

The Way of the World

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The Holy Spirit Association for the
Unification of World Christianity

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The Heart of Reunion

If there is a center of love then you can give love unselfishly and without limit and you can become a subject of love. When you give out of the fullness of this love, you multiply love and can realize the ideal. Love transcends distance and time.

—Reverend Sun Myung Moon (page 2)



Swedenborg's Theological Contribution

Because Swedenborg is best remembered for his claims to direct knowledge of the afterlife, he has been criticized or ignored by most Christians. Yet the fact is that his theological system has considerable merit simply on the basis of its reasonableness and moral worth, quite apart from the controversial question of his reliability as an expert on parapsychological phenomena.

—Dr. Young Oon Kim (page 22)



Korea: Unique Christian Theology

Tongshik Ryu calls the coming era in the Korean church "the era of the Holy Spirit." He says it should be a time of freedom, joy, new creativity and dynamic power. Hence, religion cannot remain enslaved to church tradition and literal interpretations of scripture.

—Rev. Royal G. Davis (page 38)



Modern Day Exodus from Repression

"For me, Israel was such an ideal. I knew that difficulties must exist, but we just weren't afraid of any. We had seen some picture post cards from Israel. I remember that the sky was so blue on those cards. When we first arrived I was amazed to find that the sky was really that blue, and we could smell the orange blossoms. I really felt that I was entering Eden."

—Gary Fleisher and Feli Monribot (page 64)

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The Heart of

by **REVEREND SUN MYUNG MOON**

Founder, Unification Church International

From a speech given on September 11, 1977

Reunion

I am very happy to see all of you again after being away. When you are separated from someone, you long for them the most if there is a common purpose or goal between you. Then you both yearn to see each other and look forward to the day of reunion. I am Korean and you are Americans and we come from the opposite ends of the world. There must be a providential purpose linking the two extremes of East and West; otherwise, you would not miss me and I would not miss you and we would not look forward to meeting each other again.

To the ordinary person it may seem as if the vast ocean is one stationary body of water. Actually the ocean is continually in motion, with cold currents and warm currents running their separate courses and colliding at certain points. All kinds of movement can be found in the ocean. The tides come in and go out twice a day and tidal flows all over the globe are linked together.

Beneath the ocean's surface are a great variety of fish, which are influenced by the currents and the tidal waters. Very often many fish gather where the warm and cold currents collide, creating certain areas famous for fishing such as the northern part of the U.S. near Boston and northern Europe. Different types of fish live in fresh or salt water, but at spawning time certain species go to an estuary, where the fresh water and salt water flow together,

to lay their eggs.

It is very intriguing and even mystical to see how the places and times of meeting and coming together are very important to all forms of life. For instance, the ancient cultures such as developed in Greece and Rome without exception began to grow at places where land and water meet. No early human civilization could prosper apart from a river or the sea.

When the distance between two parts is extreme there is always greater joy, emotion and drama involved in their reunion than if they had not experienced such extreme separation. I came from a land on the other side of the globe, a land that many Americans think of as being a remote country. In their minds they still envision Korea as being ravaged by war. It is as if the U.S. was on the pinnacle of a mountain while Korea was in the depths of a valley. That is why many people cannot understand how a man from Korea can attract such attention in a nation which stands at the pinnacle of modern-day culture.

In the vast ocean a tremendous variety of things happen when the warm and cold currents meet. When we gather together we are like five kinds of ocean currents flowing into the same area and extraordinary things can happen as a result. It is not my will or your will but some providential will that makes this so. There must be a universal power that pushes two extremes to unite for a greater purpose.

Exciting music is not made with just one or two tones, but with tones which range from high to low and with a variety of instruments. That blending of extremes makes exciting music. At the same time, one instrument alone cannot create excitement. In order to make the drums exciting the drummer has to combine many motions and gestures as well as rhythms. The violin combines different extremes, using thin

strings to create very feminine, beautiful sounds. The beauty of the violin is that even though it has only a few strings, it is possible to produce extreme variation in sound.

The union of people from the East and West can be compared to playing the violin; Westerners are like the low notes of a violin while Asians are like the high notes. More excitement is created when the two extremes unite to make one harmonized picture. We do not use the word harmony to describe primarily the unity of similar things. The most moving, beautiful harmony is created when extremes come together. The value of harmony lies in this unity.

What color flowers do you like? Everyone has a different preference. If everyone liked only the color yellow, however, then everything in the entire world would soon be yellow, with yellow clothes and even yellow lipstick. The result would be a mad, mad world of yellow! The blending together of all kinds of colors can be interpreted and understood in many different ways; it is a universal mystery. When you can see your feelings reflected in different ways you never tire of such beauty.

In just one person you can see many different colors; Bo Hi Pak, for instance, has black hair and a tanned forehead and a grey suit. Women always wear ornaments to enhance their appearance, but they don't wear everything of the same color. When they wear red they want to wear some jewelry that matches, something of a different color that harmonizes.

Would everyone without exception like to have blue eyes? How about having a blue tongue or blue skin and teeth? Why did God give blue eyes to some people? The people who have white skin, high noses and blonde hair need some contrast, so God gave them blue eyes, like two little ponds. Because American noses are so high their eyes are very deep; you have to peer in several miles to see their eyes! If they had black eyes at the bottom of such deep wells they would look fearful, almost evil in a way.

When you examine the creation you know that God is really an artist, and that no better harmony could have been created. Everything is interestingly blended, with people having precisely the features which would harmonize with a certain color face.



Renoir

Having lighter color eyes creates beauty and harmony in a much more dramatic way.

Imagine a person laughing whose teeth were all black. He would look like a monster! When you examine the creation you know that God is really an artist, and that no better harmony could have been created. Everything is interestingly blended, with people having precisely the features which would harmonize with a certain color face.

One action may have two entirely different meanings. Imagine a person whose mouth was always open. You would usually think that something was wrong with that person, that he was out of his mind. But that person might be intoxicated by some magnificent emotion or some tremendous shock. Laughing and crying change your features in similar ways, but one expresses joy and the other sorrow.

Light is always created at the boundary when two things meet in harmony. Why should people from one culture follow someone from an extremely different culture? Why have you Americans come to the Unification Church, which was founded by a man from Asia? You are here to unite the universal beauty of the two extremes of East and West together into one harmonized culture. When two great cultures meet to form harmony, turmoil is inevitable at first. When a flowing stream hits the rocks in its path disturbances are created. It goes through many convolutions, splashing over rocks and churning at the bottom of a waterfall, but that does not alter its destiny. All streams eventually join the mainstream which flows to the oceans. All water is connected to the same source and flows to the same destination.

There is tremendous variety and purity of creation in the mountains, and the water from mountain streams is also very healthy. Mountain water absorbs essences from the varieties of creation found there, but rivers which run through the plains and flat lands, like the Mississippi or Nile, have no

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clean taste or special characteristics. Every pebble on the bottom of a mountain creek, every weed and every leaf play an important part in harmonizing the entire environment. When looked at from this viewpoint everything becomes more beautiful. The running streams which start in the depths of the mountains will never make you sick, no matter how much you drink. Mountain animals drink the pure water and breathe clean air all the time so they are strong and healthy.

Everything that I am speaking of comes down to one simple word: harmony. The ideal world is not a world of uniformity and regimentation but a world of harmony in which each person plays a

distinctive role. It is not one species alone which creates the grandeur of the mountains. They are made beautiful in part by the infinite variety of the trees, some gigantic, some crooked, and of all different shades and hues.

Why do we meet here? Why do we need to create harmony? I have a reason for selecting the topic of today's sermon as "The Heart of Reunion." External unity itself has shallow meaning, and I want you to appreciate the fact that there must be deep meaning and love in our gathering together. There are all kinds of subjects to study in our world, but I think the study of harmony is the most important.

White and black people live together here in America but have they created perfect harmony in this land? Even though God meant for harmony to exist when he put two extremes together, there is little harmony among the races here in America.

At high noon the sun is bright but even at that moment the sun is moving towards the opposite extreme of midnight. In living you must be willing to go through the darkness of midnight to arrive at the high noon of the next day. The Western culture is primarily a white culture, and in general white people think of themselves as superior to the black and yellow people. Westerners think of their culture as being self-sufficient, but that is comparable to refusing to go through midnight; the sun cannot always remain at high noon. The Western culture will never see broad daylight again unless there is unity. When Westerners can be broadened by absorbing elements from other cultures, a new day will dawn and there will be the glorious prosperity of another high noon.

The cultures which can go from the pinnacle to the valley and vice versa are closer to perfect harmony than those which never change their positions. The Greek and Roman empires thought they could stay on the pinnacle forever. They had no intuition that they

would be destroyed, but now their civilizations are gone. Today the Western culture is enjoying being on the pinnacle, but this civilization will also terminate unless it seeks the valley. This is a universal law and no one can escape it.

The key to the continuing prosperity of the cultures is harmony but a harmonizer is needed, someone who can bring unity between two extremes. That unity cannot be accomplished all at once, but will require time. It is logical that a yellow man would be the mediator between black and white. Because God needed such a mediator He asked me to come to America to heal the rift between white and black.

White people feel threatened by two things primarily: the power of communism and the increasing power of the yellow race. When Western leaders look at me and at our movement they wonder whether I am a communist or the leader of some yellow menace and they easily feel suspicious. But an even more formidable enemy would be the yellow race mobilized by the communist influence. America is obviously fearful of Red China, and the American government policy makers are in effect trying to charm the Chinese leaders.

Why should America, only 200 years old but the mightiest nation on earth, be so intimidated by Red China, whose present form of government is less than 30 years old? Anyone who is aware of world affairs can sense a threat to the Western world from the Asian communist powers.

I may be from Asia but the position I take is opposite the communist stand. The Asian communists say that there is no God, but I proclaim that there is a God and that He is our Father. Instead of supporting communism I have come to the West to educate the young people about God. The communist Chinese declare that the yellow race has unjustly suffered because of the white race and that the oppressed people of the world should now unite under communism to conquer the world. I declare that we cannot allow that to happen and



Monet

that our solution instead is to unite all the races together under one common parent, God; that will be the governing power of the world.

Two powers within the yellow race are confronting each other in a fierce battle. One, the Asian communists, want to swallow up the West, while the other, our Unification Church forces, want to defend the West from that menace. I have come to this country for a purpose which is like filling a container with everything necessary to accomplish that mission. Once everything necessary is gathered, that container will overflow and then nothing will be able to stop us from defending the West. The power that is gathered will certainly not be for yellow people alone but for the salvation of the Western culture and all races of mankind, coming together as one gigantic river

No early human civilization could prosper apart from a river or the sea.

more powerful than Niagara Falls. We are building up that stream, starting out like a small creek and building into a big river.

In what direction should the Unification Church go? If we are in a high place we must head toward the lowest place and work there. If we are in the lowest position we must head toward the highest position. In America, the Unification Church is in the lowest position. We should be ready to aim as high as possible and move America back to God.

The tropical waters of the earth are slowly turning toward the North Pole, while at the same time the waters of the northern areas are heading toward the warm areas. The ancient cultures were found in semi-tropical climates—for instance, Egypt by the Nile River and Greece by the Mediterranean. The present nations leading the free world are found in the temperate climates, however. The trend of history is inclining toward the cold weather zone, with a northern power like the Soviet Union determined to dominate the world and cover it like a blizzard.

The garden of Eden was located in the tropical zone, which can be compared to spring. Human civilization eventually spread to cooler climates comparable to autumn, and now has penetrated the coldest, most winter-like areas. History has entered the autumn, and just as winter's winds blow the last leaves from the trees, the cold wind of communism is being felt in this autumn culture. But at the same time, autumn represents the harvest when new seeds enfold the promise of a new generation. Now the leaves of the old culture are falling, but at the same time we are harvesting the seeds of a new culture.

I want you to know that this trend of human civilization precisely parallels the patterns of restoration. The seed is protected by its hull and cannot be destroyed by weather. It is protected until the new day arrives. Who will greet spring when it

arrives? The seed is the only element that can go through the hard cold winter to start new life in the spring. This is not my theory at all but an historical principle. The seed will not be affected by any of the four seasons. Where can we find the ideology which can be that seed? The Unification Church has the ideology, and you will be the seeds that shall survive the severest weather to meet the spring. Have you ever before thought about yourself as being a seed?

You are just starting to think that way. If you are absolutely convinced that you can cultivate that seed then this is an historical event. This concept is so gigantic and the reality is so soaring that once you deeply realize your position, you would feel as if you have been struck by lightning. I know you have never imagined that such gigantic things are happening.

Today's Western culture is equivalent to the autumn season. No matter how much you may want to delay winter's arrival, its coming is inevitable. Even now winter is knocking at the door and in order to be a fruitful seed, the Unification Church needs a shell of discipline and training that will enable it to survive under any circumstances. In the summertime people go to cool places on their vacation and in the wintertime they go to warm places like Miami Beach, trying to escape the cold weather. But Unification Church members do the opposite; we meet the seasons head on and conquer them. That is our way of life. Your living that way is a manifestation of formidable spiritual power.

You know you will go through winter but you must also envision spring's coming. Your job is to make yourself a solid seed so that when the spring comes God will cast you on very fertile ground and you will be fruitful. Are you ready to be tested by the cold weather of communism? Could you withstand torture by people who want you to recant your faith? If you are that strong, the fallen world will call you a problem child



*Love is fastest, brightest, fullest and sweetest.
Love is the best of everything in all the universe.*

because no one will be able to bend you; but in studying the trends of history it is obvious that people like us must inevitably appear. The existence of the Unification Church is not an accident but the fruit of history.

We are thankful to be chosen for this job because we have the hope that after the cold weather of communism passes a new world will be born and spring will come. That is the day our hope will be realized. The winter is never permanent. By gathering together people from all races and cultures we are trying to exchange each other's indestructible elements in order to ourselves to overcome any circumstance. We can never be destroyed if we are trained for survival.

In order to become one solid seed, you must

draw energy and nutrients from all elements: the soil, water and sun's rays. All year round a seed is gathering the elements it needs. Do you white people still have some feeling of separateness from black or yellow people? Do you black people feel resentment towards whites, even after learning the Principle? Unless each of you can draw good elements from the others you cannot survive to grow in the springtime. The whole point is how to create one indestructible seed. When the spring culture of the ideal world comes I would like to name it "choon wha," which means "one central harmony" or "central peace." Are you ready to become the essence of the central harmony.

History is advancing toward one spring culture of the Kingdom of God on earth. That is the ultimate goal of human history. You are supposed to be the seed that will grow in that springtime, but where does a seed come from? God is the ultimate origin or root from which each seed grows. You are the seeds of God, created through the process of love, and two gigantic loves are essential for your life and must be harmonized within you—love of humanity and the love of God.

Love must always freely move into the center and then back out to the world. Love is not stationary but flowing all the time. The center of that circling movement is the Messiah; in occupying that position he channels the heavenly love so that you can transmit it on a horizontal level.

Throughout history man has thought that the ideal society with perfect love between man and God and man and man was only a dream, but the Messiah shall make the dream a reality. The Unification Church is born for that purpose and we can attain that goal. The greatest contribution we can make to the world is to knit all of mankind together with the love of God. Throughout history there has always been conflict between North and South, East and West, not just between nations but within families and on every level of society.

Historically unity has proved to be an impossible task but I am striving for that today.

Even on the small peninsula of Korea the Southerners and Northerners have a sense of different identity and have had animosity toward each other throughout their history. Even in our church, when a southern man and a northern woman were married they were like two knights ready for battle. When they initially confronted each other with animosity their families were also hostile, but as their relationship became happier their joy naturally influenced their surroundings and their relatives. Now their hearts have been melted and they are united as one family.

Initially there was a great deal of criticism of our mass weddings in Korea, but now many Korean young people anticipate becoming part of one such wedding. Even non-members feel a great deal of excitement. There was also opposition in Japan when our members were married apart from the usual traditions, but now the parents have seen how happy their sons and daughters are and how beautiful they are together. Parents have even said there must be some magic to those mass weddings to make those people so happy.

Americans think you are just foolish young people but wider acceptance of our movement will come when people see the fruit of the Principle. The quickest way to unite mankind into one family is by intermarriage of the different races. The movement which can elevate such marriages will inevitably bring harmony and unity to the world, without war or conflict. In the future more and more Americans will seek international marriages uniting the different nations and races; these will bring honor not shame.

To accomplish this gigantic task, you must discover the extraordinary power of love, love that does not become the circumstantial victim of society. Supreme love transcends every national, racial and cultural

barrier. People have always talked about love but human love alone will never accomplish the task of universal unity. Therefore, the Unification Church rallies around one love, the love and heart of God. We are the first group in history to talk about the heart of God.

If it is really true that we know the heart of God then we are like the sun rising in the morning. Furthermore, the brightness of that morning sun shall brighten the entire world. There will be one center of heart here on earth, linking all mankind to the heart of God, spreading all over the world and constantly pulsing through the action of give and take, unable to stay in just one place.

Your whole purpose for reaching the center is to meet the heart of God. That experience is so overwhelming and exciting that you cannot disappear there forever, but must emerge again to embrace your family, society, nation and world. As you touch each of those areas you will always leave a bit of the Kingdom of Heaven.

This is the joy in the heart of reunion. The East and West are meeting here today, not merely because we want to see each other for personal reasons but because the heart of God is linking us together into one. Words cannot describe that heart too well for it is beyond words. Intuitively you can understand; that something is what warmed your hearts and brought you here today.

If the heart of God is not moving within your heart then you feel empty, even though you may be a member of the Unification Church. Once the invisible but powerful axis of the heart of God is moved out of you, everything becomes empty. Once the heart of God dwells within you, no matter how lonely you may be you will be filled and the universe will be filled. A person who is completely filled is a joyful person because he lacks nothing.



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Once you have felt the heart of God you feel that you cannot survive if it should ever leave you, and until you are reunited with God's heart you feel lifeless. Often a child will dearly love his mother and want to be home just to be with her. If he runs home one day and finds all his brothers and sisters home but his mother gone, then he will grumble and say, "Nobody is home." Everyone else may be there, but if his mother is gone then to him it seems that nobody is home.

If there is a center of love then you can give love unselfishly and without limit and you can become a subject of love. When you give out of the fullness of this love, you multiply love and can realize the ideal. Love transcends distance and time.

The speed of light is nothing compared to the speed of love; you have no idea how fast love travels. Love is fastest, brightest, fullest and sweetest. Love is the best of everything in all the universe. Only through the power of love can

this miracle occur, not through bullets or threats. The Unification Church's philosophy and conviction are connected to the center of the universe—the heart of God. We shall become the shining examples of that love and heart. I want you to realize that each of you can possess the highest thing, the brightest thing, the sweetest thing and the fullest thing.

What kind of mood were you in when you came here this morning?

You came because you can feel a special power of love when you are around me and you want to receive it. But you can manifest and give that love too, right? Love cannot be seen but it can be felt.

Anyone who is strongly connected to God can become a life-giving object, even though that life is not visible to the human eye. You may not become a sun, but you can at least become a lighthouse in the dark.

You must have the faith and conviction that you are lighthouse lighting a dark world. The lighthouse will shine forth even in the worst kind of weather because that is the time ships need the lighthouse most. When you are surrounded by the thickest fog you must shine forth all the more. The more adversity, the greater must be your light.

I have become a legend in the Gloucester area: the newspaper there wrote several articles about our fishing and we were a topic of conversation for the whole town. Hundreds of boats come every year from all over to fish in that particular area; when the *New Hope* put out to sea and dropped anchor then often many other boats would follow and anchor in the vicinity. When we had a tuna strike then other fishermen would bring out their binoculars to watch what I was doing. At first the negative people would want the tuna to break loose and escape, but after a few days of successful catches they began to change their thinking and the rumor began that I have something good

working for me.

I was always the first one out to sea.

Some of the seasoned professional fishermen would go out early to outdo me but no matter how early they got out the *New Hope* was already there. The fishermen were not only inspired by this but when they tried to compete with me they had to work so hard that they had no time for their usual drinking and laziness. By the end of the summer a rumor was going around that declining town that I am the only one who can save Gloucester.

Without any exception I got up every day at 3 a.m. The *New Hope* went out in the moonlight and in many cases returned home with the stars and moon shining. Do you like to get up early in the morning? The staff members working on the boat were never told what time to get up but since I arose at 3 they followed me, no matter how sleepy they were.

This has been my tradition for four years in America. It is not easy to follow me because no one can outwork me. My crew knows what I would do, and if I told them to be out by 1:30 on the Atlantic they get up and go out with no grumbling. I have even set the tradition of staying out and working all night.

This summer I did not earn much in terms of money, but in terms of tradition, I earned billions of dollars worth. Because I have now set the fishing tradition, no one will hesitate to go out to sea, even the women. If I were a coward then no one would go seriously but now people will be eager to go. There is a record of when and where I caught each fish and how big it was. In the future fishermen will be trying to challenge that record.

Even though fishing is incredibly hard work, I wanted to give myself without any reservation to set the tradition for the posterity of the Unification Church. That has been my work for the last 70 days.

You don't know how hard I worked in

witnessing. For seven years in the early days in Korea I slept only two hours a night and day after day I spent preaching the word of God and teaching the Principle myself.

I'm sure this is the first time you have heard these things. The things I ask you to do I have already done many times in the past. Now I am



asking you to do the same. You have no cause to complain.

Throughout my entire life I have accumulated a wealth of experience and spiritual power and now I am bringing it all to America. When visitors come to America they usually try to take something back to their home country, but I am doing the opposite. Everything I have accumulated I want to freely give to the American people, but instead

There will be one center of heart here on earth, linking all mankind to the heart of God.

of welcoming me, America is rejecting me.

If you were not here giving me love and listening to me then I would have no more interest in America and I would leave this country. You are the ones holding me in America and you represent 240 million people. You are the hope of this country; without you America will be lost. While you are alive and strong you must let 240 million America people know that the Unification Church is a movement of reunion centering upon the world of God. Once you harness the power of God, you will have the energy to be a lightning bolt, lighting up all of America. The important thing is whether you have that power in your hearts.

Today is a new day of reunion and this is the reunion place for the East and West and heaven and earth. The implications of this unity are vast; with this kind of heart New York is much too small to be our stage. When you reach out you must feel that New York is not large enough to hold you. Have you felt, "I am the harmonizer of heavenly culture and earthly culture. I am the focal point of love. I am a messenger of the love of God, having the infinite energy that will bring springtime to this nation."

When you live with the heart of reunion, with the heart of God and the heart of parents, constructive and creative power is generated. By having this nation as our center and all coming together as one we can truly become dynamos to create a new world culture.

There must be purpose for having reunion because otherwise no one would want to meet a second time. We must be ready to meet again after creating some achievement. This morning you should be different, making a new beginning with your heart of reunion and marching forward to the ultimate fulfillment of your goal. Those who can be different this morning, raise your hands. God bless you. Let us pray. □

Emmanuel Swedenborg's Unique Theological Contribution



by DR. YOUNG OON KIM
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Often people ask how I was able to accept the Divine Principle. There were several contributing factors. One of them is because I was greatly influenced by the teachings of Emmanuel Swedenborg and still treasure them deeply because they have continued to have lasting value in my spiritual life. Even though Swedenborg has been misunder-



stood and sadly neglected by most theologians, he enriched my faith and deepened my insights. So let me share with you some of his basic ideas; you will see how similar they are to our teaching.

First, I will give you a brief picture of his life and times. Secondly, we shall look at his doctrines of Scripture, eschatology and holy marriage. Once you hear what Swedenborg taught, you will understand how I could readily recognize the authenticity of Rev. Moon's teaching. Swedenborg provided me with a bridge between conventional Protestantism and the new revelation offered by the Unification Church.

Swedenborg was born in 1688 and lived until 1772. This means that he witnessed one of the most exciting periods of European history. Louis XIV ruled France during most of Swedenborg's life and made his court at Versailles a symbol of political power and cultural magnificence. Peter the Great was trying to reform and westernize Russia. And in the year that Swedenborg was born, the English rebelled against the absolutism of King James II, driving him into exile. England was on the road to democracy. As for Swedenborg's own nation, Sweden had become one of the major powers of Europe but was destined to lose its position because of a costly war with Denmark, Prussia, Poland and Russia. Swedenborg watched this take place. It was a great time to

be alive.

Swedenborg's father was a Lutheran bishop and royal chaplain. Swedenborg went to school at the University of Uppsala and was awarded his doctor of philosophy degree when he was only 22 years old. Then he travelled abroad, spending most of four years in London where he studied languages and literature. Since he wanted to do something practical with his life he also learned watchmaking, copper engraving, book binding and lens grinding. When he returned to Sweden he edited a scientific magazine and worked as an engineer on a famous canal. In 1719, the family was elevated to the rank of nobility and Swedenborg took a seat in the Swedish Parliament which he kept for the remainder of his life. King Charles XII quickly recognized Swedenborg's scientific abilities and appointed him to the national Board of Mines. After an extensive study of the mining industry at home and abroad, Swedenborg published 3 big volumes on natural philosophy. Before he was 50 years old he wrote 33 scientific works while working in a government office and serving as a member of the Swedish legislature. His studies in geology, metallurgy, mathematics, physics and physiology were so highly regarded that he was elected a member of both the Swedish and Russian royal scientific societies.

Then came a remarkable



Swedenborg was closely associated with Sweden's King Charles XII. Here the king, though wounded, leads his troops in the battle of Pultawa.

change in his life. In 1743 at age 55 he had an experience of spiritual enlightenment. As he put it, heaven opened up completely to him and he became the channel for direct revelations from God. At divine dictation he wrote 4 volumes of a spiritual diary and 12 volumes entitled *Arcana Coelestia* ("Heavenly Mysteries"). Before he died at age 84, Swedenborg had written over 16,000 pages on theological topics alone, all based on his psychic experience of spirit world. For 28 years he claimed to be in constant communication with the Lord and His angels. During that period he published 30 books because, as he put it, the Lord had called him to reveal to the world the doctrine of His Second Advent.

Let me explain here that Swedenborg had a novel interpretation of the Second Coming. Unlike the orthodox Catholics, Lutherans and Calvinists of his day he did not believe that Jesus would return to earth in a physical body to inaugurate the Messianic kingdom. Basing his theology on the *Comforter* passages in the Gospel of John, Swedenborg believed that the Second Coming referred to a new gift of the Holy Spirit, an outpouring of additional revelation which would lead Christians to understand the hidden spiritual meaning of the Bible and prepare them for a new age in God's dispensation. Although he never referred to himself as the Messiah,

he did think of his own revelations from spirit world as the final truth needed to bring about the long-awaited Kingdom. Consequently, his admirers later organized a Christian denomination; they called it the Church of the New Jerusalem.

In spite of Swedenborg's unusual talents in many fields, he had no genius for organization. He expected the truth he proclaimed to win universal acceptance without the help of institutions. Nor when a denomination got set up to propagate his message did a new St. Paul come along to create a missionary organization. As a result, today there are only about 40 Swedenborg churches in the United States with less than 10,000 members. The denomination is equally small elsewhere. On the whole Swedenborgians have relied on a ministry of the printed word, having translated Swedenborg's writings from their original Latin into more than 30 languages.

This does not mean that Swedenborg has not had some very prominent admirers. Let me merely mention Thomas Carlyle, Robert and Elizabeth Barrett Browning, Helen Keller and Henry James, Sr., the father of the novelist Henry James and the philosopher William James. When Emerson gave a series of lectures on eminent men he chose Swedenborg as the representative mystic. Furthermore, since his father

was an ardent Swedenborgian, it was no accident that William James would become a patron of the Society for Psychical Research. Even so, Swedenborg's influence among the theologians and clergy has been minimal. There has never been a major Swedenborgian theologian since Swedenborg's death and far too little attention has been paid to his writings by Protestant or Catholic leaders.

In his own time Swedenborg won considerable fame because of his ability as a psychic. One might fairly compare him in this respect to Jean Dixon, Edgar Cayce or Jane Roberts, the medium who has been recently publishing *Seth Speaks*. Of course, none of these modern psychics has anything like the scholarly abilities of Swedenborg. It is unfair to compare them on that score. Yet it is also true to say that because Swedenborg claimed to base his system on direct revelation, this has led theologians to dismiss his writings rather than give them a fair examination. However, now that large numbers of people are at last willing to give psychics a hearing, it's a good time to be reminded of the greatest past master of the art of extrasensory perception.

Some have said that Swedenborg suffered a nervous breakdown at the age of 55 and that his so-called communications with spirit world resulted from a serious emotional disorder. There is no evidence at all for such an accusa-

tion. Nowhere in his writings after 1743 are there any signs of mental derangement. He wrote as always in a careful, logical and methodical style. There is nothing ecstatic, irrational or abnormally emotional in his theological works. After his psychic illumination he simply changed the direction of his investigations. He was the same sort of man that he had been when he wrote books on metallurgy for the Board of Mines and papers on finance for the Swedish parliament. During his last years in London, it is true that there were times when he did not leave his room for days and was subject to extended periods of trance. But to those around him he never appeared to anything more than a "kindly old gentleman" whom his contemporaries held in esteem and the children of the neighborhood loved. No one ever accused him of being "strange," "wild" or "eccentric."

Swedenborg was gifted with several extraordinary psychic abilities. At a dinner party he "saw" a fire which had broken out in Stockholm several hundred miles away. He told an aristocratic lady of secret correspondence which she had had with her brother, about which he could not possibly have known through normal means. He was able to locate lost or hidden objects through conversations with the dead. When the German philosopher Immanuel Kant heard of these strange happenings, he made a careful inves-

tigation of them and concluded that the reports were true. This confirmation of Swedenborg's psychic abilities is especially noteworthy because Kant—of all people—had no liking for psychic or mysterious phenomena.

What could Swedenborg have meant by saying that his new revelations from the Lord represented the fulfillment of Christ's promise of the Second Advent? Of course, it is possible to say that he was mistaken, as psychics often are. There is, however, another possible explanation which merits consideration.

According to Swedenborg, there is a correspondence between what takes place on earth and what occurs in the other world. When Swedenborg lived, Europe was in the middle of an age of momentous change: political, economic, scientific and religious. For example, as a result of the disastrous wars of religion, men were critical and skeptical of traditional Christian orthodoxy. The Age of Reason had begun. Newtonian science looked like an enemy of God, though this was far from the belief of Sir Isaac Newton himself. It was also an age of Revolution. The "glorious revolution" of 1688 which drove the English monarch into exile foreshadowed the American and French revolutions which took place within a few years of Swedenborg's death. So in many ways the Scandinavian scientist lived at the end of an age. Possibly

then God gave Swedenborg a special revelation for such a time. It was to prepare men for a new kind of Christianity and a new church, as Swedenborg believed, even if it was not the final revelation intended for the Last Days. In other words, Swedenborg was the prophet for his own time, preparing Christians for vast changes in their theology if their religion was to survive. As has been said of the early Christians, he had the right faith even if he had the wrong timetable.

Basic themes in Swedenborg's theology

A well-known American theologian once wrote of Swedenborg that he was "as great an adventurer and discoverer in theology as he obviously was in science—a real Columbus of the Spirit." At the same time he confessed that Swedenborg's potential contribution was far greater than his actual influence in Christian theology. To remedy this situation we should begin with Swedenborg as a theologian before we consider his special claims as a seer and Biblical expositor.

Because Swedenborg is best remembered for his claims to direct knowledge of the afterlife, he has been criticized or ignored by most Christians. Yet the fact is that his theological system has considerable merit simply on the basis of its reasonableness and moral worth, quite apart from the con-

*As God was the only substance prior to creation,
from His being was derived all things that exist.*

troversial question of his reliability as an expert on parapsychological phenomena. We therefore have every reason to examine his theology on its own merits without considering whether he was open to special knowledge of the spirit world from conversations with angels and the Lord, as he believed. We will look at Swedenborg the theologian much as we would look at any other Christian thinker, like Calvin or Barth, for example.

Doctrine of God

Christianity has often been described as a trinitarian faith. In his doctrine of the Trinity Swedenborg stresses the oneness of God rather than the separateness of the three divine persons. He specifically denies that God is a society of three individual substances which are one because they share a common essence and belong to the same class. Father, Son and Holy Spirit are not like John, James and William, three persons who are examples of the single species, man. There was also no trinity of persons in the Godhead before the world was created, says Swedenborg. That notion is not to be found in Scripture, cannot be accepted by enlightened minds, and was not invented until the Nicean council of the 4th century A.D.

What then does Swedenborg mean by the trinity? As man contains a body and soul as well as activities which are characteristically human, so the one God is made up of His deity (the Father), His incarnation (the Son) and His operation (the Holy Spirit or Divine Truth). Hence, instead of three distinct persons there is one person with three characteristics. He believed that Jesus Christ was God made flesh, the Divine Human.

The rest of Swedenborg's doctrine of God is more conventional: God is one; God is personal; He is infinite, eternal, omnipotent, omnipresent, and omniscient. However, Swedenborg does strike a new note in his explanation of the Divine essence. Instead of defining God's inmost character in terms of self-existing being and omnipotent will, he describes the essence of God as a union of divine love and divine wisdom.

Love is the underlying substance of God, he says, and wisdom is God's form. As man has 2 faculties—understanding and will—so does God. God is the source of man's wisdom and His love is the cause of our will toward goodness. What does it mean to say God is love? God 1) loves others out of Himself, 2) desires to be

one with them, and 3) make them happy. He longs to give men blessedness, eternal life and unending delight. By making divine love and wisdom the starting point for his theology, Swedenborg was able to correct many features of traditional thought.

For me, Divine Principle's idea of the polarity in God sounded like Swedenborg's idea of God's dual essentialities: divine wisdom and divine love. Since man is a representative image of wisdom and woman is a representative image of love, there is need for them to have a reciprocal relationship. Isn't this like our Unification theology's emphasis upon the polarity of man and woman and the need for give and take?

Creation and Providence

To emphasize the supernatural power of God, many Christians have said that God created the universe *ex-nihilo*. Swedenborg disagrees. It is impossible for anything to be made out of nothing. God created the universe out of Himself. As God was the only substance prior to creation, from His being was derived all things that exist. The created universe is not God yet comes from God. Creation is so full of divine love and wisdom that it could be called their image, Swedenborg wrote.

Man and the universe are microcosm and macrocosm. There is a correspondence of all things in the universe with all things in

man. Like man, all animals have affections or desires. Like man, all vegetables have a will to live and grow. And like man, the mineral kingdom has a lastingness and stability which resemble our concern to be related to the ultimate. So when seen spiritually, the created universe is "an image representative of God Man."

There are two worlds, the spiritual and the natural. These are distinct, yet similar. Spirit world has trees, mountains, cities and societies, just as does the natural world. The only difference is that each thing in one world is spiritual which is natural in the other world.

Why did God create the world? Its universal purpose is that there might be an eternal conjunction of the Creator and the creation. He wants men to be His habitations, so every created thing is finally designed for the sake of man. Creation is in continual progression toward an ultimate end. God seeks men to elevate themselves to their Creator and conjoin themselves with Him.

After creation had been accomplished, God's government of it by love and wisdom is called His Providence. He did not create the universe for its own sake but for the sake of men. He sought to create "a heaven which shall consist of men become and who are becoming angels." Providence therefore refers to God's means by which man might be turned from

hell and led to heaven.

For Swedenborg, Providence works to save all men, whether they are Christian or not. Everyone who lives by the principles of the Ten Commandments is saved. Even if some are totally ignorant of God yet live a charitable life, they are instructed by spirits after death and receive a spiritual principle into their moral life in heaven. Or in the case of Islam, that faith was raised up by Providence in order to destroy idolatry and give some knowledge of the Lord before Muslims should come into the spiritual world, Swedenborg claims.

The Lord's kingdom on earth then consists of all good men. As for the church, it serves as mankind's heart and lungs. Those who are not Christians by profession are therefore like the parts of the body kept alive by the heart and lungs. In history the Church has taken 4 successive forms: the Most Ancient Church from Adam to the flood, the Ancient from Noah to Moses, the Israelitish from the revelation of Mt. Sinai to the coming of Jesus, and the Christian church, which will last until the second coming of the Lord. When an old church perishes for lack of faith and charity, Providence establishes a new one to take its place. Swedenborg believed that Christianity had already degenerated so badly in his own time that it would soon be replaced by a new Church: the Church of the New Jerusalem based on his writings.

Orthodox Christians assert that God the Creator begat a Son from eternity. This eternal Son became incarnate to redeem mankind. Swedenborg condemns such a view as "fabulous." In his opinion, God Himself descended and became human in Jesus Christ. God is one and He became man to accomplish our salvation. God is both divine good and divine truth. He descended to save men as divine truth. Christ then was "Jehovah Himself clothed with the human."

Jesus inherited hereditary evil from his mother but he was free of the more internal hereditary sin which comes from the father because his father was God. Since he was born of Mary, Jesus had infirmities and temptations like any other man. Gradually, however, Jesus put off everything human in his nature until nothing remained of what he had derived from his mother. By overcoming numerous temptations, he achieved glorification or complete union with God. His whole life had been a continual temptation. From his childhood until his death he was assaulted by evils and conquered them. He fought against all the forces of hell and subdued them entirely, Swedenborg claims.

What was the redemption Jesus accomplished? He subjugated the hells. He established order in the heavens. And he prepared for a new spiritual church. However, he did not redeem the world by his



blood, as popularly thought. He saves men only because of the powers of his life, lived according to the precepts of faith and charity.

Swedenborg criticizes false explanations of the atonement. In orthodox Protestant theology, God is said to have become enraged by men's actions so the Son had to suffer the cross in order to appease God's wrath. But God is mercy and pity, love and goodness. He therefore cannot look upon men with anger and decree our damnation. Christ came not to appease God's anger but to fight against the powers of evil, subjugate them and restore order to the universe. Christ redeems men by opening their minds to heaven so that they can dwell in love to the Lord and practice charity toward the neighbor.

Swedenborg also corrects the traditional doctrine of the resurrection. Jesus' physical body was not resurrected. By overcoming the last trial—the crucifixion—Jesus was completely glorified. He “made the very corporeal in Himself Divine.” That is, he no longer had a human body like ours.

Swedenborg also denies the Pharisaic idea that all men will be physically resurrected at the last day. Actually, every man rises again immediately after death. He thinks he still has his body, exactly as it was on earth. The corporeal form however, is no longer of use to him. He henceforth sees spiritually and feels spiritually, because

he uses his internal rather than external senses. Thus, Swedenborg rejects the idea of physical resurrection in favor of the immortality of the human soul.

Orthodox Lutheranism maintains that Christ gained enough merit from his voluntary sufferings to satisfy God's demand for just punishment for man's sin and that Christ can transfer his merits to whomever he wishes as an act of grace. This doctrine of imputation was denounced by Swedenborg as an "abominable error." Why? Because it implies that "God does not heed the doings of a man's life, but only the faith inscribed on the interiors of his mind." For the same reason Swedenborg denied the ideas of predestination and justification by faith alone. Salvation requires actions on man's part and cannot be granted as a free gift from Christ. To enter heaven a man has to exhibit charity, piety, the desire for a new life and exercise the free faculty of doing good. Therefore the merit of Christ infused from God cannot justify the wicked, as Lutherans teach, because the afterlife is determined by one's own love, faith and works. Christ's work was not to satisfy God's wrath but to subjugate hell, establish order in the heavens and institute the Christian Church.

Doctrine of the Scriptures

From the beginning Protestants upheld the supreme author-

ity of the Bible. In reaction to the allegorical method used by Catholics, Luther insisted upon the literal interpretation of the Scriptural text. According to Swedenborg this literalistic method obscures the real message of the Bible. If the Word is divine, it must have a spiritual meaning. As God reveals Himself in 3 ways and there are 3 heavens corresponding to these, so in Scripture one can find celestial, spiritual and natural meanings. The literal sense is the foundation for the higher interpretations but is the least important. In the spiritual sense, we find God's message to the church and in the celestial sense, we discover things chiefly about the Lord. Since the supreme message of Scripture concerns the marriage of divine good and truth, the spiritual sense reveals divine truth and the celestial sense shows divine goodness. In Swedenborg's opinion his major work was to prepare a detailed explanation of the hitherto concealed spiritual and celestial meaning of the Bible. In this respect he has often been compared to the Jewish Philo and the Christian expositor Origen of Alexandria. However, Swedenborg would say that his exegesis was superior to theirs because it was based on direct communication with the Lord and the angels.

The Eschatological Hope

For Swedenborg the Last Judgment refers to two distinct

events: 1) the immediate judgment of each soul at death and 2) the end of a church. Let us briefly look at each.

As mentioned earlier, man does not stay in the grave until some far distant day of judgment and resurrection of the body. A man enters the spirit world as soon as he dies. Since the traditional doctrine of hell and eternal damnation has always been a matter of controversy, it will be worthwhile to examine Swedenborg's ideas on the subject.

If men did not possess free will, God would be the cause of evil. But God is all-loving and all-good. What happens is that man turns into evil the good which constantly flows from God. Men turn away from God and to themselves. The Adamic Church fell because of its sensuality, lusts, and corporeality, Swedenborg declared. So the delight of good which God intends becomes man's delight in evil. Hell originated from man's love of self and the world.

According to Swedenborg there is no one devil called Satan but myriads of self-centered men in this world who opposed the Divine and became devilish spirits when they died. The Lord does not cast anyone into hell. He never turns His face from man, becomes angry with no one and damns not a single soul, because He is goodness, Love and mercy. As man causes his own evil he makes his own hell.

All he believed and all he wrote were outward signs of his genuine love for God and his fellow men or his personal kindness and basic goodness.

Men do not thrust themselves into hell instantaneously but gradually. They commit more and more sins until they have nothing left in themselves except evil. Infernal spirits become the embodiment of their own evils so upon death they go to live in societies of those who are like themselves. In the light of heaven these satanic spirits look like monsters but among themselves they continue to look like ordinary men.

The Scriptures speak of the everlasting fires of hell. These infernal fires refer to the lusts of men; and when the Bible talks about how the damned gnash their teeth this refers to the inevitable disputes caused among self-centered men. What else can one expect in a society of egotistical spirits but continual discord and anger?

Orthodox theologians are mistaken to say that the sufferings in hell are caused by pangs of con-

science. Completely evil spirits have no conscience. They suffer in hell simply because they lack the power to do as much evil as they desire. Demonic spirits punish each other in their efforts to dominate. Their only pleasure comes from tormenting each other and they feel pain because God frustrates their efforts. So God does not punish the damned. Rather, the wicked inflict pain upon their own kind. Hell is filled with fury because evil men are constantly fighting among themselves and continually torturing each other.

As there are different kinds of good men who go to appropriate heavens, so there are different varieties of evil men who are consigned to hells which suit their condition. Hells are as numerous as there are evils to which men dedicate their lives. Nevertheless God does not allow sinning to run unchecked. For example, evil spirits are restrained from becoming worse. That is, they are not allowed to go beyond the level of wickedness reached in their earthly existence. Furthermore, when evil becomes so all-pervasive that it threatens the balance between heaven and hell, the Lord founds a new church to restore the cosmic order.

Hence, in the apocalyptic sections of Scripture the idea of a coming Last Judgment means the end of the established church and the inauguration of a new one. For

example, the last judgment for the Most Ancient Church came at the flood. That of the Ancient Church occurred when most men became idol-worshippers. The Hebrew Church was judged at the time of the Babylonian captivity and the Jewish Church was condemned by God during the disastrous revolts against Rome. In the same way, the orthodox Christian Church will be replaced by the arrival of the second advent.

So the doctrine of the last judgment—in Swedenborg's view—does not mean that heaven and earth will perish. Instead it means that a new church will appear both in heaven and on earth to carry out the Lord's purpose. The new creation refers to a reformation of the human condition: the natural will become spiritual. Nor will mankind perish in the last judgment, as literalists believe. According to Swedenborg the human race will continue for all eternity because it is the basis upon which heaven is founded. Every work of God—like the creation of man—has an eternal purpose. The human race is "the seminary or heaven" and the perfection of heaven requires that it must be filled up with good spirits. Without the human race, the angelic heaven would be like a house without any foundation.

Also, the doctrine of correspondences implies that men must live forever. There is a mutual and reciprocal conjunction between men and angels. No angel subsists

without man and no man can exist without a spirit or angel.

When does a last judgment occur? When evil reaches its maximum height and is consummated. Gradually evil increases over good as man turns from God to love the self and the world. When evil expands its domain, many men go to hell and few are fit to enter heaven. The cosmic order is thrown off balance. So God establishes a new Church to restore the proper equilibrium in the world. This last judgment takes place in the spirit world as well as on earth. Until then each soul lives in a heavenly society suitable to his religious beliefs and practices. With the coming of a new church, all these separate heavenly societies are united. All spirits then become conjoined with the Lord in love and wisdom. Thus, there will be a new heaven as well as a new earth.

Heavenly Matrimony

Among the many doctrines of the Christian faith, one of the most important for Swedenborg concerns the meaning of holy marriage. Men and women are inclined for "conjunction into one" as part of God's plan for creation. However, there are two kinds of marriage: the natural or biological kind and the spiritual. Swedenborg stresses the significance of the higher type. Man was created by God to understand truth, whereas woman was created to be an affection of good. Thus, spir-

itual marriage refers to the masculine understanding of truth united with feminine goodness. The male represents the wisdom of love and the female symbolizes the love of wisdom. The holiness of marriage is derived from their union.

As man is born intellectual and woman is created affectional, when male and female become one, their union signifies man in his fullness. To use Swedenborg's language, when earthly marriages come from love of goodness and truth, the kingdom of the Lord on earth corresponds to His kingdom in heaven. Marriage originates with God, fills humans with heavenly love and makes them in the image of the Lord.

When God's goodness and truth flow down to the human level, the minds of men and women become united. As these divine energies reach the physical level, marriages take place. Sexual love belongs to the natural man and conjugal love to the spiritual man. Higher than the biological desires is conjugal love, which cements internal relationships and provides spiritual satisfactions.

So far Swedenborg has not gone far from the usual Christian doctrine of marriage. However, he does just this when he argues for the continuance of the married estate to the afterlife. In contrast to the usual interpretation of Jesus' words that heaven is free of sexuality, Swedenborg points out that even angels are sexual. Thus, there



Medieval artist's conception of spirits entering heaven.

are marriages in heaven corresponding to those on earth. Heavenly marriage refers to the happy union of male understanding and female will. In heaven a married couple become so interrelated that they are called one angel rather than two. Spiritual nuptials take place on earth and are continued in the afterlife. However, the union of husband and wife in heaven does not produce more offspring but rather procreation of more love and truth.

When a husband and wife die they meet in heaven and live together for a time. If their reunion is one of sympathy and concord, they remain together. However, if not, they discontinue their conjugal life. Separations occur because many earthly marriages are entered into for purely external reasons. Hence in heaven there is an opportunity to unite with truly suitable partners. Men and women in heaven therefore become young again so that they can fully enjoy the delights of a marriage for the love of good and truth with each other.

According to Swedenborg, conjugal love is the highest kind of relationship because it expands the innermost things of both mind and body. In heaven there is no domination of one partner by the other. Husband and wife experience the joy of mutual sharing, and delights exceed all others. Thus, genuine conjugal love is an image of heaven.

Conclusion

Having examined Swedenborg's ideas on four or five major theological topics, one can see how gifted he was as a theologian, quite apart from his claims as a psychic. Simply as a thinker he ranks favorably with many of those who have exerted far greater influence upon the mainstream of Christian doctrinal development.

Walter Marchall Horton of Oberlin, one of the few contemporary theologians who has studied Swedenborg's theology, says that it should be interpreted as a response to the scientific world view identified with the name of Sir Isaac Newton. While this is true, Swedenborg's theological endeavors should also be seen as valuable preparation for the liberal Protestant theologies of the 19th and 20th centuries.

But Swedenborg's spirit is far more important than his theological conclusions. All he believed and all he wrote were outward signs of his genuine love for God and fellow men or his personal kindness and basic goodness. Summing up his life and thought are two brief sentences taken from his exposition of the Book of Revelation: "Worship does not consist in prayers and in outward devotion, but in a life of charity...The primary part of worship is a life of charity, and its secondary is praying." That shows the real Swedenborg of which his theology was a natural byproduct. □

Korea: A Developing Nation Also Creates a Unique Christian Theology

by REV.
ROYAL G. DAVIS

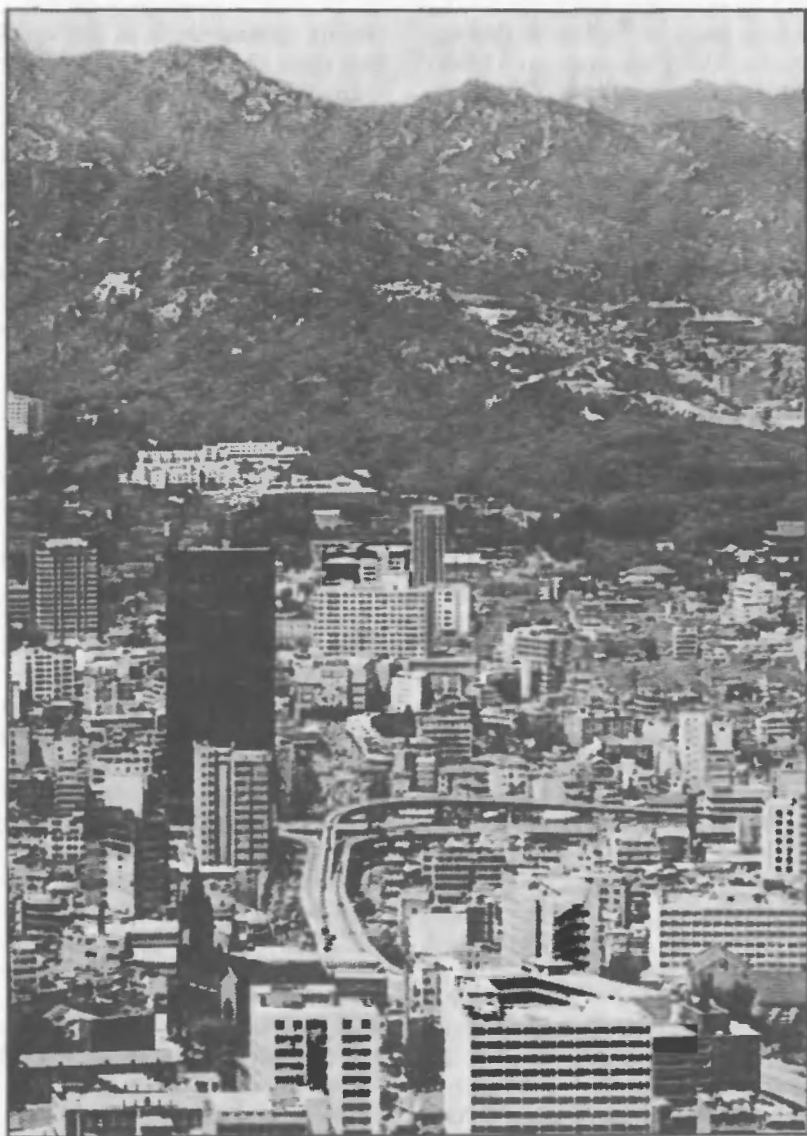
The Unification Church can be proud of its deep roots in Korean life and thought. However, few American members are in a position to understand how much Reverend Moon represents a dynamic response to the Christian experiences of his native land. Perhaps then it will be useful to survey the development of theology in Korea for the past century.

For 30 years after Protestant missionaries arrived in Korea, Korean Christianity was devoid of constructive theological activity. According to Dr. Tongshik Ryu of Seoul National University, the original missionaries were usually ultraconservatives who regarded

dancing, smoking and card playing as major sins, feared biblical criticism and condemned liberal Christians as heretics. Hence the Christian faith was hardened into "legalistic fundamentalism." Naturally then the missionaries made converts from the uneducated masses and provided future Korean ministers with the absolute minimum of training.

From 1916 to 1927 Korean theology began to germinate. Young men studied abroad and returned home with fresh theological ideas. For example, Yang Ju-Sam (d. 1950) graduated from Vanderbilt and Yale, published an introduction to the Bible, introduced higher criticism of the Old Testament,





A panoramic view of Korea's capital city of Seoul, a bustling metropolis of over six million population.

wrote the first Protestant theological essay by a Korean, and edited a theological quarterly. This Methodist seminary journal began in 1916; a Presbyterian magazine started in 1918; and an important inter-church monthly entitled *New Life* was founded in 1923 by Koreans educated in Japan.

This period was characterized by a liberal theological awakening in Korean Methodism. Christians were encouraged to be more open-minded in matters of doctrine and progressive socially. Scholarly study of scriptures was favored. Methodists felt free to criticize conservative theology from the perspective of contemporary social problems. However, Presbyterianism remained locked in the rise of rigid Calvinistic orthodoxy during these years.

When the Japanese occupied Korea in 1910, there had occurred a great upsurge of enthusiasm for the traditional Korean culture and spirit on the part of the oppressed people. This revival of interest in Korean culture has continued to the present and is a major topic of discussion in contemporary theology, as we shall see.

From 1928-1939, Korean theology flowered. In spite of the Japanese occupation, the churches matured academically. A crop of ably trained young theologians returned from studies in America and Japan.

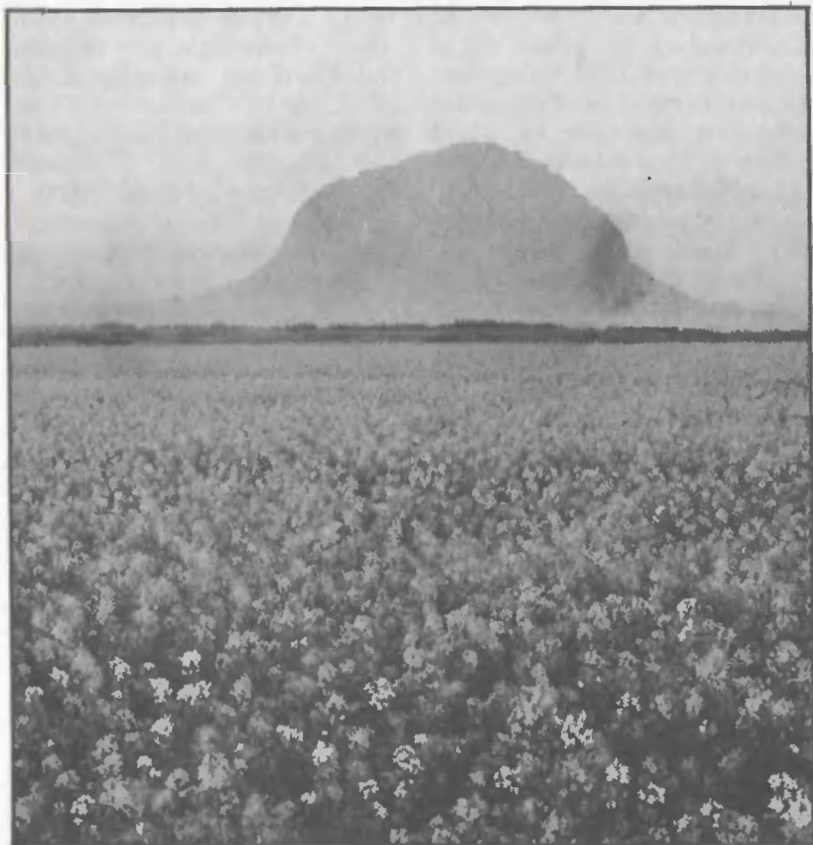
However, this spread of modern religious ideas provoked

stormy controversies in the Presbyterian church. In 1924 the General Assembly of that denomination condemned Rev. Kim Yong-Ju because he denied that Moses wrote the Pentateuch. It also denounced Rev. Kim Ch'un-Bae because he disagreed with St. Paul about women keeping silent in the churches. The next year the Presbyterian assembly attacked the Korean translation of the *Abingdon Bible Commentary*, a very reputable work published by the American Methodists.

Pak Hyong-Nyong, a graduate of Princeton seminary, wrote the first Korean systematic theology in which he championed extreme fundamentalism (1935). A far better systematic theology came out in 1939. Its author, Chong Kyong-Ok, a graduate of Garrett Theological Seminary, was appreciative of the many advances made in Christian theology and was himself a follower of Karl Barth. From this time on, most Korean theologians belonged to the orthodox fundamentalist school of Pak or the moderately progressive neo-orthodox group.

From 1940-1956 Korean Christianity suffered a period of theological stagnation. In 1938 the Japanese government ordered all Christians to worship at Shinto shrines. Soon the seminaries were closed, theological journals ceased publication, and foreign missionaries were expelled.

When independence came in



The highest mountain in South Korea, Mt. Hanra.

1945 open bickering began between fundamentalists and liberals; denominations were rent with ugly schisms; and ecclesiastical power politics became notorious. Prior to the Korean War, Protestantism appeared disgraceful in the eyes of the world because of its extreme factionalism, says Tongshik Ryu.

Dr. Kim Jae-Jun (b. 1901) has been called the leading Korean theologian of the pre-1960 period. He studied at Aoyama Gakuin in Japan as well as Princeton and Western Theological Seminary. When the Presbyterian seminary of P'yongyang closed its doors in 1938, Prof. Kim went south to open a new Chosen Theological

Seminary in Seoul. As an Old Testament scholar specializing in the prophets of Israel, he opposed the otherworldliness of Protestant orthodoxy. Therefore he urged readers of his articles in *New Man* and *Soldiers of the Cross* (1945-56) to become involved in the rebuilding of the Korean nation.

From 1957 to the present Korea has experienced unprecedented social change. Many seminarians have studied in Europe and America. There are now 20 theological schools, while in 1938 only two existed. Christian literature is widely circulated. An interdenominational monthly magazine entitled *Christian Thought* has been published since 1957 and is of high quality. A valuable magazine in English is the *Northeast Asia Journal of Theology*.

Most contemporary Korean theologians are still Western-oriented. These can be ultraconservative, fundamentalistic, and anti-ecumenical. Or they can be men trained in European or American seminaries who become Korean exponents of neo-orthodoxy. Such followers of Barth, Bultmann, Tillich and Neibuhr more or less dominate the theological scene today.

More interesting are a third group who are attempting to develop an authentic Korean theology. These theologians try to understand the Gospel in terms of their own culture rather than merely accepting European thought

forms. They are concerned about how the Gospel can grow in Asian soil. Prominent examples of this effort are Yun Song-Bom's *Christianity and Christian Thought* (1964) and Tongshik Ryu, *Christianity and the Religions of Korea* (1965).

A fourth group of Korean theologians are disciples of the "secular" theologians like Harvey Cox, Pennerberg and Moltmann. *Honest to God* and *The Secular City* were best sellers when translated into Korean. These liberation theologians are usually radical social activists. Faced with the urgent task of modernization, the problem of technology and the fact of urbanization, they refuse to be bound by archaic traditions. According to Tongshik Ryu, the two most prominent radical Christians are Kang Won-Yong, director of the Korean Christian Academy, and So Nam-Dong, a professor of Yonsei University.

Tongshik Ryu calls the coming era in the Korean church "the era of the Holy Spirit". He says it should be a time of freedom, joy, new creativity and dynamic power. Hence, religion cannot remain enslaved to church tradition and literal interpretations of scripture.

When we meet Christ, he must be an indigenous Christ. Rather than proclaiming the unrelated, Western God, the churches in Korea should preach about the Lord of Korean culture and history. Besides honoring Calvin or Wesley, Koreans should

praise God for ancient Buddhist priests like Won Hyo and renowned Confucian scholars like Toe' Gye and Yul Gok, says Tongshik Ryu.

Secondly, the Seoul professor claims that Christians must give up their traditional otherworldliness and privatized concept of faith. It is meaningless to separate the realm of the sacred from the secular. Besides worshipping God in the church, modern man needs to meet God in the heart of the world.

Thirdly, Tongshik Ryu believes that Korean Christians should develop a theology which gives direction to men today and offers forward-looking leadership. To do so, Koreans must throw off theological traditions inherited from the past and engage in the process of creating anew.¹

The New Year edition of the Presbyterian journal *Theological Instruction* for 1936 predicted that a Holy Spirit-centered religion would replace the church-centered and Bible-centered Christianities of the past. Who would combine the dynamic power of the West with the quiet, inner power of the East? Korea, the journal answered. Korea could show the fruits of a Spirit-centered religion because Koreans are manly, be-

nevolent, intelligent and wise without being worldly. Korea would produce a Spirit-centered Christianity because from ancient times her people opened their hearts to God in worship and service. So more than 40 years ago there were definite signs for the birth of a dynamic Korea-based new religion of the Holy Spirit.

Prof. Tongshik Ryu is not a member of the Unification Church. Yet his perceptive analysis of Korean theology for the past century throws great light on the successes of Rev. Moon. Korea was prepared to be challenged by a dynamic new religious prophet.

Thoughtful and devout Christians awaited the proclamation of a Spirit-centered new age. The best Korean theologians were saying that individualistic pietism and otherworldliness are inadequate. A few at least recognized the distinctive contribution Korea could make in synthesizing Western activism and Oriental spirituality.

At the same time, anyone who championed such a new vision of Christianity would face opposition from scriptural literalists, bigoted fundamentalists, a faction-ridden Korean Protestantism and a noisy minority of political activists who were using the cloak of religion to hide their leftist sympathies. In the light of Korea's century-old theological experience, Rev. Moon's difficulties and remarkable accomplishments become understandable. □

1. Based on Tongshik Ryu, "Rough Road to Theological Maturity", in *Asian Voices in Christian Theology*, edited by G.H. Anderson, 1976.



Bride and Bridegroom in Luther's Theology

by EDGAR BOSHART

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History has been strewn with moments of apocalyptic expectations and religious fervor. One moment, which only now has completed its pendular swing, was sparked by the Reformation of the 16th Century. Among other new ideas, seeds were sown which have germinated the ground of our modern experience of the intimacy of man's relationship to woman and of both to the imminent return of Christ.

Luther's time was a peak period of recurrent resurrection stories and expected last days' phenomena. For example, Frederick II became the object of a fantasy that he had resurrected and was seen to have descended into

Mount Etna to await his time. Many pretenders appeared from that period, not only on the slopes of the mountain but one megalomaniac even established himself in royal estate in Neuss, Germany, not far from Cologne. He was burned at the stake.

Other strange ideas spread into all segments of the Reformation, such as an idea that it was not the Jews but the Germans who were the true Chosen People since the beginning of time.

Among the Anabaptists, a man named Bockelson replaced Jan Mattys as the sect's leader in Münster, Germany. Suggesting the innocence of God's first son, Adam, Bockelson's first important



"Peasants Wedding" by P. Brueghel, 16th century.

act occurred when "early in May he ran naked through the town in a frenzy and then fell into a silent ecstasy which lasted three days." Ultimately, polygamy was established and the "Kingdom of Saints" experienced a broad spectrum of sexual puritanism and some promiscuity. In August, 1534, Bockelson could probably have destroyed the Bishop's camp with a small sortie, but instead he had himself proclaimed king, the Messiah of the Last Days. Divara, Bockelson's wife, was proclaimed queen. "Christ," it was explained, "had once tried to restore the sinful world to truth, but with no lasting success; within a century, that attempt had been invalidated by the Catholic Church." Thus, the

wedding of the Lord was not always assumed to be purely a spiritual affair among some leaders of the 16th century.

Another sign of the Last Days for the recalcitrant monks was the Pope and his followers, for they were viewed as the collective Church of Satan, as the antichrist, and as the loathsome beast (Rev. 13:1). A major contention with Rome then was circulating, centered around the question of marriage itself. "It's a dirty rotten business that a bishop should forbid me a wife or specify the times when I marry, or that a blind and dumb person should not be allowed to enter into wedlock," states Luther.

In spite of these isolated up-

surges, the millenium expectations of Luther and his reformers did not perceive or proclaim a coming physical kingdom. But, unconsciously, they pursued the symbolism of physical marriage, often to describe the return of Christ; coinciding, incidentally, with actual physical and spiritual ramifications of marital questions which had arisen especially during this time. Luther was convinced that such a culmination of world history was real and imminent amidst growing Christian yearning for that day.

The reformers were very ill at ease and inexperienced in the handling of matrimonial questions. "How I dread preaching on the estate of marriage...I would much prefer neither to look into the matter nor hear of it," said Luther. Canon law was rejected and marriage was no longer considered as a sacrament. However, the institution was generally regarded with respect and some awe.

The problem of original sin was never fully solved for these reformers, though justification by faith, the fountainhead of Protestant salvation, was Luther's position. The original sin was disobedience, as Gerardt Groote had stated earlier. The Augsburg Confession declares, "the cause of sin is the will of evil persons, namely the devil and impious men, which without God's help turns itself away from God." Yet, all men seemed tainted with impiety and sinfulness.

Exactly how Adam disobeyed was subject to speculation, though Calvin and Zwingli declared the motivation to be a desire to become equal to God. Certainly, it was man's original parents, Adam and Eve, who were deceived by the devil and their lineage reaped the fruits. Zwingli and Calvin both followed Luther with attempts to find ways out of responsibility for sin, but all of mankind was clearly bound by a hereditary connection to Adam. Zwingli saw man as the object of the punishment, not the crime. Calvin states in his *Institutes*: "Original sin, therefore, seems to be a hereditary depravity and corruption of our nature, diffused into all parts of the soul..., then also brings forth in us those works which Scripture calls 'works of the flesh'." And for Luther, that first sin of the flesh is lust.

On June 13, 1525, Luther married Catharine von Bora. Not only were the Catholics scandalized but there also welled up some misgivings among his own supporters, including Melancthon. At first his wife was Luther's challenge "to fling in the teeth of the devil and his minions, the troublemakers, the princes and the bishops.... I should be delighted to create an even bigger scandal, if I knew of anything that would please God better." Nevertheless, the six children she bore him created the ever deepening experience of love that Luther felt for "Empress Cathe", that he would



Luther with his family: 1536.

not have bartered "for France or Venice", and that made him "richer than the Papist theologians."

Luther referred often to the essential value of the oldest of all estates; "indeed all others are derived from that estate in which Adam and Eve, our first parents, were created and ordained and in which they and all their God-fearing children and descendants lived." All men should marry to fulfill the most noble work of God, the procreation of children and their education, Luther held. Marriage is also a restraining influence on sinful outbreaks of lust. Thus, the father acted as priest in the "church at home" where "...in parental love, which is similar to the love of God, children find an image of the divine heart."

It is a fact of nature that women were a gift of God, though an object of suspicion. Luther notes and accepts the sins of historical women, especially Eve, but notes that vice is certainly common to both men and women. In Luther's opinion: women are weak and responsible for several vices, "but that one good covers and conceals all of them; the womb and birth. Marriage, he said, pleases God but requires skill and grace. "But God wills that they be valued and esteemed as women and that this be done gladly and with love."

Clearly Luther distinguishes wedlock, an earthly, temporal experience, from the spiritual, eternal kingdom of heaven. But, as a holy appointment, marriage is an instrument of war against the dev-

il. Christ himself did not take a wife, Luther says, because he had to follow his own office and calling to preach. Any marriage reference to Christ, to Luther, was spiritual oneness between Him and the faithful of the Church.

Reformation theology recognizes that there is a connection between the marriage of church to God and marriage amongst men, a parallel between Christ and Adam. The first church in history was planned by God and located in the Garden of Eden, said Luther. This was "Adam's church, altar, and pulpit.... It was the first institution set up, even before the household...." This church is characterized as "sons of God" and Adam acted as high priest. But eventually the sons of God married Canaanite women, producing an ungodly race before the flood. Therefore, Adam and his family failed to maintain the purity of a spiritual union with God on account of the impurity of the physical union between men and women.

Adam was intended to be created after the ideal image of man, but that image itself was realized by Christ, not Adam, said Luther. Thus, on this basis, Luther could deny any ultimate need for woman as a helpmate to such a perfect "distinguished and excellent" man. Instead he said, "as God's instrument on earth, Christ was under the control of the Holy Spirit. It may be said that the

Spirit made Jesus what He was." Jesus did not need a wife.

The gap is an obvious one. As a lowly and common man, Jesus experienced all but one of the noblest functions of man, the taking of a woman. Not to deny Jesus this estate, however, Luther places him in the role of spiritual bridegroom to the bride, our soul; the wedding ring is faith. Together, the spiritual bridegroom with human brides await the second coming: "Is not this now a joyful piece of work, when the rich, noble, pious bridegroom Christ takes the poor, despised, wicked harlot to wed, delivers her from all evil, and adorns her with every benefit."

Is man in need of woman any longer? Such protestantism could spiritualize human marriage out of existence. But no; Luther declares, "But when our Lord Jesus Christ comes on the last day to judge the living and the dead, God will not judge the married for they are in his ordinance.... For an apple tree or some other tree which bears its kinds of fruits will not be judged on the last day because it bears apples or is defiled by caterpillars and worms. No, for it was created by God for the purpose of bearing apples and fruit. So married people, who are wedded and bear children...will not be judged because of this.... Indeed, the fact that you are married, as long as you are a Christian, will be a great glory and honor to you on the last day." □



jesus in paul's theology

by PAUL YASUTAKE

The very nature of Christianity lies within the gospel of Jesus Christ. Yet the Epistles of Paul are often opposed to the gospels as though they contain rival philosophies. Did Paul change the whole character of Christianity? What was the role of the historic Jesus in Paul's theology? What was the

true mission of Jesus?

Paul is responsible for propagating Christianity as a universal religion, and for providing the theology needed to maintain faith in God until the time was right for God to reveal the truth about the true mission of Jesus.

Paul's theology is not a repe-

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Arrival of St. Paul at Lystra, *Costello*.

tition of Jesus' preaching of the coming of the Kingdom of God. Jesus Christ himself and the salvation based on and made available through his death on the cross, his resurrection, and his exaltation as Lord, form the subject of Paul's proclamation. This means that a complete shift came about. Paul turned Jesus' good tidings into a gospel of redemption replete with Jewish ideas and Hellenistic mythologies. It is true that between the preaching of the historical Jesus and the gospel of Paul there is a fundamental difference.

It is difficult to harmonize the picture one might reasonably draw of the historical Jesus with the Je-

sus of the early church. Jesus had not taught any of the great ontological systems associated with the fundamental dogmas of the church. How, then, could these doctrines have arisen? How had Greek philosophical theology replaced the teachings of Jesus? The simple answer is that Paul was the one responsible for Hellenizing Christianity.

As one moves through the New Testament from the synoptic gospels to the letters of Paul, one finds a decisive shift from Jesus' teaching about the Kingdom of Heaven to Paul's teachings about Christ. The gospels tell of Jesus' life, teachings and work on earth up to the time of his death and resurrection. But in the apostolic teachings (Epistles, Acts) the death and resurrection are the basis and starting point. Paul virtually said nothing about Jesus' life and teachings, but speaks of him as a divine, pre-existent being, the Son of God, who by his death and resurrection, accomplished the atonement of God and man. The Jesus of history is apparently dismissed. Nowhere does he speak of the Rabbi from Nazareth, the prophet and miracle-worker who ate with tax collectors and sinners; or of his Sermon on the Mount, his parables of the Kingdom of God, and his encounter with Pharisees and scribes. His letters do not even mention the Lord's prayer.

Why this shift? This has been

a question which has plagued scholars for centuries.

One scholar, Bornkamm, suggests that while Jesus, in his own words and actions, proclaimed the dawning of the Kingdom of God, for the post-Easter church, through Jesus' death, resurrection and exaltation, the turning point of the ages, the establishment of salvation, and God's advent and lordship had become actual fact. The gospel of the primitive church was bound to change and make Jesus himself its subject matter because faith had to be kept with God's word, act and dealings with men in him. Albert Schweitzer suggests that in the mystical redemption-doctrine of Paul the primitive Christian faith discharges the task which it had been given of bringing the belief in the expected Kingdom, and the redemption which goes with the Kingdom, into logical connection with the belief that the Jesus who died was the coming Messiah. This is, according to Paul, necessary in order to convince the believer that in the union with Christ he has already attained the state of a redeemed man, even though the Kingdom is not yet present; and also that, as being in this state of existence, he is freed from the domination of the Law. At the same time, this belief in the redemption already obtained through the death of Jesus was thus connected with the expectation of the Kingdom and made

the believer superior, even though the Kingdom had not come.

The shift in these two teachings is seen by Adolph von Harnack: "The Gospel, as Jesus proclaimed it," he declared, "has to do with the Father only and not with the Son."¹ The position is stated emphatically by Stewart. "In Paul we meet with a fully elaborated doctrine of redemption which Jesus can scarcely be said to know anything of at all... So far from hearing Paul's pessimistic estimate of the natural man, he appeals to him with a confidence that is rooted in a splendid optimism... Jesus has no doctrine of adoption. There is nothing in Jesus' teaching to correspond with the Pauline teaching of the Spirit. Human goodness is traced not to the Spirit's supernatural operations, but to the human heart and will."²

Moreover, the apostle himself draws attention to the independence of his Gospel. Paul considers himself apart, called and sent forth in order to preach (Rom. 1:1, Gal. 1:15). "I certify you, brethern," he writes, "that the gospel which has been preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11) Paul disclaims all intermediaries. "I conferred not with the flesh and blood," he says (Gal. 1:16). Nothing will he preach except what he calls "my Gospel".

(Rom. 2:16, II Cor. 4:3) Direct revelation is its source. When Paul, writing out of the fullness of an intensely individual experience, declares to the Corinthians, "No man can say that Jesus is the Lord, but the Holy Spirit" (I Cor. 12:3), he is virtually reproducing the great words of Jesus to Peter, "Flesh and blood hath not revealed it to thee, but my Father which is in Heaven." (Mt. 16:17)

Schweitzer, on the other hand, says that "the discovery that Paul takes up an independent attitude towards Jesus is misleading, unless one at the same time recognizes all that he has in common with Him. For Paul shares with Jesus the eschatological world view and the eschatological expectation, with all that these imply. The only difference is the hour in the world clock in the two cases."³ "To illustrate the difference in analogy, both are looking toward the mountain range, but whereas Jesus sees it as lying before him, Paul already stands upon it and its first slopes are already behind him."⁴ Because the period of world time is different, the teaching of Jesus cannot always lay down the lines for Paul. The authority of the facts must outweigh for him on a question of fact the authority claimed by the teachings of Jesus. Truth is for Paul the knowledge of redemption as it results, on the basis of the eschatological expectation, from the fact of the death and resurrection of Jesus.



Conversion of St. Paul, Caravaggio.

We can see from Paul's theology how his scheme of salvation required a savior who was crucified. Thus not the Jesus who taught in Galilee, no matter what his message, but the Jesus who on the cross inaugurated a new era, was what Paul needed. So he took what he needed, setting aside the earthly life of Jesus as irrelevant. "Even though we have known Christ according to the flesh, we know (him) thus no longer." (II Cor. 5:8) Paul believes that for his religious life as one who is "in Christ" he belongs to a higher reality than the earthly existence. Paul even goes further; the whole thing upon which his opponents place so much weight is the superiority of the early apostles' knowledge of Jesus, which to Paul is irrelevant. Paul's authority is that he knows the risen Christ according to spirit.

It is difficult to harmonize the picture one might reasonably draw of the historical Jesus with the Jesus of the early church.

Christ lives in Paul and Paul in him, and by him Paul is filled. How could the earthly Jesus, the "Christ according to the flesh", be important to him? In accordance with Pauline tradition there are some Christians who are not waiting for the second coming because they believe they are already saved.

Schweitzer's explanation is eschatological. To Paul a new era had begun with the resurrection of Jesus. The earthly mission of Jesus had been for the Jews alone, and he went to his death as the Jewish Messiah. In his resurrection God made him a universal Messiah—savior, deliverer of both Jews and Gentiles. Similarly, Jesus in his earthly mission had been "under the law", but when, through his death, the power of sin had been destroyed, the law was fulfilled and superseded. It was not necessary, not desirable to know the earthly Jesus who was a limited person with a limited mission. It was the Lord Jesus Christ from whom these limitations had all been cast off that it was needed to know.

This is precisely the point of Paul's misunderstanding of Jesus and his mission. W.D. Davies, in his book, *Paul and Rabbinic Judaism*, points out his error. "I Cor. 15

and elsewhere, Paul bases his Gospel, as well as that of other apostles, on the fact of the resurrection...rests upon the reality of his experience of the Risen Lord whom he has seen. Once the light of the Risen Christ, who is spirit, had broken in upon him, he had no need to confer with flesh and blood as to the essentials of his Gospel. These he knew of himself through the Spirit. It follows that Paul no longer needs to know Jesus after the flesh, the historical Jesus is of no significance to him. It is the guidance of the spirit that matters and Paul can be independent of the words and teachings of Jesus."⁵ However, Paul cannot be independent of the words and teachings of Jesus, nor discard them as irrelevant.

There are two kinds of prophecies in the Bible. In Isaiah 53, the entire chapter is a prophecy of Jesus' crucifixion. And also, Jesus himself prophesied that he would be crucified. Therefore, Jesus must have been destined to be crucified. This is true, but it is only a partial view.

According to the Divine Principle, "Until now, many people have thought that the prophecies in the Bible about Jesus foretold only his suffering. When we read the Bible anew with a knowledge

of the Principle, we can understand that, just as the prophet Isaiah foretold in the Old Testament Age (Is. 9, 11, 60) and as the angel of God prophesied to Mary, Jesus was expected to become King of the Jews in his lifetime and establish on earth an everlasting Kingdom of which 'there will be no end' (Luke 1:31-32)".⁶ This is the prophesy of the Lord of Glory.

It was God's portion of responsibility to send the Messiah, but to believe in him was man's responsibility. So the people could either believe in the Messiah according to His will or not believe in him, against God's will. Thus God gave two kinds of prophesy providing for two possible results.

If the people had believed, obeyed and loved Jesus as the Messiah, no one could crucify Jesus. Then Jesus' course would have been the Lord of Glory and he would have been able to establish God's Kingdom on earth. "However, due to the disbelief of the people, Jesus died on the cross, and the prophesy of Isaiah 53 was realized, thus leaving the others to be accomplished after the Lord's Second Coming."⁷

It is on this point that Paul was ignorant. It was God's desire that the first prophesy be realized. God never planned the tragedy of the crucifixion. It is ironic that Paul said in I Cor. 2:8 that Jesus came as the Lord of Glory and he was not to be crucified.

The post-Easter church had its foundation in the epistles of Paul, in which he emphasized that faith in Jesus' crucifixion and resurrection was the only way to salvation.

The very nature of Christianity is brought into question when comparing the theologies of Jesus and Paul, and the relationship between them. The result of critical Protestant research, which has followed traditional Pauline Christianity, reveals a deep gulf between Jesus and Paul, and ends by saying that Christianity was founded not by the Jesus of history but by Paul, who turned it into a religion of redemption which spread into the Hellenized world and which still influences us today. For Paul and the primitive church, the significance of Jesus Christ and the events connected with him which decided the destiny of the world was that he was the Crucified and Risen One, the only way to salvation. □

Footnotes

¹Harnack, *What is Christianity?*, p. 144.

²Stewart, *A Man in Christ*.

³Schweitzer, *The Mysticism of Paul the Apostle*, p. 123.

⁴Ibid, p. 124.

⁵Davies, W.D., *Paul and Rabbinic Judaism*, p. 144.

⁶Moon, *Divine Principle*, p. 149.

⁷Ibid, p. 151.

American Youth Looks at Race and Politics in Zambia, Southern Africa

by GERARD WILLIS

Gerard Willis is the editor of The Rising Tide, a publication of the Freedom Leadership Foundation.

Andrew Young and Nicholas Podgorny had just finished tours of southern Africa, pronouncing super-power policy prescribing remedies to the region's problems and posturing for the benefit of the folk back home. It seemed somehow appropriate, therefore, that as representatives of America's "youth" we add our voices to the Africa debate. And so as delegates of a national youth organization, we too were going to southern Africa to pronounce, prescribe and posture in our own little ways.

The sponsoring organization is a confederation of over twenty national youth organizations. It comes about as close as anyone can in this pluralistic society of ours to representing the various

interests of American youth, or at least youth groups. It includes such old—from a 23 year old's perspective—and venerable organizations as NAACP, the CYO, College Republicans, College Democrats as well as, less well known organizations like the Young People's Socialist League (social democrats), ARROW (American Indians), ABDALA (anti-Castro Cubans) and The Freedom Leadership Foundation (my own).

These organizations represent a variety of interests and opinions. Needless to say, the opinions expressed in this essay on "Race, Politics and American Youth in Southern Africa" are my own only. Many of the delegates on my tour agree on many topics, but I am sure some of them may disagree

*"Economic development, political ideology,
foreign relations all figure into the same
power equation."*

with me on the course and implications of the developments in Southern Africa which I describe in this article.

It was hard for many of the youth leaders with whom we met, especially in the one-party state of Zambia, to understand that the youth organization did not represent every politically articulate young person in the United States; as their youth organization equivalents did. Since leadership in the Zambian Youth Brigade, the youth wing of the ruling party, usually means eventual leadership in the part and government they assumed that we too were slated for positions in our own government. Being introduced as future Presidents and Ministers caused most of us a moment or two of embarrassed unease; particularly since, in order to cultivate an image of real influence with our hosts, we didn't really discourage the fiction.

Our delegation leader was Gerry Parsh, chairman, at 25, of the Young Peoples Socialist League. YPSL is the youth wing of the center-to-right wing of the Social-Democratic movement. Gerry is for labor, and like every good Marxist, believes in the saving grace of the proletariat. Unlike left Social-Democrats who

sympathize with revolutionary socialism, even to the extent of justifying totalitarian societies like Cuba or Viet Nam, Gerry and YPSL are democrats as much as they are socialists. They see the central struggle of our times not as capitalism verses socialism but, like laborites from Moynihan to Meany, as revolutionary totalitarianism verses constitutional democracy.

More typical of America's budding young politicians, liberal or conservative, was the chairman of the Maryland College Republicans from John Hopkins University, Steve Sims.

Twenty-one year old Howard University student Darcell Moorfield represented the NAACP on the delegation.

The YMCA's delegate, Jay Fornier, flew into Washington from Los Angeles just a few hours before we left for Africa. Jay is blond, blue eyed, well tanned; he wore casuals, a pullover and sandals (his uniform throughout the trip); he owns a house on the beach which doubles as a craft shop; in short he is the quintessential South Californian.

Our other two delegates were Linda Bennett, a USYC staff member, and Charese Jordan from the YWCA.

"Zambia in the Sun." That is how tourist brochures describe it. A land-locked nation of Africa's south-central plateau. Zambia borders every other major country in southern Africa except South Africa. Formally a British Protectorate, then called Northern Rhodesia, Zambia broke from the British imposed Federation of Rhodesia (North and South) and Nyasaland (Malawi) in 1963. Ethnically Zambia is almost completely African, mainly of Bantu-speaking descent, although English is the official language.

"Copper and Kaunda" are the keys to understanding contemporary Zambia. Anyway that's what they say in the State Department briefing. Copper is Zambia's chief exchange earner. It pays the bills. Located not far from where U.N. Secretary General Dag Hammarskjöld died in a plane crash is the Mufilira mine, the second largest copper mine in the world and the largest of any kind in Africa. Given the dominant role of copper in the economy the mine unions of northern Zambia have a great deal to say about government policies.

The pre-eminent force in Zambian politics is still, however, Kenneth Kaunda. President since independence and undisputed leader of the only legal party in Zambia, the Union Independence party (UNIP), Kaunda is one of the few African leaders still left from the anti-colonial struggles of the 1960's.

Kaunda is also author of "Humanism"—Zambia's state philosophy. Humanism, is an amalgam of socialist self-help precepts; a home-grown African nationalism. And Africans, as we were to learn, are nationalists above all else.

From a morosely gray English afternoon we passed, after a dark night flight down the body of Africa, into the brilliant blue of a Zambian winter morning. A cool, dry breeze blew across the bushy landscape, keeping the temperature at a near perfect 72 degrees. Uninhibited blooms splashed sharp colors against the red-rust soil. Snaking, rolling hills—rather like one would expect of African hills—ringed Lusaka's ultra-modern airport—an airport more than adequate for Zambia's two inter-continent aircraft.

I was rather relieved that poverty is not so starkly obvious in Zambia, as it is in other Third World countries. On my tours of Lusaka I saw no big bellied babies; no out-stretched hands greeted one's every turn.

The unavoidable clash of traditional and modern seemed no more incongruous in Lusaka than it does anywhere in Dixieland, where Old South and New South sit side-by-side. Hunched buildings slouch perfunctorily by the side of the new hard-top highway which runs from the airport into Lusaka. The major buildings in the central city are made of glass and steel; but the people on the

streets below, racing to catch up with the rest of humanity, still sway to the rhythms of their ancient villages.

Our host in Zambia was the Lusaka U.S.I.S. station chief, John Burns. He dressed always in rumpled brown khaki bush clothes—or when not dressed in them seemed like he ought to have been. Unlike other Americans we met he actually enjoyed his work in Africa. He had been there eight years—in Nairobi, Johannesburg, and finally Lusaka.

He knew an unusual number of local leaders and middle-echelon managers, and he spent a lot of time touring the country, getting to know every day side of Zambia's problems. He was most eager to share what he had learned with us; indeed he seemed at times to beg for us to ask him questions about Africa.

"I probably know more about Southern Africa than anyone else in our government," he confided one night at the hotel bar.

"Kaunda is interested in political survival," Burns said over a glass of bitter Zambian brew.

"It's the same all over Africa. Economic development, political ideology, foreign relations all figure into the same power equation."

So simple and obvious. Policy may serve justice, or it may not. That it occasionally does usually results from its coincidence with the demands of political power. No other interpretation so sim-

ply explains the seeming confusion of ideology and issues in southern Africa.

The majority of informed opinion in the United States subscribes to the belief that the outstanding problem in southern Africa is white majority rule and apartheid. And indeed on our tour through Zambia the theme ran through every conversation with youth leaders and government officials.

Translated into practice, however, Zambia's commitment to "majority rule" includes safe haven and arms for guerrilla's of the avowedly assessments, anti-democratic "Patriotic Front." The Front is a merger of guerrilla factions supported by the five "front-line" states, committed to a military solution (to be followed by a radical program after the mandatory struggle between the guerrilla factions themselves) in Rhodesia.

However, there are other more moderate, democratic nationalist groups within Rhodesia—Bishop Abel Muzowero's prominent among them—whose objectives, more than the guerrilla's, coincide with the feelings of the majority of black Rhodesians, and if I may venture an opinion, with their interests as well.

It's hard to see in what sense, then, the "front-line" states are committed to "Majority rule;" if the term implies, as many Americans take it to imply, some form of democratic rights and social

justice. One of the “front-line” states, Mozambique, is a brutal Marxist dictatorship. A “palm-fringed Gulag,” Mozambique concentration camps contain more political prisoners—“class ene-

Minister Ian Smith and a black nationalist.

At a reception in honor of our delegation we met several officials from Zambia’s Foreign Ministry who assured us that Kaunda’s



Soviet embassy in Lusaka, a two minute walk from our hotel.

mies” instead of the victims of race prejudice—than Rhodesia and South Africa combined.

Western diplomats cling to the hope that Zambia’s president Kaunda will be the peacemaking moderate in Southern Africa. At one time Kaunda publicly favored a quick, negotiated peace. In 1974 for instance, he sponsored the “Victoria Falls” negotiations between Rhodesian Prime

switch from moderate to radical was due to the intransigence of the Smith government.

The reason for Kaunda’s change of course goes deeper than disillusionment over past failures in negotiations, however. He is responding to pressures from the growing radicalization of the region. It has become nearly impossible to steer a “non-aligned” course in southern Africa—home-

spun ideological inclinations notwithstanding.

Soviet power has replaced Chinese in Zambia. At one time 13,000 Chinese "volunteers" labored away on the Tan-Zam, the rail-line connecting Lusaka via Tanzania to the sea. The number of "para-military colliers" assigned to help run the railway has dwindled along with Chinese influence in Lusaka. The cook in Lusaka's only remaining Chinese restaurant is a Zambian.

The Soviet embassy, a two-minute walk from our hotel, is the command post for guerrilla operations against Rhodesia. The Soviets are deeply involved in the training, supplying and even deployment of the guerrilla army. Soviet influence extends into Zambia as well, which also receives arms from the U.S.S.R. At the Soviet's behest, the agent for Angola's anti-communist UNITA guerrilla's, initially backed by Kaunda in civil war against the Marxist MAPLA, has been expelled from Zambia. And in the wake of the Rhodesian army's recent incursions into Mozambique, Kaunda has hinted that Zambia might call upon foreign—Cuban?—troops for protection.

In an eleventh hour attempt to catch up with the Soviets on the majority rule issue the United States has declared its solidarity with the "front-line" cause. President Carter, through the offices of his Vice President and UN Amba-

sador, served notice on Africa's white governments last May. The de facto government of Rhodesia, said Messrs. Mondale and Young, must be replaced by black majority government or else. And South Africa must give up its policy of apartheid, quickly integrate its blacks as full citizens and grant them the vote or else.

Recently the Carter Administration braved reaction and retribution by closing down the innocuous. Rhodesia Information Office in Washington, D.C. The "front-line" states, including Zambia, expect more than that, however. Almost all of those whom we asked to comment on America's new African policy expressed appreciation for the rhetoric but said they hoped it would be backed by action.

Early in September Kaunda, as well as the other "front-line" heads of state agreed to accept the Anglo-American plan for majority rule in Rhodesia, contingent upon the concurrence of the Popular Front. The plan calls for U.S. supervised elections on the principle of "one-man, one-vote," as well as the establishment of an interim U.S. peace-keeping force and British administrator, but it leaves intact the armies of the Popular Front under their present leadership as part of the new government's security forces. Thus do we again turn to that often employed, never successful diplomatic expedient: the coalition



Author, Scottish ex-patriot and Zambia Trade Union Secretary-General after spending a day in the Mufilira copper mine, largest in the world.

government. Relying upon the Popular Front to safeguard the results of an electoral mandate in Rhodesia is like leaving the Red Army to establish democratic governments in Hungary, Poland, and Czechoslovakia.

Certainly blacks, "coloreds," and Asiatics in southern Africa have experienced extreme injustices.

Nevertheless the terrible fact of racism does not excuse the U.S. from facing the same realities—those of national interest and ideological competition—in southern Africa that it must face everywhere else. Whatever the moral imperative of America's "mission" in southern Africa may be, the real issues in Zambian national life are issues of power, ideology and political survival. In contradiction

to the advice of my friend John Burns the Carter Africa policy reflects the mistaken belief that race, not ideology or political freedom, is Africa's most important social issue.

Unfortunately the sentiments of the Carter Administration on the "civil rights movement in Southern Africa" shed no light on the real dangers for the United States there—namely, Soviet penetration of the region and the accession of African governments unfriendly to U.S. strategic, economic and political interests.

It's a happy occasion when the demands of power intersect the cause of justice. Admittedly the equation is never exact; nor is it so in this instance.

The same pressures forcing Kaunda's hand in international

politics dominate his domestic considerations as well. Zambia's problems have relatively little to do with racism and white minority rule. Power in any one party government rests on one of two props: (1) successful economic, social or political mobilization of its people and/or (2) repression of organized opposition.

President Kaunda walks a very dangerous line in between these two options. Under Kaunda Zambia has been relatively free and relatively prosperous, in comparison to other African countries. Dissatisfaction, on the left and on the right, is growing nevertheless.

Students at the ultra-modern University of Zambia openly mocked Ambassador Young during a talk he gave there last spring. Radicals thought even his rhetoric too benign. They see Kaunda as an old-guard traditionalist who is moving Zambia down the road to socialism far too slowly.

A gulf is growing between these students and the youth leaders of Kaunda's Union National Independence Party. In talks at UNIP's youth headquarters we were told that one hundred per-cent of Zambia's young people had been mobilized by the Party, including the college students, who for the most part were too busy with their studies to worry about politics anyway. From less self-interested parties we learned that in fact the UNIP recruiting program to the uni-

versity had failed to attract the interest of the predominantly leftist student body.

On the other hand labor and business—supported at the polls by a pragmatic peasantry—are leaning heavily on Kaunda to open the economy up to greater private initiative. Copper prices—the mainstay of Zambia's economy—are depressed; the heady prosperity of three years ago, when copper brought double its present price on the world's market, are over. The copper unions, which dominate northern Zambian politics complain that socialism costs the mine worker more than his fair share. Mine management as well as other Zambian entrepreneurs share the unions opposition to Kaunda's economic policies. They complain that too high a percentage of their profits have been funneled to support a non-productive party bureaucracy and unprofitable government projects.

Presently criticism is muffled by the constraints of a single party "democracy," as well as by President Kaunda's continuing personal popularity. What happens if these discontents boil over is anyone's guess. As we drove past the presidential palace one afternoon, I was struck by how tangible and precarious political power still is in Zambia. Zambia's army is stationed across the street from the palace; behind it most of Lusaka's police force live in a special compound. □

Modern Day Exodus from Repression

by FELI MONRIBOT and
GARY FLEISHER

More than 120,000 Russians have immigrated to Israel since 1967, when the Six Day War caused a Zionist revival. We asked some of the immigrants what life in Russia is really like. Their immigration has been compared to the biblical exodus of the Jews from Egypt to the promised land. Many from the U.S.S.R. arrive looking for the milk and honey. What do they find?

Bella is a young Russian immigrant now studying modern education and history in Israel. In Russia she was an activist. It is impossible not to be touched by her enthusiasm. She reports, "My father was always a dedicated Zionist. He liked Marxist ideology, but thought that for Jews the best way to apply socialism was in a Jewish nation, Israel. During the Second World War he served in the Red Army. Toward the end of the war there was a feeling of gratitude to the U.S.S.R., since they had fought Hitler. So, my father decided to join the Communist Party."

Bella feels a little ashamed of that and quickly adds, "Still, we were always planning on coming to Israel. Father used to tell us whatever he could remember of Jewish history and the Bible. We grew up with the idea of coming to Israel. My twin sister and I naturally became involved in Zionist activities."

'Romantic to be activist'

"At first my parents ap-

proved. Of course there was some danger from the KGB, but Zionism was such an important part of our lives. It was also very romantic to be an activist..."

As Bella grew older she became more and more involved in underground activities. "I started to learn Hebrew with the Alexandrovitch family. Their daughter Ruth was later a defendant in the notorious Riga Trials, where Jews were tried for wanting religious freedom and freedom to emigrate if they wished. The Alexandrovitch home was a center of our activities. They always had books and records from Israel. They even published a small underground newspaper."

"They also answered my secret question: what should I do? I wouldn't passively wait for the situation to improve. I wanted to act to realize our dream. Zionism gave a real purpose to my life. I was intoxicated with it and so overlooked all my parents' warnings. They kept telling of their memories of the Stalin era. At the time I just laughed at them; after



all, Stalin was long dead... Later I realized how right they were, when my friends were arrested. Fortunately I was only 15 at the time, so the KGB ignored me and I escaped trial.

Memorial grave

"It was near the Rumbula airport in Riga that one-half million Jews were killed by Nazis during World War II. Until 1963 the exact location of the mass graves was kept secret. However, by studying old documents our group found the site. We cleaned the area and made it our weekly meeting place, in memory of those who were slaughtered there. On Memorial Day, every year, we held small rallies there.

"We tried to give the people who came the ideal that our tradition was not without heroism. We told them to be proud of their Jewish identity. After the Six Day War in 1967, the KGB started coming to our rallies. They told people to go home or troubles would come. When the people didn't leave they tried to use powerful loudspeakers to drown our voices. We just moved to another place. The KGB came there and arrested some of us.

"The next year we planned to hold another rally. But the government put barbed wire and land mines over our memorial area. They sent out army troops to keep us away. After that we weren't able to have any more rallies."

Reaching the West

Bella later traveled to other cities to help organize activist movements. She continued, "This danger that I went through was really worthwhile. We thought, if we have more people, we will have more influence on world opinion, then they will have to let us go to Israel. At the time of those terrible Riga trials I even traveled to Moscow, alone, just to tell the people there what was really going on. I hoped that some news could reach the West. I think that going to Moscow was the bravest thing that I ever did.

"In 1972 we were able to apply for an emigration permit. We were very lucky. We received permission to emigrate very quickly. We took whatever we could; we really didn't have very much anyway. They allowed us to take \$100 for each person in the family. We went to a transit camp near Vienna, and after a day we went on to Israel."

The Boris family also seems to be happily settled in Israel. "We are a happy family nowadays. We don't need much money," claims Mr. Boris, a tired-looking 60-year-old.

"My wife and I are well cared for, and our son is in the university here studying structural engineering. I sometimes worry about my other son. He is still in the U.S.S.R., he and his wife. I don't want to say too much, as he might get into trouble.



Mount of Olives, Jerusalem.

Always afraid

"In Russia we were always afraid. If you hear a knock on the door you immediately think, 'They have come to take me away.'

"In Russia salaries are very small. Even I, as a professor, did not get more than \$300 a month. The government fixes it so that you can't have any other income. So, we were all forced to cheat the government to live. In Russian this is called 'kalem.' You steal things from the factory or office where you work, then you sell them on the Black Market. Teachers make extra money from par-

ents of students whose marks are low. A little money raises the marks. Bribery is common, it is everywhere. If you want to celebrate your son's marriage, you must lock all the doors and windows. If the government learns of your celebration they will demand to know the exact source of your money."

Mrs. Boris adds, "Many Russians envy us Jews, because we have such unity. We help each other if we are in trouble. But most Russians don't. Russians are disillusioned with communism. Everyone is only trying to improve his own life, in any way he can.



Bethany from Mt. of Olives, two miles east of Jerusalem.

Anti-semitism

"There is a lot of anti-Semitism nowadays. Zionism is a political crime. Because of the all the anti-religious education, most people don't attend religious services any more. They only go on special holy days. In the U.S.S.R. there are many nations. Most are free to keep their own traditions, language, press, etc. Yet Hebrew is outlawed, and the only Yiddish language newspaper is an exact translation of Pravda, the official newspaper of the Communist Party. After the Six Day War they even jammed the Voice of Israel on the radio."

Their son then breaks in to say, "Well, I knew some ways of getting Voice of Israel on the radio. But it was very dangerous. I didn't even let father know that I was listening to Israel late at night."

Another Russian immigrant is Lea, 22, a chess master. She is on the Israeli national chess team and often plays old friends from the U.S.S.R. at international competitions. She came from a little town on the Black Sea. She, with her parents, came to Israel about five years ago. She looks very Israeli, but something about her is very Russian, dramatic, expressive and warm-hearted.

Led double-life

She remembers, "I always knew I was Jewish. My parents had told me so from the time I was a baby. I always had non-Jewish friends. There was no difference between us. I think anti-Semitism existed as a government attitude, but most Jews had their own circle of friends, people who know them personally. In this way I didn't feel anti-Semitism in my everyday life.

"In school we were always indoctrinated with Marxism-Leninism. We learned to live a double life. You know, we would repeat what they expected us to say, without really believing it. It's strange," says Lea with a smile. "I never felt guilty for all those lies. It just came automatically, it was the only way to pass. I got used to the idea that what the government said must be based on lies.

"My parents were lecturers at the local university. I can't remember a time when they were not getting ready to leave. They just couldn't identify with the U.S.S.R. When the U.S.S.R. team won medals at the Olympics we didn't feel happy or proud. In our hearts it wasn't really our country.

"Of all my family only one grandfather was a real Communist. He was one of the original revolutionaries. He kept us from emigrating for a long time. The Soviet government requires that

all those who wish to emigrate obtain the permission of their parents. This is even true for old men and women. My grandfather wouldn't give permission for my mother to leave. It took several years to get him to sign the papers. In 1972 we finally could apply for permission to emigrate.

"Immediately after the application both my parents were expelled from their posts at the university. The professors committee passed a resolution saying that the students' morality was being endangered by my parents, who must be advocates of bourgeois ideology since they had applied to leave the U.S.S.R.

"But we were very lucky. Soon it was announced that President Nixon was going to visit Russia. I think the government wanted to get rid of any possible troublemakers for his visit, so they let us go very quickly.

"The greatest gift that Russia gave me is chess. In school we were encouraged to play, so I joined a chess club. In the U.S.S.R. there are always inter-factory chess competitions. Russia has a law that there must be at least one woman on each team, usually five men and one woman. Often a factory doesn't have a woman to represent it, so they hire school girls to play for them. Actually they don't pay much, just expenses and pocket money, but it is a wonderful experience. Chess is a very important sport in Russia.

All children are taught to play.

"We didn't know anything about Israel before we came. I mean, we knew it was a Jewish state and that Jews could live like everyone else there."

'Entering Eden'

Bella has a very different view of Israel. She reports, "For me, Israel was such an ideal. I knew that difficulties must exist, but we just weren't afraid of any. We had seen some picture post cards from Israel. I remember that the sky was so blue in those cards. When we first arrived I was amazed to find that the sky was really that blue, and we could smell the orange blossoms. I really felt that I was entering Eden."

"In Israel people smile at each other. It is amazing," states Mr. Boris. "The Israeli government really helped us. We have a pension to live on, since I'm over 60. But I can still work a few hours in a shop to keep busy. We have everything we need. Our son is in the university, and I hope that our other son will soon arrive from the U.S.S.R. The only thing that really disappoints us is the moral standard of Western youth. It just isn't as high as in the U.S.S.R. In the U.S.S.R. the government makes sure that all people become cultured and respect each other. Western youth need more manners."

Lea adds, "Life in Israel isn't so easy. I will probably have to

serve in the army after graduation, like all Israeli girls. I think that Israelis are a little narrow-minded, since they spend so much time in the army, defending the nation. Still, I am sure that we did the right thing in coming here. My parents blended very quickly with Israeli society; they are both teachers again. I guess that things are really better for them than me, since they know exactly where they are going. I'm still looking for my way."

Bella concludes: "Before I arrived in the West I memorized the addresses of my friends in Russia. Then I wrote to them saying that I was a relative in Israel. It is easier to leave if you have relatives waiting for you. My parents have blended well into Israeli life. For me the biggest shock is the total ignorance of Westerners about what really goes on in the U.S.S.R."

The government of Israel makes great efforts to find and absorb new immigrants. They offer many services at no cost, such as: housing, education, job training, language training, legal advice, low interest loans, etc. Israelis are used to welcoming both tourists and immigrants. They find it second nature to help. Yet, much depends on the attitude of the immigrant himself, and his own will to be absorbed into Israeli society. He can even become a power to improve it, and find that milk and honey. □

Mauritanians Enjoy Simple Pleasures

by PAUL STIVERS

Nouakchott, Mauritania—In front of his yard, Mohammed stands grinning, extending his hands out to the arriving guests. As everyone enters, each kick off his sandals and lines up to see Mohammed's wife, Myriam and their newly born daughter. Myriam sits in her small shack surrounded by old women as she tenderly nurses her child. One by one each person enters to wish her and her baby well, and to call Allah's blessing on their home.

After the guests arrive and offer their greetings, they are ushered to the yard where a large tent has been set up with rugs and cushions spread out on the ground. Traditional salutations ring out as each person lounges near his friends in a large circle. Soon Mohammed comes with a brass bowl and kettle with soap and water for everyone to wash their hands. The feast is about to begin.

A ram has been slaughtered

and prepared with a rich sauce and a mountain of potatoes. Big platters brimming with food are brought out and group of four or five crowd around, each one eating with his right hand only. Without too much delay the meal is finished and water is brought out again for everyone to wash. Then, quite contentedly, each settles back into the cushions to relax.

In honor of her baptism

The feast and festivities for which Mohammed has so carefully prepared mark the baptism of his baby daughter. Like most West Africans, Mohammed considers this tradition to be one of the most important events of his life.

The day before had been terribly hot, and the air was brown with a heavy sand storm. But on the morning of the baptism, though the weather was still hot and hazy, the sand had stopped blowing and the day-long feast could begin. From the first mo-

at a Universal Event



In front of a house at Garak, a village near Rosso.



Mohammed borrowed a tent such as this from a wealthier neighbor to set the stage for the traditional baptismal celebrations in honor of his baby daughter.

Waiting for music

But something is amiss. No one seems to notice but Mohammed is anxious about something.

The Griot (musician) is missing. He is from Bambara, a highly respected and feared tribe from western Mauritania and Mali. During the day he works as a chauffeur, driving his car around, politely nodding his head and going about his business. But at night everything changes. The chauffeur's uniform is thrown in the corner and more comfortable robes are donned. A three-stringed *tidinit*, a small guitar-like instrument made from animal skins, is slung on his back and the chauffeur is completely transformed.

Finally he arrives, grinning, with a gold tooth shining. As the second "kas" is served, he sits down to a plate that has been saved for him. But he doesn't just eat his meal, rather he dances with it. He will eat a few bites, leap up talking and grinning, run over to the women's platter (women eat after the men), snatch a choice piece of rib and talk for a moment. Then with another leap and a couple of hops he is back at his own plate.

As the third "kas" is served, the evening is officially consecrated and the festivities can begin. The Griot is tuning his *tidinit* while talking to everyone at the same time in any one of the three languages spoken by the people there. His tea is brought, an extra

ment of the sunrise, the party commences. Friends and relations start to arrive and heavily sugared green tea is served again and again. At noon a large meat is prepared as people come and go to see Myriam and join in the great feast, all day long, friends and relatives come and go, visiting with their hosts and each other.

Construction worker

Mohammed is a "planton" for a Mauritanian construction company, with duties ranging from sweeping the floors to searching for the mail and running other errands. His salary is about \$75 per month—which gives his family just enough to pay for their plot of land (\$10), rent their wooden shack (\$10), purchase a sack of rice (\$25) and buy tea, sugar, water, and a few other things.

But in spite of his meager wage and the high price of food, a baptism is, after all, a baptism, and nothing can be spared. With money borrowed from here and there, a temporary tent and rugs, and a cousin who generously bought the ram for \$75 everything is made ready for the exciting day.

The guests are still arriving as the first "kas" of tea is served. Conversations are loud and happy, and even though he is sweating and nervous, Mohammed must be the happiest man at the feast. His family and friends have paid him a great honor by coming today, and his daughter is healthy.

cushion is given to him to lean against, and he begins to play.

Almost imperceptibly as the music filters through the tent a different mood is set. The sun has set with it the horrid heat of the day has departed. The swarms of flies have retired to the roof of the tent, and the strong tea, having settled everyone's stomach, is also working its magic.

And the Griot sings. His head low, his voice imitating the twang of the tidinnit, he completely immerses himself in the sounds. Then, his voice rises with the quickening pace of the music, and he raises his head to look everyone in the eye. All people will say Griots are strong, and Mohammed's Bambara is no exception to the rule.

His grin never changing, his gold tooth shining, the balladeer casts a magical spell. Soon a chorus of "Draam! Draam!" encourages him to quicken his pace.

The dancing begins

Mohammed is beaming. Sitting in the center of the ring of people, he suddenly sits up and improvises a beat, clapping five times slowly, twice more quickly, and five times again. Soon everyone is clapping to the rhythm. The beat grows louder and stronger and Mohammed, as the proud father, initiates the dance. With a high leap, he lands in the center of the ring, his robes flowing and his arms flailing.

One step—another leap—he dances wildly as the pace quickens. Spinning and leaping, his robes fly out around him until finally he falls to the side shouting "kavini!" (enough for me). But the pace does not let up. One man after another flies into the air after him, spinning and dancing to the Griot's spell.

As evening continues, another "kas" is passed around while dance after dance wears out the men.

Suddenly the music is finished. People rapidly leave, grabbing their sandals out of the large pile that has accumulated. In just a few minutes—without a word—nearly everyone is gone. The spell of the Griot is over.

The dance honoring the baptism of Mohammed's child has allowed the Mauritians to revel for a few hours in ancient tradition—where each man is equal, here each is respected, and where each is trusted.

Tomorrow the Griot becomes a chauffeur once again. Mohammed will go back to sweeping floors. Each will leave the echo of centuries-old tradition and return to the world of today.

Mohammed, however, is not sad. He has a debt larger than his monthly salary, but that doesn't matter. His daughter is alive and well, and the baptism was a success. What more could one ask, except perhaps, "When will the next baptism be?" □

news & reports

Nobel Laureate in physiology Sir John Eccles believes science cannot be restricted to phenomena that can be measured. "Its identifying characteristic is its reliance on creative imagination and rational criticism," he says.

To delve further into the area of science and values, Sir John will chair the Sixth International Conference on the Unity of the Sciences, November 25-27 at the Fairmont Hotel, San Francisco. He will be joined by 500 other notable scientists, theologians and philosophers from more than 50 nations. Michael Young Warder, Secretary-General for the Conference, says 10 Nobel Prize winners are also expected to participate.

Purpose of the Conference is "to provide an opportunity for scholars and scientists to reflect on the nature of knowledge and to discuss the relationship of science to a standard of value," according to Warder.

The Conference is sponsored by the International Cultural Foundation, founded by the Rev-

erend Sun Myung Moon in 1968 as "a non-profit organization dedicated to promoting academic, scientific, religious and cultural exchange among the countries of the world." The Foundation is headquartered in New York.



Following the highly-successful format of the past five years' conferences, the theme, "The Search for Absolute Values in a Changing World," will be addressed in four main committee areas: Religion and Philosophy, the Social Sciences, the Life Sciences, and the Physical Sciences. Also, 13 interdisciplinary discussion groups will convene during the final day of the Conference to allow attendees the opportunity to share their observations with those in other areas.

More than 70 individual papers and talks will be delivered during the three-day Conference.

Proceedings of the annual conferences are published by the International Cultural Foundation Press and are available to interested persons.

Sixth International Conference on the Unity of the Sciences opens in San Francisco

Chairman:

Sir John Eccles, Professor of Neuroscience, Locarno, Switzerland, a Nobel Laureate in Physiology. The eminent Sir John is chairman of the Sixth ICUS.

Committee Chairmen include:

Dr. Richard L. Rubenstein, Distinguished Professor, Florida State University. Dr. Richardson is Chairman of the Committee on Religion and Philosophy;

Dr. Daniel Lerner, Professor of Sociology, Massachusetts Institute of Technology, and world-renowned expert on communication and media. Dr. Lerner will chair the Committee on the Social Sciences;

Dr. Kenneth Mellanby, Zoologist, Institute of Terrestrial Ecology, UK. Dr. Mellanby, noted ecologist and environmentalist, will chair the Committee on the Life Sciences;

Dr. Eugene P. Wigner, Professor of Physics, Princeton University. A Nobel Laureate in Physics, Dr. Wigner will chair the Committee on the Physical Sciences.

Some of the Featured Speakers include:

Ramchandra Gandhi, University of Delhi. Dr. Gandhi, grandson of the late Mahatma Gandhi, will speak on "Death and the Meaning of Life from the Point of View of Hinduism."

Max Jammer, Professor of

Physics, Bar-Ilan University, Israel. Dr. Jammer, noted physicist and philosopher, will talk on "Physics and the Search for the Absolute."

Alexander King, Chairman, International Federation of Institutes for Advanced Study, Paris. Dr. King, co-founder of the Club of Rome, will speak on "The Future of Humanity in a World of Finite Resources."

Morton A. Kaplan, Professor of International Relations, University of Chicago. Professor Kaplan, noted expert on international affairs, will speak on "Alienation and Identification."

Karl H. Pribram, Professor of Neuroscience, Stanford University. Dr. Pribram will speak on "The Brain-Mind Problem in Relation to the Physical Sciences."

Funding

Funding for the annual conference comes in the form of grants from the Unification Church to the International Cultural Foundation.

"There is very little institutional support for such an international and interdisciplinary conference, despite a very real need," claims Warder.

He says most institutions with financial capacity often have nationalistic concerns or limited interests. "The Conference is truly international, interdisciplinary and concerned with the world as a whole," he says. Some of the more

than 50 countries represented this year include Great Britain, West Germany, Soviet Union, Japan, Israel, Jordan, Kenya, Italy, and Brazil. A host of third-world countries is also achieving greater representation.

Warder attributes the success of past Conferences to a number of reasons:

"The theme is important; there is complete academic freedom; the Conference is well-organized and well-staffed; and a very fine volume of proceedings is published after every Conference".

Why is this Conference significant?

According to Dr. Miguel R. Covian, noted neurophysiologist from the University of Sao Paulo, Brazil and an attendee at last year's Conference: "I think this kind of Conference is an urgent necessity for scientists and scholars who run the risk of being isolated in their own speciality, losing in this way the knowledge of the total reality..."

"These Conferences have already caused great impact on scientists and scholars all over the world."

Dr. Joseph Meeker, interdisciplinary professor at Athabasca University, Edmonton, Alberta Canada, says:

"The interdisciplinary movement of which this Conference is a part is not an academic fad, but a response to the growing need among people everywhere to find a new sense of integrity for their own lives and for their understanding the world around them.

"It is in part a corrective movement intended to combat the fragmentation that has resulted from centuries of specialization. But it is also a creative effort directed toward greater wholeness and integration of human knowledge.

"The fences must come down to correct past errors and distortions, but at the same time we must learn new ways to live on the wilderness of wholeness where our best hope for the future lies." □

SUNDAY DISCUSSION GROUPS

1. Media Freedom and Responsibility.

2. Death and the Meaning of Life.

3. The Relationship of Government and Business to the Individual in Democratic and Totalitarian Systems.
4. The Ways and Means of Multidisciplinary Studies.
5. Science as an Experience of the Absolute: Religious and Moral Implications of Research.
6. The Future of Humanity in a World of Finite Resources.
7. Scientific Research and Enquiry: Ivory Tower or the Market Place, Slaughterhouse or Shangri-La?
8. Future of the Family: A Cross-Cultural Perspective.
9. How Can Atomic Energy Help Man's Future?
10. Alienation and Identification.
11. The Systematic Interrelation of Types of Values.
12. The Role of Education in Imparting Values.
13. The Social Meaning of Artistic Creativity.

TOPICS OUTLINE
SIXTH INTERNATIONAL CONFERENCE
ON THE UNITY OF THE SCIENCES

CHAIRMAN: SIR JOHN ECCLES

Committee I **RELIGION AND PHILOSOPHY**

Group Topics:

- A. Philosophies as Alternative Modes of Social Praxis.
- B. Comparative Religious Responses to Modernization.
- C. Religion and Society.
- D. Religion and Science.

Committee II **THE SOCIAL SCIENCES**

Group Topics:

- A. Intercultural Communication in a Changing World.
Chairman: To be announced.
- B. Values, Policy and the Control of Violence.
- C. Projecting a New Economic World Order.
- D. Shaping a New Political World Order.

Group Topics:

- A. The Ethics of Research on Recombinant DNA.
- B. Health Care as a Global Problem—Social and Behavioral Aspects.
- C. Health Care as a Global Problem.
- D. Biological Foundation of Altruism, Dedication and Egoism.

Group Topics:

- A. Limits of Science.
- B. A Consideration of the Universe as a Whole.
- C. The Brain-Mind Problem in Relation to the Physical Sciences.
- D. The Boundaries of Science and Technology.



Religious
Conservatorships
thwarted by
California High Court
by LOUISE STRAIT

On Friday, October 7, the California State Court of Appeals handed down a landmark decision strongly upholding freedom of religion. By reversing a lower court decision to submit five adult Unification Church members to parental control, it spells the end for conservatorship proceedings against Church members in California. President Salonen said of the decision, "This ruling is indeed a significant event in the history of religion. The California conservatorship law has too often been used as a convenient ploy of those people, completely insensitive to the individuals involved or to any principle of religious freedom, who are bent on destroying our church by kidnapping and deprogramming adult members. I'm glad that the court has upheld our constitutional rights to freedom of belief and religious practice."

Specifically, the ruling stated that: "In examining the contentions made in support of the petition we find that the former provisions of section 1751 of the Probate Code, which the temporary conservators relied upon in these proceedings, were too vague to justify the appointment of temporary conservators of the persons as granted herein; that the former statutes did not authorize the ap-

pointments, as made by the court, under the most favorable interpretation of the evidence; and that under the circumstances of this case it was a violation of the petitioners' rights to religious freedom to appoint temporary conservators of their persons under the provision of the Probate Code."

Background

The case on appeal involved a ruling by lower court Judge Lee Vavuris giving custody of Janice Kaplan, Barbara Underwood, Leslie Brown, John Hovard, and Jacqueline Katz, to their parents after a hearing lasting several weeks and drawing national publicity.

The parents of the five had followed a now-familiar process of obtaining 30-day custody of their adult children under a loose clause in California law allowing custody over one believed to be under the influence of "artful and designing" persons. Such orders were obtained through Arizona attorneys who specialized in this service to parents who want their children removed from non-Establishment religions. Then the conservatee, who has no legal rights, is subjected to "deprogramming" at the "Freedom of Thought Institute" in Tucson, Arizona, a ranch providing the desired isolated and confined environment for the

brutalizing "deprogramming" experience and staffed by "deprogrammed" former members. The cost of parents is \$10,000 to \$25,000.

Judges in several California counties have been routinely granting conservatorships without seeing the victim or holding hearings. Through efforts of attorneys for the five members, Judge Vavuris granted a hearing to determine whether or not the five were mentally competent. The hearing went on for days as parents alleged that their children were under "mind control" and their children were forced to prove their sanity. Several of the members performed original musical compositions and read poetry in an effort to convince the judge that their creativity had not been diminished since joining the Church.

On March 28, the appellate court agreed to hear an appeal of the five conservatorships. Shortly thereafter, on April 11, the appellate court stayed Judge Vavuris' March 28 conservatorship ruling. Three of the five elected to stay under the conservatorship—indicating their acceptance of the deprogramming to which they had been submitted. One, John Howard, has resumed active membership in the Church.

The Decision

In substantiating its first contention, that the provisions of

the conservatorship law "were too vague to justify the appointment of temporary conservators...", the Court of Appeals said: "Although the words 'likely to be deceived or imposed upon by artful or designing persons' may have some meaning when applied to the loss of property which can be measured, they are too vague to be applied in the world of ideas. In an age of subliminal advertising, television exposure, and psychological salesmanships, everyone is exposed to artful and designing persons at every turn. It is impossible to measure the degree of likelihood that some will succumb. In the field of beliefs, and particularly religious tenets, it is difficult, if not impossible, to establish a universal truth against which deceit and imposition can be measured."

As a footnote, the Court quoted from Shakespeare:

"Who steals my purse steals trash 'tis something, nothing;

"Twas mine, 'tis his, and has been slave to thousands;

But he that filches from me my good name

Robs me of that which not enriches him

And makes me poor indeed." (Othello, act III, scene 3)

The Court added: "The same comparison may be drawn with a theft of one's beliefs, be it by 'coercive persuasion' or summary legal action."

Concluding its first argument, the Court of Appeals said: "In

view of the values involved we conclude that the provisions of section 1751 as it read prior to July 1, 1977, were too vague to be applied in proceedings to deprive an adult of his freedom of action as proposed by the parents in this case. If there was mental deterioration, proceedings under the Welfare and Institutions Code were available. If there was duress or physical restraint criminal sanctions should have been sought."

In discussing its second point, "that the statutes did not authorize the appointments as made by the court (of conservators) under the most favorable interpretation of the evidence" the decision summarized the testimony of the original Vavuris hearing. It concluded: "We feel that the evidence was insufficient to sustain a finding that there was any emergency authorizing good cause for appointment of a temporary conservator."

Among other things, the court based its decision on the legal precedents that "on attaining majority the child is emancipated from the control of the parents," and that "even with a minor child, the parents' right to secure treatment which will involve curtailment of the child's liberty is curtailed."

The court ended its second argument: "If an adult person is less than gravely disabled we find no warrant for depriving him or her of liberty and freedom of action

under either the former provision of the Probate Code, or the Welfare and Institutions Code. If there is coercive persuasion or brainwashing which requires treatment, the existence of such a mental disability and the necessity of legal control over the mentally disabled person for the purpose of treatment should be ascertained after compliance with the protection of civil liberties provided by the Welfare and Institutions Code. To do less is to license kidnapping for the purpose of thought control. We conclude that the provisions of the Probate Code could not be applied to justify the appointment of a conservator of the person on the evidence presented in this case."

After citing a number of substantiating cases, the judges concluded the decision with a resounding reinforcement of the principle of religious liberty. They argue: "Freedom of thought, which includes freedom of religious belief, is basic in a society of free man.... It embraces the right to maintain theories of life and of death and of the hereafter which are rank heresy to followers of the orthodox faiths. Heresy trials are foreign to our Constitution. Men may believe what they cannot prove. They may not be put to the proof of their religious doctrines or beliefs. Religious experiences which are as real as life to some may be incomprehensible to others. Yet the fact that they may be beyond the ken of mortals does

not mean that they can be made suspect before the law. Many take their gospel from the New Testament. But it would hardly be supposed that they could be tried before a jury charged with the duty of determining whether those teachings contained false representations. The miracles of the New Testament, the Divinity of Christ, life after death, the power of prayer are deep in the religious convictions of many. If one could be sent to jail because a jury in a hostile environment found these teachings false, little indeed would be left of religious freedom. The Fathers of the Constitution were not unaware of the varied and extreme views of religious sects, of the violence of disagreement among them, and of the lack of any one religious creed on which all men would agree. They fashioned a charter of government which envisaged the widest possible toleration of conflicting views. Man's relation to his God was made no concern of the state. He was granted the right to worship as he pleased and to answer to no man for the verity of his religious views. The religious views espoused by respondents might seem incredible, if not preposterous, to most people. But if those doctrines are subject to trial or falsity, then the same can be done with the religious beliefs of any sect. When the triers of fact undertake that task, they enter a forbidden domain. The First

Amendment does not select any one group or any one type of religion for preferred treatment. It puts them all in that position....

"There is a distinction between interference with a person's beliefs and a person's acts. Nevertheless where does belief end and action begin? Evidence was introduced of the actions of the proposed conservatees in changing their life style. When the court is asked to determine whether that change was induced by faith or by coercive persuasion is it not in turn investigating and questioning the validity of that faith? At the same time the trier of fact is asked to adjudge the good faith and bona fideness of the beliefs of the conservatees' preceptors. If it is assumed that certain leaders were using psychological methods to proselytize and hold the allegiance of recruits to the church or cult, call it what we will, can it be said their actions were not dictated by faith merely because others who engaged in such practices have recanted? The total picture disclosed must be tested by principles applicable to the regulation of acts of religious organizations and their members."

The original hearing, Judge Vavuris' decision, and the deconversion of four of the "faithful five" received national news and editorial coverage for weeks. It is interesting to note the contrasting weight of coverage given the decision's reversal. □

At Last, a New Approach to Evaluating the Unification Church

Sun Myung Moon and the Unification Church, by Frederick Sontag, Abingdon Press, Nashville, Tennessee.

This book, just released is undoubtedly the most balanced study of the Unification Church to appear so far in the United States. Dr. Sontag's study is a personal account of his observations about our movement, beginning with his first exposure at the Fourth International Conference on the Unity of the Sciences, continuing through his travels to Church centers in Europe, Asia, and the United States, and including his attempt (unsuccessful) to visit the deprogrammers' "Freedom of Thought Institute." Also included in the book is a summary of the Divine Principle, excerpts from Reverend Moon's speeches, re-



plies to allegations against the Church, and a thirty page interview with Reverend Moon.

Parts of particular interest to Church members are excerpts of interviews with members around the world and the interview with Reverend Moon. Topics discussed in the interview were: the role of new revelations from God, the significance of the Yankee Stadium and Washington Monument rallies, the part of the United States in God's providence and Reverend Moon's opinion of the controversy swirling around the Church.

Readers should keep in mind that the book is a survey rather than a critique or evaluation of the Unification Church. Dr. Sontag's conclusions about the Unification Church are only two: "The origins of the movement are genuinely humble, religious and spiritual; the adaptability and solidarity of the movement are such that we are dealing with a movement here to stay. We have witnessed in our own lifetime the birth, growing pains—and will see the maturity—of a new religious movement."

The real value of this book is that it asks the right questions. Dr. Sontag wisely deflects the reader's criticism from the Church to his own life and American society. In doing so, Dr. Sontag demonstrates a recognition that much of the public opinion about our church is more a projection of what is going on in American society than it is a reflection of our

movement. Dr. Sontag states in his introduction: "It would be no small service if this book could put the hard questions on the right plane and in their most illuminating form..." He goes on to give an accurate summary as he is introducing the Church: "What is fascinating about the movement is that the problems of the day are mirrored in it, whether social, religious, political, or psychological. Evaluate the Unification Church movement adequately and you have understood our era. This church raises the issues of the deterioration of our family structure, the lethargy of many traditional religious institutions, the problem of religions intruding their goals into politics, and the religious control of money and power. At the center of it all lies the question of Jesus and his mission, plus the perplexing issue of how God acts and whether he gives new revelation in a new day."

Sun Myung Moon and the Unification Church is being heavily promoted by its publisher, which is affiliated with the Methodist Church. An advertisement for it compromised the cover of a recent issue of *Publishers' Weekly* magazine; Dr. Sontag will also be touring the country.

This book is a valuable and welcome addition to the existing literature about the Unification Church. Hopefully, it will be the beginning of other similar serious studies. □

Panel Explores Reporting of New

by REV. CHARLES V. LAFONTAINE, SA

Editor, *Ecumenical Trends*

Religious

NEW YORK CITY, N.Y.—

"The straight news story always helps much more than it hurts," Kenneth A. Briggs, religion editor of *The New York Times*, advised a capacity audience attending the regular monthly meeting of the New York Chapter of the Religious Public Relations Council at the Interchurch Center here on October 20.

The advice was given during a panel discussion on reporting new religious movements in the United States. Joining Mr. Briggs were George Cornell, religion writer for the Associated Press, Tom Dorris of the Lutheran Council in the U.S., Ms. Susan Reinbold of the Unification Church, Ron Haugen of the Church of Scientology,

and Romapada dasa Brahmachary representing the New York temple of Hare Krishna.

The panel of media professionals and public relations officers from new U.S. religious movements was chaired by Warren Day, executive director of News and Information Services, National Council of Churches.

Introducing the discussion, Day said that the new religious movements like the Unification Church, Hare Krishna and Church of Scientology pose a serious challenge to journalists—how to report the news about such groups both accurately and fairly without compromising either the journalistic profession or the new religious

Recently the director of the Unification Church Public Affairs Department, Susan Reinbold, was invited to discuss the media's treatment of the Unification Church at the Religious Public Relations Council. Following is a press release from the Council describing the meeting.

Move- ments

movement. He offered the representatives of the three controversial movements a series of questions—Do you believe that the media has given the general public a correct image of your group? If not, how do you intend to rectify the distortions and errors? If the media have presented your group fairly and accurately to the public, what are the reasons for such an outcome?

Speaking for the Unification Church, Ms. Reinbold said that the media had generally not represented her group accurately and fairly. Attributing this failure to a lack of communication between the church and media, Reinbold admitted blame on both sides. Many church members are still naive in relating to the media, she said, while the media itself, both religious and secular, tries to judge the church by paradigms other than those of church, thus negating its theological aspects and treating it "like a business association."

The Unification Church is taking vigorous steps to correct its public image, she said, through a newsletter, additional press releases, paid air time for broadcasting a church-sponsored film about Rev. Sun Myung Moon, and parents' conferences around the country.

While Ron Haugen was somewhat satisfied with media treatment of the Church of Scientology, he regretted the superficial

treatment often given the teachings and practices of Scientology. "The media prefers to concentrate on events rather than content," he concluded.

One way the Church of Scientology has attempted to improve its public image, Haugen said, has been to correct, remove or replace information in the dossiers and files of government agencies concerning the church. Availing itself of the Freedom of Information Act, the group has filed nearly 2000 requests with government agencies and accumulated a pile of reports more than eight feet high. Through greater information and public relations efforts, the church has improved its reputation among media people and thereby with the general public.

According to Romapada dasa Brahmachary, Director of Community Affairs of the International Society for Krishna Consciousness, Hare Krishna in New York has few complaints about its treatment by the media. Noting that some West Coast temples of Hare Krishna have much more sophisticated public relations organizations, Romapada said that the New York temple concentrated on printing the Vedic writings among the media and the public. "This effort is intended to show people that we are not a new, strange group but come from an ancient religious heritage of the East."

"The best public relations efforts," Romapada declared, "is the example shown by our members, the lives they lead and their public behavior."

Responding to these remarks, Briggs noted that every new religious group in America goes through a process with three stages. First, such groups must handle an unfavorable public image created by the exotic nature of the group and public fear. Then the groups lose their naivete about the media and seek to improve their image, even while retaining some anxiety about the effects of public hostility on them.

Finally, Briggs said, the new religious groups accept the fact that they belong to two worlds, their own self-contained world with its symbols, rituals and languages, and the outside world, all of which is not hostile to them. As the process unfolds, both relations with the media and public image gradually improve.

Tom Dorris noted that new religious movements are also new at the "media game" and that time and experience will take care of many of their public relations problems. Eventually they will receive the same kind of media coverage as other religious groups, Dorris predicted, but they should not expect coverage to be very attentive to nuance and shades of meaning or able to go very far beyond events into content.

Supporting his colleagues' ob-

servations, George Cornell noted that new religious groups "are fascinating because they are unusual." Media fascination results in excessive coverage and attention, thereby giving the public a false impression of where U.S. religion is at present. Cornell said the media should be careful not to lose the main picture of the U.S. religious scene while overplaying the new, different and exotic aspects of smaller groups. He urged the media to regain and keep its sense of proportion in reporting religious news. While new groups deserve fair and accurate reportage, they must not expect that they will go untested or untried either by the media or by the public.

Commenting on the discussion, the Rev. James Gardiner, SA, president of the New York Chapter of the Religious Public Relations Council and communications director of the Atonement Friars, said that "one of the functions of the RPRC is to improve relations and understanding among its own members."

Noting that both Ms. Reinbold and Mr. Haugen are members of the New York Chapter, Gardiner said that the program was unique in the chapter's history and an indication of how the organization acts as a catalyst for professional people to meet one another, respect each other's differences, and yet derive mutual benefit, professionally and personally. ☐

We are grateful that many parents of our members express their support of their son's and daughter's involvement. Here is one such letter received at the Church Headquarters.

Parent to Parent

The 6 days I spent in New York last year, listening to parents, to members, and having time for myself and my daughter-in-law, Helen, gave me the opportunity to look around and evaluate what was happening. The occasion itself was symbolic of everyone's memory of family reunions. Our hearts were joyous, were they not? We prayed that God would show us the way—His way—to open the door to affirmative communication between the young members and the parents.

Now, though the "Way of the World," our parents organization and local church members, the open door policy is beginning to work. When there is nothing to fear, a strong bond will bring all together.

The destiny of each of our children is the real concern of the parents. Happiness must always be tempered with hard work, disappointments, and a courageous spirit and trust in a supreme being to aid us towards what we believe our destiny to be. The majority of us never delve beyond family, a vocation and an avocation. To exert further would involve the entire mind and will towards an unselfish desire to communicate love to and with our brothers and sisters everywhere.

This to me is what the Unification Church members personify.

In no way do we feel threatened or unhappy that our oldest son, George, has been following the Divine Principle for four and ½ years from New Orleans to Rhode Island to Connecticut to New York and to Singapore for nearly 2½ years: He set out alone upon his missionary work in a foreign land where he eventually met with a German and a Japanese member. He writes frequently about this new way of life, the opportunities therein, involving brotherhood and hard work and establishing something new spiritually; teaching English to the little ones, studying Mandarin and Korean, working with Chinese businessmen; keeping strong physically through sports and swimming, and learning the cultural aspects of this republic, a melting pot of eastern nationalities.

This son, is 31 years old, a remarkably inquisitive and sensitive man who studied for the priesthood for 7 years. Religion to him is working out in the world among the downtrodden, the pagans, the lost souls, the middle class self-satisfied American who is untouched by adversity—all who will listen. He couldn't see himself as a parish priest and left to search elsewhere, entering pre-medicine to further his education. He graduated from St. Louis University with a degree in Biology. From there he gravitated to New Orleans to set up residency with the intention of entering Tulane University. There he met with members of the Unification Church.

Of course we would like to see more of him but the distance in miles is offset by our hand across the ocean, not to pull him back, but to give him courage to fight for his convictions and that God will be with him always.

We are now 54 and 55 years old, from Chicago, Illinois. George's dad is president of the layman's board in our parish, a reader and usher at Sunday mass, civic minded and concerned for the welfare of all of us. I returned to work after 23 years at home with the children. None were ever involved with drugs nor gave us any teen problems. Our family includes two other sons and three married daughters: all are Roman Catholics. Two sons-in-law are Lutherans. Our second son is an international banker and the youngest son is a junior in college preparing for a career with the FBI.

I am a firm believer that even though one must be in the right place at the right time to be tapped by a destiny other than the norm of marriage and the 9 to 5 existence, a special character is required to answer this persistent tapping. To deny another an opportunity to enrich his or her life in a godly manner actually would be sinful. When heart and soul and health are improved, why would anyone want to destroy that?

We ask God to ease the hearts of the parents who are withdrawn from their children. Parents can visit the local headquarters just as they would visit their seminary or parish and really see for themselves what is going on—the things read in the news media are there for shock value. Get the truth instead. Awareness is not entrapment. Let us all bend a little and meet with our young people in spirit of faith, hope and charity so this God-centered movement can bring us together as one family.



Buddha, Confucius, Lao-tzu exemplify the East Asian ideal of the good life. Nor should one ignore less well-known saints and seers of Mahayana Buddhism, Confucianism, Taoism and Shintoism. Unlike most writers on Far Eastern religions, Professor Kim also recognizes the value of Shamanism. Each of the five great living faiths of China, Korea and Japan is treated historically and appreciatively with special emphasis laid on its present situation and contemporary exponents.

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

