

The Way of the World

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The Way of the World



On Approaching God

The more you persevere, the more you go through difficulty, later you will realize that you are going deeper and deeper into God's heart.
—Reverend Sun Myung Moon (page 3)



The Meaning of Brothers and Sisters

How can we come to be able to love? Someone is just waiting for love. The answer is very simple: Give the most precious thing you have to others, to brothers and sisters. It is by sacrificing ourselves that someone can sacrifice for us.
—Ken Sudo (page 16)



The Soviet Experiment

The Soviet Union may be a superpower but only in power. It is not a super power in agriculture, science and technology and least of all in civil rights. History reflects this; and the people, the brave ones, are announcing it.
—David Jensen (page 34)



Dialogue With An Anxious Optimist

I simply have confidence in man, who, throughout the entire history of humanity, has always been able to mobilize his unsuspected strengths when his very condition was threatened.
—Robert Jungk (page 46)

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There have been periods of time in human history when God's dispensation moved very slowly, with hundreds of years elapsing as mankind's spiritual awareness developed. Such is certainly not the case today. In the swirling forces at work around us, the world situation can change almost overnight, as when Vietnam fell and America's role in the world as a defender of freedom began to be doubted. Communism is making very clear to the world its intentions. The choice is open to us: to submit, abandoning the values a free society is based on, or to take a stand and defend those values as the Freedom Leadership Foundation did this month in Washington, D.C. Louise Strait expresses her views on the day-long rally on page 28. David Jensen complements this statement of commitment with a reasoned explanation of why the Soviet experiment is a failure (page 34).

What happened in Vietnam will inevitably affect Korea. The North Koreans were watching when America abdicated in Vietnam. In this climate, the overwhelming reception of the Day of Hope Festival in South Korea brought tears to my eyes, knowing too that it reversed so many years of persecution that Reverend Moon and his early followers underwent only 20 years ago. As we

heard the rumors of attendance figures, we almost couldn't believe them, but they were true: Pusan, 3500 inside and 20,000 outside; Taegu, 30,000 inside, 100,000 outside; Seoul, 20,000 inside and 100,000 outside. The letters that came back to us from the IOWC were emotion-packed yet expressed a deep humility in the face of all that they were experiencing and learning in Korea. We couldn't print them all, but chose a report from two Korean Unification Church members, one from our regular IOWC correspondent Annemarie Manke, and an excerpt from a letter by a member of the Day of Hope staff (page 66). We are praying that as the campaign continues these initial successes will be repeated again and again.

With materialism seemingly running rampant in modern society, the news that four out of ten Americans responded yes to a survey question asking about mystical experiences startled even the pollsters themselves, but it is only another sign that the world is on the verge of a spiritual "breakthrough" on an unprecedented scale (page 24). Robert Jungk, an Austrian futurologist, is also optimistic about mankind's future and quotes Holderlin to explain why: "It is when danger is greatest that salvation is closest." (page 46)

On Approaching GOD

by REVEREND SUN MYUNG MOON

Before we can begin to understand the will of God we have to understand God's nature. The vague ideas about God that existing Christian churches now put out are simply not convincing enough. We have to know God more specifically. Christian churches believe that God is absolute and unconditional love. Is this true? Let us imagine: if God's love is unconditional then why will the Christian churches alone be saved and no other religions? God has said that only those people who believe in Christ will be saved. Why did He say that? Whenever we think about this we have to think about the mainstream and also the force which goes somewhat against the mainstream. Among existing political systems, when there is a main

From a speech given on March 3, 1975 at the Barrytown International Training Center.

party or government party there is also an opposition party. Surely He can have unconditional love towards those people who are on God's side. But what about those who are not on God's side? The situation is different. God has those who are closest to Him, some who are further away, and He has servants yet more distant. He cannot treat them all the same. For example, when He gives His heart, when He gives love, He gives the most love to those closest to Him, and less according to the distance from Him.

With your children, the degree of love or the quality of love—whatever you might call it—is different for each one. When you get married can you love your spouse out of duty? From the very beginning you consider whether you like that person. Or, you think that some day you will come to like him or her. Imagine those people who don't know you, don't care about you, and don't think about you; there's nothing you can do to become closer to them. How can you love those people? We all understand that God is not a vague concept, but He is like a person. He is a personal God, and as a person, there are some who are close to Him, and some who are very close.

Our problem is how to become close to God. There are two ways to come to be liked by God. Some people are liked without any effort on their part. Others like to help God's work very much. Then God can like them and love them. Likewise, while God exists in many different religions, He has certain preferences. Those people that He can like easily He will like under any circumstances. God will also like those people who try their very best to fulfill His will. So a religion is either one that God can love easily, or it is one that can do much to fulfill God's will. It has to be either one or the other. There are Christianity, Buddhism, and other major religions and minor religions. Every one of them must be liked by God. If there is a religion that God

cannot like, then it has to be abolished. As soon as a new group appears on Earth, the second best group has to diminish. Unification Church is an entirely new group which is trying its best to become one that God can like. If it succeeds it will win God's favor.

There are two ways to be liked by God. Some people are liked without any effort on their part. Others like to help God's work very much. Then God can like them.

Why did God create man in the Garden of Eden? God created Adam and Eve so that He could love them. Also, He created man so that He could entrust some of His tasks and works to man. Has He realized His desire? No. Since Adam and Eve fell, the rest of mankind automatically fell, too. Now He is re-creating fallen man. Re-creation is saving those people who have fallen. So our mission becomes very clear: we must become re-created men and also we must instill God's desire to save fallen man in ourselves. In order to meet these two vital qualifications, we must learn about the heart of God. The heart of God has been introduced here for the first time in man's history. Along with coming to know the "heart of God" in the Unification Church, we are the group which is very anxious to help fulfill the will of God. This is very easy to say, and it is even quite logical. Everyone wants to do these things. Then why can't we do them?

Because man fell, Satan came to exist, and sin too. Another way of explaining this is, if you do away with sin and if you do away with relations with Satan, then you automatically become close

to God. What is the number one wish of fallen man? It is to cut his relations with sin and Satan. So we have to know how to disconnect from Satan and do away with sin. Then—as the second step—we can come closer to God. As soon as you can understand God’s heart, then, in doing His will or doing His work, you don’t have to try, you automatically become like Him. Doing away with our connection to Satan and to sin is the purpose of all religions. But religions don’t know that. We say “Satan,” but we hardly know about Satan. What is Satan? What is sin? Those things are not only very simple matters, but also very complicated ones. There is local sin or what you might call contemporary sin. Then you have historical sin. And also you have the sin of the future. The conclusion is very obvious, but also unavoidable: Do away with our historical sin. We also have to do away with contemporary sin, the sin of this age. We have no hope of completely doing away with sin of the future.

Some people, with a lesser faith, say, “God is omnipotent. Why doesn’t He do it Himself?” There’s a very good reason why He cannot do that. That’s because man caused the fall. Man brought Satan in, not God. God will not do and cannot do what man has to do. God intended an ideal world. But man did not do as God willed. This is why we have sin. For example, if the son commits a murder, and the father goes to the court and says, “Because this is my son, and I’m the father, I’ll be responsible for my son’s murder,” can it be accepted? No. If the son was the one who committed the murder, then he has to compensate for it. The son has to do it, but he cannot because he’s ignorant. So God is here, and the son is here, and Satan is here but no one can do anything because no one knows. Does everybody know that there is Satan? Those people who do not, will they know God really exists? They don’t know God, they don’t know Satan. Where do they begin? This is a historical problem.

What is the number one wish of fallen man? It is to cut his relations with sin and Satan. Then we can come closer to God.



No one in history has known God as He is. Not a single soul on Earth knew God. Likewise, no one has known for sure if Satan exists, and that these two great powers have been struggling and fighting a fierce battle. No one knew that Satan and God were each struggling to have one individual on their side. No one knew about ideal families. They hardly knew anything. This is the crux of the problem. Those people who do not know much about God, and who know very little about Satan, how can they do God's work?

God exists and He created men and angels, even Lucifer. Therefore, He has to find a way to teach them about Himself. We have just begun to understand the most elemental things. You will have an even harder time to understand how much God has worked and suffered to make one

perfect individual on Earth, just one in all these millions of years, and long before that, to make even a sacred man, what we call a “prophet” or a comparatively perfect man. It is not too hard for us to understand that He had so much trouble in sending even one ordinary prophet and then a man who can give some truth, so we can also understand that God has worked His way step by step, finding a better man and a better man still, on and on. It stands to reason that among religions God has gone through the same step-by-step process. The very primitive religions are like a primary school—then there’s grammar school, and then high school, college, etc. The proximity to God of religions is increasing. What degree will the Unification Church have fulfilled? Yes, post-graduate school, but the main thing is that we have to be qualified for that Ph.D.

How can we know that God exists? The main problem of existing society centers around this problem. Those people who really know that God exists (and this doesn’t mean those who *believe* God exists) have solved the most difficult problem of all. You not only understand that He exists, but also you should feel it, this is the main thing. You have to feel by heart, and also by acting you have to know. You won’t know until you become one with God and become one with His work, that God really exists. To those who experience things, not many words are necessary. The way in which the Unification Church is different and excels is the fact that you can experience God. Then if someone comes to you and cuts your throat, it really doesn’t matter; that cannot alter your knowing. As soon as you experience God, then martyrdom isn’t menacing to you in any way.

If there’s anything to fear, it is God. The most fearful thing for us is the possibility that we may lose God. Nothing else matters. So long as God is with us we can pierce right through the heart of the enemy, Satan. To those who have that confidence and that determination,

everything is possible. I hesitate to say this, but can I trust you as I can trust my God? You have to trust God, that's the safest thing. So we must understand that even if we promise God, "I would like to be responsible, and I shall be responsible," if God cannot trust a person, then God cannot say "Yes." If there is any small thing—or one large thing—you want, have all the Unification Church get together and say "Forget about God's will just one moment, and let's do this, because this is what everybody wants." If you did that, Father

You won't know until you become one with God and become one with His work, that God really exists.

wouldn't budge. He will not go along with you if you forget about His will. He will kick you out and start all over again.

If there is only one way open to fulfill the will of God, and if it means doing some impossible thing, we would have no other choice but to do it. The Unification Church started in a very serious and severe situation; we knew only that God exists, and that the God we know is the historical God. The God that is with us now is the same God that will be with us in the future. We have to know what God is now, the God that exists in this country, in this era. We also have to know God's overall plan to a certain extent. Before we know that, we cannot really progress successfully.

To know about God, we have to know His history. In order to understand God we have to understand what kind of life He has led so far. Then we have to study what He is doing now. Where can we find that material? Can you go to

the best and biggest library in the world to find that out? Can you find it even in the Bible? We have to find out whether God was a happy God, whether God has been consistently sad, or if God is a contented God. We have to find out the true feelings and deeds of God. If God is an unhappy and sad God, but a group of Christians is saying, "God is an almighty and happy God," how would you feel toward them? You'd be very indignant. We have to understand why God has been unhappy. We have to go a little deeper. We have to find out when God became very unhappy. Did His sadness start a long time ago, or recently? If He's a sad God now, does that mean He used to be happy? If so, then what made this happy God into an unhappy God? To know that is the *crux* of the problem. This is what you are studying—the history of restoration.

All this time, throughout the Old Testament Age, God has been a frustrated and very sad God. This was also true in the New Testament Age.



Now, at the fulfillment of the New Testament Age, God is still working. You have to be able to imagine and understand the situation of Adam and Eve when the fall took place. You must experience the same sadness God experienced from the fall and also the joy that comes after you have overcome that fall. Then we can compare the sad stage that God once felt, and the happy stage in which we have passed that test. In Noah's family, and at the time of Abraham, we must feel the same thing. We must be able to feel the situation of Jacob and Esau, of Moses. Knowing is not enough. You must experience the same sadness if you want to become a friend to God, and then certainly God will come close to you. Once we understand that, we also understand the enemy Satan, and we become so furious that we are going to fight no matter what the cost is. When we practice that, God will really be a consoled and happy God.

It is important to understand the historical, true God. But now, what God wants are people who meet today's need, who are in such a position that Father can like them now, today. We have to qualify for the present day, not the past. To understand the past is good, because that will make our present will stronger, but we have to meet the present need and also extend that to the future. In the future God will encompass all the globe, and He is going to save every one of His children.

We have to know inside and out every detail of God's will. Just imagine, when we see each other, how much each one has changed from the old style of life to the new style, after knowing God. That's what is needed in this country and in the whole world. God will need every one of these new reborn persons. I want you to believe one thing: If I am making you suffer, it is so that you and God can become closer. We have to be very grateful, no matter what the difficulty is, because God wants it this way. One of my many

Just imagine, when we see each other, how much each one has changed from the old style of life to the new style, after knowing God. God will need every one of these new reborn persons.

experiences in prison, when life was hardest, Father was right beside me; he embraced me, slept with me all throughout the night, and to remember this is the greatest treasure of all. I know that same God who did that to me will do it to you. If you expect the worst, win over it, and go, only good results will be waiting for you. Now you know what God is like.

Morning, noon, and night—24 hours a day—Satan is working. So we have to determine in our minds that we are going to work 24 hours

Perseverance can be the secret way to repel or even to prevent hardship from coming. When it becomes apparent that you're going to fail, but you persevere, then there is a way for you to win!

and more each day. Then that can serve as a condition God can work through for God to cooperate with you. We cannot liquidate Satan until we commit ourselves more than Satan. The less sleep you have, the less ashamed you feel. You can really shorten your sleep time. While we are fighting wars, can we sleep in the daytime? That's the kind of war we are fighting. Do your very best to fight fiercely against evil and Satan. Have nothing to do with sin! If you remember that, then without your knowing it, you are gradually emerging into the heart of God. As soon as you chase out Satan, chase out evil, chase out sins, then so much of God will move into you, and gradually occupy all of you.

Keep in your minds a few more things that may be helpful. Jesus died, but he left a spiritual foundation, so Christianity has widened and widened. Why was that so? Because Christians were persecuted. They persevered, they tolerated injustices. Perseverance is the main thing of all.

We can learn this lesson in great detail from the life of Jesus. When Jesus was about to be crucified, he knew that he was to have been the king of all kings. But, still he prayed very deeply, "Let this cup pass from me, nevertheless not as I will, but as Thou wilt." He yielded his wishes to the wish of God. And he persevered. If Jesus had protested to God, "You promised me that I would be king, and now you forsake me," if he had spoken one word of complaint toward God, then everything would have been broken, and there would have been no spiritual foundation. When Jesus prayed as he did, God really felt pity for him, and He commended Jesus for his perseverance. Even after he died, Satan tried to mutilate him. That, God did not forgive. After that, all the opposition was completely turned the other way around by God. Those who were persecuted, were given the blessing. Imagine God's feelings—it's very hard for Him to persevere when He sees His representatives treated very badly. But God persevered, because by persevering He can be an omnipotent God. Even Satan, looking and watching, sees Father persevere, falls to Him and says, "You really are God." Perseverance can be the secret way to repel or even to prevent hardship from coming. When it becomes apparent that you're going to fail, but you persevere, then there is a way for you to win! God has been using this tactic, and we ought to adopt it and make it part of ourselves.

Jesus did two things on the cross. The first was to persevere. And the second was that he prayed for his enemy. He felt towards even those who opposed him, "You need me. You don't know now that you need me, but in the future you will know that you need me." This also shows very eloquently that God did not create man for Himself. Just imagine: Satan tried to expel someone who was going to love him. When he killed him, then he could no longer remain in that place, and had to leave. We often see this in



society. When an unjust, bad man comes around to try to overrun the town and do a lot of bad things, there are people who won't stand idly by and just watch. They stand up and try to expel this bad person. Also imagine that one good man is persecuted very much by this bad man, but he won't say anything. He won't fight, rather he perseveres. Later the people gradually understand that he was right, then everybody will come to his side. So Satan and sin will no longer be able to remain where they are. They will have to withdraw, to retreat. Even to those people who try to kill me, when I love them, when I pray for them, I am showing them the heart of God. Parents are like that; no matter how bad their sons and daughters are, they still pray for them. God has been persevering, not only one time, but several thousand times. He will keep on persevering. We have to learn that, and follow that pattern. Throughout history, we have witnessed that righteous men are persecuted, but all of them came to be praised later.

The more you persevere, the more you go

The more you persevere, the more you go through difficulty, later you will realize that you are going deeper and deeper into God's heart.

through difficulty, later you will realize that you are going deeper and deeper into God's heart. Watch if this is true. When you go hungry for a certain number of days, then God will come to you and feed you. Reverend Moon has had numerous experiences of being fed. For hours and days he did without food and would be nearly exhausted. He would go up a very steep hill and come down; when he came to a certain place, without his expecting it there would be a man waiting with a fully-prepared supper for him. Then he asked, "How come? How did you know?" The man said, "In last night's dream, a sister appeared to me and said, 'Tomorrow there will be a passer-by coming, so you ought to prepare for him.' " He not only ate enough himself but there was even enough food to give out to those around him. But if you cannot go over that hill, and if you stop short of that hill, then you wouldn't have met that feast. There may come a time when God will be really serious and say, "If you had persevered a little bit longer, I was going to give you a lot of blessings. You could not persevere, so you're losing 1000 years of preparation."

Always expect to meet God at the most difficult place where no one has ever been. You want to meet God there. Expect that position and march forward.

It's all up here in our minds how close we are to God. What is precious is not property or rare jewels. The tears that you can share with God are what's precious. Look at ourselves: God has more able people than us, yet if God selected me to this position, just pity God for a few moments. Then we cannot meet God without tears. Whenever there is such a heart and feeling, God will be with you. This is mistake-proof. When we become like that, God is always there. If God doesn't come there, then God doesn't exist. We might as well forget about God. Let that be a very basic element of your life. □

The meaning of brothers & sisters

by **KEN SUDO**

What are brothers and sisters? If you shut your eyes, who do you think of first? How many of your friends can you visualize when you shut your eyes? Whose face can you visualize, your mother, your father, your teacher, or your friend? If you have even one or two people whom you cannot forget, you're happy. Many of us, I think, cannot even find one whom we cannot forget. If you cannot love even one whom you cannot forget,

From a talk given at Barrytown International Training Center, where Mr. Sudo is director of training.

you are sad. Your life must have been lonesome or miserable in a sense.

I myself have one unforgettable person—my physical father. He has many defects but still he's the one I cannot forget. He was sick and he couldn't work well. I was going to junior high school and I got up early in the morning to go to the train station by bicycle. When I arrived at the train station I found that I had forgotten my train ticket. The train was coming, but I couldn't get on board. When I looked around, I found my sick father coming after me by bicycle. He was sick and he could hardly walk, but still he came. His gray hair was white because of snow. His hair and head and coat were covered with snow. I couldn't stop crying. Even though he had many defects, still, because of this one point, I cannot forget him. He's my unforgettable person.

Why is he my unforgettable person? Is it because he's my physical father? I don't think so. It's because he came after me even when he was sick. He had sickness in his backbone and he had a cast and he came on a bicycle. Because of the snow, if he had slipped down he might have died. But he didn't care at all because he intended to help me. This is the reason why I can't forget him—not just because he's my physical father, but because he loved me at the price of his life. This is the reason why I can't forget his hair all

covered with snow. His face was pale and he came. My father gave the most precious thing he had to me. This is the reason why I cannot forget him.

My father is an unforgettable person to me but not to others. If he dies I will feel grieved because he sacrificed himself for me. But he didn't sacrifice anything for others. He never gave the most precious thing to others, just to his son. He can be an unforgettable person to me, but he cannot be an unforgettable person to all nations and to all mankind because he didn't give his most precious thing to his nation and his world.

Then who is the one whom mankind cannot forget? Jesus. He gave his life to all mankind. He gave his life which was more precious than the lives of mankind, to all mankind. Therefore, whoever was given precious life by Jesus cannot forget him at all. Mankind remembers him even though 2000 years have passed since he died on the cross. He died, but he's in our hearts. Those who killed Jesus have disappeared, but he who was killed by them didn't die. He's alive in the depths of the heart of mankind. Mankind cannot forget him because everyone was given his life. This is the reason why we cannot forget him.

How about ourselves? Is there anyone who cannot forget us? Who do you think remembers you when they shut their eyes? Is there anyone who cannot forget you because

they were given life from you —because you sacrificed yourself? For how many people did you cry even one day? For whom have you even cried one day from morning till night? For whom did you shed tears and sweat? If you can find someone for whom you shed tears and sweat even one week, then you'll be sure he or she cannot forget you. But if you haven't, you have none who cannot forget you. If you die, your existence in life on earth will have been in vain. Without cause there is no effect. Without giving anything to others you

cannot expect to be given anything.

Jesus came on earth to realize the Kingdom of Heaven. The Kingdom of Heaven isn't the dominion of force. The Kingdom of God isn't the dominion of violence. The Kingdom of God isn't the dominion of regulations or law. The Kingdom of God is the dominion of love. Jesus came to realize the world of love.

At the end of Jesus' life course, because of the disobedience and disbelief of Israelites, crucifixion was near at hand. Jesus



Salvador Dalí's *Sacrament of the Last Supper*. Jesus' last words to his disciples were: "Greater love has no man than this, that a man lay down his life for his friends."

knew that the only way to save mankind was to suffer tribulation on the cross, to shed blood on the cross, and to establish Christianity. Jesus knew already. When Jesus gathered his disciples at the time of the last supper, he brought a basin full of water and he began to wash the disciples' dirty feet. The disciples couldn't understand at all what it meant.

From Jesus' point of view what he spoke there were the last words to be given to the disciples. Jesus knew he couldn't come back again. He had known the disciples three years. Jesus gave so many messages to the disciples, but they couldn't understand well. In the beginning Jesus had had great hope, but now Jesus was hopeless to realize the Kingdom of God on earth. That moment might be the last moment in which Jesus could see his disciples whom he loved most even though they were not so wise, they were not so excellent. Still, they were the only ones who obeyed Jesus, who loved Jesus. Jesus tried to realize the Kingdom of God upon this foundation: upon Peter, or James, or John, outcasts or tax-collectors. They were the only ones whom he was able to trust. But time was crucial and it was the last moment Jesus was able to see them. Jesus had to give the last words to his disciples.

When someone dies, what is the last words which will be given his own family members? Can he joke? No, he cannot joke. The

words which he will give at the last moment of his life must be the most serious ones, the most important ones, giving the most serious contents which he cherished throughout his entire life and which cannot be fulfilled. Jesus' last words must have been the ones which he cherished throughout his entire life and which could not be realized. The last words Jesus gave to his disciples were words of love! "Greater love has no man than this, that a man lay down his life for his friends."

The most essential desire of Jesus must have been his desire of love that he cherished in the depths of his bosom. His desire was love, love all mankind, love brothers and sisters, love disciples, love Israelites, love mankind. His essential desire must have been to embrace his disciples, to embrace his race, his nation, his world. His desire must have been to embrace all mankind, entire mankind, in his arms. He must have desired to shed tears of love, to shed tears of joy because of love. Love. But he couldn't love all mankind, he couldn't love his disciples. And no one loved him. His family didn't love him, his disciples didn't love him, his race didn't love him, his nation didn't love him, his world didn't love him, No one loved him, so Jesus couldn't love anyone at all in a sense.

Therefore, his grief must have been the grief of love. If he had resentment in a sense, the re-

sentment must have been the resentment of love. He wanted to love, but he couldn't love. He expected love but he wasn't given love. He died in the resentment of unfulfilled, unaccomplished love. Therefore, he left last words of love. The only way for Jesus to be able to love mankind was the crucifixion. At the final moment he decided to receive the cup in order to show his love. Therefore, the crucifixion was the symbol of the love of Jesus. The crucifixion was the only way for Jesus to show his love. This is the reason why mankind was given love through the crucifixion. If the motivation wasn't love, we could not feel love. If the motivation wasn't love, Jesus couldn't be the unforgettable person he is to all mankind. Therefore, Jesus' crucifixion was a crucifixion of joy because it was the last chance for Jesus to be able to show how deep his love was. Since he couldn't realize the world of love, his spirit died in the depths of grief and anguish and a resentment of love.

For what purpose are we here now? The mission of the Lord of the Second Advent must be to fulfill what Jesus should have done. Therefore, the mission of the Lord of the Second Advent must be to realize the world of love on earth. He comes in order to make up for the grief, lamentation and resentment of Jesus. He comes to realize the world of love. You must understand we ourselves are here to

realize the world of love. We, too, are here to make up for the grief of Jesus. Everyone of us is here to fulfill what Jesus should have done. Everyone of us has the same mission Jesus had. Jesus was supposed to realize a sinless family centering on himself. Therefore, every one of us must realize a sinless family centering on yourself. Jesus came to realize a sinless tribe, sinless race, sinless nation, centering on ourselves. Otherwise, we cannot realize Jesus' mission at all. Christianity couldn't understand this point at all. Christians thought Jesus came to die and to give life to us only through the crucifixion and resurrection. If only we have faith in Jesus, we are given forgiveness of sin with grace. That's all. But Christians never knew that everyone of us must live like Jesus, be a modern Jesus.

Everyone of us must realize what Jesus should have done. Jesus came to marry a sinless spouse and to have sinless children—to realize a sinless family. Christians never knew it. But now that we know, we ourselves, every one of us, must get married sinlessly and must have sinless children and must establish a sinless family centering on ourselves. Otherwise, Jesus' mission can't be fulfilled. We must be the Messiah for our own family.

We are chosen by God to be a Messiah in a sense—a family-level Messiah and tribal-level Messiah and even nationwide Messiah.



Overseas missionaries are going to be nationwide Messiahs—without them the nation cannot be saved. Therefore, if you can save one nation, you can be a nationwide Messiah. If you can save one race then you can be a racial-level Messiah. If you can save one family, you can be a family-level Messiah. Our mission is to be a Messiah.

How can we be a Messiah? In order to be a small Messiah, every one of us must make up for Jesus' resentment. His love wasn't realized. Therefore, we are here to love. We must love others instead of Jesus. How can we indemnify Jesus' love? If everyone of us has the same mission as Jesus had, then every one of us must be Jesus himself who came again after 2000

years. In this auditorium if there are 300 brothers, then every brother who is here is Jesus himself who came again because every one has the same mission as Jesus had.

Just imagine that the brother sitting beside you is Jesus himself. If he is Jesus himself who died 2000 years ago on the cross, how do you feel? And you, you are the very person who nailed him. Because we are in a sense representatives of fallen people, we are the chief of sinners. Then, can you nail him again? No. Can you accuse him again? No. Can you persecute him again? No. Jesus is here with you now. Then we can do anything for him now because of the sting of conscience. "I'm sorry it's me who

nailed you 2000 years ago. I'm sorry it's me who accused you, who ridiculed you, who ripped you. It's me, it's me. I'm sorry. You can whip me. You can nail me now. You can accuse me now. You can persecute me now. Still I can persevere. I can do anything for you. Because I didn't love you, you died. Therefore, now I can do anything for you."

Then you can understand what you can do with your brother who is sitting just beside you. If there is a 50-year-old brother here, without being blessed, then he is Jesus who couldn't get married. He must be a miserable Jesus. What should you do with him? If there is a blessed brother here, then he is Jesus who got married. Now he is starting a new mission as Messiah from the point of view of the family level. What should you do with the Jesus who married his sinless spouse? We should respect him, we should serve him, we should be deeply repentant of sin, and we should admire him who got victory now.

If there is a 20-year-old sister here, she's the very woman who was supposed to be the spouse of Jesus. But because of Jesus' crucifixion, you couldn't get married to Jesus. And without fulfillment of any purpose of your coming, you died. Then, if there is a 20-year-old sister, she is Jesus' bride who came again here on earth. Because I couldn't understand that she was supposed to be

Jesus' bride, I didn't respect her, I didn't love her, I defiled her, and she had to die without the fulfillment of her mission at all.

She was supposed to be the Mother of mankind, but because of my ignorance, because of my

Just imagine that the brother sitting beside you is Jesus himself. Can you accuse him again? Can you persecute him again?

failure, she couldn't. But now she's here again. Should we be ignorant of her mission? Should we be ignorant of her value? No. How valuable and precious she is now. She came here to do what she should have done 2000 years ago. And now we should do what we should have done 2000 years ago. How great it is to have such precious and wonderful brothers and sisters. This is the relationship between brothers and sisters. If a sister has trouble, if she has terrible difficulties, every one of us must rush to her to help her to fulfill, to

be a bride of Jesus again. If a brother is suffering, we must rush to him to help him to fulfill his mission as a small Messiah.

This is the relationship between brothers and sisters. We are here as a small Messiah to make up for Jesus' resentment of love. Therefore, I'm here to love to make up for Jesus' resentment of love and the resentment of love of Jesus' spouse, the bride of Jesus.

How can we love each other? Reverend Moon said if he lived together with brothers and sisters for two days, he felt like giving everything he had to them. He said he cannot stop loving. Love comes out from the depths of himself, love springs like a spring. Love gushes out. He cannot stop loving, he said.

How can we come to be able to love? Someone is just waiting for love. The success or failure of witnessing will depend mainly upon love. Divine Principle is important but love is more important in witnessing. You must become a man of love. You must be a winner of love. If you feel like a desert in your heart, what should you do? The answer is very simple. Give the most precious thing you have to others, to brothers and sisters and to your guests so that they can be moved. It is by giving that you are given to. Without motivation there is no result. It is by sacrificing ourselves that someone can sacrifice for us.

It was by giving the most pre-

cius thing he had to me that my physical father became an unforgettable person to me. It is by giving his life to all mankind that Jesus became an unforgettable person to all mankind. Many people even now are waiting to give their lives to Jesus because Jesus gave life to them. Reverend Moon is an unforgettable person in our lives. His image and his smile and his life story will never be forgotten by us. His scene of torture, his scene of love will be deeply inscribed in the depths of our mind. No one can forget because he has sacrificed his entire life for us. Therefore, we love him more than our own lives, and afterwards all mankind will love him more than their own lives.

Then, a small Sun Myung Moon must be one whom many people cannot forget. A small Sun Myung Moon must be a man of love whom many people cannot forget because he sacrificed his entire life for them. Because he gave the most precious thing he had, this love will be inscribed in their hearts and they cannot forget forever. If we begin to love brothers and sisters and each other now, then we will be disciplined in love. Then we can love our own spiritual children, we can be the winner of love.

By serving others as true brothers and sisters who came as Jesus and Jesus' bride, we can be a winner of love and we can fulfill our mission. □

THE AMERICAN MYSTIC UNVEILED

by VICKI TATZ

Poets and philosophers have them. “Hard-headed” scientists like Sigmund Freud and Bertrand Russell recognized their existence.

Into our lives even at times of despair, can come unexpectedly an extraordinary experience—intense, overwhelming, indescribable—an experience characterized by joy, light, peace, fire, warmth, unity, certainty, confidence, rebirth. All these terms have been applied to such experiences, which have been recorded at every period of history, every place on the globe. But the most universal theme seems to be that it is an intense, overpowering joy which seems literally to lift you out of yourself.

Buddha and Mohammad began their religious preaching after such experiences. The Bible describes at least two which Jesus had—at the time of his temptation

(“And behold, angels came and ministered to him”) and on the Mount of Transfiguration. Paul was knocked off his horse by a flash of light (Acts 9:3-4). Joan of Arc had such an experience before leading her troops into battle.

Four out of Ten

And Americans all over this country are having them today in great number. That is the conclusion of two staff members of the Center for the Study of American Pluralism at the National Opinion Research Center, University of Chicago. Andrew M. Greeley, a Roman Catholic priest and program director of the center, and William C. McCready, associate program director, discovered that four out of ten Americans have had at least one such ecstatic experience, 600 of the 1500 persons asked the question: Have you ever had the feeling of being very close

to a powerful spiritual force that seems to lift you out of yourself?

Though they describe themselves as “thoroughly unmystical” themselves, the authors of the article which appeared in the *New York Times Magazine* in January explain that they were primarily motivated by curiosity. Most psychologists tend to think that mystical experiences are evidence of a disturbed personality—the mystic is a misfit, an incipient psychotic unable to cope with the real world and fleeing to one of make-believe. But the people the authors knew who had had such experiences didn’t appear to fit into those categories. So, into a representative national survey of ultimate values among some 1500 American adults they slipped a handful of questions to determine how many are having these experiences, what kinds of people are likely to have them, and what impact these episodes have on their lives.

While such experiences are of their very nature often inexpressible, and so the survey technique may seem dubious, Greeley and McCready argue that it is a good place to begin. “Those mystics who are discovered by a national survey are likely to be very different from the college freshman who volunteers for psychological experimentation or the wandering mystic who drops into a researcher’s laboratory.”

Who, then, are having these



You don't have to spend years in meditation to have a mystical experience. Such episodes are almost commonplace today.

intense spiritual experiences? People in their 40's and 50's are somewhat more likely to report "mystical" episodes than those in their 70's or their teens. Protestants are more likely to experience them than Jews, and Jews more likely than Catholics. Within the Protestant denominations, it is not the fundamentalists who are the most frequent "mystics," but the Episcopalians (more than half of them). And within the two major denominational groups, the Irish are more likely than their co-religionists, either Protestant or Catholic, to be "mystics."

Who's Having Them?

Most of those reporting such experiences are religious in the sense of being affiliated with one of the major denominations and they attend church, but there is a tendency for them not to be "churchy." They also seem to have an extremely strong sense of confidence in life after death, the authors report.

The "mystics" are also disproportionately male, black, college-educated, above the \$10,000-a-year income level, and Protestant.

Furthermore, the relationship between frequent ecstatic experiences and psychological well-being is the highest possible according to the Psychological Well-Being Scale developed by Professor Norman Bradburn. "There is nothing on the surface,

then, which would indicate that, either socially or psychologically, the ecstasies are deprived or disturbed."

Findings Dismissed

In a society conditioned to seek rational explanations for everything, it is natural that these results met with skepticism. Their findings were dismissed as "impossible" and "misleading," and funding agencies responsible for mental health research simply didn't believe them.

Those who refuse to accept evidence for phenomena which they cannot see or measure will, however, admit the existence of X-rays, electricity, and other forces which they also cannot see. We know they exist because we can see and measure their effects. These natural forces are a part of our life, and it is important to know the laws behind them so that we can live in accordance with those natural laws. It is just as important to understand the other forces around us, not yet universally recognized as natural, yet just as much a part of our lives, if not more so, than those we already accept. The unseen "spiritual" world of which these "mystical" experiences are one expression, remains to be explored and understood. To dismiss the findings of this survey without serious investigation is not the scientific method, which has at its heart the principle of holding an open mind

until all evidence has been collected and evaluated. Obviously, the people interviewed in this sampling were experiencing *something*. If it doesn't fit in with established views, then this needs to be investigated further, not automatically dismissed as "impossible."

Even the skeptical agnostic William James concluded in his study of *Varieties of Religious Experience* that while "nonmystics are under no obligation to acknowledge in mystical states a superior authority conferred on them by their intrinsic nature...the existence of mystical states absolutely overthrows the pretension of nonmystical states to be the sole and ultimate dictator of what we may believe."

That is one lesson to be drawn from these reports. There is another, more internal lesson, to think about. Isolated cases in the past have come down to us. But now we find a widespread upsurge in such episodes not just among traditional mystics but among everyday people involved in everyday pursuits, and occurring spontaneously rather than after spending years of meditation seeking to achieve a brief experience of ecstasy. What is the significance of this?

"I will pour out my Spirit"

The Bible says (Acts 2:17-18): "And in the last days it shall be, God declares, that I will pour out

my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my menservants and my maidservants in those days I will pour out my Spirit..."

The last days is a time when man draws closer to God and to restoring God's sovereignty of goodness. As we approach God, raising our spiritual standard generation after generation, we come to the time when the spiritual senses dulled by the human fall eons ago are reawakened bit by bit in increasing numbers of people. The phenomenon is happening not just in the United States, where statistical methods make it perhaps more observable, but all over the globe, including nations where atheism is the current norm. While those who experienced the "mystical" episodes reported in this study were not especially seeking them or expecting them, in most cases the experience was one which was described as the most memorable in their whole lives; they could never be the same. The sociologist authors did not seek to use their evidence to prove the existence of God and not even the respondents necessarily drew those conclusions, but obviously something is happening. These new-found "mystics" are an omen of the spiritual reawakening that all of mankind is on the verge of experiencing. □



A NEW COMMITMENT

by LOUISE STRAIT

If Thieu hadn't ordered that disastrous retreat. . .

If Congress had voted more aid. . .

If the Paris Agreement had been honest and workable. . .

If the North had followed the Agreement. . .

If the Soviet Union and China had refrained from supporting the North. . .

If Americans had been united in pursuing the official policy. . .

If only our policy had been clearer. . .



Especially since I visited Vietnam only nine months ago, I could have had recriminations on all these scores. But I joined the April 10 People's March for World Freedom because I, like the other 800 participating from the Freedom Leadership Foundation, knew that those who believed that communism was right were conquering those who believed differently. And America

wasn't doing anything to stop them and wouldn't until a fundamental change could take place in the heart of America herself.

We arrived at the Capitol steps after we had gone to the Vietnamese Embassy and to the White House, delivering a letter of comfort to the ambassador and one of exhortation to the president. I listened carefully to the speeches at the Capitol waiting to hear a call for this necessary change of heart—from isolationism to internationalism, from selfishness to service.

Most of the speeches were of the expected variety: Congressmen pressing their own points or upbraiding their colleagues for lack of memory and loss of principle. A representative from the Vietnamese community expressing concern for the fate of his countrymen under communism. Representatives from political organizations—Young Republican National Federation, American Conservative Union, and others—expressing endorsement or agreement.

The words of an ex-POW came closer to my barely articulated standard—he was aware that his freedom had been bought with a peace agreement paving the way for the slavery of millions. Said Laird Gutterson: "I, for the first time in fifty years, am ashamed to call myself an American. I'm ashamed not only because the people of America are being rep-



Ex-POW Laird Gutterson: "I am ashamed because my freedom is going to cost thousands of Vietnamese lives."

resented by a Congress that has seen fit to surrender the honor of my nation but I am ashamed because my freedom is going to cost thousands of Vietnamese lives because in 1973 we sold out the Vietnamese to bring me and about 500 other people home. I don't like being a pawn in that kind of arrangement. One of the prisoners who was in solitary like myself tapped on the wall one day: 'Laird, we came over here to do a job. If in order for us to go home we have to turn our backs on the people of the world, I'd rather stay here.' And now we are turning our backs on

those people.”

Neil Salonen, president of the Freedom Leadership Foundation, defined the problem well as he described the central problem of the ideological struggle against communism. “The fundamental meaning of our march is that communism is not just a military threat, it is an ideological threat. It represents the complete antithesis of our way of life. Our belief in God, our belief in freedom, and our belief in the value of each individual’s life will lead us to continue to work, not just in Viet-

nam, but everywhere on an ideological level, to make people understand by telling them the things that have not been told them by the media or by the universities for the last twenty years. . . . Just as the wars in Vietnam and in Korea, the war for freedom in the Middle East, and the war to support the emerging nations of Africa are not being fought in those places but in America as a propaganda war, we are going to focus our war here in America. That is our commitment in this march.”



Marchers file past the Vietnamese Embassy, where FLF President Neil Salonen presented letter of support to the ambassador.

So that was the problem. But what was the hope? Bruce Herschenson, former presidential assistant, said: "I've been taking pictures today because I want to preserve the moments that are bright about America. And unfortunately, due to some elements of the Congress and some elements of the media, there are not too many bright moments to photograph these days. But this stairway, this group, this moment, is one of the brightest I've seen."

Could it be that what we were doing was itself the hope? At first I thought that it was tragic that for the Vietnamese there was little basis for hope in Congress, in politics, or in America itself. Indeed, we did not have pat answers about ways for Vietnam to get out of its dilemma or who was to blame.

America had found darkness, not light, at the end of the tunnel. There was no way out of the dilemma, and all America was to blame. But by honestly facing this situation, we were free to speak with conviction about the deep wrongs of communism—its denial of the human spirit, its aggressive materialism, its designs on world domination. We did not have political or economic power; the real battle, however, was in the sphere of ideas—here we were united while no one else was.

Neil Salonen was skeptically asked by reporters what he hoped to accomplish by the march at this late date. He conveyed his response to us: "It was very hard in a short time to communicate the depth of the feeling that we had about what is at stake in this



march. But more powerful than anything we could have told them were the faces of all the people in the demonstration, the determination in their cheers, and the power

of their songs. We told them that this march was just a symbol of our commitment. . . ." So the message was our faces. The hope was our faces. □



*"You are poor;
You are abundant;
You are powerful;
You are helpless;
Mother Russia!"*

the soviet experiment

by DAVID JENSEN

Even the Russian poet who scored these lines seems confused. How does one judge the success or failure of the Soviet experiment, by what criteria? I have attempted to make the point that both the theory behind, and the practice of, the Soviet experiment are wrong—damagingly wrong. Thomas Jefferson considered the goals of any government to be to guarantee its people, all people, the right to life, liberty, and the pursuit of happiness. By this standard I have judged the Soviet experiment.

Lenin's New Economic Policy. Stalin's Five-Year plans. Khrushchev's agricultural reforms and concentrated programs in space technology. Brezhnev's military build-up.

The Soviet Union has tried with impressive fervor throughout its history to validate that part of the dialectic which affirms the triumph of the socialist state and the ultimate communist system. With each passing Bolshevik regime, the western world has marveled at Russia's apparent industrial growth—a growth that has transformed a disjointed im-

perialist state into the powerful Soviet nation that it is today. But at what price? And by what terms can this success really be called "success?"

Recent statistics reveal the per capita gross national product of the Soviet Union to be \$3.2 billion less than the United States—a difference which roughly equals the entire GNP figure for Western Europe. But more significantly, and perhaps embarrassingly, the Soviet Union's per capita GNP of \$1.4 billion is surpassed by her own eastern bloc nations (Bulgaria, Czechoslovakia, the Democratic Republic of Germany, Hungary, Poland and Romania) and Southern Europe (Albania, Greece, Italy, Malta, Portugal, Spain and Yugoslavia). The people of these two groups of nations individually produce more than the citizens of the USSR.

Famine in the Land

Where then did these progressive campaigns spoken of go wrong? Many Soviet historians first point to Stalin's initial "Five-Year Plan for the Industrialization of the Soviet Union," launched in August 1928. Although during the period from 1928 to 1933 industrial production in the Soviet Union more than doubled, severe losses took their toll in other vital areas—namely agriculture.

The collectivization effort—the Bolsheviks' excuse to make

the revolution work in Russia instead of Germany and rid the oppression of the working class—became one big management problem, which capitalist critics say is caused by the lack of the profit motive in the Soviet system.

Soviet demographer Murray Feshbach defines Russia's management problem as more than a thing of the past. In the November-December 1974 issue of *Problems of Communism*, he states: "In 1967 there was a shortage of 125,000 production personnel in industry, and the total of workers and employees in the Soviet economy in 1970 fell some 1.7 million." The article goes on to indicate that a drop-off in the rate of growth of the working-age population is likely to occur in the 1980's—"a decline which could act as a major constraint on the fulfillment of ambitious plans for future economic expansion."

A shortage of workers, however, is not the only hindrance to Soviet production today. According to *U.S. News & World Report* (March 24, 1975), Russia's workers are not only decreasing in number but they are "unmotivated" and "inefficient."

Widespread Mismanagement

At a time when the Soviet Union is attempting to further its prestige in third world countries by supplying them with needed foodstuffs, workers on Russia's nearly 50,000 collective and state farms

are producing only one-tenth as much as their American counterparts. Manual labor does the work in Russia, though thousands of modern tractors are available for use. Due to a lack of qualified drivers, spare parts and servicing, they must stand idle until solutions can be found. But, as *U.S. News* states, "Neither bigger budgets nor more land, however, will cure widespread mismanagement of farms and low efficiency of farm workers."

While military spending is a top priority in the Soviet Union, expending time and labor for certain kinds of technology is not

—especially when it can be obtained from other advanced countries such as West Germany and the United States.

Industrial and technological progress in the Soviet Union is for many observers convincing proof of Russia's success and eventual triumph as a world superpower. But even a cursory study of Soviet society reveals these "progressive measures"—Five-Year plans and the like—as dogmatic tools to accomplish Marx's goals at the expense of the dialectic. To this end the Soviets seem blind that they have spoiled Marxism's virginity. They have paradoxically placed

Most Russian citizens, like this family, are not aware of the freedoms they are



the nation in a situation where the workers are oppressed and all others are exploited—an imperialist strategy if ever there was one.

“Pathological Nationalism”

The Soviet economy thus provides a statistical basis from which to evaluate the Soviet experiment. But people like exiled writer Vladimir Maximov point their queries in a more realistic way. In a May 15, 1973 address to the RSFSR Writers' Union, he asked: “Why is it that in the country of victorious socialism, drunkenness has developed into a na-

tional tragedy? Why is it that our nation—having entered into the second half-century of its existence—is being torn apart by a kind of pathological nationalism? Why is it that indifference, corruption and larceny threaten to become a normal occurrence of our day-to-day life? Where should the source of all this be sought, what is the primary reason of such a state of affairs?”

Historians of one school of thought have promulgated the theory that central figures throughout history have shaped the providence of events to date. If that is the case, and in light of

guaranteed by the Soviet constitution.



Maximov's words, it may be fruitful to delve into Soviet history itself and its leaders.

Stalin had the vision to realize that drastic measures were needed to restore control to the young Soviet republic—beset by peasant revolt, minority uprisings, a sagging economy, and internal political struggles. But Stalin's method for implementing such control was menacing at least.

In the words of Soviet nuclear physicist and dissident Andrei Sakharov: "More than 1.2 million members of the CPSU—half the entire Party—were arrested in the years 1936-39 alone. Only 50,000 were freed—the rest were tortured during interrogation, were shot (600,000), or perished in camps. Only a few of those rehabilitated were permitted to work in responsible positions; even fewer were able to participate in the investigation of crimes of which they had been witnesses and victims."

One notable biographer of Stalin, Milovan Djilas, explained Stalin's actions as being nothing short of diabolical: "Every crime was possible to Stalin, for there was not one he had not committed. Whatever standards we use to take his measure, in any event—let us hope for all time to come—to him will fall the glory of being the greatest criminal in history. For in him was joined the criminal senselessness of a Caligula with the refinement of a Borgia and the brutality of a Tsar Ivan the Terrible."

Though volumes enough to fill a library have more deeply analyzed the "cult of personality" that was Stalin the dictator, perhaps no better insight into the man and his nature has been provided than by Stalin's own daughter, Svetlana Alliluyeva. As stated in her book *Only One Year*:

Stalin's Daughter Speaks Out

"In the family in which I was born and bred nothing was normal, everything was oppressive and my mother's suicide was most eloquent testimony to the hopelessness of the situation. Kremlin walls all around me, secret police in the house, in the kitchen, at school. And over it all a wasted, obdurate man, fenced in from his former colleagues, his old friends, from all those who had been close to him, in fact from the entire world, who with his accomplices had turned the country into a prison, in which everyone with a breath of spirit and mind was being extinguished; a man who aroused fear and hatred in millions of men—this was my father. . . .

"For twenty-seven years I was witness to the spiritual deterioration of my own father, watching day after day how everything human in him left him and how gradually he turned into a grim monument to his own self. . . . But my generation was trained to think that this monument was the embodiment of all

that was most beautiful in the ideals of Communism, its living personification.

"We were trained in Communism almost from our diapers—at home, at school, at the university. . . . Lenin was our icon, Marx and Engels our apostles—their every word Gospel truth. And my father's every word, either spoken or written, was accepted as a revelation from on High.

"To me, in my early years, Communism was an unshakable stronghold. Unshakable remained my father's authority and the belief that he was right in everything without exception. But later I

began to doubt that he was always right; I became more and more convinced of his senseless cruelty. The theories and dogmas of Marxism-Leninism began to wither away and fade in front of my eyes. The Party lost its heroic revolutionary halo of righteousness. And when after 1953, the Party endeavored clumsily and hopelessly to dissociate itself from its former Leader, it only convinced me of the inner unity between the Party and the 'cult of personality,' which it had supported for over twenty years.

"Little by little, it became more than obvious not only that my father had been a despot and

Russia's agricultural workers produce one-tenth as much as Americans. Thousands of tractors are idled by lack of drivers, spare parts, and servicing.



had brought about a bloody terror, destroying millions of innocent people, but that the whole system *which had made it possible* was profoundly corrupt; that all its participants could not escape responsibility, no matter how hard they tried. And it was then that the whole edifice, whose foundation rested on a lie, crumbled from top to bottom."

Flaws in Ideology

It is the system wherein lies the flaw, Alliluyeva is saying. Again, the rationale for the Kremlin's constant manipulation of ideology and flux in party doctrine is apparent.

In the Soviet Union the end must justify the means. So if the means are the exploitive whims of a line of totalitarian dictators, the end must be the variable; the ideology must be flexible enough to explain the plan it supposedly governs. This results in inconsistency, as Khrushchev demonstrated in several references to his predecessor Stalin:

—October 1952: "Long live the wise leader of our Party and people, the inspirer and organizer of all our victories, Comrade Stalin!"

—February 1956: "Stalin was a very distrustful man, sickly suspicious; we knew this from our work with him."

—Early 1957: "God grant that every Communist should fight for the interest of the working class as

Stalin did."

It was Leonid Brezhnev who first admitted that imperfections in ideology were responsible for inconsistencies in Soviet Russia's progress. In a Sept. 25, 1973 speech entitled "Peace is Indivisible" he commented how at the previous meeting of the CPSU Central Committee he demanded "a perfection of our ideological work, because in the present stage of competition between the two systems, increasing weight is being acquired by the struggle on the ideological front."

After almost 60 years, inherent flaws in Marxist ideology and its Leninist-Stalinist adaptations still plague the Soviet system; they still have not been resolved. As Djilas grimly pointed out, Soviet ideology, even with its adaptations, has not progressed; in fact, it may have regressed. He states: "As long as that Party fails to break, both in its theory and especially in its practice, with everything that comprised the very originality and essence of Stalin and Stalinism, namely, with the ideological unitarianism and so-called monolithic structure of the Party, it will be a bad but reliable sign that it has not emerged from under Stalin's shadow."

What communism is today and what it should be is a fatal disparity even attested to by its leaders. How far has communism advanced towards the fulfillment of communism as defined by



Russia's workers are not only decreasing in number but they are "unmotivated" and "inefficient," according to reports.

Khrushchev in 1961—"A highly organized society of free, socially conscious working people in which public self-government will be established, in which labor for the good of society will become the prime and vital requirement of everyone, a necessity recognized by one and all, the ability of each person will be employed to the greatest benefit of the people"?

The Test of History

The "guiding truth" behind the Soviet experiment must be able to stand the test of history; its validity will be determined by the correctness of its forecasts. As indicated in the well-known text *Ideologies and Modern Politics*: "No one would care much whether his-

tory revealed that the dialectic or the labor theory of value was valid, and so forth, *if* Marx's prognostications had been verified by events; *if* the size of the proletariat had greatly expanded and its plight had become agonizingly desperate; *if* the advance of capitalism and industrialization had further exacerbated the workers' condition; *if* depressions had accelerated in frequency and duration; and *if* the leading industrial nations had experienced the revolution. But history appears to have run in other directions."

Clearly the governing force in the Soviet Union has been something even its leaders have had trouble figuring out. How does one justify the forceful jamming of

a round peg in a square hole? It has thus been the responsibility of Soviet leaders to *think up* their bases for morality and other governing forces in Soviet society. "We say that our morality is wholly subordinated to the interests of the class-struggle of the proletariat. We deduce our morality from the facts and needs of the class-struggle of the proletariat," Lenin declared in 1920.

As Soviet dissident Andrei Amalrik states: "Good is what at any given moment is required by authority." Conditioned and brainwashed, most Soviet citizens

are not aware of the freedoms they are guaranteed by the Soviet constitution. They are not aware of the life they should be leading.

Dissent Growing

Notably since Stalin's *Zhdanovschina* campaign in the late 1940's to repress intellectuals and their dissident tendencies, the Soviet Union has not even closely approximated the reality professed in its propaganda. As more and more people behind the Iron Curtain realize the validity of Adlai Stevenson's statement that "communism is the death of the

Lenin and Stalin in 1922. Stalin has been labeled by his biographer Djilas as "the greatest criminal in history."



soul," dissent in the Soviet Union is being fueled not quelled, despite its repression. The words of exiled novelist Aleksandr Solzhenitsyn echo the growing discontent voiced by Soviet citizens strong enough to realize their fate and determined enough to overcome it. In *The Gulag Archipelago* he states:

"We have to condemn publicly the very idea that some people have the right to oppress others.

"When we neither punish nor reproach evildoers, we are not simply protecting their trivial old age, we are thereby ripping the foundations of justice from beneath new generations."

In his definitive study on the subject, *In Quest of Justice*, Abraham Brumberg claims two motivating forces behind the current dissent movement: 1) the overwhelming concern with legality—that is, the question of whether Soviet society is to be ruled by arbitrariness and police repressions or by due process of law, and 2) the demand for intellectual freedom. It is the latter reason for dissent that has prompted Sakharov's greatest concern. "The threat to intellectual freedom is a threat to the meaning of human life."

The intellectual's stand was expressed last year by Soviet writer Victor Nekrasov, who won the Stalin Prize for his novel *In the Trenches of Leningrad*:

"A writer may not be published, but he cannot stop writing, he cannot be silent. Writing is his duty. But how can he perform this duty, when at any moment a team of polite people with a warrant can come in, seize the freshly written pages from under your pen, and carry them away?"

"Who feeds this? Does our country? The government? The people? Are we not tossing people away too liberally (referring to recent exiles of dissident intellectuals by the Soviet Union)—people of whom we should be proud? Cultures other than ours have received the painter Chagall, the composer Stravinsky, the airplane designer Sikorsky, the writer Nabokov. Who will remain? The investigators of the KGB will not write books for us, nor paint pictures, nor compose symphonies."

Punishment for Critics

The fact that the Soviet Union exiles its unwanted critics is defiling, yet it is more defiling to know details about those who are not released. Nearly all who speak out are subjected to nothing less than cruel and unusual punishment. Poet Yuri Galanskov's example is not unique. On Oct. 18, 1972 he was operated on for a perforated ulcer while in his second prison term. He contracted peritonitis, a severe inflammation of the abdominal tissues. Before he died, at age 33, on Nov. 4, 1972, he managed to smuggle out a letter

which said, "I am dying. . . They are doing everything to hasten my death."

While intellectual freedom, according to Brumberg, is the cause for the Soviet Union's most vocal dissidents, the question of legality has been the basis for a history of dissidents seeking religious freedom. B.V. Talantov, administrative head of the Orthodox Church in czarist times, complained in an April 26, 1968 letter to the USSR Public Prosecutor: "We have no law that punishes people for believing in God; yet doctors, teachers, engineers, and even ordinary workers and employees have been dismissed and are still being dismissed 'at their request,' or for some such formal reason, as soon as it becomes known that they attend church and take part in religious ceremonies. . . ."

In 1966 Yuri Galanskov explained the situation more graphically in his introductory note to "Description of Events in the Pochaevsky Monastery" published in the underground magazine *Phoenix*: "Clergymen have been arrested and shot, and believers put into camps. Churches have been closed down and destroyed." One reporting of such an event concerned the Federov Church and its closing by the Kirov City Council in 1962. Complaints signed by 5000 people were sent to Khrushchev. An answer came weeks later. It was



Soviet dissenter, Yuri Galanskov, who died in prison at the age of 33.

harsh and clear—the church was blown up.

Though the Soviet constitution guarantees freedom of worship, Lenin's words are a cold reminder to all those who visit Russia's remaining churches and find them not sanctuaries for worship but rather carefully planned havens for relics of centuries-old religious crimes—enough to agnostice any of the less-than-faithful. According to Lenin: "The fight against religion must not be limited nor reduced to abstract, ideological preaching. This struggle must be linked up with the concrete practical class movement; its aim must be to eliminate the social roots of religion."

Perspective of the Soviet dis-

sent movement has probably been best captured by two young Frenchmen, F. Bergeron and J. Arnould, who were arrested in Moscow on March 24 of this year and expelled from the country for distributing Bibles and anti-Soviet literature. A pamphlet they were handing out said, "When people are no longer separated by interdictions and censures, then we shall finally be able to discuss real detente."

Is Co-Existence Possible?

Co-existence. Is it possible such a truce can exist between so vastly different countries? Who is getting the better end of the deal?

The Soviet experiment was just that—an experiment. Cases can be made to prove its success, but in many other ways the evidence shows just the reverse. Flaws of the Soviet experiment mainly stem from imperfections in ideology, augmented by the tyrannical rule of Russia's merciless dictators. The Soviet Union may be a superpower but only in power. It is not a *super power* in agriculture, science and technology and least of all in civil rights. History reflects this; and the people, the brave ones, are announcing it. The Soviets have no life to speak of, at least as I believe it to have been ordained by our Creator, and they certainly have no liberty. Pursuit of happiness is confined to a small plot of ground, if at all.

But if I may share the words of yet another person who has felt the reality of the Soviet experiment, its basic wrongness, here lie my true sentiments. . . . in the words of the late John F. Kennedy, as he spoke to nearly a half-million Germans at the Berlin Wall on June 26, 1963:

... There are many people in the world who really don't understand what is the great issue between the free world and the communist world. Let them come to Berlin.

There are some who say communism is the wave of the future. Let them come to Berlin.

And there are some who say in Europe and elsewhere, we can work with communism. Let them come to Berlin.

And there are even a few who say that it's true that communism is an evil system but it permits us to make economic progress. Let them come to Berlin.

... Freedom has many difficulties and democracy is not perfect. But we have never had to put up a wall to keep our people in, to prevent them from leaving us.

... Freedom is indivisible and when one man is enslaved, who are free?

... But the winds of change are unmistakably blowing across the Iron Curtain, undermining the anachronistic police state, and creating a new climate which will someday permit a unification of the people. □

dialogue with an anxious optimist

Dr. Robert Jungk is a journalist, documentary film writer, and futurologist who lives in Salzburg, Austria. His books include "Brighter Than a Thousand Suns," "Mankind 2000 + 1," "China and the West," and "A Bet on Man." This interview by Sophie Lannes and Frédéric de Towarnicki is adapted from the weekly newsmagazine "L'Express" of Paris.

Since your last book, "A Bet on Man," you are considered an optimistic futurologist. To what extent is this true?

I have always gone against the stream. As early as 1952, when a sort of golden age was being heralded through the developments of American technology, I was one of the first to speak out against its dangers. At the time I was accused of playing Cassandra. Today it has become fashionable to see the future as only black. And I am also against this conformism, this kind of fashion. I see life neither through rose-colored glasses nor do I see it as black, for it is constantly changing color. Let's say that I am optimistic because another voice needs to be heard.

There is a kind of betrayal of scholars in the widespread feeling that nothing can be done. We have thousands of diagnosticians who

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The Utopian dreams of a future which would never be realizable. I am speaking about devising a future which is possible, desirable, probable.

are able to criticize and analyze, but we have no therapists because good therapy is always temporary, modified according to its results, and because in politics we are afraid to admit errors. I am not underestimating the very serious

dangers linked to a hard and mutilating technology for man, to the maintaining of social structures which would be anchored solely on profit and the accumulation of material wealth. But danger can also be a great challenge. Holder-

lin said it before me: "It is when danger is greatest that salvation is closest."

I simply have confidence in man, who, throughout the entire history of humanity, has always been able to mobilize his unsuspected strengths when his very condition was threatened. My optimism—which I admit is a little forced—is deliberately opposed to resignation and despair.

Your optimism, then, is not a mask for anxiety?

On the threshold of the third millennium, warning signs are increasing everywhere, pointing to the greatest crisis that humanity has ever known. Man is confronted with a vital challenge. From now on, prophecies on the probability of his death as a species will be based on statistics and graphs. Catastrophes may very well happen. But the Deluge can be seen as the last act of a tragedy or as the first act of a new stage in world history. Hiroshima can be seen as the beginning of an era of destruction, of aggression. I prefer to see it as the end of the epoch of brutal technology, of the technology of power.

This does not mean, unfortunately, that there will be no more Hiroshimas. But the real turning point that gives us a chance for a new start, in my opinion, is the oil crisis of October, 1973. For the

first time, it made tangible for us the idea that the age of abundance, of the waste of raw materials, of overconsumption, is much nearer the end than we thought. It was Robert Oppenheimer who conceived the analogy of two scorpions enclosed in a bottle who can do nothing but kill each other. Until the oil crisis we were enclosed in a bottle of old values, old attitudes, from which there was only one escape: death. I hope that we have perceived this.

Do you see this as the end of the industrial age?

In the middle of the twentieth century, the columns of smoke pouring out of chimneys were regarded as banners of wealth and symbols of progress. Today, the question is whether men will keep control of the machines they have built or whether the machines are going to crush them.

Actually, our technology, which has become a modern religion, is only one possible form of technical achievement. It has been exposed in many different ways through the ages. We have not reached the end of technology but the end of a certain kind of technology. It is up to us—and I realize it is an extraordinary task—to create a new one. Until now we have not tried to make it a creative instrument. We have been satisfied to exploit its most wretched applications. The sole

purpose has been to produce as much as quickly as possible, at the least cost in order to reap the greatest profits. For decades, thousands of trivial inventions have affected no significant changes. The majority were not very different from the techniques they replaced.

We are confronted today by the secondary effects of the enormous social costs of this production race, this irresponsible technology. Our inventions have taken place too exclusively in a limited technical and scientific domain, too little in the social and human domain. Where are the machines adapted to man? The neurologist and cybernetician Warren Brodey said: "Man lives among brutal and unintelligent machines. As a result, he himself becomes brutal and unintelligent." Then why not have machines which are more flexible, less noisy, more sensitive, more intelligent?

Has man been forgotten for a century?

People have concerned themselves very little with the social, biological, and ecological dimensions of technical progress. Think of the blind, naive faith in a super-technological society capable of producing wealth for all, which characterized the industrial ideology of the Fifties in the United States: "Invent and invest!

Everyone will become rich, including the Third World. What better solution could there be for political difficulties?" I remember the discussions I had on this topic with Herman Kahn, in Japan in 1970, when the Japanese miracle was at its height. He had become their guru because he was telling them: "The twenty-first century will be Japan's. You will lead the world." I asked him: "My dear colleague, do you believe that this super-industrialized, polluted Japan, where the inflationary process is already starting, this magnificent country of beauty, which has become an industrial superpower, can really rejoice at being the first in the race toward the abyss?"

And what did he answer?

He laughed. He is very relaxed. His analysis was the same for Brazil, by the way. "Production is skyrocketing," he said. I answered, "But do you know that the number of men being tortured there is also growing?" I reject a civilization which mutilates. I do not believe that the road to Paradise can go through hell.

Many futurologists have behaved like the court astrologers of the past, who always predicted the future likely to please the powerful ones who supported them. They have also, until now, too often extrapolated the present through figures which they fed to

computers. They have forgotten that man is a determinant, the unforeseeable factor whose action often thwarts quantitative forecasts.

So futurology as you see it cannot be a science?

Futurology involves opening the mind wide toward an unforeseeable future. It is very much the art of speculation. Paradoxically, in this scientific age in which we live, the self-styled realists have forgotten that all science starts with speculation. Thinking based solely on supposedly precise facts is not enough. The true futurologist does not extend the present into the future in the hope of perpetuating it because he fears the future. The medieval forecaster who thought this way would have predicted a world filled with churches, cloisters, monasteries, and huge cathedrals with not two, but a hundred towers.

Man is not a fixed and stable factor. So it is his needs that we must take care of first, by developing inner strengths in him which will enable him to live with the unforeseeable. And to do this we must know how to take intellectual risks. The real mission of the futurologist is to bolster the courage of the scientists, who have become timid.

I once suggested creating a journal of crazy ideas where great

scientists could set forth, with no risk of discrediting themselves, research and theories which they are afraid to speak about because they have no proof to back them up. The futurologist worthy of the name knows how to go off the beaten path to prepare people for sudden turns.

In order to prevent crises?

As in certain diseases, crises must sometimes occur. For thirty years politicians have been scheming to smother them at all costs. As skillful a diplomat as Henry Kissinger has even been guilty of this. The role of the futurologist is to encompass the disease, to get at its roots in order to prevent it from spreading through the entire body. In the past, the "thinker" was shown seated, meditating in front of the Pantheon. Today, he must also mix with the crowd on the market square, live through great events, open his eyes and strain his ears to try to detect the signs, however weak, of a new possibility. This opening is not a rational, scientific step. It is an attitude. A chance to find solutions.

But we must be careful. I cannot impose solutions today which run the risk of being irreversible for my great-grandchildren. I have neither the power nor the right to do so. All I can say is that I don't want on any account to contribute to the destruction of the world. I am simply hoping to open minds to

new ideas, to fight against routine, sterility, dogma. . . .

A futurology which is almost...metaphysical?

Man's great mistake is in believing that everything is going to happen within the small span of his lifetime. Our entire civilization lacks patience. We have become used to pressing a button to make the light flash on. I see much longer, slower developments, through a movement continuing from one generation to another, cooperation beyond death, and therefore stronger than death.

We must put an end to this conflict between generations, which I personally reject. If there is a conflict, it is because older people don't want to admit that the young will be the masters of the future. I hope that when these young people are old, they will remember that there are young people behind them.

Do we have enough time?

We always have less time than we think, but perhaps more than we think, too. To say we have no time left to change is the excuse of those who surrender. It is a paralyzing argument. If we do nothing, yes, the time will be too short. Remember Marconi, who was told that the earth's curve made it impossible to establish a wireless

link, with Hertzian waves, across the Atlantic. But he went on, and he was successful without even knowing or foreseeing the phenomenon of reflection in the atmosphere. The impossible is often that which we have not yet discovered. We make plans for production, profitability, efficiency. Can we not manage to make plans for that which is essential to man: beauty, creativity, which are the bread of the soul?

Isn't this a Utopian vision?

The Utopian dreams of a future which would never be realizable. I am speaking about devising a future which is possible, desirable, probable. I want to marry dreams and knowledge and make them equal partners, without letting them be dominated by technology. Sometimes it is the dream which must devise reality. I have been called a professor of imagination. Isn't that what is most lacking today? Is it Utopian to give imagination a large role? Today's world has come out of the head of an inventor of techniques. What I am looking for is inventors of new human conditions, new social conditions.

I am convinced that somewhere, in obscure and unknown places, there are young Einsteins, Curies, and Malraux whom no one knows and who do not know each other. I want to discover and help them.

And, as a generalist, you feel that a real solution can only start with man's new needs?

Look around you, try to speak with workers, salespeople, cab drivers, even intellectuals. Without always being able to express it, they long not only for pay raises and increased consumption, but also for recognition of their abilities, which a hard and unfair world has hidden, sealed up. The right and the possibility to be creative, to take initiative, to have responsibility. When workers in a model General Motors factory "sabotage" cars by stamping their signature on the cars' bodies and then tell you proudly: "This car is carrying my stamp," it is the expression of a frustrated need for initiative. When dozens of anonymous individuals paint strange flowers or exotic countries à la Douanier Rousseau on New York subway cars, they are expressing their revolt against grayness and ugliness.

This need to express one's faculties freely is currently becoming so strong that it threatens to break the dikes of the established order. It expresses an attitude of impatience with traditional society: we don't want to go on as before, under the assumption that nothing else can be done.

Are these intentions, these hopes, enough to change a society?

Not if we expect immediate changes, a new storming of the Bastille. Most people have too simplistic and out-of-date an idea of the revolution. Today it can only spread very slowly and on a very broad front. If it comes about by violence, in a world where so many forces have been liberated, which lives on an atomic powder keg, it can only lead to collective death, total destruction. Revolution as I see it is a matter of some ten or thirty years, perhaps a century. It must be accompanied by the advancement of new forces, new classes of men, a new state of mind.

What do you think are the primary directions future research should take?

First of all, toward new systems of education, which seek to develop from childhood more critical, observant, and creative human beings. Toward the creation and setting up of new democratic structures, based on better communication, better participation. Finally, all efforts should be toward mastering technology, in particular research on soft technologies, that is, less energy-consuming, less polluting, better adapted to man, able to reconcile him with machines.

It seems that everywhere the political and business worlds are also talk-

ing about change and innovation. . . .

Too often these are purely verbal gestures. For many, innovation is still the enemy of planned and regular activities. So let's speak of changes, let's study them and praise them, but let's take care not to go too far. And if there is change, it is almost exclusively introduced from above by governments and heads of businesses, without consulting public opinion, which is therefore unable to influence the matter one way or another.

An example is the fight against pollution. We are forced to note that it enabled certain skillful men to amass huge fortunes in a short time. In the United States, the obsession with pollution turned into a frenzy resembling the Alaskan gold rush. According to a UN estimate, by 1985 nearly one-fifth of industrial production will be devoted to the lessening or eradication of the harmful effects of technology. This represents a considerable investment, which, in the form of rises in prime costs and taxes, will fall back on the citizens. Moreover, big companies—in aviation, automobiles, chemistry, whose activities are essentially responsible for pollution—buy up or create companies to make antipollution devices. A beautiful chance to participate in the new boom and reap new profits thanks to the fight against the harmful effects they induced.

Besides futurology, what are your passions?

Oh, quite simply, a passion for life! To see, smell, touch, read, speak, think. I have never known one of those empty minutes when one feels boredom, monotony, the weariness of not knowing what to do. What I miss the most, what is most precious to me, are the moments of silence. So I am probably going to change my lifestyle a little in order to allow myself to take many more trips. . . . within the country and fewer plane trips.

Aren't you afraid Robert Jungk will end up playing the role of Robert Jungk?

That's the great danger lying in wait for those who have made a name for themselves. They become name brands. I am fighting to avoid this. I try to contradict myself, at the risk of appearing ridiculous. Sometimes I knowingly put forth ideas which are not very well founded. I gave an interview on the theme: "I am a Don Quixote." People are astonished. I do this on purpose: precisely because I don't want people to see in me an authority. When people come to ask me eternal truths, I answer that my truths are very personal and very temporary. I would like to disappear for two or three years in order to be forgotten. I don't want any labels. I am not and never will be a sacred cow. □

NEW OUTLOOK ON TECHNOLOGY

There once was a time, not so long ago, when the United States was acknowledged leader of the world in technological know-how. The export of U.S. technology aided in large measure the economic resurgence of Western Europe and Japan. In recent years, however, the growth of productivity in the U.S. has declined, and its competitiveness in world trade has eroded. Is the solution to restrain our export of technology, putting more emphasis on exporting finished products? While this may have short-term benefits, a long-term solution is needed. Some specialists in the field of technology transfer are saying that the answer is for the United States to place increasing emphasis on importing foreign tech-

nology. The over-all improvement in international technological cooperation would bring the world a step closer to a global economy based on mutual assistance.

This policy may be hard for some to swallow, at first. The shift in the technological leadership to foreign countries, and the existence of useful technologies abroad may not be fully realized yet. Also, many institutions place a high value on originality and inventiveness rather than on the application of technology developed by others.

But they have only to look at the very changes they have helped bring about in foreign countries to realize the value of importing technology. Japan is an outstanding example. A hundred years ago,

Japan set as its national goal the modernization of industry. After World War II, the goal was to reconstruct the national economy, and in both cases Japan found that it had to rely on importing foreign technology to acquire the needed technological know-how in a short period of time. The importation of foreign technology became a government policy. Domestic research and development was directed towards improving, extending, or adapting the imported technology to hasten the introduction of new products. For example, in electronics, the basic building blocks—solid state circuits and integrated circuits—were imported from the U.S. then improved upon to bring about successful innovations. Japan has allocated an increasingly larger share of its total GNP (Gross National Product) to research and development, and that expenditure is specifically intended to spur economic growth.

Most economists maintain that technological change is the best way to bring about a gain in productivity. Productivity growth in the United States decreased from the yearly average of approximately 2.5 percent from 1870 to 1965 to about half of this figure in the years 1965 to 1971. Furthermore, productivity growth in this country has slipped below that of Western Europe and Japan since 1950. Lower productivity means higher costs. This is one factor

contributing to our loss in international trade competitiveness. Emphasis is being placed on better use of technology, but so far there has been more attention paid to how we can improve the utilization of domestic technology.

We are missing the point. The faster economic growth of the leading industrialized nations of Europe and Japan and their rapid upgrading of technological prowess can be attributed to the importing of foreign technology. The same could be true for the United States, once we recognize that there is something of value to import. That's one step. The U.S. has benefited from foreign technology in the past—the turbojet engine, for example, was imported from Great Britain—and it is time we make a concerted effort to tap it.

Purchasing patent rights and manufacturing rights would not help the U.S. trade balance initially, but this would soon be offset by the savings in research and development costs which would otherwise be needed to duplicate the technology. In addition, this would give us more flexibility to use what funds are available to complement foreign technology. This is especially important when we realize that total research expenditures in the U.S. have been declining. Already-developed foreign technology involves lower risks and significant time-savings as well. Using existing technology

can also shorten the period of time required for an innovation and allow for a larger number of innovations to take place. These considerations plus the fact that further refinements on imported technology may make it possible for the U.S. products to become more competitive on the international arena, compensate for the initial adverse effect on the U.S. trade balance. Technology in the past has been concentrated on space and defense work, but it needs to be tied more closely to economic needs in the U.S.

Companies operating in the United States which have succeeded in competing successfully

relying mostly on imported technology provide further proof of the potential importance of foreign technology here. An example is Akzona, a fibers company which showed a 100 percent increase in sales from 1968 to 1973. This company, by coupling European and American technology, has been able to compete effectively in the U.S. specialty fibers market. Because it operates in the U.S., its success must be attributed to its use of European technology rather than to lower labor costs, advantageous tax laws, or more favorable government policies often associated with foreign business success.



Japanese engineers draft blueprints for rotary-engine automobile. Sharing technology can bring mutual benefits.

The need exists to focus more on economically relevant technological developments abroad and utilize information wherever possible to promote technological innovation in this country, economists say. They point out that companies should view foreign technology not in terms of its deficiencies and limitations but from the standpoint of how it could be modified or improved to provide a better product or how it could be adapted to meet an entirely new market.

God created man with a creative nature. But man's creative nature is only a potential until he does something about it. To express this capacity fully and to bring about God's original ideal of creation (and therefore man's highest ideal)—the Kingdom of Heaven on Earth—man must constantly improve the methods and conditions of his creativity. This is why we need innovation.

If there had been no fall man could have had all along a mutually beneficial economic system and a high standard of living for all. Since the fall, progress has occurred because of man's basic desire to fulfill his purpose of creation and because of God's dispensation to restore the original world of goodness and, in economics, a fair system of production and distribution. New technological developments can lower costs and create better products. The man-

ufacturer is interested in his profits, but in the long run mankind benefits. Restoring man's environment and bringing about an ideal system don't happen overnight because of a new invention. But the means become available.

"In the same way that the predominantly outward flow of U.S. technology in the past has helped improve the economy and technological competitiveness of recipient countries, the development of a technology link feeding back into the U.S. could help to upgrade U.S. capabilities and technological competitiveness," says Sherman Gee, head of the Technology Transfer Office of the Naval Surface Weapons Center in Maryland. He continues, "This improvement of the U.S. posture could in turn contribute toward an increasing movement of technology back overseas, thus further upgrading foreign capabilities and stimulating the return flow of technology to the U.S., and so on. In this manner, a more mutually beneficial exchange of technology among the industrialized nations might be developed."

When the world of God's original intention is restored, men will live and prosper together. One great world society will be formed. The international cooperation that Mr. Gee and others are calling for is another sign that we are rapidly approaching the time when that world will be a reality, no longer a dream. □

SCIENTISTS ADMIT:

"IN
THE
BEGIN-
NING
WAS
THE
WORD"

by VICKI TATZ

There is great confusion in the world today. But behind all this, many people are starting to ask questions, really wanting to know what is going on in the world. Because it is such a rational age, an age which places such great stress on science and technology, many people want to be convinced by scientific proof not just emotional answers or blind faith.

If we go to the Bible it says, "Ever since the creation of the world His invisible nature, namely, His eternal power and deity, has been clearly perceived in the things that have been made, so they are without excuse." But the existence of God is not taken for granted and throughout history people have failed to recognize

their Creator. The happy thing is that the more people rely on scientific proof, the more shaky their position of disbelief is because science is piling up more and more evidence to show that there is some kind of First Cause or Intelligent Source. They don't always call it God, though some have gone so far as to lead directly to that origin.

One of the most basic questions which needs to be answered by science and religion is: Where does matter come from? That goes back to the question of where do we come from? We are matter partly; what is the relationship between mind and matter?

Raw Materials

Man has traditionally held the belief that the universe is constructed like a building: Nature starts with raw materials and combines them in different ways to fashion each natural structure. Man has had different theories about this. Originally we thought there were four basic elements: fire, earth, air, and water. Then, we discovered that there were some 103 chemical elements which we thought were the basic elements. These basic elements are made up of atoms and eventually we found that even these atoms were made up of particles. Stars are seen as a collection of molecules, galaxies are made up of collections of stars, and the cosmos is made up of a whole collection of



Bubble chamber shows tracks of each particle.

galaxies. But still scientists are not able to answer the very basic question of what does nature use for raw material. They are still asking: With what does everything start?

A number of physicists have come up with a very radical idea on finding this very basic unit of matter. They decided that it doesn't exist. In other words, they say, the chair in which you are sitting is not made up of a collection of atoms or atomic particles but is made up of fundamental laws. Protons and neutrons have been broken down into particles and sub-particles; physicists are now talking about quarks, a new kind of particle. Many scientists say that all we need is more energy and more time to find out how these can be broken down.

But another group of theoret-

ical physicists feels that it would be impossible to prove that any particle could not be broken down into more and more particles. So they decided ultimately the world is constructed of principles rather than from units of matter. It's not universally accepted, but it is established as a valid theory. One of these physicists named Allen D. Allen wrote, "Theoretical physicists seem well on their way to agreeing with the Gospel of St. John that 'In the beginning was the Word.' "

Mind and Matter

That's a very interesting conclusion because all throughout history man has never really understood the relationship between mind and matter. You can go right back to the beginnings of philosophy. Plato and Aristotle, for example, regarded material and idea as completely separate entities, not related in any causal way. This view has prevailed throughout most of history.

Thomas Aquinas established the traditional Christian view that the first cause is God but material was made by God from nothing. His concept was of a God who was a purely spiritual being with no material content at all and no relationship to matter. This left unsolved one question, how can material be made from spirit? If God had no potential in Him to create matter, then where *does* matter come from?

As we leave theology and go to Descartes' empiricism and that whole train of thought, we see that Descartes set up the same kind of dualism, regarding mind and matter as completely different, completely independent of each other, having nothing to do with each other. But in that case, there's no possibility of a relationship between the two of them. Hegel also regarded God as pure spirit or reason and matter as a completely different element not at all part of God. But he also left the unsolved question, if matter does not come from God, then what is the source of material?

Moving to more contemporary times, Karl Marx believed that spirit or mind is a secondary element derived from matter. Since he believed that nature itself or material itself originally contained the basic laws, he opposed the concept that anything like reason was acting upon matter, on nature.

Difference of Degree

These theories, as we've seen, are being disproven by modern science. Instead, science is corroborating the Principle explanation of the relationship between mind and matter. Unification Principle says that the difference between sung sang and hyung sang, mind and matter, is not a difference of essence but rather a difference of degree. Mind and material were not created by God but are original attributes of the

Original Being or original attributes of God. In other words, they are not created by God but are part of God, so matter can act upon mind and mind can act upon matter and there can be a direct give-and-take relationship between them.

The Logos, Principle says, is not God Himself, but one of His attributes along with reason and matter. Furthermore, reason and matter are not completely different but rather relative elements with common features. The natural world came about through give-and-take action between the sung sang and the hyung sang. This is different from previous philosophies, but we can see that this is the direction that science is heading in today.

“A Living Organism”

There's a new theory kicking around that is another piece of evidence piling up for the existence of an Intelligent Source or First Cause behind the phenomena of the natural world. Conventional scientific wisdom holds that the earth's environment conditions life; that is, we are changed because of our environment, which determines which species survive and which species die out. There's a British scientist by the name of James Lovelock who some years ago was looking at satellite photographs of earth when it occurred to him that the earth's atmosphere looked “like the shell of a snail

—part of a living organism.” From this, Lovelock formulated a new theory of the relationship between living things and the world around them. He suggests that the living things themselves control their environment in such a way as to ensure their survival.

In other words, the forms of life themselves change the chemical composition of the atmosphere in order to keep the temperature of the earth's surface within the limits that will sustain life. By the laws of chemistry, all the nitrogen and oxygen in the atmosphere should have broken down and become nitrate ion in the sea. Obviously this hasn't happened, so oxygen must be maintained by biological processes. He gives an example of one biological process which helps to maintain the atmosphere: bugs produce methane gas and this gas helps transfer hydrogen from the earth's surface to the stratosphere in sufficient quantities to maintain the right concentration of oxygen in the lower atmosphere. So, the bugs themselves are helping to create the right atmosphere for them to exist.

From these bits of evidence, Lovelock came up with the hypothesis that living matter, the air, the oceans, and the land are all part of a gigantic system which seems to “exhibit the behavior of a single organism—even a living creature.” This is more proof that the universe is not just a creation of



The Earth is a gigantic system which seems to "exhibit the behavior of a single organism—even a living creature."

chance and accident throughout geological history, but the creation of a Source with a very clear plan in mind.

Fields of Life

The most exciting evidence for me, though, is a book called *Fields of Life* by Dr. Harold Burr, a professor of anatomy at Yale School of Medicine. About 40 years ago, he started asking some very interesting questions. Did you know that the cells in your face are constantly being replaced every six months? If you meet a friend on the street whom you haven't seen for six months you still recognize him, but actually every cell in his face is different. Why? He speculated that every living system has an electro-dynamic field or field of life. This field acts like a jello mold—when you pour jello into a mold it takes on what-

ever shape the mold has. These fields act like that, they determine the shape of whatever is within them.

You can detect these fields by measuring the difference in voltage between two points that are on or close to the surface. This is a very sensitive measurement that couldn't be made until very recently because the instruments have to be extremely sensitive to measure very minute differences. Showing that there are electrical properties in living matter is not so different; electro-cardiograms and electro-encephalographs have proven that living matter does have electrical properties.

Up until his ideas, however, science had no underlying theories about why this is true. They just said that nature was a collection of moving particles kind of all jumbled together. Burr felt that cells are not just a conglomeration of chemicals but that they are actually an integrated system. And he wanted to know why they remained constant despite all their internal changes.

Give Wholeness

Burr's hypothesis was that these life fields, or L-fields as he calls them, are what give wholeness, organization, and continuity—they direct all growth and development of cells. He did extensive tests to show that every living system has these fields. Just a couple of examples: He did a test

on the ovulation of women and found that the fields detect when a woman is going to ovulate just a fraction of a second before it could be registered by physical means—in other words, electrical activity indicating the existence of the field was picked up before the actual moment of ovulation. With polyps and mice (polyps are invertebrate animals related to jellyfish) he found that electrical activity would rise as the animals developed from infancy to their maturity, and then the electrical activity would taper off as the animals declined towards death. This showed a relationship between growth and electrical properties.

One of his colleagues said that growth and development of an embryo seemed to be the result of some kind of factor sitting on top of the embryo during its entire development to give it direction. Burr felt that this constant factor was the L-field. He went on to studies of man, and found state of mind is reflected in the L-fields. He did experiments with psychiatric patients to begin with, and he could detect differences in the electrical activities of patients who were considered relatively well and those who were severely disturbed. He also did studies of people under hypnosis showing that the electrical activities changed according to their state of mind.

These are all short-term projects and Burr wanted to test the fields over a long period of time, so

he tested a tree because a tree stays in one place (unlike an animal) and in one fixed environment for a long period. Over a period of 30 years or so, it was found that the fields reacted to solar and lunar rhythms and to sun spots.

Provide Direction

So, fields are not just something mysterious going on around us; they are measurable. Is this behavior simply the result of chemistry? Chemistry is too changeable, Burr felt. There is too much constancy in living systems. As Burr said, "It's as though in every living system, there's some factor which makes acorns grow into oak trees and which makes a maize seed grow into a corn stalk—there's some constant factor behind the pattern of activities." The chemicals of the cells are like gas in a car. They provide the energy but the electrical properties of the fields are what provide the direction. There are so many different combinations possible between carbon, oxygen, hydrogen, and nitrogen which are the four basic elements in living matter. The L-fields determine their position and movement, they give direction to the cell; when it comes into being it will have certain characteristics so that you will look like what you looked like six months ago.

Fields compel an acorn to grow into an oak tree or a maize seed to grow into a corn stalk. Any-

thing that compels growth and development in an organized way is irrefutable evidence of law and order, Burr says. But because the L-fields were influenced by greater fields, he went on to say that these fields were subject to higher and higher authorities, from simple to more complex, ultimately to an "infinite, ultimate authority" as he termed it, in other words to God. For example, the field of each cell in your body is affected by the field of the entire organ, and then the field of your body, your body by the field of your immediate environment, then you're influenced by fields in the whole solar system and the whole universe.

He pointed out that you and I can't exist without these fields and we are subject to natural laws because this is a highly organized universe of law and order. Since the universe is in constant motion, from the motions of the atom to the motions of the galaxies, we couldn't even exist for a fraction of a millisecond without these forces, without these laws controlling our lives, giving direction. So we are definitely products of design and Burr says that it's difficult to think of any apparatus that exists that's not the product of the mind of a designer.

A Designer

Since the universe exhibits design, it must be the product of a Designer. Universe means uni-

—one. He says that the universe is a unit set up and maintained by electrical fields which are the creation and instrument of our Designer. Man is part of this design, not an accidental conglomeration of chaotic parts. This concept gives meaning to the universe and shows that we have direction in our lives. From this he went on to say that design and organization imply not only direction but purpose.

The findings of Burr and other scientists completely contradict the position of materialism. For example, communists say that direction comes from the necessity of principle, it's inherent in the principle. Cause A will only produce cause B. If matter is undetermined, if matter has no purpose of its own, how is it possible for it to become determined, that is, to become subject to natural law. There's an inconsistency in the communist viewpoint.

In the contrasting view, Unification Thought looks upon all the laws of the natural world as necessary because they were prepared beforehand for the realization of a definite purpose—to realize our cosmic purpose. Not only on an individual level but every part of the universe has a purpose and this is why laws were created, to enable them to fulfill that purpose.

If we understand what's going on in our universe, it gives us a much greater appreciation for it. We can feel closer to God when we

see in everything that He is working. When you see His Principle at work around you it makes you more aware of the intricacies even in a leaf or a flower, in every minute part. Reverend Moon, in one of his talks, gives the example of the human face: without any kind of purpose or direction behind it how would the eye know that it would need eyelids to keep the eyes' moisture from drying in the wind. There has to be a Designer, a Creator.

Our Purpose

From the very beginning of the creation to today there has been such order and such complexity in the universe that you realize when you think about it that there just has to be as much order and pattern in our own lives today. Our day-to-day life has just as much order in it, just as much guidance from that Source as the universe displays, because we're part of the universe. God is acting on a very cosmic scale, providing direction for the universe, and he's also providing direction for our own lives. In everything that happens we can see a reason behind it if we look for it; even experiences that may seem very difficult at the time, when we look back at them after they are over we can see that there is often a lesson to be gained from the experience. We can realize that there is a guiding force directing our daily lives.



“His eternal power and deity has been clearly perceived in the things that have been made.”

If we recognize that man's true value is being here with purpose, then we want to find out also the way we can find and fulfill ourselves—we want to find the highest possible purpose to live our lives for. The way you can affect the most people and do the most good in this world is to serve mankind, to serve God. Then you're serving the highest possible purpose and this is the way we can truly fulfill the purpose for which God created us. □

FROM KOREA

Thousands Come To Hear Reverend Moon in Korea

by JOON YOUNG CHA
and YOUNG JOON KIM

The historic day which we had waited for! At eight in the morning on March 27th, the International One World Crusade consisting of young men and women from 25 countries arrived at Pusan, the largest port city in Korea. More than 500 foreign members of the Unification Church (259 from western countries, 259 from Japan, 18 members of the Korean Folk Ballet) came by ferry from Japan. The whole harbor was filled with the welcoming Korean family members. All the members felt so much joy flow from heart to heart, and the climax came with the appearance of Rev. Moon who had managed to squeeze out time that morning from his busy schedule in Seoul.

Pusan is a historic place for the Unification Church. Twenty-five years ago, when the Korean War broke out, Rev. Moon took

shelter with Mr. Kim Won Pil here in Pusan after fleeing as refugees from North Korea. Earning a living by working all day long as a heavy laborer on the Pusan docks, Rev. Moon wrote the original text of Divine Principle in a mud-walled hut he had constructed by himself. From this hut he spread his message for the first time in South Korea. Evangelist Kang Hyeon Sil and Rev. Lee Yo Han responded to his message at that time.

Was it not like a dream in those days when he told his few family members about world-wide mission work and all the plans for the future which would be carried out by God's will? But it was not a dream existing only in the mind; it was a dream to be realized.

*("I have spoken, and I will bring it to pass; I have purposed, and I will do it"
—Isaiah 46:11)*



Waiting for the doors to open in Taegu.

Truely, the Divine Principle is spreading all over the world now, and the members of the IOWC we had heard about have really come before our eyes.

Later, 137 more members of the IOWC who arrived at Pusan on April 1 went directly to Taegu where the second Festival was to be held. From that point on we Korean family members felt that the force of God to conquer Jericho became stronger and stronger.

The Day of Hope Festival in Korea is to be held in nine cities, the dates and places as follows:

April 1, 2	Pusan
6, 7	Taegu
14, 15, 16	Seoul

19, 20	Incheon
25, 26	Jeonju
30, May 1	Kwangju
May 6, 7	Taejon
11, 12	Cheongju
14	Seoul
16, 17	Chuncheon

We have a two-day festival in most cities, except in Seoul where it is three days. In all cities, Rev. Moon speaks the first day and Col. Bo Hi Pak the other day. The festival on May 14 will be held especially for college students and Col. Pak will speak that day.

As for preparations for the Festival, our Korean families have put posters in every possible spot of the cities, starting one month



The mountainside in Pusan where Rev. Moon lived and prayed when he first came from the north.

before each Festival. It has been advertised all over the country by radio and T.V. The Public Relations team consisting of 30 IOWC members has introduced our mission to journalists, university authorities, and many famous institutions. The 45 members of the New Hope Singers International and 18 members of the Korean Folk Ballet have visited the governors of the provinces, mayors, and police to make our activities understood. In doing this, their songs and ballet have played very important roles.

The Day of Hope Festival has become the source of conversation everywhere in this country. In most cases, the attendance was far beyond expectation. The singing of the New Hope Singers International and dancing of the Korean Folk Ballet no doubt influenced this fact. On the one hand, multitudes of people means great success, but on the other hand, with so many people there are always some who are not capable of comprehending the message. Therefore, members of the IOWC are eager to find people who are interested in the message, and they give leaflets and tickets to only such people.

Members of the IOWC, who are divided into three groups under the control of Rev. Reiner Vincenz, mainly work on the street in twos and threes. In most cases, these teams are composed of one Japanese, one westerner, and one

Korean from seven teams of the Korean One World Crusade who have joined the IOWC since the Pusan Festival, or the blessed members and young members from every city who also help with the activities of the IOWC.

On every street of the cities our members draw the attention of passers-by. Saying "Silae-hamni-da (Excuse me)," or "Annyung-ha-sim-ni-ka? (Hello, How are you?)," they give people the leaflets. Even though their Korean pronunciation is clumsy, their attitudes show their fervor enough for Koreans to listen to them. Many people are especially interested in the western members because they look so different from Orientals. On the other hand, the Japanese members can often explain about our church in their own language by taking advantage of aged Koreans' speaking ability of Japanese.

On April 1, when the first Festival in Korea was held, Pusan Citizens' Hall which was capable of holding no more than 2500 people was jam-packed at 6:00 p.m. (the festival began at seven) and more than 40,000 people were waiting outside the hall. The next day the door was closed at 4:30 p.m. and the people who could not enter the hall numbered over 40,000. Thus, our Festival began at six, an hour earlier than the usual schedule.

The Day of Hope Festival in Pusan was a great success. The

IOWC then became even more active in Taegu from April 3 to 7.

Taegu is such a religious city that it is called the Jerusalem of South Korea. Taegu was also the city where we had had to overcome many difficulties such as having to move our church here and there more than three times a month because of the persecution of Christian denominations when our church began mission work there about 20 years ago. Our families so far had overcome all the difficulties silently.

But now on the first day of the Festival in Taegu, the Kyungbuk Gymnasium was packed with 30,000 people who wanted to listen to the message. Moreover, there were 80,000 people (according to the police) outside the gymnasium. The New Hope Singers International presented beautiful songs on a provisional stage outside for the people who could not enter the gymnasium.

On the other hand, some Christians tried to organize strategies against our mission. They even intended to lie to people by standing along the way to the gymnasium and telling people that the gymnasium was already crowded and they had to go back. Nevertheless the Festival in Taegu ended with great enthusiastic applause from the audience.

In Seoul, on the first day we had 15,000 people inside the gymnasium and outside there were about 30,000 people. Just as in

Taegu, the New Hope Singers International performed their beautiful songs both inside and outside.

This day as in the other cities, Col. Bo Hi Pak and his daughter Na Kyung Pak were the M.C.'s. After a prayer by Rev. Lee Jae Seok, the New Hope Singers with members from 14 countries sang songs such as "Hi-mang-eu-na-raro" (To the Country of Hope), "Bo-ri-bat" (Barley Field), "Pal-do-kang-san" (Eight Provinces of Korea), and "Um-ma-ya nu-na-ya" (Mother and Sister!). Those songs are very popular in Korea and the audience gave enthusiastic applause.

After the songs the Korean Folk Ballet performed the Fan Dance and Korean Drum Dance, which expressed Korean classic beauty.

After that, the documentary film of the Eight-City Tour, mainly about the festival at Madison Square Garden, was shown. It made a very strong impression on the people. No one can help but expect much from a man who has achieved a great deal for Heaven.

After an introduction by Mr. Kim Young Whi, Rev. Moon, receiving enthusiastic applause, appeared on the platform for his speech on "The New Future of Mankind." He said we should live for others and emphasized that this attitude towards life is the key to a hopeful future for all mankind. The deep implications of his speech and his voice filled with



Rev. Moon speaks to 15,000 people on the first night of the Day of Hope Festival in Seoul. Thousands more waited outside, unable to get in.

strong faith poured out the hope of life like a waterfall and awakened the audience. The audience gave much warm applause to his reasonable and strong speech.

After the speech there came the grand finale with the gentle flowing of the song "A-ri-rang" by the N.H.S.I. accompanied by the Fan Dance of the Korean Folk Ballet.

The three days of crowds in Seoul were a victory for Heaven. The hall was always overcrowded, with a total of 120,000 coming. On the first and second days, many Christians gave out leaflets against

us. But on the third day there were nearly none of them.

It is God's will to lead people to His way of life with a higher standard of love and truth rather than by speaking evil of others. As the Day of Hope Festival flourishes, we feel more and more responsible for this country. It has become even more important that we be "entities" of love and truth in the Abel position capable of leading others to be restored to Heavenly Father. But we are confident because the more God demands our efforts, the more He is anxious about us and loves us. □

FROM THE IOWC

Finding the Heart of Korea

by ANNEMARIE MANKE

Cheering, laughing and singing, the IOWC members crowded the railings to wave at the Korean brothers and sisters as they entered Pusan harbor. Hearing them sing "Tongil" (Unity) they sounded to us like a choir of angels so pure and clear was their song. It pierced our hearts and we could not hold back our tears. Many of the Korean members were also crying to see us. Rev. Moon had promised them that at last spring had come to Korea. Therefore, looking at us, they saw the hope of a new Korea.

When Rev. Moon appeared to greet the IOWC, the team was beside itself with joy. To us he was Rev. Moon, the great evangelist and prophet of God acclaimed by thousands in America but to the Korean family he meant much more. They had met Rev. Moon when he was alone and without food, living in a miserable hut on a mountain. They had believed him while he was driven and persecuted by the Korean people. They had walked with him, they had sacrificed everything in faith, and they had lived on in hope.

Our Korean family is still poor. They have not even Church centers large enough that they

might all live together. When they want to witness in the city they must walk many miles from different directions.

Going to the place where Rev. Moon first lived and prayed



Street sweeping in Pusan.



Rev. Moon and Korean Church members greet IOWC at Pusan.

in Pusan, we had to walk because our buses could not fit in the narrow streets leading up the mountain. Everyone stopped to watch as hundreds of foreign young people filed past their doors.

Finally we reached the house or rather the shelter where Rev. Moon first lived after he came from the north. It was so small that in order to stretch out completely one had to lie in a diagonal. It had no window and the roof leaked. Rev. Moon told us that he had had to dig a ditch to guide out the rain that came in through the roof. A little further up the mountain was the rock where he had always prayed. From there we could overlook the whole valley. It was hard

country, rocky and barren with few or no trees but like the people it expressed strength and character. Twenty years ago we were told, not even the little houses we now saw were standing. There was nothing, just hundreds of refugees who, like Rev. Moon, had managed to escape from North Korea.

For a long time we stayed on the mountain. We prayed and sang and listened to the history of our church as it started in Pusan.

While we were in Pusan the team performed two major activities other than their daily witnessing to invite people to the Day of Hope Festival.

Our first project was to clean the city streets. The people loved



Rev. and Mrs. Reiner Vincenz planting trees in Korean soil.

us for it, because their own young people were involved in a similar movement to clean up and rebuild Korea, called Semaul (New Village). We really learned through this activity that actions truly speak louder than words. The media immediately focused in on the event and gave us good coverage.

Our next project was the planting of over a thousand trees. What a memorable morning that was. We divided into two groups, one planting and the other watering. Each person felt like a true representative of his nation. With such consciousness they respectively implanted the USA, Germany, France, etc. into Korean

soil. The Koreans worked side by side with us passing buckets of water up the mountain.

I remember the first day driving through the town. Every few blocks we saw clumps of people and in their midst one of our members. We recalled America and how difficult it had been to even bring one person to stand still. We would explain to them, "one Hananim-God, one shikku-family," and their eyes would light up and they would vigorously nod their heads in agreement.

Rev. Moon spoke the first night of the Festival. He gave a very strong and powerful speech. It made many Christians think twice about this man whom many

From a letter by Mark Nilson:
(on the Day of Hope Mobile Staff)

In Pusan we all went out with the team into the city and outlying areas. I had the opportunity to go to a small village near a river. At the time, a farm celebration was going on so there were lots of people, rich and very poor. Being an American, I attract hordes of children. One reason is for curiosity and the other, to practice English, which they all study in school.

As I began talking to an older student in my broken Korean and he in his broken English, we were surrounded by eight to ten other older gentlemen, one of whom spoke English pretty well. (Koreans lean towards a unity and a desire to help each other which stems only from a history of constant conflict, I think.) He proceeded to explain my purpose for being here and how important it was to them to attend the festival as an expression of respect and

love to those (meaning the IOWC) who came to help Korea.

We got to talking about communism and I explained how determined we were to help. I pulled out a 1951 picture of my father in uniform and explained how he fought near Kwang Joo, a city 30 km. southeast of Seoul. He took the picture carefully and looked from it to me and asked what division he was with. I told him and he started to cry. He gave me the picture back and explained how his own unit fought in the same area and how deeply moved and grateful he was that a family could send two generations to help Korea. He then very deeply explained to the others and they all were very silent and quietly asked if they could have tickets to the festival to hear Rev. Moon, as he must be a great man to inspire such numbers of dedicated young people. □

had persecuted 20 years before.

Rev. Moon came to speak to the team twice in Pusan. His deepest concern was that we love Korea. He was worried that we truly meet the people with the heart of Heavenly Father who has so long been searching for His children. Only with such an internal feeling could we fulfill the deeper mission of bringing new life to the people. Rev. Moon also said we should meet each person

without prejudice like running water cleanses every cup without hesitation.

There are many more impressions and stories to tell but the essence is that in coming to Korea we were truly discovering the depth of God's heart. All of us are anxiously waiting to testify to all our nations that all people may realize how very much God needs them to restore themselves, the nation, finally the world. □

FROM AUSTRALIA

Fasting For Vietnam

by CARL REDMOND

A number of significant events happened in the Sydney center in April. During one week, I met Al Grassby (former minister for immigration) with his wife and television personalities outside the Boulevard Hotel, my third contact with him. Professor Alice Tay, who spoke at an all-day seminar on women's year, warmly received me in her offices in the Law School. She accepted a copy of Unification Thought and spoke forthrightly on her anti-communist views. Professor Heydon, a Christian, also received a copy of Unification Thought.

Friday, April 18, saw the arrival of June Perrin from England as mother to the family here. This was a great day for all of us who gathered at the airport to welcome June. Immediately prior to this we were stimulated by the visit of Vic Jessop direct from Barrytown, who gave us all the first-hand news during his three-day stay. Vic left the same morning June arrived.

But by far the highlight of the month came at the end. On April 28, members of our group were on our way home when we observed a demonstration in progress. Cur-

ious, we found thirty or so Vietnamese students fasting and staying the night in a nearby park in a protest to awaken the Australian government to rescue their families still trapped in Saigon immediately prior to the communist takeover. We were somewhat moved, and later decided a group of three of us should represent our church and give them moral support. We spoke with the organizers and offered our sympathy.

We met there Michael Darby, son of Minister Douglas Darby, who invited us to the university to discuss whether something could be done. Here we met Professor Grose, Dean of Sydney University, and his wife. Together we were able to formulate some scheme for an airlift, but perhaps even then it was too late. Last-minute offers of planes did not include the huge risk of life one faced in attempting to enter or leave the country with refugees.

We returned to the demonstration and offered to stay with them. This was received very warmly and I think they were rather overwhelmed to find Euro-

pean support for what was so obviously a national cause. Later on, other European students arrived and stayed overnight, leaving early next morning. There were some hopeful faces that night. The next morning we awoke to find a sea of blankets. At 6 a.m. the ground was cleared and the fasters were all given one cup of milk each. The fast continued.

During this time, it was possible for us all to really get to know these students and share with them Father's love. Many came to trust in us and respond to us, particularly when they could realize we were not doing it for any motive but humanitarian reasons. To

some, we were able to talk directly about the Principle. During the day there were large numbers of reporters and television cameramen present. We were certainly on film many times over, and one radio reporter took detailed interviews from some of the students, including myself.

The reason the students were fasting was to try and bring about a last-minute effort to bring their families to Australia before the communists came. They filed a case several weeks ago with the Australian government, but absolutely no action was taken. This raises a serious question concerning Australia, just how far left is



Australian members join the protest fast of Vietnamese students seeking help in rescuing their families just before the communist takeover.

she prepared to go. Certain recent developments didn't suggest anything but sympathy by the present government for communist regimes. As I and other members took part in the demonstration, the prime minister was involved in a storm over an encouraging telegram he sent to the Vietcong in North Vietnam, advising them on battle procedure. This had been denied by the prime minister earlier, but now his intentions and his dishonesty were made clear to the people.

At 6 p.m. came the news, communists had invaded Saigon and Vietnam had fallen. The students decided to end their fast at midnight coinciding with a final candlelight service in the park and a press conference. The candlelight service was moving, and several church leaders spoke to encourage the disappointed students. Many were in tears. There were over 200 at the final service. Then I was invited to speak and introduced as the "Rev. Carl Redmond." I addressed the crowd of students with authority, being the only religious figure who had bothered to fast with them. I felt I understood them more, and said so. I told them not to give up hope that, sooner or later, things would come out good. I gave a prayer and could hear the crying of many students as I prayed. This apparently was the closing address and prayer and the meeting was dispersed.

We were able to offer our

minibus to transport fifteen or more of them home, and this increased their joy. Many expressed their gratitude to me and wished to keep in touch. I was given Vietnamese soup to break my fast. It really was a tremendous opportunity to personally encourage and befriend these students, and to ease their sorrowful hearts. One or two remained in cheerful spirits but the majority, I think, were clearly discouraged. However, with our support I think they took heart. Also, many other Europeans expressed their support during the fast. At one a.m. Wednesday morning we arrived back at the university to the profound gratitude of the students as we said goodbye. As I journeyed homewards, the minibus empty, I felt somehow lonely, that I wanted to be with them again, to share with them. But, time was moving on.

A few days later the organizer of the committee expressed his gratitude over the phone and said he could feel we were the only ones who could understand their situation. We feel sure that in the future our Vietnamese brothers and sisters will come to recognize our Father and the spirit of our movement. Providentially, the demonstration was moved by the council from the original location, the town hall steps, to a location adjacent to...our witnessing area. We couldn't help but notice it. Our thanks to Father on this special effort. □

FROM NEW ZEALAND

"Come Alive in '75"

by SIEGRUN KUHAUPT

"Come Alive In '75" is at the moment New Zealand's national slogan of encouragement to the people. We could not have thought of a better line ourselves—except perhaps "Come Alive At Number 5" (the center's address). With this "Come Alive" feeling in our hearts we went out to the people to show them the real meaning behind their slogan.

Following our 21-day condition of missioning into the night, new life in the form of brothers and sisters came to our centers. These people were often helped to come to our centers by a seagull called Jonathan, bringing his message of perfection through the world-famous movie, "Jonathan Livingston Seagull." This movie has inspired many people to think more deeply about the concept of perfection and the possibility of achieving it in this age.

After our team action down south even the slow South Island came alive and people were won for the mission. In many ways this month has been a hard struggle to conquer apathy and laziness but the general feeling now is a victorious one. In Dunedin a very moving event took place. Rosie

Densham, the Dunedin leader, introduced herself to the touring Russian Folk Ballet and was invited to meet with them. She felt a great sadness lying over this ballet group and had the desire to talk with the members. Most of the young men and women did not dare talk with her. There was a strong feeling of lack of freedom and censorship in the air. She did manage to talk to one girl alone, however, and this girl was very interested in hearing about Principle and reading the pamphlet. The next day the same girl sneaked up to Rosie again. Carrying the pamphlet with Rev. Moon's picture in her hand, she said with tears in her eyes "Papa." Although she understood very little English she knew that Rev. Moon meant liberation and freedom. Another young dancer also said he had seen a picture of Rev. Moon in a Moscow newspaper but he would not say anything more. Although Rosie will probably never see that girl again it was good that a Russian girl could already feel that the Kingdom of Heaven is at hand.

With great sorrow we watched the violent advance of communism in Vietnam and how the world's leaders are blind to the cry for help in that oppressed nation. Seeing this situation we wanted to talk with our government to im-

press upon them the right attitude and path to take. First of all we contacted the youngest Member of Parliament, Mike Moore, an old-world friend of one of our brothers. Two of our boys visited Mr. Moore at parliament a few times and discussed the purpose of the Unification Church and world politics. At first he couldn't see the need for any change and thought that the world was in a good state. However, in our second meeting we were able to get into a more serious and deep discussion in which we were able to introduce him to our attitude towards world affairs. Mr. Moore asked for some literature to further deepen his understanding of our Church and we were also able to plan further meetings.

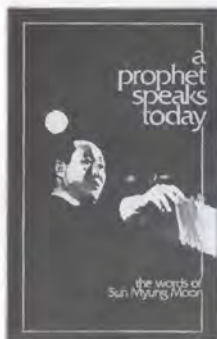
While the boys were at Parliament for the first meeting with Mr. Moore, at home we prayed that an opportunity might arise for another meeting with Gerald O'Brien. At the same time we prayed, Mr. O'Brien appeared at the Parliamentary Restaurant and recognized our two boys. Robin Bracefield, Graham Dun and I received an invitation from Mr. O'Brien to meet at Bellamy's, the Minister's Restaurant, the following night. This meeting was our most successful parliamentary meeting ever because this time we could speak plainly and openly about Heavenly Father. Previous to our meeting, Mr. O'Brien could not see that God had a definite

strategy in history but believed in a super-miraculous God. He was very interested to learn about God's heart and love and God's goal for history. We spoke about the present state of the world and the ideal ahead of us and how the ideal can only be actualized by the perfection of each individual. Mr. O'Brien accepted that he himself was one of those individuals. We told him that the formula to achieve perfection is here and we could feel that he understood what we meant. Just as we parted, Mr. O'Brien said he loved to talk to us about God and would arrange to see us again very soon. We could really feel at this moment that his heart had been moved and that when he said he wanted to meet us again he meant it from the very bottom of that heart.

While we were talking with Gerald O'Brien and Mike Moore the other parliamentarians watched in amazement to see Unification Church members sitting in their restaurant day after day. We got a friendly wave from Education Minister Dr. Amos and Minister of Justice Dr. Findlay.

We are now in the process of giving birth to the Freedom Leadership Foundation in New Zealand. Already people have come to us, knowing our anti-communist attitude, asking advice and seeking an anti-communist organization. These people are mainly older refugees from both Russia and Poland. □

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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

