called the Victorian Room. We even have a miniature statue of her on one of the cabinets.

Queen Victoria was very fond of New Zealand, and so, after she had visited, New Zealanders began honoring her by naming streets, bridges, buildings, ships, mountains, and rivers after her. It was during her reign that New Zealand was founded and we can still feel her watchful eye over New Zealand at times.

Cherry Lee, an English girl, and Lia Basch, a Dutch girl, are

staying in Hamilton with one of our girl's parents until they are able to secure a house of their own. Both girls have reported that Hamilton looks very promising.

The Mayor of Auckland recently telephoned the Auckland center expressing an interest in Ginseng Tea and wanted also to learn about the Unification Church. The Auckland leader, Coral Hyam, has an appointment to see him.

Another interesting contact was a Napier City woman who wrote saying she had been led to Mr. Moon by Arthur Ford, the famous and late American medium. She said that through Ford she came to understand more about God and was eventually directed to Reverend Moon. She said that Reverend Moon has the same spirit as Abraham, Moses, and Jesus. She said she would like to meet us and asked if we could send some information about Reverend Moon and the Unification Church.

The high point this month was a very successful meeting with parliamentarian, Gerald O'Brien. The Wellington City Council (WCC), a local organization responsible for jurisdiction over mundane city problems, refused us permission to witness on the streets of Wellington. It was this event which necessitated our contacting Mr. O'Brien. For two weeks we left many messages with him until finally we were able to

contact him personally. He said that also for the last two weeks he had tried day after day to contact us. He invited us the same night to a meeting in Parliament concerning the WCC problem.

On our entering his office, the first thing he said was, "Whatever support you need, I will give it to you." The second thing he said, which expressed our sentiments precisely, was that he found it incredible that the WCC allows the Communists to distribute literature, and not the Unification Church. He said the situation should be reversed. He told us that the council is far too removed from the people of the city and that their policy is very vague. He resolved to telephone the Mayor of Wellington, Sir Francis Kitts, the following morning and get full details of the affair and then organize a case against the council.

Mr. O'Brien has pledged all of his parliamentary power to fight against the WCC's decision. He said he is tired of decisions like this being made without due consideration to the circumstances.

Mr. O'Brien has also told us how the New Zealand government is generally very interested in the activities of the Unification Church. He said several members of Parliament have approached him and asked questions about the activities and teachings of the Unification Church. Mr. O'Brien has now received a number of books on the Divine Principle and just

recently Mr. Lee's *Communism—A Critique and Counterproposal*. Mr. Lee's book seems to have already influenced his "soft" attitude towards Communism, as seen by his anger at hearing the denial of our rights and the permission granted to the Communists.

The New Zealand government is at present facing a serious problem after four Russian ambassadors were shipped out of the country overnight for spying. The affair involved an over-eager informer from New Zealand by the name of Dr. Sutch. Sutch, one of Wellington's more prominent personalities, had been giving government secrets to the Russians until a few weeks ago, when he was arrested and put on trial.

The four Russian spies were flown to Sydney, Australia, and then straight to Moscow. Unfortunately many New Zealanders have taken pity on Sutch and have complained to the government and the news media about his treatment. However, it is reassuring to see that the New Zealand government, led by her new Prime Minister, Mr. Rowling, makes no compromise in prosecuting Sutch and rejecting all Communist influence.

Many things have happened this September and October, but it seems that each successive month becomes increasingly eventful. Whatever happens, we work together to create God's world of true peace and happiness. □

FROM AUSTRALIA

Spiritual Forum Progress

by CARL REDMOND

This month's activities have featured the compiling of 1,500 copies of the "Principle of Creation," with Reverend Moon's picture stenciled onto each copy. We are looking forward to distributing these in our witnessing.

Witnessing has been rather tough going as of late. People just rush by and don't seem to care. Very few actually stop to talk. It's always no time or something like that. However, spiritual help has been strong in our witnessing areas just the same and people have been coming.

The exhibition for the Captive Nations was very successful. Carl Redmond was able to make a very good friendship with Liberal Party Minister Douglas Darby, a

fervent right-winger. We also attended an evening in support of Free China, when two films on Taiwan were shown.

The social atmosphere in this country is going downhill spiritually. People seem to be fast losing the common feelings of love and respect for each other. There is an air of tension and uncertainty. This we feel each day very much. As we approach the final days, confusion seems to be steadily increasing, and many people have given up hope for the future. Through the Divine Principle we can love them, serve them, encourage them, ease their hearts. We have the answer they so badly need.

Many companies are collapsing under the worsening econom-

Sydney Unification Church heads for witnessing at the beach.



ic crisis. People say, "It could never happen here." But now they are not so sure.

The spiritual forum has been progressing. Carl Redmond spoke on "The Principle of Creation" there. Most spiritual people follow meditation and Indian gurus. We aim to show them a regular example of spirituality without saffron robes and incense. At the forum people respect us.

Towards the end of the month the Korean Children's Choir gave a recital at St. Stephen's Church. The music was very beautiful, and we sat in the pews with a tape recorder. Afterwards, we waited by the bus as they prepared to go and waved goodbye. We were the only ones to see them off. This church appearance was truly delightful. Our members felt the spirit of Korea very deeply.

We had a service on the beach and attracted some families. We were mainly singing to the wind and the waves, but then children joined us, followed by their parents.

We sent a letter of encouragement to Douglas Darby and his wife, telling them God was with them. He wrote, "I can only say that I am trying to do what I can with very limited resources and an admission that nothing can be achieved without the faith in God's own purpose, which I fail so often to accept." What a beautiful and moving letter! □



Carl Redmond with Liberal Party Minister Douglas Darby (above, left). Below: signwork for Captive Nations Exhibition.



SERMONS

- "America in God's Providence," Rev. Sun Myung Moon. #10, '73. p. 3.
 "The Attitude of the Evangelist," Rev. Sun Myung Moon. #11/12, '74. p. 3.
 "Christmas in Heart," Rev. Sun Myung Moon. #12, '73. p. 3.
 "D.L. Moody: Lay Evangelist," Rev. Young Oon Kim. #11, '73. p. 15.
 "Day of Hope For a Half Century of Despair," Rev. Royal G. Davis. #10, '73. p. 6.
 "Faith and Reality," Rev. Sun Myung Moon. #5/6, '74. p. 3.
 "Faith: Making the Invisible a Reality," Takashi Oyama. #9, '73. p. 5.
 "The Future of Christianity (I)," Rev. Sun Myung Moon. #2, '74. p. 3.
 "The Future of Christianity (II)," Rev. Sun Myung Moon. #3, '74. p. 3.
 "The Hope of Youth (I)," Rev. Sun Myung Moon. #5/6, '74. p. 3.
 "The Hope of Youth (II)," Rev. Sun Myung Moon. #9/10, '74. p. 3.
 "How is Christ Coming?" Col. Bo Hi Pak. #7/8, '74. p. 76.
 "Living for Christ in Justice," Dr. Philip Potter. #11/12, '74. p. 32.
 "Love and Faith," Col. Bo Hi Pak. #7/8, '74. p. 64.
 "The National Crisis," Billy Graham. #9/10, '74. p. 20.
 "On Earth as it Is in Heaven," Col. Bo Hi Pak. #7/8, '74. p. 44.
 "On Leadership," Rev. Sun Myung Moon. #11, '73. p. 3.
 "Safeguard the Unified Front," Rev. Sun Myung Moon. #1, '74. p. 3.
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 "Drugs: A Problem of Education," James Cowin. #7/8, '74. p. 148.
 "Fasters Plead for Human Rights in North Korea," Susan Reinbold. #11/12, '74. p. 136.

WANTED: WRITERS

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If so, send us some of your work. We might like to print it.

Do you ponder the problems of the world and like to research ways to solve the food crisis, the energy crisis, the drug crisis, the moral crisis, the race crisis, the ideological crisis?

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Does the religious state of the world weigh heavy on your heart? Can you see points in common among the religions of the world that would help them work together? Have you been inspired by spiritual revivals or some outstanding man or woman of faith? Have you recently reflected on insights gained in your own life of faith?

If so, share your thoughts with us. We might like to print them.

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International



Evangelist Bo Hi Pak



The Korean
Folk Ballet

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

—Rabindranath Tagore

