

The Way of the World

March 1975



The Holy Spirit Association for the
Unification of World Christianity

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Let Us Repay Our Debts

"You must always be thinking how to repay the debt, what to leave for mankind and what to leave for your descendants. An artist would want to leave a masterpiece of his handiwork. Your leaving something means you transmit your love to other people."

—Reverend Sun Myung Moon (page 3)



Fighting God's War

"The greatest joy, the true joy, is the joy of accomplishment. In order to have that joy, you have to have a clear goal that you can work for, and when you achieve your goal you feel joy."

—Hal McKenzie (page 16)



Of Two Minds

"In Ornstein's view, Western education has tended to suppress right hemisphere development by cramming the minds of pupils with left hemisphere experiences. Can we not develop each hemisphere equally so as to make better use of our brain's potential?"

—Roger Lewin (page 62)



Metapolitics

"My 'us-them' world view was a reflection of my own contradictory nature, the Cold War a magnification of the contradictory nature of all men."

—Robin Kuhl (page 68)

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in this issue



With the March issue of the *Way of the World* we are happy to introduce a new managing editor or "work editor" for our monthly magazine. She is Vicki Tatz, a member of the Unification Church since 1972. Vicki has had nearly 7½ years of writing, reporting and editorial experience on several newspapers and magazines, including a six-month stint during 1973 as editor of *Universal Voice* which was a publication of the San Francisco center of the Unification Church. Her experience prior to joining the Unification Church was with *Bell Lab News* and *Bankamerican Magazine*, two in-house employee oriented publications, and with the *Columbus News* and the *Clarksville Leaf-Chronicle* for which she served as reporter and women's page editor, respectively.

As with most Unification Center members, Vicki has had many different assignments during her three years in the move-

ment. She has done public relations work for Day of Hope campaigns, witnessing, granarium making, bookkeeping, cooking and most recently, fundraising for Reverend Paul Werner's IOWC team. Thus, she brings to her new position as editor a valuable understanding of the daily activities of our members and a knowledge of how others, especially the media, view us and our message.

Joy Schmidt Pople had been editor of *Way of the World* since it began to be published in the United States in September 1973. It has long been Joy's deep desire to do international pioneering missionary work. She has finally been granted that opportunity. All of us at HSA-UWC Publications Department will be very much aware of her absence. Because of her steady devotion to her job, the long hours she put in, and her willingness to pitch in wherever and whenever, she established herself as an inspiring example of dedicated service. We know that these qualities will bring her success in her new mission as one of the three missionaries to Mexico.

Also, beginning with this issue, we are going to a reduced format of 80 pages rather than 152. We will keep this size until our other publishing duties become less or until our production capabilities and staff of one are increased.

G.C.E.

Let Us Repay Our Debts

by REVEREND SUN MYUNG MOON

My topic today is going to be “Let us repay our debts.” Let us study closely whether or not you have debts. Before your birth, you inhabited your mother’s womb for at least nine months. For three to four months, your

From a speech given at the Barrytown Training Center on March 10, 1975.

mother felt like vomiting whatever she ate. She was physically feeble, so she may have needed more help and more love from her husband. The baby in the mother's womb was making the mother suffer, and through the mother, he mobilized even the father. Even if she is experienced, just before childbirth a mother is scared, because labor is frightening. At the moment of childbirth, she could die. When she's in labor, you just cannot imagine how agonized she is. She has no one to rely on, no one whom she can really trust or lean on. You did that. Every one of you when you were in your mother's womb, caused that. So, you are greatly indebted to your mother, to your parents.

You are the one who caused her such pain, but right after your birth your mother felt overjoyed to see you and loved you immediately. If it were in other matters you would hate and feel like kicking the person who caused you such trouble and pain. If every three years you were given the same pain as your mother experienced when she gave birth to you, practically everyone would be faithful to his mother.

Have you ever stopped to think that you caused such pain to your mother? No, instead you feel free to say anything against her, act any way against her, and you think that you are born for the sake of yourself. In your everyday life, suppose you are hungry and almost starved to death, so you visit a friend of yours and he feeds you; you are immensely thankful to him. When you are in a difficult situation, if you are helped by one of your relatives or friends, you are grateful. But have you ever thought of the pain you caused your mother and have you been grateful to her? Compared to the gratitude you feel towards your friends what you should be feeling towards your parents must be many, many times more.

Before being born into this world, there was a period of time when your eyes had to be formed,

your ears, your nose, your mouth. Every cell of yours was being formed in your mother's womb. So every morning when you look at yourselves in the mirror, why don't you remind yourselves of how your eyes were formed, your nose came into being, your mouth and ears. When you closely examine your face, you will find that your eyes resemble your mother's, your ears resemble your father's, your nose resembles your father's again, and maybe your mouth resembles your mother's mouth. They are a copy of either your father or mother. How can you misuse them? To you, your face is precious; if that is true, why don't you talk highly of your mother and father? Why don't you feel that they are precious to you. Your whole



Every morning when you look at yourselves in the mirror, why don't you remind yourselves of how your eyes were formed, your nose came into being, your mouth and ears. Your whole body resembles your parents.

body, every cell of yours, belongs to them and resembles your parents. If you love yourselves, why don't you love your parents?

Seen from this point of view, we are greatly indebted to our parents. But have you ever seen a parent who would ask you to repay that debt? There is no way possible for us to repay the debts we have towards our parents. What does the mother do after childbirth? She has to change the diapers; if a rash appears, she has to medicate it. If you are sick, your mother stays by your bedside, just caring for you and nursing you. If you were at the brink of death, she would pray that she might die in place of you. That's parental love. Have you ever thought of that? Your parents are a symbol of sacrifice for you. There's no comparison to parental love toward you.

Every morning your mother is anxious to get you on the way to school before you are late, and she prays for you and begs you to be a nice boy or girl, to behave yourself, be a good pupil and things like that. Every moment of her life, she cannot have an easy heart. As time goes by you grow bigger and bigger, reaching toward adulthood, but even when you are in the university, she won't cease to care. Until the time of their death, parents care for their children, not thinking of any debt owed to them. They are the greatest of all benefactors. So, in terms of love you are, have been, and are going to be indebted to your parents until your death. Suppose your parents are somewhere around 100 years old and you are 80 years old. Still, your parents think that you are their child. If you are going out driving in the car, they will still say, "Be careful driving the car." So, parental love lasts for eternity, without changing.

I say for eternity because, even though they pass away into the other world, they will keep loving you and caring for you; the greatest of all loves is parental love. Suppose there's a young mother who died leaving a young baby. Do you

If you love your parents one-tenth of their love towards you, then you are ninety percent indebted to them.



think the mother would have an easy heart and say, "Well, I'm glad I'm relieved from the pain, here in spirit world?" Or would she love the baby and care for her all the more? Her love, in the spirit world, toward the bereaved child is more than that she felt on Earth. In that case, the baby must know that she's being cared for by her mother to a larger and higher degree.

There's no way possible for us to repay the debt to our parents. So, in a word, you are all indebted to your parents. You are going to be indebted to them all through eternity. So you must be filial children to them. If you love your parents one-tenth of their love towards you, then you are 90 percent indebted to them.

What about your teachers? If there's any teacher who loved you so much that he cannot forget you, if you are implanted in his memory, you can never forget that teacher. So, for our birth, we are indebted to our parents, and secondly, we are indebted to the teachers who

educated us. Fallen man must also be indebted to his ministers, the church itself, and church members. Your minister cannot save your soul without loving you more than your parents did, on a higher dimension.

Then you are indebted to your country. Especially Americans must be grateful to their nation because in this affluent country you have been enjoying your life while others are starving to death. The government protects you by exercising the law, and if you do not violate the law you are always protected and cared for by your government.

You must also be grateful towards the whole of mankind. America could not have been blessed with affluence like this without other nations. By means of imports and exports you earn money, and use it for the benefit of your people. The American population itself is composed of people



from all over the world. Here we have black people, white people, and yellow people living as citizens of the United States. You think you have built your own culture, your own civilization, but your forefathers brought things from other countries. Even at this very moment, businessmen are drawing money and materials from other countries for the benefit of this nation. So you are indebted to the whole of mankind.

Then you are indebted to your ancestors. Think of your forefathers who founded this nation. How much blood and tears and sweat have they shed? But for their struggle and labor, could you enjoy life in the United States? Could you ever become hippies and drug-users when you think of that? If you were starving to death, you could not become a hippy. You have more than enough to eat, you are degraded spiritually, you become lax, you hate life, and you hate yourself when you become hippies. When you don't have money to buy the drug, how can you use it. Your forefathers worked so hard to make an environment for you to enjoy; are you repaying your ancestors that way? Being great debtors like this, how can you repay all the debts? If you lead a meaningless life, just drifting like a fallen leaf, you will die without repaying your debts. You will remain a debtor in the spiritual world. You would not be well received by God.

Think of your forefathers who founded this nation. How much blood and tears and sweat have they shed? But for their struggle and labor, could you enjoy life in the United States?

There's a way open here. Jesus said, whatever was done to his little ones in that way you repay him. Your ancestors and all the rest living in spirit world as creditors would want you to repay your debts to the whole of mankind and to your own descendants. Starting from your own family, if you repay your debts by loving your brothers and sisters, by loving your parents and relatives, friends and neighbors, you reach other people. For instance, a river or a stream always flows downward. The size of the river doesn't matter, big or small they flow downward. We too must flow down, filling other people's hearts.



Up to the present, you were never aware of being a debtor or of how to repay the debt. Think of God and how He worked His providence of restoration even after we became debtors, transgressors. We named many to whom we are indebted. But more than your ancestors, more than anyone else, we are indebted to God every moment of our lives. What would God want you to do to repay Him? God's only wish would be for you to repay the debt towards other people, His own children. Your parents' wish is for you to love your brothers and sisters more than you would your own parents. The same thing is true with God. God as the parent would want you to love your brothers and sisters more than you love Him. In God's sight all of mankind are brothers and sisters. So He would want you to love all

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mankind. Your parents would want you to love your offspring. More ideal is that you love the whole of mankind as you would your own descendants, doing things for later generations of mankind. What God wants you to get is not knowledge, position, or wealth, but love to give to other people. You know that you can love your children naturally as you would your own self, and with that same kind of love you must love other people. That's the only thing God would want you to do.

Your parents would want you to be successful in your life so that everyone around you would praise you and admire you, then they can be proud of their children. They would want you to love your brothers and sisters as you would yourselves, to take care of them and help them to be equally successful. So you can see divine love in your parents' love towards you. If you are sons and daughters of filial piety, would you not want to carry out what your parents want you to do? So, you want to be able to love your brothers and sisters, your parents, relatives, friends, and neighbors as you would your own self, and you want to be successful in worldly careers without using evil tactics or things like that, but instead using goodness and heart. In choosing your mates, you want to have your spouse like that, too.

Let's go back to the mainstream of thought. We are aware that we are all great debtors. Now you have learned how to repay the debt. Repay means pay back. But your creditors wouldn't want you to pay back the money to them, but to pay it to your descendants and people around you. In God's love everything good and valuable flows down, like water flows downward, filling up any hollow places and when it is on level ground it covers the whole space. That's the only possible way for us to repay. It works two ways: on the horizontal level towards all mankind, and vertically, to your descendants. You must always be thinking how to repay the debt, what to leave

for mankind and what to leave for your descendants. An artist would want to leave a masterpiece of his handiwork. Your leaving something means you transmit your love to other people. If you want to repay your debt at the soonest possible time, you must choose the place. Which is the best place for you to repay the debt, at your home, your relatives, your neighbor, your church, or what? When you do it through your church, it means you are doing it through God.

Let me tell you why the church is the best place for you to repay your debt. If you pay by means of the church, God will be delighted in that. Up to the present point in human history, the church has played the major role in building up culture and civilization. If not for Christianity, do you think America as it is today could have been built? Without Christianity, fifty states could have meant fifty nations. Religion and the love of God enabled them to be harmonized into oneness, with one purpose. Let me prove that. In the Unification Church, we are one with each other, be it black, white, or yellow. Here it is possible because we have the same purpose, the same goal. First we have to deny ourselves in order to be mingled together into ultimate oneness. There's nothing like white or yellow or black in God's sight. Through religion, people talk more highly of the purpose of the state than the purpose of smaller communities, the purpose of the whole country than the purpose of any one state and ultimately, the purpose of God. God-abiding churches alone can do the job of bringing oneness to all people. So, before loving the United States you must love your church; before loving your parents, you must love your church. This is because churches have been playing the role of amalgamating or distributing love towards other people on the horizontal level. More than schools, the church has educated you in that field. This is the arena of the practice of love. Seen from this viewpoint, we choose the

Without Christianity, fifty states could have meant fifty nations. Religion and the love of God enabled them to be harmonized into oneness, with one purpose.

church as the place where we can pay our debts in the soonest possible time.

How many nationalities do we have here, in terms of your ancestors? You are people from all over the world, from many nationalities. Then it means if you are strongly united into one, it is the symbol of all mankind being able to unite into one. Suppose here we have members of 120 nationalities, and one from each nationality came to you, asking for something, for instance one would ask you for your finger to be cut off for him. Would you do that? If so, then you would be cut into 120 pieces. That means sacrificing



yourself. So, for total love and dedication, you must sacrifice yourself. That's our conclusion. You must give away your whole being. Again, we feel the depth of the truth when we read of Jesus saying, "Anyone who wants to lose his life will gain it, and he who is prepared to gain his life will lose it." If you are ready to sacrifice yourself for the sake of other people, you can save your own life and you can save others' lives.

The purpose of our life is to pay back our debts and then leave something behind in terms of transmitting our love to others.

Since we are such great debtors that we have no way to pay back all our debts, why don't we be ready to sacrifice ourselves; it is better to sacrifice our lives than to remain debtors. In a word, I tell you to love others as God would love them, but that doesn't reach you in the concrete sense. God showed His love towards mankind through your parents. So, you want to follow the example of your parents in loving others. Your parents have loved you more than they would their own selves. You must love your brothers and sisters and all mankind as you would your own self. That will solve the whole problem. Then you will repay all your debts and still leave something behind. The purpose of our life is to pay back all debts and then leave something behind in terms of transmitting our love to others. Our conclusion is the motto we are always chanting, "Let us strive forward with Father's heart, in the shoes of a servant, shedding tears for mankind, sweat for Earth and blood for Heaven." In that way alone, we will repay our debt and leave something

behind. If you live your life in that way, you are entitled to the Heavenly Kingdom.

God would be anxious to educate you in that way, and your own parents are anxious to educate you in that way. However much they may study other tactics, there's no other way possible than this, and no better way. Every moment you are loved by your parents, friends, teachers and relatives. That very moment you must think of transmitting the love to others, with interest added so that you can love others all the more. If you are a debtor you cannot lift your face; you are not free in your thinking and acting, you are humiliated. American young people look so liberated, so free in doing things. It is because they don't realize that they are debtors. Only after having repaid your debt can you feel free to think of things, say things, and act out things in whatever way you wish, and that will meet God's standard. While you are debtors, if you act arrogantly, people will point to you, call you names, revile you. The western world has the mistaken idea that we are not debtors in the least. You become hippies and you hate people. In that sense you are being used by satanic power. Satan is undermining this country through you.

With the knowledge that you are debtors, you cannot sit still without paying the debt. If you really know that you are a debtor can you lead an easy life, or enjoy life without paying for it? No, you must be agonized and uneasy every moment. If you find yourself able to repay the debt, that would ease your heart a little bit. So, as a debtor, there's no other way possible to be happy than by repaying the debt. As I said before, the best place for you to repay the debt is the church. You are now here in the Unification Church for that purpose. Our method of repaying our debt is to make the whole of mankind into one family. There's no boundary of families, clans, tribes or nations in our movement. The whole world is one. All people will want to belong to us. □

The background of the page is a stylized American flag with red and white stripes and a blue field with white stars. The text is overlaid on this background.

fighting GOD'S war

by HAL MCKENZIE

If we look at the world situation in the light of recent events in Indochina, any thinking person must realize that we are living in a world at war. There are preparations for war going on in Korea, Europe, and China; there are conflicts in Africa and South America; there's guerrilla warfare of a sort starting up in the United States. In addition to the armed conflicts, there are also ideological, political, and spiritual wars. We who are involved directly in God's work really have a feeling that we are fighting a battle for God and that we are heavenly soldiers.

Back in the 1800's, during the time of great revival, Christians really had a sense of fighting for God, of fighting for righteousness, of going forth to grapple with the evils of this world, and of confronting Satan and overcoming him. When they had that sense, then Christianity really progressed. Missionaries went out to all the world, in the most difficult and dangerous circumstances. But now, that crusading spirit or fighting spirit seems to have left the Christian churches. As a matter of fact, our whole nation seems to be faced with a kind of psychological block about even thinking about war, and this is a dangerous trend.

I'm not saying we should be militarists, but when the whole world is at war, it's suicidal to have psychological inhibitions about even facing up to the whole concept of war. There is very much of an anti-military, anti-fighting spirit in the United States. Even for us, we know that we're fighting God's war, but I wonder how many of us really understand what it means to fight or what it really means to be in a combat situation?

I'm what you would call an "army brat." My father was a career officer in the army, a graduate of West Point, and he distinguished himself in World War II. Also in my family there is a military tradition—my grandfather fought in World War I, I have ancestors who were officers in the Confederate Army during the Civil War and who fought in the Revolutionary War, and even all the way back in Scotland the McKenzie clan is famous for the Seaforth Highlanders, which is a fighting regiment in the British army. All my life I've been raised on military bases amongst the whole panoply of war, listening to war stories with military men. I'm really against the attitude that the military is by its very nature degrading. I've found from my own experience that there are just as many opportunities for experiencing all the human virtues of kindness, love, mercy, and sacrifice in the army as there are in civilian life.

As a matter of fact, if you really think about it, the army—at its best, at its most ideal—is the closest thing we could find to a real life of faith according to the Christian ideal. After all, what is it that Christ did for us? He gave his life for us. This is one of the things expected of you in the military. So, at its highest, at its best, the army life is the closest thing to a real life of faith, a real life of service and sacrifice.

I would like to use my father as one example to refute the stereotype that people have about the military. My father was a person who deeply loved peace. That was what made him such an effective soldier. He truly loved peace and that was his motivation for going into such a dangerous and difficult mission during World War II. I think this is really the key to understanding what it means to fight God's war. If you really love something, if you think of something as really valuable, wouldn't you want to fight for that thing?

Take peace for example. A lot of people say, "How can you *fight* for peace?" What does peace really mean? The Principle teaches that peace is the state of dynamic give and take centered on God, one where things can grow and develop to their full potential. This is God's peace, the most precious thing in the world. Wouldn't you want to defend it against anything trying to break it down?

Health, for instance, is also a

state of dynamic equilibrium, but there are germs, parasites, poisons and other things which might break down our state of health. If we really value our health, then we are willing to put out some effort to preserve it. Every time you take a shower or mop the floor or wash the dishes, you're waging a war against disease. Usually we don't think about it in those terms, but 100 years ago the war against disease was really serious. Whole populations of people used to get wiped out by a plague germ. Of course, now we feel we've conquered disease to a great extent. But we still have to maintain our defenses. We still have to make some sacrifices: we can't just leave junk and garbage lying all over the place. We can't be lazy if we are really going to preserve our health.

It's the same thing with peace. There are agents in this world that bring about war and conflict. Those things have a spiritual basis. Satan and evil spirits and deriving from them, feelings of lust and greed, desire for power, the tendency to sacrifice other people for your own benefit, narrow-minded attitudes all cause conflicts among people. If we really value peace as the most precious thing in the whole world, then our whole determination and dedication should be to confront these evil things and overcome them.

To fight God's war means to be peace-loving. We can't say that

we love peace if we are not willing to confront those spiritual forces which are bringing war to the world, just as we can't say we value our health if we leave junk and garbage lying around, if we never brush our teeth or take a shower. Recognizing that we are at war, we have to confront the evils of this world. Our purpose and mission is exactly analogous to that of an army. We're facing an enemy, and we have to unite and mobilize to defeat that enemy.

The first thing you think about when you think about the military is the whole idea of discipline. You're facing death every minute in battle. How are you going to get people to stand there and take it, even in the face of death? This is why discipline is necessary—discipline to stand in the face of difficulties, even stand in the face of death without dropping everything and fleeing. It's a difficult thing to do when you think about it.

There are different theories about how you can create discipline in the army. There's the idea that you must operate on the basis of fear. In the communist army, they have a very simple technique: if you hesitate your officer shoots you in the head. Then there is the theory of conditioning. That is, during training you have a really nasty sergeant who yells and screams at you, until after awhile you get to the point where you would rather charge into the guns



Armed Freedom triumphs over Tyranny and Kingly Power in Brumidi's fresco.

of the enemy than face that awful sergeant. This theory is used in the American and other armies.

But, during World War II, the American army found that the most effective way to increase discipline in the military is what they call the "buddy system." From the beginning, the mēn go through training as a unit and experience maneuvers as a unit. By the time they get into battle, they've established ties of friendship, love and common purpose between them. This is the greatest thing for instilling discipline.

The American army is not noted for its Prussian automaton-type discipline, but it is noted for acts of individual heroism and

amazing feats of sacrifice. I remember reading a book based on the stories of soldiers who won the Congressional Medal of Honor, which is the highest decoration that can be given to a soldier. I read some of the most sublime, most beautiful stories of individual heroism and of men giving their lives for their friends. One particular act of bravery seems to have happened several times in both World War II and the Korean War. During a battle, if a hand grenade fell into a foxhole filled with men, one man would fall on top of that hand grenade, gather it to his chest and smother the blast with his own body. He would die, but his friends would be saved.

The only thing that could possibly motivate a person to do that is love. This is the love that Jesus talked about: "greater love hath no man than this; that he lay down his life for his friends." This is really Christ-like love. When you have that kind of love you cannot be afraid of death. Jesus said, "Perfect love casts out fear;" when you have love in your heart you're not thinking of yourself. It is this kind of love which can motivate people to face up to the greatest evils and the greatest dangers in this world without flinching. If we have Christ's love, then we know we can overcome any fear and face any danger.

Another aspect of discipline is the necessity for unity in the army. Unity is discipline, in a sense: Take for example the concept of self-discipline, which is simple unity between your spirit and body. You discipline yourself in order to bring about unity between your mind and body. For instance, if you're a pole-vaulter and your record is 12 feet, to go beyond that record you have to discipline yourself, go through training. When you finally do pole-vault 15 feet, you don't have to go through all the practice and restraints you did before. When unity is achieved between spirit and body, the result is liberation.

After all, freedom means freedom to do what you want to do, to fulfill your ideals. But you have to discipline yourself to bring

about those ideals and those accomplishments. If your purpose is to bring about peace, unification, love, and God's truth throughout the world, you realize, of course, that you can't do it all by yourself. Then the greatest joy for you would be to work with other people to achieve that goal. The more strongly united you are, the greater progress you make, the more feeling of liberation you feel because you're making progress toward that goal.

Unity is what the Divine Principle is all about. It is brought about by the give and take of love, centered on a common goal. As long as we have the same purpose and goal, and we have give and take centered on this goal, we can be stronger and more disciplined than the Communist Party or any other party in the world. In physics there is the concept of synergy—when you unite two separate things, their combined strength is greater than the sum of their separate strengths. For instance, if you tie a bar of tin and a bar of copper together, they will not be as strong as if you melt them together and make bronze.

There are also many instances in military history which show how a small group of men who were unified could completely smash and defeat a much larger army. The best example I can think of is a small band of 200 or 300 Greeks who were trapped in a narrow defile, facing a huge Persian army of

conscripts. The leader of the Greeks told them, "All right, we'll probably die, but we want to die with smiles on our faces." While the Persian army advanced with much yelling and shaking of swords, the Greeks marched forward in orderly rows, smiling away. Even before they reached the enemy, the opposite side just broke and ran. Those Greeks were not brought together by fear, but they were free men who came together based on love—love of their homes, love of their values—and they were preserving something they believed in. For that reason, they had much greater strength than the enemy. We can really take a lesson from that. Even if just the people in this room were really united centered on the love of God, we could conquer the world.

Very much connected with that is the whole concept of morale. The dictionary says morale means "a sense of psychological well-being centered on a goal." Looking at the American army, I find that these days the whole concept of a common purpose has gone out of morale. It's no wonder that the United States had such a terrible time in Vietnam; we can't really blame the army because it's derived from our society. If your morale is bad, if you're feeling listless and bored and you don't like what you're doing, you go out and get high, you see a movie, you try to remove yourself

from the difficulties of life. It's not a problem just in the army, it's a problem in our whole society.

Our society is undergoing a precipitous decline in morale in the sense of purpose, direction, and unity. We can see it reflected in all the various social problems in our society. If we really want to solve this problem we have to consider what is morale from God's point of view?

From the point of view of Divine Principle, morale is very much connected with the concept of heart. Your heart is the part of you which leads and directs you to accomplish your goal. The goal and purpose of heart is joy. In Korea, the word "joy" has a different connotation than it does in the United States. When Americans think of joy, they usually think of *joie de vivre*, a kind of spontaneity, children laughing, lambs gamboling in the fields, birds twittering, butterflies, Mardi Gras, things like that. When we hear that man's purpose is to give joy to God, then we think, "We should be joyful, and then God will be happy." But Reverend Moon said once that when God looks down and he sees children laughing and people playing and having a good time, it makes Him feel much worse, realizing the state the world is in and how much misery there is.

In Korean, the word "joy" has the connotation of accomplishment and achievement. According to Principle, joy is produced when



the ideals in your mind are realized in a concrete form. What this describes is accomplishment. The greatest joy, the true joy, is the joy of accomplishment. In order to have that joy, you have to have a clear goal that you can work for, and when you achieve your goal you feel joy. This is how true morale can be created.

The problem with the American army is, when they went into Vietnam they were never given any understanding of why they

were there or for what purpose. Therefore, they were cheated out of any possibility of feeling the joy of victory. If an army has no sense of purpose and direction, then they are just a disorganized rabble and act like one. True morale comes about through a clear sense of purpose and direction. This is also how true joy can be brought about. That is why Reverend Moon doesn't let us have an easy life, but sends us out into the field to witness and to work; he realizes that that is the only way we can experience true joy.

There's another deeper aspect to morale—what it is that motivates you to go out and accomplish. I guess you can call it fighting spirit or the will to win. What God wants more than anything else is to defeat Satan. If we are really united with God then our original minds will be constantly directed toward victory for God. That is the only way we can offer joy to God. United with this goal, God's heart would be in us like an instinct, guiding us toward victory like birds are guided to a certain place when they migrate. Then, too, we wouldn't have to psyche ourselves up to fight. This is the kind of spirit Reverend Moon has.

Victory for him is instinctive. I don't think he could think about failure any more than a whale could live in a tree. In every situation, he thinks, "How can I make this a victory?" When the communists were torturing him, he

thought, "Let's see how much they can beat me?" When they kept him awake, he thought, "I'm going to set the world record for sleeplessness." When they tried to work him to death, he thought, "I'm going to be the best worker," and he won a citation from the communist authorities for being the exemplary worker. This is the kind of fighting spirit our members should have—an instinct for victory. Then nothing can stand in our way.

In conclusion, I'd like to talk about the difference between God's army and Satan's army. Thinking about the communists, who are our primary foe, let's look at their actions. To communists, the enemy is capitalism and capitalists, so to defeat the enemy you kill all the capitalists and destroy capitalism. So whenever they conquer a country they wipe out anyone who has any possibility of being a capitalist. They completely destroy the economic and political system in the country and they try to impose by force their own ideology and way of life. When America defeated other nations during World War II, what did we do? We restored freedom and democracy. We helped restore their economy. We liberated the people of Japan and now they are on a par with us and even exceeding us in economic competition. Can you imagine, after defeating an enemy, helping that former enemy to become stronger than

us? This, of course, is a peaceful competition, and Japan is one of our closest allies. The same thing is true with West Germany.

The victory of God's army can be seen when Jesus was nailed to the cross and, looking at all his enemies who had put him there, he said, "Forgive them Father, for they know not what they do." That was the greatest victory of Jesus. And that is the difference between God's army and Satan's army. When Jesus said, "Forgive them Father," he based his forgiveness on the fact that those people weren't the enemy. The enemy was Satan who was deceiving them. The enemy is spiritual darkness and folly and ignorance. So the true war is a spiritual one. We cannot condemn a man for being evil, because he is being deceived by Satan. We have to remove that person from Satan's influence. We have to liberate people from the bonds of sin. Consequently, our army is the true liberation army in the world today, because we're liberating people from the things that are really oppressing them and really binding them. I think that everybody in the world, deep down in their hearts, wants to be defeated by us. If we in the United States stand up with faith and courage for justice and righteousness, I think we would be amazed at how quickly the enemy surrenders to us. Our path will be one great victory celebration. □

Father of Faith

by VICKI TATZ

“By faith Abraham obeyed.” (Hebrews 11:8)

Abraham was 75 years old when the Lord told him, “Go from your country and your kindred and your father’s house to the land that I will show you.” (Gen. 12:1) And so this old man, with nothing on his mind except following the command of God, with his wife and his brother’s son, packed up their belongings on camels and set forth like gypsies, traveling on until the Lord told him to stop. To a couple with no heir and not expecting any, the Lord promised the land presently occupied by the Canaanites to their descendants.

Again and again, the Lord showed His love for Abram: “All the land which you see I will give to your descendants forever. I will make your descendants as the dust of the earth; so that if one can count the dust of the earth, your descendants also can be counted.” (Gen. 13:15-16) “Fear not, Abram, I am your shield; your reward shall be very great.” (Gen. 15:1)

From this Biblical account, we might get the impression that God just blessed Abram and loved him unconditionally. But this was not so. God blessed Abram on the basis of his devotion and love for God. He had cut himself off from his family, his native land, his material possessions, to go to the unknown land of God’s choice. His whole life was a life of self-denial and righteousness. “By faith he sojourned in the land of promise, as in a foreign land,” the Bible tells us. (Heb. 11:9) When God said, “Go,” he went. When God said, “Stop,” he stopped. When God said, “Do it,” he did it.

Life wasn’t all that easy in the new land for a man wandering without a real home, living wherever he pitched his tent. Times of famine came, and the couple traveled on at God’s direction, to Egypt. Here new trials came. Abram was so dedicated to doing God’s will that he was even willing

An ornate “L” decorating a hand-copied French Bible shows an angel staying the hand of Abraham as he prepares to sacrifice his son Isaac to the Lord.



to give up his beloved wife. Unsure of his reception in Pharaoh's court because of Sarai's beauty, he asked her to introduce him as her brother. Quietly he endured this humiliation until God intervened with the Pharaoh and the Pharaoh sent them on their way with much cattle, silver, and gold.

While some theologians wonder why it was necessary, from the viewpoint of the Divine Principle we can understand that this incident was necessary to restore the lost position of Adam's family before Abram can fully assume his role as a central figure in God's dispensation. The archangel took Eve while she and Adam were still in a brother-sister relationship, still immature. To reverse this situation, Pharaoh (symbolizing Satan) took Abram's wife from him while she was in the position of his sister. By taking her back as his wife, he restores that pattern. His nephew Lot symbolized mankind and their material possessions symbolized creation, all claimed back from Satan.

Abram and Sarai must have been an unusual couple, united in their faith, for her to accompany him on his lonely path. How much must it have hurt them not to have children, so that when God promised great rewards to Abram, all he could think of to ask for was an heir. This God promised to him: "as numerous as the stars in heaven, so shall your descendants be. And be believed the Lord; and

he reckoned it to him as righteousness." (Gen. 15:5-6)

Abram had by now proven his faithfulness to the point where God could ask him to make the symbolic sacrifice of a heifer, she-goat, ram, turtledove, and young pigeon. These he cut in half, but he did not cut the dove and pigeon in half and birds of prey came down to claim them. For this the Lord told Abram that his descendants would be slaves for 400 years in a land that was not theirs.

What does all this mean? Abram was chosen to stand in the position of Adam and his family, as well as Noah and his family. Therefore, the sacrifice which he performed had to finally restore those things which were intended to be restored through the offerings of Cain and Abel and the building of the ark. His symbolic offering of the dove, ram and heifer had a very special meaning. These three offerings symbolized the whole universe which was created to reach perfection through three stages of growth. Abram would have restored all three generations (Adam, Noah, and himself) at once by successfully completing his offering. By failing to cut the birds in two, the whole offering was lost.

God had told Abram to cut the offerings in half in order to separate good from evil, which had been His purpose since Adam became the origin of good and evil through the Fall. Cain and Abel

had failed to restore the sovereignty of goodness in Adam's family. The flood judgment in Noah's time had also been meant to separate good and evil. Abram's failure to completely cut the offering in two means that these two previous failures were not restored, nor could Abram set up the symbolic condition of separating the world of goodness from the world under Satan's dominion in order for God to be able to claim it. Instead, the birds of prey, symbolizing Satan, were able to invade the sacrifice. Everything that was to have been restored by the symbolic offering was lost. That is why God later put Abram's descendants into slavery for 400 years in Egypt.

The years passed. Abram was growing older and losing hope of ever getting the son he had been promised. It was not until he was 99 years old that God renewed His promise of a son, pledging that Sarah would bear a child "at this season next year," and establishing circumcision as the sign of the covenant between Himself and Abraham, whom He had just renamed. Anxious to fulfill God's commands, Abraham performed circumcisions that very day on all his family and followers.

Again the Lord returned, accompanied by two angels. Here we get a feel for what Abraham's lifestyle was like. He was considered a wealthy man, yet his life was certainly austere by contem-

porary standards. He was resting in the doorway of his tent to escape from the relentless mid-day heat when the angels approached. He invited them to rest under a tree, then rushed off to urge Sarah to make ready some fine meal for cakes, to the herd to pick out a calf for the slaughter. "Then he took curds and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree while they ate." (Gen. 18:8)

But before the blessing of a child could be fulfilled, God again tested Abraham and Sarah, this time sending them to the land of Abimelech, king of Gerar, where the pattern that had taken place in Egypt was repeated, again successfully.

Sarah did conceive, and bore Abraham a son at the age of 100. "By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised." (Heb. 11:11) And Sarah was glad, "Who would have said to Abraham that Sarah would suckle children? Yet I have borne him a son in his old age." (Gen. 21:7)

God had a special mission in mind for Abraham. He had tried twice before to establish a family through whom He could begin His work of restoring mankind after the Fall, but Cain and Abel, then Noah's family had not been able to fulfill their responsibilities. In the principle of creation, three is the

number of completion, of perfection. With Abraham, God could not fail. He had prepared him, chosen him to establish that vital foundation of faith without which the work of restoration could not begin. Throughout his life, Abraham had proven himself to be a faithful, loyal servant. But he had made one mistake—he had failed in the offering. How could God continue to use him?

In order to complete his mission, Abraham was asked to make a second sacrifice. He had waited expectantly all his life for a son to inherit the promises the Lord had made to him. Now God asked him to sacrifice Isaac. But we don't find one word of question or one hint of anguish in the Biblical account. "So Abraham rose early in the morning, saddled his ass, and took two of his young men with him, and his son Isaac; and he cut the wood for the burnt offering, and arose and went to the place of which God had told him." (Gen.22:3) Neither did Isaac offer one word of complaint, and because they were united in their faith, God stopped Abraham in the very act of raising his hand with the knife, and renewed His blessings and His promises.

Thus Abraham secured for himself the title of father of faith for all generations to come. "The promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through the righteous-

ness of faith. . . . That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants—not only to the adherents of the law but also to those who share the faith of Abraham, for he is the father of us all, as it is written, 'I have made you the father of many nations.' " (Rom. 4:13, 16)

The promise, then, is given to all those who share the faith of Abraham. Paul's letter to the Galatians goes one step further: "Now the promises were made to Abraham and to his offspring. It does not say, 'And to offsprings,' referring to many; but referring to one, 'And to your offspring,' which is Christ." (Gal. 3:16) Laws were made afterward, because of transgressions, "till the offspring should come to whom the promise had been made." (Gal. 3:19) Paul explains, the law was our guideline until Christ came but is no longer necessary, for through our faith in Christ we are all sons of God. "If you are Christ's, then you are Abraham's offspring, heirs according to promise." (Gal. 3:29)

If we are heirs to the faith of Abraham, then are we ready to be tested, ready to prove our unquestioning obedience and faith, ready to put God's will above our own, God's desires before our own? Are you ready to go when He says "Go." Are you ready to stay if He says "Stay." Are you ready to do it, if He says "Do." Are you ready to die if He says, "Die." □

The Church in Korea, comprising 18 Protestant sects and expressing "the will and concern of four million Christians" in Korea issued a statement recently condemning communism and communist advances in Indochina, and calling for "ideological unity" to achieve "victory over communism."

The statement, which was carried over the Reuters Wire Service, expressed concern for the situation in Indochina, and "the progressively increasing threat of reckless aggression against the South by the North Korean Communists."

The statement further declared, "The Church in Korea is

CHRISTIANITY: Korean Style

by HAL MCKENZIE



opposed to communism, which is based on an atheistic materialistic foundation, and will not be an idle spectator to communist invasion in any form."

The statement also expressed "regret over the passive attitude of the United States. . . in regards to Indochina," and called for "a more reliable and responsible guarantee from the United States in regard to the security of Asia," especially "for. . . a specific and positive plan for the sake of Korea's security and protection."

Expressing regret over "the recent series of unfortunate events between the government and the church," the statement called for "cooperation" in maintaining national security. "The Church in Korea is convinced that the road to victory over communism lies not only in direct struggle against communism but also in cleaning up the imperfections within. . ."

The statement concluded by saying that "Communism will go down to defeat in accordance with the truth that, however great the power of evil, it must surrender under the power of God. . ." The church in Korea is convinced that the road to victory lies in ideological unity, and calling for unity in the spirit of Christ who said to love God and to love your neighbor as yourself, is developing for this purpose a nationwide evangelistic movement."

The above declaration reflects a high degree of anti-

communist feeling among Korean Christians, an important fact often lost in the reporting in the western press about Christians protesting against the government of South Korean President Park Chung Hee. Whatever differences exist between some Christians and the government no Korean Christian would say that he preferred the Stalinist dictatorship of Kim Il-sung.

Columnist Jack Anderson quoted Rev. Kim Joon Gon, president of the Korean Campus Crusade for Christ as saying, "In the U.S. you have 100 per cent religious freedom, in South Korea we have 80 per cent, in North Korea they have no percentage." The well-known cleric also explained that Christians had been jailed for violating laws regulating political activity, not as a result of religious persecution.

Christianity in Korea

Rev. Kim added that the activists represented a small percentage of Christians in Korea. In this respect Korean Christians reflect the opinion of the majority of Koreans who voted in support of Pres. Park's government and constitution in the recent referendum.

Buddhists, Confucianists, and members of indigenous "new religions" such as Chondogyo make up the vast majority of religious believers in Korea. However, because Christian mis-



Mass being celebrated at the Catholic cathedral in Seoul. Whatever differences exist between some Christians and the government, no Korean Christian would say that he preferred the Stalinist dictatorship of Kim Il-sung.

sionaries brought western education and "modern" ideas of science, democracy, and individualism to Korea, Korean Christians have enjoyed an influence out of proportion to their numbers. Korean leadership, ideals, and concepts of modernization since the turn of the century have come to a great extent from Christian sources.

Around the turn of the century, Christian revival movements sweeping Korea made many western Christians feel that Korea might soon become a Christian nation. These hopes became substantially embodied in the person of Dr. Synghman Rhee, president of Korea from 1948-1960 and a fervent Christian. At that time Christianity enjoyed official government sanction, and many government ministries were dominated by Christians.

However, rampant corruption and inefficiency in Rhee's regime led to nationwide demonstrating which toppled Rhee in 1960, along with a great deal of Christian prestige. In 1964, statements made by church authorities at a conference in Seoul expressed concern that the church had lost touch with its popular base.

The Rhee government had followed a policy discriminating against traditional Korean religions, and outright intolerance and suppression of new religious movements which sprang up after the Korean War. The Park gov-

ernment, on the other hand, has followed a policy of religious freedom, while officially urging the preservation of the best aspects of traditional Korean culture. Consequently Christianity has been free to carry on evangelical activities without interference from the government, even though some Christians were involved in anti-government protests.

New Religions

At the same time, however, a growing disillusionment with western values has sparked a revival of interest in traditional Oriental thought, and in the rapidly growing new religions, which have begun to challenge the supremacy of western-style Christianity in Korean political and cultural life.

The earliest of these new religions is Chondogyo, originally known as Tonghak (Eastern Learning). Founded in 1860 by Choe Che-U—a Korean nobleman—during a period of social ferment and awakening nationalism, Tonghak borrowed heavily from both Christian and Confucian sources. It stressed the dignity of man, the unity of God and man, and the establishment of the "Kingdom of Heaven on Earth."

The Tonghaks were instrumental in many movements for modernization, reform and national independence, undergoing severe repression from conservative Korean regimes, the

Japanese, and the North Korean Communists. The division of Korea severely weakened the movement, most of whose members were in the North. Members now number several hundred thousand in the South.

A more recent "new religion" is the Pak Chang No Kyo (literally "Elder Pak's Teaching") founded by Pak Tae Son, a businessman who broke off from the Presbyterian church in 1955 to form his own sect, characterized by fervent pentecostalism, faith healing, and Pak's own interpretation of Biblical prophecies. Estimates of the number of adherents vary from 800,000 to one million (larger than its parent Presbyterian church). Members founded a communal city of 200,000 near Seoul and its far-flung business activities under the name of Zion Foundation have become a modest economic force in Korea.

Fastest-Rising


Perhaps the fastest-rising of the new religious movements in Korea is the Unification Church founded by Rev. Sun Myung Moon in 1954. Rev. Moon's revelation, called the "Divine Principle," is a systematic, teleological world-view combining the main concepts of Eastern and Western philosophy, as well as scientific and religious thought.

Bringing his teaching to his native North Korea after the liber-

ation from Japan in 1945, Rev. Moon and his followers endured persecution, and he himself was imprisoned for three years in a labor camp at the hands of the North Korean Communists before being liberated by the U.N. forces. Fleeing south with a remnant of followers, Moon founded the Holy Spirit Association for the Unification of World Christianity in 1954 in Pusan.

The movement began to catch hold among college students and professors, despite intense opposition from Christians under the Rhee regime. In 1959, an aggressive international outreach was launched which has now established flourishing movements in Japan, Europe, and the United States.

Over the past few years the Divine Principle movement has made substantial inroads into the Korean intellectual and academic community. A proclamation in support of the Unification Church, signed by over 100 professors which appeared as an advertisement in several newspapers in Korea and abroad, in response to criticism of the church, said of the Divine Principle, "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." □



**the
educated
heart**

by **ERNEST BOYER**

“There’s something deeply wrong in America.” This is how many Americans feel, as expressed in a poll made for a U.S. Senate committee. There is abroad in our land an uneasiness that one can almost feel and touch.

No group senses it more keenly than our young, the college generation. There is a paradox

here. No generation was ever more mature—literally. Boys and girls now reach puberty and full height almost two years earlier than they did half a century ago. Thanks to medical and nutritional advances, they are healthier, taller, heavier, and more vigorous than ever before.

No generation was ever better informed. Under the impact of

television, world travel, and open discussion of once taboo topics, today's youth have an awareness of wars, poverty, environment, social inequality, violence, politics, human psychology and sexuality—far beyond that possessed by their parents at the same stage of life.

Because of the enormous growth in the past quarter century of our institutions of higher learning, no generation ever had wider, fuller access to higher education. Yet, it just may be that no generation was ever more troubled by the failure of the society around them to embrace truths to which serious men or women can dedicate themselves.

The greatest hunger of all, it seems to me, is for a sense of integrity, a standard of moral and intellectual honesty on which people can base their individual conduct, and from which they cannot swerve without betraying what Lincoln called "the better angels of our nature."

That is now a supreme challenge for education. We must ask ourselves more sharply than ever, how do we relate the encounters of the classroom to the crisis of the human spirit?

The greatest minds often give

us the simplest answers. John Milton, when asked about his views on education, replied "I am long since persuaded that to say or do aught worth memory and imitation, no purpose of respect should sooner move us than simply the love of God, and of mankind." And Albert Einstein observed that, "The ideals which have lighted me on my way and time after time given me new courage to face life cheerfully, have Truth, Goodness, and Beauty."

Truth, goodness, and beauty! At a time when duplicity and corruption seem widespread, these ideals appear so naive as to be almost embarrassing, and yet, somehow these virtues cannot be dismissed. The more we reach for truth—as in unlocking the genetic code, the atomic structure, or the



From the Albany Knickerbocker News as reprinted in the Tower Tribune, State University of New York at Albany. Dr. Boyer is Chancellor of the State University of New York.

“The message is clear: Education should teach us about each other, help us learn to live together and build respect not only for the physical ecology of this planet but for our human ecology as well.”



cosmos itself—the more we discover beauty, an incredible order and unity that underlies it all.

And as we conquer space, the more we see the need for warmth and integrity in our human relationships here at home. After all, we are clustered together on the spaceship Earth, and yet in our busy world it becomes all too easy to ignore each other, to tuck our fellowmen in neat and tidy boxes. We speak of blacks, the middle class, bureaucrats, the silent majority, and on and on we go.

But as we pigeonhole, we distort. We lose sight of the fact that we are talking about human beings—individuals who laugh, who love, who have unique talents and deep aspirations, who grow old and lonely, and who have doubts in the dark of the night.

The message is clear. Education should teach us about each other, help us learn to live together and build respect not only for the physical ecology of this planet but for our human ecology as well.

Education should also encourage students to form convictions and act boldly on the values they hold. This is a touchy subject, for when the discussion turns to convictions and values, we all seem to become a bit embarrassed. Occasionally, we have kidded ourselves into believing we can be responsible people without taking sides.

But we also know that neutrality will not do. If education is to

exercise a moral force in society, the process must take place in a moral context. I do not propose that we introduce into the schools a program of narrow indoctrination that suffocates the spirit. I do propose that we discuss openly the need for moral principles and personal integrity and encourage each student to develop the capacity to judge rightly in the matters of life and conduct. We cannot, nor should we, avoid rigorous study in the disciplines. But neither can we ignore the yearning we all feel for an education that leads to a reverence for life and a high regard for the dignity of man.

In simplest terms, I'm urging something called the educated heart. The educated heart, an old-fashioned, even romantic term, perhaps means to me a reaching for mastery without arrogance. Courtesy towards opposing views, an adherence to precision in thought and speech, an openness to change, a reverence for life, and integrity in thought and action.

There are those who say America is sick. While this may be overdrawn somewhat, it is true that we are experiencing deep and nagging doubts.

But there is hope. For in our midst are many people, young and old alike, eager to reaffirm truth, goodness and beauty as timeless virtues, and we have schools and colleges which seek to reaffirm the values of the educated heart. □

getting to know **JAPAN**

by **ANNEMARIE MANKE**

In order to truly understand the work of the IOWC with the Japanese people it is important to know their historical position in God's Providence and also the basis of their spiritual understanding.

We learned that Japan's position between America and Korea is comparable to that of Egypt in relation to Israel and Rome 2000 years ago. Japan, like Egypt, stands on the foundation of idol-worship of many gods and has no religion that teaches the existence of a personal God. Therefore their own family relationships are primary to their concern for the teachings of Buddha or Confucius. For instance it's quite usual to be born without a religion, to be married in a Shinto Shrine, and to die having Buddhist burial rites.

At the World Professors Academy, Professor Masushita Mastoshi said the thinking of most Japanese is very similar to the Hellenistic outlook on life—very horizontal and humanistic. For this

reason there is a great danger of the communist ideology being accepted in Japan.

The Unification Church in Japan has been able to reach many people to show them through the International Federation for Victory over Communism (IFVC) the inconsistency and fallacy of the communist theory and to offer them the alternative of Unification Thought. They have, however, hesitated to teach Divine Principle directly. Our IOWC has had to pioneer a new approach on a more spiritual level to reveal the internal character of our movement. Japan has never been introduced to Rev. Moon and the people do not see the connection between our many activities. Therefore it is difficult for them to see in us the salvation of the world. They know about Unification Church but for many this is merely an equivalent for flower selling and children who have suddenly gone crazy for God to the dismay of their parents. The time has come for Japan to identify the man who has in a short 20 years mobilized young people from over 25 nations, who is the only man to bring us an ideology superior to communism, who has succeeded in bringing a clear understanding as to the purpose of man in relation to God, and most important of all, who has explained how to realize the Kingdom of Heaven on Earth in our time!

Japanese people are actually best prepared for unification.

Their culture is not based on individualism; in fact they were not introduced to democracy until after World War II. Until then they had lived under feudalism. The Japanese people have a very strong tendency to search for center. Even to this day the Emperor stands as internal subject to the people and even though he has no political power his people love him and are loyal to him. At one time the Communist Party introduced a bill to abolish the position of Emperor. This brought forth a great wave of opposition and anger among the people.

Best Prepared

The relationship between the Emperor and the people is in essence nationalistic and has not the character or content to bring world unity. Therefore our purpose is to elevate Japan from the national to the international level by helping her to recognize God as the Heavenly center of all nations.

Japanese people are very grateful for knowledge. They are very quick to adapt to new ways and to expand the original idea and even improve it. Once a Japanese person comes to a true understanding of God's existence and of how God has prepared for his eternal life and salvation, his gratitude is immense. For us it's only natural to be Christians, to believe in God and eternal life. But for the Oriental person death and nothingness is

the inevitable end to all things. They have a rather fatalistic outlook on life. The only eternity in their conception would be to have their family name perpetuated in their children. To themselves, they are but foam emerging from the sea to ride for a short time the crest of a wave only to disappear again.

Koreans in Japan

Before going on to a city by city description of the campaign it is important to bring out one more point that greatly affects both Japan and Korea. Some 600,000 Korean residents live in Japan. Many of them were brought to Japan during the time of the Japanese Occupation in Korea. They were put into factories to work in an almost slave-like capacity and afterwards killed so that their knowledge of the production in the factories would die with them. A deep resentment built up between the Korean and the Japanese people that still exists today.

After the War, the Koreans in Japan divided into two groups; one was Chosoren, North Korean supporters, and the other was Mindan, supporters of South Korea and strong anti-communists. The Mindan supporters are largely business people who are striving to gain civil rights and equality with the Japanese. Many even changed their names and nationality to avoid discrimination. The number

of Chosoren and Mindan members is almost equal, yet Chosoren is much more powerful. Chosoren is directly supported by the North Korean Government with money and also a strong ideology, whereas Mindan receives no financial or ideological aid from South Korea. Mindan is realizing that our movement is their only hope. Without IFVC they would be weaponless against communism. They could never educate the people enough to save them from the confusion of ideological warfare.

Here in Japan, Chosoren runs a large private university which is completely off-limits even to Japanese officials. No one knows what goes on behind the closed doors. We do know, however, that almost all communist activity in Japan is instigated from this point. It is coming to the point where South Korea faces greater danger from plain-clothed Koreans from Japan than it does from armed soldiers from the north!

Each City Different

This has been just a short synopsis of what we have recognized as characteristic of the Japanese situation. Yet each city's spiritual and physical life is so different and formed by its own historical and material background that it is impossible to be rigid in one's understanding. Without an open mind and the ability to be

flexible the IOWC would never have survived so far.

Sendai was our first stop after the Tokyo campaign. Rev. Moon called Sendai the "heavenly flower" because of its special Christian spirit. We were told that exactly 350 years before the first festival, Feb. 18th, many Christians had been killed here for their faith.

It was not an easy city for the team. We were still in the formation stage of our unity and under-

standing between east and west plus we were working under severe conditions of extreme cold and limited accommodations. We had not much time, only three days, before the first festival. On the first night of the speech about 80 communists gathered and demonstrated in front of the hall shouting at us for at least ten minutes. Even though we did not have the booming success we would have liked to have had, the number of guests increased each evening and

A main street in Sendai, first stop after Tokyo.



we heard in the latest report that many people are still coming to workshops and lectures and keeping the local family busy.

Rev. Vincenz knew how hard each person had to work and pour his heart out every day. He spoke to us after the campaign and we all realized how urgent it was to work more quickly and to pray more in order to reach the people. In the future, he said, "people would not have time to hear God's Word under such entertaining and comfortable circumstances!"

"Big Slope"

After Sendai we came to Osaka, which means "big slope." Symbolically understood it means that great effort and indemnity would be needed in this city before reaching the goal. From the beginning, however, our relationship to the people in this city was much better. As far as our own family was concerned, they were so warm and wonderful it was difficult to part from them. Each night we could fill the 1700-man hall to its capacity. Always after the speech of Col. Pak, hundreds of young people would pile into our buses and come with us to our churches. Sometimes we would sing and talk together for another two or three hours. Many would immediately decide for three-day or seven-day workshops!

In Osaka, Mindan supporters outnumber and are more powerful than Chosoren supporters. We

were able to establish a very good relationship to them through Mr. and Mrs. Chung who had been given this special mission to work with Mindan by Rev. Moon. They were all very impressed that Rev. Moon, a Korean, should attain such honor and acknowledgment throughout the world. What moved them most was that we as young people should care so much for other nations and particularly that we seemed to understand so deeply the plight of South Korea. Most South Korean people think the world is blind to their situation and that no one understands the truth about communism.

The president, chairman and secretary-general of Mindan plus the president of the Women's Association of Mindan all came to the three nights of the Festival. Col. Pak invited them all, plus the PR team, to a special Korean dinner. Everyone was deeply moved by the address of the Mindan president. He knows Divine Principle and Rev. Moon very well. His words were simple but very strong and from the depth of his heart. We could feel the long years of struggle behind him but we also saw his determination to keep fighting, even alone. That we were there to help seemed like a miracle to him and tears stood in his eyes at his concluding words.

PR Successes

The PR team met the most famous political family of Japan in

Osaka—the Nakayama family. Mr. Nakayama just had his picture added to the top-most statesmen of which there are only 90 to date on the walls of Congress. Mrs. Nakayama was the first lady in Congress and their two sons are following in their footsteps as active congressmen. They have known our family for many years and upon occasion Mr. Nakayama would even speak to our members. While we were there we visited them in their home to show them the Eight-City Tour film.

On Feb. 25th we could arrange for Rev. Vincenz to address 14 Senators and in conclusion we received their formal recognition of Rev. Moon and our IOWC in a proclamation. We were able to arrange a similar meeting the next day with more than ten City Councilmen.

PR by this time was finding more and more methods to contact and convey to the people the purpose of IOWC and Unification Church. It was not just a matter of collecting proclamations and pictures; the actual purpose was much deeper and more lasting. They had to really inspire these people with new hope and trust that here at last was something true and strong enough to change the world. It was important to leave them with the feeling that this was something that they too could stand up for even in time of trouble.

Nagoya was our next city. Mr.

Kamiyama, now in the USA, was formerly leading the Nagoya Church. It is considered the most successful church in Japan and has the reputation of bringing forth the best leaders. Nagoya is a very modern city with an almost European atmosphere. It is also the third largest city in Japan. In the early history of this Church Jesus appeared many times to the first pioneers. At this time whole families joined at one time and therefore we could have a deep mature relationship to the community from the beginning.

We had the best workshop results in this city. After our first three-day workshop, 80 percent decided to stay for the seven-day seminar. However our success was not handed to us without some obstacles.

Persecution is not new to our church and we have no intention of ever succumbing to its power. We have found the best policy is to keep on course and let God and time take care of the rest. For instance, early in Nagoya Church history the local churches threatened to excommunicate their members if they even so much as listened to us. But now those very same ministers are studying the Divine Principle and admitting to find greater depth of understanding. Some university professors are going so far as to proclaim the Divine Principle as the only hope of the future.

Kyoto was our fifth city. It is



Ferryboat sets sail from Kobe.

Japan's most traditional city as well as being its religious center. Its many temples and shrines are an attraction to people the world over. Kyoto is said to have the spirit of a mourning woman. We all felt something like that—a deep melancholy permeated the atmosphere of the team for the first day or so. There was no substantial reason for this and finally we put it behind us by uniting and just throwing ourselves full force into the mission.

Since Osaka we had divided the team into three parts in order to have longer preparation time in each city. Also, it was possible once again to establish more family-like relationships in the team on this scale. After the initial

breakthrough we became very successful in witnessing. We even managed to have a weekend workshop before the festival. It seems however that we got a little bit carried away witnessing and lessened our concentration on ticket giving so that the people were a little slow in coming the first few days. But still we never failed to fill the hall.

Meeting VIP's

The work of the public relations team was most fruitful and interesting in Kyoto. It was possible to bring many VIP's to the Festival. We met some of the leaders of the most famous shrines in Japan. For instance, one group went to visit the famous Zen-Buddhist Master, Rev. Muman

Yamada. On the academic level we met the world famous mathematician Prof. Oka, Honorable Citizen of Nara, oldest city in Japan. As a final pinnacle to our work we even met Kyoto's communist governor who has held office for 25 years now. We spoke to him for nearly 20 minutes despite the obvious disapproval of his associates. When we left his office we felt as if we had won an internal victory over Satan. We had gone straight to the heart of the city and staked a claim for God!

We made one outstanding Mindan contact in Kyoto. He is a businessman and owner of several restaurants in Japan and Korea. This man was so moved by Col. Pak's speech that he even came to attend the Festival again in Fukuoka. He is very close to really understanding and already he has proposed to help us by employing family members in his restaurants!

To reach the next city our team took a ferry from Kobe to Fukuoka. What a wonderful treat it was for everyone! Just imagine, there was not a table or chair to be found anywhere on board, so everything took place in communal fashion on the floor! By this time the other two-thirds of the team were already in Hiroshima.

Hiroshima is one of the cities upon which the atom bomb was dropped. It was an extremely heavy experience working there. Hiroshima and Nagasaki (the other city hit by the atom bomb)

were like Cain and Abel cities. Hiroshima was comparable to ancient Sodom and Gomorrah. Historically we know that it was also the center of military equipment production. During the time of the Japanese occupation many Koreans were brought to Hiroshima to work in the military factory and of those not many remained alive to tell about it.

Nagasaki, on the other hand, is said to have been a most pure and Christian city. Interpreted from the understanding of the history of restoration, Hiroshima is said to have paid indemnity for the mistakes of the past whereas Nagasaki was chosen to pay indemnity for the mistakes of the future.

Fukuoka was our last city in Japan. The unusual thing about Fukuoka is that our members have not until just recently begun to teach Divine Principle. Almost all their contact with the community has been on the basis of IFVC. They can not even use a cultural approach because Little Angels never performed in Fukuoka.

We were told by the local church leaders that our family had laid a 40-day prayer condition to prepare the city to receive Divine Principle and also to understand the international scope of our work as the Unification Church. For this same reason, the PR team worked to prepare a briefing for all IFVC contacts and community leaders. About 60 VIP's came. They were

shown the Eight-City film, the New Hope Singers entertained, and Rev. Vincenz gave the main address. Rev. Vincenz spoke directly about God's plan and the work which must be done and gave strong testimony. Many who had initially planned to stay for only a short time were so taken by the depth and force of the meeting that they could not leave. Afterward about 20 of the foremost patriots joined Rev. and Mrs. Vincenz for dinner. Great significance lay in this meal because by the end of it we had drawn each person to our hearts. They could never fail to recognize Rev. Moon or the Unification Church again.

Quality Results

In Fukuoka we were faced with the second largest hall after the Budokan in Tokyo. We had to bring 5000 people. It was not so easy and usually there were still free seats in the balcony. But the team did its best and even if the results did not come in quantity they did have quality. Each night after the Festival up to 200 or more young people drove back with us to the college where we lodged. Everyone jammed into one big hall. Francesco Santelli's "Chunjoo" group sang, played and did skits until they had everyone rolling on the floor with laughter. Incredible high spirit was built up every night, many promised to go to workshops, and many wanted to

join us even before going!

On the first night after the Festival Col. Pak spoke to some of the nationalists and Mindan leaders, many of whom had attended both the briefing and the dinner. Each one in turn stood and gave deep testimony to Col. Pak. One man in particular said that he had had dreams of Col. Pak and of Rev. Moon before ever having seen them. Each of them recognized a purity and force behind our words and works that could only be God-inspired.

As the last city, Fukuoka was the place where each person's individual account had to be settled. For some this meant a time of harvest—reaping the fruits of their hard work and prayer. For others it meant paying off debts or overcoming long-avoided issues. So as well as having to accomplish externally each member as well as the team as a whole had to prepare spiritually to start with a fresh slate in Korea.

One of the primary questions asked at this time was "Did we truly accomplish our purpose in Japan?" What was our purpose? Was it only to walk the streets and fill the hall? Of course not! Yes, we were there to serve but also we had come to unite with the Japanese heart. Japan is the Eve nation—warm and delicate like a mother to Korea which is the hard and rugged Adam nation.

Japan was our first experience of the Oriental heart. We could not

believe the depth and sensitivity involved and many times we felt very shallow and we suffered not being able to respond with equal feeling. Then we found a very simple answer—we had just to become like children.

By finding the Heart of Mother in Japan we could come to Father's Heart and by uniting the two we could come to have the

heart of parents ourselves. Therefore our mission in Japan was to prepare for Korea and in Korea we shall have to prepare for the world. We must go forth with the unconditional love of parents to restore all people into the original kinship with God. Or, as Col. Pak put it "We must all become like little Messiahs to the world." Then victory will be close at hand. □

Japan was our first experience of the Oriental heart. We could not believe the depth and sensitivity involved.





reflections
by LOUISE STRAIT

Louise Berry Strait was a member of a fact-finding delegation of American youth leaders touring South Vietnam in June 1974. At the time she was editor of The Rising Tide, published by the Freedom Leadership Foundation. Recent events in Indochina moved her to write this commentary.

Saigon, if located anywhere else but in a war zone, would have been on any tourbook's "must-see" list. Sometimes called the "pearl of the Orient," its broad tree-shaded avenues clogged with cyclists could as well have been in Paris or Nice. Behind the high stucco walls and wrought-iron gates were continental-style houses, often surrounded by terraces and courtyards. The heat, so damp and close as to have a musty beach-house aroma, was fended off by pastel walls, terrazo roofs, and shutters covering the length of the arched windows. French was often heard when the diplomats and International Commission for Control and Supervision members gathered for cocktails under the

Louise Strait, far right, in South Vietnam last year as part of American youth leaders tour.

large, slowly turning fans of the veranda of the Continental Palace Hotel.

But Western dress was seldom seen on the streets. Suits were impractical and too hot—preferred instead were loosely-fitting white cotton shirts or a bush-type jacket and matching pants. Besides, most young men were in military uniform. The women, often thought to be among the most beautiful in the world, wore their long black hair straight and flowing. City wear was always the traditional *ao dai*—a long silk dress slit up the sides and worn over black or white pants.

Another advantage to the might-have-been tourist trade was the fact that America, almost as much as France, was Vietnam's second culture. English was spoken, coke was served, and Americans were welcomed and understood. All this from a culture untouched by industrialization—as different as possible from Detroit, Newark, or even Des Moines.

Saigon was also four million people—many of them refugees with less than a tin roof for shelter, but many more involved in creating the newly emerging society. Whereas most of the country is still relatively underdeveloped, it was in Saigon that we met a Vietnam displaying the potential of a level of achievement of at least Korea or Taiwan, maybe even of Japan: Universities with thousands of

students; the modern Saigon medical school—with at least as many female as male students—each one committed to serve for several years as a volunteer in the front lines to repay their education. Our delegation met with people from a wide cross-section of Saigon's population. Nguyen van Chin, youth leader of the Vietnamese Confederation of Labor (CVT), had met with Freedom Leadership Foundation President Neil Salonen in 1971 and met again with our delegation. He's usually out in the provinces organizing from the grass roots. (The CVT is a vital, progressive yet anti-Communist labor union with both a youth division and sister student organization.) Tich Tam Chau, once a militant foe of the Diem regime, was heading a unification movement of Mahayana and Hinayana Buddhism in Asia. We also met *Hoi Chan*, recent defectors from the Communist side. One, an ex-political commissar, felt quite at home engaging in dialogue about the U.S. anti-war movement or foreign policy. Another, a defector of only two days, could not speak but just stared at us—the friendly enemy whom he had been told to hate.

Most of all I remember the students. The pattern was similar, both in Saigon and elsewhere. Usually we would formally meet administrative and student body officials, receiving an orientation, a tour, and refreshments. Then at

least one student would seek each one of us out. First they would try to make us comfortable—Did we like Vietnam? How was the food? How was our flight over? And then they would ask about us: Did we have brothers and sisters? What did we study? When confident that all requirements of politeness had been met they would ask: "What do Americans think about us now? Do they still care? Why does Congress object to military aid? Don't Americans know what the Communists are like?" And then they would tell their stories—of their former homes in North Vietnam, of brothers and sisters killed by the Vietcong, of hiding out from the shellfire during the North's 1972 invasion.

They were seldom accusing, mostly curious. Some understood the problems caused by distance and cultural differences. "It is true that many students are against the present regime," the president of the Saigon University student body told me. "So I can see why Americans might think that it doesn't make any difference to us if the Communists take over. But this is not true. None of us wants to live under the Communists."

Some Americans who went to Vietnam did not come back; others returned embittered by the dislocation accompanying war. But many others stayed there or went back to Vietnam, drawn by a special magic known to those who have been touched by the heart of

that country: The AID doctor who returned year after year despite his relatives' objections. The POW of seven years whose Vietnamese friends disguised themselves as peasants and combed Vietcong territory looking for him. The veterans in the U.S. who, after the fall of Danang, begged to return, saying: "I would give my life, if it would do any good." The daughter of American missionaries who, after finishing college in the States, returned to her father's mission in Hue. (Before going to the States, she had survived a Communist attack. Villagers seek-

ing safety fled to her family's mission which was according to a captured enemy soldier, surrounded by a light so bright that they were afraid to advance upon it.) "I could not find the depth and the values of the Vietnamese in America," she said. "There is no place in the world like Vietnam." Indeed, there has been no place since Korea that has been so battered by an alien, unwanted force invading from the north.

It was a long way by helicopter and jeep from Hue to Quang Tri. From the air the whole panorama of Vietnamese coun-

"Most of all, I will never forget the students."



tryside unfolded: lush green mountains, jungle, rice-paddies, farmlands with houses marked by the yellow and red-striped South Vietnamese flag painted on the roofs, long sandy beaches and finally the ocean. Further north the ground was pockmarked by bombing scars and covered with grave-sites.

From the jeep we saw the simple shacks of families resettled within the last months on land overrun in 1972. Already they had—under tin roofs and between three walls—created mini-barber shops, tailor shops, cafes, and even a pool “hall.” The road, frequently bordered by abandoned Soviet tanks, was nicknamed the “highway of terror,” where thousands of refugees were killed during the 1972 invasion. In the noonday stillness I tried hard to imagine what that must have been like.

My imagination was helped out a lot at Quang Tri. We passed through gates, around barbed wire fences, past signs saying “Danger, Keep Out,” and even went beyond a bright red skull and crossbones. We were driving over what was once a city street, now reclaimed by the jungle. Quang Tri, once the home of over 80,000 people, was levelled by shellfire in 1972. Some of the large stone villas remained but everything else was gone. Atop the crumbling ruins of a gate flew a tattered flag. Beyond was the frontier, where we sat and

sipped cokes in the shade of a bamboo gazebo. What a place for a snack—looking over to the Communist soldiers staring at us barely a stone’s throw across the Dong Ha River. That day the propaganda speakers were blaring out raspy music.

Over lunch the American and French-educated rector of Hue University—the country’s most prestigious—was merciless in pursuing his point. “So you saw Quang Tri today. Were you not shocked?” “Yes” was not enough to satisfy him. I said, “We must never allow it to happen again.” “I hope you will never be the same again after seeing Quang Tri,” he replied. “Now you know what we are fighting. Now please tell me what is wrong with Americans that they have forgotten?”

I cried on the way home.

Most of all, as I said, I will never forget the students. I just received a letter from one young man at Van Hanh University, a Buddhist school in Saigon:

“You and I had met at this university. You know that my country the war happened and overwhelm. My native village no longer. Now my family is living under the control of Communists. I am living as anti-Communist refugee in Saigon. I am only one: no parents, no cousins. Can you please help me?”

My letter was returned, stamped: “Service to Vietnam suspended.” □



Poetry

A HEAVENLY WISH

I want to carry God's burden of a billion years.

I want to rest His mind at ease with the dawn of a new day.

I want to comfort His son with the love of the Father.

I want to sing a song that may open the clouds of hope and let God's warmth of a new day blossom upon the children of true heart.

I want to pray a prayer that may bring the world to tears and make all men cry for mercy upon the Lord.

I want to be pulled up from the fallen world to the light by my Father and ask His forgiveness.

I want to take my brother's hand and walk into God's Kingdom with the light of a new day.

—Bill Ennis, Washington, D.C., 12



It's only flesh
It's only flesh

Hairs grow on pores
of whiteness
scorched by sunlight

We stand upright on two feet
We raise our arms straight up
above our heads, our hands
try to touch the clouds

The sun, a burning ember
is diffusing light
on the horizon

Clouds tumble over and over
ocean breakers flowing
towards the shore



How incredible
the clouds roll down
into smooth dunes
of a desert

We watch for minutes
how the sky changes
in the last hours
of dying light

Forever changing
we wake on this
first day of Spring

Crying we are born again
We are living still
In the eternity God made

—Bruce Warren, Delaware

new answer for worker woes

by VICKI TATZ

In Sweden, America and other highly industrialized countries, experiments are now being conducted that may provide the answers to a whole series of worker "woes" that are plaguing production today. High turnover rates, chronic absenteeism, poor workmanship, even sabotage are just some of these problem areas. The results are obvious. In the first three months of 1974, for ex-



Automobile assembly line in Sweden.

ample, output per man-hour suffered its worst drop on record—at least since 1958—when it declined 6.2 percent.

When Henry Ford combined interchangeable parts and the subdivision of human labor in 1913 he brought into being the era of mass production and revolutionized the industrial world. But mass production looks on the worker as just one more interchangeable part, programmed to

perform a small task that is precisely specified on the basis of time and motion studies. He is assumed to be a passive element in the production process, motivated primarily by his economic needs. Mass production is based on the principles of job simplification, repetition, and close control. Innovation and dealing with problem-solving situations are left to specialists.

While the benefits of mass

production were immediately observable in better pay and availability of consumer goods, its disadvantages are becoming more obvious in a society which lays increasing value on initiative, a critical attitude toward authority, and mutual cooperation. Jobs are dull, tiring, and destructive of the worker's self-esteem. Monotony and exhaustion led to resentment and sloppy work and management responded by tightening the controls even more and simplifying jobs. This just exacerbated the monotony, exhaustion, and resentment.

Each Part Essential

In a specialized assembly line each part of the line is essential, so absenteeism can pose a major problem. By the end of the 1960's, many industries in Sweden found themselves unable to recruit enough new workers, to keep those they had recruited from quitting and to keep those who stayed with them on the job every day. Turnover climbed as high as a third of the payroll for some companies.

These problems and an experiment which tried to deal with them are discussed in an article by Lars Björk in *Scientific American*, March 1975.

Many companies began to listen to the ideas put forth by a group of social scientists in Sweden who felt that more satisfactory methods could be developed

based on different assumptions about the nature of man, of workers, and the job situation. They stated that human beings are not passive but that they reason, evaluate, and strive toward goals. When workers go home, they are grown-up men and women; regarding them as grown-ups on the job changes one's view of what they can do and of the principles of work organization. People need not be motivated by piecework rates; they can be motivated by the task itself as well as by pay. Groups can solve problems, learn from the process, and derive satisfaction from it. Management can simply specify such essentials as quantity, quality, and cost. Workers can find the best way each job should be performed on their own.

One Man, One Machine

The experiment described in the article focused on Department 698 of the Sickla Works, near Stockholm, of Atlas Copco Mining and Construction Technique, Inc., a department involved in the final assembly of rock-drilling machines. While management stipulated that current production levels had to be maintained during the experiment, the main objective was increasing worker satisfaction. This was to be achieved by changes aimed at giving the worker more opportunity to influence his own job, to take on responsibility, to solve problems and

to advance his own development on the job. Would such changes affect motivation to work and productivity?

The department, consisting of 12 men and a foreman, put together some 40 different drill models, mostly variations on six basic types. Operating on a traditional "one man, one machine" basis, each worker had one of the following tasks: degreasing the incoming parts in a washing machine, grinding and honing the air-throttle elements, preassembly, assembly, testing, painting, and packing. There were two floaters, an "instructor" and an adjuster who between them handled quality control, set up the machines for new products, checked on unsatisfactory components, and corrected errors in assembly. Most of the workers knew only their own regular job and perhaps one or two of the easier other jobs. The foreman directed the work and administered the complicated pay systems. An informal hierarchy had developed based on skill, job difficulty, and pay levels, leading to a great deal of concern and mutual suspicion, especially with regard to pay levels. The two assembly-line workers felt most exploited: underpaid and bound to one location and to a flow of work they could not control.

Through discussions and individual interviews, each employee discussed his own job and suggested improvements, mostly in-

volving small changes. One major change however, was suggested by almost every worker—doing away with the conveyor-belt assembly line and substituting a large table on which the drills could be assembled at the men's own pace and in their own way. When it was tried, it was found that drills could be assembled just as fast as on the production line, but the table made for freer and less monotonous work.

But it was hard to handle the heavy steel components and move them around, so elements of the belt were brought back. The workers were now able to see it from a different perspective—not as a source of stress but as a tool—a means for transportation with its speed controlled by the workers themselves.

New Social Relationships

Even more revolutionary, the workers became a single team, with equal pay. The team was split into small work-groups which carried out the entire sequence of operations for a single batch of drills, deciding for themselves the best and most satisfying method of performing each operation. It was not an easy period, because not only were the workers learning new jobs, but also new social relationships—group cooperation instead of the individualistic and even antagonistic relations that had been shaped by the one-man, one-machine organization.

In addition, a planning group which included workers was established to discuss current production, establish priorities, and deal with changes in parts or products. A second group was formed to help workers keep abreast of new technological developments.

Gradually tensions eased and workers took on responsibility for the department's objectives and for one another. After a year, the experiment was declared a success and both management and workers wanted to continue the new system.

The reasons it was declared a success were obvious: not only did productivity increase about five percent, but the men's attitudes are considerably changed. They know one another's jobs, and are anxious to cooperate, so they can fill in when someone is absent. Because they are more oriented now towards mutual goals and much more informed about the flow of materials and the logic of production schedules, they are better able to cope with variations in deliveries and with rush orders. The entire operation became more flexible.

From the workers' point of view, the changes were equally satisfactory. From just being concerned with individual product quantity and quality they take group responsibility for the entire department's production flow. "We untangle pileups ourselves," they reported. The men also help

one another with new jobs: "We have to be more considerate of each other now. Before the experiment we didn't have any desire to get together. Everyone worked for himself."

Worker Satisfaction

The major objective of the experiment had been worker satisfaction, and perhaps the most obvious sign that this had been achieved was the fact that none of the men wanted to return to the old system.

A similar experiment is still under way at Harman International Industries in Bolivar, Tennessee, which assembles mirrors for the auto industry. The auto industry has been plagued with some of the most serious problems with workers in recent years. This pilot test for the United Auto Workers Union (UAW) was initiated about a year ago.

Under the guidance of professionals, workers and supervisors began a series of give-and-take sessions that eventually led to small groups deciding to work in teams, rotate jobs, supervise themselves, and make other changes in their work areas. Michael Maccoby, a psychologist at the Institute for Policy Studies, who has been head of a major study of work funded by Harvard University, was called in to direct the project. He was determined that changes would be instituted by the workers themselves. "If

management brings the change then the project isn't working," he has stated.

The UAW is studying the experiment closely. Irving Bluestone, head of the General Motors Department of UAW and one of the key men behind the effort, said, "If this experiment is successful, it gives us a lever to present to other companies of what direction to take. We are not starting from scratch here as in other experiments with a fresh, clean plant and a new work force. If these efforts are going to spread, they've got to spread in the old plant."

Go Home Early

The Harman workers' first reaction to the proposals was suspicion that management would use them to boost production quotas. The teams that did organize among themselves—they decided who would do what jobs, kept their own records and covered for each other when one team member was absent—found that they could turn out their quotas in much less time than before. So far, quotas have not been increased; workers who finish early go home after perhaps half a shift. But other jobs which are machine-paced are not as easily changed and workers on those jobs still need to work a full shift. This area of potential conflict will have to be resolved in the future.

Oscar Rivers, 34, used to

come in at 6:40 a.m. and finish at 3:30 p.m. Now, he and two others who polish shells of mirrors for Cadillacs, finish their quota of 1716 shells a shift by 11:30 a.m., and go home. "It's fun to be in a group," he said. "Everyone cooperates. I get home now to see my kids get back from school." He plans to use his extra time to take a course in auto mechanics at the plant.

"What we want to do is change the total atmosphere, so that people trust us and share their everyday problems on the job," said Arthur McCarver, plant manager. So far the experiment has just scratched the surface but the plant now has the mechanism at least to bring about a big change in worker-management relations.

These initial steps, therefore, have the potential to radically change these relationships in the future. Mutual respect and trust could be the basis for a whole new phase in industrial relations. Instead of workers and management regarding each other's interests as mutually exclusive, they can come to an understanding of their common goals and interests. Concern for the good of the whole can come to replace self-centered interests based on distrust and fear. Even though this picture may sound too rosy, the trend we can see beginning—concern for the common good—can be a solution to the prevailing economic difficulties. □



Robert Fludd, 17th Century English physician and inventor, theorized that the mind of man was a universe in miniature, as shown in this contemporary illustration. Fludd's universe was composed of a trinity of God, earth and man. Man's mind was composed of a corresponding trinity—intellect, imagination and sensation, the three large circles pictured outside the head. They combined inside the head to form various parts of the mind.

OF TWO MINDS

by ROGER LEWIN

When a young California medical student sat down in front of the electroencephalograph (EEG) machine, the assembled scientists didn't really expect to get any startling results. But they were wrong. Delicate electrodes attached to the student's head picked up tiny electrical signals that showed that our two modes of thought—logical on the one hand and intuitive on the other—are located in different parts of our head. When he saw these results Robert Ornstein, a psychologist at the Langley-Porter Neuropsychiatric Institute, California, was delighted because here at last was a clear demonstration that human consciousness could be probed by scientific technique, something that psychologists have been grappling with for a very long time.

Scientists know that the brain is divided into two halves, the right hemisphere and the left hemisphere, just like the kernel of a walnut. They know too that, through some curious quirk of nature, the left side of the brain controls the right side of the body, and vice versa. But the brain's two-sided structure became even more intriguing when, by observing the effects of brain injury and the out-

come of heroic brain surgery, researchers discovered a more unusual, uniquely human functional dissimilarity: speech and other analytical functions are located in the left hemisphere, while spatial and intuitive activities are performed by the other hemisphere.

Two Opposing Modes

Ornstein is particularly interested in the different functions of the two hemispheres—"our two brains" as he calls them—because of the way they embody the two opposing modes of consciousness, modes that identify strongly with two separate social cultures: the analytical mode of thought is characteristic of Western cultures, while intuitive reasoning equates more with the "mystical" Eastern cultures and traditions. By scorning the intuitive mode of thought, by regarding it as inferior to logical analysis, Ornstein feels, we Westerners are losing a whole mode of conscious experience, a mode that would not only help us appreciate more of the aesthetics in our lives, but would also enable us to solve problems more imaginatively—intuition is the stuff of genius.

Biologists first became aware of the brain's "schizophrenic" structure way back in the mid-1860's when the eminent neurologist John Hughlings Jackson called the left hemisphere "the seat of the faculty of expres-

sion" (language); he also observed that people with tumors on the right hemisphere of the brain "did not know objects, persons and places" (these are essentially spatial functions). Following Jackson scores of clinicians observed similar functional divisions in our heads. But the existence of a split brain, of a rational brain and an intuitive brain linked together, really became established through the brilliant work of neurologist Roger Sperry and his colleagues at the California Institute of Technology.

"Split-Brain" Patients

Normally our two hemispheres are joined by a massive bundle of nerve fibers called the corpus callosum. Along these fibers flash messages from hemisphere to hemisphere, each telling the other what it is up to—it would be no good having two brains in our heads if they didn't work together for the body's ultimate benefit. Just what does happen when the two brains aren't in touch with each other Sperry and his colleagues discovered when they cut the corpus callosum in patients with severe epilepsy—the surgery was designed to limit the amount of the brain affected in epileptic seizures, and to an extent it is successful. Although the patients can usually cope with everyday life pretty well, they become two different people.

How do you spell Mississippi? If you were asked, the chances are that, while conjuring up the answer, you'd turn your eyes to the right. Next question: What shape is the Mediterranean Sea? This time your eyes are likely to turn leftward while reflecting on the question. These eye movements are totally "unconscious," and they don't even help you produce the right answer. They simply reflect the activation of two types of brain function during problem solving: one type is analytical (for verbal tasks), and the other is intuitive (for spatial tasks).

For instance, show a "split-brain" patient a pencil in such a way that the image goes only to the right hemisphere, and then ask him what he can see—the answer will be "nothing" or "I don't know what you are talking about." The point is that the image of the pencil has gone to the right hemisphere, which is mute, and the hemisphere that is doing the talking (the left) really has seen nothing. Now offer the person, who by now is slightly confused, a tray of objects including the pencil, and suggest that he pick up the object he has just seen with his left hand (the one connected to the right hemisphere). Without hesitation the left hand will reach for the pencil. Now ask the patient,

“Why have you chosen that?” and he will become even more confused and will then probably invent some story about “always wanting a pencil like that” or “my mother had one just like it.” The trouble is that the speaking hemisphere (the left) really doesn’t know what is going on at all (it has never seen the pencil), but because our logical mind is devious too, it does not like to be made to look foolish so it invents a reply!

Roger Sperry tells the story of a rather “proper” female split-brain patient to whose right hemisphere he was showing a series of perfectly ordinary pictures (this is done by holding the pictures at a special angle in front of the patient). Then, just to see what would happen, he slipped in a picture of a nude. Immediately the poor woman became manifestly embarrassed, but when she was asked why, she was unable to say (her speaking brain had not seen the nude). Soon, searching vainly for an explanation, her left hemisphere made her complain that Dr. Sperry had a “very peculiar machine” (another example of our verbal selves conjuring up arguments to cover up embarrassment).

Split-brain patients have no difficulty in writing with their right hands, but ask them to draw a specific pattern and immediately they will fall into acute difficulty. All the required angles and shapes

will probably appear in the drawing, but the overall construction will be very unorganized—without instructions from the right hemisphere the right hand is unable to create spatial patterns.

Why Two Brains

Here then is a clear demonstration of our two modes of consciousness residing side by side in our two brains. An obvious question to ask is why should nature create us with two brains rather than just one that could do both jobs—after all, animals don’t have an equivalent structural division for brain functions. The answer very probably lies with the demands produced by the evolution of language, an activity which requires strict logical analysis, a system of serial processing. To allow serial processing functions to develop to the full, evolutionary pressures shifted the simultaneous information processing systems (needed for spatial and artistic talents and in intuitive thought) to the right side of the brain—it all makes for greater efficiency.

Ornstein, who has been interested in the ideas and reality of consciousness ever since his undergraduate days, became fired by what Sperry was demonstrating. But he was worried by it too. Ornstein wanted to be able to explore our two conscious worlds without carving great chunks out of the brain. He knew of course that it is

impossible to describe accurately in words the shape, say, of Italy, and that there is no adequate substitute for speech for conveying ideas—both of which betray the existence of two modes of mental processing which are characteristic of our right and left hemispheres respectively and can be demonstrated in any normal person. But Ornstein wanted to be able to measure things more scientifically than that.

Another thing that worried the California psychologist was the growing habit of referring to the left hemisphere (the speaking one) as being “dominant” while dismissing the right hemisphere as “inferior.” “Too often,” he says, “we equate a great mouth with a great mind.” So, with his colleague David Galin, Ornstein set out to apply some psychological research techniques to our two brains, to try to resolve the apparent conflict between rationality and intuition. This is where the young medical student enters on the scene.

Eavesdropping on the Brain

The electroencephalograph, a device for picking up the electrical signals from the brain, has been exploited by brain scientists for quite some time now, but it is still a pretty crude device—it is rather like listening to the roar of a football crowd to try to find out what one of the spectators had for breakfast. Like it or not, the EEG is

about the best thing we have for eavesdropping on the brain. When Ornstein and Galin wired up the medical student to the EEG and then set him specifically right and left hemisphere tasks to do, they were not greatly hopeful of detecting much—indeed, they had been told it would be useless. But when the student started to compose a letter (a left hemisphere task) there was every sign in the EEG that his right hemisphere was being switched off, while the left hemisphere increased in activity. And when he began a right hemisphere task—arranging blocks in a pattern—the reverse happened: the left hemisphere quieted and the right side burst into action.

Ornstein admits that he was astonished that it worked so well. He describes how he and Galin rushed around the laboratory roping in more volunteers to test—they all worked! Identifiably right brain problems really did switch on the appropriate hemisphere as measured by the changes in electrical signal picked up by the EEG.

The next step was to look at right and left brain *people*: lawyers as stereotypes of the rational, analytical left hemisphere, and ceramicists as right brain types. When these people were given different forms of problems there appeared to be a very definite difference in the way that their brains coped with them. As predicted, lawyers were better at left brain

tasks, and were unable to switch over to do spatial tasks as well as the ceramicists—the subjects' talents were clearly displayed in their brains' electrical activities.

A major question to pose is, were these people destined to become dominated by one hemisphere or the other or did they develop that way as they grew up—bluntly, are lawyers born or are they made? All the signs are that functional specialization in the brain is molded as we grow up. For instance, if a child has a brain injury in the left hemisphere, an injury that would leave an adult unable to speak, he will develop speech quite normally, with the right hemisphere taking over the job. With this kind of plasticity in the brain, it is a good guess that our hemisphere dominance in adulthood reflects our early educational and cultural environments as much as the legacy of our genes.

Balancing Left and Right

In Ornstein's view, Western education has tended to suppress right hemisphere development by cramming the minds of pupils with left hemisphere experiences. Can we not develop each hemisphere equally so as to make better use of our brain's potential? Ornstein thinks we can.

Looking at the substance of Western education it is easy to see which hemisphere it is aimed at—the left, our verbal brain. According to Ornstein, this is little

short of a tragedy because the right hemisphere is the seat of creative thinking, of the inspirational leaps that produce great ideas. For instance, Einstein described his creation of the theory of relativity as combinatorial play, very much a right hemisphere activity. And Nobel Laureate Murray Gell-Mann attributes his production of the notion of a family relationship between elementary particles to his study of Buddhism—an inclination as far removed from the Westerners' left hemisphere as could be imagined.

Once the right hemispheres of Einstein and Gell-Mann had generated the spark of genius, the idea was passed to the left hemisphere where it was analyzed in detail. Ornstein stresses the sense of partnership between the hemispheres—each does different jobs, and neither one nor the other is superior. How then do we make the most of our two brains' potential? The answer is to remove the overemphasis of logicity and rationality from our education systems, remove the suspicion and disdain of intuition and "irrational" mental leaps, and encourage right brain activities such as art, body movements, and "illogical" mental games. This "won't make us all into Einsteins," Ornstein quips, "but those capacities associated with what we call genius will be more approachable and trainable." Why let half your brain go to waste? □



meta- politics

by ROBIN KUHL

In better moments I remembered that the immortal T.S. Eliot, hero of my O-level year tastes in poetry, had also been a London bank-clerk. Other times I mused over "les evenements" of May '68 in Paris, especially considering lower salary white-collar workers to be the new revolutionary class in this over-heated stage of capitalism; or I could gleefully recall experiencing a managerial meeting where the assistant bank manager had actually said, "To hell with the staff;" or I firmly forbade my transistor radio to play,

seeing it as a tool of economic colonial imperialism—after all, in those days of the consumer society the masses were no longer being opiated with wish-fulfillment fantasies, but were being fed with the very camp anti-heroes of their own degradation.

It was definitely an “us-and-them” world view, and I did not want to recognize that “they” were really people. By “they” I mean “we”; all are. World affairs are the affairs of millions of us; a valid world view must also value the individual. However, whether it is valid or not, our world view will influence events to some extent, just as our expectations to some extent help create the future. For instance, the Marxist conviction that his expectations are historically inevitable does influence events accordingly. Therefore it is our purpose to research what is going on, and not what some believe to be going on.

Since from small individual affairs to history-making global events everything is an expression of human lives, we cannot understand global events more than we understand human nature, starting with ourselves. My “us-them” world view was a reflection of my own contradictory nature, the Cold War a magnification of the

contradictory nature of all men. As Carl Jung said of the Iron Curtain, “This boundary line bristling with barbed wire runs through the psyche of modern man, no matter on which side he lives.” Let us look at Jung’s world view and compare it with that of the Korean political historian Sang Hun Lee, whose ideas are increasingly finding favor among western students of current affairs.

Jung views the world split between the Communist block and the western world in the light of the relationship between the masses and the individual, whom he calls the “authentic carrier of reality, unique, irregular, irrational.” In comparing the freedom of the individual east and west to fulfill its responsibility as the sole vehicle of consciousness, he finds Communism “an archaic social order,” where the “moral responsibility of the individual is inevitably replaced by the policy of the State.”

Meanwhile in the western world, “the symbols of Christianity have become empty” and “our philosophy is no longer a way of life, as it was in antiquity; it has turned into an exclusively intellectual and academic affair.” Consequently the West too is following a “materialistic and collectivist goal, practically indistinguishable from the Marxist ideal.” Moreover, he says, “Everywhere in the West there are subversive minorities who, sheltered by our humani-

All quotes are taken from Communism: A Critique and Counterproposal by Dr. Sang Hun Lee and Diary of the Soul by Carl Jung. Reprinted from The Rising Tide with permission.

tarianism and sense of justice, hold the incendiary torches ready, with nothing to stop the spread of their ideas except the critical reason of a single, fairly intelligent, mentally stable stratum of the population. One should not however overestimate the thickness of the stratum."

The Divine Principle

Jung does not attempt here any deep understanding of individual human nature by which to explain the causes of the world situation, but recognizes that only from the consciousness of an individual can change come: "the salvation of the world consists in the salvation of the individual soul." Since "we are faced not with a situation that can be overcome by rational or amoral arguments," he anticipates "that the antidote should in this case be—a potent faith—of a non-materialistic kind, and that the religious attitude grounded upon it would be the only effective defense against the danger of psychic infection." According to Mr. Lee the revelation received from God by Rev. Sun Myung Moon, called the Divine Principle, provides just that religious attitude.

Mr. Lee, like Jung, sees the world split into two blocs, and similarly warns of the dangers to the western nations. But Mr. Lee goes a step further than Jung when he investigates the nature of the contradictions within the indi-

vidual, whose effects, magnified worldwide, create the situation Jung so sharply describes. But first we will examine more of Jung's critique.

He sees the world threatened by the "spiritual and moral darkness of State absolutism" and the scientific rationalistic view of life, which "robs the individual of his foundations and his dignity and is responsible for psychological mass-mindedness." The State nationalizes education and media and mass-produces the mentality of the people, who, increasingly uncertain about their individuality, allow as much as possible of that individual responsibility to be collectivized.

State Replaces God

Traditionally, true religion would have counter-balanced this conveyor-belt consciousness, but "along with the individual, Communism swallows up his religious forces." The State takes on the place of God. Totalitarian dictatorships are religions. State slavery is a form of worship. The policy of the State is exalted to a creed; the leader or party boss becomes a demi-god. Anyone who thinks differently is a heretic, threatened and intimidated with violence.

But just as with the State religion of Marxism, the institutionalized collective creeds of the different denominations of Christianity also dig the individual's grave: his personal

**Jung:
The salvation of
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individual soul.**



freedom and responsibility before the State and before God are gone! Both east and west, the individual, unique carrier of life, is threatened! Denominationalism, creeds, doctrines and dogmas, instead of being paths to a personal relationship with God are now barring the path to salvation and liberation. Says Jung, "The individual who has abdicated his living relationship to God to the mass-mindedness of the State, or the collective belief of denomination has no defense against the physical and moral blandishments of the world." What is to be done?

Where Love Stops

"Resistance to the organized mass can be effective only by the man who is as well organized in his individuality as the mass itself." The destiny of mankind is in the hands of the individual to use his freedom and shoulder responsibility. Looking at it another way, Jung says, "The question of human relationship and of the inner cohesion of our society is an urgent one, in view of the atomization of the pent-up mass-man, whose personal relationships are undermined by general mistrust. . . . Where love stops, power begins and violence and terror."

Now Jung is touching upon basic Christian understanding that the individual can only find himself in relation to his neighbor: God created man to grow in families not individualities. So,

Jung asks, "Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd?" The different denominations have failed to foster that, but Jung has hope that a new understanding may spring out of Christianity: "The Christian symbol is a living thing that carries in itself the seeds of further development; it depends only on us." Such a hope Mr. Lee finds fulfilled in the Divine Principle.

According to the Principle viewpoint, the split between Communism and the West, and the conflict within individual human nature, can both be explained in terms of Cain-Abel relationships. In Genesis, the two brothers Cain and Abel, instead of being united in brotherhood, were in conflict, and Cain murdered Abel. Since Abel had a relationship with God (God accepted his offering), and Cain did not, Cain should have come to know God and therefore brotherly love through Abel; at the same time, it was Abel's responsibility to facilitate this.

Responsibility of the West

The western nations are in the position of Abel, in so far as they enjoy religious freedom and, generally speaking, political freedom. They have the possibility of freely relating to God and the pos-

sibility of freely applying this to political and economic decisions.

The Communist nations, on the other hand, are in the position of Cain. At the moment, their atheistic totalitarianism is slowly destroying the West, but Cain's murdering Abel was only the prelude to his own banishment and ultimate self-destruction. In no way can we prevent schizophrenic mankind from committing suicide except by the nations of the West fulfilling the position of Abel, according to the Principle understanding. That is to say, western nations must enable the Cain bloc to know God's values of life, the brotherhood of man which safeguards family love, and the individual relationship with God.

Considering the Cain-Abel relationship in terms of the conflict within human nature, man's spirit, which has the capacity to relate to God, is in the Abel position, whereas material life is in the position of Cain and so must follow a man's conscience or slowly destroy it. Eventually, an individual in whom the Cain side overcomes the Abel side displays the same qualities as Cain. He becomes a jealous, resentful, angry person who uses violence. Such a person is the typical Marxist. He might justly decry the materialistic greed of others, but instead of raising them to spiritual values as an Abel type would, his actions are spurred by jealousy of others, materialism and anger, and resentments which

rationalize violence.

If, as Jung says, "The salvation of the world consists in the salvation of the individual soul," then the Abel nations should bring about true brotherhood of man through political and economic policies designed to serve the good of mankind, but this on the basis of the salvation of the individual soul, in other words, individuals bringing the Cain parts of their nature under the dominion of their Abel parts. Individuals must exercise their political and religious freedom, and thereby, Mr. Lee avers, "policy and spiritual reforms will suffice" to do away with "unjust profit distribution" the real contradiction within the world economic system. He says, "The capitalists received excessive profits not only because of their immoral egoism and exclusive grasping desires but also because they possessed excessive amounts of property."

Mr. Lee also predicts that Communism is destined to decline, but says, "It must not be overlooked that the ruling powers of the free world must fulfill their responsibilities. The fall of Communism will be postponed to the extent that these responsibilities are not fulfilled." But first the individual must organize his own spiritual life, free from purely materialistic and collectivist goals, which, for want of "a potent faith" in God, are rapidly becoming the ruling powers. □

news & reports

europe

FROM BELGIUM

New Life Show a Hit

by ANITA WALTERS

The New Life Show, consisting of nine persons from eight different nationalities, has been travelling around Europe. Their music is a wonderful way of reaching out to people's hearts and giving them love and joy. Nobody can resist or be indifferent to their shining faces and their completely new style of entertainment.

After performances in Denmark, their next goal was Belgium. From the 11th to the 27th of February, we had the opportunity to work together with the New Life Singers. It was the first big public activity we had organized in Belgium. We had four performances: two in Liege and two in Brussels.

One morning the group was singing in front of higher classes of a secondary school. The students were very happy; never before had they seen such a group. The director offered a dinner to the singers after the performance. He said that we must defend the Christian ideals and that he was very happy to see such enthusiasm among

young people. This gives him real hope for the future.

During the day we were selling programmes on the streets and inviting people to come to the Divine Principle lectures in our center. We saw that if we work with determination, we can have good results. For Liege, where we have had a center since December 1974, it was a good foundation. Every evening people were coming to hear the lectures and our performances were very much appreciated.

After the show we offered orange juice to have the opportunity to discuss and enter into personal relationships with people attending the show. Everyone was happy and surprised that purity and beauty still exist today.

We especially concentrated on the last evening in Brussels. The condition was to fill the hall (350 seats). We were working harder than ever before to make a real victory for the last performance. We wanted to establish a good foundation for our nation in our first big public appearance.

Some members were standing with boards on the street and everyone, even the children, was selling programmes. The group was singing on the street and we could see people gathering around them. It was like an awakening for Belgium—people changed and also spirit world was helping us very much.

We had the great honour to receive visits from national leaders Mr. and Mrs. Koch, Mr. and Mrs. Orme, and Mr. and Mrs. Verheyen.

We could experience that everything can become real if we truly believe, if we have faith and confidence in our Heavenly Father. The hall was completely filled and the public participated

with clapping and singing. Nobody wanted to see the end of such a wonderful evening.

One girl said she had never before seen such good and loving people. She came to the center to know more about our way of life, because she wanted to become like this. Now she has accepted Principle.

The response of the public was so good. The director of the show, Mr. Henri Sylvain, said that it had been the best show they ever had. We are so grateful for this experience and to have gotten such a blessing for our nation. We will continue with more zeal and with the booster we received from the New Life Show. □

New Life Singers perform in Belgium.



FROM NEW ZEALAND

'Full Activity Plus' Brings New Members

by SIEGRUN KUHAUPT

With joy in our hearts two of us set off to visit our youngest city center, Hamilton. The two girls, Cherry and Lia, have to work very hard to shake the people into awareness. Although Hamilton is New Zealand's fastest growing city there is still a very heavy suburban complacency.

About eighty miles north of Hamilton lies Auckland city, our next destination. While we were there a German-Samoan boy moved into the center. Another feature of our Auckland visit was a further meeting with Sir Dove-Myer Robinson, mayor of Auckland. The mayor said he loves young people with high ideals who are willing to feel responsible for the state of the world. He was particularly interested in the fact that Rev. Moon is able to show, not only the young people but scientists, politicians, the clergy and other prominent public figures, what changes are necessary in the world if mankind is to survive harmoniously. The mayor said that communism is the enemy of mankind and that he was happy to

learn that we have a counter-proposal for communism.

Rev. Moon's blessing of the 1800 couples in Seoul must have really caused an explosion overseas because the shock waves reached as far as New Zealand. Quite a few newspapers published front-page stories with pictures. Reports also came over the radio throughout New Zealand. News of the giant wedding was on everyone's lips, as we all found out at our jobs during the day. New Zealand once again has been "Moon Struck." We have also had newspaper reporters chasing members of the family for the "inside" story.

One New Zealander knew about the blessing before it had even happened. A woman who is working with one of our girls in Hamilton had dreamt about a huge wedding in which many Oriental couples were being married. Of course she got a big shock when she read the front page of the newspaper a few days later and an even bigger shock when she realized she was speaking to a girl belonging to the same church group.

The spiritual highpoint of the month was a Friday we took off from work to mission from morning to night on the Cuba Mall. However, after only about five minutes on the street with our newly-issued license we were in trouble again with the Wellington City Council. They told us we were breaking the conditions of the license having more than three members active on the street at any one time but we quickly told them that there are only three members active and that all the others are "shopping." They looked at the rest of the family with their shopping bags and couldn't do anything but agree.

Our Friday action was treated as a condition and as such was very well received by the people. Straightaway a person left the street to come to the center for teaching and soon after more followed. We were able to contact many people through this condition and so we have high hopes that we will have new brothers and sisters very soon.

We have many good ideas but need more people if they are to be fulfilled. So we decided on a special 21-day condition to double our membership. After finishing our normal missioning, we return to the center for a quick meal and then go back onto the streets to mission up until 10 p.m. One boy has already come out of this condition.

This nightly condition has shown us a very troubled Wellington—criminal, violent and bloody. Those things which we do not normally see in the daytime we saw in the shroud of nighttime. We've got to change it.

"Full Activity Plus" was our motto for the South Island this month. A few of our members went to Christchurch and Dunedin. We found South Islanders very complacent people who have been richly blessed in material possessions but as a result there is very little spirit left. To shake these people means hard work. Sometimes we even had to yell at them. It was often the only way we could penetrate the surface of the people.

On our way south the four-hour journey to Christchurch was changed to a fourteen-hour journey as the whole South Island was plagued with floods. In many places long detours had to be taken because the highway had been washed into the sea. We were also confronted with robbers, but very special ones. At the top of a mountain pass a flock of keas stormed us when we stopped for a meal. Keas are beautiful big green birds belonging to the parrot family. They have no fear of man and so do not hesitate to wobble up to you and beg for food. They are always hungry and have only games in their minds. When begging for food is not successful they steal it.

Meanwhile, back in Wellington, the New Zealand Freedom Leadership Foundation was invited to a meeting of the New Zealand Human Rights Association in which Professor Eric Butler, an Australian professor of political science, spoke on anti-communism. Attention was drawn to the FLF through its Three-Day Prayer and Fast against communist infiltration into New Zealand at Wellington's War Memorial. FLF member Michael Butler spoke out at the meeting on the counterproposal to communism. Much interest was sparked amongst the participants. Many took copies of *The Rising Tide* and *Communism: A Critique and Counterproposal*. Good political and economic contacts were made.

Recently, Rev. Paul Werner

telephoned Wellington to inform Elisabeth Klima, the girl who accompanied me from Germany at the beginning of the New Zealand mission, that she would go to Fiji to begin the mission there. We were really happy to hear this and know that now the South Pacific can be Heavenly occupied. Elisabeth will leave for Fiji at the end of April.

Good news was received from Auckland. The mayor of Auckland Sir Dove-Myer Robinson, made a trip to Wellington recently and during a meeting with the mayor of Wellington said that the mayor and city councilors of Wellington should give the Unification Church full freedom to mission in their city because this movement is the most positive movement he had ever come in contact with. □

FROM AUSTRALIA

Changes On Political Scene

by CHRISTA JENSEN

Since many Australians don't show much concern for internal political affairs or for foreign policies, one may think it is rather quiet but despite this common attitude we have experienced a few changes recently.

Rather remarkable is that the opposition party, the Liberals, elected a new leader, Mr. Malcolm Fraser. Mr. Fraser has a very clear

political concept. Beside this, he is a person with charisma and has a good chance to run for the position of the Australian Prime Minister at the next election in 1976.

In foreign affairs we still see the tendency to swing more left than ever before by establishing stronger relationships with countries like North Vietnam and North Korea. A few days ago, the Deputy Prime Minister said that the best solution to the Vietnam conflict would be for the Thieu

government to fall. It is only one of the many signs of the political viewpoint of prominent political leaders in this country.

The election of a new opposition leader is a positive and refreshing challenge at the moment. Mr Fraser, a farmer, is ambitious to build up strong unity in his party to provide the groundwork for a constructive challenge to the ruling Labor party. We hope for a very positive development in the time ahead.

The work for our Father is progressing and expanding and the witnessing brought new results. We could welcome new members

in the family and they are already strong fighters in the street talking to people. We are all grateful that Father gave them the help and the strength to change their lives. The main emphasis of our work in all centers around Melbourne is still witnessing to find many new members. Direct personal contact with people is really important. Many times we wish the mission could progress faster. We had to print thousands of new pamphlets which present a more international outlook. Many people recognize us because they have read articles about the Unification Church work in other countries. □

A Taste Of Island Culture

by CARL REDMOND

The beginning of February launched us into full activity in Sydney with many interested visitors. Numerous books were sold, including some to church ministers who were receptive, such as the leader of the Christian Israelite Church. Also we contacted some interested people from the Philippines: two nurses and a teacher. They brought an interesting flavor of island culture into the center with their exuberance, infectious gaiety, and natural charm. We long for a great intermingling of cultures between the Australian and the island people, who have so much to give.

Our members also attended a performance by the Bamboo Orchestra from the Philippines, the only one of its kind in the world. The Filipino people have a great love for singing and dance expressions. Also, we attended a cultural festival at Asiana House, where we met friends from many neighboring cultures: Vietnam, Philippines, Malaysia, Sri Lanka, Free China, and Burma.

An English girl by the name of Maria Mobbs has accepted and is now living in the center.

The historic blessing of 1800 couples received a mention on Week in Asia on ABC Radio where it was described as the largest mass wedding in history. □

FROM DELAWARE

First Senatorial Prayer Luncheon

More than 144 legislators and state leaders attended Delaware's first Senatorial Prayer Luncheon on March 5, co-sponsored by the International Cultural Foundation and State Senators Holloway and Elliott. The program was initiated with the hope that all men and women in state government would take a day for prayer and meditation to revitalize the state and bring inspiration into the various areas of individual responsibility.

Featured speaker at the luncheon, which was held at the Gold Key Restaurant in Dover, Del., was Dr. Joseph Sheftick. His talk was entitled "Delaware's Role in America's Rebirth." The program also included prayer, recitation of psalms, and vocal entertainment. Banquet coordinators were Nanette Crist and Janet Cook, assisted by Janelynn Ockerman, Susan Bright, Donna McIntyre, Carol Van Eaton, Barbara Larson, Mrs. Crist, Bill Baum, Richard Bennett, and Robert Brown.

Dr. Sheftick told the luncheon delegation that they are "Ambassadors of God" and explained the spiritual heritage of America and the moral responsibility of her leaders to encourage the

people of America to create a God-centered society.

In 1776, he said, Americans accepted the challenge to separate the colonies from tyranny and led the way for America's birth. Now Americans must accept the challenge to separate from the tyranny of self-centeredness expressed in isolationism, immorality, corruption, apathy, and Godlessness, and bring re-birth to America in 1976, establishing a new covenant with God. In conclusion, Dr. Sheftick asked, "Who will accept this challenge and make the necessary sacrifice to turn this nation back to God, so that God will not have to cry out in anguish, 'America... America, why have you forsaken me?'"

After the luncheon, the state senate passed a resolution sponsored by Senator Isaacs congratulating Senators Holloway and Elliott, and Dr. Sheftick for his "eloquent and inspirational speech." Members of the House of Representatives have expressed a desire to have a similar event.

Members of the International Cultural Foundation are introducing a move to have a prayer room in Legislative Hall at the State Capitol in Dover. □

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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

