

The Way of the World

February 1975



The Holy Spirit Association for the
Unification of World Christianity

2



Let Us Establish the Kingdom of Heaven

"No one has a new idea with which the present confusing race and society can be strongly re-united and become stable. A new answer must be brought from Heaven."

—Reverend Sun Myung Moon (page 3)



Are You Needed?

"We cannot say to the dirty water, 'Just change yourself and be like us.' Instead we must pour in more and more pure water. Then the dirty contaminated water will be pushed away."

—Joy Schmidt Pople (page 18)



Pornography Tide Threatens U.S.

"The issue of pornography involves basically the problem of maintaining a viable society—one in which the dignity of man is upheld, people respect one another's life and freedom, and the dominant social ethic is based on love."

—Hal McKenzie (page 46)



Global Team Meets Japan

"We had to become more sensitive and truly expand our hearts and minds if we were to eventually become world people."

—Annemarie Manke (page 113)

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On January 1, Reverend Sun Myung Moon delivered a speech to Unification Church members in Korea in which he proclaimed a new motto: "Let Us Establish the Kingdom of Heaven." No longer a lofty dream for mankind, the prospects for achieving the Kingdom of Heaven are close and realistic.

The level of accomplishment reached in the United States during Reverend Moon's three successive Day of Hope tours is now being extended throughout the world. On January 16, more than 600 distinguished citizens of Korea, including the Speaker of the House, paid honor to Reverend Moon at one of the biggest banquets in Korea's history.

Two months previous to the banquet, 100 of Korea's top professors signed a proclamation which said, in part, Reverend Moon's *Divine Principle* "has brought forth light and happiness

out of darkness and sorrow. It is also the principle of peace which will enable the world, shattered and scattered in all directions, to unify once again. . . . The world must become unified; but before that can take place, all religions. . . must become unified. *Divine Principle* is instrumental and essential to accomplish this purpose."

In recent talks, Reverend Moon has emphasized that one way the Unification Church is bringing mankind into oneness is by uniting people of all different races and nationalities through marriage. Hal McKenzie's first-hand report on the mass wedding in Korea points out that of the western couples, more than half crossed national or racial lines.

Annemarie Manke, a member of the first Global Team, also reports that cultures are mingling into oneness as western and Japanese One World Crusade members work side by side. "We could feel the happiness of God in our unity." Where language is a barrier to understanding, members are learning to communicate by the language of heart, Col. Pak explains in his sermon. "What the Global IOWC is doing in Japan," he says, "has no historical precedent. We are making history. The most important mission for all of us here is to set the right tradition."

We are proud to share the record of these achievements with our readers.

Let Us Establish the *KINGDOM of HEAVEN*

by **REVEREND SUN MYUNG MOON**

As you know, since we set up the slogan "Let us safeguard the unified front" in 1972, we have fought against Satan desperately in order to bring victory to God. I have come back to Korea to connect the victory that we made in America, a country representative of democracy, for the past three years. We are connecting the spiritual standard of victory on a world-wide scale. And now

From a speech given on January 1, 1975 in Seoul, Korea.



The New Jerusalem, woodcut by Lucas Cranach the Elder.

We must not only talk about the kingdom of heaven, we must establish the kingdom of heaven.

we should connect the substantial standard on a world-wide scale in Korea.

Now we must establish the kingdom of heaven. Then how can we actualize the kingdom of heaven? The standard for establishing the kingdom of heaven is not decided by the human imagination or an idea, but it is decided by God's principle of creation. The fallen world became hell, but the world before the fall was the kingdom of heaven.

God is absolute and His will cannot be changeable. Even though man fell, His will is unique and unchanging and absolute. So, the Absolute, Almighty God has been restoring fallen man through the stages of servant of servant, servant, adopted son, children, and parents, according to the reversal pattern of restoration. The purpose of creation must be actualized. Through the actualization of the purpose of creation the kingdom of heaven can be established.

What is the standard for the establishment of the kingdom of heaven? After the creation of all the things and beings, man was to grow up without falling, as brother and sister, and they were to come to the position of husband and wife centering on God's love. The children who are born through sinless parents will become sinless sons and daughters. What is sin? Sin is anything which makes a condition with which Satan can accuse. On the foundation of a family with which Satan has no condition to accuse, and in which all evil conditions are eliminated, the base for the kingdom of heaven can start. Through the multiplication of this basic family of goodness, a tribe, society, nation, and world of goodness can come about. We must not only talk about the kingdom of heaven, we must establish the kingdom of heaven.

When we examine the course of restoration, we can find that there have been always problems and difficulties in the growth stage, in the second process of the providential period: in Adam's family the second generation, Cain and Abel,

conflicted; in Abraham's family Isaac who was in the growth stage had to be offered to God as a living sacrifice. Likewise, in the 6000-year history of God's providence of restoration as a whole, the New Testament age has been a dividing period on the world-wide scale. At the end of this New Testament age the two worlds of Communism and democracy came about; the former denies the existence of God and the latter is founded upon God as its basic core. In the course of the

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providential formula these two worlds must be united into one.

Christianity has developed on a world-wide scale without a central point. In the world there are many Christian countries, but there is no single nation which has Christianity as its central point and substantial basis on earth, physically and spiritually. Some people might mention the Vatican; the Vatican is a mere religious form, it has no substantial basis, no land. So without having any central point as an earthly basis, Christianity has developed spiritually and expanded its base from the spiritual family to the spiritual tribe, society, nation, and world. Because there was no central axis, Christianity has been divided into many parts and many different denominations and sects.

Today the democratic world has entered the stage of perfection in external form, but it does not have a substantial basis. Even the United States of

America, a country representing Christianity, does not set aside an annual national budget to allow Christianity to lead the whole world. In that sense the United States is not a true and perfect Christian nation. If Jesus had spiritually and physically established a country like America without being crucified, the president of that country would have been quite different from those of today's democratic world. When the purpose of religion is accomplished, God can exercise a great political influence on this world.

However, today God is trying to influence the leaders of the democratic world through good and conscientious people. He is not interfering with the political world directly. The democratic world was prepared in order that good religious and conscientious people could develop a free nation when they meet the greatest central figure, the Lord of Second Advent, so that the rulers of the fallen world can be changed. The United States is a good example of this. Having many different races and nationalities, this country can move forward to a better and good goal on the heavenly side when she has a greater leader. The present democracy is not a perfect one. The mission of democracy is to be engrafted to the heavenly way of politics. It does not have the mission of the root of a tree. If there had been no fall of man, this world would not have been like the present democratic one. Today's American democracy is not perfect; it has many defects. Many people are influenced only by the power of gold and by false advantage. The leaders who are controlled and influenced by the power of money can have dominion over the power of money itself and over the majority. Thus they easily become corrupted. They must transcend the power of money and try to find the right direction which can lead to the original world God intended. If they do not find a new view of the direction and purpose of a new world, they will soon face the last days of democracy.

I was concerned about the Watergate Crisis and published a statement on it. I was very concerned about the Korean issue before the last General Assembly of U.N. so much. Why? I had to stop the downward trend of the democratic world. The issue of the dissolution of the U.N. forces in Korea signifies the internal fall of the democratic world and the Watergate event the external fall of the democratic world. Those two events are the symbols of the last days of the democratic world.

None of the leaders and rulers of this age, no matter how wise and great they may be, can resolve these problem issues. It is no wonder that no one dares to cope with these difficulties of the corrupted Christian society and the falling democratic world. No one has a new idea with which the present confusing race and society can be strongly re-united and become stable. That is the destiny of the world, but the world is becoming more chaotic and more confusing. A new answer must be brought from Heaven.

The Communist world will be declining within the three years from 1974 to 1977. Now all the Communist countries—North Korea, Red China, Russia, and so on—are aiming to attack the United States. They are more and more taking the offensive against the U.S., which does not want to fight. In the history of the conflict of good and evil, evil used to attack the good. The good never attacked the evil first. The one who attacks the good first must perish.

In fact, those who are attacking the democratic world ideologically and substantially are Kim Il-Sung, Mao Tse-tung and the Soviet Union. In the democratic world the religious people must unite into one to defend against Communist aggression. The government and its people must cooperate and unite into one. The church is an Abel, and the government a Cain. When Cain and Abel become one, they develop together towards a better goal. That is the formula. Towards a better goal and a higher dimension, the

government and the church must be united into one.

The world is becoming more confusing. God is striking the evil world to make it more confused, but on the other hand, He is dealing with the world on the side of good to make it prepared for a new age. When do many good patriots appear? In the time of peace and prosperity? No. They come in the time of chaos and confusion. Externally the world is declining, but there must also be another dimension which encourages people internally, giving them new directions and hopes. The individual or the group that can really lead people out of that declining mainstream of the confusing world must go in a reverse course, not the usual

The mission of
democracy is to
be engrafted to
the heavenly way
of politics.



course.

Now in America many things are becoming corrupted. We are denying all these corrupting trends. We should make a new boom far better than the satanic boom of the present world; we must deny and overcome the trends of fallen men, showing stronger counterproposals. That is our mission. When an individual is in a depression, he must deny that feeling of difficulty and make a breakthrough in order to develop new strength in himself. Religion, society, and the world must follow that same pattern. In spite of all the confusion and chaos, God is working through people who are transcending their evil

When do many good patriots appear?



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surroundings to make a new world through them.

In establishing the kingdom of heaven we must first of all be united with God. We must be in the position or state prior to the fall. If Adam and Eve had been united with God, even just before the fall, they would not have deviated from Him. But leaving God alone behind them, they went their own way. That was the fall. Therefore, when we have difficulties we must bring them to God just as we bring joy and happiness to God before enjoying them; we must try to solve them centering on God.

God is a God of uniqueness, eternity, unchangeability, and absoluteness. In order to be one with God, our faith in God must be unchangeable and absolute. But in the beginning man did not believe in God's absolute word. Man took the absolute word of God as a relative one. Our life in faith should be unchangeably pure. If you believe in God, that belief must not be changeable. If you believe that God is with us, that belief must not be shaken in any situation or at any time. What else did man do wrong at the time of the fall? They did wrong with their bodies, their behavior was wrong. Therefore, our behavior must be standardized from the beginning to the last; all our conduct and activities must be centered on public and official principles. And also our mind and body must be one.

What is the ideal of man? Man feels happy when he has ideal love. But to whom does this love belong? Love is common property; both the subject and the object own love. Then who is the original owner of that love? That is God. But even God Himself cannot have real love and feel real love when He is alone. If we have unchangeable faith, with our mind and body united, and our heart one with God, we will establish the kingdom of heaven. But when standards are changed, Satan comes in. He has changeable elements, and when we waver in our faith, he brings us his changeable elements and nature.

In the Old Testament age man offered God material; in the New Testament age man has offered his body; now man must offer his mind as offering. According to the principle of creation of heaven and earth, after creating all things, God created man's body and then man's mind. Man became the microcosm of the whole world. In the process of restoration or re-creation, the word has been given to man: the Old Testament age was a period of the word, the New Testament age was a period of practice based on the word, and the next age is a period of actual living centered on the word. If Adam and Eve had not fallen, they would have achieved these three periods at the same time, in their own lives, and they would have been able to gain material, the body, and the mind at once.



When we have difficulties we must bring them to God just as we bring joy and happiness to God before enjoying them; we must try to solve them centering on God.

Originally man was to have dominion over all things after he reaches perfection. However, he began to have dominion over all things before his perfection. Because of his fall he was not qualified to have dominion over all things; therefore, all things that man has dominion over do not belong to man himself. They are, in fact, the property of Satan. So what is the offering? The offering is to make a small condition to restore all things. In order for the offering to be accepted by God, man must put all of his love and heart into the offering, more love and loyalty than the amount of Satan's attachment to it. Then Satan cannot claim this offering which is completely united into one with man. If Satan or an evil being claims this kind of offering, man loses between three and seven times as much.

The more a religion is persecuted, the more developed it becomes. The heavenly strategy in regard to Satan is to be struck and persecuted, and then to regain and restore what was lost. Satan likes to hit and persecute; however, he loses in consequence. The true religion is recognized and approved after being persecuted and oppressed. None of the prophets and saints and sages have been welcomed by the people from the beginning.

There are "chosen things"—like chosen people of Israel—which are offerings. The offering represents all things. The man who is in the position of a true offering must be totally accepted by God. Even if he dies, he must die on God's side. Jesus' offering of himself was accepted completely by God. He died on God's side. The offering does not resist at all: it always obeys its lord. If Isaac had resisted the will of his father, Abraham, he would not have been a true offering to God. But he totally obeyed.

Unless we subjugate Satan, we cannot enter the kingdom of heaven. The kingdom of heaven starts in the place where Satan surrenders completely. Satan is arrogant; he is selfish; he is a self-centered being. When you see something from

a self-centered viewpoint, you are not on the heavenly side. If you hear something for your own profit and desire, that attitude is one of Satan's. Through making the successful relationship between Cain and Abel, we become the champions of service. Without serving persons successfully in the Cain position, you cannot become true Abel-position persons, Cain and Abel must become one centering on God.

This is the principle of "unification of material things." All things will be given to God, and from Him they will be distributed again to all men according to the standard of give and take action with God and men. The mind and body and heart of mankind also will be returned to God.

When I want to eat something delicious in a good restaurant, I do not eat alone. I cannot eat alone, but I invite those who have been hungry and those who have missed good food for a long time, and we eat together. Then I can be indemnified and satisfied. I go to see good places with other people, but not alone. This is the principal formula of the original human mind. Our original mind tells us to be humble and to enjoy things together. So when you have food, you must think first for whom you eat.

The kingdom of heaven begins from you as an individual. The purpose of the history of restoration is to seek out one man, an unfallen Adam. The perfected Adam is to work for the perfection of the individual, spouse, family, tribe, race, nation, and world. One perfected man is a model of all. Therefore, the very beginning of the kingdom of heaven is even from you. The perfection of yourself is the most important thing.

You must witness to people without any self-centered desire. You must witness to people just because you like people. First of all, you must love people with your genuine heart. You must like all kinds of people: children, young men, old men, and so on. Those who do not like people are not qualified to become good religious leaders. Do you

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really know how much God loves people? If He did not like man, fallen man, how can he exercise His providence of salvation? Your eyes must love to see people. Your eyes should not try to find out bad things from people, your eyes must feel good even when you meet bad people. Then you yourself will become a good person spontaneously. When you like to serve the whole, when you know heavenly





You must become
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truth and try to be happy at all times and in all situations, you will automatically become a happy person. Our mind knows where we are situated: whether on Satan's side or on God's side. We must not make any small condition with which Satan likes to have give and take action. For the actualization of the kingdom of heaven, we need individuals of goodness, families of goodness, societies of goodness, nations of goodness, and a world of goodness. We must spread it to every corner of the world.

You might think you are working for the Unification Church and for God. But I want you to know that the Unification Church is not indebted to you, God is not indebted to you at all. It is you that are indebted to the Unification Church and God. The Unification Church International is waiting for your arrival in order for you to begin your world-wide course of service. The Unification Church in every country is waiting for your coming in order for you to go through the national course of restoration and to pay indemnity.

For you, one individual, all these surroundings have been prepared. So you are indebted to all. You are now going to pay back all that you are indebted for. So you must be willing to risk your lives for that.

You should be like a good Abel. A good Abel is more faithful, dutiful, and loyal. You must become a central figure in the surroundings where you are situated, and feel you yourself are responsible to restore those surroundings to the heavenly side. During these seven years, we must go straight ahead only with absolute faith, loyalty, and heart. If you like to pay back your debt, in what position will you work? In the position of servant of servant first. You must be determined to become like a servant of a family, of a nation, and of the world. You must serve with this spirit. Wherever you go with this spirit, you will be able to lay a foundation for the kingdom of heaven. You will actualize the kingdom of heaven. □



*Look at the birds of the air:
they neither sow nor reap
nor gather into barns, and
yet your heavenly Father
feeds them. Are you not of
more value than they?*

—Matthew 6:26



religion

In the recent Senatorial race in New Hampshire, the first ballot count gave the victory to former Congressman Wyman by 200 votes. His opponent challenged the result and in the re-count he won the race by ten votes. Wyman again challenged the result and a third counting gave him the victory by only two votes. Now the Senate Rules Committee had to decide what to do about the disputed seat. Some ballots were strangely marked, and each disputed ballot is being carefully checked, and each pencil or pen mark is studied for any possible meaning.

Were the voters in New Hampshire really needed by Wyman? In this case, there is no doubt that each ballot is vitally im-

portant to him.

But there are so many people who feel no sense of worth or value in themselves. Wisconsin Avenue in Georgetown is lined with young men and women doing nothing but aimlessly wandering around or staring off into space. When they are asked what they think about the problems facing humanity or our nation or our city, they don't care. After all, they ask, what can one person do about the problems of our time? Better to just think about my own.

Is he needed? Are you needed? Am I needed?

If people around you really need you, then your answer is yes.

You may stop to think, if you

Ideas developed from recent speeches by Reverend Moon.

ARE YOU
NEEDED?

by JOY POPLE

are married and have children, "My husband needs me. He can't even boil water. If I'm not around who will cook the meals?" Or you may think, "My wife needs me. If I'm not around who will fix the broken screen door? Who will teach our son how to fish and hunt?" And, of course, your children need you—whether to give them their bottle and change their diapers or to help them with their homework. . . .

Maybe you are single and are working full time for the church, and you probably realize that you are needed. Somebody has to order the food, somebody has to answer the phones, somebody has to raise funds for center or team expenses, somebody has to pay the bills, somebody has to type the leaflets, somebody has to strip, print, and fold them. Maybe you are the only one who can do this. So you realize that you are needed.

But still, blue Mondays come, and black Thursdays, and all those other terrible days, and you wonder, after all, if anybody would really miss you if you would sneak off and disappear. After all, who wants to face the same problems and the same faces day after day?

Are you really needed? Who needs you?

The most valuable thing is the one which is eternal and unchanging. Diamonds are always valued, and it is reasonable to assume that future generations will

value them too. Gold has been universally cherished (reaching prices of \$200 per ounce in recent months), and much of the world's monetary system is based on gold. Gold and diamonds are universally and always valued.

If we apply this standard of measure to people, we can conclude that people of unchanging qualities are the most valued people. The ultimate standard, of course, must be God. Great saints in the past have been loved because of their unchanging faith, courage, or service, or love. When we find such a person we want to unite with him and follow him.

What is the one relationship that never changes, even when the two parties are separated by thousands of miles or scores of years or varied life experiences? It is the relationship of parent and child. In all cultures of all times, the relationship of parent and child is valued and cherished. Parental love never changes.

When God created Adam and Eve, He felt the great happiness and joy of a parent. He must have done beautiful things anticipating their birth. He must have thought beautiful thoughts of them. He must have sung beautiful songs to them.

When Adam and Eve were born, were they needed? Absolutely. God felt the happiness and joy of a parent when His children were given birth. Therefore, the children conceived in God's heart

would want to make Him happy.

Each of us was born from our mother's womb. Even this life on earth is like a womb. We live by the air and are sustained by the environment around us—all given by God—as we were sustained by our mother for nine months before birth.

We want to live in a happy environment. That is part of our basic human nature. But would we be happy if we have one set of parents today and tomorrow a different set, and perhaps still another the next day? No. We want unchanging parents. And we want both a father and a mother as well, not just one or the other.

If you receive unchanging love from your parents, then are you needed or not? You were born out of the love of your parents. You are an object of their love. Without you, their parental love would not have its object. Even if you betray your parents and become their enemy, their love will continue.

If you realize how blessed it is to receive your parents' love, you cannot help but respect and love them. So you are needed by your parents first of all.

You may feel that in your particular case your parents did not give you everything you needed as you grew up. It is popular in American society for children to criticize and rebel against their parents.

Yet, even if your parents were criminals, they are the encapsula-

tion and representation of all your ancestors in spirit world. You are the fruit of all your ancestry and lineage, even including God. So if you realize that your parents are the totalization of the love of all your ancestry, your value of them rises even higher. You cannot trade them even for God.

In our church we have the unique ideal of True Parents. The union of perfect man and a perfect woman—son and daughter of God—is the most complete embodiment of God on earth. It is God's intention that children learn His love through their parents. Unconsciously our ideal of what parents should be comes from this inborn, original ideal of True Parents. When we have True Parents, and when we can be good children to them, then we are the most blessed and happy people on earth.

So, first of all, we are needed by our parents.

Next, we are needed by our spouse. Every parent wants his child to find a wonderful husband or wife. So parents may ask their daughter, "Do you have a boyfriend?" Or they hint of how nice it would be to have grandchildren to help take care of.

Some American young people consider marriage irrelevant and do not want to make any permanent commitment to an individual. One reason for this reaction may be that they had not seen marriage bring fulfillment and happi-

ness for other people.

Your parents are unique, unchanging, and eternal. Your spouse should be also unique, unchanging, and eternal. There is nobody who deep down inside wants to have six husbands. There is nobody who thinks of having ten ideal wives. For each person there is only one ideal spouse.

Male and female represent all mankind. So a family of a man and a woman united is the condensed

form of mankind. That is, the union of a man and woman centered on God represents the union of all mankind.

You as an individual are the fruit of all your lineage. Your spouse is the fruit of his or hers. The union of the two therefore represents a union in the spirit world as well as of two individuals on earth. If you are not married now, somewhere a spouse is waiting for you, one who needs you. So



you must live a pure life, in preparation for marriage.

In Western thought, one's spouse is considered more important than one's parents. In the Oriental tradition, it is the reverse—people think more highly of their parents. And actually, if you abide by the democratic process, two (parents) are more important than one (spouse). So the parents are more important. Also, your parents are like the root of a tree and you and your spouse are like the trunk. If a tree is diseased, you can cut off the trunk and out of the roots will come new life. So the roots are the most important.

Parental love is vertical love. It is our connection to God. It is also the connection between heaven and earth. The love between spouses and between brothers and sisters is horizontal love. Horizontal without the vertical is unstable. It is like floating in mid-air. So for an anchor, in marriage or any relationship between two people on the horizontal level, we need the true love of God and our parents.

There is another level of love which is unique, eternal, and unchanging. That is the love of brothers and sisters. How much are you needed by your brothers and sisters? You are absolutely needed. If your brother or sister is sick and miserable, you want to really pour out your love to them. In such a situation, your love resembles parental love. When you

really love your parents, then you know how much they love your brothers and sisters. So you must love them equally as much. But Cain was unable to do this, and so he multiplied the fallen act of his parents and killed his brother, Abel. Ever since, we have had problems to resolve among brothers and sisters.

Before marriage, your love towards your brothers and sisters is practice for loving your spouse. You can observe many differences in the ways that the brothers act and think and the ways the sisters act and think. Problems always come up. Brothers and sisters may argue a lot, yet underneath these quarrels is still a basic recognition of each other. Many such relationships I've seen or been involved in have been gradually worked out after a time of conflict. So we learn from each other. We are all brothers and sisters. We can't change that, because spiritually we are all from the same lineage.

Only on the foundation of vertical and horizontal love in the family can we reach out and share our love with the rest of the world. When we can learn to love our own brothers and sisters, we can learn to love the rest of mankind. So we are needed by our brothers and sisters. We all need each other in order to grow. Sometimes we may think we are only needed for our external work—our muscles or our minds, but it is far deeper than that.

Then, you are needed by the rest of mankind. No matter how big your nation may be, it is still composed of people. So your nation is in need of you. If you think little of yourself, and think that you are not needed, you are betraying your family, your nation, the world, and even God.

These days some predict the decline of the United States. Any nation that has done wrong is doomed to fall. In the middle of such stormy times as these, we can stay afloat if we can let ourselves move with the motion of the wave. If we can detect the direction of the wind we can align ourselves with it and not be overturned. Through the Divine Principle we know the direction of the wind, or God's will. We may go up and down, but we are headed in the direction of the goal.

In Los Angeles at the end of his 1974 Day of Hope tour, Reverend Moon spoke of his concern for America's welfare. America is like an entire river which is contaminated. We are like a single drop of pure water. In order to really purify the contaminated water, how much clean water is needed? We cannot say to the dirty water, "Just change yourself and be like us." We would be asking an impossible thing. Instead, we must pour in more and more pure water, and keep on pouring. Then the dirty, contaminated water will be pushed away; its strength will be more and more weakened, gradu-

ally altering the intensity of the contamination.

We are pouring this water of purity over the whole world. But we meet with resistance. We have to pay the price. We are manufacturers of pure water. Each person can manufacture ten, a hundred, or ten thousand people. The sky is the limit. In America, as we keep pouring, we will make a beautiful lake of pure water. Then God can bring His sailboat and sail upon this crystal-pure water.

Another way to look at this is the analogy of a tree. God is the root, digging deeper and deeper. The Messiah is the trunk. What are we? The leaves. In the physical world, leaves absorb carbon dioxide, which is poisonous to animals, and give off oxygen. So we must absorb the evil elements from the world and give out new life in a give and take action.

Truly without you this nation cannot survive. Be responsible for this nation. Initially, people might criticize you as a crazy person, but don't worry. In the end they will say, "This person is a savior." Our nation will die only if we do not accomplish our mission. So the destiny of your nation lies on your shoulders.

We represent the country we are citizens of. Whichever it is, our country needs us. Our country needs young people who have hope, who have a purpose, who are willing to sacrifice for their nation. In America we demonstrated this



spirit through our three-day fast on the Capitol steps, to pray for our leaders. The Madison Square Garden campaign and the eighty-city tour represented our all-out sacrifice for this country. Our brothers and sisters in other countries are working just as much to serve their country.

Reverend Moon has stood up, fighting all alone against persecution, to build the Kingdom of Heaven. Can we do that? If we can't do that all alone, then we need each other, and most of all,

we need him. He told the American state leaders in Los Angeles, "Go out and do your own Day of Hope campaign. Then people will say 'Reverend Moon. . . Day of Hope. . . I can't stand it. . . we have our own little Reverend Moon here!'"

He has promised, "However hard a challenge may come to you, you cannot be discouraged. You must take every rebuff as a challenge to overcome. The harder the situation you are in, the more you must be sure that God is always

with you, fighting with you. Then our attitude is, "Come what may, the more hardships we are faced with, the more we feel the challenge!"

Each nation must realize that she profits by having young people who think so much of her. Before

all humanity needs us.

If we are needed by all mankind, can we afford to be careless or lazy or silly? We cannot afford to waste a moment.

If we are opposed by a group of people, we can move on to another. If we are opposed by a



long, people will want to be guided by young people who love their country's future so much. We are not so large a group, and it seems like a dream. But we are the axis upon which this country is turning.

We love this country more than any other people, and we love the world more than any other people. We know God and His heart more than other people. So

city, we can move on to another. Reverend Moon has said, "If all mankind is against me, at least the spirit world is on my side. Even though the spirit world might rise against me, I still have one person of ultimate importance in need of me. God is in need of me, so I can never be discouraged. Since God needs me, He will open the way for me, and the world can never object against me in the end.

When I think of that I can never become dark or low. I want you to be the same."

When Reverend Moon first assigned pioneers to each state in 1972, he said that they had to think of themselves as being responsible for the salvation of all the people in that state—whether one million or ten million people. At other times he has talked about 36 million or more people who are dying every day. Without being restored, they are bound for hell. So you and I are responsible for the salvation of those who are dying before we get a chance to witness to them. Then are we needed? Absolutely.

The harder our task, the more we are needed, he says. "Is your burden heavier than mine? I would choose to pave your way and make it easier. Whatever hard things you may have to go through you must not be discouraged when you think how much you are needed in your place. The harder you work, the more you are needed there."

In order to be restored and in order to restore the world, we need to be the sacrifice. Like Isaac, we must willingly offer up our lives. But we need a priest to make the offering. We need someone like Abraham. Who will it be? The Messiah. We have been given the privilege of sacrificing our hearts and our bodies for our country and for mankind.

We in turn are to be Abels to those we witness to and to our country and to mankind. So we

must seek out our Cain and love and serve him, so he can come to God through us. Then are we needed? Absolutely.

Beyond the level of mankind living on earth today, we are needed by spirit world. Without us, the men and women in spirit world cannot gain the all-important element of vitality for their resurrection to higher realms. Our ancestors and other cooperating spirits depend on us. Whatever level we fulfill on earth, they can share in that merit. They did not have the privilege to physically serve the Messiah on earth. So are we needed by spirit world? Absolutely.

Finally, God needs you. He needs me. Without us, He cannot perceive the physical world, enjoy it, use it, care for it. Without us as His children He cannot be Heavenly Father. His great parental love and heart has no object for its expression. Without our response to His love and ideals and life, God cannot experience the true joy that He longs for.

Each of us is a unique expression of something within God's internal nature. God doesn't just need people in general. He needs you and me in particular. And He needs every person on earth and in spirit world.

So our desire and hope is to become the kind of person in this new year and new period who can bring this salvation to mankind and this joy to God. □

OUR
LIFE
IN
FAITH
ON
devotion



by KEN SUDO

Mr. Ken Sudo, director of education at the Unification Church training center in Barrytown, New York, gave talks on our life in faith to the participants in the three-day prayer and fast at the U.S. Capitol steps in July of 1974. This section on devotion includes comments from the trainees in addition to Mr Sudo's explanations.

Is there anyone who wants to speak about devotion or sacrifice?

"Devotion is giving. Devotion goes hand in hand with love, so the amount of love you have for something, that's the amount you would want to give. Then that's the amount of devotion you would have for it. When someone loves us very deeply and is greatly devoted to God, if there is anything we could do for them, we would want to do it, thanking God for the opportunity to give this to them. That's what devotion is—love. We think of Heavenly Father, for all these years He has been so devoted to His children, you just think of the past and all the things you have done that would bring tears to Heavenly Father, but He stuck with it through all that. He was so

devoted, He could do that. That's how devoted we have to be. I think love comes with understanding. The more you understand our position and how important each one of us is to God, the more our love can grow. Until the understanding comes, you just have to have faith. When we think of Reverend Moon being in prison and being beaten, we know we must have that kind of love for God. We should be that devoted to God too, because we are His children. We really have to feel that in our hearts. Each person is so important; each plays such a vital role."

"When I think about devotion, I think mainly in terms of being out in the field and trying to talk to God's fallen children. I think of their spiritual deafness. Indeed humanity

has been in the state of spiritual disease for thousands of years. When we are out in the field and get frustrated, this frustration normally doesn't have anything to do with these people, but with our attitude. Because if we experience the absolute reality of God, then we feel His great gift, His thousands of blessings, spiritually and physically. We can feel nothing except great sorrow for the people. There is no room within us for self-pity. So I think that we develop this natural inclination to go out and speak to the fallen children. There is nothing else to do. That's the absolute motivation that comes when we see the appalling spiritual disease and blindness and deafness that Mr. Sudo was talking about."

"I think of devotion as when you can tell God that you will never leave Him any more, when you can actually stand up to Him and say, 'No matter what hell I am going through personally, I know that you have gone through hell for 6000 years and your children are still suffering.' We have our brothers and sisters to go to when we need comfort and advice. We have people that can help us solve our individual and personal problems. But many people have no one to turn to, no one who really loves them. We are so fortunate to be here; if we weren't here we might even be physically dead right now. I myself feel that I am very devoted to God. Although there were many times when I could have given my heart and done more than I did, I know I will never leave Him. I really feel that our devotion has to be so deep that we can be like those who leave

their countries without looking back. I want to be able to develop the heart that no matter what persecution I may face, every day I will still work for God."

As I said before, we have mind, body, and things. Devotion is to offer our body. Our body means our life, our entire life. But we have been living centering on ourselves or on Satan. Therefore, this means that our life must be changed from a self-centered life to a God-centered life. This is devotion. Therefore, our own desire, our own hope, our own plans for life must be denied and changed into a God-centered hope, a God-centered desire, a God-centered plan. So we will have a God-centered dinner, a God-centered lunch, God-centered sleeping, God-centered eating, God-centered laughing, even God-centered crying. This is devotion.

Therefore, before coming to the Unification Church, before knowing God we lived for the sake of ourselves. But from now on, we will never live for the sake of ourselves, but live for the sake of God and die for the sake of God. So life and death are not for the sake of myself but for the sake of God. This is devotion. Therefore, everything must be changed. If I offer my life before Heavenly Father, then who can have dominion over myself? God. Therefore, I cannot have myself,

all belongs to God. Therefore, I have nothing; I have no hope of my own, no desire of my own, no pleasure of my own. Nothing. Because everything belongs to God, therefore I am nothing.

If He says go, then what do you do? Go. If He says stay, then what do you do? Stay. If He says do, then what do you do? Do it. If He says die, then what do you do? Die. Therefore, devotion means that you let God have priority over

yourself. In the real life of faith, we always have our own desire. But when Father's desire comes, we should give it priority over ours.

The essential attitude of faith in this age is attendance. Reverend Moon once said, "There are two aspects of attendance. One is to report. And the other is to review. Every day we should review before God our eating and sleeping, joy and anger,



Devotion is joy, because by devotion God can be happy and mankind can be happy.

and grief and pleasure." About eating, for instance, for what purpose do you eat? For the sake of yourself? For the sake of your family? For the sake of your country? For the sake of the world? For the sake of heaven and earth? Or for the sake of God? If you think, "Oh, I'm hungry, oh, I'm hungry," this attitude is only for the sake of yourself. But just imagine, when you eat praying, "By eating this food, Heavenly Father, I can do my best for you." You can eat. Then this eating belongs to God, and the life of eating belongs to devotion, in its true meaning.

If when you sleep you say, "Oh, I'm so sleepy," and go to sleep without praying, to whom does this sleeping belong? Only to ourself. But if you pray when you go to sleep, "Oh, Heavenly Father, you have no time to sleep; I'm sorry I must sleep. Please forgive me. But when I awake tomorrow morning I will do my best to console you and do what you require me to do. Heavenly Father, I am sorry, please forgive me for sleeping. Thank you Heavenly Father, good night." Then is it possible to please Heavenly Father by sleeping? Yes, it is okay. This is devotional sleeping.

Before you came to the Unification Church you must have cried many times. Because of what? Sadness. But whose sadness or whose sorrow? Your own. You cried because of your own

sadness and sorrow. However much you may cry, you will find no solution in this world that way. Therefore, don't cry for yourself from now on, but cry because God is crying. Because God is sad I am sad; because God is crying, therefore, I cry. Then these tears will be precious tears, because these tears can be one with God's tears. Then these tears will be offered before God, and when He receives them, they will be precious, because the value of these tears will never perish.

Therefore, cry when Heavenly Father cries. Laugh when Heavenly Father laughs. Take a rest when Heavenly Father rests. Have fun when Heavenly Father can have fun. Therefore, check your everyday life centered on these points. This is the real devo-

The food asked, "Are you qualified to eat me?"

tional life.

Devotion means to sacrifice ourself before God. But our satanic desire is to sacrifice God's desire in order to satisfy our own desire. God's desire always has priority over our own desire. We must live this way every day.

If we really love God, to sacrifice ourself for God must be joy. Sacrifice or devotion is to give.

Therefore, to give is love, and love is joy. Therefore, sacrifice is joy. Devotion is joy, because by devotion God can be happy and mankind can be happy. Then brothers and sisters can be happy, to see the happiness of God, of mankind, and of brothers and sisters. Don't you think we can be happy? Since sacrifice or devotion is love and happiness, devotion is joy.

Our third sacrifice is things of creation. Every creation likes to be happy. Why do you think flowers are beautiful? Why are trees beautiful? Because they want to be loved. Every part of creation—the trees, flowers, birds, sky, clouds, lakes, mountains—likes to be loved. That's why they are trying to be beautiful. Even a nameless flower is trying to be beautiful from morning to night. Therefore, they are seeking someone who can love them with true meaning.

There is a famous episode in Korea. One family member fasted for 21 days, and after that food was served to him. He prayed and he was about to eat the food, but because of fasting he was spiritually open and he heard the food on the plate say to him, "Are you qualified to eat me?" He was amazed! He went to Reverend Moon and told him. "My food said, 'Are you qualified to eat me?' Then can I eat the food or not?" He answered, "It's okay." So he ate.

Have you fasted for 21 days? Then are you qualified to eat food? It is very true that we are not qual-

ified to eat food. We are not qualified to have dominion over creation. Why? We are not qualified to eat food because we haven't fulfilled the first blessing [Gen. 1:28, "And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish

All creation is seeking sinless man

of the sea and over the birds of the air and over every living thing that moves upon the earth.' "] Therefore, the third blessing [of dominion over creation] comes after the first two blessings. Then who is qualified to have dominion over creation? Sinless man. Therefore, we are not qualified to eat food; we are not qualified to live in a house. We are not qualified to get into a sleeping bag. We are not qualified to use money. If you want to use money, the green bills may accuse you and ask, "Are you qualified to use me?"

All creation is seeking for sinless man. To have dominion over creation doesn't mean to dominate or destroy it, but it does mean to use it for the purpose of creation. To have dominion over creation means to love things, and to love means to fulfill the purpose of creation. Don't you think

that when things are loved, they must be happy. Eventually, to have dominion over creation means to make things happy: to make flowers happy, to make trees happy, to make fish happy. To use money means to make money happy. Maybe green bills come to you and ask, "Are you qualified to use me?" Then can you make the bill happy? You can by giving them to Heavenly Father.

Something must be discussed on the actual practical aspects of offering creation. Suppose someone sent \$100 to you and said, "Use this only for yourself. Don't use it for the purpose of the church." In such a case, if you keep the money for yourself, can it be happy? It will accuse you. Then how can you make it happy? It must be offered. If you are given a suit, you should report it to your central figure; then your central figure will be happy and say, "Oh, your father gave you a wonderful suit. Please wear it; it's very nice."

When you report it, it belongs to Heavenly Father. But Heavenly Father will give it to you again. Then this suit will be cleansed, and there will be no accusation from Satan. Eventually those things which belong to the Unification Church belong to God, because they are offered to God. Therefore, when you use something, you must understand that you are using God's things. Then you can understand how to

use them. This microphone belongs to God. This suit belongs to God. These lights belong to God. These walls belong to God. Everything came from God. Therefore, we can't misuse or abuse anything. We must be careful lest we should abuse or spoil God's belongings. They are God's belongings. Even food belongs to God. Therefore, first of all, we must be grateful to Heavenly Father when we eat. All things are God's and He gives to us. Therefore, we must be always grateful to Heavenly Father. Then if we only understand this point, we can understand what to do with things. This is the fundamental understanding of the meaning of creation.

I said we sacrifice mind, body, and things. These are all we have. Previously we have had them centering on ourself, so they have been satanic possessions so far. Our mind has belonged to Satan; our body has belonged to Satan; our things have belonged to Satan. All these have been satanic possessions because of the fall of man. When we cut them into two, and shed the satanic blood, then they can be offered on the altar of the world before God. Then these are offerings. With these conditional objects, ourself as the central figure, and a period of at least three years, we can lay the foundation of faith centering on ourself. This is the first part of the foundation to receive the Messiah. □

A Little Boy's Question;



by KEN WEBER

Questions. He's full of questions. Like all children his age, my son seems to have an unquenchable thirst for knowledge.

"Daddy, why is the sky blue? Why couldn't it be green or purple?"

Yes, he's full of questions, and he's constantly reaching out, seeking, and discovering. Yet he's also being influenced by many things like television, movies, and books. His viewpoint is constantly being affected by these things, and because of this sometimes even more questions are raised in his mind. It's sometimes difficult being a parent in today's world. Yet a parent still has to answer some of those basic questions of life, such as "Daddy, where do I come from?"

Yes, I remember that question, and it was a difficult one to answer. Yet one day he asked me an even more difficult one than that, and it took me a bit by surprise.

"Daddy, what happens to me when I die? Is there a life after death, or do I just stop?"

I could tell that he had been thinking deeply about the question before asking about it. So I was careful about how I answered him. He had been hearing many things about life and whether or not our world exists eternally. In school, science had taught him that things are constantly going through periods of birth, growth, and decay and that once something is born it must eventually grow old and die. In church, however, he had been taught that there is a life beyond this physical world of ours, and that once you

die you go on to an afterlife where you live eternally with God. Then there were people who told him that this is false. They told him that nothing exists beyond what you can see, hear, taste, touch, or smell, and that "once you're dead you're dead!" If this wasn't enough, we even have in our tradition a *celebration of death!* Once every year we celebrate the resurrection of passed-away spirits, demons, and goblins. *Halloween!* It's no wonder that my son now wondered if the physical world is the beginning and end of life or if there is an eternal life after death.

"When I die, I don't just stop...do I?"

"No son, you don't just stop."

"Then what happens?"

"Well, son, every being is made up of two parts: his physical body which you can see, touch, and feel, and also an inner nature, things that make up his thoughts, emotions, and personality. We call this his spirit. Now, our physical bodies have an environment to move around in and live in. That's what this physical world is. There is also an environment for our inner nature or our spirit which we move around in and live in also. This is called the spirit world."

"But Davy's daddy says that anything we can't see or touch doesn't exist."

"Well then, Davy's daddy

hasn't heard of things like electricity, high frequency sound waves, infrared light, or x-rays. We know that all of these things exist even though we can't sense them with our five physical senses. We have made machines that run on electricity, others that can pick up high frequency sound waves, and it's possible to see the effects of infrared light and x-rays in special types of pictures."

"Can you take a picture of my spirit then?"

"Well, there's a bit of a difference between physical things and spiritual things. We're able to do things in the physical world whenever we want, and other people can observe us doing these things. Yet, it's not possible for us to do things in the spirit world by using a physical method. We can't physically guide or direct something spiritual. Also, things occurring in the spirit world can be seen by only a few people. This is because man can control his physical environment. But in the same way as your spirit guides and directs what you do physically, so the spirit world guides and directs what happens in the physical world. This is why we can't control the spiritual world with physical things. So, it might be a bit difficult to take a picture of your spirit with a camera."

"Are my spirit and body alike in any way?"

"Yes they are. If you look at

your body and the physical world you see that they are made up of the same things. For this reason, as a physical being, you can be subject of the physical world if you are fully mature. Following the same pattern, your spirit is made up of the same things as the spirit world. So, if you are spiritually mature you can also be subject over the spirit world.

"Then why can't I see the spirit world?"

"Well, we should be able to see the spirit world, son. But for several thousand years we have been separated from God, and because of this we have never grown to full maturity spiritually.

"But why do I have both a spirit and body anyway?"

"When you are born your spirit is like a seed. A seed needs to be planted in soil before it can grow into a plant and bear fruit. Like a seed, your spirit needs to be planted in a physical body in order to grow to maturity and become an adult. Now, both your body and your spirit need things in order to live and grow. Your body needs things from its environment such as heat, light, air, and food. Your spirit also needs things in order to live and grow—things that come from its spiritual environment, and from God, like love, truth, and a rich spiritual atmosphere.

"But your spirit and body do not exist separated from each

other. There is a constant flow of energy between the two. Your spirit is the source of life, inspiration, and creative ideas. These are what your spirit gives to your body. If you get an idea to do something and you actually carry out your idea physically, this gives you a great deal of happiness, and this returns energy to your spirit. This energy is like food for your spirit and it helps your spirit grow and become mature. So, there is a complete cycle of energy flowing between your spirit and body. Energy from your spirit is given to your body and used in your physical life. The energy is then returned to your spirit and this molds and shapes your spirit. The type of life that you lead on earth will determine how healthy your spirit is.

"We are meant to become fully mature both spiritually and physically during our lives here on the earth. You can't have a mature spirit if you don't live a good life on the earth. Unlike what some people believe, God does not determine whether we go to Heaven or Hell. Where we go after we die is determined by how mature we become while alive on earth."

"But what happens if I die or if I'm killed before I become mature? Do I have to come back and live another life on earth so I can do a better job? Or do I wander around haunting houses like a ghost?"

"Well son, before you were born, when your mother was still

carrying you, your spirit was taking form at the same time that your body was. Whenever a new baby is born, a new spirit is born also. Old spirits can't return to a mother's womb and be born again with a new body. Many people believe that they can, however. There are people who believe in reincarnation, a belief that people live many lives on the earth. This is because many people die before they become mature, and they have to return to earth as spirits and cooperate with men who are still alive on the earth.

"But there are many ways for spirits to work with men on earth. You see, God is trying to bring man back to Him and restore the world of goodness. So He has given certain people missions to fulfill. When a man dies without fulfilling his mission, it is given to someone else who is a similar type of person. The mission is passed on from person to person until it is fulfilled.

"That's a big responsibility, isn't it?"

"Yes, it is son. You have all of your ancestors working with you now. But remember one thing. You are not just a descendant of past generations, you are an ancestor of the future. Many great men have made the world what it is today. Now you have the responsibility for the future."

"Gee daddy! Thank you!"

"You're welcome son. Good night."

"Good night, daddy." □

The Will of GOD?

by HUGH SPURGIN

God promised the Hebrews a great leader—coming as mighty God, everlasting father, and prince of peace. Coming on the throne of David, he would bring peace at last to Israel. “Arise, shine, for your light has come, and the glory of the Lord has risen upon you. . . Violence shall no longer be heard in your land, devastation or destruction within your borders; you shall call your walls salvation and

your gates Praise. The least one shall become a clan, and the smallest one a mighty nation, I am the Lord; in its time I will hasten it.” (Isaiah 60)

Even nature was to be in peace: “The wolf shall dwell with the lamb, and the leopard shall lie

down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them. . . . They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. . . .” (Is. 11:6, 9)



The Agony in the Garden, Benvenuto di Giovanni.

Waiting for deliverance.

Since the time of Isaiah, the Hebrews were conquered in turn by Babylonia, Persia, Greece, Egypt, Syria, and finally Rome. Their suffering during Roman rule intensified their desire for a Messiah, or God's chosen one, to deliver them. Because their hardships were so great, they imagined that the one who was to rescue them would come in a spectacular, unrealistic way—perhaps on the clouds, as described in the book of Daniel.

When Jesus came, he didn't come in such a spectacular way. Uneducated, trained as a carpenter, when he began his ministry he preached his simple message to anyone who would listen. And his message was, "Repent, for the Kingdom of Heaven is at hand!" (Matthew 4:17). This remained the predominant theme of Jesus' ministry. He described it at length, though symbolically, in his parables. It was like a grain of mustard seed that would grow into a large tree, like a treasure hidden in a field, like a marriage feast, and like a pearl having such high value that it caused a merchant to sell everything he had to buy it.

In the Beatitudes, Jesus described the nature of those who would enter the Kingdom: "Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be

called the children of God. Blessed are those who are persecuted for righteousness' sake; for theirs is the Kingdom of Heaven." (Matthew 5:8-10)

Whether the Kingdom of God would in fact have materialized 2000 years ago depended upon man.

The Will of God. In his book, *The Will of God*, Leslie Weatherhead contends that the crucifixion was not God's original intent, but that "circumstances wrought by man's evil set up such a dilemma that Christ was compelled either to die or to run away, then in those circumstances the cross was the will of God.

"He came with the intention that men should follow him, not kill him. The discipleship of men, not the death of Christ, was the intentional will of God."

Thus, Weatherhead acknowledges the possibility that God can be defeated, but he contends that such defeats are only temporary and that in time His ultimate will must be achieved.

When we say, then that God is omnipotent, we do not mean that nothing can happen unless it is God's will. We mean that nothing can happen which can finally defeat him. . . .

What is meant by the omnipotence of God is that He will reach at last his ultimate goal, that nothing of value

will be lost in the process, however man may divert and dam up the stream of purpose nearest him. . . .

Thus, though he allows for the possibility that God's intentional will can be thwarted, Weatherhead contends that His ultimate will can never be defeated.

Man's cooperation. God's will can not be achieved apart from man's cooperation. If men choose to disobey God they have the power to "cut across God's plans" and postpone God's intentional desire, but they do not have the power to defeat God's ultimate desire. Thus, though circumstances may compel God to choose a course other than He had originally intended, "in spite of evil. . . (God) arrives, with nothing of value lost, at the same goal as would have been reached if the intentional will of God could have been carried through without frustration."

In regard to Jesus one can distinguish between God's ultimate will that the people accept and follow Jesus and His circumstantial will that Jesus die on the cross.

"Given the circumstances of evil, it was God's will that Jesus should be betrayed, taken, crowned with thorns, crucified, left there in the blazing sun to die." But if man had been more receptive to Christ's teachings circumstances would have been different and there might never have

been a crucifixion.

Jesus came as a perfect man to redeem mankind from the clutches of sin. He had the Christ-mission of returning all men to God.

The time had come for the Messiah that all men might be perfect through him and live forever in the Kingdom of God. The Kingdom was imminent. There was no time to concern oneself with the ordinary pursuits of life. God was seeking to establish His ideal then and there at that precise moment in time.

Few understood. Unfortunately, the people were not interested in what Jesus had to say. Some followed him (mostly harlots, tax collectors, and the poor), but then only briefly and often in search of his miracles, not his message. Only a few understood the importance of his message and the imminence of the Kingdom.

He wanted to tell them of the Kingdom of Heaven, but they would not listen. How could he reveal the deepest secrets of human life if men could not understand even the simplest or were too proud to listen.

If only the people had believed in him, Jesus could have explained many things. But few were ready and willing to listen.

Only in the intimacy of his discussions with his disciples could Christ speak freely and reveal the hidden secrets of the

Kingdom. To the public he spoke only in symbols and parables about things they could understand. Poor and uneducated, the peasants could only understand things that related directly to their daily lives. They could not comprehend an abstract, future Kingdom of joy and harmony.

Jesus said: "You are to be perfect like your heavenly Father is perfect" (Matthew 5:48). He had come to raise mankind to perfection and all but a few condemned or ignored him.

Christ's sorrow. In sorrow he cried out, "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth." (John 16:12-13a) "If I have told you of earthly things and you do not believe, how can you believe if I tell you heavenly things?" (John 3:12)

The scribes, Pharisees, and Saducees condemned him as a heretic, calling him Beelzebub.

In anger Christ scolded them saying: "You are of your father the devil, and your will is to do your father's desires," so evil was their intent. (John 8:44a) And in sorrow he wept, "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken and deso-

late." (Matt. 23:37-38)

In vain, again and again, Christ exhorted the Jews to follow him. But still the people refused. Proud, stubborn, and deceitful, they condemned him, crying out "crucify him, crucify him."

Betrayed and "despised and rejected by men; a man of sorrows, and acquainted with grief" (Isaiah 53:1-4), Jesus was compelled to the cross.

The people wanted something different from what God sent. They wanted an all-powerful, supernatural king, not a man, and as a result they failed. Jesus was forced to bear the cross alone.

In pity and in deep prayer he cried out: "Father, forgive them, for they know not what they do." (Luke 23:34a)

The Crime of Man. The crucifixion was thrust upon Jesus by men of evil intent. It is the crime of men not the will of God.

Only because of the unwillingness of the people to respond and because of the power of the forces of evil was Jesus crucified. The crucifixion was Satan's victory, not God's. God had sent His Son, but the people out of malice and ignorance killed him.

"God used the cross," Weatherhead said, "as the instrument of a divine purpose, but that did not stop our Lord from saying of Judas, 'It had been good for that man if he had not been born,' and

again, 'It must needs be that offences come; but woe to that man by whom the offence cometh.' "

Victory in Resurrection.

Considering the circumstances God had no alternative but to allow His Son to bear the suffering of the cross. Then, on the foundation of that suffering, God acted to resurrect him. He showed us through Jesus' life that the way to God is through total love and service. Through the resurrection, Jesus laid the spiritual foundation for the Christian church, as God was able to inspire belief through the risen Jesus and his counterpart, the Holy Spirit.

Thus, the resurrection is God's victory and forms the basis upon which we as Christians are redeemed through Christ.

If we can look at the world in terms of God's desire to redeem mankind and establish a heavenly Kingdom on Earth, then it is evident that God's plan was for the people to follow and attend Jesus as the Christ, then with love and truth, united around him, they would have been able to turn the hearts of all mankind to God's divine ideal.

If the people had responded and accepted his Kingship all of humanity could have been redeemed at that time, but instead we await another time in history—the Second Coming—when God will again seek to fulfill His ultimate will.

God's Ultimate Will. No doubt God's will is supreme and ultimately will be fulfilled, but as to when depends upon man. If man rebels, then God's will must be delayed until some future time and if at that point man again fails to respond it will be prolonged a second time until at some point it is fulfilled.

The Kingdom that God desires was not established two thousand years ago as originally intended. Jesus, as the central figure or channel through whom God was working, was rejected by the chosen people, thus delaying the Kingdom of God's desire.

Man, in his free will, rejected God's will, leaving it to be fulfilled in another age. God's ultimate will had not been thwarted, but His intentional will had.

If we can see this tragedy from the vantage point of God, with the realization of the Kingdom of Heaven as the goal, then both man and God suffer as a result of man's failure, though ultimately the goal will be realized at another point in time.

The establishment of the heavenly ideal of a Kingdom of Heaven on Earth remains to be accomplished in another age, because man failed to fulfill his portion of responsibility for the Kingdom. Today, both Christians and Jews await the consummation of that Kingdom and many people are beginning to sense that we are on the verge of its realization. □



Christ in the Arms of the Eternal Father, El Greco

PORNOGRAPHY

TIDE by HAL MCKENZIE

THREATENS U.S.

Murder—Sexual Perversion. Male, aged 27, and female, aged 23, murder girl, aged 10, and boys, ages 12 and 17. Prior to their death murderers employed sexual perversion and tape recorded the events. Lewd photographs of young girls. . . and a library of pornographic literature (De Sade) were found in the male's possession. (Ian Brady/Myra Hengley—Moors case, Dec. 1965.)

Rape Case. Seven Oklahoma teenage male youths gang attack a 15-year-old female, raping her and forcing her to commit unnatural acts with them. Four of the youths, two the sons of attorneys, admit being incited to commit the act by reading obscene magazines and looking at lewd photographs. (Oklahoma City, Feb. 1966.)

Murder Case. Male youth, aged 14, admits slaying of 9-

year-old girl. Body was found in a junk-filled shed, which was used as a neighborhood playhouse. Among the articles removed from the shed were some magazines of a pornographic nature. (Denver, Colorado, June 1966.)

"There has not been a sex murder in the history of our department in which the killer was not an avid reader of lewd magazines." (Herbert W. Case, former Detroit Police Inspector.)

The above cases, taken from police files in a nation-wide survey conducted by Charles H. Keating, dissenting member of the President's Commission on Obscenity and Pornography of 1970, strongly suggest that sex-oriented violence, which is on the rise in our society, is associated with the use and availability of pornography.

Some would argue that this



does not, from a strictly scientific point of view, prove a direct cause-and-effect relationship between pornography and the crimes committed above. After all, a person is the sum total of many different inputs, and not everyone who reads pornography commits violent crimes.

However, as B.L. Bonniwell, Ph.D. psychologist at Villanova University says, "Pornography is a form of education. As such, it modifies human behavior." Rape, murder, and other acts of violence are learned from the environment. Children imitate what they see their elders doing.

Or, as Dr. Natalie Shainess, a

New York psychologist writes, "Businessmen have always known that advertising does sell products. Put a picture of your product in the paper and show attractive, intelligent-looking people wanting it, and the reader will want it too. Repeat the ad often enough and a national craze for the product will be created."

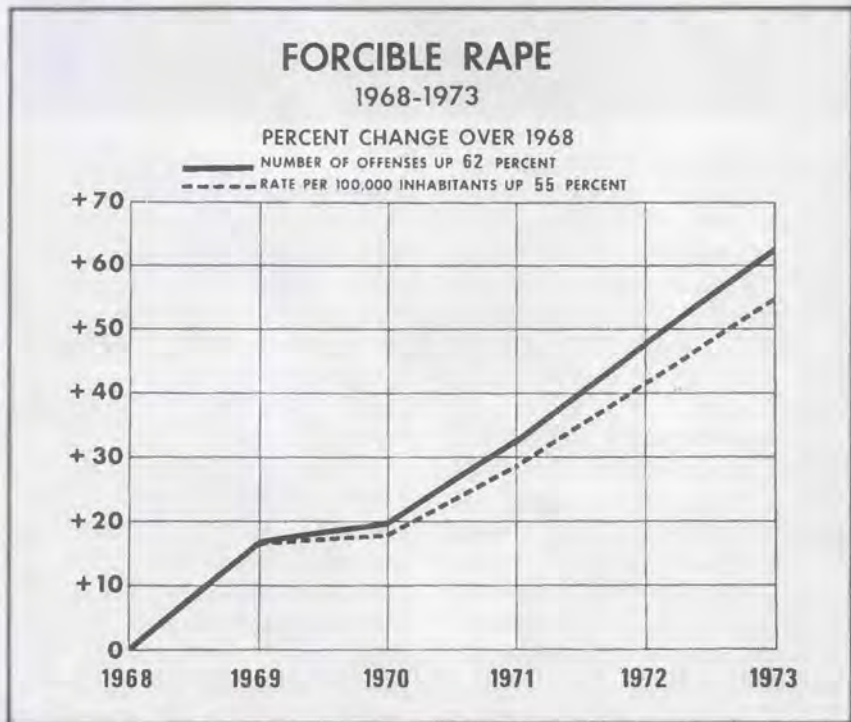
Today our society is awash in a wave of pornography. Books, magazines and films which once were sold "under the counter" are now freely available. What once were consigned to peep shows and stag films are now billed as "art," receive favorable reviews in national magazines, and enjoy long

runs in respectable theaters. *Oh, Calcutta*, *I Am Curious (Yellow)*, and *Deep Throat* are only a few examples. Movies which glorify violence and criminality, such as *Clockwork Orange*, enjoy similar critic approval and wide circulation.

Dr. Shainess continues, "So overwhelming is this tide that nobody can remain untouched by it. . . . From my own professional practice, I know that the more we are exposed to things that are degrading, the more we are degraded." (*Washington Evening Star*, Sept. 1970).

There certainly is a trend to-

ward greater degradation in America, if the FBI's Uniform Crime Statistics of 1973 are any indication. (See Charts). Rape went up 55 percent since 1968, even allowing for increase in population. In 58 cities with over 250,000 population, the risk rate for rape is 100 per 100,000 females. This does not even show the actual extent of the problem, because, as the report states, "Of all the Crime Index offenses. . . this offense (rape) is probably one of the most under-reported crimes due primarily to fear and/or embarrassment on the part of the victims."



Violent crimes and murder show a similar upward trend, as do the statistics dealing with other forms of social pathology, such as venereal disease, divorce, and illegitimate births.

The multi-million dollar smut trade also fuels the growth of organized crime. According to the testimony of James K. Barrett, former Baltimore Mafia operative and FBI undercover agent, "The Mob has an iron grip on the smut industry. From law-enforcement officers and former associates, I have learned that the racket is more profitable than ever, and that organized crime is thriving on it." (*The Reader's Digest*, Nov. 1973).

Enactment of laws to restrict the production and sale of pornography have been hampered by difficulty at arriving at a definition of obscenity, and by liberals who protest that pornography, as a vehicle of expression, falls under the Constitutional guarantees of free speech.

However, pornography is a clear-cut problem of public health and safety. The law has long been strict in imposing health and safety standards in food, drugs, and industry, and citizens have been vehement in demanding such legislation. Since pornography is likewise a threat to public health and safety in that it incites people to commit anti-social acts, then it definitely deserves to be legally controlled.

It is not enough to restrict

pornography to "consenting adults" and try to bar it from children only. The Obscenity Commission's report indicated that mostly middle-aged and married men were seen entering dirty book stores, but that three-quarters of males interviewed reported that their first exposure to pornographic literature was before the age of 21. Clearly, it is impossible to prevent the stuff from reaching children if it's freely undating their elders and parents.

The issue of pornography involves basically the problem of maintaining a viable society in which the dignity of man is upheld, people respect one another's life and freedom, and the dominant social ethic is based on love, the kind of love that St. Paul talked about when he said, "Be imitators of God as very dear children, and follow the way of love, as Christ also loved you and gave himself for us..."

True love in this sense stresses giving yourself to others to benefit them, even at your own expense. Selfish love, upon which pornography is based, sacrifices others for one's individual pleasure, regardless of the consequences.

Whenever the latter view becomes dominant, as it is fast becoming in our society, then breakdown and disintegration of society is inevitable and rapid. A revival of Christ-like love is the only way to reverse the process. □



FLAMING RIGHTEOUSNESS

by MARK WHITMAN

It was like any other adult bookstore—there was nothing very “controversial” in its white-washed windows, black lettered

signs. Hardly sensational enough to deserve what happened there last Friday. But to some people I guess it was.

The store is on the corner of 32nd and Main surrounded by flashing neon and fourth-rate bars. I was an infrequent visitor there, not that I really go in for those kinds of things, but it breaks the tedium of a long work-day now and then.

Anyway, I was down there last Friday around 10:00. There was the usual crowd—pimp-faced adolescents, sailors on the town, and assorted “types” that I myself don’t associate with. The proprietor was settled on his usual perch—the stool behind the cash register, resting his massive stomach against the glass display case, incessantly chomping his greasy cigar, keeping an ever-vigilant eye on his customers. He always reminded me of the typical embodiment of the kind of values he sold, leading a true flesh-pot existence.

That evening I wasn’t really interested in thumbing the lewd magazines or wasting my quarters on cheap pornographic films—instead, in a rather melancholic mood, I satisfied myself by gazing out the shop’s front door, leaning on the magazine rack, and watching the slick asphalt in the rain. I was dreamily lost in the swirling traffic lights, sounds, and the smell of rain when it all started. Disinterestedly I watched as a white van, gleaming in the night rain, eased up to the curb and stopped—its engine idling.

Now I want you to understand that there’s nothing exceptional about our city, that’s the odd part of the whole affair. Like any other large metropolis, we have had our uproars about pornography, sexual liberation, and obscenity, but when the storm had blown over things rolled right along. Oh well, yes, the police did raid a few movie houses and a few topless bars, but what with our “wonderful” judicial system now-a-days, things kept right on rolling—even got so they didn’t bat an eye at live sex shows. Well, from the bookstore I’d seen my share of ladies from the Salvation Army and long-haired Jesus freaks with their Bibles—but they were only amusing to the local prostitutes and pimps, hardly effective. This was another story.

The long side door of the van glided backwards on its sliding hinges, and in my dreamy state of mind, I was jolted into reality. I did a quick doubletake. Three people stepped from the van to the sidewalk—their bodies gleaming in milk-white vinyl suits—their faces were cloaked in vinyl masks with blue goggles. Each of them carried something different. As they advanced toward the shop, I began to make out what each one carried—then I was really shocked. The first figure, obviously a woman, held a book and judging from its appearance I guessed it was a Bible. She was followed by a taller figure, a man.

It was hard to tell what he was holding, but when I did see, I backed out of the doorway very rapidly. I've seen a M-16 rifle before, but never a milk-white one. Anyway, I didn't intend to study one at point-blank range. The last figure looked like a scuba-driver with a vacuum cleaner. He had two large metal tanks strapped to his back with a hose feeding out of the top. The hose was connected to a long nozzle that he held in his hands across his chest.

The three figures moved to the center of the store—the woman flanked on both sides by the men. The front exit of the store was blocked by the man with the gun. The woman pulled off her goggles and yanked backward on the zipper running up the middle of the face mask. The hood fell away like a lacquered eggshell revealing her face, and a strikingly beautiful one it was. Her midnight hair against the vinyl was quite a shocking sight and her dark eyes burned with such spiritual fire that even Joan of Arc might have shivered with envy. Her naturally red lips that were probably very lovely were now a firm scarlet line of contempt and resolve. She was a beautiful woman, but obviously one not preoccupied with her own beauty. She had other things on her mind. Dramatically she surveyed each person in the room, nailing them with her flaming eyes. She gave me a withering glance and finally raised her Bible,

parting it at the marker.

"The wages of sin is death!" Her vibrant voice cut the air like Deborah of old, and without the batting of an eye, she proceeded with a fifteen-minute sermon. It included the Genesis account of Noah's sinful era, the destruction of Sodom and Gomorrah, and eventually moved into the New Testament. With renewed vigor, she intoned the 24th Chapter of Matthew. Halfway through, a rather "dubious" man with a purse on his shoulder lisped something about how he "really must be on his way". He was promptly discouraged when he found the M-16's milk-white muzzle in his rib cage. He decided to stay for the rest of the "Bible lesson." The fat proprietor, who all this while had obviously been contemplating some drastic action, at the sight of the gun turned pale and contented himself by fiercely scratching his belly and rolling his eyes.

"Yea, the chaff shall be cast into the everlasting fire that shall not go out!" "I came to cast fire upon the earth, would that it were already kindled!" Closing the Bible, she ended her sermon on that disturbing note. Immediately, the man with the vacuum cleaner ordered everybody to the front door. A match briefly flared in the man's white gloved hand; it flickered as he held it in front of the nozzle's spout—Whoosh! A gas flame suddenly erupted. That was no average vac-

uum, but a WW II flame thrower—flame and all!

While the proprietor and customers trembled at gun point, the man with the flame thrower walked to the back of the shop.

The shopowner trembled visibly as the flame thrower's first outburst of fiery tongues belched from the nozzle, the glass display case of perverse plastic "novelties" melted in one wheezing sigh and continued to burn. Whoosh! The curtains around the pornographic film stalls turned to fiery ash, the films to liquid, flaming celluloid.

With firm resolve the man with the torch moved to the long racks of magazines and novels, their lurid covers smiling the sweet smile of pleasure toward him. He wasn't too responsive—Whoosh! I watched with a sort of hideous fascination as the nude figures on the covers twisted and turned in the flames. It looked like a scene right out of Dante's *Inferno*.

The proprietor stood wringing his fat hands, sweat and tears of fear and frustration pouring down his jowls. The heat was devastating. The man with the flame thrower turned to the one with the gun and nodded his head. The modern-day Deborah zipped up her hood and replaced her goggles, with that we were all herded onto the front sidewalk. By now a large crowd was beginning to gather, but miraculously no police or firemen. The figures in white didn't

appear discomforted or worried by the crowd. They quietly began to climb into the van. The last one to come out of the store was the flame thrower. As he moved across the concrete, like a scene from some moon flight, a young sailor still clutching a "girlie" magazine muttered an oath. It was a little thing, not big in most people's eyes, but big enough. The flame thrower man stopped, then pivoted on his toes; he took a long look, then walked quickly in the sailor's direction. Instinctively, at the sight of the still flaming nozzle, the sailor cringed. A white hand moved as a blur in the pale street light—the "girlie" magazine had changed hands.

The wielder of the "mobile torch" walked to the doorway of the flaming shop. Standing in the flickering light in his vinyl suit he looked like some angelic being of apocalyptic doom. With a flick of the wrist, he cast the magazine into the fire and calmly walked toward the van.

As the flames began to curl around the picture of the nude, smiling woman on the cover, the van, engine racing, shot from the curb, its tires filling the night with a horrible screaming sound and the nude image turned to flaming ash.

I haven't been back to see what's left of the bookstore. I don't intend to either. You see, I figure only a fool plays with fire twice and still hopes not to be burned. □

TAE KWON DO:



Many young children, both boys and girls, study Tae Kwon Do. Here, two contestants, ages 7 and 9, battle it out.

by DAVID JENSEN

For thousands of years, the people of Korea have offered the world a unique appreciation for the spirit and for man's ultimate perfection of mind and body. Their entire culture—their humble life-style, their dancing, even their folk tales—reflects this. Yet today, it is not these things as much as a new form of self-defense that is demonstrating to the world the unique spirituality of ancient Korea.

An estimated fifteen million people in more than sixty countries are now studying the Korean martial art, Tae Kwon Do. Though it officially came into existence only ten years ago, its roots go back 1,500 years when King Gwangaeto of Koguryo used a primitive form of the art as a military tactic to help his warriors fight off pirates in a neighboring kingdom.

In the beginning. Mural paintings found in the royal tombs of King Gwangaeto and his son Jangsu show combatants using their hands and feet rather than weapons to fight. It is believed King Gwangaeto had his armies trained in Taek Kwon (primitive Tae Kwon Do) when he sent

50,000 soldiers to drive out Japanese invaders in the besieged kingdom of Silla. A seventh-century wall carving of a famous Silla warrior in a Taek Kwon stance is evidence that the unarmed style of fighting had evolved into a specific form.

An early military academy in the Silla kingdom applied the teachings of Buddha to Taek Kwon in its training of young noblemen. Taek Kwon's emphasis on mental discipline was enhanced through the Buddhist ethic which taught loyalty, filial piety, trustworthiness, valor, and justice. Not only was Taek Kwon recognized in the academy as a successful form of unarmed combat, but it was also a life-style, stressing the supremacy of spirit rather than the dominance of physical desire. Such spiritual activities in the academy as writing poetry, singing, and dancing helped the trainee further develop his conscience and purity of heart.

In the generations that followed, the practice of Taek Kwon left the monasteries and the art became deeply rooted into the Korean culture. But when Japan occupied Korea in 1909, all native practices of Korea's culture were

stifled. Preference was given instead to Japan's martial arts and Japan's songs, dances, language, and even religion. Taek Kwon could only be kept alive by a few individuals who practiced it in secret until Korea was liberated in 1945.

A second lieutenant in the new Republic of Korea armed forces, Choi Hong Hi, is credited by most Tae Kwon Doists to have developed the basic movements of Taek Kwon into the highly effective and scientific Tae Kwon Do of today. Choi reportedly learned the skill from Korean calligrapher Han Il Dong, an expert in the forbidden art of Taek Kwon. Choi refined the discipline and began

teaching it to military officers. In 1955 the title Tae Kwon Do (meaning hand and foot fighting) was officially designated, and on March 22, 1966, nine countries signed the first charter of the International Tae Kwon Do Federation, today the most widely recognized association for the Korean martial art.

An art of mind over matter. Tae Kwon Doists are quick to defend the martial art as an art, rather than a sport. It demands control of the mind far more than muscle or brute strength. It is a highly specialized talent which must develop slowly through specific stages of growth. And it requires as

Demonstrations of striking power are reserved for tournaments.



much (if not more) discipline and perseverance as classical ballet. For in Tae Kwon Do, the participant is not a player who wins or loses (though an encounter may deem him so), but an artist. He has no immediate goal but only the ultimate mastery of his art. Yet, as an artist, the Tae Kwon Doist knows perfection is a sacred end and thus he is always in the quest for further development, further refinement, and further conquest in claiming the obedience of his body. Even highest ranking black belt holders have been heard quoting the common adage: "There's always room for improvement!"

One Tae Kwon Do expert claims three years of study is the minimum for most serious students to be able to meet any assailant under any condition and be confident. "It takes that long for the body to be brought under proper control," he says.

The spiritual discipline of a Tae Kwon Doist begins when he learns *chon-ji*, the first pattern of Tae Kwon Do. As described in one text: "*Chon-ji* means literally 'Heaven the Earth.' It is, in the Orient, interpreted as the relation of the world or the beginning of human history; therefore, it is the initial pattern (for) the beginner. This pattern consists of two similar parts: one to represent the Heaven and the other the Earth."

In *chon-ji*, the student begins by asserting a firm stance with legs spread (about a foot and a half

apart) and hands held fistful at the top of the thigh. To each side and in front of and behind him are striking areas. He is the center of this base of four positions. From the center he brings his left foot forward and to the left and his right foot back to stabilize. Facing left with his right hand fistful at the side, the student uses his left arm to strike downward, executing a low block, before plunging the right fist outward in a middle punch. This movement is practiced in rotating positions.

After the student masters *chon-ji*, an array of punches, blocks, kicks and other *kata* lies ahead to be learned and coordinated. It is only after many months that the Tae Kwon Do student is allowed to progress to the deadlier karate forms. Important to remember, though, is that most consider Tae Kwon Do a defensive art rather than an offensive one. Moreover, it is the conviction of all martial art practitioners, especially those of Tae Kwon Do, that an opponent is better countered with a non-fatal blow than a fatal one.

Exercising the spirit. The immense power in a Tae Kwon Do kick or punch is all governed by the mind. Indeed all coordination of power, speed, relaxation, focus, balance, and accuracy for an effective movement depends upon utmost mental concentration. "Immersion in the subject



Respect for the "two fatherlands" and for the instructors is always stressed in Tae Kwon Do classes.



Meditation before and after Tae Kwon Do practice helps develop spiritual control of the body.

must be total," one author emphasizes.

The power, or *ki*, for the lightning fast physical output of Tae Kwon Do stems from the lower abdomen, *tanjen*. There energy is built up through concentration much like electrical energy is charged in a capacitor before suddenly being expelled with great intensity. At the opportune moment, the Tae Kwon Doist aligns all his muscles to coordinate the strike. The movement is smooth and swift, allowing the *ki* to flow directly from the *tanjen* to the point of impact almost like a bolt of electric current. The amount of concentrated energy launched in the strike is devastating because the Tae Kwon Doist mentally aligns his

body for the *ki* to flow and accurately be focused on target.

But like any capacitor, time must be allowed for relaxation if the *tanjen* is to continue its function at peak performance. So the Tae Kwon Doist is careful to stay relaxed at all times until he reaches the final few inches of his attack or block. This puts optimum energy force in the strike, keeping the body as well as the mind relaxed to notice counter movements and reactions. Also, if the student is tense and tight all the time, needlessly burning up energy, he may become fatigued. Controlled relaxation alleviates this.

In the classroom. Tae Kwon Do students in most academies engage in preparatory exercises before rehearsing *katas* or fighting. These exercises reflect both the spiritual and physical characteristics of Tae Kwon Do.

Spiritual training includes single and group meditation, often before and after activity.

On the physical level, weight lifting is usually included in warm-up exercises, though with caution. The intent of Tae Kwon Do is not to build bulging muscles but rather lean muscles that are supple and fast. Five pound weights are recommended for men; two or three pound weights for women. And before practice, various stretching exercises to limber the muscles are recom-

mended. Jogging and swimming are good for extracurricular exercise.

Katas are often classified according to soft and hard styles, symbolized by the Korean *uhm yang* (*yin yang* in Chinese). As stated in one report:

"*Uhm* symbolizes softness and darkness, and is represented in the martial arts in the soft fighting styles. Its power is that of gently flowing water that changes the shape of stone. Its typical motion is circular, with the force of a whip, or a rock whirled on a string, and its tendencies to unite and combine, to close in.

"*Yang* symbolizes hardness and brightness, and is represented in the arts in the hard, linear forms of fighting. Its strength is that of steel or rock, and its typical motion is straight lines and angles, with force derived from leverage. Its tendency is to maintain distance between opponents."

While it is the objective of Tae Kwon Do schools to teach their students how to defend themselves against any attack at any time under any conditions, Tae Kwon Do students also learn what is called free-style fighting, in which the opponent presents a series of unexpected attacks and situations without prior rehearsal or premeditation. The style is the trademark of karate tournaments and is judged in much the same way as competitive wrestling, with points awarded for advantage



In free-style fighting, kicks are never directed to the head.

maneuvers. Blows to the head and groin are restricted completely in most tournaments, with allowance for surface strikes only on other parts of the body. Besides teaching a student to be accurate with his attacks and blocks and to keep his balance at all times (both on offense and defense), free-style emphasizes the attitude of good sportsmanship. Here the aspect of Tae Kwon Do as a lethal weapon is forgotten. Both contestants are battling for superiority of technique, style, and control.

This sportsmanship has been characteristic of Tae Kwon Do

since its history began in the days of the Koguryo kingdom. Tae Kwon Do has always taught man how to live together more harmoniously, so that any fighting between comrades is for the mutual benefit and growth of the participants. The nature of Tae Kwon Do is to serve the purpose of the whole, not the individual. The spiritual power that is the life blood of the Tae Kwon Doist is of a positive nature, experts contend. "Those whose interest in Tae Kwon Do is for the purpose of perpetrating evil never seem to have the spiritual control to sup-

port the self-discipline necessary to achieve proficiency in the art," states one leading Tae Kwon Doist.

Attitude is further developed in Tae Kwon Do training by stressing respect on the part of the student. Always when a student comes onto the floor mat, he bows before the joint flags of Korea and the United States—"our two fatherlands" as one instructor explains. It is also traditional that students in a class bow together before the flags prior to an activity. Respect is also given on the high-

est order to the instructor, fondly called "master" by most students.

Tae Kwon Do is the answer for many people in the world whose lives are constantly in danger, as the art is an effective and *natural* deterrent to aggressive persons, armed or unarmed. But more than for protection, Tae Kwon Do is especially valuable in training the oneness of mind and body, something the Koreans have been working on for ages, and something the West is only now beginning to value and appreciate. □

Tae Kwon Do is noted for its emphasis on leg movement.



The heart of the place

by **STEVE ELLIOT**

Corby in Northamptonshire is not a town much in the news, nor has it any great history. It is the last of the line of three towns, starting with Wellingborough and Kettering, which, extending north-eastwards from Northampton, act like three outposts standing between the East Midlands and Huntingdonshire and the Fens beyond.



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Corby is a recent addition to the list of towns. As you drive into it from the east, you pass, on the outskirts, a bewildered looking church, surrounded by its graveyard, stones set on a little plot of green from which sprouts a shining sign-board announcing the parish church of the village of Corby. Beyond is the sea of roadworks and prefabricated housing.

The new Corby is dominated by day and by night by a new landmark—the Corby candle, for Corby has become a vast steel town, and the “candle” is the tall chimney where the waste gases from the refining process are expelled and burnt in the atmosphere. From every vantage point for miles in the surrounding countryside, the Corby candle stands out, 24 hours in 24. And as you come close to it you hear too its thunderous roar. This is the light in the life of the people of Corby.

Corby exists for steel, planned as a new powerpoint in Britain's hoped for industrial prosperity. You will meet few North-

amptonshire people in Corby. The great majority have come from the industrial cities of Scotland. The one main hotel is called the Strathclyde.

Nobody ordered these people to come here; they were all quite free. They were not shipped down on consignments as might have happened in some countries. Yet just the same, the planners planned a steel city, the incentives were offered and the people came from keeping the wheels of industry turning in Glasgow and the Clydeside towns to doing the same thing in the heart of the English countryside.

These Scots people have an air of being tough and materialistic. There is much that is reminis-



Old towns like Ross-on-Wye in Great Britain will often be dominated by a church spire (left), while new towns are so full of busy modern life that they no longer have any place to give to God. At right, chairman of a 1300-acre housing project discusses a model of the scheme with the architect.

cent of Glasgow: the wiry little man in his fifties, sporting an obviously new suit with pride, despite its being a size too big for him; or the big part the pub seems to play in social life—"Sorry, I'm out of work and flat broke" says the young man to the charity collector, and then slips around the corner and into the pub.)

The cultural snob might look down on these people; others might decry the selfishness and materialism of the working man in general. But behind the wiry little man in the ill-fitting suit is the picture of a hunched-up, ill-nourished figure on a street corner. The hands are plunged into the pockets of a threadbare overcoat, and from under the cap, pulled down tight, stare hollow, blank eyes. The stories of A.J. Cronin powerfully capture the hardship and struggle of those Depression years on Clydeside. This is their heritage, this and generations of labour in factory, mill, and shipyard. There is not much in such a tradition to feed a man's spirit.

And, sad to say, no one has really dedicated themselves to see that there should be, as long as the steel or whatever other product was turned out. When the Industrial Revolution was getting under way and new factories were springing up, whole communities were uprooted and crammed into the back-to-back terraces of the mushrooming industrial cities, which were rapidly outgrowing their own

strength.

In these places religion rapidly withered and died. Many of the industrialists who built up these towns built housing that was somewhat less than functional and were concerned simply that the people living in it should produce as much profit for them as possible. Spiritual traditions did not enter into it. They were sacrificed to human greed.

The Marxist idea that religion is the opium of the people, a tool of the ruling class to keep the workers in their place, is a piece of imaginative nonsense. Those early capitalists and industrialists who were out for profit and nothing more were every bit as ruthless as the revolutionary in stifling the spirit if it suited their purpose.

Such then is the experience of the Scots people of Corby and people in all the old industrial centers of Great Britain. Uprooted from their traditions, starved of spiritual food and with generations of hardship behind them, is it surprising that they tend to be materialistic today? You may complain about the selfishness of unions today, but what else is there to hope for if the Christian spiritual traditions of the country have been neglected in deference to the great god, profit.

Our spiritual principles are our lifeblood. If we have ignored them, it has been to our detriment. If we continue to ignore them today, it is at our peril. □

POETRY

#1

I am the child
swinging in an empty playground...

I am the poor man
with a withered face,
who sits daily on the parkbench,
waiting with breadcrusts for stray pigeons...

I'm the lone seagull
winging slowly over a polluted Hudson;

and the hot, afternoon sun
aching
to break through the dark, threatening clouds...

Homeless,
I search without rest
for those whose hearts are shut
behind heavy wooden doors—
bolted with apathy and coldness...
I am the Father
who searches,
crying...

—Janet Cook, IOWC #2

There's a house in the distance—
I can see the light through the trees
heavy with snow on their branches.

There's a man in the distance, too—
coming closer hour by hour—
and he's calling out,
guiding me...reassuring me...

I'm just a child
loving with a little heart,
running with little footprints,
reaching with little fingers,
sometimes so bold—
sometimes a bit frightened
when I chance to trip in ruts and chuck-holes
along the way.

I'm getting stronger, though,
and growing taller
as the days lead me on—
just seeing his smile
and hearing his voice
seems to melt the icicles
and calm the biting wind
that dries my damp and wrinkled cheeks.

I feel him extending his arms
to draw me in,
and I begin to realize
that finding God
is like coming home. —Janet Cook, IOWC #2



#3

everyday
i see them...
staring at silent reflections
in dirty store windows;
or counting cracks in the sidewalks,
as they stumble down
smokey city streets...

they walk with one shadow
searching for answers
in the lonely faces of passing strangers—
silently screaming into a world of
echoes...

i see them...
and long to take them to a place
brimming with hopeful tomorrows,
where Someone knows...
where Someone cares...

i see them...
and through my eyes,
Father cries.

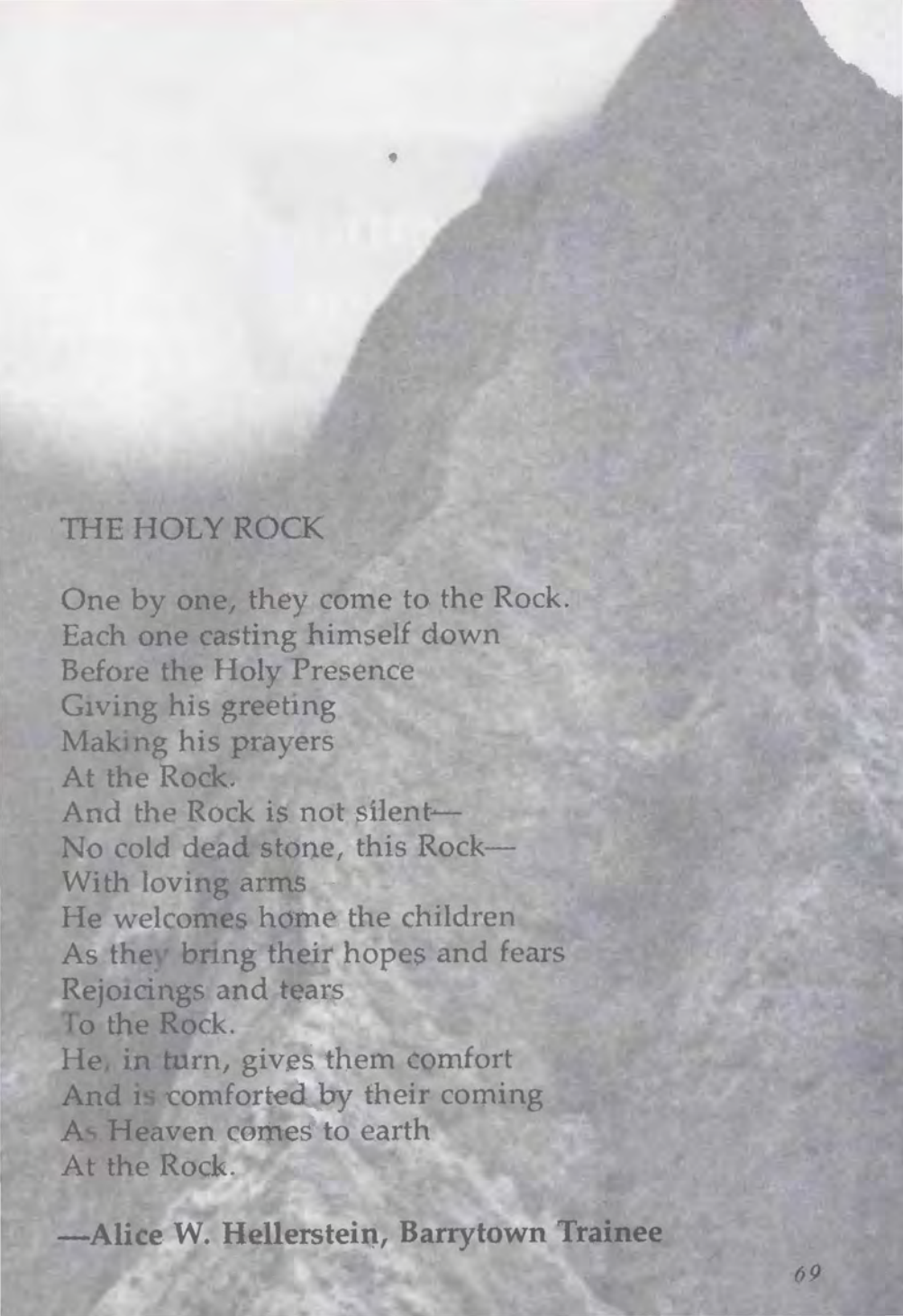
—Janet Cook, IOWC #2

THAW

A man in the frozen winter wilderness,
Comes upon a stream, and is thirsty,
But because it is winter, the stream is
Covered with ice, and he has great difficulty
In breaking it.

The spring thaw is upon us however,
And the cold air of winter will soon give way
To the blazing heat of summer.

David Powell—Louisville



THE HOLY ROCK

One by one, they come to the Rock.
Each one casting himself down
Before the Holy Presence
Giving his greeting
Making his prayers
At the Rock.
And the Rock is not silent—
No cold dead stone, this Rock—
With loving arms
He welcomes home the children
As they bring their hopes and fears
Rejoicings and tears
To the Rock.
He, in turn, gives them comfort
And is comforted by their coming
As Heaven comes to earth
At the Rock.

—Alice W. Hellerstein, Barrytown Trainee

Unification Thought

Theory of Original Human Nature (III)

This section continues the discussion of the theory of the "Original Human Nature" through a critique of the existentialist view of the human being. Taking Kierkegaard, Jaspers, Heidegger and Sartre as representatives of existentialism, and Nietzsche as one who influenced Heidegger and Sartre, we will explain and criticize these philosophers' theories on existence and man.

Kierkegaard's views were dis-

cussed in the Nov./Dec. issue of *Way of the World*. This section will discuss the views of the other four philosophers.

First, taking a bird's eye view of the mutual relationships of these five men's thoughts, Kierkegaard's and Jaspers' are basically Christian, while Nietzsche's, Heidegger's and Sartre's are atheistic. The philosophies of Kierkegaard and Nietzsche are ethical, while those of Jaspers and Heidegger are ontological, and that of Sartre behavioralistic.

Nietzsche's Superman Thought. Kierkegaard tried to regain the lost self by striving against

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

sin and by self-extinction before God. On the contrary, Nietzsche (1884-1900) thought God was dead and tried to escape from the "levelling" of human beings by accepting destiny and fate subjectively and positively.

He was born in Germany, the son of a Protestant minister, and was given a Christian education in his early youth. But when he grew up, he deplored the "miniaturization of human beings that was intensifying more and more in Europe." He regarded it as his task to reject this bad tendency and create a "great" type of human being. While Kierkegaard thought that the "leveling" or "miniaturization" resulted from the fact that people were not yet true Christians, Nietzsche thought that the Christian view on life itself brought about this miniaturization. He came to think that it was his life-long philosophical mission to criticize and overcome Christianity.

According to Nietzsche, the characteristic of the Christian view of man is that it regards man as the intermediate being between God and animals. Christians think that God, who is in the highest position in the order of God-man-animal (nature), is absolute and infinite. Christians think that the differences between men are mere trifles, and they reach the conclusion that everyone is "equal before God." But Nietzsche asserts that not the "common people" but

only excellent, intellectually powerful men create the culture of mankind.

"God is dead." The Christian ethic advocating "equality before God" was given its driving power by the revolt against the strong by the weak who try to "destroy the strong." Since the Christian principles of world order make human beings common and featureless, we must proclaim that the God who is at the top of this order is dead.

Thus he declares that God is dead. After the death of God, the world for the first time loses transcendental principles and is totally governed by its own intrinsic principles. This loss of the transcendental principles brings about a loss of meaning and purpose in this world, and results in a loss of ground, or nothingness (nihilism).

There is no longer a God who teaches us what we should do, so "there is nothing true and anything is allowed." Only the desire "I wish" remains. From here starts Nietzsche's philosophy of "will to power" (*Wille zur Macht*).

If God is removed from His position at the top of the Christian order, it is natural that the position of nature (animals) which was at the bottom of the order is also changed. According to the Christian moral view, with its order of God-man-animals, whatever is near to God is regarded as good and whatever is near to animals

e.g. selfish desire, sexual desire and appetite are regarded as evil; while whatever is farther from animals or nearer to selflessness or generosity are regarded as morally high. Nietzsche asserts that the Christian moral view is against nature, and that the three human desires follow the natural direction of humanity and life itself.

On Nietzsche:

Man wishes to elevate himself infinitely but can not help admitting that this is impossible in a world without God.

Such an unnatural moral view was established because it regards nature as the bottom of the order. Now that God is dead, however, it is not necessary to deny nature or to regard it as evil. Thus Nietzsche says that what is useful for the enlargement and development of life is the true morality and advocates "morality as nature" in place of Christian morals. But he does not recommend licentiousness to us, for instance, because unlimited licentiousness does not always contribute to the development of life. On the contrary, talented artists and scholars remain chaste because it is more economical and hygienic, but we should not remain chaste from an ascetic standpoint. In the case of Nietzsche, life (*Leben*) serves as substitute for

God.

Man on top. Thus God who was on top of the order God-man-animal is completely cut off. Then what must happen to recover order? Since God is lost, man himself must stand at the summit. Thus Nietzsche develops the concept of a "superman" (*ubermensch*) standing at the top of the order.

According to Nietzsche, men are classified as "superman" and "the last man" (*der letzte Mensch*) by their basic differences of values and abilities. The superman is the ideal being, who elevates himself continuously and eternally; he is beyond good and evil. Like God, he gives orders to the people, and the latter should follow him. However, today's human being is an intermediate being between the ideal superman and animals. Without denying or escaping reality, man must heartily try to transcend himself to become superman. By asserting this theory, Nietzsche wished to overcome the crisis of human miniaturization.

Moreover, he says, showing the ground supporting the world without God, "Everything goes, everything comes back; eternally rolls the wheel of being." (*Also Sprach Zarathustra*). That is, he develops the doctrine of eternal recurrence (*ewige Wiederkunft*), that there is no future life nor world after death; there is only momentary fulfillment in this world (earthly world).

He asserts that man must look at reality as it is, without escaping from it. He should "affirm without deducting, finding exceptions or selecting." In short, Nietzsche advocated an absolute affirmation of life, that is, love of fate (*amor fati*). His thought came to be used later as the theoretical ground for Nazism, though this was quite against his intention.

Nietzsche's thought has some significance, but some of his assertions are very problematic. For instance, he asserted that the desires of life should be the center of morality, and that we should ignore God and the Sung Sang desires for truth, good and beauty. He asserted the love of fate and this leads to the conclusion that reality should indiscriminately be affirmed. These assertions can not but be a great problem.

Critique of Nietzsche. According to Nietzsche, the Christian view of the order of God-man-animal, and its view that everyone is equal before God brings about the miniaturization of the human being.

Viewed from Unification Thought, however, the main reasons for the miniaturization of man are that, as already stated, the true fulfillment of individuality has not yet been realized due to the fall of man, and that man has not yet awakened to his Original Nature. To escape from the present miserable situation, there is no

other way than to come to God through the principle of restoration through indemnity and finally to have faith in and accept the Messiah.

However, the Christian view of "equality before God" is apt to ignore the order of positions necessary to realize family love. The view ignores differences of individuality, and even the differences of contributions toward the community, and thus falls into an anarchic, mobocratic blind equality. Also, Christian ethics make so much of the spirit that they one-sidedly regard physical desires as evil, and thus think that the farther a man is from bodily desires, the more moral he is; in short, Christianity is apt to fall into a gnostic despise of the body or Stoicism. Nietzsche sharply criticized these two points, and his criticisms are worth listening to.

Equality. As to the first, true equality does not mean to ignore all the individual differences, because these differences come from the Individual Images in the Original Being. Equality should be considered from the standpoint of Divinity such as equality in Heart, value, personality, loving and being loved. If the order of the positions in the Four Position Base were not maintained, it would be impossible to love. Individuality should be respected and should not be leveled. In the fallen world, however, the Divinity is usually so

twisted or ignored that the miniaturization and leveling of human beings are apt to appear. Accordingly the miniaturization is not due to belief in God but rather due to a lack of belief in the true God. The God denied by Nietzsche was not the true God, but a false God.

As to the second point, the Sung Sang (spiritual aspect) and Hyung Sang (physical aspect) perform give-and-take with each other, centering on God, with the Sung Sang as subject; then the individual is fulfilled. Therefore, as long as the Sung Sang aspect is subject and can control the Hyung Sang, the physical desires, such as appetite and sexual desire, can be as large as possible. It is by these bodily desires that God's purposes of creation (the three great blessings [". . . Be fruitful, and multiply, and replenish the earth, and subdue it. . ."—Gen. 1:28]) are accomplished, and heaven and earth become full of joy. However, if the physical desires become so large that the spiritual desires wither, spiritual communication (the give-and-take relation of love and beauty) will be destroyed, and the growth of the spiritual body, which is the *raison d'être* of the physical body, will not occur. It is only for this reason that we are advised to restrict our bodily desires.

Thus Nietzsche's criticism is constructive in some points. But his ideas—that just because Christian morals are apt to bring about a

leveling or miniaturization of man—we should oppose the positioning of God, man, and things (animals, nature); that we should declare the death of God, and establish "nature as morality"; that we should "regard the development of natural life as good", and should set up superman in place of God—are all wrong ideas and quite contrary to the true solution.

True solution. First, the positioning of God, man and things is the basis of order necessary to establish the one united world centering on the love of God. Without order neither peace nor freedom can exist, and without the relative positions of subject and object, love can not exist. Moreover, if the existence of God who is the center of love and life is denied, there will be no providence of salvation, and man must suffer forever due to this lack of a center and the exhaustion of love which will necessarily take place.

The worship of natural life as the necessary conclusion of such ideas (Nietzsche respects animality rather than moderate virtue, passion rather than reason, the will to power rather than ideas, and he asserts that man should sacrifice God for nothing), and the establishment of the superman shows that, since there was nothing which could be depended on after the denial of God, Nietzsche was compelled to worship man's physical body, beautified and sanc-

tified, in place of God.

Such being Nietzsche's assertion, the spiritual (Sung Sang) values of truth, goodness and beauty were subjugated by the will to power and animality, and the existence of the spiritual body which

On Jaspers:

Man's sudden encounter with God after going through a trial means that he has approached, in proportion to his atonement, his original seat, namely his position as the child of God.

was the basis of man's eternal life was also denied. As a result, the way of salvation leading to eternal life was completely closed, and man was left to suffer eternally in a mere animalistic life. We must say that in ridding himself of God, the price Nietzsche paid to escape human miniaturization is too large. Despair and contradiction are exposed in his doctrine of eternal recurrence (*ewige Wiederkunft*) and love of fate (*amor fati*). Man wishes to elevate himself infinitely but can not help admitting that this is impossible in a world without God. Thus while seeing his expectations always disappointed, man

must accept the situation as it is. He can resolve his fate only by loving fate subjectively. This is really miserable.

In reality, the Original Nature of man is that he is a being with the Divine Image in which the spirit body and physical body or spirit and body perform G-T action centering around the love of God. In spite of this, Nietzsche denies the existence of God and the spiritual body, and regards man as his physical body alone and sanctifies this as superman, ignoring the fact that man consists of both spiritual and physical bodies. He thinks that superman is the final goal for us to reach, with the result that everything becomes empty and results in frustration, because in reality the superman is a pseudoman and a false image. This is the critique of Nietzsche's thought by Unification Thought.

Jasper's Limit Situation.

Jaspers (1893-1969) was influenced by Kierkegaard and Nietzsche and yet established his own unique philosophical system making use of his experiences in the fields of psychiatry and psychology which had been his major fields of study.

Jaspers thought of man as a possible existence which is always linked to the situations around him. These situations mean, in short, the realities in which man (subject) takes a broad interest. When a situation has grown as bad

as it can, Jaspers calls this situation a limit situation.

Take the examples of death (*Tod*), trouble (*Leiden*), strife (*Kampf*), the guilt of sin (*Schuld*), etc. These are like walls against which man as a possible existence will inevitably collide. Man can change or avoid other situations but these situations are the basic realms which man can not avoid nor escape in the least. The self which is clarified in such limit situations is Jaspers' existence. "To experience the limit situation and to exist are one and the same." (*Philosophy*).

He further asserts that the limit situations can not be objectively grasped from outside; they can only be known through self-consciousness from the inside. The existence of self is deeply understood not by avoiding the limit situations but rather by deciding to patiently remain in the situations. In these limit situations, intelligence, rational thinking or proof are of no use. Man feels as if the ground on which he stands has gone out from under him, and he feels giddy. At that moment, a comprehensive Absolute is perceived in this limit where all thinking has been deadlocked. The Transcendental expresses itself in the "cipher (*chiffre*) of frustration." When what can be thought of (objective world being and subjective self being) is transcended heading toward what can not be thought of, the tie of the Existence with the

Transcendental (God) is suddenly seen and understood.

At that point, the Transcendental appears only as a cipher. According to Jaspers, the most serious experience of mankind is written in cipher letters in metaphysics and in the history of religion. Metaphysics is the "deciphering" (*chiffrelesen*) of the manifestation of the Transcendental being. This cipher can not be read by ordinary people. Only those who have sought after standards with great resolution and who have experienced true frustration can read it.

Critique of Jaspers. Jaspers' statement concerning the process of the clarification of existence (*Existenzerhellung*) in the limit situation seems to be almost correct. However, why is man pushed into such limit situations and why does he meet the Transcendental after suffering and frustration? Fundamental reasons for these occurrences are not clarified by Jaspers.

Viewed from the Unification Principle, Jaspers' "limit situations" are the "indemnity conditions" necessary to restore the original state. God kindly gives them to fallen man in order to give him a chance to atone for his own sins or those of his relatives, and in this way to restore his lost value. Man's sudden encounter with "God after going through such a trial" means that he has approached, in proportion to his

atonement, his original seat, namely his position as the child of God.

The "cipher of frustration" is the aspect of God which is recorded in such things as history, mythology, philosophy, literature, music, etc. Nature is also part of the cipher and to decipher it (*Chiffrelesen*) means to see the Divine Image manifesting in the appearance. To see this is to connect with God. Yet one's true self can not be restored in this stage. With this experience as a clue, we must further approach God's inner seat guided by His holy words, inherit the Heart of God and become true children of God. For this purpose we must find a good guide who can make this possible for us. It is very important to know who such a guide can be. This is the view of Unification Thought concerning Jaspers' philosophy.

"Ex-sistence" of Heidegger. Heidegger (1889-) who is as great a philosopher as Jaspers, was born in a village named Meskirch in southern Germany. He took a deep interest in the spiritual history of the Middle Ages when he was Catholic and later thought that the basic problem of philosophy was to clarify the meaning of "Being." He made this his central issue.

According to Heidegger, Being is beyond *an ens* (one who is being) and we can not grasp Being by seeking after *an ens* externally

through rational categories. However, men have thought that they could grasp Being by that method, and have controlled nature externally through natural science. As a result, man has lost his home. Thus Heidegger's criticism of modern rationalism is very sharp.

On Heidegger:

Because of the fall of man the "being-in-the-world" has become anxious, and due to losing his purpose of creation by the fall, his practice has changed into projects for his own sake.

Then, how can we grasp Being? We can grasp it in the same way we interpret a book; by interpreting it from the inside of the experience (phenomenon) of *an ens* called man (Heidegger calls this *Dasein*). It is in a *Dasein* that the *Sein* (Being) of *an ens* (one who is being) can be understood, from the inside. However, it is not ordinary man (*Das Mann*) who is only interested in superficial things, but it is *Dasein* who clarifies Being by seeking after death and decision.

This *Dasein* is generally within *Alltaglichkeit* (the everyday

world) and can spend his daily life without being conscious of the problem of thoroughly examining his own essence. Into such an everydayness, *Dasein* is fatally thrown out (*Geworfenheit*) against his will like a die as *In-der-Welt-sein* (being-in-the-world) and he falls to become an ordinary man. According to Heidegger, *Das Mann* is an anonymous one, who is totally conformed to the public, and has no self. When he has become man, *Dasein* succumbs and is alienated from himself. In other words, he is left floating without a root.

To be thrown out like a die (*Geworfenheit*) is not the original form of *Dasein*; if we become conscious of *Geworfenheit*, we come to feel anxiety (*Angst*) or dread at having lost ourselves. However, this anxiety gives, at the same time, the possibility to come back to one's original self.

Thus *Dasein* is not only in a state of having been thrown out (*Geworfenheit*) to become a being-in-the-world but he is also in a state of projecting his self to become his original self again (*Entwerfenheit*). The double character of *Dasein* is called by Heidegger concern (*Sorge*). Being (*Sein*) expresses itself as concern in *Dasein*.

The voice of conscience. How is *Entwerfenheit*, the projection of one's self toward the original self, possible? At first *Dasein* exists as what was thrown out. Therefore,

his being lies in the throwing. The fact that *Da* (there) appears, means that Being sends its self. Human beings accept *Da* where the light of truth sent by Being shines, in the form of care (*Besorge*) or concern (*Sorge*).

In this context, a human being is one who expresses *Da* (there) where the light of Being shines, one who watches Being, or the shepherd-boy of Being. So long as human being does not

On Heidegger:

There is another part of the mind called the Original Mind which is more fundamental than conscience. Its standard is God, so this standard is common to all people.

watch the light of *Da*, Being leaves him though it stands near him. Thus Heidegger thinks that Being is what emits light in *Dasein* or what addresses man. However, it emits shines, gives and addresses only as long as human being has interest. Otherwise, it keeps silent. "Being gives itself and at the same time refuses to give itself. Being talks about itself and at the same time does not talk about itself."

The address of *Dasein* itself,

which tries to move man toward the light of Being is called conscience (*Gewissen*) by Heidegger. The voice of conscience is the voice without a voice which can be heard only by oneself, and it is the voice of the original self which awakens the everyday average self buried within man to the proper self. By listening to the voice of conscience, human being moves out of man to stand in the light of Being. This is Ex-sistence.

Heidegger tries to solve the human distress in this Ex-sistence (to stand in the light of Being or to start toward the truth of Being) and also tries to give this the same significance as the existence Kierkegaard and Jaspers advocate.

Critique of Heidegger.

Heidegger made a distinction between Being and *an ens* (one who is being). He dealt with the Being (status of existence) of the *an ens* (*Sein des Seiendes*). This can be said to be an advancement in ontology, because his concept of Being almost corresponds to that of the Yang Sang (Status-Image) of the existing being of Unification Thought. But according to Heidegger, Being can never be grasped by externally analyzing one who is being (*an ens*) through the rational category. Then what is Being?

Heidegger did not clarify the Being (*sein*) of all things, including all human beings. He dealt mainly with the Being (*sein*) of the special

human being namely *Dasein*. Furthermore he dealt only with Being as "being-in-the-world" (*In-der-Welt-sein*), and not the basic principle of being of general man.

He considered man's state of being as anxiety (*Angst*) and concern (*Sorge*). But the cause of anxiety and the essence of concern are not clarified enough. He said that there is no cause for anxiety, man just exists in it. From the view of Unification Principle human beings are anxious due to the loss of their original position by the fall. Therefore men are uneasy either consciously or unconsciously. But according to Heidegger, anxiety stems from concern (*Sorge*). Human beings have their concern not only for others and nature but also for the past, present and future. Then what is the essence of concern? It seems to have not yet been clarified. He also says that having been thrown into the world (*In-der-Welt-sein*), human beings try to project (*entwerfen*) toward the future. Here, however, the relation between concern and the project do not seem to be made clear. According to the Unification Principle all things including society are the objects of recognition and dominion of human beings. Since human beings are connected bodies as well as individual truth bodies, originally man can not but be the "being-in-the-world."

Accordingly, in order to have cognition, he has to have concern for nature and society, and in order

to have dominion he has to act (practice). The project (*Entwurf*) of Heidegger corresponds to this very practice. But because of the fall of man the "being-in-the-world" (*In-der-Welt-sein*) has become anxious, and due to losing his purpose of creation by the fall, his practice has changed into projects for his own sake.

Next, Heidegger explains about the historicity of time (historic time) from the fact of concern and project, but he also does not make it clear why historic time is necessary for man, while animals have only biological time. According to the Unification Thought, since the position of man and that of animals are quite different, in other words, since man is the subject of dominion and the substantial object of God, while animals are only the objects of man, the ideal of man is to establish the Heavenly Kingdom on Earth, after achieving the three blessings of God. This time required to realize the ideal is historical time. On account of the fall, the historical time has been formed by the providence of restoration and the efforts of human beings to realize a society of prosperity.

Standard of conscience.

Finally, he talked about the relation of conscience (*Gewissen*) and Being. According to him, when a man follows his inner voice of conscience, he can return to his original self from the daily self (Ex-

sistence) and can stand in the light of Being. But within Heidegger's philosophy it has not been clarified what the standard of conscience is. We know well that the standard of conscience of Communists and of liberalists are quite different.

With this ambiguity around the concept of conscience, we can not expect to prevent the confusion of the world, and the suffering of human beings can not help but remain. According to the Unification Principle, however, there is another part of the mind called the Original Mind which is more fundamental than conscience. Its standard is God; so this standard is common to all people. Accordingly, if the direction of conscience coincides with that of the Original Mind, God becomes the subject of conscience, and all people can stand together in the light of Being without contradicting each other. Thus, we can see that through Heidegger tries to establish his ontology without any relation to God, it is impossible to understand the true meaning of his Being if the existence of God is ignored.

Subjectivity of Sartre. Sartre (1905-), established his unique, thoroughly atheistic philosophical theory of "engagement" by adding his experience of the fight against Nazism during the Second World War to the traditional concepts of existentialism created by Jaspers and Heidegger.

Dostoevski once said: "If God does not exist, anything is possible." It is said that here lies the starting point of Sartre's philosophy. While his forerunner, Heidegger, only ignored the existence of God, like Nietzsche,

these cases it is clear that essence precedes existence.

Existence is subjective.

Essence precedes existence in the case of man too, if God has created human beings by His aim of creation. But what happens if there is no God, nor any world of ideas? Then before the existence of the human being there is no essence to decide his nature. It becomes impossible to define what man is. If this is true, we must think that man is originally nothing, that he has come or appeared from nothing, and he has defined himself and given essence to himself, by himself: "...at first he is nothing. Only afterwards will he be something, but he himself will have made what he will be."

On Sartre:

What happens if there is no God, nor any world of ideas? Then before the existence of the human being there is no essence to decide his nature. It becomes impossible to define what man is.

Sartre thoroughly denies God, and has established his existentialism on the premise that God does not exist.

With atheism as his premise, he characterizes existence in the following two ways:

First, existence precedes essence. This is not true in relation to ordinary artificial products, such as a knife for instance. Before the actual product named knife (the existence) is produced, it must have an aim such as "it is to be used for cutting." Otherwise, it would not have appeared on the market. The aim shows what the knife is to be, and in philosophy it is this that is called essence. In

Second, existence is subjective. This is directly introduced in the thesis that "...he himself will have made what he will be." That is, man plans and selects his own way. Whether he becomes A or B, Communist or liberalist, politician or minister of religion, all these depend on his free determination. According to Sartre, this determination, namely subjectivity, is the very essence of existence.

Thus man can freely choose himself. But once he has chosen, he must be responsible for his choice. He is responsible for the way or individuality he has selected. Moreover, in choosing the way peculiar to himself, a man is also choosing it as the way suit-

able for other people too. Thus, he must be responsible to all of mankind in his choice. But this is beyond human ability, so he experiences anxiety, forlornness and despair.

Nevertheless man is nothing but what he has made of himself and there is no existence except in action. So a man must decide his actions in spite of his anxiety, forlornness and despair. Sartre asserts that only when man acts through such despair, can freedom come to him.

Critique of Sartre. Sartre says that man appears from nothing and that there is no God to decide man's existence. However, how can such complicated organic structures as the human mind and body grow from nothing, with no plan?

We think Sartre's view that man freely plans and selected his way of living has some truth in it, but it is a rather one-sided view. The Unification Principle teaches us;

However, man is created to attain his perfection not only through the dominion and autonomy of the Principle itself, but also by accomplishing his own portion of responsibility in passing through this period. (*Divine Principle*, p. 55)

In other words, man is originally the "Image of God," or child of God so that, unlike things, man's

existence is not entirely decided beforehand, and he can freely create himself toward perfection using his God-given natures or qualities, so long as he does not violate the Principle.

In relation to this point, it seems to us that Sartre misunderstands the true intention of God. It seems that he advocates atheism because if God exists and if man lives only in accordance with God's will, man will have no freedom and will accordingly lose his uniqueness or subjectivity, that is, his existence. According to our understanding, however, God originally created man as a free being similar to God himself and ordered man to follow the Principle, which is the very basis of freedom. He ordered man to maintain his freedom just as the Bible says, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." (Genesis 3:16-17) (The result in case of a violation of the Principle was a warning of the loss of freedom.) If this is true, it is God's intention that man freely plan and select his ways within the Principle by his own responsibility; originally there was no contradiction between following God's will and subjectivity, and living freely. At present, however, it is also true that man has no such freedom as this. Why does he not have freedom? Because he has lost the abso-

lute center of Heart and Logos called God, and thus does not have a broad or deep enough heart to love everyone equally. There is also no true creativity, nor norm to give direction to man's heart.

True objectivity. However, man has the desire (true mind) to perfect himself, to establish a home full of love, and to have dominion over all things. These desires are based on his Original Nature. Thus he naturally seeks after freedom and subjectivity as the premises to fulfill the desires. But it is impossible to find such freedom and subjectivity by casting oneself (projecting) toward a denial of God, as Sartre does. To do so is to oppose man's own subjective nature (plus) to God's subjective nature (plus). The two pluses repel each other so that a give-and-take action can not take place there. As a result, man is left alone, alienated from God; all that he can then do is to express a subjectivity which is only comparatively higher than what animals have. In addition, since men can not help repelling each other in order to guard their own subjectivity, struggles would continue forever in society. True subjectivity can be established not by opposing one's self to God but by making oneself a complete object (minus) to God. If we seek after God and follow God quite faithfully, we can communicate with

God completely and become one with God. As a result, we can fully express our subjectivity toward things. Before man becomes a subject, he should be an object to God. True subjectivity can be obtained by true objectivity. We must be able to become objects willingly, not only in relation to God, but also in relation to others,

On Sartre:

True subjectivity can be established not by opposing one's self to God but by making oneself a complete object to God.

if necessary. This is the view of the Unification Principle.

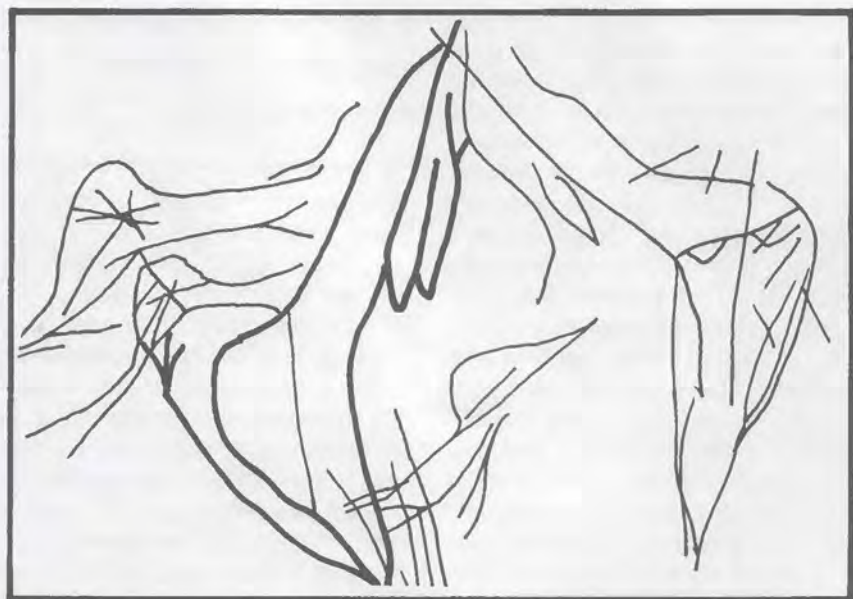
Such being the case, the "subjectivity" which Sartre defines as the essence of existence is nothing but lifeless, groundless, fallen subjectivity; as Sartre himself notices, man necessarily falls into anxiety, forlornness or despair and can never find true freedom or liberty. When we give up such a small subjectivity and become nothing or a complete object before God, our true subjectivity will appear for the first time.

These previous sections are the critique of Existentialism from the standpoint of the Unification Principle. □

the liberation of **WOMEN**

by DAN FEFFERMAN

to solve the problem
we must look at its origins



Ice-Age figure of a woman.

Women's liberation has recently become a rallying point for several Marxist-oriented movements within the United States, and the issue of alleged systemic exploitation of women in our society has alienated growing numbers of women and men alike from constructive participation in "The Establishment."

The problem of women's rights raises profound questions philosophically, politically, even linguistically. In speaking of "women's liberation" we assume that women currently exist in a state of some kind of bondage.

There is no doubt that this is so. Oppression and exploitation of women has been and remains a serious problem in many societies, including our own. But to adequately analyze the problem, we have to start with some basic questions. What is the nature of the oppression from which women must be liberated? Where does it have its origin? Where should we look for its solution?

Nature of the oppression.
Through history, women have

been oppressed in a variety of ways. Politically, they have been denied voting rights and many other civil liberties. Economically, they have faced discrimination and have found it difficult to venture out of their societally defined roles as wives and mothers. (In some societies, they have been made literal slaves to their husbands.) Psychologically, they have been maltreated as the "inferior, weaker" sex and abused by a variety of attitudes and institutions created in a society dominated by males. Exploitation of women is nearly universal and very often extreme.

To solve the problem, we must look at its origins. This is where the philosophical question comes in, for the attitude one takes toward the question of women's liberation will be molded by the assumptions he makes, knowingly or unknowingly, about the nature of humankind and the phenomenal world.

Marxist view of the family.
The Marxist-based conception

views human beings as highly developed animals—"matter in motion"—whose spiritual functions are created and determined by material interaction alone and whose social being is governed strictly by economic necessity. No God, no eternal existence for men and women, no divine moral order or principles—only cold, hard economic reality.

On the foundation of this philosophical outlook, Engels applied Marx's theories to the question of the origin of the family unit. In his important work "The Origin of the State, Private Property and the Family," Engels asserted that the nuclear family unit developed as a result of man's acquisition of private property. He stated that the first human societies were communal ones in which sex partners were shared and children were viewed with parental concern by the entire community. As private property developed one of the first things which stronger men took for themselves was wives. Thus Engels viewed marriage (both monogamous and polygamous) as necessarily exploitative, a kind of perversion of the original communal pattern. It was this view that led him and other later Marxists, including Lenin, to assert that the nuclear family unit would be done away with after the world Communist Revolution had succeeded.

On the surface, Engels' explanation seems plausible, and

millions of Americans of the generation now under 30 years of age either ascribe to his postulation or are deeply influenced by leaders who ascribe to it. Tragically, however, Engels was dead wrong; and his error has been responsible for wasting vast energies of conscientious people seeking a solution to this very important problem.

Engel's basic error. The nuclear family is the fundamental institution of all advanced societies. Even in Soviet Russia and China the Communist rulers have recognized that without strong nuclear families, "socialist" society cannot survive for long. Lenin's and Stalin's attempts to discourage the family and raise children totally communally met with disastrous consequences. Morality began to break down entirely. One dramatic example: Gangs of parentless youths roved the streets during times of famine—robbing, killing, even eating other citizens of the State which was far too cold and removed to offer any relevant standard of personal morality. Today, divorce laws are stricter; having strong families is actively encouraged; and Engels', Lenin's and Stalin's writings on the family downplayed, ignored or entirely left out of the textbooks.

The official strengthening of the family unit in Communist states, however, does not mean

“I am for my spouse, my spouse and I are for our children, our family is for our particular society, our society is for our nation, our nation is for the world, the world is for God, and God . . . is for me.”

—Sun Myung Moon



that Communist agents in the U.S. and elsewhere have stopped their attack on the family in societies where the Revolution has not yet come. In capitalist society, it is the aim of Marxist-Leninists of every variety to *increase contradictions*, destroying the society's moral foundations, its unity, its economic strength, and thus hastening the day of the Revolution. In America today, the corruption of the family unit—though brought about by many other independent factors as well—is a prime focus of Communist forces who wish to weaken this nation and bring it under Communist control.

Subversive forces work to *alienate* different segments of society from one another until division becomes stronger than solidarity. Thus Marxist movements have worked to heighten the individual identity and consciousness of various groups, and to set this consciousness *in opposition* to national identity, which is defined as white, male, military, technological or corporation-dominated to suit the needs of Marxists working in the minority, women's, peace, environmentalist or labor movements, respectively. Tragically, this strategy is working. Many Blacks, for instance now view their Black identity as more basic than their identity as Americans, and contradictions are increasing in most other areas as well. If this trend is ex-

panded and brought down to the level where women put their identity as women above that of their family, or their society, or their nation, then the nation itself is lost.

Need for unity. Our solidarity must become stronger than the forces which divide us if we are to survive. On the family level, this means that men, women and children should be committed to the family *above* their individual desires. The family is the natural environment in which human beings grow to fulfillment, learning how to love as children, husband and wife, and finally as parents. Parental love is sacrificial love, and fulfillment of the role of parent requires sacrifice on the part of the mother or father in terms of their identity as individual men or women. In the final analysis, the true identity of a man or woman is realized in his relationship with his children or spouse, and for the religiously oriented with God.

Men and women must work together to build their families in an atmosphere of mutual respect, trust, loyalty, concern and love. This is the way, ultimately, in which the now declining American family unit can be saved and the future of our nation assured. Such a rebirth of family morality will produce a moral revolution which would rejuvenate our country, and ultimately liberate the world. □

North Africa is becoming a steadily expanding desert. The countries south of the Sahara extending from the west to the east are suffering from droughts of such severity that whole peoples stand in danger of being wiped out.

We see and hear of these disasters every day. Pictures of deformed and suffering children confront us from papers, magazines and every available space.

The knowledge that the world is suffering is part of our lives. Year after year there seems to be no change; if anything there is only change for the worse as the damage piles up.

**“the desert
shall
blossom
as the rose...”**

by J. AINSCOW

Never enough. Money and aid that pours into these countries is never enough and only scratches at the surface of the problems. We tend to build up barriers because a solution there seems unrealistic. Even so, we ask what can be done to help these people. There must be something. Something that would help in a long-term way to reverse the damage and raise these people up to become part of the world of enough.

History shows us that North Africa in Roman times was thickly forested and teeming with wildlife of many species now extinct. The soil of North Africa was once so fertile that it was referred to as the “Granary of the World.”

This is very difficult to believe when we look at North Africa today—thousands of square miles of barren desert and scrubland.

These lands were ruthlessly exploited by greed and became the desert we know, cutting off Black Africa’s grasslands and steadily encroaching on them. It has been a steady decline, made worse by over-grazing by thousands of cattle and goats on the arable land.

The destruction of the forest affected the rainfall and of course promoted soil erosion. Today we see the results in the countries of

Chad, Niger, Mauritania, Singal Volta and Mali, and extending to Nigeria and Ethiopia.

With the exception of the latter two, these countries are probably amongst the least known and poorest countries of the world. Hundreds of thousands of their people and millions of livestock have died. Their wells are drying up and the soil is parched and cracked, dying—and could only now become arable after years of preparation and revitalizing.

We know this, but what can be done about it. Can anything end it once and for all?

Green belt. Some countries are trying to reverse the situation that happened through greed, and are planning to replant huge belts of forest across the 940 miles from Algeria, Morocco and Tunisia.

This wall, to consist of millions of pines, eucalyptus and other trees, would be between three to twelve miles thick.

It is hoped that this green belt will affect soil changes by preventing erosion and also change climatic conditions by increasing rainfall and humidity. In this way maybe the march of the desert can be stopped. But this has to be done soon otherwise it might be too late, and to do it you need water.

The Sahara has oases that have testified to the fact that there must be some reservoir of fresh water beneath the desert and so too does history, but it is now

known that below these starving lands lies the world's largest fresh water supply. Five times that of all the world's fresh water lakes.

Extending from the Atlas Mountains to Ahaggar, this fossil water is trapped in seven main aquiferous or underground reservoirs!

There lies 150,000 cubic miles of water. Enough to irrigate 1 million acres for 800 years at a conservative estimate!

We have the technical ability (and have had for many years) to drill many thousands of feet in the most difficult and dangerous circumstances for oil—why not for water also? The water, like oil, is under tremendous pressure and wells that make the sandstone layer become artisan and shoot high in the air.

Water brings life. We lay pipelines and build huge refineries for oil. Why not pipelines and irrigation systems for water? We train people to be highly skilled in exploiting the potential of oil, using every part possible—why not for water use also?

Water brings life—surely it is our duty to get our priorities straightened out.

The task of irrigating and cultivating these countries and of training the people would be a task of a magnitude that would be a miracle—not a miracle where we all sit back and watch it happen—but a miracle of endeavour and

co-operation of affluent nations.

It is such an exciting thing to know that the world has the resources to offer hope in overcoming even disasters of this nature. We should be so eager to begin the task immediately, but very little has been said of this startling find. In fact it is doubtful whether many people even know of the existence of these reservoirs. Why not?

Is it because if the people of these nations knew that there was hope they would demand that something be done, and that their governments would be greatly

embarrassed not having the financial and other resources to do anything, know that if they turned to the affluent nations, they would be too concerned with their own squabbles and problems to do anything either?

Africa has the most fantastic potential, she is rich in resources and manpower. She needs guidance and knowledge given not to exploit her but to help her grow and unite.

Isaiah prophesies that "the desert shall rejoice and blossom as the rose." (Isaiah 35:1) □

A green belt consisting of millions of pines, eucalyptus, and other trees will help stop the desert.





E. coli bacteria. Weighing the risks.

Double helix: DNA model.

For the first time in history, scientists recently agreed to regulate and in some cases restrict their own investigation in a new and promising field out of moral considerations for the consequences of their research. This historical event took place as molecular biologists from 17 countries met in a secluded resort called Asilomar in Pacific Grove, California, to try and establish guidelines for a promising but potentially dangerous field: genetic engineering.

A few young successful West Coast biologists called the conference together because it became clear to them that they had re-

leased a "genie in a bottle" in their discovery of a technique for recombining the genes of totally unrelated organisms, essentially creating new life forms. The danger is that such recombined organisms, being outside the realm of normal evolution, might pose unexpected and perhaps uncontrollable hazards.

The new technique consists of using special enzymes to excise portions of DNA, the spiral molecule upon which genetic information is coded, from a bacterium, plant, or animal. These "snippets" of genetic information are then inserted into living "vehi-

Decision at Asilomar

by HAL MCKENZIE

cles," usually viruses or small rings of bacterial DNA called plasmids. The vehicle then inserts its new message into the genetic code of another cell, which then starts expressing the characteristics of the recombined gene.

With this technique, man could manipulate evolution more surely and precisely than with breeding or drugs. Theoretically, scientists could replace defective genes with working ones to prevent and cure genetically-linked diseases. They could also insert desired characteristics into plants and animals, such as nitrogen fixation, increased carbohydrate production, insect resistance, and amino acid content in plants; or super weight gain, hardiness, etc. in chickens or other livestock.

One of the most useful features of recombination is what scientists call "amplification." One can, in effect, grow large quantities of a certain gene product, such as antibiotics or essential proteins such as insulin. The result is a "microbial drug machine" which could produce the desired product much faster than traditional extraction processes.

Most exciting to many scientists is that recombination offers a powerful new research and development tool. According to Sydney Brenner of Cambridge University, "Problems people were interested in 100 years ago are starting to be tractable now with these methods." For example, the

complete sequencing of genes might be just around the corner.

The dangers, however, are correspondingly great. Conceivably, if doctored forms of a common bacteria were to escape accidentally from laboratories, they could spread cancer and other diseases among the general population. Through accident or by purposeful manipulation, genes for cancer or lethal toxin formation could be inserted into common bacteria. Biological warfare agents and massive epidemics could be created this way.

The original group of scientists, headed by Paul Berg of Stanford University, last summer



Conference organizers draft proposal.

called for a moratorium on experiments in most areas of genetic engineering until the international meetings, sponsored by the National Academy of Sciences, could be held to devise a blueprint for future research.

Members of the conference, including 86 scientists from the United States and 53 from other countries, decided after four difficult days of deliberation to end their voluntary deferral of some experiments, but decided that some experiments could not be done until better containment techniques could be developed, and that some very risky experiments should not be done at all, even under the highest containment precautions.

The scientists decided that certain experiments can proceed only in very elaborate high-containment facilities, only six of which exist in the United States. The work is done in safety cabinets, in rooms with negative pressure and air locks, and personnel must be decontaminated when leaving.

Most of the conference members agreed that combining toxin genes with common bacteria, especially for biological warfare, would be morally indefensible under any circumstances.

One of the most fascinating containment techniques is the genetic development of bacteria designed to "self-destruct" when leaving the test-tube environment



Paul Berg: molds consensus from disunity.

in which they were produced. The bacteria could be doctored in such a way that it loses the ability to produce a certain essential amino acid, which must then be supplied in the culture medium for the organism to survive.

The conference could not set up any mechanism for strict enforcement of specific guidelines, but rather it was designed to establish a "moral climate." The most potent force for getting the scientists to agree was their feeling of moral responsibility to protect society even at the expense of their own needs for academic freedom or success. □

REPORT FROM CHINA



From the annual report of the House Committee on Internal Security, January 27, 1974.

Wu Shu-jen, a native and recent resident of the People's Republic of China, reported on conditions in that country before the House Committee on Internal Security. Wu had been a member of the Chinese Communist Party for 11 years, had graduated with an engineering degree from Tsinghua University and once was a member of the Chinese water polo team.

Some of his childhood was spent in Canton where the family had relatives and then, in 1946, his father decided to move the family to Hong Kong. The Communists gained control of mainland China in 1949, and in 1954 Peking emissaries came to Hong Kong on six

Demonstration in support of the Cultural Revolution is accompanied by beating drums, wailing horns, and clanging cymbals.





Supporters of the Cultural Revolution hang signs and paint the words of Chairman Mao on walls.

occasions to finally persuade Wu's father to return to the homeland to give Peking authorities the benefit of his expertise in customs work.

"So my father took the whole family and moved back to Canton and became a consultant to the Trade Office of the Canton City," Wu testified.

Cultural Revolution. However, in 1966, Mao Tse-tung was in the process of launching his so-called Cultural Revolution, and one of the slogans used was that "We must overthrow all bourgeois academic authorities." Wu said:

"I suppose my father fell into that category. So the party authority in Canton accused my father of being a member of the Kuomintang, although they knew fairly well that my father was never a member of the KMT nor a member of any other political party. They knew that when they invited my father back to serve, but now they charged my father with being a member of the KMT and also one of the 'bourgeois academic authorities.'

"Then some Red Guards incited by the party committee of Canton broke into my house one night and subjected my father to three types of physical torture.

"At that time, my father was already 84 years old, but despite his old age, they dragged my father out into the streets, and the first time some Red Guards whipped my father with a belt some 2½ inches wide.

"The second time, one Red Guard held my father's head and

pushed it toward the ground while two others held my father's two arms and pulled them upward. They had a very fancy name for this. They called it 'the jet plane' because the victim was made to look like a plane standing on its nose.

"The third time, they hung a piece of metal weighing some 50 pounds with a very thin wire on my father's neck. The weight was so heavy that the wire ate into the flesh of my father's neck, and his blood dripped to the ground.

"Because of his age he could not stand this kind of torture. Soon he fell sick, and he died within 2 weeks."

Wu said his entire family was then blacklisted as a "counter-revolutionary family" so he decided that as a member of the Communist Party he would then be subjected to great personal danger from the Communist police and the Red Guards. Interestingly several party officials and Canton city officials, including a local policeman, assisted Wu in escaping. He managed to get a travel permit from the policeman, and he was placed in contact with a person who could show him how to reach the sea near Hong Kong. There, he swam for 8 hours until he finally reached the British Crown colony and freedom. Altogether, he had spent 15 years (he left the mainland in 1969) in Red China.

Wu said he was 23 years of age when he joined the Chinese Communist Party and that he joined because "you have a much

brighter future" if you belong to the party. "You have a choice of good jobs. You have faster promotions," Wu said: "So every young person, especially young intellectuals, naturally would like to join the party, if he is qualified."

Party determines person's career. Wu said that when he took the entrance exam for college, his first choice was to major in mathematics, but the university's selection committee insisted he study mechanical engineering and after graduation—

"The party decided that I should be assigned to the arsenal at a certain location. I did not make those decisions myself. If the party assigns you to a certain place to do a certain job, but you refuse to go, you become jobless; and without a job, you do not have the food coupons and the coupons for other daily necessities. Also, in more serious cases, the party can accuse you of disobeying the party's order."

Wu said a worker's life is strictly controlled, and the so-called labor unions are merely extensions of the Communist Party machinery to keep workers in line.

Describing economic conditions, he reported that the average monthly earnings for a worker total 42.50 people's currency, JMP—initials for the Chinese unit of currency known as jen min pi or yuan. In 1965 one JMP was equivalent to \$0.382 in U.S. money so that the monthly sum Wu cited was equal to \$16.23 in U.S. dollars.

Minimum living expenses for a single person amount to 25 JMP per month so that if a man had a family with children, it is virtually impossible to make ends meet.

All food and daily necessities are rationed so that each person, each month, gets coupons authorizing that person to buy 25 pounds of grain, 1½ pounds of pork, 1½ pounds of fish, ½ pound of sugar, ½ pound of cooking oil and—each year—each person is permitted to buy 5 yards of cotton cloth. Wu added:

"The living conditions are even worse in the farming villages. The life of a farmer is directly connected to the harvest he makes. If the harvest is good, he is better off, but if the harvest is poor, his life will become very hard, because there is a regulation that a farmer should hand over at least 70 percent of all his harvest to the government, and the rest, 30 percent, he can keep for himself."

"So there are many, many women who went from the villages to find jobs in the cities. They do not do that because of women's liberation. They have to do it. They have to take a job in order to earn some extra income to support their families."

"The policy of the Communist government is to lower the salary scale in order to employ more people."

Slave labor. As an engineer, Wu enjoyed a much better way of life. He was given three times the ration of the average worker, and when he was on the water polo



A speaker tells this hillside gathering in 1967, "Concentrate all forces of the Proletarian Revolution to thoroughly criticize and discredit the handful of persons in the Party who are taking the capitalist road."

team he could eat as much as he wished. As an athlete he received 109 JMP per month for food alone.

Wu testified that punishment is meted out to anyone not fully conforming to party orders in a variety of ways. One may be sent to a labor reform camp for hardened criminals after a trial and court sentencing. One may be sent to an "education-through-labor camp" on orders of the party committee or the local party public security bureau, and still another type of camp is for those consigned to "or-

ganized labor" merely at the order and whim of the public security department.

He said that in Kwangtung Province (in which Canton is the capital city) he knew of 56 large-scale labor camps. "The largest one is at a place called Yingteh, in which as many as 120,000 people were undergoing labor reform," he stated. "I know at least four products made in those labor camps being exported to the Western world: Labor brand mechanical tools, Diamond brand electrical

fans, Yingteh brand black tea (and Changsha brand lathe.)”

Anyone who dares to be openly critical of the Communists and who refuses to apologize or confess his sins and ask forgiveness faces even worse treatment. Wu explained: “They would be put in a small cell in the ordinary jail—not in the labor camps, where you still can move around—for a long period of time. I knew of some of those so-called counter-revolutionists who have been put in a cell for so long that they lost their eyesight or they became paralyzed.”

Mass executions. As for outright executions, Wu said: “Once I saw a mass execution in which as many as 248 persons were executed within a few hours, within the same day. There were so many to be executed that the soldiers had to use machineguns, and after those victims were mowed down, the soldiers shot each one again in the head with a handgun.”

Just leading a protest demonstration against the government’s policies can be sufficient cause for execution, he added.

Wu said that before giving his testimony to the Internal Security Committee he had been on a speaking tour of the United States under the sponsorship of the Committee for a Free China. Many of his appearances and lectures were in front of college audiences, and he was amazed at the

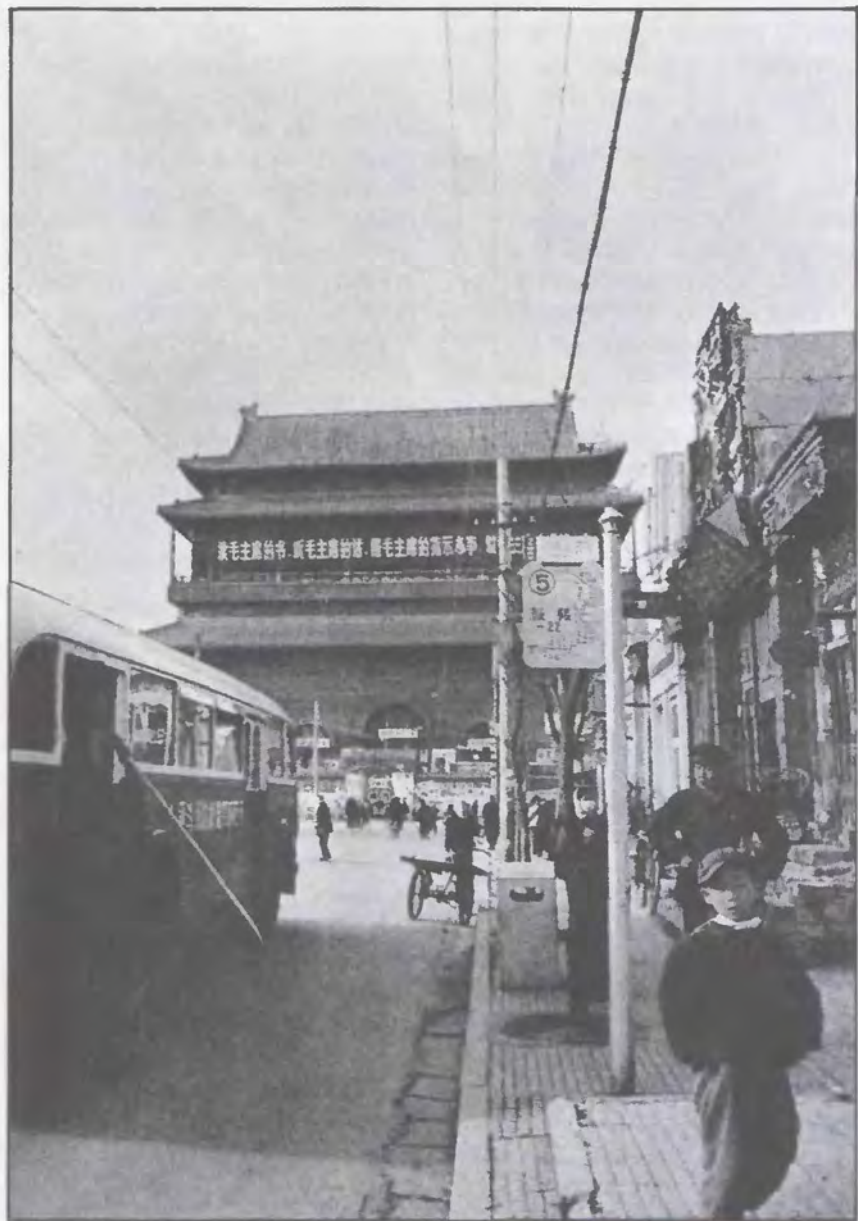
freedom enjoyed in our schools. He described the contrast with China by the following incident:

“I will give you a concrete example which I encountered in Seattle while I was making a speech in a university. An American professor stood up and said, ‘I know it is a fact that many people are starved to death in mainland China, but Mao Tse-tung is not to be held responsible for that, but the American Government should be responsible for that, because the American Government took part in the Vietnam war.’”

“And this is what I replied. I said, ‘If you ask about freedom in mainland China or freedom here—now, you stand up and make this absurd accusation of the U.S. Government. That is freedom of speech. If you were a professor in a mainland Chinese school, that would be a serious crime, and within 3 minutes you would be arrested and thrown into jail;’ the professor shut up.”

He said the people of mainland China were so frustrated by the oppression of the Communists that when Mao unleashed his Cultural Revolution the people used the occasion to let off steam, “to rise up against the party or government who long had oppressed them.”

American POW’s. Wu was asked whether or not he had ever seen any evidence that American



The Drum Tower in Peking, plastered with pamphlets of the Cultural Revolution.

POW's who had not been released from the Korean war or the war in Southeast Asia were in mainland China. He said:

"I can recall an episode in 1960, when I was a student at Tsinghua and went for a study trip to a factory in Tsingtao, a city in Shantung Province. There I saw around 80 westerners undergoing labor in that factory. I asked a Chinese worker in that factory, 'Who are those foreigners?' He told me: 'Some of them are former missionaries who served as foreign spies, and some of them are U.S. POW's from the Korean war. They are those stubborn elements that refuse to repent.'"

He was also asked if he felt his

testimony would endanger his family still on the mainland, but he responded that he believed the more he publicized conditions on the mainland the less inclined the Communists would be to do anything to his family because "that would further prove what kind of persons they really are, and I can further expose their true face to the world's people."

He said he had mixed emotions about the big sales of grain to Communist China by the West, "because by sending food to Red China, the United States and other Western countries are helping the regime to weather another serious



Cutting hay on the People's Commune of the Red Star. "The life of a farmer is directly connected to the harvest he makes. If the harvest is good, he is better off; but if the harvest is poor, his life will become very hard."

crisis. On the other hand, all this food going to China has saved thousands or even millions of lives of my compatriots in mainland China."

Heroin production.

Regarding any knowledge he might have of the production and distribution of narcotics by Red China, Wu said he had worked at a tractor factory in Canton. "Right across the street from my office, there was an organization called the 09 Laboratory," he testified. "It employed some 700 workers. One of my wife's friends worked there. Once she told me personally that that was a place manufacturing heroin."

He continued: "Since my wife's friend told me that, my interest was aroused, and I began to pay close attention to the activities of that mysterious 09 Lab.

"I discovered that every 2 months, they would ship some small boxes about 2 feet long, 1½ feet wide, and 8 inches tall, 10 inches tall. They would load those boxes on a three-wheel truck and transfer it to a gunboat docked nearby at a navy pier. Then that gunboat would sail toward the south, that is toward the sea, in the Pearl River."

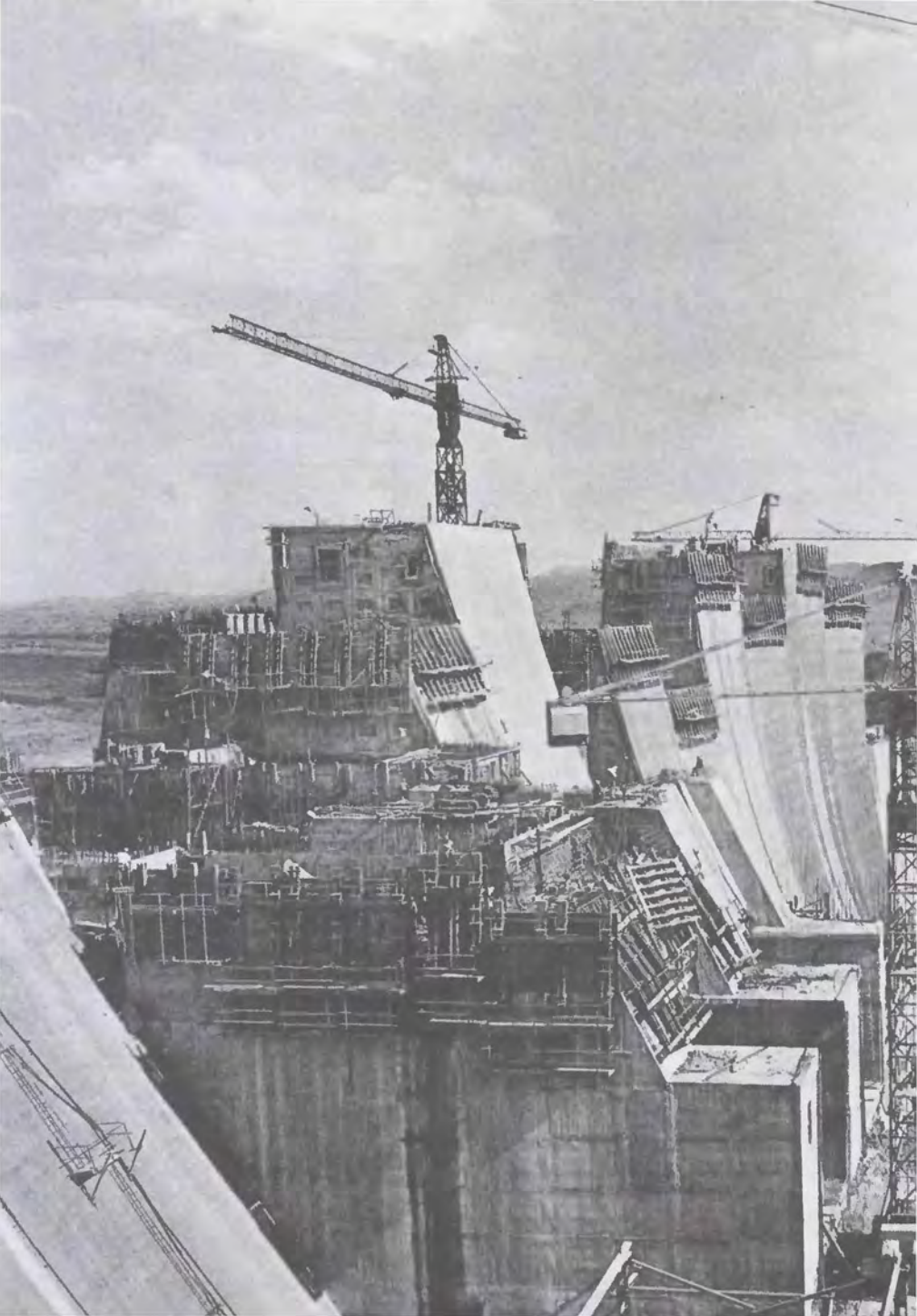
He said the 09 Lab was under the direct supervision of the Public Security Department of Kwangtung Province. The factory was heavily guarded by plainclothes men, Wu declared, and the build-

ing was a six-story structure in the middle of an otherwise vacant lot. He said that in 1970 he had occasion while visiting the Portuguese colony of Macao off the coast of the China mainland to see one of the boxes from 09 Lab outside "a Communist-operated local product store called Nankuang Trading Co."

Wu said the shipments he witnessed going out of the lab each amounted to a total of 1 ton and that a worker could carry three of the special boxes at a time in loading up the truck.

He also recounted how he had seen opium poppies commercially grown at the Yingteh labor camp farm as well as large acreages being cultivated at a number of farm communes—Huatung Commune, Huashan Commune, Ling Litong Commune, Shan Shihshui Commune and Ta Chen—all in Kwangtung Province.

The largest acreage he saw planted in opium poppies was more than 1,300 acres. He had seen these poppy field because "all those communes and farms were using machines produced by our tractor factory. The Yingteh farm alone used at least 700 tractors manufactured by our factory." He said that because some of the tractors were malfunctioning, he once spent 2 months at the Yingteh labor camp trying to correct the deficiency and he had ample opportunity to observe the poppy cultivation. □



what is exploitation?

by MICHAEL HERBERS

Whether it's "keeping up with the Joneses" or exploiting underdeveloped areas of the world for their natural resources, man has been seen by some as an insatiable creature insensitive to the harm he is doing. Is man's desire for "more, more, more!" basically wrong? What's behind it?

Let's look first at lower forms of life. Everything living desires to maintain its own life. For this it needs organic or inorganic materials. We can see, moreover, that plants and animals have certain preferences in their standard of living. A plant, for instance, would "prefer" to grow in rocky soil rather than in a rock crevice, or in a soil rich in humus rather than a fallow soil. Similarly, an animal might "prefer" scrubland to desert or pasture to forage.

So, beyond the basic necessity of maintaining existence, liv-

ing beings seek nutrients in the quality and quantity that will enable them to grow to the size, strength, and activity natural to them. But plants and animals live according to natural law and instinct and have no consciousness of their situation. Rather, they respond to the situation at hand.

Man's innate desire. Man also prefers not to live at the level of mere subsistence, but at a level where his potential size, strength, and activity can be fulfilled. In contrast to plants and animals, however, man is a conscious being and not only responds to abundance differently than animals or plants, but tries to save in order to ensure stability or security. He wants a secure standard of living.

Furthermore, since man must labor to obtain the necessities of life, his consciousness expands to

an awareness of what he has to do to obtain them. He wants to make it easier on himself, by working fewer hours, for instance. When this happens, his standard of living improves because more time is free for rest and replenishing the body.

When man has less, he feels he could do more and live better if he had more. He is conscious of his physical weakness and emotional lack. Consciousness is essentially an awareness of differences. Man compares himself to others, he sees the gap between actuality and hope. Marx, Stalin, and Trotsky pointed out man's desire for an adequate standard, not just subsistence. But their materialistic view of man failed to take into account desire as a motivation for human activity. His desire will drive man to find a way to fulfill that desire.

The Divine Principle teaches that God created man (1) to have creativity himself; (2) to share in creating his own unique personality through his choices; and (3) with an inborn desire to pursue perfection in order to fulfill his purpose of creation as a child of God. Man's realistic desires go far beyond meeting his immediate physical needs.

Realistic desires. In order to fulfill his basic physical desires for sustenance and multiplication, man desires creatively-applied knowledge—a desire that has not yet been fulfilled. For instance,

man may seek to fulfill his basic emotional desire for beauty by collecting antiques. Thus, his desires are directed not only towards utility but also towards the spiritual desires of truth, beauty, goodness, and love. Because man was given the basic desire to fulfill his purpose of creation, then everything he may realistically desire must be by definition a necessity.

How does man seek to realize his basic desires? Everything was created with a purpose. The things of nature fulfill their purpose through the autonomous working of natural law. Man fulfills his purpose through his free will—he was given the desire to fulfill his purpose. Other creatures merely act to maintain their existence. Man alone has the desire to advance his knowledge and skill.

The progress of man's knowledge has historically been the work of individuals. Now creativity is collectivized in the laboratories of great corporations and universities. How did this happen?

Once man's basic needs are realized, he could consider fulfilling his other desires—for beauty, goodness, and love. To do this he must apply his knowledge and creativity.

As the population grew, self-sufficiency declined and fewer people could produce more goods for more people. A higher standard of living became possible. Man's desires are endless, so large companies organized men to develop



ways of helping man to realistically fulfill their many desires.

The role of big business.

Large companies with their vast research capacities increase the standard of living by providing leisure time and reducing the need for physical effort.

Once an item has been created which might satisfy a realistic desire, the manufacturer consults a marketing firm to determine if there is a need for the item, how much of it to produce, what price the market will bear. If sufficient demand exists for an item and it can be produced at a

reasonable cost, an advertising firm may be called in to inform potential customers of the new item.

Obtaining materials. Once the manufacturer knows what item and how much of it will satisfy a realistic desire and increase the standard of living, he must obtain raw materials. But an area enclosed by man-made boundaries will be rich in certain materials and poor in others. Some nations are poor in all resources; no countries are rich in all.

Thus, societies which developed a higher standard of living

Mining diamonds in South Africa.



earlier than others sought the natural resources they lacked in areas where they were accessible. Indigenous people in those areas often became politically, economically, or culturally dependent on those who developed their resources.

Was this wrong? Let's look at the situation from the perspective of God's purpose for man. God created man with both spirit and flesh, and intended that man achieve the kingdom of heaven in spirit with ideal physical conditions. God's providence throughout history has been to perfect man spiritually through religion and physically through science. The search for new sources of raw materials took the Western European culture all over the world. In this way God's providence centering on Western Europe could be extended to all peoples of the world, bringing them to higher civilization in preparation for the advance of God's providence. It is His intention that the fruits of the blessing He bestowed on Western Europe should be given to the other peoples of the world.

In short, God's central providence directed the people of Western Europe to seek the realistic fulfillment of their basic desires. To meet these desires, they developed large companies and undertook research, giving rise to service industries to help distribute the products. To continue the pursuit of their original pur-

pose, they sought natural materials in underdeveloped areas, thus carrying out God's desire to have His providence brought to those areas.

Objections countered. If man had not fallen, all people would have fulfilled their realistic desires at the same rate. Society would very quickly have attained a high state of development. But after the fall, man became ignorant about his world and, most importantly, of his spiritual nature. Thus he sought his desires selfishly, giving rise to a history of domination, exploitation, and struggle, which continues to this very day.

No one questions whether man desires a high standard of living. As we said earlier, this is a basic desire given to man by God. Man has both an internal and an external nature. He desires internal attainment of the heavenly kingdom by seeking truth, beauty, goodness, and love. He desires the external heavenly kingdom through ideal living conditions.

The gross distortions of this basic desire that we see in today's society came about because of the fall of man. Man's desires became self-centered. Thus, although large companies are necessary for broad-scale research, development, and distribution, these companies often grew through selfishness and denial of others. But we can't blame the entrepreneurs solely. They were able to succeed because they were sur-

rounded by a whole society of fallen men seeking to satisfy self-centered desires.

However, not to allow this to happen would have meant that man would have remained at a primitive level of society. Often it is the entrepreneurs who have the most drive, organizational ability, and creativity. God was able to use these capabilities to develop new technology, greatly expanding the possibility for others to fulfill their desires. Also, because of Satan's influence, the false must appear first, then be converted into good. The Carnegies and Rockefellers have been prominent in philanthropy, for instance, benefiting society in a number of ways beyond just creating a product or supplying a service.

The standard of living in developed areas of the world has risen to the point where it is no longer possible to accuse large companies of directly exploiting workers. However, some critics maintain that exploitation continues indirectly through advertising campaigns which "force" people to buy what they neither need nor want. This accusation is not true. We must realize that we live in a fallen society in which appeals to man's fallen nature can be made by equally fallen men. The job of bringing knowledge of products and aiding distribution is legitimate. Sales can be increased only up to the point that all who have some desire, however small, may

be enticed to buy. Those who have no desire will not buy.

Marxists also accuse producers and governments of exploiting underdeveloped nations. This charge is also unfounded. The pursuit of natural resources is necessary to fulfill man's desires. Because man's desires are fallen, however, the manner in which the pursuit of natural resources has been undertaken has been exploitive of others. We must remember that it is the people themselves and their desires which have motivated the actions of companies and nations.

Even so, we can point to the fact that the standard of living in underdeveloped areas has greatly increased. In short, God's will to extend his providence from Western Europe to all areas of the globe was furthered by the search for natural resources.

The basic problem is man's fallen nature. It is selfish desire centered on Satan that drives man to dominate and exploit other men. Violent revolution or a change in the structure of society will not solve this problem. Only a spiritual revolution in men's hearts, made a reality in society, will bring about universal and permanent change.

Then man can pursue his desires centered on God and united with others in give and take. There will be no separation between men, and the standard of living will increase without end. □



Global Team Meets Japan

Tokyo's Nippon Budokan Hall, the "Japanese Madison Square Garden," had people standing in the aisles to hear Reverend Sun Myung Moon speak on "The New Future of Humanity" on February 13. The 15,000 seat auditorium, used mainly as a sports stadium, was jammed with 16,000 spectators, according to eyewitness reports. Rev. Moon's sermon was delivered in fluent Japanese.

A Japanese newspaper the next day headlined "Fiery Day of Hope" in reference to the speech. Japanese members said that coverage of the event was better than expected from the leftist-dominated Japanese press.

Rev. Moon spoke on the first night of the three-night "Day of Hope Festival" Feb. 13-16. Col. Pak, Rev. Moon's special assistant, spoke on the other two nights, using the same successful techniques that he used in the Celebration of Life in the United States. As in the American Day of Hope Festival, all performances featured entertainment by the New Hope Singers International and the Korean Folk Ballet.

In addition, the newly-made movie of the 1974 Eight-City Tour and Madison Square Garden campaign was shown each night, projected on a screen built into the large backdrop of the stage.

The Western Unification Church members who had participated in the blessing of 1800 couples in Korea on Feb. 8, were in the audience for the first two nights. They had spent three days, quartered in a suburban bowling alley, in Tokyo witnessing and handing out leaflets and tickets for the Budokan performances.

Meeting Japan. Annemarie Manke, a member of the first Global Team, describes their experiences in Tokyo:

It was still dark when we landed at Tokyo airport. We did not see any family as we entered the terminal until we were motioned to look out the window. Then we saw them—a laughing, crying, straining body of young beaming faces waving thousands of tiny pennants at us. And in the background we saw the words: "Let's realize the Kingdom of Heaven!"

From everywhere hands stretched to shake our hands and to pat our backs. They were so close that it was difficult for us to inch our way forward. All of us felt that it's not possible—we don't deserve so much love! They had been waiting for hours in the cold, even resisting the attempts of the airport police to dispel them until the police realized that they were not dealing with the usual leftist radicals. One Japanese leader standing beside Rev. and Mrs. Vincenz asked them: "Do you think that those are human tears or Heavenly tears?" It was an unaccustomed question stemming from the depth of the Oriental heart, our first indication of many such experiences to come.

The first days after our arrival were used to "find our way" as Rev. Vincenz puts it. We had to extend our spiritual antennae to find new direction for the team. It was necessary to be very flexible, ready to absorb new ways. We had to become more sensitive and truly expand our hearts and minds if we



An overflow crowd listens attentively as Rev. Moon opens the Day of Hope Festival at Tokyo's Budokan Hall.

were to eventually become world people.

Adjustments. Our mission in Japan had an internal and an external aspect. The internal importance was to achieve deep unity with our Japanese family to build the basis for success on the external level—the “Day of Hope Fes-

tival.” Rev. Moon stressed this point very much when he spoke to us the morning after the second speech at Sugino-Kodo. With such a positive spirit we would be able to penetrate any difficulties in our course.

Grant Bracefield, our advance-man in Japan, discovered some things that helped us to ad-



Western and Japanese One World Crusade members learn from each other as they work side by side on the streets of Tokyo.

just quickly. He explained to us that in the Orient one is never just dealing with an individual but simultaneously with an ancient culture, tradition, and many ancestors. The Japanese, he said, are

extremely careful to treat each individual with great respect for his age, background, and position. If they are uncertain of these facts, they are quite uncomfortable.

Once we had broken through

the initial barriers, our IOWC and the Japanese family came very close; we could feel the happiness of God in our unity. Every morning in the van the Western members would learn Japanese with their partners. The tongue-twisting efforts of some members quite often brought the whole van into fits of laughter. We shared many songs and had a great deal of joy in our street work together.

Success and opposition. The witnessing teams held rallies almost daily at different train stations. Their best rally was on the last Sunday before leaving Tokyo. About 300 members gathered, bearing flags from over 20 different nations, many posters with Rev. Moon's picture on them, and a very large banner declaring the "Day of Hope Festival." It was a beautiful sunny day and the people listened intently to Rev. Vincenz and Mr. Onishi of the Japanese One World Crusade. By the time our music group began, the people were so inspired that they almost started to dance! This kind of love is really confusing to the Communists—it's just something they would never do. At the time of our rally they were there, just across the street from us. But we were in such peace in the sunshine that the wave of their aggressiveness could not disturb us. We could sense that they were becoming increasingly frustrated by our unperturbed attitude. Finally in

desperation they even resorted to physical violence. We have heard many reports of how they physically harrass some of our Japanese members. Here in Japan we've come to realize the threat of Communism much more.

The three "Day of Hope Festivals" were a great success. In each case, the house was full. The people were greatly moved, so much so that after the speech sometimes up to 75 people would just pile into our vans to go to the nearest Church center for further discussion.

Public relations. The IOWC has been able to carry on public relations work, but the methods and purpose have changed greatly from the 8-city tour. We found in Japan Rev. Moon's name has not been so widely proclaimed due to Japanese-Korean relations. However, we feel that the IOWC as a representative of so many nations has the power to transcend such difficulties.

The Japanese family has deeply established relationships, but always from a specialized direction, such as the International Federation for Victory over Communism, the Professors' World Academy, or the International Cultural Foundation, so those involved do not fully understand who Rev. Moon is. We feel that it is the mission of the IOWC to bring these friends to this realization. In most cases we found that these

men were deeply intuitive and intelligent in their field. We have received many welcome letters and proclamations of support for the work of the IOWC and of its founder, Rev. Moon. Most agreed that Japan needs a spiritual revolution to resolve the crisis between Communism and crumbling democracy in order to bring about a new and better direction.

Special appearances. During our stay in Tokyo we were able to arrange four major events: a briefing for 200 professors, a Christian

ministers' conference, a dinner for the Korean residents in Japan, and a special performance at the Yokota Air Force base (U.S.). With the exception of the Yokota Air Force base, Rev. Vincenz was able to give a talk on the purpose of the IOWC and the first global tour. We entertained them with the Korean Folk Ballet and the New Hope Singers. As a special feature, we showed the film of Rev. Moon's 8-city tour in America. Each occasion was successful, enabling us to break through walls that had been erected against our church and Father due to past distortions and the sensationalism built up by the press around the February 8th Blessing.

One thought underlined all of our experiences in Tokyo—that we must prepare ourselves for Korea. Therefore in all of our contacts in or out of the family we searched for God's guidance. We wanted very much not to disappoint our family in Korea. We have heard that they are deeply expectant of our coming. The Day of Hope banquet at the Chosun Hotel was the formation stage, the Blessing was the growth stage, and the IOWC visit will be the perfection stage!

Other cities. Barbara Snell Masuyama, a member of the New Hope Singers, describes her experiences with the Japanese Day of Hope campaign:

"After Tokyo, we went north



to Sendai. Sendai is the most Christian city of all Japan. It was not so easy for the team to witness there. . . but the people who came were excellent. Sendai is where the first Christian missionaries to Japan were martyred—350 years ago on Feb. 18, and Feb. 18 was the night of our first performance in that city. We all felt the significance of that event—that Christ's message was returning to that city on that particular day.

"After Sendai we went to Osaka, which is in the south of Japan. Osaka has the largest Korean population of any of the cities percentage-wise. Twenty percent of the population is Korean, 10 percent coming from North Korea. Therefore there is much Communist influence in that city. (Mun Se Kwang, assassin of Mrs. Chung Hee Park, came from Osaka—Ed.) Although the theatre was filled every night there seemed to be more of a spiritual battle."

Barbara reported that, on March 1, the singers performed for the Korean community in Tokyo for the celebration of the March 1919 Uprising for Korean Independence. "Every year at least 3,000 people come to a theater which is like Radio City Music Hall and hear speeches, see Korean movies and have live entertainment. Col. Pak said the people were moved that Westerners would celebrate their Independence Day."

The 600-member Global Team, made up of European, Japanese, and American young missionaries accompanying the tour, has since been divided into three parts. The 200-member teams are much easier to coordinate and house, and their results are improving. One team is working in Kyoto, one in Nagoya, and one in Hiroshima, preparing for the "Day of Hope Festival" in those cities.

The teams have a goal of 3-3-1. That is, each member is expected to bring 3 people to the Festival, 3 to the lectures, and one for a workshop every day. In Kyoto, Diethmar Sommeregger had a near-perfect record. Others doing well are Jean Hughes Masson, Patrice Huard and Jasmine Nguyen. In the other two cities Mary White, Madeleine Penhard, Dominique Dorel, and Rodney Edwards are noteworthy. The successful ones say their success is a result of being "crazy to reach the goal." Col. Pak is determined to double the Japanese membership through the work of the Global Team.

The first two teams will leave by ferry for Pusan, Korea, on March 26. The third team, the New Hope Singers, Korean Folk Ballet and staff will leave on the 28th. Their first performance in Korea will take place a few days after their arrival. After spending about 40 days in Korea, the team is expected to return to Japan. □



We Are Making New History

What the Global IOWC is doing in Japan has no historical precedent. What we are doing here is making history that has never existed before. So I want to speak to you this morning on this topic, "We Are Making New History."

As you know, according to the Divine Principle, history started from the very beginning on the wrong track, going in the wrong direction. God wanted to build His Kingdom and His ideal through the first man and woman.

However, that first man and woman betrayed God. Since then, all human history has been in rebellion. God can not approve of it.

Therefore, God's will has been for restoration, to turn man's wrong history into the right history. But, as you know, God is spirit. He does not have a body. He does not have arms. He does not have legs. He does not have a mouth to be able to communicate directly with human beings.

So God needs somebody to do

This article is taken from a Sunday morning sermon Col. Bo Hi Pak delivered to the Global Team and Japanese members shortly after the team arrived in Japan.

by Col. Bo Hi Pak

His job. And that somebody is the Messiah. The Messiah is God's arms. Jesus came as the Messiah 2000 years ago. However, the people did not recognize the Son of God. They betrayed the Son of God, just as Adam and Eve had betrayed God. Therefore, God's body—the Christ—could not fulfill the mission of building God's Kingdom on earth and fulfilling His ideal 2000 years ago.

Since that time, God has been working to create another opportunity. And you and I know that that opportunity is at hand.

This world is running into despair, because God must bring to an end the history of this wrong world. In order to destroy the old history of evil and create a new history, He must bring about the end of the world.

We are here to be the champions of God. By himself, the Messiah cannot fulfill the entire will of God for this world. He is like a brain that needs the many cells and different members of the body.

So when you go out in Tokyo and speak to the people, you are speaking for God. And I want you to know that never before in the history of Tokyo have God's people declared the Kingdom.

Therefore, we are making history. We have no one from whom we can learn what to do. We must create the path.

And what is our most important responsibility, then? The

most important mission for all of us here is to set the right tradition.

What was wrong with Adam and Eve? They distrusted God. They listened instead to the lies of Satan. Truth departed from them. That was the wrong tradition.

So the first tradition we must set is to return to truth. We must trust God. How must we trust God? Jesus said we must love the Lord our God with all our heart, all our mind, and all our soul.

Suppose you have a lover. If you gave your love with all your heart, all your mind, and all your soul, what would you have left after that? There would be nothing left over.

So we must set the tradition to give our entire selves—heart, mind, and soul—to God.

There is another way of expressing this. If you love a person with all your heart and mind and soul, then you are literally crazy for that person. The word crazy is not a bad word. The important thing is what you are crazy about. That is what makes it good or bad. If you are crazy about drugs, or crazy about evil sin, or crazy about all the material things, the result is bad.

But when we are crazy about God, crazy about Christ—then, this is the life to live!

There are 23 different nationalities represented here at this gathering. I speak English, and he speaks Japanese. However, some people may not understand either of these languages. I am sure you

all are experiencing how difficult it is without a language to communicate with.

But it was reported to me this morning that the people of Tokyo are so impressed with the way we are working, even though we do not have the language to be able to communicate. An international member and a Japanese member are going out as a pair into the city, and they are not able to talk with each other very much because they do not have a common language.

But we have one very special language so that we can communicate regardless of nationality. That is the language of heart. Actually I am not a Korean. You are not Japanese. You do not come from Europe or America. We are all living in Father's home, as children of God. So we must set the tradition to be pious sons and daughters.

Satan will never give up this world easily. We have to take it almost by force. That is why Jesus said, "I did not come to bring peace, but a sword." Without winning this divine battle, the Kingdom of God can not come to this earth.

God and the Messiah need soldiers, brave soldiers. And most importantly these soldiers must be loyal and of unwavering faith. In other words, they must be pious sons and daughters who are willing to die for the Messiah.

And of all the peoples in the

world, the Japanese people have been most prepared in that spirit. Throughout Japan's history, the Japanese culture and way of life have always emphasized loyalty and piety.

As with many other countries Japan's history begins with a legend. That legend says that Japan is God's country. That tradition has been brought down through the Emperors, from generation to generation. The people have really been unified about that central point. They have been exemplary subjects, giving their last measure of devotion and loyalty to their Emperor.

During World War II, America and the Allied Forces fought against the Japanese. During that time, the Americans especially had a hard time with Japan. Compared to giant America, Japan was like a peanut. But that peanut was so strong that the American people could not figure out where its power came from. During that time, America was really trying to find the secret of the Japanese. Well, they never found it, for it was the age-old tradition of Japan, the spirit of loyalty and piety. Even the Japanese PFC's, the very lowest soldiers, when they attacked an enemy camp they always shouted mansei—bonzai—cheered for the Emperor. They knew that when they were hit by the enemy bullets they would die. They wanted to shout this bonzai as their last word before they died.



That is an example of the Japanese spirit.

God made these people ready for one great day. When the Messiah, the True Parent, comes he needs soldiers like that. The Western countries need to learn this culture from Japan. This is our challenge.

Now I have a word for the Japanese brothers and sisters. This is your opportunity as well. What you have to learn is the idea that the world is bigger than Japan. We must learn that there are many different ways of life in this world. We must learn to adopt, adjust to, and harmonize with different ways of life.

If Japan fails to learn to work with other people, then the Japanese can never be elevated into greatness. So the Japanese brothers and sisters are faced with a new challenge and opportunity—to learn that they can contribute not just to Asia or Japan, but to the whole world.

So we have a wonderful opportunity to live together, and show a true example of the Kingdom of God here on earth.

Japan is a small country in size, probably smaller than America's state of Minnesota. But there are almost 100 million peo-

ple living in this small territory. That is almost half of the United States population.

In America, we have to move around so much to meet people. Here, we do not have to move too much. All you have to do is just turn around. When you go to the Ginza at night, it is entirely different from New York's Fifth Avenue or Washington's F Street. In Ginza, you don't have to walk, because people will move! All you have to do is stand facing the right direction. That is Japan.

So I want to ask you people of the IOWC to make a good impression on the Japanese people. That is our first mission, to let them feel heaven even before they hear our message. When we leave Tokyo, we want the people to feel lonely without us. We want them to be looking forward to our return, anxious to see us again.

Finally, in order to set this good tradition, let us be willing to suffer. Let us be willing to go through the worst kinds of experiences. Let us be willing to shed our tears, our sweat, and our blood for the Messiah. You and I must pledge, "I will not speak one word of complaint."

I have one personal credo that I am always reciting in my heart. It is taken from the Bible, the words of Jesus. He said, "He who finds his life will lose it. But he who loses his life for my sake will find it." As long as you and I live by this credo, we will find our lives. □

God and the Messiah need brave soldiers. Modern Japan still retains the spirit of loyalty and piety that she has had throughout her history.

The Largest Wedding in Human History

by HAL McKENZIE

The largest wedding in human history took place on February 8 in Seoul, Korea. Rev. Sun Myung



Moon, founder of the Unification Church, presided over the simultaneous marriage of 1800 couples from more than 21 nations. About 800 of the couples were Japanese, 109 were American or European, and the rest were Korean and Chinese. Among the western couples alone, more than half of the marriages were across national or racial lines.

This international wedding underscored the teaching of the Unification Church that God transcends all national and racial barriers, and that the Kingdom of Heaven on earth can be built based on God-centered family units.

Rev. Moon pronounced the newlyweds "couples forever" in Seoul's Changchung Gymnasium, the largest indoor hall in Korea, site of the church's 777-couple wedding conducted in 1970. Ten thousand spectators and well-wishers watched as the couples marched in, two couples abreast, up a set of stairs leading to a platform where Rev. and Mrs. Moon sprinkled perfumed water on them as they walked past. Lined up in orderly rows, the couples completely packed the red-carpeted gymnasium floor.

For the couples who were married in the mass ceremony, called the "Blessing" by church members, it was more than just a wedding. It was an affirmation of faith, and a commitment to a way of life and a new world culture cen-

tered on God. For the western couples, there was the added significance of visiting the homeland of their church, and receiving a first-hand glimpse of the spirit and tradition which nurtured and motivated the spread of the Unification Church to more than 50 countries around the world.

Arriving at Kimpo Airport in Seoul on the night of Feb. 2, the westerners were greeted by a crowd of Korean members holding a big banner saying "Welcome Western Couples—Congratulations on your Wedding," singing, and waving flags. They then boarded tourist buses which drove to the little village of Sootaek-Ri, the site of the Unification Church's training center, Tongil Industries' manufacturing plant, and Il-Wha Ginseng Tea factory.

Sootaek-Ri, a small suburban village north of Seoul, has about 2,000-3,000 inhabitants, two-thirds of whom are members of the Unification Church. All but a few of the hundreds of workers at the two factories are Church members. Every Sunday, the Unification Church's training center at Sootaek-Ri draws 1,000 villagers to services in the main lecture hall.

The manufacturing plant, ginseng tea factory, and training center are in a compound dominating one end of the village. Paddy fields border one end of the compound, stretching out to rugged mountains on the near horizon; and the high-walled gates of the

two factories face an unpaved, narrow street which winds through the center of town, just wide enough for a bus to squeeze through.

Tongil Industries manufactures furniture, air rifles, machine tools and parts, or any kind of machined metal products. The factory has a large collection of lathes, foundries, and metal-working machines which transform the raw materials, thick bars of iron, into finely tooled metal products. Although not as automated as a comparable plant in the United States, the Tongil plant is remarkably flexible and self-sufficient. We were told that many of the machines in use were built from scratch by Tongil engineers. The Unification Church's printing and publication plant is also there.

The Il-Wha Pharmaceutical Company, next door to the Tongil plant, makes ginseng tea products. The western members were impressed by the clean lines of the modern, four-story brick building and the complex laboratories, white-coated workers, and gleaming vats for processing the ginseng root. The factory can produce thousands of tons of ginseng products monthly, including ginseng extract, candy, and instant tea. Il-Wha Company is renowned as the largest exporter of ginseng products in Korea, and its instant tea has been recognized by the Korean government as having the highest quality on the market.

The training center consists of two long lecture hall-dormitory buildings, another long building for workers' living quarters, and a 500-seat dining hall. The center is normally used for Divine Principle or Victory over Communism (VOC) workshops and seminars. The government regularly sends people to attend the VOC lectures. Normally the center can accommodate up to 500 people, but for the Blessing at one point as many as 1600 western, Japanese and Korean members were using the facilities at any one time.

The Korean Church did a truly amazing job feeding, caring for, and organizing all these people. Tongil Industries manufactured sturdy triple-tiered bunks for the new arrivals. In addition to the dormitory rooms already there, the lecture halls were turned into huge bedrooms. Bunks lined the walls of one lecture hall used as a men's room, and every available inch of floor space in both lecture halls was covered with folding foam-rubber mattresses.

Meals had to be eaten in three shifts because of the limited capacity of the dining hall. The Korean Family took special care and expense to provide only western food, so that no one suffered from stomach problems due to dietary culture shock.

Personal cleanliness was taken care of in a way which the western couples will long remember with special fondness:



the public bath.

After paying a small fee, you enter the men's or women's locker room. Leaving your clothes in the lockers, you enter a large wash-room equipped with rows of hot and cold water spigots, and large pool-sized tubs of warm or hot water. After soaping down and rinsing off at the spigots, using a little plastic pan to splash yourself, you jump into one of the tubs for a warm, relaxing soak.

Because all 1600 people there were engaged to be married within a few days, the atmosphere was one of gaiety and happy expectation, despite the crowded conditions. However, a somber note was

added when one looked at the barbed wire surrounding the compound, and the sandbagged fox-holes facing the paddy fields. The workers at the factories, as factory workers everywhere in Korea, are armed and trained to defend their factory in case of an invasion from North Korea. Several fortifications and tank barriers were evident around the countryside of Sootaek-Ri. The area is located in what is called the "bowling alley," a long flat valley leading north which is the main invasion corridor from North Korea. Seeing these signs of danger, the western visitors were reminded of the very real threat from the Communists,

only 60 miles away to the north.

The arrival of hundreds of westerners and Japanese, plus all the activities of the training center, was a constant show for the villagers, especially the children. Scores of children, dressed in brightly-colored knitted clothes, followed the westerners wherever they went. Once when the buses were stopped for a while in the narrow street, the westerners in the bus began to sing Korean songs. Soon a crowd of fifty or so, mainly youngsters, collected to hear the unusual performance.

Many of the westerners had the opportunity to shop at the market in Sootaek-Ri. It consisted of open stalls and little cubicles selling everything from fish to fancy brocades.

On February 6, several of the couples, representing the American, European and Japanese couples, paid a visit to Korean Prime Minister Kim Jong Pil in his office. Included were Korean Church President Young Whi Kim; American Church President Neil Salonen; German Church President Rev. Paul Werner; Mr. and Mrs. Daniel Fefferman, representing the American couples; Mr. and Mrs. Jurgen Helms representing the European couples; and Mr. and Mrs. Akagawa representing the Japanese couples.

During the 20-minute meeting, Prime Minister Kim asked Jurgen Helms why they decided to come to Korea to get married. Mr.

Helms replied that the founder of their church, Rev. Moon, came from Korea, and that it was an honor to be blessed in marriage by him. He added that, because the Unification Church originated in Korea, he loved Korea very much. Prime Minister Kim also discussed the Korean situation and the need for ideological education to enlighten people about the dangers of Communism. After being presented with copies of "The Rising Tide," the newspaper published by the Freedom Leadership Foundation, Mr. Kim said he was aware of the work the Unification Church is doing in the United States and all over the world.

Finally the big day arrived. Arriving at Changchung Gymnasium the 1800 couples lined up in the parking lot. The weather was clear and sunny, but windy with a temperature of 18 degrees; the couples waited a shivery hour before the wedding march began.

Inside, the hall was decorated with billowing streamers of gold and silver cloth, balloons, and flags of all the nations represented in the wedding. After the wedding march and congratulatory speeches, the names of 31 U.S. Senators and Congressmen who sent congratulatory telegrams were read. The couples answered "yea!" (Korean for yes) to the wedding vows, presented in the form of four questions by Rev. Moon. Then rings were exchanged, the couples bowed to the

audience, and a shower of confetti descended from the ceiling.

After the ceremony, the couples boarded buses for a 100-bus parade around the outskirts of Seoul on the "skyway," a scenic drive which offers breathtaking views of Seoul from the ridges around the city.

That evening the gymnasium was again full, this time for an evening of entertainment by professional Korean singers and comedians and by the couples themselves. As a finale, the Little Angels performed several beautiful dance numbers and a song.

On the day before their departure on February 11, the newlyweds enjoyed a full day of sight-seeing, first taking in Seoul's Changdok Palace, the imperial palace of the Yi dynasty. There they were awed by the splendor and sophistication of the ancient structures, built more than 600 years ago. After shopping for souvenirs, they stopped for a typical Korean lunch: pulgogi barbecued at the table and kimchi.

Then they took the modern Seoul-Pusan Expressway to a reconstructed Yi dynasty folk village in Suwon. Here the daily life of Korea's past has been recreated.

The Korean tour guides accompanying the westerners began to express an interest in the Unification Church. Some voiced their desire to find meaning in their lives, and promised to come to lectures on the Divine Princi-

ple. They were won over by the warm spirit of the western couples, recognizing that Rev. Moon had made these people from all over the world so unified and happy.

After the folk village, the couples visited the Little Angels' Performing Arts Center designed by Mr. Duk Moon Aum, a long-time Unification Church member who is an outstanding architect in Korea. They were greeted by Col. Bo Hi Pak, president of the Korean Cultural and Freedom Foundation which sponsors the



Shivering in 18-degree weather.

Little Angels, and a host of smiling little angels who lined up for the visitors in one of the practice halls. The graceful building is designed to be a combined school and performing arts center. The 5000-seat auditorium was still under construction, but the arts school was completed and in full operation. Land for the building, located next to a children's park, was donated to the Little Angels by the government. Col. Pak said that in the future, foreign dignitaries visiting Korea will come to the Little Angels' Performing Arts Center to experience the beauty and hospitality of Korean culture.

Flying early the next morning to Tokyo, the couples spent three days of intense activity with

Japanese members of the Unification Church preparing for the "Day of Hope Festival," a three-day crusade at Budokan Hall, the largest hall in Tokyo. Using a few hastily-learned words of Japanese, the couples handed out leaflets and tickets and urged people to come. Through this experience many felt what it really means to be a missionary in a foreign country. The joy of personally bringing people to the Festival was a reward for their efforts.

For many people, such a wedding and "honeymoon" seems strange indeed. However, for the couples, the experience was one which will live in their hearts forever as the most meaningful and significant event of their lives. □



PROCLAMATION

by Korean Professors

The proclamation which follows, signed by 100 Korean professors, recently appeared in Korean newspapers. The advertisement also ran in newspapers in all 50 states of the United States.

Today, mankind is in crisis. As a result of the high development of science and technology, man is inescapably locked in a vicious circle of an extremely self-centered and materialistic way of life that defies spirituality and morality. However, we professors and all academicians who are in constant pursuit of truth should not yield to disappointment; rather, we should participate in activity for the recovery of mankind, salvation of society, and the realization of world peace.

Man consists of "body" and "spirit" as his outer form and inner entity, respectively, and our life connotes both "life," which is universally common, and "lifestyle," which is the expression of varied circumstances. All men commonly share "life" and "spirit," but their "lifestyles" and

"bodies" vary to some extent. Therefore, the surmounting of today's crisis and the establishment of world peace can be achieved only at the common level of life and spirituality.

Mankind needs salvation. First, individuals must be perfected through harmony between "life" and "lifestyle," and between "spirit" and "body." Such individuals can meet and unite to form families of truth, goodness and beauty, which eventually will develop into such a society, nation and world. This consistent principle to attain world peace upon the foundation of individual perfection is the *Divine Principle* disclosed by the Reverend Sun Myung Moon.

Reverend Moon was born in Korea, a country that can well rep-

resent and indemnify the agonies and disasters of all mankind today. His *Divine Principle* has thus brought forth light and happiness out of darkness and sorrow. It is also the principle of peace which will enable the world, shattered and scattered in all directions, to unify once again. Thus, it contains both the historical mission of the nation of Korea and the goal and desire of all mankind.

The world must become unified; but before that can take place, all religions, which are the guiding principles in our "life," must become unified. *Divine Principle* is instrumental and essential to accomplish this purpose. Its scope is of the greatest magnitude in that it comprehensively contains the essence of the world's great religions, including Buddhism, Confucianism, and certainly Judaism and world Christianity, and also encompasses all non-religious truth.

This unified pursuit of the harmonization of space and the summation of all tradition of time is a manifestation of the awareness of ideological subjectivity, which can be attributed to the characteristics of the cultural tradition of Korea. It is also an explicit development of the essential "ideal of God" and the ideals of "reverence for Heaven" and "brotherly love," all of which we have cherished throughout our nation's five-thousand-year history.

Divine Principle is the working

guide for effective practical action for this new age. Accordingly, the Unification Church is the cradle of individual and family perfection in the smaller sense, and it can then be viewed as the foundation of national and world unity in the large sense.

Its members are truly ethical and moral through their perfection of character; and they offer themselves with full dedication and with blood and sweat for the cause of their nation and its people. They are consistent in respect for mankind, devoted in the safeguarding of democracy, adamant frontiersmen against communist totalitarianism, and they have dedicated themselves to the end of international cooperation and world peace.

It is a small wonder that after a mere 20 years since Reverend Moon established the Unification Church, the "work which is wrought together with God" has made truly remarkable progress, until today it embodies more than two million members in 41 countries worldwide.

Especially noteworthy is that Reverend Moon in 1972 launched a crusade to more than fifty cities throughout the United States, urging the once-great Christian nation to return to God. He has received honorary citizenships from 73 cities, and 153 governors and mayors have proclaimed the "Day of Hope and Unity" commemorating his efforts. On September 18,

1974, some 40,000 people overflowed Madison Square Garden, where he delivered his message on "The New Future of Christianity." On October 8, he was invited to Capitol Hill, where he spoke about "America in God's Providence" before an audience of 180 leaders of Congress. He is presently conducting a speaking tour in eight major cities across the American continent.

Faith is practice. It is to fill the world with God's "will" and His "love" in abundance. It is the practice of the *Divine Principle* to lead mankind into a harmony of oneness through truth, goodness and beauty. "The Little Angels," a Korean dance troupe that introduced the original beauty of Korea, was the fruit of this *Divine Principle*. The International Conference on the Unity of the Sciences, the Collegiate Association for the Research of Principles, and the Unification Thought Institute are true assemblies of scholars whose concern is to pursue truth and to realize peace.

The International Federation for Victory over Communism, with branch offices in almost every free nation, the International Cultural Foundation, the International One World Crusade, and the Freedom Leadership Foundation in the United States are bodies of activities that are forerunners for the safeguarding of the nation and the free democratic world.

Today many of their young

members are scattered throughout the world, literally sacrificing themselves to bring salvation to the world and to build the unified world of "light and happiness."

We, as intellectuals, knowledgeable of the world's great teachings and virtues, support these genuine and earnest ideals and activities with the deepest understanding, and we urge others to join us in pursuing a unified world and peace for mankind.

It is regrettable that a small minority of Koreans have misinformedly or maliciously slandered the Unification Church, which was begun in their own country, born among their very own brethren, and is making this greatest truth available to all corners of the world. Reportedly, such slander also has been spread in America, misleading the honest public of this frontiersland. Maleficent false rumors, such as the one that the CIA influences the church, have been disseminated; yet it is highly improbable that the CIA of any government could exert influence on such a deeply religiously-oriented endeavor. These charges are truly senseless and are to be lamented.

We hereby proclaim this statement with the most sincere wish and appeal that all support be rendered to this most worthy cause, so that the prosperity of all nations and world peace may be brought into reality.

November 15, 1974

Seoul Banquet Honors Rev. Moon

More than 600 leading citizens of Korea turned out on January 16 to attend a "Day of Hope" banquet hosted by Reverend and Mrs. Sun Myung Moon. The banquet at Seoul's famous Chosun Hotel was one of the biggest in the history of Korea. Guests included representatives from the cultural scene, government, media, diplomats, and religious groups.

Speaker of the House Il Kwon Chung gave a short talk at the banquet, as well as Minister for Unification Do Sung Shin, and Patriarch Duk Shin Chy, head of the Cheon-Do-Gyo religion in Korea. Mr. Chy said that the actions of the Unification Church had made Korea famous throughout the world. Of particular interest was the seven-day fast in front of the United Nations which called for the release of Japanese wives being held in North Korea.

Rev. Moon spoke on "Living for One Another," saying that true happiness and peace in this rapidly changing world can be achieved only through God.



Speaker of the House Il Kwon Chung.



Rev. and Mrs. Moon greet guests at Chosun Hotel. Below: Some of the 600 guests who came to honor Rev. Moon on the completion of his Day of Hope tour in the United States.



FROM LOS ANGELES

Deep Sharing in a 14-Day Workshop

by DAVID HOSE

In Los Angeles we offered a two-week workshop for some new students of the Divine Principle staying at our center in Los Angeles. After breakfast we began the day with what I called a "hashing" session. We just gathered around the table with a group of young men. Depending on the lecture for the day, I would set the general theme for the lecture and ask them to bring questions, not only about the lecture, but also personal questions which I assumed they would have.

Then after lunch and sports, or some similar activity, we would begin the lecture. Thus they heard the lecture very clearly, because they had already gone through it earlier in the day.

In the evening, we would review the lecture, discuss it, read Reverend Moon's speeches, and then have a time of deep sharing.

I went through the basic order of the Divine Principle. But as we

progressed through the second and third cycle, we would expand on various points and try to make them understand how something applies to them, so it wouldn't become just a rote system of learning. Once Americans become interested in something, then they want to learn all the points in order, particularly when they see how it applies to their own lives.

The relationships that are formed in a fourteen-day period are phenomenal. Never before in all my seven years in this movement have I experienced Father's heart as I did in this Los Angeles workshop. Sometimes the young people would cry because a session would be so concentrated and heavy in spirit. I've never seen so many things so purely come together. It is really tremendous.

The group dynamics change in a two-week period. In a very short session sometimes the person who is the most negative will pull the other down, and if they still have a strong negative base they will unite with that person. But as you struggle to solve those problems and build up their faith and their sense of brotherhood with one another, you find that the person who is the most positive will be pulling everybody up, and then the positive base for the whole builds up as well. Then the

group as a whole will begin to bolster anyone who is negative and judge each other similarly.

It takes about a week or ten days for this to happen. When people can give up the kind of thinking which says: "Well, I've done such and such in my life, and have certain intellectual concepts," and become children, then the teacher can become a parent, and not just a lecturer. When you establish that parent-child relationship, God's love just explodes every day.

Once that channel begins to open up, God begins to use it very powerfully. To me it seemed like God was almost waiting for us to do something and then He said, "Okay, now I can begin to use you."

During the first cycle through the lectures, the first week I was there, I took the boys out after lunch for some kind of recreation or travelling around LA or somewhere else. One day I decided that because a lot of them were new to LA, I would take them for a drive around the city. I took them right down Sunset Boulevard. I didn't know what had happened to it. It has become a place like North Beach in San Francisco, with topless bars and other terrible places. And I couldn't get off the Boulevard. I was surrounded by cars. The fellows began to make off-color comments and odd emotions began to come up in the car. This was our day for discussing the

fall of man. So I gave them a strong talk when we got back to the center and told them, "See how it works?" Then they understood clearly what that was.

Until people can become children it is very difficult. I can't say, "Okay, I am going to show you how." We have to become it together. As long as people say "I want to take the Principle," but are still holding a lot, you have to get them to drop it before they can receive anything. Usually, when they drop it, there is a great emotional outpouring, and they just break down and cry one night for a long time. Until that can happen they can't yet become innocent.

I felt that God kept challenging me, "Don't ask them to drop those things until you yourself drop what you've got." It was as though God was challenging me all the time saying, "You can't be a teacher until you are totally sincere and humble." Each lecture was almost like Calvary. I realized very acutely the part of me that I was not giving, the places where my heart was not open.

It was such a challenge and such a growing experience. I think that those who go through that two- or three-week session as a teacher will know exactly what I am talking about. After that time, you don't want to do anything else. You don't care about your position. All I want to do is just to share the Principle for the rest of my life.

□

FROM NEW YORK

New York After MSG

Two important events took place right after the Madison Square Garden campaign—participating in the Washington Day of Hope and working with the U.N. After these were over, a witnessing program began. New York area director, Mr. Takeru Kamiyama, described recent activities.

The 230 Japanese brothers and sisters who were scattered throughout the United States returned to the New York area by January 1, 1975. Along with the 86 American and 31 Europeans, there are 351 members working full-time.

At this time, the New York family is concentrated on witnessing, Mr. Kamiyama reported. For 24 hours a day, the whole New York family thinks about witnessing, witnessing, witnessing. Through this witnessing, all New Yorkers, even those in suburban boroughs, know the name of Reverend Sun Myung Moon now.

Since the Madison Square Garden campaign, *The Light of Hope* newspaper has been continuously published in New York. Reverend Moon's speech and New York Unification Church ac-

tivities are written up as articles. There have been very good results, and a large number of these papers are issued and distributed.

At least 40,000 people came to Madison Square Garden on September 18. Half of them were unable to get in. So this newspaper is an active follow-up program, and is really bringing a great result. Those who signed up for tickets but were unable to get in, plus other contacts, are receiving this newspaper.

Another reason why everybody in New York and the suburban areas knows Reverend Moon's name was the October seven-day fast in front of the United Nations. Before, during, and after the fast, a continuous public relations team made the name of Reverend Moon known to all New Yorkers and all visitors to the United Nations.

Public opinion says that New Yorkers are not so easily excited, because it is the world's largest city. But a survey shows that this year, New Yorkers had only two surprises: (1) the Madison Square Garden campaign, which really shocked them with its success; and (2) the United Nations project, including the seven-day fast and the

continuous follow-up contacts with all the 138 ambassadors to the United Nations.

The PR team sometimes organizes a fellowship at the main house at the Belvedere estate and invites U.N. delegates. The ambassadors and first secretaries say that they were really impressed by Madison Square Garden crusade. And now fifty nations out of the 138 are showing great interest in our movement, according to Mr. Kamiyama. Some of them even ask, "Why don't you send a Unifi-

cation mission to our nation?" So they are opening their hearts to our Unification movement, and especially to our New York project.

These ambassadors expressed their opinion regarding the present trouble in the United Nations. They say, "We are fighting one another based on egoistic grounds. How can we lead this United Nations back to its original direction? Something should come out to correct this situation."

Not only ambassadors are interested, but nearly 500 well-



Mr. Takeru Kamiyama addresses participants in the seven-day fast at the United Nations.

known professors have recently become concerned about our movement through this United Nations project, especially through the seven-day fast.

So many people are coming. How are we going to bring the success? We need qualified leaders to handle these dignitaries from all over the world. We also need qualified teachers, lecturers, and counselors to guide the 4,000 people who have been coming to lectures.

The Japanese brothers and sisters are unable to speak English thoroughly, but their role is to bring people day and night. Even though they become pale, they continuously bring people to the lectures. There is no day or night for the team members who are working so hard. Through this kind of dedication, they learn every day through their many experiences.

The time is short, and we are so busy. In the New York area we have eight church center directors. They are all dedicated and working very hard. Sometimes they have no time to lie down to sleep because people keep coming. So they sit on the sofa as a substitute for sleeping. Mr. Joe Tully lectures three days a week, Saturday, Sunday, and Monday, at Barrytown on the Divine Principle, Victory Over Communism, and Unification Thought. After those three days he comes back to New York and joins the witnessing team.

About 300 people have attended recent three-day workshops at Barrytown. Of these about seventy percent have stayed for the seven-day workshop. Soon these new people will enter the forty-day program and then return to New York as leaders.

Whenever Mr. Kamiyama visits the eight local churches to encourage the people, he sees all the brothers and sisters working hard with one intent. He sees in their eyes tears, confidence, and total giving. Inside the tears they are determined to fulfill their mission. They not only think of the immediate future, but about the Yankee Stadium rally in April 1976. □



FROM SWITZERLAND

Spiritual Dynamite

by WALTER LEITNER

Here in Switzerland we had the chance at Christmas time to sell the very beautiful "Peter Koch" candles made with much love by the Austrian Family. We weren't allowed to sell them in the street, but we went door to door with our baskets loaded, selling them for "World Peace and Unification."

This was for two months, a great experience which made us become more united, as candles are a heavy load to carry around, but mostly because we were able to get in touch with people of all ages, which is not possible in the street. We met elderly people here and there who had such a deep and sincere love for humanity, so much generosity and such a faith in Father, that we couldn't help being deeply moved.

It often happened that we paid indemnity first by having very negative people opening the door, but suddenly, after doors and doors in sad uniform halls, some old lady or a young mother and child would open, shining like fire in the night, so warm was their greeting. It was also very interesting to see how the homes of people expressed their character. This experience helped us see how important is our state of mind and

attitude: when we were very determined and very aware of the importance of our mission, the candles would go very fast. We would get very much help from the spirit world. On the other hand, when we would start to be subjugated by the bad atmosphere around us, we attracted negative reactions and the baskets would stay heavy and full.

It was wonderful to see what a precious arm love is, how, by giving unselfishly, we can win everybody. Many people are ashamed of the side in them that goes toward goodness and hide behind a mask, but that mask is just waiting to be pulled away. It is also great to see how, when we are true objects to God and let Him live in us, things and people around us transform themselves, brighten up.

The physical side was also very important and the candles had a very special beauty. We had the feeling we were putting sticks of dynamite all over the city: God's weapon, love, the strongest weapon of the universe.

A few nights before Christmas, even though this day has become a very commercial celebration, we could see in the eyes of the people that they have buried in them many unfulfilled dreams.

From this candle selling experience we felt that, no matter how much evil there is in the world, goodness wins. □

FROM GUYANA

The Hallelujah Show

by ROBERT HALL

We have just completed our sixth show which, thanks to Heavenly Father, was a success. The show was held at Queens College, one of the best schools of learning in Guyana, and was attended by 350 to 400 persons who were really enthused by the performance. Among those present were university figures, doctors, and one American pastor who really likes the Unification Church.

The seeds for "Hallelujah Shows" were sown late last year when missionary to Guyana Barbara Burrowes decided to hold "end-of-the-month" concerts at the church headquarters in Georgetown. Some time later Barbara returned from a visit to England where she was a guest artist with the "New Life Show" now touring Europe. Miss Burrowes, a well-known opera singer (soprano lirica—spinto) worked with the European family members and brought back a new touch for her voice—gospel singing—and plans for an adaptation of the "New Life Show" in Guyana.

"Hallelujah" became our theme song. It is a simple tune

—the music inspired by church members and a bit adapted from a Japanese song. With simple dance steps, the girls dressed in pastel dresses and the boys in gold shirts and dark trousers, they depict in song and dance the uniting of the cosmos.

Other items on the program include folk songs done in Creolese; two of them, "To Emancipation" and "In The Backyard," were composed by family members. Also on the program were new age songs, gospel and Negro spirituals, Japanese and Korean songs, poetry, skits, and interpretive dancing to "Our Father" and "The Beatitudes."

The "Hallelujah Shows," produced by Robert Hall, are in many ways awakening people to what Reverend Moon and the Unification Church are doing for world restoration. Many persons are impressed and want to find out more about the Unification Church. We have plans to take the whole show to different parts of Guyana, and in some places hold small crusades where the Divine Principle lectures can be given. □

FROM AUSTRALIA

Victory Over Porn Shop

by CARL REDMOND

This month has given us cause for the highest hope in our rediscovery of this vast continent. With our six active members giving out, in the spirit of unity and brotherhood, great energy is quickly generated. People have been pulled into the vortex and emerged from discussions with their mind saturated with new concepts and ideas, amazed. It is quite true to say that in our teaching we have been receiving just one inspiration after another. We have been closely following Reverend Moon's instructions on how to conduct our meetings, with song, prayer, and people taking notes on the lectures. This has increased the tone of the meetings and won people's respect.

This month a German boy accepted. He is a kind boy with a good heart. There is no doubt that he will become a strong worker for our Heavenly Father. So we too are experiencing new nationalities, bringing a whole new personality to our family.

Also this month we won a bat-

tle with one of the pornographic stores in the city. This opened up right on our witnessing circuit. We sprayed the window with blue paint. The spirit world observed our quiet protest and began to work. Within three days it was forced to close down by the Sydney City Council.

We also had a leafleting campaign throughout two of the eastern suburbs. There was a good response. People folded the leaflets carefully and put them in their pockets. Some stood fixed on the street, reading intently.

We also paid a visit to the local Korean church, which was moderately attended. A fervent prayer was given in Korean to begin with, maybe five or ten minutes long. We were introduced to the congregation (about fifty people). We also visited the local Baptist church in Bondi Junction. We have been very inspired by the three new records by the New Hope Singers and can see how Reverend Moon's work is expanding.

We look forward to 1975 with great anticipation. □

FROM NEW ZEALAND

Showdown With City Council

by SIEGRUN KUHAUPT

At last we were able to have a showdown, face to face, with the Wellington City Council over our rights to mission in the streets of Wellington.

We had already applied twice before, explaining in great detail the aims of the Unification Church and why we should be allowed to speak freely with people about our beliefs. However, with a quick stroke of the pen, we were refused—both times. This reaction is typical of the council's attitude towards religion. Not one counselor was willing to personally commit himself to consider the pros and cons of our case. We were given a "blanket" refusal, as one counselor described it. Minister of Parliament, Mr. Gerald O'Brien, talked about this exact problem in a newspaper interview just a few weeks before. He said the Wellington City Council is far too indirect and removed from the people of Wellington. For this reason he sided with us throughout the whole affair. He said we should also fight for permission to distribute pamphlets so that in the future, during big mission actions

we would have no trouble at the last minute trying to organize the distribution of literature. As well as Mr. O'Brien fighting on our side we had the assistance of one of New Zealand's foremost lawyers, Mr. Pat Downey.

Armed with these two men, Graham Dun, Lindsey Irving, Michael Butler, and I went into the City Council chambers to begin a battle. We were all seated at a massive round table.

Our lawyer introduced the Unification Church in a very moving speech. He said that in no way would members of the Unification Church break any by-laws regarding religious campaigning and said that refusal of this application would be a denial of basic human rights. He likened our situation to the time of Jesus. He said that if Jesus Christ was refused the right to speak in his time then we would be without the Christian principles our body of society is based on today. He then recited the following quotation: "And so now: keep clear of these men, I tell you; leave them alone. For if this idea of theirs or its execution is of human

origin, it will collapse; but if it is from God, you will never be able to put them down, and you risk finding yourselves at war with God.” (Acts 5:38-39)

Gamaliel, a teacher of the law, said this to the full senate of the Israelite nation. The apostles were before this council because of having violated a ban on teaching in public places in Jerusalem.

We realized that Mr. Downey and Mr. O'Brien stood in special positions regarding this case. Mr. Downey stood in the same position of Gamaliel and Mr. O'Brien in the position of Pontius Pilate who, when questioned by his people, said he couldn't find anything wrong with "these people."

When accusations were laid against us at the beginning of the mission here by the mother of one of our members, Mr. O'Brien stood in the position of judge for the New Zealand government. However, on meeting us and learning about Divine Principle he could find only good principles behind the Unification Church. From this point onwards he has supported us through all troubles.

This same mother was the one who complained to the council about our witnessing activities. As a result the council banned us from missioning until we obtained permission.

The City Council was completely stunned by the lawyer's in-



The New Zealand family is confident they will soon be able to witness on the streets of Wellington.

spiring speech. It was quite a few minutes before they began to ask questions. They asked questions like, "What clothes do you wear while witnessing? What hours do you witness? Do you speak to any particular type of person or are you non-selective?" and so on. The only city counselor to persecute us was, ironically, Gerald O'Brien's elder brother, Mr. B.F. O'Brien. Mr. B.F. O'Brien mentioned some negative publicity we had had recently but the council was not moved but looked realistically at the facts. It was obvious that many of the councilors were moved and sympathized with us. We left feeling really victorious. Two days later we received a letter from the City Council saying that many on the council support us and that a decision would be made in February by a select committee of eight after they have all seen the pamphlets which we want to distribute.

We are sure the permission will be granted. The whole feeling gained from the council's reaction was on the positive side.

Over the Christmas period we have planned a meeting for all centers. During this time concentrated training programs will be held leading up to some special activities to really shake this country out of the lazy Christmas spirit.

As a condition we decided that there will be no meeting at all unless all centers have new members to bring home, even though it is the Christmas period and people are more interested in the beach rather than serious problems. It is an uphill battle during this time of festivities but already we have found new members. We have very much hope and optimism that many new brothers and sisters will come at the time of concentrated effort.

We are so lucky and thankful to receive so much news of the great successes of Reverend Moon's speeches and banquets. We pray for America and now especially Asia as so many missionaries begin the great migration to continue spreading Reverend Moon's idea world-wide. □

FROM NEW ZEALAND

Public Fast Warns of Possible War

by SIEGRUN KUHAUPT

At Christmas time we called all our members together for a meeting in Wellington. It was directed against

man's greatest enemy, Communism. This country was originally called "God's own country"

but now she has her arms open to Communist infiltration. Communism is seducing New Zealanders on a social and cultural level.

We want this country to remain pure and receptive to God and so we decided to work over the holiday period to wake New Zealand up to this serious threat.

As each of the families from the other cities arrived we felt so much joy bursting forth and so much strength. For four days, from morning until night, we studied the Divine Principle and anti-Communist theory. These

are the only weapons we need. At this time of the year most people are eating rich food and lying around on the beaches and so we decided to do the opposite and hold a Three-Day Prayer and Fast. It is time for New Zealanders to wake up to the reality of a Communist take-over bid in their country.

Twenty-one of our members marched to the Wellington War Memorial to begin battle. Amongst the fasters were two of our youngest members, Chris and Anne. Both had been in the family



A Three-Day Prayer and Fast warned New Zealanders of the serious threat of a Communist take-over in their country.

only a few days but were fully determined to complete the fast. As we marched towards the Memorials we all felt that this was the beginning of an even greater battle to free New Zealand from Communist influence.

It was a real privilege to stand on that Memorial in defense of our country. It felt as though all those New Zealanders who died in the two world wars to preserve our freedom were standing there with us. Most of all we could feel God's joy to see man opposing Communism.

Never before have we demonstrated so openly and loudly to the public. Many people were very shocked when they realized who we were and when they read the placards saying, "Beware of the wolf in sheep's clothing", "This is God's own country not Mao's own country", "Wake up New Zealand, you are anti-American and look to Red China and the USSR", "New Zealand look to the free world not the Communist world" and others. The most controversial placard warned the people of a third world war with the sign of the hammer and sickle.

A very determined spirit sparkled amongst all the fasters. When we were not praying we were singing or contacting people. Because our purposes for being together at the Memorial were absolutely united we felt drawn together very closely as a family. This was reflected very much in

the people's reactions.

While at the Memorial a Minister of Parliament, some nuns, the Russian Ambassador, the South African Ambassador and a gang of Communist youths visited us. They all came with different motivations. The Minister of Parliament came to pat us on the back, as did the South African Ambassador. We were especially pleased to see the Minister because Parliament was closed at the time and we had been hoping that somehow it could be possible for a Parliamentarian to visit us. The nuns came to sing with us and to tell us that their convent was praying for our fast. The Russian Ambassador appeared in the latest model Mercedes, black, and stared at us through his window. When he was offered a pamphlet he violently rejected it and then furiously drove off. The gang of young Communists came late at night to try to destroy our placard. They were creeping towards the placards until they suddenly realized that we were all sleeping right there. They ran back to their car and drove off.

There was never an inactive moment. Many East Europeans came to tell us how they had been persecuted under Communism. They told of torture, broken families and execution. These people were living testimony to the brutality of Communism. Some had not seen their families for over fifteen years.

All the people we talked to were very willing to receive pamphlets and often stopped for hours to talk about the anti-Communist theory and the Unification Church. The day after we began the action we were front-page news in one of New Zealand's nation-wide newspapers. Soon after that radio began broadcasting progress reports twice every day for the three days. Reporters came from several other papers and shortly before we were due to finish the fast a television crew came and filmed us before the daily news program. They filmed us praying, singing and taking our first bites. They asked us why we were doing the fast and how people were reacting to the slogans. We told them that the fast was to draw people's attention to the threat Communism poses to New Zealand. Like all the news media they were particularly interested in our warning of a Communist-Free World War. We said they should take the placard as a warning of what will happen when the western world weakens to Communist pressure. After interviewing us they talked to members of the public about the demonstration.

Everything which happened in those three days was a real victory for God. Even the police came to guard us at night. They would come and sit amongst our sleeping bags and ask us about the Unification Church and God. Every night

there was always one of us who talked with the police through until the early morning.

During the whole three days we burnt under a hot South Pacific summer sun. We had the sun from about six in the morning until eight or nine at night. We finished the Prayer and Fast about half a day before God's Day with victorious hearts. This was the first blow we have struck against Communism in New Zealand but in no way the last. We are determined to prepare New Zealanders for the day when we must rise up and throw Communism out of this country completely.

As God's Day 1975 approached we felt so happy that we could give these three days of Prayer and Fast to our Heavenly Father on His birthday. We celebrated God's Day with a walk to a rose garden and through some wild bush to the top of a hill overlooking Wellington Harbour. It was so joyful amongst the trees and the birds. Our German shepherd, Tongil, gave us the most fun by climbing trees to eat pine cones. In the evening we concluded God's Day with a special meal. It was a really heavenly feeling being together in one family, experiencing the same joys, hopes, disappointments and victories. We are hoping now that this year will give us many more brothers and sisters to share this great experience of celebrating the birthday of our Heavenly Father. □

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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

