

The Way of the World

January-February 1977



The Holy Spirit Association for the
Unification of World Christianity

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in this issue

This issue of the *Way of the World*, consistent with its heritage, brings articles of both timely interest and spiritual uplift, as well as reports of the worldwide progress of the Unification Church.

Turning his attention from the public arena to the Church membership in the wake of the success of the Washington Monument God Bless America Festival, Reverend Sun Myung Moon is working hard to educate American youth in becoming people of God. The sermon in this issue, "Word and Deed," is representative of the inspiration which he has been recently giving Unification Church members, urging them to "become dwelling places of God in which we can restore our peace and tranquility forever. We call the world of people with that kind of personality the world of heart. When you invite God to dwell within you, then His love is like spring water. No matter how much you consume, the fresh water will keep coming. If you become a temple of God, you can comfort those who are sad and crying...."

One of Reverend Moon's areas of interest is the interaction of scholarly disciplines. One fruit of this interest has been the annual International Conference on the Unity of the Sciences (ICUS). In-

cluded in this issue is a report on the Fifth ICUS in Washington, D.C., and Reverend Moon's opening address to its participants.

Another closely related area of his interest is improving the quality of higher education. The first step in his dream of creating a university was the opening of the Unification Theological Seminary in 1975. In this issue we see how the Seminary has become a forum for academic discussion for professors throughout the United States and Canada. Also included in this issue are two articles by students at the Seminary.

Of more general interest are "Is Solar the Solution?" by Vicki Tatz, addressing itself to our haunting energy problem. Cheryl Smith's articles describing a recent survey of family values gives encouragement that basic tenets of morality are common to parents regardless of their outlook on life.

Of the Unification Church activities in the United States, perhaps the one of greatest interest is the wedding of 74 couples in New York on February 21. Our overseas reports reflect the growing stability of the older Unification Church missions and the rich education received by our representatives pioneering in the worlds' underdeveloped countries.

WORD and DEED



by **REVEREND SUN MYUNG MOON**
Founder, Unification Church International

From a speech at Belvedere, New York, on January 30, 1977.

The topic of the message this morning is "Word and Deed." In our daily lives our words are very important. Our words do many critical things: they can give inspiration, bring happiness, or cause heartache. People commonly compliment those who can speak well; however, in order to be successful in our lives words alone are not adequate. Words must be backed up by deeds.

We have to determine the secret of success in human life. Which is better, to have more words and fewer deeds, or fewer words and more deeds? The combination of words and deeds that a person has determines his value and defines his personality and character. That criterion is the same, whether for man or for God. Let us think about God for a moment because God also speaks and acts.

What is true love? No one can really explain true love with the words of men. When true love comes, our very bones and organs, our five senses will all smile and burst into laughter at the same moment. Then what would our minds do? While our bodies are smiling and bursting with joy, would our minds be stone cold? When we contact true love, everything reacts. There is harmony and united action. Our whole mind and body react to it in harmony. This is an eternal and universal principle.

What is dancing? There are many different kinds of dance, but in all of them, before your arms and legs begin to move, your mind is already dancing. Why do we dance? To satisfy someone else? Dancing is truly an expression of love, an expression of joy. The heavenly world is a world of music, a world of dance, and a world of laughter. Think for a moment about beautiful songs. Are there many songs in praise of oneself, songs which say, "I am a hero," or "I am a heroine"? That kind of song does not appeal to people; even one short song like that would bore them. That kind of song cannot be repeated twice, ten times, or a hundred times.

But when you sing a song of love, there is still freshness, newness and excitement after repeating it a hundred times, a thousand times. A song of love can be repeated for a millennium, and there is still freshness and excitement. If the entire universe were completely packed with power, money and knowledge, there still would be room for a song of love.

The ideal world is one of love. Money, power, and knowledge do not last forever, but a song of love has eternal freshness, eternal awareness, and eternal joy. The ideal world and particularly the perfected spirit world is the world of love. Love is perpetually consummated there. Out of that world comes music, singing, dancing, and the joy of laughter. Everything centers around this one true love, the central quality of the ideal world and



**"A song of love
can be
repeated for
a millennium."**

heaven. Do you take exception to this? Does anyone not want it?

Everyone looks forward to the ideal. In the ideal world, nobody tries to claim that he is a hero or a heroine, demanding respect. It is not that kind of world. Instead, everyone wants to melt into the world of love, to have harmonious give and take with one another.

Let us think about words of love. When you express your love in words, do you give an explanation for it or put some condition on it? Do you say, "I love you because you have lots of money, or because you are the President of the United States"? There is no explanation for real love, it communicates directly. Would you prefer the kind of love which requires an explanation, or the kind which comes directly to your heart and which you feel in your very bones?

We must realize that there are many, many

kinds of love. There is the kind of love that is deceitful, the kind of love that tries to take advantage of others, the kind of love that manipulates others; there are so many false colors of love. Love not only builds with a most beautiful and supreme power, but it can destroy. When misused, love can be a deadly poison for you and can even destroy the world. Do you know what I mean?

God-centered love: oneness in word and deed. If we classify love, there are primarily two kinds: God-centered love and evil-centered love. How are they different? First of all, God-centered love has unity and harmony. With it, words and actions and the mind and body are all united around one common goal; they act with one purpose, in one direction.

True love is a uniting force, and therefore the common point of unity between the mind and body, between men and women, between families, and between friends. Then what is the standard and formula of unification? Love sets the standard. Love is the common place where the subject and object can meet, where the mind and body can meet, where men and women can meet, and where parents and children can meet. God is dwelling at that central point. Because love actually belongs to God, it comes from a place higher than yourself.

Why does God place His throne at that particular position of love? God is seeking for an object. Being love, God is seeking that common place where love is responding to Him. We commonly say that the human body is the temple of God, but what is a holy temple? Is that a place to work for a living? Is it a factory, an office? When you think of a holy temple, you immediately visualize some permanent resting place where you can have peace and tranquility.

The dwelling place of love must be a place of tranquility because without love there is no tranquility or peace. If we are the temple of God, we are a resting place, a holy place, a dwelling place of

God's love. This is the only way we can restore peace and tranquility. You can rest in yourself when you have God's love. We want to elevate ourselves as holy temples of God and become dwelling places of God in which we can restore our peace and tranquility forever. We call the world of people with those kinds of personalities the world of heart. When you invite God to dwell within you, within your own holy place, then His love is like spring water. No matter how much you consume, the fresh water will keep coming. It will never stagnate and never run out. Don't you want to become that kind of person?

If you become that kind of person, a temple of God, you can comfort those who are sad and crying. If you are becoming the consummation of the love of God, then you are becoming a perfected man, and those who come near to you will melt in the spring atmosphere of that love. Then sadness, hardship and pain will melt away without reason. God-centered love alone can harmonize the body and mind. No human effort, no glue in the world can make two things come together the way love can.

“Word and Deed” is my topic today. To be a person of noble character means that one's words and deeds are united by one common principle, that one speaks and acts in complete unity. Still, we can see many people who speak one way and act another. If you look at a noble or godly person from the standpoint of his words, however, you will find that they are united with his deeds; and if you look at him from the standpoint of his deeds, you will find they are united with his words. No matter which angle you look at a godly person from, you will not find contradictions, but rather harmony and unity. How about you? Are you completely one in word and deed? Anybody who can claim to his own wife, to his nation, and to God that his words never contradict his deeds is indeed a consummated, perfected man.



“How about you? Are you completely one in word and deed.”

We must also consider what those words and deeds are centered upon. Some people can say that their words and deeds never contradict each other as far as money is concerned. Where business is concerned, their word is gold. Many scholars are proud to say that while they are pursuing the knowledge of the universe, their words and deeds are just the same. Powerful rulers of the earth, presidents, kings and emperors of the world might say that their words are law, that their words bring about action, and consequently that there is complete oneness between their words and deeds. There are many who have lived with that kind of standard.

Considering the true value of life, what kind of rating can we give such people? Their words and deeds are united, but with a certain emphasis: money, power, or knowledge. From God's point of view, are they below the standard of His Word, or above? These different standards are real in human life, not hypotheses. We can witness them every day, both in the Unification Church and outside.

**"Become a
man of united
word and
deed."**



Which is your emphasis? If you become a man of united word and deed, then with which emphasis, on what foundation do you want to live? If your emphasis and foundation are not clear, your direction will be unsteady and your course could be shaken or disturbed.

What emphasis can bring you higher value? Nobody can deny that the most supreme way of life, the supreme unity between word and deed, begins with the emphasis of love. With this conclusion, now think for a moment. Would anybody say, "Something seems wrong; I do not completely agree. I want to bring revolution; I want to break love apart and rebuild it." Is that possible, or is love such that the most evil person under the sun could not think of revolutionizing it?

Love is universal. Everything under the sun can be united around it. If you emphasize money,

you can control a certain segment of life; if you emphasize knowledge or power, you can unite or control other segments, but you cannot have universal success. There are so many people who claim to be wise, but God is the King of wisdom. If God and a man of wisdom both think deeply about something then they can come to the same conclusion, but for them to have any kind of a lasting, universal unity and peace, their relationship can only be centered on love.

Emphasis on love alone can bring nobility to man's way of life and make it sublime. Is God or love the center of heaven? It is very difficult to decide between them; we are torn apart. We finally have to say that the center of heaven is God with His love. None of us can dispute that, whether we are white or black or yellow. We are seeking, longing for God and that kind of universal love.

Therefore both God and love are the center of the universe. Then in order to become a universal man, where should you stand—on the outskirts or right in the center? You should make your center with God and His love. The center with God and His love is already there, and you are making yourselves acceptable to that center. You are moving into that center.

God does not stand still; He breathes and He acts. Because He is the universal center, when he breathes the entire universe breathes together with Him. There is nothing that does not come under His influence. You cannot say, "I have nothing to do with God's breath or with His influence." That is the same as saying, "I have nothing to do with God's word, or truth or love." In the whole universe, there is no one who can claim that he has nothing to do with God's word or God's love.

God's action is like a wave that covers the entire cosmic scope of the universe. Everyone can feel it. As soon as you establish your own rapport with that center, then every breath, every action, smile and whisper of God can become yours. You will hear, you will sense them

It is also logical, therefore, that the universal God who is standing in the central position of universal love is searching among men for those with that rapport. He is seeking an object for a reciprocal relationship. Nothing can go in just one direction. Even in breathing itself there is inhaling and exhaling. You cannot just inhale air or you will blow up like a balloon and pop. Therefore, in the entire universe, God wanted to breathe together with someone, inhaling and exhaling.

How about a violin? Is it true that a violin and bow make sound? The answer is no. A violin and bow do not make a sound unless there is contact. If there is a wave of energy up and down, then there is beautiful, perfect harmony of energy and direction. That creates the mysterious sound of the violin.

Is the touch of your hand good or bad? You can make it good or make it bad. When you hit someone's face, that touch does not represent love, but when you caress someone, it does. There is a degree of touch that can represent the expression of either love or hatred. As the center of love, God is seeking the kind of relationship where He and the proper object can just breathe together and have such give and take that they become completely intoxicated, completely elevated into heaven. When you move in that realm of the love of God, then even breathing automatically changes. Breathing itself, inhaling and exhaling, becomes part of the intoxication of the love of God. In a way you become a drunkard in the love of God.

Automatically an expression of God's love. Once you completely drown yourself in that atmosphere, then anything you do, even without thinking, automatically becomes an expression of the love of God. Laughing and breathing, smiling and dancing, jumping around, anything you do is already permeated with the love of God. That feeling of joy is so precious that once you experience that love of God, you don't want to exchange it for anything in the world.

You want to laugh, and it will take a millennium to close your mouth. Your dancing will go on forever. There will be no boredom. If such a realm of joy, such a realm of love is possible, don't you want to reach out to touch it? Once you are completely drawn into it and you are completely one with that central love of God, then when you come out to the world and speak, every expression will be the expression of God. The person who speaks from that oneness is sprinkling the love of God throughout the world. When that person acts, his deeds are the expression of love, and they bring a wave of God's love to the world.

Even while just hearing about it your smiles are getting wider and wider. That world is absolutely possible; that way of life is absolutely possible. Without knowing, without experiencing that love of

**"Anything
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God, or becoming one with it, your words will be empty. No matter how much you speak, if your words are empty, your deeds will be empty. If you are standing over here proclaiming the love of God to the world, yet you cling to worldly joy and laughter, your words have no foundation; there will be nothing solid behind them.

Intoxicated with love. When you speak from the central point where God is, your words no longer come from you but from an unlimited reservoir, and you are intoxicated with love. In that particular position, you live and act and speak out of ecstatic joy, with an elevated sense of accomplishment. Nothing that you do is your own deed or your own word; everything becomes a messenger or bridge for the love of God. Once you taste the love of God, then human life, human contact, is a joy and stimulation. The same thing happens in the game of pool: when you hit one ball, it shoots back and forth hitting other balls, until they all are stirred up.

In breathing, both inhaling and exhaling have meaning and increase the stimulation of joy. Once you come into the realm of the love of God, then the more variety in your experience, the more excitement you feel. When there is variety and movement in dancing, even greater excitement and joy is created. In dance, a moving arm is not just a moving arm, but an expression of some sensation that you cannot help but express. This kind of dynamic, ideal life is what we have to accomplish.

For a moment let us concentrate our thoughts on religion. Religion is one method in human life for searching after God. But is God actually the ultimate goal? No. We are trying to go into the realm of the love of God, trying to be intoxicated by or drowned in God's love. That is the purpose of religion. But you know, the thrilling yet sad part is that if there had been no human fall, we would not have needed religion; we would have been born in the central position and would have grown up in it to enjoy and live in heaven for eternity.

**"Love between
parents and
children is
natural."**



Theory of love? There are many facets of love and life that do not need explanation, that you do not have to learn in a classroom. Do you need to learn the theory of love between parents and children? It is natural; it should automatically become part of you. Love is like air. You don't have to explain where air is to breathe it 24 hours a day. Man was born to breathe the love of God. If you had to go somewhere to get air to breathe, you would soon run into trouble because there would be a long waiting line for air. But air is everywhere and the love of God is also everywhere; it would have been our environment if we had not fallen.

We should feel the love of God naturally, but we cannot because a great deal of blockage was brought about by the fall of man. Once this is removed, however, God's love will become natural to you. Our individual center should be based in the center of God; there should be a common center.

Fundamentally speaking, why are people born? You are not born for the accomplishment of power and money and knowledge, but for the accomplishment of love. You are born for love, also

from love. God made love so great as to be the source of life. We are the result of love, not the result of life. We were all born, not by competition between our parents, but in the beauty of love. That is the cause of life for all humanity. No birth is the result of the mother and father sitting and counting money. No one was born as the result of discussing the most important scientific theory.

From love, life emerged, you emerged. We are caused by love and our purpose is to result in love. The unity of love of the subject and object brings a new germination of life. Therefore, any married couple without children is somehow unstable. Even though the husband and wife become one, without children there is no common accomplishment which can vividly show that they are one. Even though there may be some squabbles between husband and wife, when they look at their own children their differences can usually be resolved. It was God's ideal when He put men and women together that they produce a family; God intended to see their children.

The promise of love. All human actions and our life of love are always submerged in the love of God. The atmosphere of God's love embraces all life. The promise of love is the supreme force in this universe. When Adam and Eve are united in love, that event is really the most important happening in the universe. God, all the creation, and Adam and Eve will focus their entire attention on it.

God represents the past, while Adam and Eve represent the present, and their children represent the future. The past, present and future are all united in the one embracing atmosphere of the love of God. Your individual position is a composite of the past, present and future. Because God took part in your creation, the past is represented in you. Because your parents were involved, the present is there, and you yourself represent the future. Through love one unified position was created, and through that position one life was born.

**"God wants to
see men and
women in
love. . .for
eternity."**



Where is heaven then? Beyond the Pacific Ocean? No, heaven is within you, within the heart of a wife, the heart of a husband, the hearts of the children, the hearts of the grandparents. Heaven is not any kind of Disneyland; heaven is in the midst of you because the place where you are becomes God's dwelling place and the dwelling place of your parents. All love is located right there where you are.

When parents have a child, they always embrace the child; they want to touch and hug him. There is a mysterious force working here, the force of God's love. Because the child is a manifestation of the parents' love, the child participates in his parents' love and they are all one.

Of course God also participates in that position because His love created the environment. Once you are all united in love, nothing under the sun can separate you. That is the ideal. Once love is flowering in the environment of the love of God, everyone wants to stay there forever; everyone wants to make it eternal. Do you think God will say, "Well, in a little while I will change it"?

Ideal relationships are eternal. In God's concept of the ideal, loving relationships are established on an eternal basis. Therefore, God wants to see men and women in love and to see that love perpetuated for eternity. Don't you want to have your parents' love last for eternity? Would you want to have them love you for ten years and then separate from you? Wouldn't you mind? Whether it is the love between husband and wife, parents and children, or between God and men, we all anxiously desire that the love be perpetual.

You are the representative of your parents' love, the fruit of their love. Furthermore you are representative of the love of God; you are the living example of His love. God dwells where the warmth of love is and that is heaven. Whether here on earth or in spirit world, this one principle stands: The essence of heaven is God's love. The repetition of love is the formula that creates history. There is a real history of love which is woven from generation to generation.

In the Divine Principle we are concerned with the heavenly four position foundation (God, husband, wife, and children). The four positions represent the various facets of human love centered on God. Therefore, once we create that heavenly four position foundation, nothing can disrupt it.

Once the consequences of the fall are liquidated, you will not have to search after heaven. You are supposed to be born in heaven, to grow up there, and be perfected and consummated in heaven.

Become a responsible "I." To say "I," means to be responsible. You cannot say, "I don't care about anything," because "I" is a representative of the parents, and a representative of the love of God, and they care. Your situation is not simple. You are a very heavenly burden in that respect. Today's most important new awakening centers on "I." Many people say, "I don't care," or "Why do you care about me? I don't need you. I can do anything I want." This kind of "I" is not the true one. When you understand God's concept of the ideal, you become a very responsible "I." When you say "I," your parents are automatically involved and God is involved; your past, present and future are all involved in "I."

We must have three prides: First, pride in history, or our past; next, pride in our present, and finally pride in our future. Particularly in America

**"We have pride
in our past,
present, and
our future."**



there are people who are crazy about antiques. America is only 200 years young, not yet that old, but American people are still nostalgic about the past. They are even trying to create antiques. If they use brand-new wood to build a home or to make furniture, they try to make it look old. Sometimes they dent it with hammers, or use streaky paint and sprinkle it with spots; they even make holes here and there to make it look 100 years old.

Why do men do such things? Their actions express a human desire for history. People want to register themselves in history; they want to remain longer. Antiques are expensive because their value comes from their history. If you have something in your home that your great-great-grandfather used, then you have some personal link to history. No money can buy that kind of value. This trait reflects a desire of our original nature.

If you hurt yourself, you are not hurting only yourself, you are hurting the fruit of parental love, and you are hurting the manifestation of God's love. If parents see their child in a great deal of pain, they certainly feel that pain. God too, feels that pain. If there is something in which you take great delight, then your parents can also take great delight, as well as God. Your feelings are parallel.

You are an expression of your parents. In America, however, young people do not know much about their parents. They think, "My parents gave me life, so their job is finished. I'm independent; I have nothing to do with them." This shows that American culture is losing the beauty of family life and sinking closer to the animal kingdom. This kind of thinking goes against the universal principle of God and is more dangerous than the hydrogen bomb. When God looks at American society and particularly at the American family system, He does not have too much hope for America; its future is dismal and unstable because the most important trunk line for His truth is being lost.

It is a beautiful thing to look at yourself as an expression of your parents. Everybody cares for himself or herself, but you must not do it for yourselves; do it for your parents and for God. That is beauty. Then you will love your parents and care for your own mother and father and God to the same degree that you love yourself and want to care for yourself.

There is no selfishness in this way of life. Even though a person may love himself or herself, it would not be selfish love. When you have something at school to be joyful about, then your parents will be very happy too. At such a moment have you ever thought, "Oh, God must be happy." If you are smiling, do you think, "Oh, God must be smiling too." When you are really ecstatic and dancing around, then remember that this is not just your joy; this is also your parents' joy and even God's joy. He must be dancing upstairs.

The entire universe will also be dancing around you. Your joy will echo throughout the universe and spread like a wave.

When you express joy, it will be echoed by another, and then it will spread out in a wave through the entire universe, in a beautiful echo of life. But that echo of life, the echo of your singing and dancing, is not just for yourself. When you are fully aware that you are the representative of your parents and of God, then you will feel that God is dwelling in you, and that you are singing and dancing and joyful for Him and for your parents.

You are precious, so go ahead and praise yourself, but not out of your own ego or for self-aggrandizement. You are the result of history; you are the expression of thousands of years of history and tradition. Furthermore, God has been working behind all those accomplishments. To know that God has made His dwelling place in you is a beautiful realization. It is a beautiful ideal life. The person who stands in that center has the approval of God. He has passed the test of life. In so many cases, however, we flunk this course of life.

Where were you born? Where did you originate? You were born out of the love of parents and the love of God; don't forget that. God's intervention played an important part in your birth, and you are the result of your parents' love; therefore, the world of men is an expansion of your father's world, and the world of women is an expansion of your mother's world. When you have your parents, you own the entire universe.



Your parents represent all men and women. Together they represent the entire world of men and the entire world of women, and both are manifested in you; you are the focal point of the microcosm of the universe. When you are centered and your deeds are righteous then your deeds will bring you tremendous joy, and certainly your father and mother would share your joy, and through them the rest of the world would share your joy.

Everyone respects the pious son and daughter who are faithful to their parents because that piety is

approved by the universe. With that heart you become a catalyst or central point for your parents to relate to the rest of the world. Your parents are beside you from your birth on, and God is always involved; these same heavenly four positions will multiply into a society, nation and world. That is how the ideal life can be expanded into heaven here on earth.

The heavenly four positions represent all the loving relationships of human life on a worldwide and universal scale, and ultimately the Kingdom of God here on earth. It starts on a small scale, with you in the center; then it expands to your family, your society, nation and world. The most important aspect here is the quality of love that you demonstrate. When you demonstrate unselfish love toward your parents, you will become a pious son; and when you demonstrate that unselfish, most beautiful love toward the nation, you will be regarded as a patriot. When you demonstrate this beautiful love toward humanity, you will be known as a saint or holy man. The quality of these loves is the same because they start from the same central point; they do not have separate centers. Those who possess the central position of love shall indeed be known as the sons and daughters of God. From the nation's point of view, they are the most patriotic people in God's kingdom, and from God's universal point of view they are the most holy people. But they always begin as sons and daughters of God.

Let us come back to this morning's topic. Words do not exist for their own sake, nor do deeds happen for their own sake. Words and deeds must serve some purpose. What is the qualification for speaking or acting? You must speak as a son or daughter of God, and you must act as a son or daughter of God.

What should you be in order to qualify as sons and daughters of God? You must realize that you are the manifestation of of God's love. With that realization you have already accomplished the heavenly four positions; God is definitely with you.

By uniting with him you represent the four positions, and in heaven and earth you can be proclaimed as a son or daughter of God.

No one can take that concept out of your mind. If people beat you up and throw you in jail, they still cannot remove the realization from your mind that you are one with Heavenly Father and that you are the representative of the heavenly four positions. You don't need to worry about where you will end up; if someone pushes you down to the dungeons of hell, you will never remain there. As though on a springboard, you will fly up to the highest position of heaven. Our salvation is guaranteed. You must become men and women of heart and realize these things through feeling and emotion, not just by logic. These feelings must be embedded in your bones, so deeply that even unconsciously they are always part of your life, and nothing could ever change them.

Past, present and future. Individually you are related to the past, present, and future. Because your father represents the world of all men, you have a connecting point there. Your mother is represented in you, so you can love all women, and you can love the future because you represent the future of God, and the future of your parents.

This is the eternal formula. The ideal person or perfected person in the sight of God is the person who loves all men as he loves his father, who loves all women as he loves his mother, and who loves all mankind as God loves mankind. In other words, this person can look down on the world from the viewpoint of God. That person is truly a perfected person, who can pass any test of God.

Words are so powerful that they can build or destroy the world. Isn't that true? When your heart is established in the love of God, whatever language you speak is an expression of love. That language may sound very harsh or unkind, but since it is from the love of God, it will always build, never destroy. The word is also a judge. If I speak about a definite



standard, those words become the judge. If a happy-looking person is listening, he may immediately become very serious. Perhaps that person comes to me and says, "I did this and this; can you forgive me?" Then a simple word of forgiveness can lift that person's morale instantly.

Love is so powerful that when you are based on heavenly love, your words become powerful as well. As long as that word is based on love, it will only build and never destroy. When you act from that heart, your action will further harmonize the entire universe instead of taking anything away from the universe.

What kind of place is the Unification Church? What is the fragrance of the Unification Church? When you go to the fish market there is a smell of fish, and when you go to a hog farm there is a smell of hogs. So what is the smell of the Unification Church? The Unification Church has a concrete logic, philosophy and conviction which you heard about this morning. You are speaking as sons and daughters of God, going out to the world, manifesting yourselves as representatives of God. We gather together here as a building force, a cleaning force of the universe, not as a destructive force. We are here with the smell and fragrance of God's Kingdom, in the capacity of sons and daughters of God. If you go out to act with that commitment and realization, you can bring a beautiful result. But if that foundation is shaken, you will never build anything.

What you are is important. Actually, neither your words nor your deeds are important, but rather what you are is all important. If you have absolute conviction and awareness as sons and daughters of God, you can go out and act as you wish, and everything you do shall become a manifestation of the love of God. Simply speaking, you are living not for yourself, but for God, who is the ultimate parent. Your real parent is the God who embraces all humanity, so you also must live for humanity.

When we talk about world humanity, we are actually talking about brothers and sisters. White and black together make the most exciting beauty because then we have more stimulation among ourselves. When whites love blacks, and blacks love whites, it is much more beautiful than just whites loving whites, and blacks loving blacks. When your words and deeds are words of love for your own parents, and your own brothers and sisters, then there is no way you can be hindered from moving in any direction.

You could go on speaking 24 hours a day because everything you would do is the expression of the inmost nature of God's love. If nobody is listening, then the floor will listen and the air will listen; all nature will listen to you. Creation will respond to anything that you do. That kind of world is our eternal world; the spirit world is already living that principle.

Our ultimate destination is heaven. Here on earth we have the opportunity to discipline ourselves and to create our character which will be magnified in heaven. When you have become the personification of God's love, people will accept and love whatever you say. People will accept and love whatever you do.

Parental love is the greatest. Put yourself for a moment in the position of parents. How do your parents feel? They want you to love your brothers and sisters more than you love them because they represent God, and God feels that way. The hearts of parents and the heart of God have much in common. The greatest love in this universe is parental love. This love is most pure because it is absolutely unselfish. A true husband would want to have more benefit come to his own wife than to himself. He would always take more delight when his wife is honored and praised or given beautiful gifts than when he is.

Any love that is close to parental love is noble and sacred, and the more unselfish love is, the closer



“There is a real history of love woven from generation to generation.”

it is to parental love. The entire universe is moving toward that ultimate, supreme form of love because that is the very love of God. God exists totally for the sake of His children. In the world of love, anyone who tries to raise himself up to the highest point receives the worst mark. In the world of love, that standard doesn't work.

In the world of love, sacrifice is the supreme value. Any religion that is close to God's heart demonstrates a sacrificial, dedicated spirit. No parents calculate how much love they will give to their children, saying, “I'll pay your tuition for college, but you'll have to buy me a big house in the future.” Rather they give without reservation, and they delight in their son and daughter growing up and accomplishing something important for the nation, the world, or for the sake of humanity. That reflects the very feeling and thinking of God.

Anyone who violates this way will become the least in the world of God, and anyone who emphasizes it will become a giant. A true parent will teach you to become a sacrificial person. Forgetting about themselves, parents emphasize being sacrificial for others. They will say, “You go and love the world the way I loved you.” Such people are true parents.



**“...Go and
love the world
the way I loved
you.”**

The Unification Church. Let us examine the Unification Church from this criterion. Are we on the right track or the wrong track? Am I teaching you that you must love me today, and 24 hours a day every day, or am I teaching you that more than anything else you should go out and give yourselves in a sacrificial way to serve God and humanity? When we live that principle, are we destined to be destroyed or successful? Actually this is the real secret of heavenly conquest. Heavenly conquest is accomplished by love, by melting peoples' hearts with the power of love. Your parents, humanity, the nation, even God, all their hearts can be melted by the power of love. You can conquer God and make Him helpless toward you. When this love just whispers, even just exists, God wants to be there. Just ask Him to come; He will dash to that place. You already command me in this respect.

From this point of view, the harder the mission the better, because it gives us a better chance to test ourselves and to prove how worthy we are in the sight of God. Heroes are born only during emergency and crisis. Under the most adverse conditions we can prove ourselves to be sacrificial and truly unselfish. We have only the one limited period when we are living here on earth to demonstrate that spirit. Compared to eternity, our

lives here on earth are like a spark of light.

Our time here on earth with this physical body is our opportunity to perfect our love and our spirit. We need our bodies to demonstrate our love of God. That is why our bodies are important. There is a world of problems out there; that is good. This is our opportunity to apply the Principle and live it. This is where the deeds come in.

Demonstrate love of God in deed. While we have spirit and body together here, we can create a miracle because our bodies can demonstrate our hearts and extraordinary change can come about. But once you lose your physical body and become only a spirit, your opportunity is gone. Then in order to act, you have to come down and work with somebody on earth. If even your own body does not respond too well to your mind sometimes, what will happen with someone else's body? It is very clumsy and awkward to accomplish anything. Once we clearly know the truth about God, the more we live a sacrificial way of life, the better it is for our own achievement.

Do not give lip service to your brothers and sisters by not speaking from your heart. Unless you have deep motivation to do something, do not do it. Doing something only to impress someone will become the worst kind of burden in the spirit world. Spiritual law does not provide any means to restore acts and words that are not truthful. Just being Unification Church members is not a guarantee of heaven; it depends on how much you live the truth. Now you know how to become sons and daughters of God, so all that remains is to speak the right words and do the right deeds.

It is so important to speak and act from your heart. Then wherever you go, you do not even have to prepare; your words are ready and your deeds are ready. When you go out with the right motive the right heart, your actions are automatically there. Whatever you do, you have one central goal: you do it to become a pious son or daughter of God. You

want to become a true patriot in the Kingdom of God. You want to become a saint and holy man in the sight of God. One central, common principle can accomplish all those with dignity.

This is my advice to you: do not speak if your heart is silent, and do not act unless your heart is sincerely moved. We have so much to say and do in this world that once we know the value of it we can throw ourselves wholeheartedly into our task. You may think that you are just a trivial individual; never think that. You have within yourself power that can move the world. If you move one person perhaps that person could move many countries or even continents. By the truth you can move that one woman or man.

Live for the sake of God. If you speak only for yourself and live only for yourself, what glory is there? But if you invest your body and your words for the sake of God, then every word you speak flies with purpose and result. Do not speak empty words. Do not complain. Complaints are words that waste your energy.

If you use your body for your own sake, your work will not remain, but if you invest yourself for the sake of others, your deeds will remain. Starting today, analyze how many empty words you have been speaking and how many words you could speak productively for God instead.

Go out for whatever your mission may be, but do not do it passively; do it willingly. Gather your motivation first. Without motivation you will fall into a passive pattern, and it will not benefit you. You will not be happy. Your words and deeds must register in the memory of God. I want you to do something that God can remember. Volunteer; be the willing one, the one willing to participate with bubbling enthusiasm. A teacher cannot make you study; you are the one who must study. You must qualify for your own heaven. The way is open and everything is waiting, but unless you take advantage of it, it will not be yours. □

Needed: The Right Integration Between the Individual and The Whole

by FARLEY JONES

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One of the characteristics of our age and culture is individualism. It is both a source and orientation of our civilization. Rising out of the synthesis of our Greek and Hebrew spiritual cultural heritage, it has become one of the shibboleths of our century. It is encouraged by our economic system, which advances personal profit as the motive for activity. It is also supported by our political system

which fosters individual self-determination and freedom. From many different directions, the validity, worth and sanctity of the individual is exalted.

As many people have noted, however, individualism has currently gotten out of balance. It has become excessive. "Doing your own thing" has replaced an appropriate concern for and relationship to the larger whole—whether

it be one's family, neighborhood, nation or world. Consequently, a problem arises: The larger whole ceases to function. The family crumbles, the city deteriorates, the nation and world become houses turned against themselves. Tragically, the suffering from these larger losses is visited back upon the individual.

From whence stems this excessive individualism? And in what way could a proper balance between the individual and the whole be restored? Although our knowledge is incomplete, possible answers to these questions may be found in the spiritual sources of our culture—particularly in the way in which the early Christian Church integrated the Hebrew and Greek cultures of 200 years ago. Let us look at the individual and the whole in these original cultures and then examine the subsequent Christian synthesis.

The Hebrew Approach

In pre-Christian Israel, the individual existed not so much as an individual as a member of a community. The reason is that the life of the religious Jew was founded in his understanding of God's work in history and that work was concentrated not so much on him individually as it was on the Israelites as a people, as a nation. We find this orientation reflected in Exodus 19:6, for example, where God's creative goal is described as "a kingdom of priests and a holy

nation." Similarly, Deuteronomy 7:6 and 14:21 describe the Israelites as "a people holy to the Lord." These phrases reflect what was clear in the Hebrew consciousness—The "nation" and the "people" as a whole were the primary focus of God's activity.

Consequently, the Jew's relationship to God existed through his membership in that larger whole. As Bernhard Anderson writes in his study of the Old Testament:

... "[The] contrast between the individual and the community is completely alien to Israel's covenant faith, according to which the individual is related to God as a member of a community.... It is only as a member of the community that the individual shares in the promises and obligations of the covenant.... The individual praises God *with* the worshipping community."

Despite this identification of the individual with the community, there is also in Hebrew thought a clear recognition of the individual as such. Indeed, a significant portion of their sacred scriptures is devoted to guiding the individual to happiness and blessedness. This concern is particularly manifest in Hebrew Wisdom Literature. Such books as Proverbs, Ecclesiastes, Job and some of Psalms purpose to share insights which will wisely direct the individual's life journey. Basically, their theme is that God blesses those who are righteous.



LA FAMILLE DE L'ÉPÔQUE

Le tableau ci-dessus représente l'un des moments de la vie d'une famille de l'époque de Louis XIV. Les figures sont habillées à la mode de ce règne, et les meubles sont également caractéristiques de cette époque.

As the psalmist writes:

Blessed is the man...[whose] delight is in the law of the Lord.... In all that he does, he prospers.

Showing a similar concern for the individual, the author of Proverbs, urges wisdom and righteousness on his "son," and says:

My son do not forget my teaching but let your heart keep my commandments; for length of days and years of life and abundant welfare will they give you.

Indeed, the whole of Proverbs consists of guidance for the individual. It is for his sake that it and the other Wisdom books are included in the Hebrew Canon.

In Hebrew thought, then, the whole is clearly primary and the individual is subordinate. Nevertheless, the individual has a relationship with God through his membership in the community and is recognized as having his

own path to trod. It is probably fair to say that there is not inherent conflict between the individual and the whole. The benefit of one incurs the benefit of the other. The righteousness of the individual determines the righteousness of the nation. And as a member of the nation, the individual shares in the promises of the covenant.

The Greek Approach

In Greece, the situation is complex and multi-faceted. On one level the Greeks held conceptions very similar to those of the Hebrews: on another level, they think very differently. Cumulatively, however, whereas the emphasis in Israel is communalism, the emphasis in Greece is individualism.

The primary impetus for this, of course, is Greek philosophy. There, the individual comes into his own. From the Socratic doctrine "Know Thyself" to the Stoic teaching that each person contains a part of the universal "Logos," the individual is elevated to a new position of worth and dignity. Along with this, there is a tendency to emphasize his independence and see him as "a complete entity in himself." As John Randall has written,

"The ideal of freedom from surrounding life became the aim of all the Schools, 'self-sufficiency,' *autarkeia*. The Epicureans called it 'tranquillity,' the Stoic 'integrity,' the Skeptics 'indifference.'



Hebraic focus on the community as reflected in Jewish worship. Medieval portrayals of Jewish religious festivals.

The Platonic faith and mysticisms had their own names, primarily 'ecstasy.'... Above all, there is now expressed an emphasis on the worth of the individual in himself." Despite this emphasis on the individual, the Greeks are also conscious of the whole, of the State. Plato and Aristotle devoted a major part of their writings to it. Indeed, according to Father Frederick Copleston,

"Greek life was essentially a communal life lived out in the City-State and unthinkable apart from the City, so that it would not occur to any genuine Greek that a man could be a perfectly good man if he stood entirely apart from the State since it is only in and through Society that the good life becomes possible for man."

This sounds familiar to the Hebrew conception, but fundamentally it is not. For the Hebrew concept, the nation was called into being by a transcendent God and exists to serve Him. There is a divine purpose for the Israelite nation and this will be realized through the unfoldment of history. Thus, ontological and historical transcendence underlie the existence of Israel.

Such transcendence is absent from the Greek concept of the State. The City-State may be primary, but rather than serving God its central purpose is to meet the needs of men. As Socrates says in the *Republic* referring to the City-State, "its real creator...will be our

needs." This approach is reflected in Copleston's assertion (above) that the City-State existed as the source of the individual's "good life." Thus, even the Greek concept of the state promotes the elevation of the individual.

But Hellenic culture is multifaceted. There are other ways of thinking too. The Stoics, for example, stressed the divine nature and worth of each man, but also stressed that he is only a part of a larger whole—the body of mankind. In discussing what is "natural," the Stoic Epictetus writes:

"For example, for a foot to be according to nature is to be clean; but if you consider it as a foot, a member of the body, and not as isolated it will be its duty both to walk in mud and to tread on thorns.... We have to form a similar conception about ourselves. What are you? A man. If you regard yourself as isolated, it is 'according to nature' to live until old age...but if you regard yourself as a *man*, a part of a certain whole, it is your duty, on account of that whole, sometimes to be ill.... For what is a man? A member of a city..."

Despite this theme, and despite the fact that most Greeks would assert there was no conflict between the individual and the whole, in practice the Greeks display an excessive individualism. Randall discusses at length the "widespread individualism" while Copleston writes, "...individual-

ism was rife, showing itself both in the internecine wars between states and in the factions within the cities themselves, e.g. in attempts on the part of an individual to establish himself as Tyrant."

In sum, the Greek culture contrasts sharply with that of the Hebrews. While the situation is complex, there is a tendency in most Greek thought to see things in terms of the newly-dignified

individual. It is within him that Universal Reason or the divine "Logos" resides. He is directly linked with the Universal. In Hebrew thought, on the other hand, community or the nation is primary. It is the linking-pin between God and the individual. The individual, while having his own path, comes ultimately to God through that community for which God has a transcendent and



The importance of the individual is borne out not only in Greek philosophy but also in the arts.

divine purpose.

Christianity

In the early Christian Church, the two cultures meet and clash. Addressing this problem, the Apostle Paul formulates his radical doctrine of the *body of Christ* as a way of reconciling and fulfilling the Hebrew and Hellenic ideas in a higher creative synthesis. It is essentially this formulation which stands as Christianity's answer to the problems of the individual and the whole.

Paul was a Jew and for him the pre-eminent reality is the whole. In his view, however, the whole is more than a collection of persons whom God has summoned to an historical and transcendent purpose. Rather, the whole, the Church, is the actual body of Christ, existing mystically. Deriving his concept from the stoic image of the body of mankind (see Epictetus, above) and Jesus' Last Supper pronouncement "This is my body," Paul argues that, with Christ as the head (Col. 1:18), all have been "baptized into one body" (I Cor. 12:13) and, therefore, "You are the body of Christ and individually members of it" (I Cor. 12:27). For Paul this is no figure of speech. The church actually is the body of Christ. Christ's being, therefore, flows to the individual as he is a member of his body, the Church. As Gardner has written:

"The individual believer does

not participate in Christ primarily as an individual but rather, first of all, as a member of the church. The church is the body of Christ because as a whole it participates in his Person: Christ dwells in it as his body, and it in turn receives

"The Church...is the actual body of Christ."

life from him."

At the same time, as a member of Christ's body, the individual receives the personal presence and care of a loving God. In Acts 17:27-29, Paul compares his belief in God's nearness to that of the Stoics:

"Yet he is not far from each of us for 'In him we live and move and have our being;' as even some of your poets have said, 'For we are indeed his offspring.' Being then God's offspring..."

And in *Philippians*, Paul affirms the intimacy of God's presence:

"Therefore, my beloved...work out your own salvation with fear and trembling: for God is at work in you, both to will and to work for His good pleasure (Phil 2:12-13).

Here, the immanent "Logos" of stoicism is re-conceived as the indwelling presence of a loving

God. Paul thus not only implicitly embraces the Greek concept, but based on the Christian revelation he brings it to a higher and infinitely richer level.

Clearly, for Paul, God is personally present to each individual. Still, the vehicle for the flowing of the Presence is the body of Christ, the Church. In Colossians 2:19, Paul refers to Christ as:

"The Head from whom the whole body...grows with a growth that is from God."

Thus, it is through this larger whole that the individual receives the completion of his personal relationship. Both the Jews and the Greeks are right: but only partly right. Their particular conceptions are synthesized and fulfilled in the Christian revelation of God's love through Christ.

Conclusion

Formulating a conceptual reconciliation of Greek and Hebrew thought was the first task of the early Church. Putting it into practice was the second. Two thousand years later one acknowledges a brilliant success in the first task but questions the success of the second.

One suspects Paul's approach clashed quite strongly with the individualistic consciousness of the Greeks and Hellenized Jews. Under the influence of Greek rationalism, many were already matured in the practice of thinking for themselves. They would tend to

interpret a new teaching through the prisms of their own substantial individuality. Their valued cultural and intellectual inheritance would not be likely to be easily subordinated.

Perhaps because of this individualistic habit of mind, the proper integration between the individual and the whole was never quite achieved in Western Christianity. Under the influence of Greek individualism the relationship with God came gradually to be seen not wholistically—from the whole to the individual—but atomistically—in terms of the individual.

Inadvertent support for this view is given by Edwin Hatch. Writing in the 19th century, probably before the harmful aspects of excessive individualism had become apparent, he details a split between the individual and the whole:

"...to Greece, more than to any other factor, was due the place and earliest conception of that sublime individualism which centered all a man's efforts on the development of his spiritual life, and *withdrew him from his fellowman in order to bring him near to God.*"

Of course, it is true that at times the individual must withdraw. The task is to do it rightly, maintaining a proper integration with the whole. This apparently was not adequately done in the early Hellenic Christian Church.

If the central dimension of

God's relationship to man through community was seminally lost under the influence of Greek individualism, then this would at least partially explain the origin of the excessive individualism of our 20th century Western civilization. For civilization arises from the Greek-Hebrew mix.

On the other hand, this may

liked to have such a base from which to work. If he had been allowed to develop his work to the point of uniting the religions, political, economic and social structures into one entity, an actual nation under his guidance, then God's presence could have flowed through him to every aspect of the new nation's life. The body of

“Under the influence of Greek individualism, the relationship with God came gradually to be seen not wholistically but atomistically.”

not be a total explanation. Particularly if one accepts a teleological view of history, the rise of Greek individualism must have, or should have had, its appropriate place. From the viewpoint of *Divine Principle* one may argue that the problem was not so much with Greek individualism as the fact that the structure of the early Church was not comprehensive enough to embrace it.

This idea may be elaborated by comparing the Hebrew nation with the early Christian Church. The entity of which the Hebrew was a part was a *nation*, with its social, political and economic structures penetrated by a religious dimension. Jewish law was simultaneously both civil and religious. The individual lived within a comprehensive religious totality.

Jesus would have probably

Christ would not have been just mystical, but physical. The framework for integrating all varieties of individuality would have been much broader.

On such a foundation, a more elaborate, comprehensive and authoritative structure could have manifested in other nations. Indeed, if Jesus' work continued to develop, the Roman Empire and Hellenistic culture could have come under his dominion. In this context, Greek individuality might have found its proper framework and balance.

The solution for the excessive individualism and consequent crumbling of our 20th century culture is apparent. Going beyond our individual relationships with God, we must recover in substantial ways on the family, national and world levels the reality of His presence in community. □

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The Chosen

by **PETER GOGAN**

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The idea of election, of the special "choseness" of the Hebrew people is generally acknowledged as one of the two bases of Old Testament faith (the other being the kingdom of David). In Exodus, Yahweh gives this distinct message to his people:

You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel. (Exodus 19:4-6)

Thus Yahweh's intimate relationship to the chosen nation is clear. However, the nature of the relationship between God's elected people and the other nations of the world has been a point of much discussion. The Old Testament seems to support two views. Deuteronomy indicates that Israel was to rule the nations:

For the Lord your God will bless you, as he promised you, and you shall lend to many nations, but you shall not borrow; and you shall rule over many nations, but they shall not rule over you. (Deuteronomy 15:6)

The author of Deutero-Isaiah makes the same point when he



cries out,

... "Behold your God!"

*Behold the Lord God comes with
might, and his arm rules for him.*
(Isaiah 40:9-10)

Nevertheless, in opposition to this position, Deutero-Isaiah later repeatedly stresses Israel's role as a "Suffering Servant":

*But you, Israel, my servant,
Jacob, whom I have chosen,
the offspring of Abraham, my
friend;*

*you whom I took from the ends of the
earth,*

*and called from its farthest cor-
ners,*

*saying to you "You are my servant,
I have chosen you and not cast
you off." (Isaiah 41:8)*

In a later chapter the prophet repeats the same idea with the words,

*Behold, my servant shall
prosper, he shall be exalted and lifted
up, and shall be very high. (Isaiah
52:13)*

These are two unmistakably different views, which lead to an interesting problem. Which is the true perspective on the chosenness of Israel—to rule or to serve?

The tendency of most biblical scholars is to trace the idea of chosenness from the exodus period, a point that John Bright makes in his study of Israel's history: "As for election, we can find no period in Israel's history when she did not believe she was the chosen people of Yahweh, and that her calling had been signalled by his gracious acts

toward her in the exodus deliverance. For later periods the statement is so obvious as to require no reinforcement. One has only to recall how the prophets and the Deuteronomic writers, to say nothing of the virtual unanimity of later Biblical literature, continually hark back to the exodus as the unforgettable example of the power and grace of Yahweh calling a people to himself." This idea is also supported by Bernhard Anderson and many other biblical scholars.

Some authorities trace the origin of Israel's election to an earlier period—the call of Abraham, as Georg Fohrer maintains. In his work on the Old Testament he refers directly to this event as the starting point of the chosen people, "The blessing of Abraham, which is transferred to Isaac (Genesis 22:17-18), is interpreted in such a way as to emphasize the religious aspect of Israel's election more strongly."

Divine Principle, on the other hand, presents a view of chosenness in the context of universal history that is capable of combining these seemingly disparate opinions. Both ideas of election—rulership and servitude—have their origins in earliest man, with Cain and Abel. These dual aspects of chosenness can be applied from this beginning point through Noah, Abraham, Moses, and Jesus, up until the present time.

After the first sin of our primeval ancestors it was the de-

sire of God to restore His fatherhood, His rulership, over man, and to return to mankind dominion over the creation, guaranteed by the blessing given to Adam (Genesis 1:26). Because of the human fall, however, neither God nor man could retain this position of rulership. Paul makes a reference to "the god of this world," a being in opposition to the God whose glory is reflected in Christ (II Corinthians 4:4). The author of the Fourth Gospel also speaks of "the ruler of this world" (John 12:31). The strong implication is, therefore, that God has lost His relationship with His children, with man, and no longer rules the world.

In order to regain His position as ruler and parent of man, we see that God works His election through the children of the first parents. Cain and Abel are each asked by God to prepare an offering: "Cain brought to the Lord an offering of the fruit of the ground, and Abel brought of the firstlings of his flock and of their fat portions." (Genesis 4:4) After each had made his offering God begins the process of chosenness by accepting Abel's offering and rejecting Cain's offering. The reason given by the author of Hebrews and also suggested by Divine Principle is a difference in the quality of faith.

By faith Abel offered to God a more acceptable sacrifice than Cain, through which he received approval as

righteous, God bearing witness by accepting his gifts; he died, but through his faith he is still speaking. (Hebrews 11:4)

So Abel is the first "chosen" individual, but still the question remains as to the nature of his election. His responsibility as God's elect is to return rulership to God and to re-establish dominion for man. There is great difficulty inherent in this situation—the rulership belongs to Cain, rejected by God and standing in the objective position to Satan, "the god of this world." Cain, rejected and bitter, must give this rulership to his younger brother, thus returning it to God, as a voluntary act of his own will. Cain must see Abel through God's eyes, he must love his brother, obey him, and spread good words to compensate for the evil words which led to the fall. In the position of being loved by Satan, Cain thus becomes responsible for returning man's rightful position through his brother.

This is obviously a painful and difficult path for the older brother, the one already possessing rulership. It is an impossible situation unless Abel takes a vital step—the step of service. In order for Abel to receive the blessing from his brother he must be humble, taking the position of a servant. As long as Abel is below Cain, then Cain will not kill Abel. After all, Abel is loved by God and, as such, is Cain's link to God. If Abel serves, then certainly Cain

will eventually turn over rulership, placing himself under the dominion of his younger brother's love. The fact that Cain becomes enraged at Abel and becomes angry enough to murder his brother may reflect on Abel's fulfillment of his responsibility to serve.

Thus we see the two-fold pattern of rulership and service emerging at the beginnings of the human race. Cain is powerful, externally strong and cultured, while Abel continues to live by his faith, seeking a way to serve his older brother. Abel is responsible for gaining rulership of the creation (the nations), while Cain longs for the love of God.

This pattern is followed by Noah, the man of faith chosen by God to create a new world. Abraham, Isaac, Jacob and Joseph are each called for the same type of service, while attempting to restore rulership. Jacob and Esau exactly follow these prototypes, with Jacob successfully winning his older brother and establishing a foundation for God's family.

Not surprisingly, Moses also fits this same plan. He is sent to Egypt to lead and rule the Hebrews on the foundation of his proven enormous faith. Yet to gain this position he continually serves and protects them, by feeding them and interceding for his people before Yahweh. It is in this context that he gains and maintains leadership of his nation, by being first chosen by God, then serving

his people, ultimately attaining the rulership required by his God.

On this foundation of Moses' faith, Israel came to inherit the position of a "chosen people" in exactly the same pattern on a national level. Moreover, this level of election has yet to be fulfilled. It is the function of this chosen nation to serve the world, as the object of the love of God. The chosen nation or people is thus that which can bring about world-level restoration, the kingdom of God, finally establishing God's personal rulership of His children.

Servitude and rulership can be shown as not contradictory, when viewed from this aspect of God's providential history. Just as Abel needed to serve Cain in order to accomplish unity and, finally, rulership centered on God's parental heart, so all the chosen individuals, tribes, and nations must proceed along these same lines. An individual providential figure must demonstrate his faith, and then sacrifice himself to serve God's universal purpose. It is only in this way that a truly godly rulership can take place. Along with Deutero-Isaiah, we eagerly await this day:

*It is too light a thing that you
should be my servant
to raise up the tribes of Jacob
and to restore the preserved of Is-
rael;
I will give you as a light to the nations,
that my salvation may reach to the
end of the earth.* □



The symbol represents unity and theological study. The outer ellipse represents the principle of give and take; this principle is the foundation of all existence and activity. The upper spire is a pinnacle pointing upwards toward God. The central circle represents the central point around which all things take place. The lower element is a pen, symbolizing writing, study, and the Word. The four arms represent the whole earth and all time—east, west, north, and south, and spring, summer, fall and winter.

Unification Theological Affirmations

Preface

Within the past several years, major groups of American clergymen and theologians have issued appeals for and statements of theological affirmations. After the opening of the Unification Theological Seminary in September of 1975, a group of students in the first class of the Seminary felt inspired to produce such a set of theological affirmations based on the *Divine Principle*, which is the theology of the Reverend Sun Myung Moon. The twelve articles of theological affirmation are the result of this student effort. This project was initiated and completed by students, not by professional theologians.

We have three purposes in writing and presenting these affirmations. First, we want to re-inspire theological discussion from new points of view in hope that ultimately all Christianity may be again renewed. Second, we want to show in an irreligious age and to an irreligious society that it is again possible to find hope and inspiration in theology and religion. Third, we want to help provide a theology that can stimulate unity among people, families, sexes, races, nations, and churches, so that a new inter-faith movement among all the people of God may be initiated.

Each of the twelve articles presented here is necessarily an abbreviated statement on the given topics. We solicit comments

and questions about each of them. These affirmations are presented to all scholars, theologians, clergymen, and people of good will everywhere for consideration and discussion.

We commend these articles to you in the name of God and in hope for true joy and brotherhood.

1. God. There is one living, eternal and true God, a Person beyond space and time, who possesses perfect intellect, emotion, and will, whose deepest nature is heart and love, who combines both masculinity and femininity, who is the source of all truth, beauty, and goodness, and who is the creator and sustainer of man and the universe and of all things visible and invisible. Man and the universe reflect His personality, nature, and purpose.

2. Man. Man was made by God as a special creation, made in His image as His children, like Him in personality and nature, and created to respond to His love, to be the source of His joy, and to share His creativity.

3. God's Desire for Man and Creation. God's desire for man and creation is eternal and unchanging; God wants men and women to fulfill three things: first, each to grow to perfection so as to be one in heart, will, and action with God, having their bodies and minds united together in perfect

harmony centering on God's love; second, to be united by God as husband and wife and give birth to sinless children of God, thereby establishing a sinless family and ultimately a sinless world; and third, to become lords of the created world by establishing a loving dominion of reciprocal give-and-take with it. Because of man's sin, however, none of these happened, therefore God's present desire is that the problem of sin be solved and that all these things be restored, thus bringing about the earthly and heavenly Kingdom of God.

4. Sin. The first man and woman (Adam and Eve), before they had become perfected, were tempted by the archangel Lucifer into illicit and forbidden love. Through this Adam and Eve willfully turned away from God's will and purpose for them, thus bringing themselves and the human race into spiritual death. As a result of this Fall, Satan usurped the position of mankind's true father so that thereafter all people are born in sin both physically and spiritually and have a sinful propensity. Human beings therefore tend to oppose God and His will, and live in ignorance of their true nature and parentage and of all that they have lost. God too grieves for his lost children and lost world, and has had to struggle incessantly to restore them to himself. Creation groans in travail, waiting to be

united with the true children of God.

5. Christology. Fallen mankind can be restored to God only through Christ (the Messiah), who comes as a new Adam to become the new head of the human race (replacing the sinful parents), through whom mankind can be reborn into God's family. In order for God to send the Messiah, mankind must fulfill certain conditions which restore what was lost through the Fall.

History. Restoration takes place through the paying of indemnity for (making reparations for) sin. Human history is the record of God's and man's efforts to make these reparations over time in order that conditions can be fulfilled so that God can send the Messiah, who comes to initiate the completed restoration process. When some effort at fulfilling some reparation condition fails, it must be repeated, usually by someone else after some intervening time-period; history therefore exhibits a cyclic pattern. History culminates in the coming of the Messiah, and at that time the old age ends and a new age begins.

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7. Resurrection. The process of resurrection is the process of restoration to spiritual life and spiritual maturity, ultimately uniting man with God; it is passing from spiritual death into spiritual life. This is accomplished in part by man's effort (through prayer, good deeds, etc.) with the help of the saints in the spiritual world, and completed by God's activity of bringing man rebirth through

Christ (the Messiah).

8. Predestination. God's will that all people be restored to Him is predestined absolutely, and he has elected all people to salvation, but he has also given man part of the responsibility (to be accomplished through man's free will) for the accomplishment of both His original will and His will for the accomplishment of restoration; that responsibility remains man's permanently. God has predestined and called certain persons and groups of people for certain responsibilities; if they fulfill, mankind will be blessed and these people will be glorified, but if they fail, others must take up their roles and greater reparations must be made.

9. Jesus. Jesus of Nazareth came as the Christ, the Second



Adam, the only begotten Son of God. He became one with God, speaking the words of God and doing the works of God, and revealing God to the people. The people, however, rejected and crucified him, thereby preventing his building the Kingdom of God on earth. Jesus, however, was victorious over Satan in his crucifixion and resurrection, and thus made possible spiritual salvation for those who are reborn through him and the Holy Spirit. The restoration of the Kingdom of God on earth awaits the Second Coming of Christ.

10. The Bible. The Old and New Testament Scripture are the record of God's progressive revelation to mankind. The purpose of the Bible is to bring us to Christ, and to reveal God's heart. Truth is unique, eternal and unchanging, so any new messages from God will be in conformity with the Bible and will illuminate it more deeply. Yet, in these last days, new truth must come from God in order that mankind be able to accomplish what is, as yet, undone.

11. Completed Restoration. A proper understanding of theology concentrates simultaneously on man's relationship with God (vertical) and on man's rela-

tionship with his fellowmen (horizontal). Man's sin disrupted both these relationships, and all the problems of our world result from this. These problems will be solved through restoration of man to God through Christ, and also through such measures as initiating proper moral standards and practices, forming true families, uniting all peoples and races (such as Orient, Occident and Negro), resolving the tensions between science and religion, righting economic, racial, political and educational injustices, and overcoming God-denying ideologies such as Communism.

12. Second Coming or Eschatology. The Second Coming of Christ will occur in our age, an age much like that of the First Advent. Christ will come as before, as a man in the flesh, and he will establish a family through marriage to his Bride, a woman in the flesh, and they will become the True Parents of all mankind. Through our accepting the True Parents (the Second Coming of Christ), obeying them and following them, our original sin will be eliminated and we will eventually become perfect. True families fulfilling God's ideal will begin, and the Kingdom of God will be established both on earth and in heaven. That day is now at hand.

□

Harvey Cox Visits Seminary

by KLAUS LINDNER

On Sunday, April 24, the Unification Theological Seminary had the pleasure of hosting Professor Harvey Cox, widely known Harvard theologian. Dr. Cox, invited to the seminary by Dr. Lewis, became famous after the publication of his theological best seller *The Secular City* (1965) and is the author of numerous books and articles.

Dr. Lewis has called Harvey Cox the man who always writes the right books at the right time; and it is true that his books, e.g. *The Secular City*, *The Feast of Fools* (1970), and *The Seduction of the Spirit* (1973) among others mark major steps in the development of contemporary theology. Yet it is always difficult to say whether he creates them himself. But while the theological world still discusses the "death of God," the "secular city," the theology of festivity or autobiographical theology, the man who has been called theology's profoundest dilettante has already moved on to new fields of interest. This makes Cox one of the key figures for anyone who attempts to understand the development of American

theology in the last twenty years.

Dr. Cox, in his opening remarks, noted that he considered it a significant event that he as a professor of the oldest American seminary came to speak at one of the newest.

Recapitulating the development of Harvard Divinity School as context for his own theology, Dr. Cox noted that his own stimulus for theology derived at least as much from human relationships as from professional theological literature. In this way, Professor Cox integrated his development with that of Harvard Divinity School.

Harvard's development in the last 25 years has been from Protestantism to religious pluralism, according to Dr. Cox, and has derived from successive waves of students: First Catholics following Vatican II, then successively practitioners of world religions, Blacks, Jews, women, evangelicals and cults.

Dr. Cox noted each wave has represented for him a kind of theological "challenge and response" as his method has been "constantly to put myself in situations where theologians would not find themselves." A Baptist from Malvern, Pa., he has taken part in a Papal commission, lived in a Roxbury district of Boston during the sixties for seven years, and most recently has spent summers instructing at a Buddhist institute for westerners in Colorado.



Professor Harvey Cox dubs Warren Lewis 'Fool of the Year' highlighting 'Feast of Fools Festivities' following his lecture at UTS.

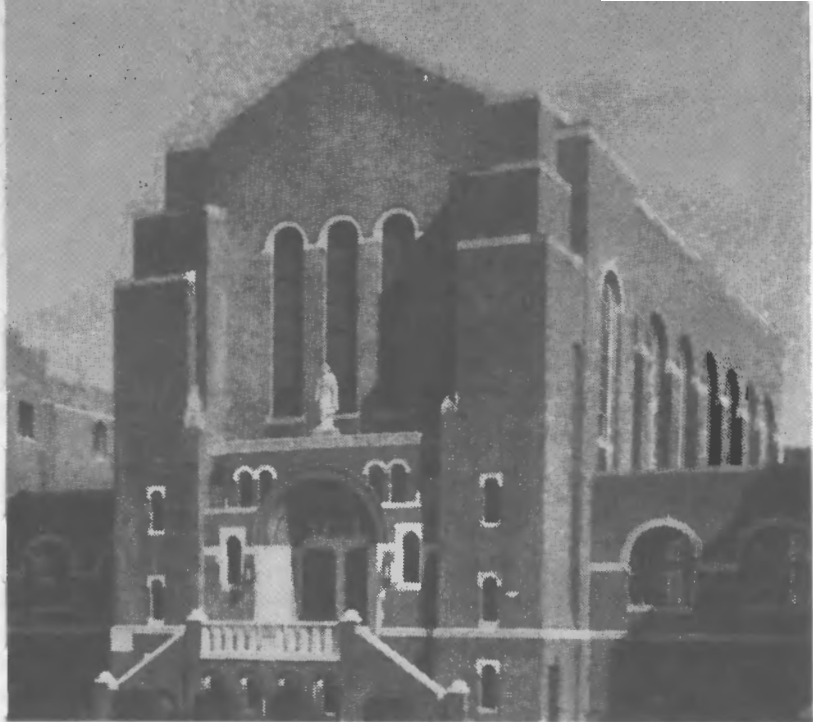
While comfortable in and lauding a pluralistic setting, Dr. Cox, nonetheless, warned against a "too easy tolerance" trivializing important differences among traditions. Critical of "brotherhoodisms" emphasizing that all roads lead to the same basic truth, Cox called for a theory of unification that "accepts without relativizing" other traditions. He pointed out further that Christianity can have no global pretensions prior to reconciliation with Judaism.

In a lively question and answer period after his speech, Cox developed his contention that mass-media and the advertising industry as presently constituted represents the most perverse counter-religion of our time as well as several personal articles of faith. In depicting Jesus as the one who opened the covenant of promise to those formerly not eligible, Cox emphasized his "totally and completely human" qualities. He termed God "precisely one who is present more than ever dreamed"

and stressed training oneself to be aware of God's presence in ordinary, everyday relationships.

Although there were many more questions, because Dr. Cox's time was limited, they had to be cut short, and he was invited to a very unusual lunch: knowing his celebration of the festive, seminarians had prepared a gala feast of fools. Greeted at the dining room door by an exuberant court jester (Mike Jones) Professor Cox was crowned "Harvey of Cox," adorned in royal robe, given the sceptre and lifted via divan to the head table for the festivities which featured skits, a Korean meal and the official announcement by Professor Cox of Warren Lewis as "Fool of the Year."

Following the feast, the entourage adjourned to the student lounge for another period of questions and answers before Dr. Cox's departure. Promising to return soon, Dr. Cox impressed the seminary both as a theologian and as a man. □



April Theologians' Conference

by **THOMAS SELOVER**

*Thomas Selover is a student at Unification
Theological Seminary.*

On April 14 through 16, Unification Theological Seminary hosted its Second Theologians' Conference on Unification Theology. Coordinated by Dr. Darrol

Bryant of the University of Waterloo, Ontario, this two-day conference focused on position papers developed by some of the visiting theologians as a result of the First Conference in February. Ten North American theologians and fifteen seminarians took part in the discussions.

At the February conference, the visiting theologians were impressed by the comprehensiveness and versatility of the *Divine Principle*. For the April conference, papers were prepared by four of the returning theologians as the focus for discussion, as Darrol Bryant noted, "to continue a conversation, to further dialogue already begun."

The theologians arrived at the Seminary late Thursday. April 14, the first working session beginning after breakfast Friday morning. The topic of prayer was introduced as a starting point with group discussion on the nature and purpose of prayer and the question, "To whom do we pray?" The question arose as to the significance of praying "in the name of" someone, particularly Jesus. It became clear that among the various Christian traditions represented by guest theologians, opinion differed as to the nature of mediation in prayer. One seminarian remarked that in perfection man will speak with God directly, without mediation.

Henry Vander Goot (Calvin College, Grand Rapids, Michigan) then presented his paper, "The

Humanity of God and Divinity of Man: Reflections on Unification's Theology of Creation." The paper dealt with the relationship between God's sovereignty over creation and His reflection in creation. Dr. Vander Goot explored the issues ranging from the doctrine of creation/restoration as understood in Reformed Calvinist tradition and the idea of the duality of God's nature on the analogy of the created order in Unification Theology. The central Calvinist concern for the majesty of God and the "absolute void between God and what He calls into being" was placed in perspective as one of many Christian understandings. The group recognized that Unification Theology bridges the creation/emanation dilemma, and the question of whether both the integrity of God and the divinization of creation could be maintained consistently was left to further speculation.

During lunch, as at all meals, the theologians ate in the common Seminary dining room and engaged students on a wide variety of topics. In Friday afternoon's session Elizabeth Clark (Mary Washington College, Fredricksburg, Va.) presented a paper, "Women in the Theology of the Unification Church." Examining Unification Theology from a feminist viewpoint, Dr. Clark explored several possible implications of Unification Theology. Reacting to a 2,000-year-old tradition of the

"denigration of women" in Christian society, Dr. Clark made it clear that the injustice against women which historically has been associated with Christianity must be rectified for complete religious renewal to take place. At the same time, Dr. Clark was impressed by Unification Theology's emphasis on individual perfection for both men and women and by the leadership roles which women do take in Unification Church. She expressed hope that Unification Theology would not fall into the prejudice which has plagued other religious traditions.

Friday evening focused on Rod Sawatsky (University of Waterloo, Ontario) who delivered a paper on "The Unification Church: Some Preliminary Suggestions for Historical and Social Scientific Analysis." He discussed the relationship between sectarian and movement aspects of the Church, pointing out that, "Unification. . . is less an institutional entity than a dynamic, directing existing institution to their rightful task." He lauded the "mood of openness" with which seminary students were able to carry on theological discussion. The guest theologians were particularly interested in the way Unification Church leadership would be maintained in coming generations.

On Saturday morning participants discussed Darrol Bryant's paper (untitled) on Unification eschatology. Ever problematic for

Christian theology since the original delayed parousia, so many viewpoints on eschatology have arisen in Christian history that there is no normative doctrinal formulation on the doctrine of last things. Most of the elements of most Christian eschatologies were found by those present in Unification theology, with the exception of "eternal damnation." Moreover Unification eschatology, centered on the Kingdom of God on Earth, was seen to lead directly to considerations of practical application.

The final session on Saturday afternoon attempted to wrap up several loose ends, especially on the nature of the *Divine Principle* book itself. Participants attempted to formulate a position which recognized developing revelation in Unification Theology. Most considered Unification Theology to be still in its formative phase with all interested to see how a theology of the book develops.

The Second Conference resulted in all participants thinking more deeply about the issues raised by Unification Theology. In some ways, the April Conference was more difficult than the first one in February as it was more of a working session. At the same time, it produced more substantial results. Those who had written papers promised to re-work them and return in the fall. All participants look forward to continued and mutually fruitful dialogue in the future. □



SAMIZDAT

In Soviet Society Today

by A. Panovsky



The samizdat in today's Russia has become such a common and everyday phenomenon that it is by now accepted as something that has always been around, such as say, the paper *Pravda* or the Glavlit (the Main Literary Directorate). Even the term *samizdat* itself is no longer enclosed in quotation marks, for by now it has taken firm roots in the Russian language and no one would possibly be surprised to see it in the 17-volume *Academic Dictionary*.

In the some 15 or 20 years of its existence, samizdat has not

only found a wide circle of readers but has grown into an enormous new form of literature which encompasses not only literary works but also works dealing with socio-political, economic, spiritual and moral questions, together with matters of religion, history and jurisprudence.

Today samizdat includes all literary styles from large novels to journalistic articles. In fact, by now the term *samizdat* doesn't really do justice to the wide range of materials covered by it. These materials can be subdivided into three categories: the samizdat proper, i.e., materials printed and distributed within the USSR, the "tamizdat" (Russian-language materials published abroad, or "tam" meaning "there"), and the so-called "secondary samizdat"—Soviet underground materials which had been reprinted in the West and have found their way back to Russia. The readership, too, has grown enormously and is no longer as exclusive as it was in the beginning of the sixties. It is no longer possible to keep track of the quantities of the samizdat publications especially because these publications don't have any "time value": *Chonkin* and *The Seven Days of Creation* are read just as avidly as the letters which were written only yesterday.

Photocopies of old books, which for ages have been sequestered by public libraries in special "strict security" and in "special se-

curity vaults" accessible only to those with a special permit are read and reproduced with amazing speed. The reading audience is growing daily, and the new reader is now returning to that point in time when the tradition of Russian culture and Russian thought had not yet been broken.

Enough has been written about the samizdat "explosion," its causes and its significance. Considerably less is known about the other side of the coin—the difficulties and problems connected with its growth. And these problems abound—the main and the most serious one being a literary hunger, an ever-increasing gap between a constantly growing demand and very limited supply. Some ten years ago, Alexander Galich wrote: "The 'Erika' can make four copies at a time and that suffices." But alas, today that is woefully little for the huge readership which can be counted in millions. If the hunger for samizdat is great even in Moscow, one can imagine how acute it is in other cities, especially the provincial ones. But even Leningrad remains to this day a sort of stepchild compared with the Capital. And this is so despite the seemingly very advantageous geographic location of this city, its proximity to and the relative freedom of communications across the Finnish border. Hundreds of cars and buses cross it in each direction every Sunday, and the border guards on the Hel-

sinki-Vyborg-Leningrad route are simply unable to thoroughly check out such numbers of tourists. Frequently the examination of buses is limited to a mere headcount and the trunks of passenger cars are opened on a random basis only.

These trunks are almost always devoid of illicit samizdat copies, as are the buses, and Leningrad continues to be dependent on Moscow for at least 70% of the samizdat materials. This has become particularly noticeable in the last one-and-a-half to two years when, as a result of the emigration of a number of Moscow dissidents who had contact with Leningrad, the difficulty of procuring and delivering literature has increased. This is not surprising if one considers that the supply of such a large center of population is dependent on some one to two dozen people in the Capital. The departure or an unexpected house search or arrest of any one of these people results in palpable and frequently irreparable damage in this supply chain.

Without a doubt, Moscow is in a most favorable position for receiving and disseminating literature as well as for the generation and reproduction of "hot samizdat." Here are multitudes of foreigners, of embassies, representatives and here—one of the most important ingredients—is the entire journalistic complex of the Western press, i.e., the channel through which a quick expo-

sure to publicity and rapid transfer of materials to the West is possible. All these factors tend to hamper the activities of the State punitive organs. The necessity of maintaining some decorum, the fear of public exposure and international scandals which may reveal the true face of the Soviet version of détente, cause the authorities to behave more liberally or, at least, to act more discretely. This, of course, tends to impair their effectiveness.

In Leningrad the situation is altogether different. Not being a capital of a Soviet Republic, Leningrad is not blessed with foreign correspondents who scurry about sticking their noses into everything, nor is there any diplomatic mail available which permits the leaking of certain undesirable information abroad (the consular mail, although nominally granted unwritten extraterritorial rights, is quite vulnerable. Fully aware of this fact, the consulates are hesitant about accepting materials for transmittal to the West.).

Thus there is no need to use kid gloves. A house search? That can be arranged in no time—writing out a warrant takes less than a minute! Preventive detention for say, 15 days? Of course, no problem! This was precisely the measure taken just before the 1974 summer demonstration, as well as prior to another demonstration in December of 1974, which was to have been attended by a number

of Leningrad residents. Of the ten who started out not one made it! Nine were arrested in front of their apartments and the tenth one was detained at a railway station in Moscow.

The same difficulties apply to samizdat, of course. Whereas in Moscow one might be “reprimanded,” in Leningrad one may lose one’s job or be kicked out of school with a “bad record.” In 1974, E. Svetlov lost both his job, and his candidate status at the Leningrad Biologic Institute for the reprinting and “public” reading of “The Sources of Religion.” For a similar offense, a third-year student of the Eastern Studies Institute was kicked out of the university. All these measures tend to separate people from one another, create an atmosphere of fear and mistrust and prevent the consolidation of public opinion.

But fear or no fear, samizdat is read by all albeit in small, intimate groups of trusted friends. Typically, a husband and wife will spend the whole night going through a book so as to pass it on to some friends in the morning. Similarly, in the case of manuscripts, a group of five or six friends read them together by passing the pages around in a circle.

As already stated, the readership of samizdat continues to grow while the materials, both with regard to new titles and quantities of copies, cannot keep pace. Samizdat is doing its best to cope with

the second problem, that of reproducing the issues in sufficient numbers. This is an extremely difficult problem inasmuch as reproduction machines are essentially unavailable.

Not even mentioning a rotary printing machine, it is considered a great stroke of luck if one manages to get one's hands on a photocopier of the "Era" type. These copiers are protected by the "First Department," are always sealed, and as a rule are totally inaccessible. Thus if one succeeds in making a couple of copies of one or two books, one is sincerely thankful.

The xeroxing method is possible only with the so-called "non-hot samizdat"—usually old copies, sometimes materials of a religious or philosophical nature and literary works, or, even less frequently, works of such authors as Solzhenitsyn. It is unthinkable to attempt to xerox the *Chronicle of Current Events* or the *Chronicle of the Defense of Human Rights*, the *Chronicle of the Lithuanian Catholic Church* or the *RSKhd Herald* (Russian Student Christian Movement), the *Continent*, or *Grani* (in other words, periodicals which are really badly needed.).

Only once did I see a xerox copy of the periodical *Grani*, and that was in Moscow where everything is much more easily obtainable. (When one sees the innumerable portable devices displayed in store windows in the West, one's first thought is "God! How could I

smuggle one of these home?")

Other difficulties arise: owing to lack of time and to problems with "Micrat" paper, the originals can only be copied in their entirety, a particular nuisance in the case of anthologies and periodicals. In these circumstances only those articles are selected that can be reproduced. Sometimes a detailed synopsis or an abstract of the work is made and thus one frequently sees certain portions of a work circulating as an independent entity.

Despite all these efforts to reproduce the materials, the quantities of copies are woefully inadequate, particularly those of periodicals. They arrive irregularly and with great delays, and sometimes individual issues of periodicals reach the city only in one or two copies. Any accident and the loss of a periodical is irretrievable. Thus, for example, after the house searches of April 1 through 5, 1974, in connection with the Heifetz-Maramzin trial, issues Nos. 104 and 105 of the *RSKhd Herald* were lost by way of confiscation by the authorities along with No. 103. Of the latter there were several copies circulating in the city, but no other copies of Nos. 104 and 105 can be found. This is all the more frustrating since they had not been microfilmed prior to their confiscation. Similarly, during the house searches in connection with the G. Superfin trial, several of the only available copies of *Grani* and *Possev* were lost in the same fashion. □

Parents and Traditional Values



by **CHERYL SMITH**

A recent nationwide study of the American family sponsored by General Mills Inc. has revealed the emergence of two continuing groups of parents.

Of 55 million families, some 23 million have children under 11. The General Mills American Family Report entitled "Raising Children in a Changing Society," relates how some of those 23 million parents are coping with raising their children in a period of rapid social change.

Although there are now two opposite groups of parents—the New Breed (43 per cent) and the Traditionalist (57 per cent)—they are teaching their children many of the same sets of values.

New Breed vs. Traditionalist

According to the report, New Breed parents are well-educated, affluent, and more permissive with their children. They reject many traditional values, question the idea of sacrificing for their children, believe in equal rights of children and parents and pursue life patterns that are less child-oriented.

The Traditionalists support the values to which they were raised and place more emphasis on strict upbringing. They have respect for authority, are ready to

sacrifice for their children, want their children to be outstanding and believe that boys and girls should be raised differently.

However, both groups of parents teach their offspring that duty comes before pleasure, that hard work pays off and that premarital sex is wrong.

The study which was conducted by Yankelovich, Skelly, and White, Inc., included 2,102 in-depth interviews with families with at least one child between the ages of 6 and 12. Almost 66 per cent interviewed were third-generation families, 85 per cent were white and 15 per cent were black, Spanish-speaking or Oriental.

Single-parent families were included, with an equal number of those interviewed between the ages of 25 and 35 and over 35 years.

In addition to interviewing families, the study incorporated the opinions of nearly 100 family experts, as well as those of a special Advisory Panel.

"The general disappearance of widely agreed upon standards and values is extremely dangerous to secure family life," said Fred Hechinger, of *The New York Times* Editorial Board. "It sets everyone adrift. Children have the least capacity to fashion their own rules."

Changing styles

Researcher Daniel Yankelovich said, "There is a dedicated movement away from the child-centered culture of the past toward a greater acceptance of the individual family member. At the same time," he noted, "traditionalists are still in the majority."

A general sentiment expressed by several members of the advisory board was that many parents are shirking their responsibilities.

"Many of the younger parents aren't taking their responsibilities as parents too seriously. This business of 'doing your own thing' is very inimical to the notion of commitment to a child," said Dr. Urie Bronfenbrenner, professor of Human Development and Family Studies at Cornell University.

"Parents have abandoned their responsibilities to the children for their own pursuits. Openness and frankness I see as rudeness and irresponsibility," said Dr. Anna Grant, director of Black Family Life Project at Morehouse College in Atlanta.

American parents are faced with changing life-styles that call for a re-examination of their own traditional values. Today's families live in an environment which emphasizes sexual freedom, blurring of male-female roles, less conformity, more openness and frankness and a strong desire for self-

fulfillment.

In coping with these changes, the New Breed parents have rejected many of the traditional values including marriage as an institution, the importance of religion, saving and thriftiness, patriotism and hard work for its own sake.

New Breed parents strongly believe in equal rights for children and parents, and regard having children as one available option they have freely chosen, not one of social necessity.

Two of the largest gaps between the Traditionalist and New Breed parents were "belief in life after death" and belief that "those in authority know best," both of which Traditionalists strongly espouse.

Quality of education

Parents throughout America are concerned about the quality of education their children are receiving. More than four out of every 10 parents feel they cannot rely on schools to teach children how to read and write.

The report states that the quality of day-care facilities, in addition to schools, were regarded dubiously by large numbers of parents. While supporting the concept of day-care centers, half the parents say they can never be sure how their children will be cared for at such facilities. Minority parents, in particular, are dissatisfied.



When there are problems in the home and schooling, the study found most parents would find it difficult to seek outside advice even under serious circumstances. Faced with major problems, almost half say that if they were looking for help they would turn to their children's teachers. They would be least likely to turn to juvenile authorities, family agencies, social workers and health clinics.

Four out of five parents believed that schools have the right and the obligation to discipline children when they behave badly.

In dealing with problems, parents suggested three topics for their own classroom study: dealing with drug usage, understanding new classroom teaching methods, convincing children not to smoke, handling the problem of discipline, and teaching the children about nutrition, religion and sex.

Eating habits

On the subject of nutrition, the report revealed that half of American parents believed children should be allowed to eat what they want.

A majority of parents also consider obesity in small children a condition not to be overlooked, but almost half of minority parents feel their children will outgrow this problem.

A major source of frustration for a large number of parents was snacking between meals. Surpris-

ingly, two out of five children interviewed complained their parents limit their snacks.

One serious insight provided by the report is the complacent attitude of many parents about giving their children vaccinations against polio. Among minority parents in particular, 36 per cent feel there is no reason to inoculate children against polio because they feel the disease has been conquered.

"There appears to be a relationship between rising medical costs and the medical care parents believe is important for their children," Yankelovich said.

Working mothers: indecision

Although there are indications that society's attitude has changed toward working women, most still favor the idea of the father as the main provider.

On the subject of working mothers, parents were reluctant to give full approval. At least seven out of 10 parents felt that the children of working mothers are worse off than if the mothers remained at home. Even working mothers interviewed were almost equally divided as to whether their children were better off.

Three out of four children interviewed (ages 6 to 12), however, thought it was "all right" for their mothers to go to work if they wanted to.

Raising boys vs. girls

The question of whether or not boys and girls should be raised differently is one of the major areas of disagreement among American parents. Nearly seven out of 10 Traditionalist parents believe that the two sexes cannot be brought up under the same rules, but only three in 10 New Breed parents felt that way.

Traditionalists stress the importance of masculinity for boys and femininity for girls, while New Breed parents have less clearcut distinctions. Most parents agreed that it is important for daughters as well as sons to be good in sports and for the best students to go to college, not just sons.

Concern over TV violence

Another top parental concern was the impact of TV violence on their children. Three out of four believed that their children have learned valuable things on TV, while a minority felt that TV has been a bad influence on their children.

As the American lifestyles change and adaptations are made, the results are seen in the next generation. One ominous result revealed in the study is that almost half of the children interviewed nationwide knew of some other children who had been in trouble with authorities.

Of children between the ages of 10 and 12, 44 per cent know someone who had been in trouble with the police, 25 per cent knew someone taking drugs, 62 per cent knew someone "who had taken something that didn't belong to him," and 28 per cent knew someone who had run away from home.

On the whole, the study showed that children were happy in their everyday lives. They expressed satisfaction with their schools, neighborhoods, homes and friends.

One of four children said he would try to hide it from his parents if he was doing poorly in school. This resistance to confidence in parents increased to one in three in the more affluent homes. Still, three out of four would seek out their parents under such circumstances in low-income families.

The children of working mothers had the most liberal attitudes and, more than other children, agreed that unhappy parents should not stay together.

As for future dreams, three out of four parents wanted their children to be better off than themselves. When asked what they wanted to be when they grew up, 42 per cent of the children interviewed answered "to be rich and earn a lot of money." More than half stated some occupation, with entertainment stars, athletes, doctors, lawyers and teachers on the top of the list. □

From The News World (April 24, 1977)—used with permission.

IS SOLAR

by VICKI TATZ

Solar energy has always been with us and utilized by us to some degree. When you come right down to it, even wood—man's oldest fuel—is a by-product of solar energy.

In the past few years, however, there has been an acceleration of government and private research into ways to make widespread use of solar energy technologically possible.

Although some pioneers are talking about satellite solar power stations of the future, the reasonable expectations for what solar energy can accomplish at the present are somewhat more limited.

Solar energy is here—to heat

homes, water, swimming pools, greenhouses, even factories and office buildings—but not without some problems. The move to solar, in other words, had best be taken with eyes open to both the potentials and the present drawbacks of solar energy. The biggest problems are economic and technical.

But with a third of the nation's energy being used to provide hot water or air at relatively

THE SOLUTION?

low temperatures, solar energy can make a significant contribution to reducing reliance on natural gas and heating oil.

Especially with President Carter promising tax credits for homeowners and industrial plants that convert to solar energy, interest has quickened. What are the capabilities and limitations of solar energy?

"Passive systems"

Even for New York apartment buildings, rooftop solar collectors can provide hot water. But large-scale use of solar collectors in cities is likely to await the massive conversion of solar energy into electricity for utilities, at least a decade away.

In the meantime, more and more builders of new homes are incorporating solar features. And at a somewhat higher cost, existing buildings can be equipped with solar collectors.

The simplest way to use solar energy is to design a building that can soak up lots of sun—by having large windows facing south and few facing north, using lots of insulating and thick walls and floors of materials like concrete or stone that hold heat.

A well-designed house can use the sun for 25 to 40 per cent of its heating, but you might have to put up with a pretty warm house in the summer months and would probably need auxiliary heating in the winter.

Another type of "passive" solar heating depends on a two-foot thick concrete wall on the southern exposure to absorb heat and release it gradually.

More recent work has focused on using salt crystals that melt with heat to store thermal energy. Because much less volume and weight are involved, this new system can also be adapted for existing buildings.

Maria Telkes of the University of Delaware's Institute of Energy Conversion estimates that with commercial mass production methods, the cost of such a storage system can be paid back in three or four years.

'Active' systems

What are known as "active" solar systems work by collecting heat through roof-mounted panels and then conducting it through ducts or pipes to heat water or air, with the aid of a pump or fan.

Although the basic technology is fairly simple, limited production so far has kept installation costs high. That's one of the hitches, which would diminish as the costs of other fuels rise in comparison and as mass production brings costs down.

The other problem involves storage of heat. The sun doesn't shine every day. Does that mean you have to do without heat or hot water on a cloudy day? One solution is the use of a storage tank of rocks or water to hold heat, at least



New York during blackout. As energy resources dwindle and demand increases, the blackout becomes a spectre for many modern urban areas, necessitating serious study of alternative energy sources.

a couple of days' worth.

Because a storage system beyond that would be too large and expensive to be practical, you'd also need a conventional source of heat as a back-up, preferably oil or gas. Some purists depend on a wood stove or fireplace. (If the back-up system were electric, then the utility company would have to be able to provide enough for everyone in their area on a cold winter day.)

The key element in an "active" solar system is the collector, a glass-enclosed box with a black backing which absorbs the sun's rays and heats the air above it. A fan circulates the heated air. In a water system, ducts passing through the enclosed air pick up its heat or are built into the absorption panel and get their heat by conduction.

Heating the average-sized home requires 500 to 700 square feet of collectors, mounted on a south-facing roof. Right now, collectors cost as much as \$20 a square foot, which makes the initial outlay pretty steep.

But the savings on fuel expenses could pay for the system in a few years. The federal government has already stated that solar energy can compete with the cost of electricity in newly built, well-insulated one-family houses in some cities, including New York.

According to Hoyt C. Hottel of the Massachusetts Institute of Technology, if you want to get

your money back within a reasonable period, don't spend more per square foot than ten times what you'd save on other heating fuels in a year.

President Carter wants to see solar energy used in 2.5 million homes by 1985, but so far its predominant use is for hot water systems because much fewer collectors are needed, making costs reasonable. For general heating, costs per square foot are going to have to fall considerably before such a system becomes economically practical.

But *Fortune* magazine has pointed out that each one per cent shift of energy to solar entails a capital investment of at least \$20 billion. "This flow of money would support the further work that must be done by the new solar industry to shrink those heavy front-end costs."

As the costs of oil and gas continue to rise, that will also help shrink the cost gap.

Continued research is also needed to come up with more durable and efficient collectors. Breakage and corrosion are still a problem. Other improvements to increase efficiency are also possible, but expensive.

Bringing costs down

In March, the federal government made \$10 million available to help home, motel and hotel owners install hot water heaters. It is hoped that this boost to the solar

equipment industry will help bring down costs.

"Solar energy is so close to being competitive with other fuels for heating water that a stimulus such as this could very well provide the essential market boost," said Robert Fri, acting chief of the Energy Research and Development Administration.

ERDA, incidentally, has a number of pamphlets available to help potential buyers obtain the information they need.

Converting to electricity

While making solar energy generally available at an economical price is largely a matter of scale, technology to convert solar energy into electricity efficiently is still on the experimental level.

Ordinarily, sunlight falls diffusely on a given area, which is why so many collectors are needed to heat a house. To heat water to high enough temperatures to produce steam, curved mirrors or lenses concentrate the sun's rays on a receiver. The steam can then be used to drive a turbine to produce electricity.

The other method being developed to produce electricity from the sun's rays involves photovoltaic cells made out of thin sheets of such materials as silicon, germanium or cadmium sulfide. These cells convert about 15 per cent of the sun's rays directly into electricity, but production costs are still prohibitive for large scale

use. New methods and new materials may be able to reduce costs in the future.

Even if such systems worked economically, the problem of what to do on sunless days remains. Any use of solar energy for producing electricity at this point would have to be tied into a conventional electrical generating system or some other way of producing steam for the plant would have to be available. Storage systems are also being developed, but the added cost would be considerable.

The potential is there, but not for immediate reaping.

Associated technologies

There are a number of associated technologies—separation of hydrogen from water by electrolysis, planting trees as an energy crop, converting plant matter into methane gas—that provide other means of tapping the sun's rays, though none are yet developed for widespread commercial use.

There is a wide spread of speculation about the future of solar energy, from pessimism that it can ever be as economically viable as fossil fuels to descriptions of the sun as the ultimate solution to this nation's and the world's energy needs.

But if energy outlook for oil and natural gas is as bleak as portrayed by President Carter, it may be worthwhile to reap whatever advantages can be gained by converting to solar energy. □

The 5th ICUS

The Fifth International Conference on the Unity of the Sciences (ICUS), held in Washington, D.C. on November 26-28, was, by any standard of judgment, an outstanding success. In his December 1 speech, Rev. Moon ranked it as the third great success of 1976, with the Yankee Stadium and Washington Monument rallies. At the December state leaders' conference, Rev. Moon further expressed his feelings on the conference. "Yankee Stadium, Washington Monument, and the Yoido Rally were all very dramatic victories," he said. "They will become a part of history. But the science conference, a movement to bring scientists into a direction of harmony, will continue to live. The same spirit which made the rallies also made the conference. It will continue and become the focal point of the free world. It has already opened an important door to

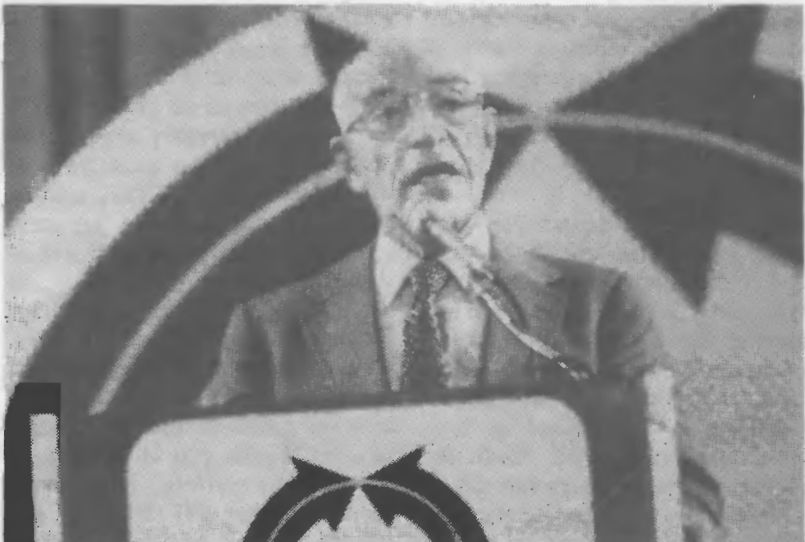
peace and tranquility. It could even be the single most important contribution to humanity in the future."

The Fifth Conference was unique in the four-year history of science conferences in that it included a larger number of participants and countries than previous years, it allowed for greater interdisciplinary interplay among the participants, it was characterized by very warm interaction, and in general, received the greatest support from the participants at the conclusion.

On Thanksgiving Day, Thursday, November 26, Rev. Moon and Mrs. Moon greeted all participants who had then arrived at a reception at the conference site, the Washington Hilton Hotel. By the next morning, 350 participants and over 200 additional observers had arrived from 53 nations.



Mr. Michael Warder, Secretary-General of the Fifth International Conference on the Unity of the Sciences, welcomes the participants to the conference.



Sir John Eccles, Chairman of the Fifth International Conference on the Unity of the Sciences, sets the tone for the Conference in his opening remarks.

The official opening of the Conference was held in the International Ballroom of the Washington Hilton on Friday, November 27. Mr. Michael Warder, Secretary General of the International Conferences on the Unity of the Sciences, welcomed the guests on behalf of the International Cultural Foundation, sponsor of the conference. Dr. R.V. Jones, Professor of Natural Philosophy at the University of Aberdeen and former advisor to Sir Winston Churchill, was moderator of the morning proceedings.

Rev. Moon's opening address was, of all his speeches at former conferences, the most closely related to the Divine Principle.

Sir John Eccles, Chairman of the fifth ICUS, was the second speaker of the morning. A Nobel Laureate noted for his research in nerve impulse transmission, Dr. Eccles addressed the conference's theme, "The Search for Absolute Values: Harmony Among the Sciences:" "This conference gives opportunity for fruitful meeting across all the artificial frontiers in the attempt to recognize the unity and harmony amongst the sciences in their search for absolute values.

"The cultural achievements of mankind bear witness to the *search for absolute values* that has motivated and inspired the great creative geniuses. It can be said that, symbolically, absolute values have provided a guiding beacon light. This can be appreciated

when we consider the scientific efforts of Kepler, Newton, and Einstein to understand the natural world. A similar guidance of geniuses can be discerned in other fields of cultural achievement: philosophy, religion, literature, history, and the arts. The thoughts and aspirations of mankind in respect of truth, goodness, and beauty have led to the search for justice and for codes of ethics in social organization. . . .

"It is important to recognize that science is not restricted to phenomena that can be measured. On the contrary the identifying characteristic of science is its reliance on creative imagination and rational criticism. The *harmony among the sciences* derives from their common metaphysical principles: namely that creative imagination is exercised in attempting to develop hypotheses that are in conformity with existing knowledge and that await challenge by new evidence discovered by research. Always the aim is to approach closer and closer to absolute truth."

He continued to express his hope for the conference:

"The conference will address itself to the many fundamental and practical problems that are within the purview of this broad and deep interpretation of science. The present predicament of mankind arises because the great progress of science has resulted in the destruction of so much of the philosophy and religion by which man has



Dr. Eugene Wigner, Committee chairman, gives his introductory remarks at the conference's opening session.

lived. Regretfully, there has been no development either of a philosophy or of a religion that is fully consonant with science in all of its implications for man as a self-reflecting being. This conference will in part be directed to the attempt to re-examine some of the basic philosophical principles that have been developed by man in his efforts to give a coherent and rational account of his origin and density, of his nature and of the meaning and purpose of life."

Opening remarks of the committee chairman reflected that they had given careful consideration to the themes of unity of the disciplines and the meaning of value. Dr. Frederick Sontag, chairman of Committee I, called for greater integration, of religion, philosophy, and science. He told the participants: "Do we want our societies to be merely political entities or do we want to use their resources to promote human aims? If we decide that directional goals must be provided for our society from outside, then philosophy as well as religion become candidates to provide this direction and all theories and religions are open to apply for this leadership role if our aim is to provide health to society through establishing clear goals. Thus, we must use philosophies, practice religions, develop sciences according to how they seem to promote human life and the health of societies. We no longer need to argue the superiority of

one theory over another theory or pit religion against religion. We gain unity and promote harmony by treating theory as a convenient instrument, never as something simply good in itself. In the words of one of my favorite ancient sages: 'Vain are the words of the philosopher which heal no suffering of man.' "

Dr. Morton Kaplan, chairman of Committee II, the Social Sciences, called for greater unity in the social and political sciences as a preliminary in helping to achieve a better world:

"If history, art, and science require an infusion of values for grandeur or sublimity, the social and political sciences must play a leading role in showing us how to relate the activities of man to human aspirations and character. However, this very purpose requires a grave re-examination of the character and methods of the social sciences. Can we afford a continued fragmentation of the social sciences in which an infinite number of niches are pursued by an infinity of social scientists whose endeavors are unrelated to each other or to any conception of the nature of society and its relationship to the nature of man?"

Dr. Eugene Wigner, chairman of Committee IV on the physical Sciences and one of the fathers of modern nuclear physics, expressed his desire for the exploration of a new theory to embrace both the physical and life sciences:

"What I believe is that there is a continuous transition from the limiting case in which the effects of life and consciousness are negligible in the situation which the quantum mechanical equations describe very well to the situation in which life and consciousness are relevant. This transition is similar to the transition from Newtonian mechanics to situations, as prevail for instance in the inside of stars, in which light pressure plays a decisive role. What I hope then is that some time a more basic theory will be developed of which present quantum mechanics will be a limiting case, the more basic theory applying not only to inanimate objects but having validity also when life plays a role. I do hope that the possibility of such a theory will be explored some time in the future even though at present we do not know how to attack it."

During a mid-afternoon break, Sir John Eccles and the four committee chairmen held a press conference in which they upheld the integrity of the conference. In explaining why they had associated themselves with an activity founded by so controversial a figure as Reverend Moon, both Dr. Eccles and Dr. Wigner pointed out the double standard of the press by themselves asking why the motives of the Catholic Church in its charities or the Soviet Union in its conference sponsorship were not also so closely scrutinized.

Committee meetings— a sampling

The committee meetings, beginning on Friday afternoon, and lasting through Saturday evening, were, for many participants, the heart of the conference. Each of the four committees held three sessions, with three papers presented in each session. Each evening was devoted to general discussion of all papers presented that day. In each session a presentation of each paper was made by the author and commented upon by several scholars.

Committee I, "Religion and Philosophy," was readily acknowledged as being one of the most lively. A paper delivered by Dr. Richard Rubenstein stimulated much discussion. Rubenstein asserted that the "Protestant Ethic," based upon Calvinism, has paradoxically become fertile ground for the areligious Darwinist "survival of the fittest" doctrine. He said in his paper: "...Social Darwinism can be seen as a secularized form of Calvinism in which the 'survival of the fittest' is the Darwinian equivalent of the Calvinist 'salvation of the elect. ...' Of greatest importance is the fact that both Calvinism and Darwinism provide a cosmic justification for the felicity of the few and the misery of the many." He concluded: "Before we could bring about fundamental economic and/or political changes, we would have to alter profoundly the



Dr. Herbert Richardson presents his paper in the "Religion and Society" group.



As in the previous conference, time was set aside for group discussion.

hierarchy of values that informs our decision-making and our conceptions of human worth."

Committee II, "The Social Sciences and the Humanities," was most directly concerned with the application of values to society. Dr. Dan Segre, chairman of the committee's first session, set the tone for a open-minded discussion in his paper, "Ways, Means, and the Absolute." Dr. Segre said in his paper: "...Whereas Christian culture has tended to search for absolute aims, Judaism has maintained the view that the absolute should be sought after in means rather than in aims, in action rather than in purpose. . . . It should be to the people of our generation that the growth of tyranny has been paralleled by a growing reliance on absolute aims and a growing forgetfulness of absolute means. . . . Freedom and creativity flourish where religion means the search for the organic connection between means and ends, where the ultimate responsibility for the aims rests with the Absolute, while the ultimate responsibility for the means rests on man."

Committee III, "The Life Sciences," hosted one of the most popular sessions when it considered the topic "Neuroscience and Absolute Values." While the details of the discussion were quite technical, its general direction indicated that purely physiological viewpoints that the mind is limited to the brain are losing popularity.

One scientist, for example, described her research indicating the complementary relationship between the brain and the mind. Just as the physiology of the brain can influence thought, she said, thought can influence the physiology of the brain. In fact, most participants were more eager to discuss the philosophical implications of recent research on the brain than the research itself.

The relationship of science to values was considered in one session by Committee IV. "The Life Sciences." Dr. Henry Margenau contended that science and ethics are similar in their process. The formulation of scientific axioms, through man's evaluation of his experiences is, he said, analogous to the codification of moral standards through man's evaluation of his behavior.

On the final day of the conference, Sunday, November 28, guests listened to the four committee chairmen: Dr. Frederick Sontag, Dr. Morton Kaplan, Dr. Miguel Covian and Dr. Eugene Wigner—gave summaries of their sessions, with the twelve group chairmen called upon for comment. In the afternoon, Dr. Antonino Zichichi from CERN, a nuclear research group in Geneva; Dr. W.H. Thorpe, zoology professor at Cambridge University; and Dr. Nicholas Rescher, philosophy professor at the University of Pittsburgh, gave plenary speeches related to the theme of science and



Reverend and Mrs. Moon welcome the conference participants in a reception on the eve of the conference opening.



Participants and their families enjoy the Farewell Banquet on November 28.

absolute values. At the end of the session, the New York City Symphony orchestra performed the "Egmont Overture" by Beethoven, "Finlandia" by Sibelius and the third movement of Tchaikovsky's sixth symphony. Each of the compositions was very intense, building the performance to a crescendo. The audience loved it and gave the orchestra a standing ovation.

Conclusion

Rev. and Mrs. Moon hosted the Farewell Banquet of the conference. After performances by Sunburst, the Voices of Freedom, and the New Hope Singers in their international costumes, Rev. Moon gave a brief closing speech in English. After thanking the chairmen and participants he told them:

"The success of the conferences is a reflection of the effort that has been put into them by yourselves. Of course, we cannot expect to solve all of the world's problems in three short days... Yet we all resolved to talk of the problems of values and other matters in an open and free atmosphere. Surely this is a very significant accomplishment. On this basis, we can have reason to believe the solution to mankind's problems can come.

"It is unfortunate that today many people have lost faith in the nobility of man and his culture. They have not been able to see a

purpose in life and have no principles or values to guide them in a productive manner. They are trapped by their own despair and have no constructive ideas to offer to help others. Hedonism, family breakdown, mental illness evidence a society and culture that is lost in defeat. Many seek totalitarianism in such chaos. It is especially distressing to see this circumstance in our youth, who will soon take responsibility for the problems history will bequeath to them.

"Some people have blamed science itself for the problems of man and a number of youth look to primitive, pre-scientific cultures as models of society. Hence we see an anti-science movement... Hopefully, this meeting can contribute to the establishment of a standard of value that can solve these problems.

"Along with this annual conference, the International Cultural Foundation would like to initiate some additional activities of a scholarly nature in coming years. We will do this because intellectuals such as yourselves who have been entrusted with talents are vital to society and should be supported. We would like to do something especially for those of you who are willing to work for the elevation of the human culture in general."

Rev. Moon concluded the conference by inviting the guests to the next conference, to be held

on Thanksgiving weekend, 1977, in San Francisco.

Response

It was everywhere apparent that the participants were enjoying the conference. At lunch tables, during coffee breaks and in the hallways, participants continued their discussions and formed friendships transcending national and disciplinary divisions. The following response from a professor to an ICUS staff member was not unusual:

"Thank you for including me among those invited to the 5th ICUS. My wife and I found pleasure and profit in the experience. And I wish to pass along a comment frequently heard at the Hilton: 'This is the best run conference I ever have attended.' Since this was voiced by people who have attended a lot of scientific meetings, you should feel honest satisfaction in the results of your labors."

The first factor in the success of the conference was the environment which was created for the participants. Interested participants from the last year's conference, including Sir John Eccles, contributed their ideas for the improvement of this conference. And the conference structure was simplified and streamlined. Papers were sent to participants ahead of time for their consideration and were reproduced by the thousands during the conference to keep up

with the demand. When the participants arrived, they were met at the airport and driven to the Hilton, usually by a Seminary student. Church members volunteering as hospitality staff were easily available to serve their personal needs.

All details, from room temperature to coffee break schedules, were carefully attended to. Even extra entertainment was provided by a square dance convention taking place in the hotel at the same time!

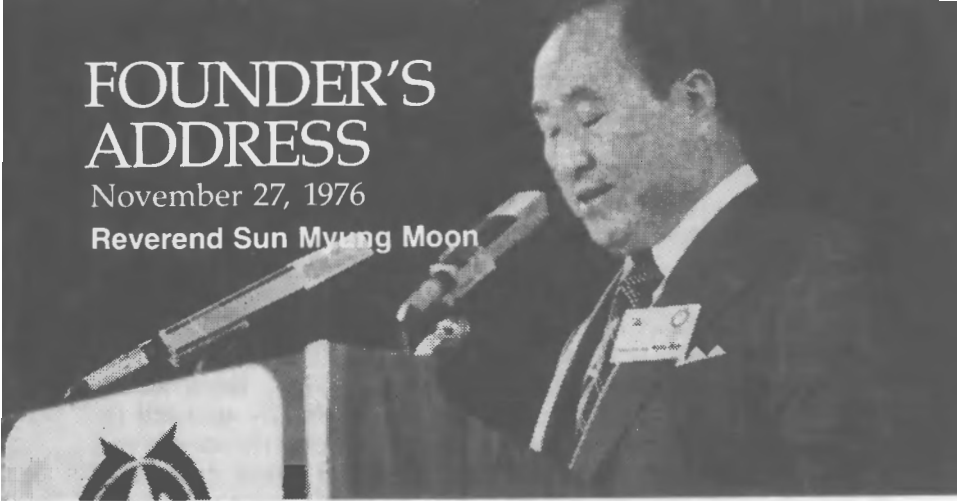
The international character of the conference and the breadth of viewpoints represented were also of considerable importance. The list of participants included officials from the UN's World Health Organization, World Council of Churches, University presidents, department chairmen, government officials from third-world countries, academicians from Eastern Europe, and even one Soviet. When questioned, most participants said that this was the only conference of such breadth in existence. One commented that scientists are rarely in a situation allowing them to discuss the philosophical implications of their work.

"The ICUS has come of age," remarked one professor who has participated since the beginning in 1972. "We are over the hill," said Dr. Frederick Sontag. "It is a base you can build on to create something even more significant." □

FOUNDER'S ADDRESS

November 27, 1976

Reverend Sun Myung Moon



Fifth International Conference on the Unity of the Sciences

Honorable Chairman, Distinguished Scholars and Scientists,

I would like to extend my sincere welcome to all of you on this occasion of the 5th International Conference on the Unity of the Sciences. And I would especially like to welcome those of you who have continuously participated in these conferences.

For the past years the participants of these conferences have been discussing the subject of "absolute values" and this year you will deal with the specific topic of "The Search for Absolute Values: Harmony Among the Sciences." Please let me share with you a few ideas on this subject.

To discover absolute value one must clarify the origin of the existence of man and the universe. Here we come across the question of whether the origin of the universe was from something in existence or from nothingness. As you well know, neither natural science, social science, philosophy nor religion has searched for truth in the world of non-existence. Instead, they have tried to locate a causal being in the world of existence, and to discover the principle of the existence and operation of the universe including man, all proceeding from the origin itself. Ultimately, they wanted to discover the reason for the value of any existence by clarifying its contents or nature and by understanding the relationships between different existences.

We may call the smallest unit necessary to constitute matter an "atom," and define it as coming from something in existence. If so, it is logical to say that the origin of the atom was definitely from something in existence, not from nothingness.

Modern science views that the origin of the atom is a certain energy,

which again must have had an origin. Then we can draw the conclusion that this energy also is derived from some ultimate existence.

If we view the vast universe as the expansion of the infinitesimal atom, and therefore also as a result derived from an ultimate cause, we can clearly come to know that man also is a resultant being and not the causal existence. Then there must also be a causal existence for man.

It is reasonable to set up a system of logic whereby all things were generated from an absolute causal existence and developed into more complex and higher beings. This system would need to refute the systems of those scholars who insist that existence was generated from non-existence.

Thus, we can say that a certain absolute being existed in the first place as the cause of the universe resulting in all things from the smallest to the largest, connecting them and causing them to interrelate organically and initiating various actions.

From this viewpoint, the established theory of evolution must be re-examined. In order for anything to progress to a higher level of being, some activity must occur; and activity always requires energy. Can extra energy be created in the process of this activity? No, because during activity energy is consumed. Therefore, it would be absolutely impossible for more energy to be generated which could be used to give birth to a being of higher level. If, theoretically, energy is consumed in the process of activity, then why have things evolved instead of deteriorating? And why has the general tendency of things been directed towards the development of things into more valuable and higher dimensions? This is the question.

The theory of evolution seems to be logical, but the process of the stage-by-stage progression of all things can never convincingly be explained through the theory of random mutation. Without outside energy added, this progression into more valuable and higher dimensions is absolutely impossible. The evolution of all animals has culminated in man, and we can say that man is the ultimate purpose of the first causal being.

Here again we can establish the logic that the first causal being existed from the beginning.

Next comes the question of which was first, existence or energy? No being can maintain its existence or activities without energy. There is an energy which operates within an individual being and an energy which enables the interaction between different beings.

The question now is how this kind of energy is produced. Without there first being a subject and object pair, it is impossible to produce energy. That is to say, the relationship of a subject and object is indis-

pensable as in the case of an atom where the proton (which is the subject) and the electron (which is the object) must both be present before beginning to interact.

There can be no flow of energy until there is the purpose of uniting the subject and the object. Therefore, if a question is raised whether "energy" or the "subject and object pair" comes first, the answer is clearly the "subject and object pair." Energy is the phenomena resulting from the process of the two becoming one.

According to the variety of subject and object relationships the energy generated differs in degree, intensity, direction, and objective. This results in the variety of beings in the universe. The reason why the particular actions of subjects and objects have directions and objectives is that in the first causal being there exist a fundamenal subject and object which act with a certain direction and objective.

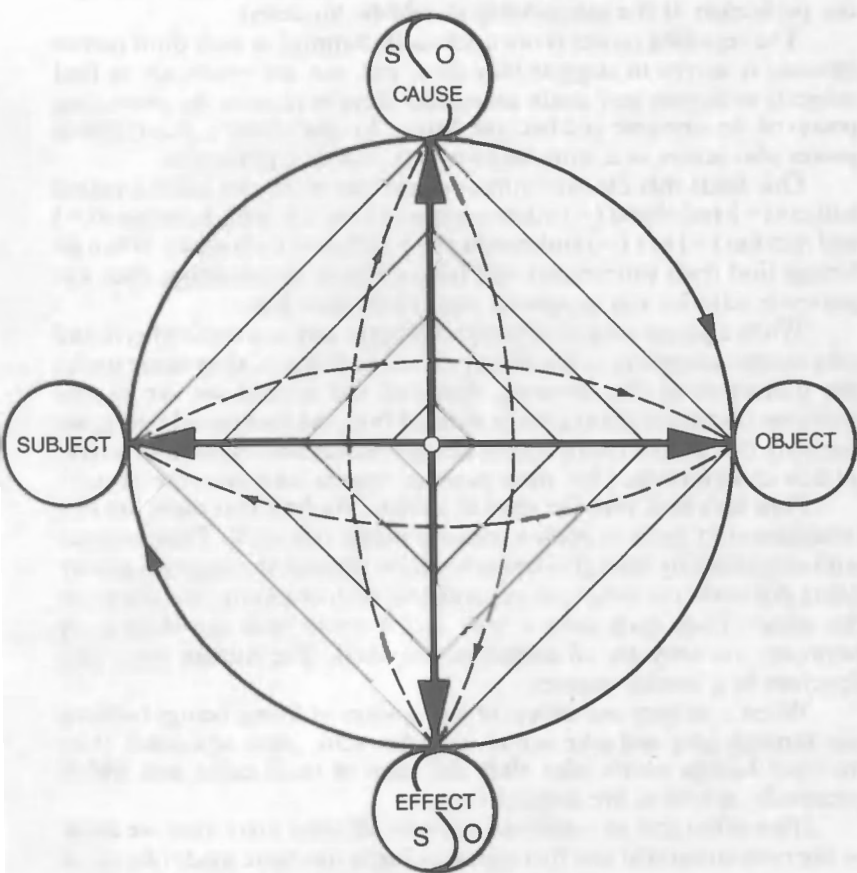
In order for a being which has attained a perfect oneness between the subject and object within its individual self to form a relationship with another being, it must take either the subject or object position to and be united with that other being, thereby progressing into a greater form of being with the direction and objective of higher dimension. When a being in subject position wants to interact with a being in object position, they must find a common interest, then by interacting they can progress into the higher form of being.

The formation of this vast universe is the common purpose shared by all subject and object pairs. Thus, the universe protects itself and at the same time, it protects and promotes those beings which have attained oneness. Furthermore, it causes repulsion in those beings which lack harmony and repels those that try to invade the existences that have attained oneness. This is how perpetuity becomes possible.

One may call the protecting force the correspondence force and the other the rejection force, or action and anti-action, respectively. This is true both in the material world and in the human world. When our mind and body are united into one, we receive the protection power of the universe and therefore experience happiness; but when mind and body are not one, the repulsion causes suffering.

The suffering experienced in illness is similarly caused. When the subject and object elements in our body fail to attain unity and harmony, they lose the protective force of the universe, and the repelling force causes suffering. The medicine administered after a doctor's diagnosis helps the harmonious unity between the subject and object to be restored.

The same rule governs the individual and family. For instance, before marriage, a man and woman enjoy being with friends of their own



The ideal of love is the wish of the cause, the effect, the subject and the object.

sex. After marriage as subject and object they will eventually attain perfect unity and form a family, and thus receive protecting or helping power from the universe and become happy. At this point, as soon as a third party, either a man or a woman comes, potentially interfering with their marriage relationship, some repelling force starts to take action lest the perfection of the relationship should be hindered.

The repelling power is not necessarily harmful to such third parties because it serves to suggest that they, too, can act positively to find subjects or objects and attain unity, and thereby receive the protecting power of the universe and become happy. In other words, the repelling power also serves as a stimulant towards attaining perfection.

One finds that electric current completes its circuit when a paired subject (+) and object (−) attain unity and function well; however a (+) and another (+) or a (−) and another (−) will repel each other. When all beings find their counterpart and form a proper relationship, they experience stability and happiness under the same law.

When a paired subject and object become one as a result of give and take action, according to the theory mentioned above, they come under the protection of the universe. Since all the actions we see in this universe are the resultant actions derived from the first causal being, we can state that there exists a central being which is both causal and active. Just as children take after their parents, results take after the cause.

Now let's look into the seed of a plant. We find that there are two complimentary parts in perfect oneness within one shell. They interact with each other by their give and take action through the embryo, and by doing this alone can they multiply and give birth to another life. Eggs are the same. They each have a yolk and a white with the embryo in between: yet they are all united in one shell. The human fetus also develops in a similar manner.

When a subject and object of any species of living beings become one through give and take action, whether man, plant or animal, they multiply beings which take after the form of their cause and which eventually return to the original form.

If we admit that all these take after the ultimate first cause, we come to the conclusion that the first causal being is the basic model for all of them, having the perfectly united subject and object within itself. Then, the first causal being takes the subject position to all the rest of the beings.

The objective of the progressive creation of all things in the universe is man. Man is the fruit, the microcosm and the model of the existing world. Man is the highest being and contains all elements of the minerals, the vegetables and the animals. Yet, since man is also a

resultant being, one must conclude that he was made to take after the image of the first causal being.

In other words, there must be an absolute, subject being which takes man as an object. Since men are beings of personality with intellect, emotion and will, to relate with them that absolute subject must also be a being of personality. That absolute being is called "existence" in philosophy and "God" in religion.

Today the world is filled with confusion and contradiction in regard to evolution, dialectical materialism, epistemologies, idealism, materialism, etc. Our immediate historical task is to re-examine all of these and to find and establish a new, absolute truth. Only then will we be able to form a world of absolute value. The being of absolute value is eternal, unchanging, and unique. Then what principle in the universe is eternal, unchanging and absolute? It is the "cause-and-effect relationship" and the "subject-and-object relationship."

When you apply these to human society the heart of the matter is the "parent-child" relationship and the "husband-wife" relationship. The former may be termed a vertical relationship and the latter horizontal. The unity of the subject and object on the vertical plane plays the role of greater subject to the object made up of the unity of the subject and object on the horizontal plane. They conduct perfect give-and-take action to create a harmonious spherical movement. This is the model of the ideal love-centered family, which is the smallest unit of human society.

In this sense one cannot help but recognize love as the most valuable thing. Since the ultimate source of love does not come from man but from an absolute, unchanging and causal subject, the family of love centered around the causal being is the basic unit for realizing the ideal in human society.

To realize an ideal of absolute value we must begin with this family of love and expand to the scope of the nation and the world to reach the ideal world of unity where eternal happiness of absolute value is promised.

I sincerely hope that this conference will contribute to providing solutions for the various problems present in human society and to straightening the path to the future. I urge all of you, no matter what your religion, nationality or academic point of view freely and fully to bring the results of your research to these meetings and discussions so that the general welfare of mankind might be better served. May your efforts become a decisive, contributing factor towards the realization of an ideal world of peace, happiness and love.

Thank you.

□

poetry

Him

Looking up with expectation
twinkling eyes with love reflected
Such a little one with such a big heart
swelled all up with such a great hope

Shyly stretching up his small pudgy hand
to be held in mine, bigger than his.
There is that clasp of our two hands
a world of faith and security he finds

The beginning of a grin breaks into a smile
as I feel in my heart the contentment he feels
Proudly he stumbles beside me with his many steps for
my one, reaching to stomp down on every crack in the
walk as though it was a dragon or a bad witch barring
the way to his castle.

Being Autumn,
our way is strewn with brown, red, golden orange, and
yellow leaves which we shuffle through—and kick
as a playful pony would throw back its mane.
Walking on in silence, I feel the cool of evening coming
on and I smell the burning of autumn leaves.
Something inside beathes, "I'm in love."

Reaching down I lift him up on my shoulders
so he can see the crimson sun set behind the rooftops.
How tall he feels in his heart,
as though all the world was under him
and he, looking down, could see
everything there and feel—
“it is good.”

A little tired now,
he cradles himself in my arms
as I embrace him to my breast
and think to myself
flesh of my flesh
bone of my bones
Quietly we slip through the front door
as the first star appears.

We're home.

Bruce Biggin



Togetherness

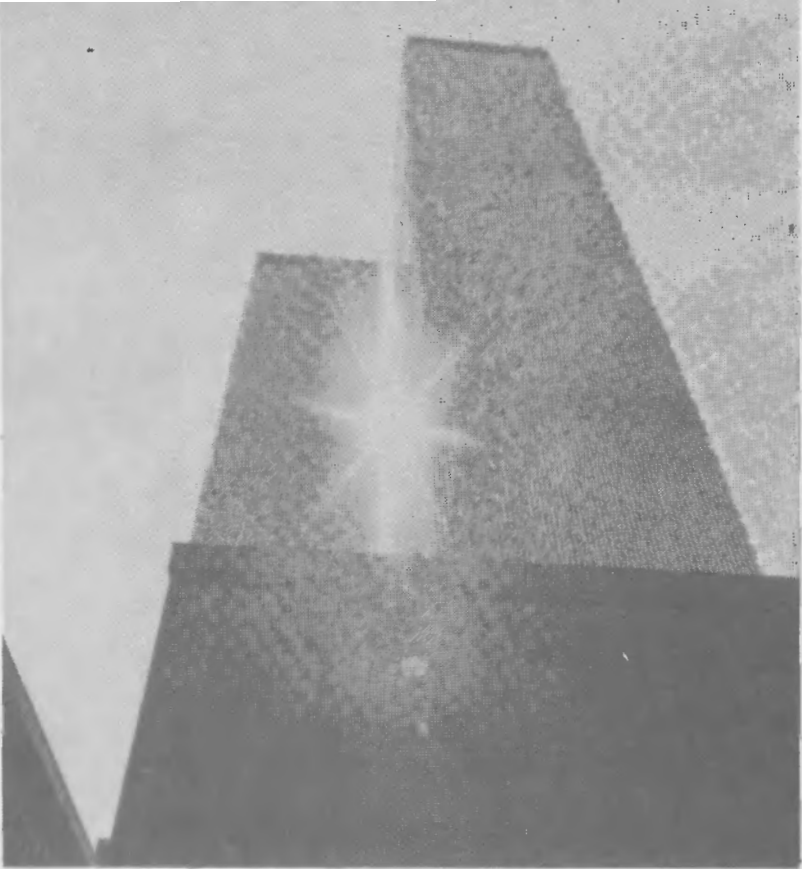
Can anyone understand our love for each other,
The feeling of togetherness of different colors,
The sweet sound of laughter?

Can anyone understand why God created us?
To be so happy as we enjoy life together,
Looking beyond our color trying to understand
each others feelings

Only to leave each other at the end of the day,
And to realize that our parents live apart from
our world.

For our smiles, our laughter, our hearts are
dreams of Togetherness....

Mike Tedesco



The Sun

In a few minutes I will arise.
I will smile at the ones expecting me to shine,
Inspire the ones who don't expect anything from Life.
I will embrace creation with energy and vitality to
bring out its beauty.
People from all over feel Love from me,
When I come up and when I go down.
Just think, "What would life be without ME..."

Mike Tedesco



74 Couples Blessed In Marriage

Reverend and Mrs. Sun Myung Moon officiated at the largest Unification Church group wedding outside of Korea on February 21 at the World Mission Center. Seventy-four couples, representing eleven nations, received their blessing in a beautiful ceremony in the Terrace Room.

While all participants had served in the Unification Church for a minimum of three years, many were members of long standing. Ninety-nine participants were Japanese, and twenty-seven American. Other nations represented were Korea, Austria, Germany, Holland, France, Italy, Ireland, Greece, and England.

The wedding began at 3 p.m., as Col Bo Hi Pak gave an opening address. (See related article.) Bridesmaids and grooms, representatives from former bless-

ings, formed an aisle for Rev. and Mrs. Moon and the participants. Rev. and Mrs. Moon entered and took their positions as officiators while the Go-World brass band and the New Hope Singers provided musical accompaniment. The couples marched into the room, passing in front of the officiators and into their positions in three columns facing Rev. and Mrs. Moon.

Then Rev. Moon asked the wedding vows in Korean, to which the participants responded in unison with a resounding "Ye!" (Yes) Rev. Moon then prayed, asking God's blessing upon the couples. After rings were exchanged, Rev. Moon pronounced them man and wife. Flowers and gifts were presented to Rev. and Mrs. Moon, and the ceremony closed with three cheers of "Manseil!"

Rev. and Mrs. Moon then posed for photographs with each couple.

After the ceremony, Col. Pak introduced visiting Church dignitaries from abroad. Then he told the guests: "We took special consideration in planning a noble, dignified, and colorful wedding. This is the principle wedding held outside of Korea, and it will set the tradition for those to follow for the future." The blessing, he explained, was made possible by the victories of 1976. "This is a really great day," he said, "one of the most beautiful that I have ever seen." □



Mr. Bo Hi Pak giving the sermon at the International Blessing of 74 couples, New York, February 21.

Today Is The Real Beginning For You

*Excerpts from Address by Mr. Bo Hi Pak
to the 74 couples*



Reverend and Mrs. Moon officiate over the dignified ceremony. Seventy-four couples from nations around the world are jointly married in the Terrace Room of the former New Yorker hotel, New York.

God created Adam and Eve to be the parents of mankind, and He blessed them saying: "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air, and over every living thing that moves upon the earth." God created man for the fulfillment of these three major blessings expressed in Genesis 1:28. The first blessing is the perfection of man. The second blessing is that of the divine marriage of perfect husband and wife to create the family. The third is the lordship over all creation.

If Adam and Eve had been totally obedient to God and had united with Him, they would have become the first temples of God through their individual perfection. It was God's plan then to bring perfected Adam and Eve into heavenly matrimony, and as

husband and wife, they would create the first family of man on earth. As they multiplied children, their posterity would have filled the earth, and they would have been given Lordship over all the earth. That would have consummated the three blessings of God and the joy of God would have been abundant throughout heaven and earth.

Through disobedience, however, Adam and Eve separated themselves from God and could not achieve perfection. Therefore God could not bless Adam and Eve in heavenly matrimony, and human history started with a Satanic lineage. It is truly heart-warming, though to know that in the long 6,000 years of Biblical history, God's total goal has been the restoration of mankind into His own family. He has been longing for the day of the first heavenly wedding ceremony. . . .

It is incredible and astonishing to realize today that we members of the Unification Church are living in another Messianic era. We are privileged people who are allowed to see God, not in a mirror dimly, but face to face. We are privileged people who have been experiencing the very heart of God.

Today we see 74 chosen pairs of men and women who have been handpicked by God to be blessed into heavenly matrimony. This historical event which we are about to eyewitness will unite the entire heaven and earth in these men and women, creating heavenly families which shall be admitted into the Kingdom of God on earth and in heaven.

Although our work and the media are quiet today, the billions of citizens in the spirit world know that today another important cornerstone of the Kingdom of God on earth is about to be laid here in America. The entire spirit world is enviously looking upon these privileged men and women from 11 different nations of the world....

As members of the Unification Church International from all over the world, we bring our heartfelt congratulations to you selected champions of our movement who are participating in today's honor and glory. We extend our heartfelt congratulations upon your blessed marriage.

We pay our hearty respect and

admiration to you who, through your long-standing loyalty and absolute devotion have won today's honor to be selected as blessed couples. We know that many of you have gone through untold tribulations and persecution. You have victoriously gone through severe tests of God in personal tragedies, and you have withstood the worst temptations. Today, you are here as victors of heaven...you are shining examples of Church members throughout the world. You have been the pacemakers of our movement, and you have set a beautiful tradition to be followed. Yet, today is the real beginning for you. All heaven and earth will watch what you do after this blessing. We still have ground to cover to reach perfection. But I am sure you will come out final and eternal victors.

I would like to end by quoting the words of Reverend Sun Myung Moon in his message on September 11, 1974:

"What is our purpose? To become true men. We will create the true husband and wife and become true parents to give birth to children who experience love among themselves and from a loving brotherhood. And those children and parents together will create one heavenly family. That family will expand into a true society. That true society will expand into a true nation. That true nation will expand into a true world."

God bless you all. Thank you.



Unification Church Fundraising Guidelines



In order to best reflect the principles of the Unification Church and the teachings of Reverend Sun Myung Moon, certain Church policies pertaining to the solicitation of contributions should be clearly understood by all members. While these policies have always been in effect, problems have arisen in isolated instances where certain members may have misunderstood one or another of these guidelines. Accordingly, we urge strict adherence to the follow-

ing guidelines:

1. Before any fundraising activities are to begin, members should be aware of state and local solicitation laws, and, where appropriate, approval must first be obtained from the proper municipal or state officials. If permission is denied for any reason, a report should be made to the national MFT staff. Remember that any application or report filed will reflect upon the Church, and all factual information must be accurate.

If any question arises as to the factual matters or interpretation of the law, the regional or national staff should be contacted.

2. When speaking about the extent of the work done by our Church, clearly present those aspects which you know to be true and correct. Vague, misleading or misrepresentative statements that imply something other than the true nature of our work can only cause serious complications and damage. You will be successful if you explain the real work that the Church is performing.

3. The virtues of love, service, humility and sacrifice, which are known to both God and man as being good and eternal, shall be practiced and expressed by all members. Overaggressiveness, rudeness or use of high-pressure tactics are strictly forbidden, in accordance with our religious teachings.

4. All members must clearly display official Unification Church Identification Cards on their outer garment.

5. All irregular solicitation, i.e., indoor theatres, funerals, church services, etc., is not condoned by the Church.

6. Solicitation at street lights or intersections must first be approved by the proper authorities.

7. Solicitation in residential areas shall be conducted only during the hours of 9:00 a.m. and 8:30 p.m. Some local ordinances may further restrict the time or manner

of residential solicitations.

8. All municipal regulations pertaining to the solicitation of funds, i.e., time or place, must be followed, and all rights of private property respected.

9. Always be truthful when speaking with municipal officials or police officers. Have a sense of promoting good community relations in every situation. Remember, others will want to come back to the same city sometime.

10. All members should provide literature to anyone expressing genuine interest in the Church.

The greatest policy of all is simple, honest, truth. God will certainly bless our efforts if our presentation is clear, precise and direct. The following is a list of activities that your efforts go to support. You may select from this list an activity or activities you would like to mention:

- 1) Domestic and foreign missionaries
 - 2) Unification Theological Seminary
 - 3) Evangelical tours
 - 4) Preparations for a University
 - 5) Religious publications
 - 6) Other Church sponsored cultural civic programs
 - a. New Hope Singers International
 - b. Sunburst
 - c. Voices of Freedom
 - d. Go-World Brass Band
 - e. D.C. Striders Track Team
- Steer away from using vague

phrases such as: Christian youth counseling, youth development, or young people with emotional problems. These can be used as adjectives in describing our work, but they are certainly not nouns or the formal title of our Church. Too often people mistakenly interpret these phrases as the official title of group soliciting.

Do not ever say that we:

- 1) help crippled or mentally retarded children
- 2) operate drug programs or rehabilitation centers
- 3) offer marriage or psychiatric counseling
- 4) operate orphanages for underprivileged children.

Although our work affects all these things, they are not our main focus and may be misunderstood if mentioned in this way.

Since we are not selling

items, but asking for donations, two words that create a wrong impression are "buying" and "selling." The use of these two words imply that our solicitation is of a commercial or marketing nature. Funds solicited are strictly on a donation basis and a distinction must be made between the two concepts. The easiest way to phrase the amount we would like to receive as a donation is, "Most folks help with one dollar," or, "Most everybody gives one dollar."

Remember that no product used in connection with solicitation of contributions may be offered for sale. The product may be made available to all those willing to listen to your witnessing on the teachings and activities of the Church, whether or not a contribution is actually made. □



Unification Church Mobile Fundraising Team Captains at their March conference in New York City.

news & reports

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

New Zealand

The opening of the Ginseng Tea House in Auckland was very successful. It was a very unusual opening. The ribbon was cut by Auckland's Mayor, Sir DoveMeyer Robinson who has for a long time been drinking Il Hwa Korean Ginseng Tea. Also attending were two Korean men representing

KOTRA and about fifty elderly people who had benefitted from drinking courses of Ginseng Tea. Mr. Grant Bracefield, Director of New Zealand Church, prayed and gave the opening address. Sir Dove-Meyer Robinson spoke and our family members sang Korean folk songs.



The Ginseng Tea House in Auckland, New Zealand.

The shop is very beautiful, the highest standard, designed mainly to sell Ginseng courses, but many people come in to buy bottles and packets of Ginseng Tea and Extract and also speciality honey and dried fruits that we sell.

There is a beautiful display in

the window with preserved whole roots in bottles, Honeyed Ginseng, Ginseng Extract and Tea, with Korean Dolls. There is the shop and counter and within is the colonial style tea house, where those interested come to discuss courses.

□

President Grant Bracefield's strong concern has been to establish a strong financial foundation. The closest conspirator in this venture was Rasik Bhula, the Family's business manager. A strong combination of Indian quickness and Kiwi know-how now existed. They put their heads together and came up with the idea of a fruit wagon to be set up in the centre of the city. Rasik had worked with his father on a travelling fruit and vegetable cart. Only one week passed between the idea and the opening for business. The heavens opened and out of it showered wagon wheels, canopys, shelves and all manner of materials and tools, and they all rained on my parents back yard where the wagon was constructed. Foreman Frank, the Family Fix-it man, supervised several brothers and after one week of intense sawing, hammering, and painting, the most beautiful "Centre Court Wagon" emerged, second only to Joseph's splendid many-coloured coat.

The perfect situation for the Wagon was found, a paved enclosed area on the main street di-

rectly above the basement complex where the Family's Ginseng Tea Shop is situated. The Wagon expanded to incorporate a flower selling business and the whole paved area took on a new character and developed a very joyous embracing spirit. Lindsey was in charge of flower selling and John Edmonds, under Rasik's skilled eye, quickly learnt how to buy the fruit and flowers from the markets. A cool storage room was built in the basement of the building. Many of the different fruits were made into jam as they became too soft to sell and then the jam was sold on the Wagon. The products sold on the Wagon expanded to include honey, dried fruits and potted plants. Another brother or sister would also work on the Wagon and by rotation nearly all Family members had an opportunity to work in this mission. The people of Auckland City could now receive fruit and service of heavenly standard. Brothers and sisters work very hard on the Wagon, leaving the Centre at about six-thirty in the morning and return about eleven at night. The Family has developed such a

high spirit and strong unity that the Wagon is a huge financial success. The Family spirit surrounds the Wagon which has become a place of bright colours, perfect fruit and beaming smiles.

The Ginseng business all this time was getting stronger and more firmly established, resulting in the establishment of the Ginseng Society. An evening of talks, films, singing, and testimonies of grateful clients was organised for the public and was a great success.

Around this time the Ginseng business was looked at more deeply and it was decided that a Ginseng shop would be opened in Wellington. This shop would financially support the Wellington Centre. Two weeks after the decision was made the shop opened for business. Heavenly Father does not waste time. All the decorating and fitting was done by brothers and sisters, most of it in the last twenty-four hours—in fact finishing touches were still being made as the customers wandered in on opening day. The shop has a distinctly eastern spirit, with red carpet and paint work and blond wood panelling. Robin painted a beautiful panel of Korean temple designs for the shop front. Two Dutch sisters work in the shop which is situated in one of the best commercial areas of Wellington.

With the Family's purse in a healthier condition, President Grant then turned his attention to witnessing and an all campaign for

new brothers and sisters began. Before this time witnessing had never been really developed in New Zealand so an organized structure had to be built. Both centres developed a witnessing team of all available members. Every day the teams witness in the city for six to nine hours. People are invited to an introductory lecture which is given every night at seven-thirty. For those who wish to hear more of Divine Principle there are weekend workshops. These workshops give a skeleton of the Divine Principle from the Purpose of Creation through History lectures explaining the significance of the World Wars and the times we are living now. Also during the weekend is a Saturday night concert. Through these concerts brothers and sisters have developed their abilities to speak, sing and act. On Sundays there is a morning service at ten o'clock involving, prayer, Holy Songs, and a short sermon given by the Church leader. Not only do the people from the workshops come to these services but also other guests, old and young. For new brothers and sisters there is a very joyous embracing two week seminar run by Robin and held in Wellington which is now the training centre.

During the month of April many new members joined, making our family truly international, with brothers and sisters from America, Holland, Australia, Sa-

moa, Rarotonga, Singapore, Malaysia, Japan, Cook Islands, India, plus New Zealand members—both Maori and European.

A time of experimentation began as an attempt to perfect collective and individual methods of witnessing. A three day street preaching and lecturing condition began which really helped brothers and sisters to make a breakthrough in their witnessing. The lectures were held at the University and would begin with brothers and sisters singing three or four songs, this would gather an audience then with the help of blackboard the lecture would begin lasting approximately fifty-five minutes. Two lectures were given in succession; broken by singing, the first on the Principle of Creation then one on the New Future of Christianity.

The end of this condition was the weekend of Parents' Day. On the Saturday both families took to the road and headed for Rotorua, a midway position between Auckland and Wellington. A very warm reunion of old members occurred. This was the first time the whole

Family had been gathered since November 1976. We moved from our meeting place by the lake in convoy to a motor camp and took it over for the night. The next day we all travelled to Auckland to prepare for Parents' Day. Sunday evening became a very special time, for closing prayer the Family went to the Auckland Domain to unite with the area that was to be blessed as a Holy Ground the next morning. So the next day would not only be the celebration of Parents' Day but also the blessing of the second Holy Ground in New Zealand. That night as we stood in a large circle around the chosen tree, brothers and sisters were only distinguishable as dark shapes. President Grant's voice reached us in prayer uniting all hearts. As the next day dawned we stood in our positions around the Holy Tree in gentle waking of the day the beauty and purity of brothers and sisters stirred deep feelings in me, feelings of joy, pride and a gratefulness that I was able to join in giving joy to Heavenly Father. The spirit of the day grew and grew, and the true meaning of happiness became clearer. □

From Australia

An Overview

by **SANDRA BROWN**

Australia is a very old land! Possibly some 28,000 years ago natives arrived from Malay, Ceylon and New Guinea to settle here. Their main concern was just to survive. But today Australia is generally recognized as being a very new country that will face many challenging tasks in the future. To many it is a land of hope and its relatively peaceful growth and comfortable position has attracted many immigrants.

The real development of Australia did not begin until the 1770's and the motivation for settling Australia was a mixture of reasons—over-crowded prisons, trade and politics, but probably the greatest factor in moving Britain to establish a colony here was her own poor socio-economic situation that was encouraging crime and infesting London's once peaceful situation. However, it becomes quite clear that Heavenly Father was working hard to establish a nation at this time. England's predicament, the social, scientific and intellectual climate were all combined to move men's hearts to come to Australia.

When the first settlers came from England they were very hopeful but ever so ill-equipped and unprepared for the future.

They came with little knowledge and few tools. Many of the men were unaccustomed to hard labor and the land they met was unexplored and underdeveloped by its native people—the aborigines. Thus from the beginning it was a struggle just to survive! However, among the officials and convicts there were enthusiastic people—men who use all their initiative to transform this once very strict disciplined penal settlement into a new land.

Australia's actual development has followed a somewhat unusual pattern because she has been relatively free from foreign threats. The aborigines have caused little opposition. She has been able to develop in connection with her mother country, England.

We stand on a foundation of much struggling by our ancestors so as spiritual pioneers we must be courageous, enthusiastic and use all our initiative to bring God's love to the people. Australia has changed and still is changing much to be discovered. The Family here wants to do a lot more to realize the life and love of Heavenly Father in this huge land. The people are open, the land is open, and like Heavenly Father's love, the potential is unlimited! □

AUSTRALIAN MEMBERS TAKE TO THE SEA

by CARL REDMOND



Australia's new fishing boat.

The family here in Australia is progressing and we are in every state. The Sidney family recently bought a fourteen foot quintrex aluminum boat with 35 HP out-board motor in which to do fishing. After a few attempts we caught our first few pounds of

whiting, which was enough to provide for the family dinner that night. We thanked God for His bountiful providence. Though the boat is a bit small to venture into deep sea fishing it is certainly large enough and safe enough to navigate the harbour area and the main

rivers leading into the ocean itself. Though the Pacific means "peacefully" it is actually a very rough ocean around Australian coastline. Australia also has a 200 mile limit which makes it ideal fishing ground also in Queensland State is the big game fishing centre of the entire world. Enormous tuna and black marlin are caught in abundance.

With the visit of our itinerary worker Mr. Park Chung Goo (otherwise known as "Tiger Park"), one of the 36 Blessed Couples, we are presently experiencing a rebirth. Today we were present in the biggest park in Sydney, the beautiful Centennial Park, where he blessed a Holy Ground in early morning. With a beautiful sunlight pouring through the trees and birds of Australia chirping sweetly the whole ceremony was per-

formed with quiet joy.

Our Ginseng team is continuing to sell and in the last eight months we imported a contract of forty thousand American dollars. We present Ginseng specially wrapped for Christmas market.

With Mr. Park's presence with us we were made even more aware of the blessedness of this country with its natural beauty: deep blue waters and rugged scenery together with crisp beautiful weather make it an ideal future haven and recreation centre for the peoples of the world to enjoy. Our family must march on strongly to fulfill its mission here. In an age where Reverend Moon is receiving worldwide press abuse we shall continue to propagate his unified culture with dignity. May God bless our family in the month ahead. □

From Africa

Many times I've happened to tell an old missionary that I'm doing volunteer social work to elevate the social and moral standard of African youth. So many times, I've been told by the "old timer," "Well, son, I wish you lots of luck. I've been a missionary out here for 36 years. Africans never change. I sure hope somebody can have success." And I would say enthusiastically, eyes sparkling, and face shin-

ing, "Oh, yes sir: I wish you could see what we've accomplished already. I'm very confident that we. . ." and so on, telling about all our plans, and how our members have been learning music, and how they come from so many different tribes, and on and on like that. "Well, son, I wish you luck. I sure hope somebody can raise the spiritual and moral standard here. The world needs more young men

like you. God bless you, son. Me, I'm going back home next week." Something like that. Beat. Why? Because he's had bad experiences for the past 36 years and nothing's changed, and now he's tired and going home. Will I be like that 20 or 30 years from now—or two or three years from now? Or now?

Then I think about what Jesus said when they were nailing

him to the cross, "Father forgive them, for they know not what they are doing." And when Judas kissed him. And when Peter denied him outside the Sanhedrin. Jesus didn't just give up and go home. Jesus didn't become cynical and hard-hearted. He just loved the people. For 2000 years, he just loved the people. And I think about Rev. Moon, who has been

From Los Angeles



Members of the Los Angeles Church demonstrate in support of religious freedom on June 28, 1977. The rally was highlighted by a speech by state director Michael Leone, an enactment of a "deprogramming", and a petition signed by 53 parents of members asking the district attorney to investigate "deprogramming" groups for "criminal conspiracy to commit kidnapping, false imprisonment, assault and battery and denial of constitutional and civil rights."

betrayed, maligned, falsely accused and misunderstood. But he never gives up, and he never gets discouraged. He has never given in to self-pity. He never complains. He just loves the people. And God Himself. The simple fact that He hasn't nudged Planet Earth into the Sun by now is testimony enough to His love.

So, then how can I be discouraged, or bitter or in despair over the spiritual state of Africa? If I am defeated over this point, then I cannot grasp hands with Jesus or Heavenly Father. While my heart is not as developed as theirs, nevertheless, I WILL NOT be discouraged.

It looks like I, at any rate, had a thoroughly naive view and anticipation of what we came here to accomplish, and what would be required of us to accomplish it. I don't expect that we're going to restore this country in two or three years and all live happily ever after. I think we're in this for the long haul, and I think we're in for many frustrations, disappointments, re-

versals, and betrayals, all the way, just as we have had up to now for the past two years. Maybe some of us will die here. I certainly have no illusion that a knife couldn't be as easily slid between a pair of my ribs as anyone else's. I don't know any more when I go to sleep at night whether I will be alive the next morning. I don't wish it to be that way; it just is that way.

Rev. Moon once told us that there would be some casualties along the path of restoration. So be it. I only pray that if I must die before I'm old, that it won't be for some stupid reason, like negligently running into an ambush of robbers. I hope that in God's eyes I can die for God's purpose, and while I live, to live for the sake of God. But if I have a choice, I would rather live than die, and that's what I'm counting on. For a long long time. I think God is going to do His best to keep most of us going for many years to come because He doesn't need spirits, He needs bodies He can count on to work for Him. □

From South America

This month I took a short trip into the jungle—I was trying to find a location for a future news article. The difference between that land, compared to the colonial capital locked in the mountains, was shocking. I jotted some quick impressions in my notebook.

Maybe it can give you some pictures of this very different land.

Have you ever seen the dawn breaking through the humid mist? The great trees and jungle etch the broad horizon with the exception of some broad vista that never comes—only more of that wall of

green. Everywhere are those vines 20 to 50 feet long—thicker than a man's wrist—trailing from the tallest trees. The little wood and cane houses squat on small slivers of



earth, scorched and scratched out of the jungle expanse. Every board, every sign of man looks so foreign—as if it were all carried in on human backs.

The people themselves are unique. Somehow they seem a part of the rainsoaked mud and corrugated sheet metal homes—half naked, the color of the earth itself. Seasoned Indians, blacks, and mestizos are everywhere. There are naked children in the muddy, front clearings. Through the great banana trees you can see a sun-blackened native herding Brahman bulls and cattle. Strange, India has found a place here. The scene includes the drone and hum of cicadas, the blooming hibiscus, and the muddy expanse of the great river. Broad and rapid, it creates the much yearned-for vista in the humid jungle tightness.

But often the mark of man is more savage and abrupt. Suddenly in a jungle clearing is the stinging smell of oil and burning gas. Orange flames mark the serpent of pipelines snaking along the muddy roads. The heat is like a blanket and the sky is crowded with rain clouds. Time seems to take on the rhythm of a ferryman at a wide river—going back and forth, back and forth with no attempt at speed. The sun comes and goes, the rain starts and stops. And the jungle sits in the heat. In everyone's face there is a yearning for liberation from boredom. The roads have pierced these jungles,

but how great must be the hope and vision to awaken such a land! Only a tribe of God would not be defeated or put to sleep by such a wilderness. Disease, heat, boredom, and a kind of spiritual suffo-

cation and sloth are everywhere. To such tropical arena as this, we are called. Dear Father, please make our hearts large enough in love to embrace and give rebirth to this, too! □



From Philadelphia

On Thursday, April 7, the Philadelphia Unification Church hosted a "Day of Unity" Banquet to give parents, business associates, ministers, and other friends a closer look at the Unification Church. Featured events of the evening were entertainment by the New Hope Performing Arts members, a speech by President Salonen, and a showing of the Washington Monument film.

After an opening reception, Marc Lee, Pennsylvania state leader, officially welcomed the guests to the Garden Terrace room of the Benjamin Franklin hotel in downtown Philadelphia. The dinner was preceded by an invocation by Reverend John Price of the Faith Fellowship Baptist Church, a contact from the Washington Monument campaign. A medley of songs was performed after dinner by an ensemble from the New Hope Singers International, followed by a dance by a member of the Korean Folk Ballet.

Mr. Salonen explained to the audience the reasons why the Unification Church sponsored the God Bless America festivals, relating the ideals forming the foundation of our nation to the basic principles of the Unification Church.

America was unique among nations, he said, because her people had faith on three levels. First they had to have had faith in

themselves in order to risk their lives in the dangerous journey across the Atlantic. Faith in the nation gave them courage to take on the British Empire, an unheard-of action in the early days of our country. A strong faith in God was also manifested by the leaders of the new nation. This faith in God sustained America through her first two crises, the revolutionary war and the civil war. "God blessed the fruits of this nation and this nation prospered," said Mr. Salonen. Now, he explained, we are facing our third great crisis—a spiritual crisis reflected everyday in the newspapers, in the divorce and suicide statistics.

Comparing the Unification Church to the Jesuits, he said that both our members and the followers of Saint Ignatius of Loyola saw something desperately wrong with the world, and in doing something about it, both groups have faced persecution.

Mr. Salonen reminded the group that, as a nation of immigrants, America "It is been taught what she needs to know by those from other countries." He put Reverend Moon in this context, explaining that "the meaning of America is not to have a common race or language or set of customs but it is to have a common ideal."

In conclusion he asked the audience to continue their open-

mindful approach to the Church: "We have no goal except to teach young people to center themselves upon God's purpose and accomplish what God wants to accomplish. If we seem different from our contemporaries settling down in split-level houses, it is because we feel a calling of a different nature. We only ask that others accept and respect us, just following the Biblical advice to judge the tree by its fruits."

After the Washington Monument film, many guests lingered to talk with members, some for close to an hour. Besides parents guests included officers of a candy company supplying fundraising product, insurance agents, realtors, ministers involved in the Washington Monument crusade, and other people who have dealt with the Philadelphia Church in business matters. Both sustained and new relationships were warmed by the experience. □



The New Hope Singers entertain in Philadelphia.

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