

The Way of the World

September 1975



The Holy Spirit Association for the
Unification of World Christianity

9



A Needed Man

In any society, the most needed person is the person who is sacrificial and who lives for the sake of other people. History shows that in the past saints and sacred men have without exception been those who lived for the sake of other people.

—Reverend Sun Myung Moon (page 3)



Our God-Given Rights

I would say that in this area of convergence between the democratic and communistic systems, the fundamental question is religious freedom. It is our commitment to God-given inalienable rights which really differentiates us from a totalitarian system.

—Dan Fefferman (page 14)



Divine Principle and the Bible

If the Divine Principle is in fact a true revelation from God, then it will never be dislodged no matter what people may bring against it. And if the Divine Principle is indeed false, then it will inevitably be exposed. My appeal to Christians is simply this: Don't make a hasty judgment.

—Harmon Grahn (page 22)

Testimony From the Clergy

I was a priest in the Roman Catholic Church for eleven years. Ordained in Dublin, Ireland, in June 1963, I worked as a priest in Dublin until April 1974 when I heard the Divine Principle. Within three weeks I had left my work as a priest and joined the Unification movement. How did it happen?

—Shawn Byrne (page 42)



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in this issue

September 1975 marks the second anniversary of *The Way of the World* being published in America, after having been published in Korea for several years.

At this time, *Way of the World* enters a new stage in its development. We would like to welcome the parents of our members as subscribers, as a gift from the Unification Church to better acquaint you with the ideas and goals of the group which your son or daughter has chosen to join.

We hope to make this a vehicle of communication for you about our Church's many activities worldwide and the motivations behind them. In this regard, we invite you to write in with questions that may be bothering you that we can try to explain in these pages.

Reports have been streaming in from the Unification Church missionaries around the globe, giving an insider's perspective. Some are cooking over a camp stove and washing from a basin. While it's not that primitive for all of them, their letters do portray a world in which the American way of life seems like a storybook tale.

The reports also indicate the extent of communist influence, particularly in Third World countries, a threat which appears to be very vague and intangible here in

America, but which is very obvious in nations where Chinese and North Korean goods appear in the marketplaces and moviehouses of even pro-Western nations and Russian is taught in the schools.

I'm learning more about Africa than I have since the days when I collected stamps as a teenager. But it's much more serious now that we be aware of other's attitudes towards America and that we exert the kind of influence which would be expected of the leading democratic nation of the world. The stakes are high, as we will be finding out in the United Nations this year.

For the same reason, the work of the International One World Crusade Team in Japan is vital in counteracting the communist influence in that country before it is too late, as Annemarie Manke explains in her report from the field.

Günter Grass paints a pessimistic viewpoint about man's ability to transcend his past failings and create a better world, but concludes that if indeed the problems he points to are caused by man, then there is hope for a solution. Yes, Mr. Grass, there is hope, if man works alongside God to undo the wrongs he has committed throughout his history, to restore the past and create a new future.

V.T.

sermons

by REVEREND SUN MYUNG MOON
Founder, Unification Church International

My topic this afternoon is "A Needed Man." In your family there's someone who is the

A Needed Man

most needed one of all. In your village there must be someone most needed, and in your nation, too, there must be someone most needed by the people. What kind of people are the most needed?

In any society, the most needed person is the person who is sacrificial and who lives for the sake of other people. This has been true through history. A good man is the person most needed by all people. Where do you find these most-needed people. When you look around, if you find a person who is living for the sake of the public, for the sake of the whole, for the sake of other people you can define him as good or as a needed person. History shows that in the past saints and sacred men have without exception been those who lived for the sake of other people; Jesus Christ,

From a talk given at Barrytown International Training Center on July 16, 1975.

*Before being the citizen of
America, you must become
the son of God.*



Mohammed, Confucius, Buddha, all those people lived their lives for the sake of others.

You want to be educated in colleges and universities. But why do you want to be educated? You want to live a life where you are needed everywhere. You want to be good persons, and who are good persons? Good persons are those who are needed by all other people. When you think you are good people or needed people, you are proud of yourself, because you find examples in sacred and respected men like Jesus or Buddha or Mohammed, and that's the way you want to be. But have you been educated for that purpose? (*No.*) Then there must be something wrong. Perhaps the educational system was wrong or you yourselves were wrong. Up to the present, what you were dreaming of was that after graduation you would be successful in a worldly career and you would make more money than others. Everything was centered on yourself, and it was entirely the wrong idea.

We must reevaluate our educational system.

Seen from that standpoint we must reevaluate our educational system. Once we understand that we've had a misguided education, then on the individual, family, national and worldwide levels we want to right the wrongs and remake the educational system. We want to produce persons needed by everyone else. However hard you may struggle in educating yourselves, if you don't practice living for other people you will have been educated in vain.

We have many good-looking young ladies here. Don't you want to have good mates in the future? (*Yes.*) When you say you want a good husband, you don't mean that he must be a doctor or he must have a masters degree or something like that, but immediately you think of a person who is going to live entirely for you, don't you? (*Yes.*) Even though he may be only a graduate of primary school, if he is going to live entirely for

you, you would rather take him than the one with the doctorate degree who would not live for you. Pure love comes from the person who lives for his or her own spouse.

You must not only have an ideal but you must put whatever you are taught into practice. Then you are going to be good persons and needed persons. Do you want to be needed by your



You want to be the fertilizer for mankind to grow wholesomely.

village, needed by your nation, or needed by the whole world? (*World.*) If you really mean what you say, then you are needed everywhere. Your parents would need you, your brothers and sisters will need you, your relatives, your friends, your nation and the whole world will need you. If the Unification Church can produce many of that kind of people, other people can determine our movement to be good. Otherwise we are going to be called bad. You can picture yourselves in the future and picture our movement in the future by whether you are going to be that kind of person. Then is the Unification Church a good movement or a bad one? (*Good!*) Why? Because here we teach the ideal and teach people how to put the ideal into practice: to live for the sake of other people.

Dream of a life of sacrifice.

When you are trained here, you don't dream of any flowery future, but rather of a life of sacrifice for the sake of other people. You want to be the fertilizer for mankind to grow wholesomely. If I teach you to go back to your families and be loyal and pious sons and daughters to your parents, your parents will be overjoyed to have you back, I know. But despite that fact I'm driving you out into the world to live a sacrificial life for the whole country, for the whole of mankind, because I know corruption is prevailing in American society. So after saving America, naturally including your families, then you are going to be devoted sons and daughters to your own parents. Among American youth you cannot find anyone who is ready to live for the sake of other people or for the sake of the country. So we are needed that much more in this nation.

There have been many religions and many nations in the world, but those religions have not taught their people to live for others but only for the benefit of the particular denomination or religious sect. The nations have been educating their young people to live for the sake of the nation at best, and not for the sake of the world.

If the leader of any religion or nation teaches the people to live for the sake of other people, that religion or nation is going to be the foremost one in the world. Let us take an example. Suppose there are two people of equal intelligence and with the same capabilities. One lives and works for the sake of other people. The other does things for the sake of himself. In the long run which of the two will be most needed by other people? Even though they have equal capabilities, if one of the two lives for the sake of other people, then he will attain subjectivity over others. In your family life, too, if anyone in your family lives for the sake of the rest of the family,

then he will be the center of the family. In any country, a loyal subject can be defined as that person who lives for the sake of the king and country. In the Unification Family, too, those who are most needed are those who live for the sake of the church and not for the sake of themselves. There may be some people in our Family who dream of utilizing this movement for their own good. We need the first kind of people, and in society, too, those who live for the sake of other people are always those who are needed.

Be needed by God.

Then, what kind of persons are those needed by God? The same thing applies. Would you want to be persons needed by the United States of America, by the world, or by God? (*By God!*) Would you want to be a person needed by God, by the world, or by America? (*God.*) You must cling to just one of the three and let the others go, at first. More than anything else you want to be a person needed by God, don't you? If you want to live for the sake of America and if God calls you to work for the sake of the whole world, you must abandon America. If you are ready to work for the sake of the world and God calls you and tells you to follow Him alone, what would you do? (*Follow.*) You want to be a person needed by America, but when you want to be a person needed by the world you can even abandon America. And if you find yourself most needed by God, you can even abandon the world and follow Him.

Through religion God is teaching you how to follow Him first, without minding the world and your nation. After becoming entirely one with God alone, you can live your life for the sake of the world and the nation. Without your being united with God, what you have done on the level of the nation and the world will have no meaning in God's sight. First of all, you must return to God and be united with Him. Before being the citizen of America, you must become the son of God.

You must feel the presence of God as you would feel your own brother or sister by your side.



Before being able to dominate mankind, you must know how to be dominated by God, to be the sons and daughters of God. Due to the Human Fall you lost this relationship to God, so what you must restore first of all is to be sons and daughters to Him. You must construct a family with God as your father, and then you will recover your world and nation and family. That is what the order should be. You are living or fighting for your country and for the whole of mankind, but if you lack unity with God, in the end what you have done will have no connection with God's providence.

Where can you find God? You can find God by knowing His work, how He has proceeded with His providence in the world. We must know how God has been successful or sometimes

unsuccessful, and we must be sorrowful because of the successes or failures of our forefathers. We are here to be sympathetic with God, to console His heart and to pledge before Him that we are going to be devoted sons and daughters to carry out the mission left unaccomplished by our predecessors. Then alone can we really find God and know Him and live with Him. Do you really realize that there is God? (*Yes.*) How does He exist? Do you feel the presence of God in the physical sense as you would miss your food and things like that in your everyday life? It's only a vague concept in your brain.

Feel the presence of God.

You must feel the presence of God as you would feel your own brother or sister by your side. To really understand your parents you must know Him and feel Him. Suppose someone explains to you that your parents are not your own parents and let's suppose he explains it to you for hours, days, months and years. But you are not convinced that these are not your parents, because you have deep attachment for them. The nation may be mobilized—the whole of mankind may be mobilized to explain to you that your parents are not your own. Would that do anything? But suppose you are sons and daughters of God? Then you must really feel the presence of God as you would your own parents. If you don't have that feeling, you cannot really say that you have found Him. Are you qualified to be His sons without knowing His presence, without knowing who He is and what He is? You must know Him through experience.

Where do you find God—in your living room or on the front line? Even though you may only have a vague concept of God in your mind, if you go out witnessing to the people, testifying to God and teaching the truth to them in the face of difficulties and persecution, that is the best place for you to see Him and feel Him. God is the

God is like a diamond mine. The deeper I dig into the hole, the purer and the more I find. I must put my whole energy into digging the hole to find gold or diamonds.

Being most needed in the whole world because He lives for the sake of other people. If you want to be recognized and needed by God, you must live for the sake of God and for the sake of humanity. Otherwise, you cannot recognize Him or have Him or find Him. It is natural for sons and daughters to resemble their parents. If you are sons and daughters to God, you must resemble God. Don't trust men, but only God.

Before commencing any of my work, I must think over what God would do for the world and put myself in the position of God. God would be grieved by the corruption prevailing in the Christian world, and if I were in God's position I would want to restore it. There's no discrimination in God's sight between all the denominations in the Christian world. There have been fights among the denominations and religious sects. That's why all the churches are empty and all the young people are leaving. If the established churches are corrupt, God would want us to restore them. I intend to do that.

Who can defend America?

God also wants to have someone prevent the Communist threat. America is the final target of Communist invasion. Both Soviet Russia and Red China—and not only those two but North Korea and all the satellite countries—have their sights set on America as the final target. Who can defend America from the Communist invasion? If America collapses before Communism, there's no free world left. I came to America because I wanted to be responsible for preventing that. If America cannot remain a democratic and free nation, if it cannot carry out its mission as the leading nation of the world, then I must revive America to come back to its original position. Otherwise the world of peace and freedom cannot be realized. That's what America needs most, that's what the whole world needs.

I named two things God would have us do.

First, to revive the Christian churches to their original position, and secondly to prevent a Communist invasion. I must add one more thing: the corruption of youth must also be corrected. You know how corrupted the American youth are. You have been enjoying material wealth. You have been nourished with rich food. And that's not all—that's just the animal life. Unless you eradicate the corruption among youth, you cannot be revived. The young people here are of a different breed. You are at least trying to live for



Where do you find God—in your living room or on the front line?

the sake of other people, your nation and the world.

In America married couples even exchange their wives and husbands, and in that way they think that they are living for the sake of other people. We must revolutionize that kind of thinking in this nation. In the Unification Church we are strict in teaching our young people; we know that's not the way we should behave. We must reform American families because they are not the way they should be.

We will unite young people.

We are going to do what the nation of America has not been able to do. We will do what American teachers have not been able to do. We are going to unite the young people of the world, transcendent of nationalities, and then mobilize them to the front line to save the whole world. That kind of group is needed by God, needed by the world, and needed by America, too. That's the way we are most needed by God, and that's what we are aiming at: to make ourselves into such a group.

God is like a diamond mine or gold mine. The deeper I dig into the hole, the purer and the more I find. I must put my whole energy into digging the hole to find gold or diamonds.

More than anything else we are in the position of sons and daughters to God, and just as children need their parents, so we need God. And just as parents need the children, so God also needs us.

If you go through the heart of God, then you can reach out to the end of the world, covering all mankind, but if you remain what you are now you are helpless, without being able to do anything great. When you are united with God, nothing is impossible. That's true. God is as big as the whole universe.

We must prove we are on God's side by being faithful to what we are doing. □

Our God- Given Rights

by DAN FEFFERMAN

Let us remember the purpose for which the founding fathers of the American nation came to this country several centuries ago. As all of us learned in school, the first people to settle in America came here in search of religious freedom. They had been refugees from religious intolerance in Europe, and they came here seeking for a way to be able to worship their God in freedom according to their own customs and

From a sermon given in Washington, D.C. on August 24, 1975. Dan Fefferman is secretary-general of the Freedom Leadership Foundation.

their own conscience. That ideal of religious freedom became the bedrock, the foundation, for the American nation and has remained the cornerstone of our nation's commitment to freedom throughout its history.

All of us are familiar with the words of the Preamble to the Declaration of Independence: that the framers of the Declaration considered a certain truth to be self-evident, that all men are endowed by their Creator with certain inalienable rights. So from the very beginning of the American Revolution, the very beginning of the American nation, the commitment of our country was to the idea that God had endowed man with certain inalienable rights. Therefore, all men had a responsibility to protect each other's freedom.

It was this idea that differentiated the American Revolution from other so-called democratic revolutions, particularly the French Revolution. It was this commitment to the idea of God-given inalienable rights that prevented mob rule or the tyranny of the majority. The first people who were involved in forming the Constitution of the United States, the first presidents, the Federalist essayists were all very much involved with the problem of achieving democracy on the one hand, that is rule by the people, and of protecting the individual's inalienable rights on the other hand, because it's very easy for a majority

of the people to institute tyranny upon a minority of the people.

Students of political science and political philosophy since the time of the American Revolution have often given credit to the framers of the Constitution for achieving a document which allowed for collective or democratic rule in a sense, and at the same time protected the freedom of the individual and provided a way for this democratic process to evolve throughout the centuries.

The American Constitution and Declaration of Independence and their commitment to God-given inalienable rights is also the primary document which differentiates our nation from the other major bloc in the world—the Communist bloc. In the Divine Principle we teach that the formation of democracy was God's will to break down the old feudal and monarchical rule because of the corruption of the central figures of that era.

There emerged in democracy two distinct camps—the Cain-like faction and the Abel-like faction. The Abel-like faction was characterized by the American Revolution and by British democracy, and the Cain-like faction was characterized by the French Revolution, the mob rule that ensued from that, the tyranny that ensued from that and finally on up through to the Marxist Revolution which took place in Russia in 1917. This was the culmination of the Cain-like



Adopting the Declaration of Independence.

trend within democracy. We say democracy in that theoretically Communism is rule by the people.

Allegedly the people institute the dictatorship of the proletariat upon the minority of the landowners and bourgeoisie. So this is supposed to be a kind of democratic tyranny. Even theoretically, then, the Communist Revolution is very different from the American Revolution, for the American Revolution seeks to achieve democracy and at the same time the pro-

tection of individual rights. In effect, though the Communist Revolution was not even a tyranny of the majority. It was a tyranny of a very small minority who were acting in the name of the people but in fact did not represent the people's desires at all. This is what Leninism is all about.

We teach in the Divine Principle that it's the responsibility of the person representing Abel to win over Cain, to become one with him, and to lead him to be able to

make his offering to God in a humble, acceptable and successful way. And it's interesting that nowadays when we teach that we're entering a new era that many people talk about the convergence of the democratic and communistic systems. There is something to this, for if we look at some of the indicators it's certainly true that in many areas the two systems are coming closer together, particularly if we look at the economic organization of the two societies.

Communism has had to adopt a more capitalistic kind of system. Originally the Leninists instituted a very strict kind of communistic system, but with the failure of that policy Lenin had to institute the new economy policy, NEP, and this was a system which allowed for there to be at least partially an open market on which people could buy and sell goods. Now of course this differs from one communist nation to another communist nation, but it is true that in the realm of economics Communism has become less doctrinaire.

At the same time the democratic world has moved increasingly towards socialism, towards a greater degree of state control of the material of society, the wealth of society and of the production of the things which the people need. It may be possible for there eventually to be a correct balance between the idea of collective control of the means of production and of

the productive relations and also of individual freedom to be able to buy and sell on the open market. This is not really such a central concern, at least not to me.

There's also the idea of convergence in the area of what the interests of the two nations are now. At one time it was thought there was a commitment by the Soviet Union to use every means that it has at its disposal, stopping at nothing, in order to achieve world dominance. But with the emergence of nuclear power, I think it's true that it's in the interests of both the United States and the Soviet Union to avoid any major nuclear confrontation. This is one of the primary assumptions of detente and I think that that particular assumption is also a valid one. So it is in both countries' interests to avoid a nuclear war.

² And there's also a kind of convergence which I call technocratic convergence. That is, those areas or those centers of society—the educated people who are involved in technology and who are in communication between the Soviet Union and the United States—find themselves with increasingly large areas of common concern, find their personalities to be pretty much compatible with each other and don't seem to have too many differences.

A lot of the technocrats in the Soviet Union don't believe in

the Soviet ideology and they are just representing their nation's interests. This has had the effect of convincing the technocrats and diplomats on the American side that the whole Soviet leadership is not really committed to its ideology. *That I would challenge.*

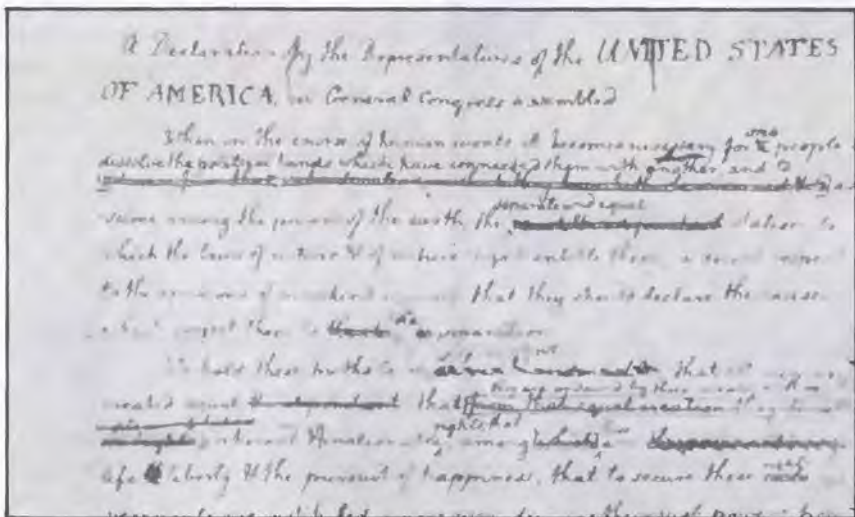
There was another area of convergence which people used to point out which they don't point to so much any more and I think it's an extremely important one—liberalization. The idea was that Communism was softening, that there was increasing liberalization and of course as I already said in the realm of economics that may be the case. But, in the area of human rights it is by no means the case and the actions of the last six or seven years have proved that, starting with the Brezhnev doctrine which asserted that the Soviet Union would not allow any country within its orbit in Eastern Europe to significantly liberalize. It would consider it a threat to its own territorial integrity if a country such as Czechoslovakia became too democratic or bourgeois.

Moreover, as we've seen from the writings of Solzhenitsyn, the ideological control within the Soviet Union has by no means lessened. Those people who seek to challenge the state's authority to exercise complete control over their minds have found themselves put in mental institutions on the

grounds that they're insane when in fact they're political prisoners. Those people who've engaged in political activities in opposition to the state have found themselves exiled to Siberia or even executed. So, in the area of human rights there has been no liberalization.

Another important point is that there has been no liberalization in the area of the ideological struggle. We have pointed to this time and time again. The Soviet Union is committed to an intensification of the ideological struggle during the period of detente and they assert this openly in their theoretical writings. Their actions prove that they believe what they are saying and for once their actions and their words become one in this instance. In other words, the Soviets say that they are committed to intensification of the ideological struggle and their actions show that they are committed to that intensification.

Throughout the world we see that the Soviets and other communist nations have increased their ideological and psychological warfare against the United States while the United States has only weakened its commitment to convincing the people that the U.S. represents a good purpose. I think that the recent experience in Vietnam is a very painful but very clear example of this, where we were willing to give every concession, every compromise. The com-



munists waged unrelenting ideological war even right here in our own cities until finally our people lost their will to fight and as a result the struggle against totalitarianism in Vietnam and Cambodia collapsed.

There's one final area of convergence which people talk about but in which there can be absolutely no convergence and that is the question of whether or not God exists. People talk about a Marxist-Christian dialogue: that the social gospel can be applied in a way that reconciles Marxism and Christianity; that you can go to church on Sunday and be a good communist the other six days of the week; that Jesus died for our sins, that he saved in the spiritual realm, but Marx was right as far as action goes in this physical world of ours.

It is our belief that there can

be no compromise in this particular area, that the struggle against Communism ultimately is a struggle for the existence of God and for the ideal of His coming kingdom upon this earth which Jesus Christ taught us to pray for 2,000 years ago.

In every communist nation today, the official state doctrine is atheism. In a sense the official state religion is atheism. And in most communist countries there is a very active campaign to educate the young people from their very earliest experiences in school against religion. In fact, in the Soviet Union, those children whose parents are teaching them religious values often end up taken away from their parents and educated in a state-controlled school in which they're indoctrinated to believe in the teachings of Marx above the teachings of Jesus.



The late Cardinal Mindszenty is a prime example of communist repression of religious freedom.

So, in the area of liberalization of human rights, of relaxation of the ideological war, and of the fundamental philosophical question as to whether or not God exists there is absolutely no convergence between democracy centered on the ideal of God-given inalienable rights and Communism which emphasizes collective rule without any guarantees for the individual.

Cain and Abel must become one centering on God's will. Cain must ultimately offer his sacrifice in conjunction with Abel, through Abel; Cain must come to God through Abel, and Abel must teach Cain how to make his sacrifice ac-

ceptable to God. I would say that in this area of convergence between the democratic and communistic systems, the fundamental question is religious freedom.

It is our commitment to God-given inalienable rights which really differentiates us from a totalitarian system. In the Declaration of Independence, it is all-important to realize that those rights are God-given, not just self-evident parts of nature and not just theoretical rights that some man got together and decided should exist. They are eternal, unchanging, inalienable, God-given rights. If there is no religious freedom and ultimately an atheistic system is established there can be no inalienable rights because those rights are given by God.

In the struggle between Communism and democracy, Communism is an avowed enemy of God. Therefore it's not only the right of religious people to oppose Communism politically and by other means, including prayer, it is the responsibility of every religious believer to ensure that religious freedom is maintained in the free world and that religious freedom is extended to all of God's people. We are commanded by Jesus to preach the Gospel to all the nations and we are told that the end of the age will finally come when the Gospel of the Kingdom is preached in all of the nations of the world. So until religious freedom exists in every nation includ-

ing the most totalitarian communist nations we have not completed our responsibility to God.

It is the Communists' purpose to undermine the faith of the American people in the purpose of our nation, in the goodness of our nation and in the trustworthiness of our leaders. God created America to be one nation binding together many nations, blessed materially to stir the other nations of the world and to be an example of freedom combined with responsibility, an example which shows that people can act of their own free will and still fulfill their responsibilities to their fellow man and to their nation and to the world. With the communist challenge there fell to America another awesome responsibility and purpose and that is to defend the world against the threat of communist aggression. It has been the communist purpose to undermine faith in our national purpose. We have the right and the responsibility to affirm that national purpose.

Also, the goodness of America has been challenged. Alexis de Tocqueville has often been quoted as saying that America is great because America is good. America has done many good things for the people of the world. Alexander Solzhenitsyn, when he came to this country and spoke at the Washington Hilton, criticized our nation very strongly on many accounts but one thing he urged us to realize was that we are still a good

nation, that we have given more to the world than any other nation, and in fact we are probably the only nation in the world that has on occasion given selflessly without expectation of return. It is our purpose, then, to reaffirm the goodness of America, to stand up and be patriotic when it's not popular to be patriotic, to say that America is good when all that it's popular to do is criticize.

Thirdly, the leadership of America is under challenge. The communists and others have challenged the trustworthiness of American leadership. Certainly no American leader is perfect, but if all we do is concentrate on the imperfections of any one human being we are going to find serious error. We're going to find grounds for not trusting him, we're going to find that he's corrupt because every one of us is corrupt. Every one is a sinner. All of us have fallen short of the glory of God.

In terms of national leadership it is our responsibility to reaffirm our trust in our nation's leaders, to reaffirm that America needs strong leadership in this age, and on the tribal or church level it is our responsibility to affirm that we have the right to follow our leaders if we want to and those of us who've been struck by the message of Rev. Sun Myung Moon, who have felt God calling us to this ministry, not only have the right to follow but also have the responsibility. □

Divine Principle



and
the

Bible

by HARMON
GRAHN

In recent years and in various quarters of the world there has developed a growing controversy in Christian circles surrounding Sun Myung Moon and the Divine Principle. Because of the nature of the Divine Principle, it is only natural that it should be the center of great controversy.

Rev. Moon claims that the Divine Principle is a new and great revelation from God, which he received spiritually over a period of years beginning Easter morning, 1936. If so, it is not what one could

call an "ordinary revelation" from God. By that I mean, for example, an experience in prayer in which it was revealed to us that we should do thus, or that we should correct this or that aspect of our character. The Divine Principle is *comprehensive* in scope. If it is indeed a true revelation from God, then it is nothing other than a major extension and fulfillment of Christianity for the latter days, just as the words and works of Jesus 2000 years ago were the extension and fulfillment of the Hebrew law and prophets.

To many Christians, how-

ever, the Divine Principle seems to be a diabolical heresy. The question of which of these is the correct view is not easily dealt with, nor can it be lightly dismissed. Jesus in his day was thought to be a heretic and a blasphemer by those in authority, and many a prophet and saint has suffered ridicule, persecution and martyrdom for voicing truths that did not meet squarely with conventional belief.

If the Divine Principle is in fact a true revelation from God, then it will never be dislodged, no matter what people may bring against it. And if the Divine Principle is indeed false, then it will inevitably be exposed. Just as the day of Judas' betrayal was the blackest day of his life, so will it be for those who in ignorance condemn something they later discover to be the truth of God. My appeal to Christians is simply this: Don't make a hasty judgment.

Christian Position

Christianity has held the same basic position for the past 2000 years:

Almighty God is the Author of the universe and the Father of mankind. Above all else, He loves us with a love we have not begun to comprehend. He is pure goodness, righteousness, justice and love. He is omniscient, omnipresent and omnipotent.

God created man with the purpose of loving Him, and since

love is creative and voluntary, God gave man creativity like Himself, unlike any other of His creations. And since creativity cannot be expressed without freedom, God gave man free will.

Unfortunately, the first man and woman, Adam and Eve, did not make proper use of their gift of free will. Against God's expressed will, they "ate of the fruit of the tree of knowledge of good and evil." By their disobedience, they fell away from God; sin came into the world of man, and has been carried down throughout human history from generation to generation, even to the present day. Because of this sin, all mankind is morally guilty before God.

However, even before the Fall God had prepared His son, Jesus Christ, to come to earth in human form to pay at the sacrifice of his life the accumulated debt of mankind's collective sin. This Jesus accomplished on the cross at Calvary 2000 years ago.

The intervening 2000 years is a time in which all mankind is being given the opportunity to return to God through His son, Jesus Christ. This is the objective of Christian history: to proclaim to the world the good news of Jesus Christ and show all mankind the way to salvation by accepting Jesus as Lord and Savior.

We are now entering the time of the End, prophesied by the Old Testament prophets, and of which Jesus also spoke at length. It is the

time in which Jesus will return in glory from the clouds of heaven and he will bring judgment upon all the world. Those who have accepted his salvation, both living and dead, will be bodily resurrected and dwell with Jesus in glory. Those who have not accepted Jesus will remain on earth and suffer great tribulations.

Then will begin the millennial reign of Christ upon the earth. Remaining humanity will have a final opportunity to come to Jesus for salvation. At the end of a thousand years, Satan will again be turned loose for a short time, and then he, his angels and all mankind who have not repented and accepted Jesus will be cast into the damnation of hell where they will languish eternally in the lake of fire. The earth will be destroyed, and those righteous Christians who have by the grace of God received the salvation of Jesus will dwell in glory forever with God in the kingdom of heaven.

All this has been revealed in the Word of God, the Holy Bible. Additions and subtractions from this are false teachings.

Then we have the Divine Principle. How can one come to a reliable and objective conclusion as to the relative merits of these two contrasting systems? For example, one can accept the one and reject the other on the basis of personal preference or what he has been taught to believe. But the *truth* of the matter remains un-

changed for all of that; one of the two must be nearer the truth, from God's point of view, than the other. The question then is, What is God's point of view?

The Christian would no doubt immediately reply, "God's point of view is clearly expressed in His Word, the Holy Bible." Well, that may be true; on the other hand, it may not. Or it may be only partially true.

The Line Of Despair

In his book, *Escape from Reason*, Dr. Francis Schaeffer, founder of the L'abri Fellowship in Switzerland, gives an incisive account of the dichotomy which has developed in human thought since the Renaissance, and especially during the past century. The dichotomy is between the rationalists and those whose world view starts with the classical position that there is such a thing as absolute truth, absolute good, absolute value, and that "A is not non-A." In other words, when something is right, its opposite is wrong in relationship to an unchanging and absolute standard.

This is the position of historical Christianity: that there is an existing personal God who created everything for a specific purpose and who has a definite and absolute set of values against which all human values are to be measured.

It is also the position of the humanistic idealists, with the exception that they do not believe in

God, but nevertheless believe there to be a distinction between right and wrong. Their position is necessarily irrational because, unlike Christianity, it does not include an absolute starting point.

There has grown up in the modern age a trend of thought, first explicitly expressed by Søren Kierkegaard, diametrically opposite to the position of Christianity: without an absolute standard of goodness, or right and wrong, rational man is inevitably led by the process of reason to the conclusion that the world is mechanical and arbitrary, and that man is a machine.

The only way he can escape this conclusion is to part with reason and make a totally irrational "leap of faith" into the position that there is meaning and purpose in life. Prior to Kierkegaard, the humanists had been trying to formulate a philosophy which could close a circle around everything and explain in a unified field of knowledge the cosmos and man's place in it, rationally and optimistically.

Kierkegaard was the first philosopher to admit that such a unified field of understanding could not be reached—and so he was the first to be submerged below what Schaeffer calls "the line of despair." Despair because man was then left with the intolerable choice between reason—which leads to the inevitable conclusion that life is meaningless and

man is dead—or a thoroughly irrational hope, which is a leap of faith.

This attitude of despair has grown to monolithic proportions in the present time. It permeates literally every sphere of human endeavor, beginning with philosophy, art, music, then general culture, and ending with modern Christian theology. We are today inundated by a veritable ocean of despair.

The only island in this ocean is Christianity, which says, "There *is* hope because there is a living and absolute God, who created man in His image and for His purpose, and therefore, man has value and life has meaning." This position is *not* irrational, because there is objective evidence for such a God. (Rom. 1:20)

An objective analysis of the Divine Principle will show that it has nothing to do with the philosophy of despair. The Divine Principle starts with God, not man; it recognizes the Fall, man's moral guilt and the salvation of Jesus Christ.

Historical Christianity has been backed up against the wall by the rising waters of existential despair on every hand, and many Christians have perceived another foe in the Divine Principle. However, the Divine Principle stands beside historical Christianity in vigorously opposing the philosophies and ideologies of despair in all quarters. Therefore, Christians

should not rule out the possibility that they may find in the Divine Principle the very weapons they need to defeat the traditional enemy of Christianity which is gaining such rapid headway in the world today.

I have not heard any objective Christian criticism of the Divine Principle. They have all proceeded from the position: "Christianity is true, therefore the Divine Principle is false," which may be a true statement; but it is not an objective criticism.

Let us examine the biblical foundation for the Christian claim to exclusive access to the revealed Word of God: that God has made known to man all that he needs for his salvation in the Holy Bible, and that additions or modifications of this are in effect heretical or untrue.

Deuteronomy 4:1-4:

"You shall not add to the word which I command you, nor take from it; that you may keep the commandments of the Lord your God which I command you."

Galatians 1:6-9:

"If any one is preaching to you a gospel contrary to that which you received, let him be accursed."

Revelation 22:18-19:

"I warn every one who hears the words of the prophecy of this book: if any one adds to them, God

will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book."

These passages as well as others are cited by Christians to prove that the Word of God as written in the Bible is complete, and that any further "revelation" apart from the Scriptures must be regarded as a lie and heresy. This may be true—yet the very same Bible seems to make explicit provision for future revelation from God, and by no means rules out the possibility of latter-day prophesy.

Acts 2:17-18: (Also, Joel 2:28-29)

"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 maid-servants in those days I will pour out my Spirit; and they shall prophesy."

John 16:12-13:

"I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he

hears he will speak, and he will declare to you the things that are to come.”

John 16:25:

“I have said this to you in figures; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father.”

I Corinthians 13:9, 10, 12:

“For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood.”

These passages, as well as others, provide the biblical foundation for the Divine Principle’s claim to being a latter-day revelation from God. As to the passages quoted above which Christians have used to deny this, if they mean what Christians claim they mean, then there is evident contradiction in the Bible. Let us look at them again.

If Deut. 4:1-4 is taken as a blanket condemnation of any and all additions to the Word of God, then everything written in the Bible after Deuteronomy must be heresy. The passages must therefore mean that additions *without the authority of God* are forbidden.

Likewise, if Gal 1:6-9 is to be taken as an absolute ban on all further revelation, then it con-

tradicts Paul elsewhere (i.e., I Cor. 13:9, 10, 12) as well as Jesus. The letter to the Galatians is a passionate appeal from Paul over a very specific matter: the controversy over circumcision. Paul is saying that the salvation of Jesus liberated them once and for all from responsibility to the Law, and that whoever was trying to persuade them to submit to the rite of circumcision was leading them away from the universal Gospel of Jesus, which does not distinguish between Jews and Gentiles, between the circumcised and the uncircumcised. Clearly, Paul cannot be making a blanket statement condemning any and all present and future revelations which add to God’s Words to man. To interpret him thus is to contradict him elsewhere, and to contradict Jesus.

Rev. 22:18-19 clearly and explicitly refers only to the prophecy in the Book of Revelation.

Therefore, the Bible makes a clear case for the open possibility of future divine revelation. The nature of revelation is that it is something new, not previously known. Jesus and Paul both repeatedly state that God has not revealed everything to man yet, and that human understanding is therefore not complete. There are things of vital importance we do not know about God (John 16:25) and about the last days (John 16:13). The Divine Principle

claims to be such a revelation from God, making known things not previously understood. If the Divine Principle is true, Christianity needs it. Christians should be leaving no stone unturned in their search for God's Words to man in the latter days.

Biblical Authority

The Bible *must* be a document of profound and divine truth. It demonstrates its truth to any who would read it objectively—and it has lasted down the centuries as the guiding principle behind the advance of the greatest civilization in human history. Its authority is manifested in its results. As Jesus said, "By their fruits you shall know them." The fruits of the Bible testify that it is a message from God, nothing less.

The question of how to understand the Bible is nevertheless one of decisive importance. There are of course many and various opinions, often firmly maintained and vociferously expressed, as to the "true" interpretation of the Bible. Many Bible-believing Christians have taken the position that in the Bible they have a totally reliable and absolute standard of truth—the very Word of God.

Unfortunately, it does not quite work. The contents of the Bible come from God. But they were set down on paper by fallen men. Fallen men are imperfect; and not only are they imperfect, they are distortions of the original

image of God in which they were to have been created:

"If we say we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8)

The prophets and saints of the Old and New Testament have been the most reliable transmitters of the Word of God that He could find. But no one can say that they were infallible. For example, Jesus said that there was never a greater prophet than John the Baptist—yet John, who had previously testified by the Holy Spirit to the Messiahship of Jesus, evidently in a moment of weakened faith while in prison, asked Jesus if he was truly the Messiah.

Therefore, we must conclude that the Word of God in the Bible is not 100 percent free of error from God's point of view.

Now this enormously complicates the Christian's position. He cannot simply say, "It's the Word of God, therefore believe it." It is indeed the Word of God—but filtered through the fallible mediumship of fallen man. The problem exists of distinguishing between that which is of man and that which is of God in the Bible. We must conclude that the Bible is after all a book of mysteries: not without meaning, but the true meaning is known only to God. Yet God wants us to understand *His* meaning in the Bible. How can we be sure to do this?

It is very important to understand that interpretation of the

Bible is quite comparable to interpretation of Nebuchadnezzar's dream: wise men and magicians cannot interpret it, but God can make known its meaning to men. (Daniel 2:26-28) The prerequisite is diligent and prayerful search. We must make known to God that *we really want to know* His will and that we are prepared to follow it, whatever it is, even at the cost of our lives. This is true living faith.

Christians and non-Christians alike desperately need a new revelation from God which will clearly show His will to us in this day of Armageddon. The possibility exists that the Divine Principle is such a revelation. Are those who reject it unexamined really desperately seeking the will of God?

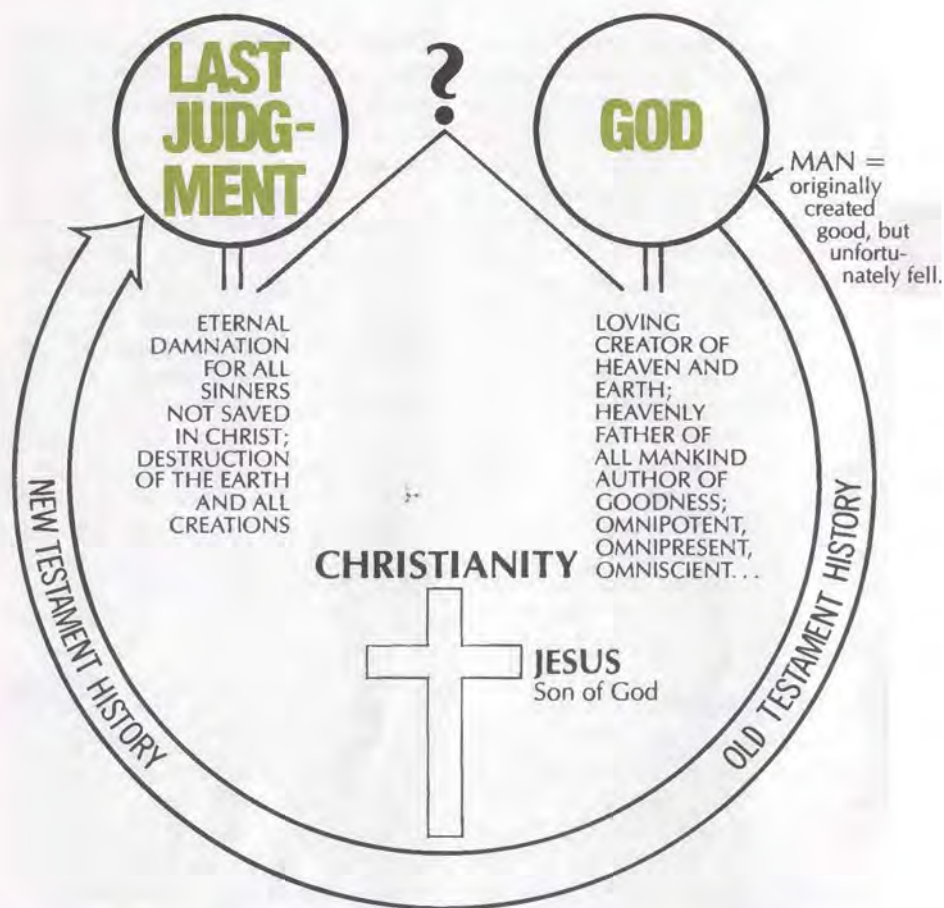
A Closed Circle

Since the Fall of man and the resultant loss of understanding of man's identity and place in the universal scheme of things, he has sought a comprehensive understanding which could take the form of a closed circle. This has been the aim of religion, philosophy, and science—and in a corollary way, even politics, jurisprudence, and all cultural endeavors. Throughout history, man has been continually off his balance—because he has always known that he doesn't *know*. If only he could come up with an understanding which would encompass everything, including himself, then he could begin to

live in a sensible, reliable, orderly way; and his experience of life could at last include true happiness, fulfillment, and a sense of purpose.

Christianity looks like a closed circle which hasn't left anything out, and so the Christians have at last arrived in the harbor of refuge from uncertainty and can enjoy that longed-for peace which only comes with *knowing*. God is absolute goodness and love and is the source and standard for the purpose and direction of all things. Man fell by his free will in disobedience of God's command, but God, in His infinite wisdom and love, already had a means of salvation in His son, Jesus, whom He sent as a ransom for the forgiveness of man's sins—available to any and all who will receive him as their personal Lord and Savior. Anything not included in the circle is provided for with the return of Jesus and the Day of Judgment, in which the righteous will be resurrected, the sinners will be judged, and the world will be destroyed.

It looks like a closed circle with nothing left out. But let's look again. If God is truly the God of goodness and love, then He could not have intended the Fall of Adam, which was undeniably evil. If there had been no Fall, there could not have been evil. Then there having been no evil, neither would there have been any need whatsoever for salvation. God would not have had to send Jesus



to die on the cross, nor would there have to be a final judgment of the world, or its destruction. One thing we can say for sure about God's original plan for creation: eternal damnation of sinners was *not* part of the plan.

According to Christian theology, after the End, all the righteous Christians will be in heaven eternally with God, while all the sinners will be eternally damned to

hell in the lake of fire. Now just take a moment to think about exactly what that means.

Imagine yourself on the "Very Last Day." You have loved Jesus all your life; you've been saved; you lived as righteously as you could, and now you have finally been admitted as an eternal citizen of the kingdom of God, the New Jerusalem. However, unfortunately, your son or daughter didn't

make it on the "Last Day."

How do you feel, now that you're in heaven and the person you love the most is eternally damned to hell—happy? How do you think your fellow Christians feel—the ones who got resurrected with you but, like yourself, also have loved ones in hell? And how do you think God, our Heavenly Father, feels about having millions, perhaps billions of His fallen children damned—how does He feel on the "Last Day?"

Truly, if Christian theology has the last word on God's ultimate plan for man, then heaven must be the saddest place that ever was.

I think it safe to say that there is something of vital importance about God's providence of salvation which *Christianity does not know*. Therefore, before the End, if God is just and truly loves His children, we can certainly expect Him to reveal something to us which has been entirely unknown: something that will truly close the circle of our understanding. Can anybody say, without deep and prayerful examination, that the Divine Principle is absolutely not the very revelation from God we all so desperately need?

Earlier, I raised the question, why is Christianity losing ground to the extent that even Christian clergymen are falling into despair? Dr. Schaeffer's answer is that this a manifestation of man's rebellion against God—which is undoubtedly true. But, in addition, modern

man is discovering that even Christianity hasn't closed a circle around everything man needs to understand about his place in the universe and before God. Truly God-searching people are leaving Christian orthodoxy in a desperate search for a deeper understanding of God, one which can answer the deep and burning questions Christianity leaves unanswered.

Christians who have not lost their faith can take two alternatives: they can join in this search and try to aid those who are truly seeking deep answers, or they can resist this search, clinging tenaciously to their beliefs.

The questions that modern men are so desperately seeking to understand are dealt with in depth by the Divine Principle. If it is truly a revelation from God, then it is possible that God's answers to man's troublesome questions are at last at hand.

Christian brethren! Once again I plead with you: don't reject the stone to be used as the foundation for the corner. Don't allow yourselves the awful opportunity to discover one terrible day that you have been fighting against God. In the name of God, you owe it to yourselves and to each other and to all mankind—and to Lord Jesus and to God Himself—to examine with prayers of desperation anything and everything which can possibly bring a greater illumination of the matters of ultimacy in human life. □



Religion in Chinese Society

Among the three leading centers of civilization, Europe, India, and China, the historical role of religion in society is the least clearly recognized in the case of China. The Christian West refused to treat the vast number of magical practices and beliefs as part of religion. The ruling scholar-official class was indoctrinated in the seemingly agnostic Confucian tradition and Confucian ethics dominated the system of social values, largely replacing the ethical function of religion as found in Christianity.

But the facts undermine the lack of emphasis on the place of religion in Chinese society. Up until recent times, there was not one corner in the vast land of China where one did not find temples, shrines, altars, and other

places of worship—a visible indication of the strong and pervasive influence of religion. The permeation of religion in Chinese society could also be seen in the wide range of functions served by the temples.

Public worship at temples and shrines was only one of the many expressions of the religious life of the people. Numerous religious activities did not take place in public. In a sense, every traditional Chinese home was a religious shrine. Not included as a part of public worship were the myriad religious observances centering about food, clothing, shelter, travel, marriage, birth, death, and many other crises in the life of an individual.

Cultural Influence

Religion also permeated the



The Hall of Annual Prayer was used by the emperors when offering prayers for rich harvests.

Chinese culture in a number of ways. Historical writing and philosophy were under the influence of theological interpretations. Neither Confucianism nor Taoism escaped the tinge of religion. In Confucianism, Buddhist influence is plainly visible not only in theories of the creation of the universe and problems of "mind and nature," but also in the adoption of the Buddhist technique of meditation by large numbers of Confucians. The ancient theology of Yin-yang (negativity and positivity) and the Five Elements (metal, wood, water, fire, and earth) penetrated both Taoism and Confucianism. In literature, no traditional fiction that at all reflected Chinese realism would omit the religious element in depicting human crises. The basic motifs in Chinese art—the lotus, cloud, dragon, phoenix—are religiously inspired.

The rationalistic features of Confucianism account for much of the religion in China. But Confucianism's qualities were inadequate to meet the challenge from the extraordinary phenomena of society and nature, to deal with frustration and shock from tragedies in the crises of life, including death, to lift man's spirit above the level of selfish and utilitarian involvement in the mundane world so as to give man a higher cause for unity and harmony with his fellow man, or to justify the soundness of the moral

order in the face of morally unjustified success or failure. As in other cultures, these and other associated questions of life and society led to the inevitable development of religion in China. Only the lack of a formally organized religious system in the institutional framework of Chinese society accounts for the ambiguity about the place of religion in Chinese society.

Religion and the Family

The Chinese common people have always felt that, even with the utmost exertion, human abilities and efforts alone were not sufficient to guarantee physical well-being, economic success, or family harmony. There was always the profound feeling that success or failure in these respects was not entirely within human control, but needed the blessing of spiritual forces. Household deities (such as the wealth god, the kitchen god or the goddess of mercy) were regarded as important for the protection of the property and health of the family and for the promotion of prosperity and harmony in the home, but by far the most vital religious element in family life was the worship of ancestors, a cult that contributed substantially to the integration and perpetuation of the family as a basic unit of Chinese society.

From the belief in the survival of the soul after death there de-

veloped a group of religious rites aimed at the comfort and happiness of the dead in the other world. These acts also represented efforts to please the spirit of the dead so that it would use its superhuman power to bring blessings to and ward off evil influences from the living. The formalized expression of grief, however, had the added function of reaffirming the cohesion and solidarity of the family unit, and the status of that family in the community (determined by the size of the funeral).

The contrast between a traditional Chinese family which observes ancestor-worship, and a modern family, illustrates how ancestor worship worked to maintain an extensive kinship system. In the modern small family, the care and support of elderly parents still remains a serious duty of the children so long as the parents are living, maintaining family bonds among the brothers and sisters. But as the children grow up, marry, have children, and develop individual interests, their common bond becomes progressively weakened. When the parents die, the last common focus is gone, and the children tend to drift apart. Thus, the Chinese family system owed much to the cult of ancestor worship for its stability.

Religion also played a prominent part in the life and organization of the traditional Chinese community. Communal events such as temple fairs, mass religious

observances during public crises, and collective celebrations of festive occasions provided symbols to transcend differing economic interests, class status, and social background, so as to make it possible to coalesce a large multitude into a community. Besides its own main deity, a leading temple usually had supplementary gods of other faiths, so that people of various religions and occupational backgrounds found the temple a common center of worship. The festivals also reaffirmed the value system of the community.

Political Role

The temple also became a means of stabilizing political order. Religion was a strong factor in holding the state together through calamities and crises when secular, utilitarian ties were shattered or were too weak to remind individuals of their obligations to society. It provided a common ground for men to live in harmony and peace, where differences between individuals and groups could be mitigated. A national system of classical religion incorporating local religious elements contributed to the development of the Han empire (206 B.C. to A.D. 220). This empire arose at a time when many of the local ties of feudal China had been shattered by previous centuries of social and political transformation, and when local religious traditions could no longer

serve the needs of a large and unified imperial society.

This integrating function of religion—minimizing local and individual differences—was also partly responsible for the recurring rise of religious movements in times of chaos when there was a longing for the restoration of peace and order. This is seen, for instance, in the rise of the Taoist and Buddhist religions during the prolonged period of disunity following the collapse of the Han empire.

Many of the religious influences in Chinese political life stemmed from the basic concept of Heaven and its subordinate system of deities as a supernatural force that predetermined the course of all events in the universe, including political events. Of central importance to this concept was the idea of the Mandate of Heaven, the symbol of legitimacy claimed by every dynastic power and widely accepted by the common people. Chinese government was never purely secular, but instead there was always an intimate interplay between religious and political forces. The function of the religion lay mainly in giving sanction to the state. Through impressive sacrifices, official pronouncements, and popular lore, constant effort was made to associate imperial power with Heaven and the heavenly forces. Even in times of peace and order, the imperial government needed

religious sanction from Heaven to help maintain the people's confidence.

The immensity of China, its variegated geography, and the complexity of ethnic backgrounds, all tended to breed religious and political variations that might have threatened the unity of the empire. Heaven was accepted as the supernatural power that governed all the gods regardless of faith or creed, and was used as the sanctifying authority for the central political power. The effect was to increase the empire's unity by subordinating to central control a variety of local religious traditions that might otherwise have been used to sanction local political autonomy. Heaven thus represented a universalizing influence in the imperial unification of diverse local beliefs.

Heaven and Man

The theory of "interaction between Heaven and man" was a corollary of Heaven worship. In the ideal state, according to this theory, the world of man and the world of nature operated as a harmonious whole. When man, either the ruler or the people, committed evil acts, he upset the order of universal harmony, and Heaven would respond by either sending warnings before the act was committed or by meting out punishment afterward. The warnings would be in a variety of forms of extraordinary phenomena of na-

ture, such as an eclipse of the sun, the appearance of a comet, the falling of a star, or the birth of abnormally formed animals or humans. Examples of heavenly punishments would be droughts, floods, unseasonable precipitation, earthquakes, fire, and destruction by lightning. When portents appeared or when punishment descended, it was time for man to mend his ways, to redeem his sins, and to try to restore harmony to the universe.

In short, religion played an important role in justifying political power, in establishing administrative authority, in maintaining peace and order, in upholding civic values, and in inspiring faith in the government and raising popular morale during public crises.

No one religion dominated in China. Historically it had developed in such a way that it was diffused into the social structure, instead of being an independent organized institution with separate functions and structure. The overwhelming strength of the government of a united empire easily held sway over the divided strength of religions in a land where polytheism and the coexistence of many faiths weakened the organized force of religion as a whole.

The government was largely staffed by Confucianists—scholars trained in the Confucian doctrine—and Confucianism is gener-



CONFUCIUS

ally thought of as a rationalistic and agnostic doctrine. In spite of his this-worldly and rationalistic orientation to many human problems, Confucius never fully abandoned the supernatural, anthropomorphic notion of Heaven as the governor of man's fate. A close examination of the Confucian doctrine as conceived by Confucius and Mencius and developed by most of the leading Confucians through the succeeding centuries will disclose that it contained a subsystem of religious ideas based on belief in Heaven, predeterminism, divination, and the theory of Yin-yang and the Five Elements.

The rational and this-worldly part of the Confucian doctrine could not explain why it failed to rescue the world from misery and



The Poet T'ao Yuan-ming meditating, 1650.

chaos. It must be that beyond man, there is a supreme determinant: fate as ordained by Heaven. A Chinese proverb goes, "When man is at the end of his means, he cries to Heaven (for help)." Confucius, toward the end of his life, turned to the mystic book, *I Ching*.

Establishing Fate

But in contrast to certain cultures in which the whole course of life is resigned to the control of supernatural powers, the Confucians reserved for man an important role in the shaping of his fate. This concept, of "establishing

fate," is expressed in such sayings as "Exert the utmost of human abilities, and then resign the rest to the decree of Heaven," or "It is up to man to plan things, but it is up to Heaven to decide their success." In other words, man must plan and do his utmost, but must accept success or failure as the decree of fate.

The concept that man can share in determining fate stemmed from the Confucian dogma that gives man a high place in the cosmic order. Man, together with Heaven and earth, is a member of the *san kang*, or trinity of the universe. The same ethereal substance, *ch'i*, that went into the making of Heaven and earth also went into the making of man. This common substance is what permits interaction between the Way of Heaven and the Way of Man. This same substance is also the innate goodness in man that makes him morally and intellectually perfectible.

While Confucianism, not religion, was the dominant source of ethical values in China, religion served to provide supernatural sanction for these values. But neither should one underestimate the role of religion in the traditional moral order. Even with its limitations, religion helped uphold moral values which the social institutions, using secular means alone, would not have been able to maintain.

Though not a readily observ-

able independent system, as in European or Arabic cultures, religious influence in the life of the people was nevertheless strong. Hardly a day passed or a crisis faced without invoking religious assistance. Burning incense to the house gods in the morning and evening, going to the temples to pray on numerous public and private occasions, visiting a classical priest for divine guidance on big or little problems, attending temple fairs and religious festivals, consulting the religious sections of the almanac for an auspicious time for making a major or minor move, and reflecting on the supernatural influence on life and the universe—all these added up to an intimate relationship between religion and life under the traditional social order. Institutionalized religion was weak, but not the effect of religion in social life.

Impact of Science

These trends continued into modern times, but then other forces began to make themselves felt. China suffered a series of humiliating military defeats and was beset by a host of Western influences. The ruling elite were particularly affected by the Western trend toward secularization and the debunking of religion in favor of science and empiricism. These young intellectuals went into government positions and became writers and teachers—spreading the scientific orientation

towards life to an ever-increasing number of Chinese. This movement to glorify science soon emerged into the broader current of the Second Revolution of the mid-1920's. "Down with superstition" joined "Down with imperialism" and "Down with warlords" as battle slogans.

The impact of science and the antireligious movement were products of the cities, and were felt particularly in south and central China. The inland rural districts, especially in north and west China, remained largely unaffected in the pre-Communist period. But another blow was struck at religion in urban as well as rural areas throughout the country: the increasing conversion of temples to secular uses and the confiscation of temple property by the government and local community leaders. The intellectual elite who continued to control the country now rejected the Mandate of Heaven as the justification for political power. The official sacrifice to Confucius was discontinued in the late 1920's.

In 1928, the newly founded Nationalist government ordered the maintenance of temples dedicated to sages and worthy men of the past, but temples of legendary deities and animistic spirits were to be suppressed. The purpose of the decree was to preserve the cults of exemplary historical figures so as to strengthen the moral foundation of the social order, and

at the same time to stamp out superstition among the people.

Added to the growing rationalism as a force in Chinese society was the effect of accelerating disintegration of the traditional order of life in many spheres. Interminable civil wars were succeeded by eight years of Japanese occupation. With the traditional system collapsing and the new social and political structures so unstable, people were forced into bewilderment and despair. Popular movements of all stripes reflected the search for a new direction, but also sorely divided a crumbling nation. Both the nation and the individuals within it craved the emergence of a unifying ideology that would transcend all the divergent interests and claim national dedication. The traditional values could no longer fill this role, being associated with a social order that had been found no longer compatible with modern life.

A materialistic ideology was found—Communism—which fulfilled the demands for national strength and materialistic progress of the people, but at the expense of freedom and a thorough denial of the spiritual life of the people.

The suppression of religion in China—by impressing priests into secular work, converting temples, confiscating mythological fiction from bookstores and censoring plays, antireligious demonstrations and mob destruction of re-

ligious property, and incorporating religious organizations into the Communist organizational structure under strict controls—has the effect of stripping the traditional social order of its sacred character, facilitating the process of replacing the old order by the new.

Anti-Confucian Campaign

For a time, Confucianism was still tolerated, but two years ago a campaign began to wrest even these values out of the people's minds.

An article in *Peking Review* last fall stated, "All the talk about benevolence and righteousness, favour and love is tantamount to rewarding those who have no meritorious deeds and letting those who have committed crimes go scot-free. Who then will fight to the last on the battlefield and exert himself in production for the state?"

However, "The Chinese people have been accustomed to the Confucian moral concepts for more than 2000 years. They are deeply imbedded in the Chinese consciousness, like the Ten Commandments in the Christian consciousness," the Republic of China's ambassador to the Holy See in Rome declared in a recent interview.

Ambassador Chen Chih-mai added, "From the current vicious campaign against Confucius, which is undoubtedly inspired and instigated by Mao Tse-tung him-

self, it may be deduced that he is only too aware of the tremendous influence of Confucius among the Chinese people and that this is 'anathema' to his regime."

Will the old virtues be supplanted by new values? The question is one which faces not just China but the increasingly materialistic world outside the borders of atheistic Communist states as well. The superstitious aspects of religion no longer hold water in China or the West. What is the role then, of religion today? Is it just to protect from evil and insure prosperity and health, as in traditional China?

It is easy for the Chinese Communists to come into a village beset by an epidemic and uproot traditional beliefs by curing illnesses by medical treatment rather than the holy water. But the role of religion in human society goes far deeper than providing magical answers.

Man is still ignorant of basic questions, still ignorant of his very nature, still ignorant of his origin and purpose in living. Communism cannot provide the answers to these questions in any satisfying way. Only a new interpretation of religion, a new unifying faith that can provide the means for bringing together divergent peoples, a faith that ultimately can help us understand and bring us closer to God—such a faith is urgently needed in the world today. □

testimony from the clergy



by **KURT JOHNSON**

I joined the Unification Church family after having previously established my life in an Anglican (Episcopal) religious order as a monk and as a systematic biologist (the field in which I had received my professional training). Since I believe that the followers of Rev. Sun Myung Moon are making a unique contribution in expressing the true nature of the standards that Jesus taught, I would like to comment on the kinds of ideals and standards I found among them which eventually led me to join them.

Living in the community of

the Order of the Holy Cross, my major work outside religious duties was as a research associate with two natural history museums and the Entomology Department at the American Museum of Natural History in New York City, producing scientific articles on the classification, ecology, and evolution of insects.

At that time my contact with Rev. Moon's movement had only been through news media reports and "talk" within Church circles. The Unification Church was well-known for having many young members, purportedly of

little theological background, who followed Rev. Moon's teachings as a rule of life, and his interpretation of the Bible. Thus, I was rather reluctant to respond to the greetings of young members on the streets in New York City.

However, one day I was met by a rather amazing person and "enticed" by a free sandwich into a conversation. I was also given a copy of *Divine Principle*. This friendly relationship with family members continued until finally, by the expression of love and freedom in the whole "manner of being" shown by Unification Church members, I was moved to open up Rev. Moon's books and read them (a task I have since found few clergymen willing to do).

In his book *New Hope* (Twelve Talks by Sun Myung Moon), I was disturbingly touched by this man's heart, ideal, and goals for a worldwide community whose active ideal would be to serve the whole. Also, in reading *Divine Principle*, I realized that Rev. Moon was emphasizing the critical point which to me stood out as the usual cause of failures in the organized churches.

Rev. Moon stressed (like St. Paul) that Jesus' death had given man a clear responsibility—not just to unconditionally accept his love and grace, but to go out and produce the fruits of this gift for all mankind. It was that type of life ("There is no freedom without actual results") which could show all



men that Jesus was the Christ.

Of course, some people in the organized Church knew this too, but there was no way, no "principle," no concerted effort by which the goal and the means to the goal could be clearly seen. There is a gap between the present role of the churches and the standard Jesus spoke of when he cured ten lepers and only two responded to the gift unselfishly.

Furthermore, Rev. Moon saw clearly that history was at a critical point for man, needing a radical new expression of the fruits of Christ as a relevant way of life for

man. Rev. Moon was interested in meeting this world with men and women striving to be tailored into the full manhood and stature of Christ.

I was also motivated from the intellectual point of view, since the components of the Unification Principle comprise a system of abstract thinking which presents comprehensive insights into science, psychology, and world religions centered on Christianity. These I felt had critical validity. Similarly, the theological insights of Rev. Moon were not only uniquely new, but accurate and timely. They were deep-cutting in their insight.

Here also was a clear expression of the responsibility Christians must assume in dispelling the subtle fallacy in Marxism and Maoism—that ultimate moral authority can lie with men. As a Christian, and as a leftist in my university days, I was painfully aware of the stature of Communism as a theology (an a-theology) which offered enough of the truth to be convincing but contained a trap: since there is no moral authority but men, when the “chips are down,” anything goes. In fact, I had been reconverted to Christianity on the rebound from such realizations.

In *Divine Principle* I could see the values of the West stated in a comprehensive ideology, based on a unique Christian view of man through which truly good people

could grow. In a word, the whole collage of truth in *Divine Principle* became a miracle for me.

After I came to these conclusions, and others concerning Rev. Moon, I decided to speak out for him within the Church. After several months I was forbidden to speak of him (by my superiors who in good heart were suspicious of the theology). After about a year, as I continued to bring insights gained from Rev. Moon's writings and speeches into conversations, I was asked to leave my position. After a brief respite to gather my senses I went to hear Rev. Moon speak (I had never seen him before). I was sure then that I had been led to this and that everything had been worth it. So I moved in with the Unified Family. □

by SHAWN BYRNE

I was a priest in the Roman Catholic Church for eleven years. Ordained in Dublin, Ireland, in June 1963, I worked as a priest in Dublin until April 1974 when I heard the *Divine Principle*. Within three weeks I had left my work as a priest and joined the Unification movement. How did it happen?

I taught religion in a school in Dublin to thirteen to fifteen year-olds from 1963 to 1970. Year after year I tried to grasp more deeply, and express more accurately, the



essence of Christianity. Still, I didn't seem to be getting the results I was hoping for. My attention switched to methods and approaches.

Gradually I came to the conclusion that unless the whole of education was a Christian experience, unless the school and home provided an all-embracing Christian environment, unless human, religious and Christian values could be brought out in every subject and area, that religious education would not achieve its purpose.

I concluded that, at the age of my students, formation was required rather than knowledge. But to achieve that, it was the teachers and parents who needed Christianity more than the students. Mercifully, perhaps, at that point my archbishop sent me to be chaplain in our national prison in Dublin.

There I expected to meet hardened criminal types, and I did—but with a difference. I thought they would be very calculating, deliberate people. In-

stead I found them to be the weakest, most deprived people in society. Practically all of them came from bad homes or none at all. By the same token, nearly every one was from a depressed, poverty-stricken part of the city or country. I realized that society at large, the people who tolerated or helped create such conditions, was the worst criminal. Prisons needed to be reformed. But, much more than that, society needed to be reformed, to be educated to care, to accept responsibility and to serve. Having begun prison work in 1970, I left it in 1972.

This time I was dispatched to a comfortable, middle-class parish in the suburbs. With three other priests I was responsible for two thousand families. Most of the children were teenagers or younger. Practically all adults and the great majority of the teenagers and young adults came to church on Sunday. There were lots of Christian schools there run by dedicated religious. The people were good. But there was little or no fire in them. They were passive rather than active, self-centered even in their religion rather than other-centered or God-centered. It was an inturned Church. It wasn't really fulfilling any purpose.

And this was the picture I saw all around me, throughout the country. The Church should serve the world and change it. But instead of that, it had the appearance of moving in circles, of not really

going anywhere. It was a picture of frustration. How was the Church to be changed; how was it to break from its circular motion and move forward, becoming a real leavening force to change the world for the better? These were the questions that chased one another in my mind. I was interested in renewal, in ecumenism, in the charismatic prayer movement. Would these provide the answer?

Then in April 1974 I heard Divine Principle. It claimed to be a new revelation. Nonsense! It couldn't be! I only listened to it because I wanted to speak to the members. They impressed me. They were the kind of self-sacrificing, dedicated Christians I had been looking for, and could neither form nor find. Obviously, they were heretics. But what made them tick, then? Reluctantly, I listened to Divine Principle.

By the time I heard the end of it I knew I was in deep water . . . deep, deep water. This was a lot bigger than me. I decided it was either the greatest lie I had ever heard or else the greatest truth. It seemed more likely it was the greatest lie. But if so, how could I explain that its followers were my dream-Christians, how explain that it answered all my questions about the Church and what was happening in the world?

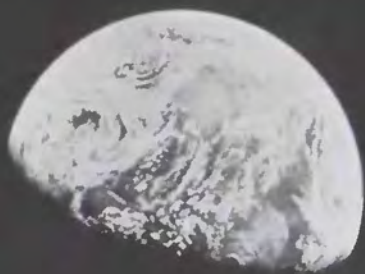
It explained very clearly and simply what is meant by calling man the "image of God" (it did not forget women). It explained also



the relationship between God, man and creation, as God meant it to be. It showed how God has been having great difficulty in restoring man because man does not sufficiently realize that God is helpless without man's cooperation. It showed clearly the purpose of creation, the nature of man's fall, the purpose of the coming of the Messiah, the deep meaning of history and the events and significance of our own time. It showed how man can actually achieve God's ideal for him. If it wasn't the truth, it was the best answer I had ever received. It showed the way forward for man.

Besides, I felt so good about

it. It ran through my heart like a clear and singing stream. It gave hope. On the advice of family members I prayed about it. I even fasted for a few days, which was unusual for me. I took a week off and studied it more closely. My question was: what did God think of it? Was it His truth? More than my life was in the balance. I came to the conclusion that it was God's truth and that it revealed God's intention for our time. If that was so I wanted to be with the action. Wasn't that what I had been looking for all along? So without more ado I told my archbishop, left my parish, and moved in with the Unified Family. □



**why
we live
together**

by VICKI TATZ



In his search throughout history to know God and to know himself, man has tried two fundamental approaches. One is that of the solitary seeker confronting his quest alone in a cave, a monastery cell, a remote "cabin in the wilderness." Thomas Merton, in his book, *Thoughts in Solitude*, comments on this path: "The Christian solitary does not seek solitude merely as an atmosphere or as a setting for a special and exalted spirituality. Nor does he seek solitude as a favorable means for obtaining something he wants—contemplation. He seeks solitude as an expression of his total gift of himself to God."

The other is that of the believer, who recognizes that his search is not a unique one and that by sharing it with others his own experience is broadened. That is the path many young and middle-aged people are taking today—in communes, consciousness-raising or meditation classes, and in such groups as Scientology, Divine Light Foundation, Hare Krishna, and many others. Often, such a person will shop around, trying one for a few months or even a year or two, then moving on.

But there is one group people of all ages join, and stay with, for the rest of their lives and that is Rev. Sun Myung Moon's Unifica-

tion Church, a relative newcomer but one which has been described as the fastest-growing religious movement in the world by *Washington Star* columnist William Willoughby.

How is this group different? What is the basic problem which rears itself in all these other groups which is not manifested in the Unification Church.

In a recent article in *Psychology Today*, "Individualism Busts the Commune Boom" (the title gives its theme away), Professor Laurence Veysey of the University of California, Santa Cruz, commented, "The drift of younger Americans, avowedly group-minded or not, is toward an ever more openly flaunted individualism. . . . For self-absorbed Americans, the group is a vehicle to gain insight, liberation, or self-determination. It is not truly regarded as its own end."

If individualism is breaking up even small groups, consider what damage it is doing to the whole fabric of society. Professor Veysey also pointed out that "human relationships of all kinds are being redefined on a more temporary basis than ever before." The breakdown in family life which is one outgrowth of this trend has been cited as the cause of



self, but that he was created by God to live for others. This is so because we are made in God's image and He is the supreme example of unselfishness, of giving without expecting any return, of unlimited love.

If we do things for our family, we will be loved by them. If we do things for the good of our whole community, we will be loved by an even wider circle of people. If we do things for the sake of the nation or the world, then we will be loved by all people. If we do things for God's sake, then we will be loved and needed by God.

It is only as a result of man's Fall that he became centered on himself, on his own desires and purposes. That is why individualism is so rampant today. But if we continue in that way, we will never find happiness, we will never find true love, we will never be able to establish a world of God's goodness on this earth.

But it is not so easy to change even ourselves, much less the whole world and its selfish ways.

We in the Unification Church are often asked why it is necessary that we live together. To the "only-on-Sunday" Christian, to the young person enjoying life and its pleasures, to the family living together, the way we live seems odd, out of place, perhaps suspiciously reminiscent of hippie communes and their reputation for free sex and drugs.

But it is not at all like that.

delinquency, drug use, mental illness, and a host of other symptoms.

Nor is this factor of individualism confined to off-beat new groups. In an article on the resurgence of vitality in America's churches, *U.S. News & World Report* attributed the revival to "a renewed interest in the more personal and emotional aspects of religion and a greater emphasis on the needs of the individual person."

Rev. Moon defines the problem this way: "Among American youth, you cannot find anyone who is ready to live for the sake of other people or for the sake of the country."

The Divine Principle teaches that man does not exist for him-

Our goal is to change—ourselves, our nation, and the world into God's ideal. We don't believe God can approve of the way we live now, and we want to create a world He can feel joy and pride from, that His will may be done on earth as it is in Heaven.

The first step we need to take is to learn to go beyond ourselves in loving others. Jesus said, "This is my commandment, that you love one another as I have loved you." (John 15:12) The mystic may have a profound experience through his meditation, but unless it is translated into a new way of interacting with people outside his own room, that experience is like a rainstorm on drought-hardened earth, just sliding off the surface. So, while our individual deep encounters with God are a very necessary part of our spiritual growth, they are not enough to effect the kinds of changes that are required in our whole way of thinking and acting if we are to be recreated in God's image. Jesus demands of us that we "be perfect as your heavenly Father is perfect."

To do this, we must learn to love all types of people, to be able to see people from God's viewpoint. Imagine an ordinary couple sitting at breakfast the morning after a party and discussing their host's guests: "Joe really is a slob, I don't see how his wife puts up with him. And that Marge, she's so arrogant, I certainly wouldn't want to see her again." And they proba-

**"We have
two purposes
in our lives.
One is the
purpose of
our own lives..."**

bly won't ever see or get to know Joe or Marge again. "They're not our kind of people."

But if you are living in the same group with Joe or Marge as your spiritual brother and sister, it's not so simple to say, "Well, I just won't see that person again." Through working closely with that person, you learn to see other sides of his character: Joe always volunteers to do the dishes, Marge stays up late at night to do little favors for people. Then you can see, too, that our Heavenly Father loves each one of us, not just the kind of people *we* like.

"If you can love one person, God's love will be there in proportion to the depth and size of that love," Rev. Moon has said. "If you can love many people like this,



God's love will come in proportion to the greatness of that love, to the depth of that love."

Learning to love is our primary mission in life. Learning to love brothers and sisters in our spiritual family prepares us for that closer bond of love that exists between husband and wife. But a true God-centered family unit is composed of two individuals who each bring to that relationship a maturity of love that is acquired in living with and for others. Unity with another person requires sacrifice of our own individuality, something that doesn't happen overnight but requires preparation, training.

So, sacrifice is another of our goals. Even scientists are coming to recognize that cooperation, not just competition, operates in na-

ture. In *The Ascent of Man*, Henry Drummond wrote, "So advantageous are all forms of mutual service that the question may be fairly asked, whether after all cooperation and sympathy—at first instinctive, afterwards reasoned—are not the greatest facts even in organic Nature?"

In social science, too, "the new Social Darwinism has rediscovered. . . (the) survival value of reciprocal altruism. According to this, an ant colony could do worse than follow the precepts of Jesus. The sterile ant soldiers, who mobilize to protect the fecund queen, are really acting to perpetuate the genes of their corporation! And so with a mother who starves herself that her child may live and reproduce her genes. Or with a hero who dies in Flanders or Vietnam so that the American stock can multiply," the economist Paul Samuelson wrote in a recent issue of *Newsweek*.

It is stated very simply in the Bible (Matt. 16:25): "Whoever would save his life will lose it, and whoever loses his life for my sake will find it." Or, as Rev. Moon puts it: "Love God and love people at the price of your life. Then you can gain your own life and gain all people also. That is what God wants from the bottom of His heart, and that is what Jesus wants us to be like." That is the example set for us by Jesus, who did give his life for us. "Greater love has no man than this, that a man lay down

his life for his friends.” (John 15:13)

As we have shown above, our whole society as it is now revolves around individualism—how will it benefit me? To change this pattern, a change that Jesus called for 2,000 years ago and which has yet to be fulfilled, requires training and self-discipline. This is the kind of thing you learn only by doing—learning to give, to think of others. God very much needs a group which not only advocates living for others but puts it into practice. We can generally think of ourselves sacrificing for something which affects our immediate interests—our family, even our nation. But how many people are willing to go beyond that, to sacrifice for the sake of the world, for the sake of God? This kind of training is another reason why we live together in the Unification Church—to train ourselves to be self-sacrificing people whom God can use.

The third explanation is the spiritual guidance and support we gain from each other. Psychologists and social scientists recognize the value of groups in helping people to change. Warren Avis, for example, founder of Avis Rent-A-Car and later of the American Behavioral Science Training Laboratories, explains what happens in groups: “One is encouraged to experiment with new ways of behaving, to take risks without fearing the consequences. Given

**...the other
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to others
—to our family,
our nation
or to
the world.”**

—Sun Myung Moon

this total freedom of expression, the individual approaches the point where total knowledge and total acceptance meet, and it is there that further spiritual and emotional growth can begin.”

“The Apostle Paul’s letters to the early Christians are full of advice and admonitions. “If one member suffers, all suffer together; if one member is honored, all rejoice together.” (I Cor. 12:26) Now, as then, because we do live in a fallen world, we need to strengthen each other, to work together for common goals.

To deepen our potential for loving, to train ourselves in living for others, to sustain one another—these then are the reasons we join together as a community seeking to live Christ’s way. □

Dr. Young Oon Kim & Unification Theology

by REV. ROYAL G. DAVIS

According to the oldest and most authentic stratum of Gospel tradition, John the Baptist and Jesus preached a simple yet bold message: "The Kingdom of God is at hand." Upon that basis, disciples were attracted and Christianity as an organized religious movement was born.

Church historians report that early Christianity expended most of its energy countering opposition. The Christians of the sub-apostolic age had to answer three basic charges levelled at them by their enemies—that they engaged in notoriously immoral acts, that they were only a political movement in the disguise of a religion, and that they were nothing but one more exotic cult imported from the

occult East. What the irresponsible mass media and the fundamentalistic preachers are now saying about Rev. Sun Myung Moon and Unification Church was earlier said about the Christians of the Roman Empire.

After it had silenced the critics and replied to the campaign of smear and innuendo, the ancient Church tried to relate itself in a positive fashion to the world of the intellectuals. Particularly in the Egyptian city of Alexandria, Christians entered into a process of dialogue with the prominent religious philosophers. The publication of Dr. Young Oon Kim's *Unification Theology and Christian Thought* signifies an upward step to this higher level of witnessing.



Dr. Kim has the distinct advantage of being singularly well-qualified to initiate this new advance for Unification Church. As a graduate of a Japanese theological seminary and a former professor in the fields of New Testament and comparative religions in a Korean university as well as a student at Canadian and American universities, she is very much at home in the academic and theological world.

At the present time, about 500 million people follow the teachings of Mohammad, the Prophet of Islam, and those closest to that remarkable Arab religious leader were known as his companions. To use Muslim language, among the select "companions" of Rev. Sun Myung Moon, Dr. Young

Oon Kim alone has the professional training, technical skills and scholarly background to explain the theological implications of Divine Principle to seminary students, educated clergymen of the older denominations and well-read Christian laymen.

Archbishop William Temple of the Anglican Church once said that the ecumenical movement is the great new fact of our time. Having been a Korean representative at several interdenominational Christian conferences in Europe, Dr. Kim naturally displays in her book an awareness and appreciation of the variety of forms Christian theology has taken. *Unification Theology and Christian Thought* illustrates Divine Principle with materials drawn from a wide range

of sources: Lutheran, Calvinist, Eastern Orthodox, Roman Catholic, Jehovah's Witness, Methodist, fundamentalist and modernist Christians.

In fact, one will be amazed by the unusual number of parallels which can be found between what Unification theology affirms and what other theologians are saying. After reading her book, no one will be able to say that the Unification Church is not a legitimate expression of the Christian tradition when seen in its wholeness.

For example, the Unification Church's doctrine of the Fall is quite often accused of being a curious misreading of the Genesis account. Such a criticism seems valid until one takes time to examine with care what Jewish rabbis in the post-Old Testament period and Christian writers in the days prior to the Nicean Council of 325 A.D. had to say about the meaning of the Adam-Eve account. The fact is that several prominent rabbis and a sizeable number of Christian authorities suggested an interpretation of the Garden of Eden narrative like that taught by Divine Principle.

Or take another case. Not long ago a young Methodist minister came to see me, obviously distressed by what he had read in a newspaper about our teaching concerning the unfinished mission of Jesus. Where did we ever get such strange ideas? he wondered. Actually, a study of what many

theologians and New Testament scholars have discovered in a century-long search for the "Jesus of history" tends to confirm the conclusions of Unification theology. Dr. Kim's book gives numerous illustrations of such corroborating evidence. In New Testament exegesis and in Christology, there are many points of contact between Divine Principle and what is being taught in the theological seminaries of the major Christian denominations.

Careful historical study of the Judeo-Christian scriptures began a hundred years ago, yet even now there are unfortunately far too many devout laymen almost totally oblivious to what has taken place in this area. Since World War II four unusual developments have occurred. The discovery of the Dead Sea Scrolls gave us first-hand knowledge of what some Jews were thinking about the time Jesus carried out his ministry. At last we had some light on sectarian Judaism which existed apart from Pharisaic legalism and Sadducean temple religion. Secondly, in Egypt another equally important literary treasure was uncovered.

Again, quite by accident, a library of Gnostic writings was found which gave us new information about the theological climate in the early days of Christianity prior to Nicea. Thirdly, the creation of the Zionist state of Israel prompted a re-examination of the Zealot freedom fighters against

Rome in the first century. Were they just deluded fanatics or were they patriot martyrs? Since Jesus was executed as a Zealot, what one thinks of this crusade for Jewish liberation is important. Finally, Professor Rudolf Bultmann of Marburg in Germany produced his startling demand to "de-mythologize" the New Testament. Dr. Kim's book takes into account all of these significant modern controversies. Possibly, just possibly everything from the Dead Sea Scrolls to Bultmann's essay were God's way of preparing the churches for new light to break forth.

These brief comments on two or three chapters should suggest the general approach taken in *Unification Theology and Christian Thought*. Starting with the basic teachings of Divine Principle, Professor Kim explains their meaning in terms of the books and ideas being discussed in the major seminaries of Christendom today. In one sense, what she does is provide an "illustrated edition" of Divine Principle.

Far too often Christians have misrepresented and ridiculed those with whom they differed in matters of faith or practice. Dr. Kim's book is free from all such bias. Every effort is made to let the various theologians speak their own minds. We can all learn from Paul Tillich, Karl Barth or Emil Brunner, for example. Divine Principle becomes even more in-

spiring and instructive when looked at from different angles and viewed through the eyes of others.

This new book is the first to explain what the Unification Church believes in the context of contemporary Christian thought. Because the field is such a broad one, it was virtually impossible to deal with every theologian and school of thought in the modern world. In the years to come, those who are so inclined may prepare in-depth studies of Unification theology and process philosophy or Roman Catholic thought or the mystical tradition of Eastern Orthodoxy, for instance. As a result of Dr. Kim's pioneering work future Unification theologians can look forward to many years of creative research and scholarly endeavor.

Unification Theology and Christian Thought should be useful for two rather different kinds of readers. It seems to have been specifically designed to explain Divine Principle to thoughtful Christians in the main-line denominations. The minister or priest, seminarian or college student should find this book of great intellectual stimulation.

But Dr. Kim has prepared a publication which will also be of inestimable value for the Unification Church member. He can gain greater understanding of what is taking place in the theological world today and see more clearly the significance of his own faith.

□

Welcoming Address to the third annual International Leadership Seminar, given at Barrytown International Training Center, July 31, 1975.

a new dimension in leadership

by DAVID S.C. KIM

It is apparent that since World War II your country of Japan has appeared as one of the Oriental aces of the 20th century, as one of the three greatest industrial giants of the world, and as the envy of the Western world.

You are the future leadership material of Japan, of Asia and the whole world. You are college students or graduates. You are intelligent and have youthful bodies and spirits. You have ideals, dreams and scientific reasoning. You are born as Orientals from a rich cultural heritage. In a sense, I envy you very much.

However, when you look at the condition of your country and the world, you as contemporary intellectuals must be disgusted. . . some are at a loss and some are confused, because: There is no clear direction for all mankind or all nations. There is a constant battle raging between the two ideological systems of the democratic



Mr. David S.C. Kim (left) welcomes 120 Japanese university students to the third annual International Leadership Seminar in Barrytown, N.Y. The 21-day seminar was sponsored by the International Cultural Foundation. To the right is Mr. Takeshi Furuta, translating.

and the communist or socialist systems, in your own country and throughout the world. Third World nations have suddenly arisen to positions of power. There is conflict in the development of science and technology, bringing a threat to the human race. There is constant decay in ethics and morality. There is a constant change of values and conflict between old and new values. There is disruption in the family and the generation gap between parents and children has intensified.

Where do we find the answers?

With all these in mind, I imagine you intellectuals might be in deep conflict and distress, trying hard to find solutions even before you consider your future leadership role in your nation and the world.

Therefore, contemporary intellectuals must expect something new. Something different than conventional ideas must come out from the many existing educational disciplines in universities and colleges. A new concept—in science, religion, or philosophy—must appear to lead this troubled world into a world of





On both pages, scenes of sharing, learning. Lower left, at the Tomb of the Unknown Soldier. Lower right, the Congressional reception in their honor.





initiated by Rev. Sun Myung Moon, can satisfy basic contemporary needs for young intellectual leaders both for one nation and all nations as well. As you probably are aware, this movement has had a great influence in Asia, specifically in Japan and Korea. Here in the Western world we have acquired many nicknames, such as Moonites or Moon Children.

What does "Moonism" or the Unification movement teach and practice? Moonism teaches the God in the Bible, who created man and woman in the beginning, and the relationship of Father and son between God and men (Divine Principle). Therefore, our movement has no room for atheistic Communism which is the enemy of God and all mankind (Victory Over Communism). We teach world peace and hope in the midst of prevailing pessimism and we bring "Day of Hope" campaigns all over the world. We teach a new philosophy, called Unification Thought (based on new Christian teachings), which is able to embrace all past and existing systems of thought and philosophies.

These elements can provide young world leaders with the ideals necessary to lead a nation or the whole world, in order to build the Kingdom of God on earth. There, no sin, no hatred, no war exists but only joy, happiness, mutual cooperation and give and take—one world family under God.

Even though the Unification

eternal peace and happiness for all mankind. This also means that a new concept of future leadership for young intellectuals based on the new dimension is absolutely necessary.

What basic characteristics must this new concept have to meet the needs of future leaders? It must be an international concept going beyond any national boundary. It should be able to embrace different philosophies, religions, and cultures to lead mankind to one united thought or ideal. It must scientifically explain the existence of God. It should unite all mankind as one world family under God.

Our Unification movement,

movement has been active in America since 1972, the world has now begun to realize and admit publicly that the Unification leadership program meets the needs of young contemporary future leaders.

I dare say that you have been reached at the proper time and that you can be the greatest youth in the world. This is the place where many young leaders are trained in a disciplined way to lead not only their own nations but other nations as well.

Why must you come here to America to learn something about leadership for your future instead of in Japan or Korea? Your future leadership must transcend your national boundary. America is now the leading nation, one of the two superpowers in the contemporary world, and there is much to be learned from the past in terms of culture, technology, and even the problems. America is the melting pot of all races, cultures, and ideas and has a Christian heritage which your nation of Japan lacks. Even though the essence of these new concepts came from one man who is God's contemporary prophet, Rev. Moon from the Orient, the concept of leadership must be tested and proven in foreign soil such as America, so that your future leadership could be exercised to its fullest extent.

During your short stay of 21 days, you can observe many things in Barrytown International Train-

ing Center, where more than 40 different nationalities are represented, each of them learning something in relation to future leadership. You can test what I say to you while you are here.

In conclusion, I have to witness to my great teacher, Rev. Sun Myung Moon, whom I met 21 years ago in 1954 and through whom I found happiness and joy. I dedicated my whole life for the cause of all mankind. I recommend you to study and research this contemporary great master and God's prophet from the East, Rev. Moon and his teachings. I hope you find the same happiness and joy I have had for 21 years. □

Touring Harvard University.



refugees find hope in America

Two weeks before Vietnam fell to the Communists, Freedom Leadership Foundation members marched in Washington, D.C., knowing that it was too late to alter the fate of that nation, but knowing, too, that the issue was not just Vietnam but the basic issue of whether a free versus a totalitarian society will prevail in the world. Then, Saigon fell on April 30.

As Saigon entered its last days of freedom, thousands of Vietnamese citizens faced the decision of whether to live under a system they abhorred or to give up everything to start a new life in America. Among them were people like Mr. Ngo Vuong Toai, Chief of Press Services in the Ministry of Information and his wife; Mr. Le and his two cousins, all RVN Army officers; or Mr. Phuong, professor of classical guitar at the National Conservatory of Music and Drama in Saigon.

These few are among the refugees who have found a temporary home at the Freedom Leadership Foundation-sponsored New Hope Center in Washington, D.C., while they look for a job and apartment and learn the English language and American customs.

Actually, Mr. Le and the two Huong brothers had not originally intended to come to America. When they left Saigon on April 29 they wanted to go to the Mekong Delta and join insurgents there to continue fighting the Communists. Two strong anti-Communist Buddhist sects are based there and there is a good supply of rice, so it would be possible to hold out there. But the captain of the ship they were on rendezvoused with an American ship picking up refugees and now they are here. Of the three, only Mr. Le has his family with him—at least his wife and two of his three children.

I talked with them in the liv-

ing room of the New Hope Center, which can accommodate 10 to 15 people at a time. As people like the Toais, who were among the first to arrive at the center, move out on their own, others can leave the refugee camps to take their place.

Talking intently, Mr. Le displayed a still strong determination to help his country, if not by fighting then by helping Americans to realize how much his people love freedom and are looking to America to help them achieve it. "The basic desire of the Vietnamese people is for freedom and democracy. I hope that America and the world will understand



Mrs. Toai has found employment at the Ginseng Tea House in Washington, D.C.



Unification Church member John Hung, a native of Vietnam, advising Mr. Toai in his search for a job.

that. America has those ideals and the Vietnamese people really want to share them, too.

"America should wake up and try to unite all free world nations together and make people understand the threat of Communism. We need a much clearer idea of the reality of this threat. That Vietnam was lost is a tragedy. If America and the free world do not unite against Communism, it is very possible many other countries will fall to them. Vietnam is just the first example."

Mr. Le posed the question, How do Communists get into power? Then he answered it himself. "It is not by winning the people's hearts. In Vietnam there are many religious people who are anti-Communists but who now

must live under the Communist regime. They get power because they have an ideology. They have unity among themselves and from unity comes power. To fight Communism effectively, we need an ideology to counteract theirs, an ideology that can unify people within a country and unite different nations. To fight the Communists we need three things: First, high spirits and people willing to work hard. Second, we need a unity of ideals. And third, we need humanitarianism. The basis is the last one of these three—love for mankind. Our ideology must be higher and our will must be stronger than theirs."

A Roman Catholic himself, Mr. Le pointed out that the ideology of the free world is based on a



Toni Muller teaches English to Mrs. Toai and the other Vietnamese staying at the New Hope Center.

belief in God. "God is the source of power. All religions have different beliefs, but they all believe in God. The point is—how to bring harmony among religions in order to create strength, to bring power. To fight Communism effectively, we must be on the good side and do everything in our power to fight against evil. Communism is evil. There's no more time for debate; there's only time to fight it."

An equally dedicated patriot is Mr. Toai. One night in 1967, while he was acting as master of ceremonies for an evening of folk songs at Saigon University intended to counter leftist student influence, two teenagers shouldered their way to the stage and seized the microphone.

The girl announced, "Friends, be quiet; our security men have been planted all around this place," and then proclaimed, "We are going to celebrate the seventh anniversary of the National Liberation Front."

Mr. Toai wrested the microphone away from the girl; her companion whipped out a pistol and began firing. Mr. Toai was shot three times in the stomach, but the terrorists fled out a back door into the night. Three other students were injured and Mr. Toai spent several weeks in the hospital.

Both Mr. Le and Mr. Toai affirmed emphatically that the South Vietnamese soldiers did not lose because they didn't have the



Mr. Huong, well-known classical guitarist in Vietnam, seeks a teaching position, recital opportunities.

will to fight. Mr. Huong, for example, left behind his parents, children, and wife when he left Saigon to fight for freedom in the Mekong Delta and ended up in America without any of them with him.

Mr. Toai explained it this way: "The South Vietnamese people love freedom. We just ask the American people to look at the refugees who fled from the Communists, from city to city, from central Vietnam to southern Vietnam. Many people died on the way, including young children. Many poor people were part of the flow to the south. There must be a reason why. This was not a class struggle. Those poor people could have stayed with the Communists, but they fled because they know from their own experience that they could not live with Com-

munism, because Communism is inhuman. By looking at the blood and the sweat and the tears shed by the people who were fleeing to the south, we can see that the South Vietnamese people really want freedom.

"The ironic thing is, even two weeks before the fall of their country, many South Vietnamese people who believe in freedom were still convinced that the Americans would come back like chivalrous knights and save the people, to give them the freedom that Americans have. The people still believed in American righteousness, even two weeks before the Communist takeover. Maybe the people were dreamers or watched too many movies, but they believed that when the people were in danger and were going to be killed by bandits, knights would come along and save them, like Zorro. But no knights came to liberate the people."

The Toais spent three days on a barge before being picked up by an American ship in international waters. "On the barge," he says, "when we heard the news on the radio that South Vietnam had been lost, we all cried. The miserable thing is that South Vietnam fought against Communism for 21 years, and then was lost in only one month. The whole free world did not care. No one raised their voice against Communism. So it was very lonely for South Vietnam."

Mr. Le concurred: "Our allies failed to support us. We had to ration our artillery to maybe five shells a day. There was no air support because there was no fuel. Our hands were tied. On the other hand, the Communists had all possible support. Our soldiers ran because they were lonely."

But because freedom and democracy still exist in America, the South Vietnamese have hope, hope that the free world will wake up to reality and liberate their country.

As they speak, their voices are sad, but not bitter. They are establishing new lives here in America, but their hope is that it will only be temporary, that in the future they will be able to return to a free Vietnam and reunite with their families.

In the meantime... Mr. Toai has found work in a hotel and his wife works in the Ginseng Tea House, a restaurant and gift shop sponsored by the International Family Association of the Unification Church in Washington. They have moved to an apartment in Virginia. Miss Huong, who also worked in the Ministry of Information, is now working for a firm of financial consultants and has also moved out on her own. Mr. Phuong is looking for a teaching position and for a recital manager; he is being helped by well-known guitarist Sophocles Papas. Mr. Le and Mr. Huong expressed hopes of doing auto, TV or air-

conditioning repair work.

For several hours a day they receive instruction in English, and they spend additional hours on their own reviewing the previous day's lesson. "It's a joy to teach them," says their instructor Toni Muller. "I get so carried away that sometimes I forget the time until I notice them losing attention and I realize it's late."

Helping them to adjust to America is John Hung Leba, a native Vietnamese who has been in the United States for six years and is a member of the Unification Church. Also assisting with the work at the New Hope Center is Marlene Trenbeath.

"Having been in America for a month," Mr. Toai said, "and having become friends with many

Americans who have been in Vietnam, especially those who understand our country and have the same ideals of freedom as the Vietnamese people, I now have found some hope that someday the cries of the South Vietnamese people will be heard in the United States as well as in the world; and that someday in the future we will be able to see a Vietnam without Communism.

"Being in the New Hope Center, I have found some hope. The loneliness that I experienced at the beginning has diminished tremendously. I have found here people from different countries and different races who are able to love each other. This is the spirit that I have been looking for, and now I have found it." □



Mr. and Mrs. Toai (center) welcome FLF staff members (l-r) Elena Barros, John Hung, and Dan Fefferman to their new home in Virginia.

New or Barbarism

This article is based on an address by German author Günter Grass in India, subsequently published in the newspaper "Die Zeit" of Hamburg and reprinted in Atlas World Press Review. © July 1975. We include it in the interest of presenting various views on the world situation.

In the last days of 1974 I revived old memories by rereading George Orwell's novel *1984*. Also on my desk was the second report by the Club of Rome, *Mankind at the Turning Point*. In its pages the scientists Mesarovic and Pestel guided me to the year 2000. The report was filled with statistics adding up to millions and billions. I tried to comprehend the actual figures of infant mortality rates in Asia by looking beyond scientific jargon about "mortality scales" and "protein deficiency." Then I recalled Orwell's permanent war in a world divided in three parts.

Both the novel and the report

are catalogs of horrors. In one is the fictional Big Brother whose image dominates the subjects of all totalitarian societies. The other cites the impending—indeed the ongoing—population explosion that will double the number of people on this earth by the year 2000. Caught in the middle is a mid-European author, a skeptical Social Democrat searching for a better way between the dictatorship of Communism and the exploitation of capitalism. He is the father of children growing up in a world notorious for its false hopes, a world which—if put to the test—is really devoid of hope.

I am convinced that man has overtaxed his powers by his productive capacity. To be sure, we can make great new discoveries with our technological skill and scientific ability—we can split the atom, see to the ends of the universe, and reach the moon. But these milestones of human progress occur in the midst of a society sunk in a statistically proven bar-

New Hope

by
Günter
GROSS

barism. All those atom splitters, those conquerors of space, those who punctually feed their computers and gather, store, and evaluate all their data; none is in a position to provide sufficient food for the children of this world.

And children make up half the world's population. I do not know how many millions starve to death each year. But in the near future something like 11 million children will go blind because of a vitamin A deficiency. We can figure out to the square mile precisely where returning astronauts will land. But the estimated annual death toll by starvation is calculated in round numbers.

An estimated 300,000 to 400,000 people starved in Ethiopia, while in Bangladesh the estimates (on which the newspapers do not agree) range from 350,000 to half a million. We can't be too sure of the exact figure and I suspect we don't really want to know. Yet we are told with great precision how many were killed in

an airplane crash, a mine accident, or on the highways over the weekend. When the subject is death it seems we can count only to 100. Anything over that is abstract, the victims are not identifiable. So we try to put them out of mind, find some appropriate religious platitudes, and avoid fixing responsibility.

Unquestionably, mankind's achievements have been enormous. But man is as helpless as a child when faced with the consequences of his misdeeds. He is in short: irresponsible. It is not as though we were taken by surprise. The figures on the world's overpopulation have been available for years. The consequent shortage of food has been forecast, as well as massive unemployment, stagnating and then declining standards of living. Heads have nodded wisely in agreement at fully air-conditioned world congresses when the point was made that the rich, no matter how slowly, would

get richer, while the poor, no matter what happened, would get poorer.

For the past few months the world oil crisis has somewhat shaken the relationship of rich and poor. The United States and the Soviet Union are rich in real terms and also in energy resources. However, a number of rich industrial states both in the East and West are dependent for raw materials not only on the superpowers but on the poor countries of the Third World. And there is yet another group, the so-called Fourth World, which has no raw materials and thus remains dependent both on the industrial nations and on the oil producers. These Fourth World nations cannot pass the increased oil prices on through their exports. They are hit doubly hard by the inflated cost of both industrial products and energy. They are squeezed in a political power play in which they can play no role. One striking example is the doubled cost of petroleum-based fertilizer for the main agricultural countries. Fourth World nations have been forced to close their fertilizer factories or operate them at half capacity. Thus a vicious cycle begins.

In this concept of Four Worlds where does the People's Republic of China belong? It is an overpopulated nation that during the past two decades has curbed the epidemic of starvation, which does not derive its power from

abundant raw materials. And where do we place India? It has enormous technological capacity plus the obligatory nuclear capability, yet suffers a chronic food shortage that looms as a frightening example of the grim future.

Even the giants of the First World are not by any means secure. The United States is beset by such contradictions as a continuing high rate of unemployment, the hopeless misery of broad segments of the population, and the enduring phenomenon of racial discrimination. The Soviet Union's potential is marred by the continuing shortage of consumer goods and the denial of individual freedom. Authoritarian Communism wanted to ordain justice with force; it was frustrated by its own pressures.

Only a few years ago the United Nations was a beacon of hope that would cure the world's ills by curbing rampant growth, the exploitation of raw materials, overpopulation, malnutrition, and the arms race. Today the UN is a forlorn hope. In Africa and Asia the European countries still seek their own hegemony, as though the lessons of history had suddenly become invalid. Even if this persistent nationalism were to work for the betterment of Third and Fourth World countries—which is unlikely—it is doubtful that the latter will permit any tampering with their national integrity.

In September 1973, I had lis-



tened to then Chancellor Willy Brandt's address to the United Nations in which for the first time the two Germanies were represented. His was an appeal to reason. He spoke of understanding and *détente* within a framework of international peace that went far beyond the mere absence of military confrontation. His categorical statement that "hunger, too, is war," was universally acclaimed. Apparently the applause meter registered such a satisfactory decibel reading that further considera-

tion of the statement was shelved.

No rational mechanism can prevent the impending catastrophe, for human behavior is too susceptible to irrational quirks even when men set out to act rationally. Indeed, irrationality is often couched in the most sensible terms which cloud its murderous consequences. Whether nations are communist or capitalist, they seldom have sufficient control of events to pursue the kind of "world policies" Brandt so often called for. Undeterred, Arabs

stand against Jews, Hindus against Moslems, Russians against Chinese, Christians against Christians, Germans against Germans.

At the moment the pragmatists are hard at work. They negotiate, threaten and gather for conferences. Caught in a web of political considerations, they lack the overview that rises above self-interest, which in turn must be weighed against other interests that must be served at the expense of still other interests. Their

"Caught in a web of political considerations, (men) lack the overview that rises above self-interest, which in turn must be weighed against other interests that must be served at the expense of still other interests. . . . Adrift and without perspectives, mankind clings to the existing institutions."

achievements have been a patchwork quilt of frayed resolutions—whether in Vietnam or in Israel. Peace agreements are meaningless, a treaty sealed today is virtually abrogated tomorrow. Those self-anointed world policemen, the U.S. and the Soviet Union, have failed in their own set goals. Adrift and without perspectives, mankind clings to the existing institutions. Social justice declines to a counterpoint of religious

and nationalist fanaticism.

Yet the great religious ideals are clarion calls for peace. Hinduism and Buddhism preach tolerance. The Christian Sermon on the Mount calls for love of one's neighbor. Even the secular religions—Communism and capitalism—once considered themselves the offspring of the European enlightenment which would bring freedom and happiness to all mankind! Nothing remains of all these ideals. Tolerance gave way to intolerance. Love of one's neighbor became a bigoted lip service. The rewards of capitalism are the abuse of power. All that remains of Communism are now hollow revolutionary slogans. And everywhere the suffering of believing, deceived humanity, driven onto ever smaller parcels of land, without rights, fearful of hunger, lacking hope, scarcely knowing what is happening to them. Their misery is so vast, their numbers so large, that they cannot be named. They play no role in the tragedy; rather they are pawns of the players—millions of illiterates unable to perceive deception, expose corruption, or refute lies. Either an iron hand oppresses or they are offered only promises and crumbs.

Alongside of this burgeoning misery a growing elite keeps its distance in protected zones. It may not be politically powerful but those who are serve as guarantors of its intellectual freedom. This is

not to say that this elite is idle. On the contrary, thousands of these experts are constantly thinking, meeting in conferences, and making contradictory plans for the future. As the specialists battle over methods of resolving the world's misery their plans fill libraries and stimulate still further research and speculation. I do not want to misjudge them inasmuch as I am part of this elite, sharing its arrogance and helplessness. Yet it is a fact that while we diagnose the future and spin out solutions we close our eyes and murmur comforting slogans: We will survive.

Born in 1927, my generation was not directly involved in the German genocide of 6 million Jews, but to this day it carries a responsibility that it neither can nor should forget. I said—6 million murdered Jews. Again a rough estimate. An abstract, frighteningly anonymous statistic. After 1945 the world believed that to recognize this greatest crime of all time would in a sense act as a catharsis.

Nothing of the sort happened. As in the past, minorities are discriminated against and murdered by the hundreds of thousands. The abstract statistics do not shock; rather they soften the impact. The genocide of 6 million Jews could be just a prelude. Israel came into being as a direct result of the injustice done the Jews. When threatened Israel responds to terror with more terror, injustice with still more injustice.



There is a real possibility that the horrors of Auschwitz and Treblinka may be repeated in a war of extermination as an uncaring world looks on or participates. Both the United States and the Soviet Union contribute with their arms deliveries. European and Third World nations cater to the power of Arab oil. The Pope worries about the endangered Christian shrines in Jerusalem. Transplanted from one wrong to another Israel is isolated.

Unlike our limited knowledge of the extermination camps during the Nazi period, today we know everything. The daily news reports inform us immediately how many are starving where. The rough estimates lend themselves to simple addition at the end of the year. Television has made misery photogenic. Science, on the other hand, is served by impeccable

statistics. We know in which countries a particular vitamin is lacking. Every schoolchild can talk intelligently about the global protein deficiency. The subject is as much a part of the curriculum as the theory of relativity. It starts early. Think of the terrible European practice of inspiring listless children to eat their soup by reminding them of the starving children in India and elsewhere.

Hunger somewhere else has thus become a part of our daily lives. No one can again say, "I didn't know what was going on." This is hunger, caused not by floods or natural disasters but by the hand of man; or put bluntly, by the hand of man stayed. Nothing can absolve us. We try to rationalize the growing misery by cynically hoping for the survival of the fittest. Entire peoples and nations are written off as conceptual failures, a pattern which by comparison makes Orwell's *1984* appear a paradise.

I am an author by profession. I attempt to capture a passing moment so that that which is past is not forgotten. At present I am writing a book that reaches into the Middle Ages and beyond to describe eating, cooking, and starving people. The story of food and nourishment must be continued. Past hunger must be described. Yet the future has already overtaken us and past barbarism returns as a mirror image. We set out to look back and instead come face to face

with the future. Progress, it appears, lies behind us.

I recently visited India as a guest and talked to its people about their problems. To a European, India is no longer the romantic country it once may have been, mysterious and inscrutable, no longer a tourist's goal. We know about the exploding population. Are there 570 or 600 million? We hear about hunger in Bihar and other states. Rough estimates give us a variety of figures. Among us are our own young people wrapped up in the cult of Hare Krishna and the concept of Nirvana. There are picturebooks which describe India's cultural heritage. Newspapers, busy with scandals within Germany, make short shrift of political corruption in India.

All of this is somewhat out of focus and through it we tend to say: Only Mao can help in a case like this. The Chinese have done it. We at home are well fed and have no desire to feel sated with a guilty conscience. Help? Well, we'd like to. But how? India? That's a bottomless pit, a drop of water on a hot stone.

Is the India misery, I ask myself and you, beyond help because of fate or Karma? Or is the Indian misery, like so much other misery in the world, attributable to class and caste structures, faulty economic planning and corruption? If so there is hope for a solution, for it is misery caused by the hand of man. □

WANG:

Rag-picker and philanthropist

He doesn't know if he has children and grandchildren of his own, but at 69 Wang Kuan-ying works hard at the most humble of tasks to aid other boys and girls, and to help tell the truth about the China he loves.

Wang pedals about Taipei on his tricycle cart—the only tricycle one can find in Taipei today—sometimes with it loaded to overflowing. Visitors to the Republic of China are amazed by the loads this cart sometimes carries.

Wang Kuan-ying is one of the rag-pickers, or junk men, who patrol the streets of Taipei, a city of some two million population, looking for discarded material that can be sold for salvage. Wang picks up wastepaper, empty bottles, scrap lumber and metal, old clothing,

rag—almost anything. When he started this work in 1955, not long after he arrived in Taiwan from the communist-held China mainland, Wang was lucky to sell what he picked up in a day for 10 New Taiwan dollars, 25 U.S. cents. The average was closer to NT\$6 or 15 cents. Things are much more prosperous in Taiwan today—for rag-pickers as well as everyone else, even though prices are higher. In a hard day's work, Wang picks salvage that averages him around NT\$200—US\$7.60 at the current rate of exchange.

That's still a very slender living, it might seem. But Wang Kuan-ying is no ordinary man. You can tell that from the sign in Chinese characters on the side of his tricycle cart: "To solicit alms

The Way of the World is reprinting this article from the *Free China Weekly* because Wang Kuan-ying exemplifies humility and service—qualities that we should all try to exhibit in our daily lives.

for the goodness of others; to help students. Please donate your throwaways. Your kindness knows no bounds.”

When he was a child, Wang managed only four years of schooling in his native Shantung Province. His formal education ended nearly 60 years ago, but he learned enough to want to continue extensive reading over the decades since—Chinese classics and other material. And he has felt so strongly the desire to see young people of today have some of the advantages that he missed, that he has made his concern a personal philanthropy.

Over the years, out of his meager income as a rag-picker, Wang Kuan-ying has paid for small scholarships to help dozens of boys and girls from underprivileged families keep attending high school. He has bought sets of expensive history books for school libraries, and books of Chinese classics for foreign libraries. It has given him a great sense of satisfaction—and something of a feeling of aiding the grandchildren he does not know whether or not he has.

The Wangs once were a wealthy family in Shantung Province, but the family fortune had dwindled by the time Wang Kuan-ying was born in 1906. After his education ended, following four years of schooling, he worked at various menial jobs. At 21 he was married. At 25, in the period of

Japanese aggression that separated Manchuria from the Republic of China, he enlisted in the Army as a private. He remained in military service through the communist seizure of the mainland.

Wang was a squad commander of the regiment guarding the Marco Polo Bridge at Peiping at the time of the Japanese attack that touched off eight years of war in 1937.

Wang's first wife died childless 12 years after their marriage. In 1941 he married again. His second wife bore a daughter. When the Army moved south, retreating before the advancing Communists, the little girl was five years old, and Mrs. Wang was five months pregnant. Wang never heard from them or of them again.

On his way to South China, Wang led his troops in singing anti-communist songs, and he warned those he met of the atrocities being committed by the Red forces. After he arrived in Taiwan, he wrote a booklet telling of his experiences with the Reds. It was published and widely distributed from Taipei by the United States Information Service.

He began rag-picking in 1955, for want of anything better to do because of the lack of resources.

Knowing of Wang's personal philanthropy, many families save accumulations of junk to give him when he appears in their neighborhoods.

Wang says he has never found



anything of particular monetary value in his 20 years of rag-picking. But he adds:

“I have found a lot of happiness, for it has enabled me to help those who need it. Besides, constant exercise out of doors has kept me out of the hospital.”

Wang lives in a small house he built himself. His daily food is adequate, but without much variety, and doesn't cost very much. It usually is fish, tomatoes, cabbage, bean noodles and rice.

When the weather is too rainy for rag-picking, he stays at home reading, and practicing at his

hobby of calligraphy—poems or epigrams inscribed in large, ornate Chinese characters. Wang's small study includes more than 300 books, mostly classic. On one wall is a poem written by Wang himself. One line reads: “I sing at my best with a leaky roof over my head.”

At 69, Wang Kuan-ying, rag-picking philanthropist, philosopher and poet, doesn't worry much about the future, beyond today. He says:

“I do not need companions, other than my books. After I die, someone will bury me.” □

POETRY

JORDAN, 1975

In Jordan, well I learned the words,
And knew the meaning they contained,
The words our God was forced to speak,
When Satan's power began to reign.

"Cursed is the ground because of you.
In toil you shall eat of it. . .
Thorns and thistles. . .bring forth to you."
As dust, we shall return to it.

A rough, a dry and thorny land,
A land well used by sweat and tears;
Nations grew, and fought, and died—
And left us ruins to count the years.

Al Ashrafya's the highest mount.
From it, Amman in worship bows.
Yet, long before the angel spoke,
Here, pagan princes made their vows.

Their best still stands, though crumbled some,
And serves as shade for goats and sheep,
Which never fight, and never dream,
But only walk, and chew, and sleep.

They seem content, though we are not,
Because we can't forget the plan
That shaped these hills, that shapes our hope,
That liberated love, in Man.



When earth was young, and life was good,
Before the painful curse was thrown,
We walked and talked and lived with God,
And knew each thing was His alone.

We took His gifts, but left His love,
And fear became our common cause;
Yet, still we dreamt, and still we dream
Of Heaven, based upon His laws,

His Ways, His Truth. His lighted path
Reveals life where death was known,
And shows one thing, though few now know:
This land no longer stands alone.

THE TWELVE GATES

(from Rev. 21:21)

the faces
are your character
twelve pearls
as gates for entrance
being rounded
by their ramblings
for a brighter time of reunion

the sands
are harsh
corners smoothed
tears sometimes spilled
as your ocean womb
expels you
for new life

silken hue
rainbows
dancing on your skin
naked to the colors
of the sun.
elements from without
only let you glow
winds of time
rolling home



—Wendy Wiegand

FLOWING FREELY

It's been too long,
the wounds remain open;
let the scars heal
you need not be afraid.

A child never wonders
what is his worth
or what shall he do
when the dusk is nigh.

As flowers
in the evening,
 growth
is gentle and kind;
 they
know what they must be.

You shall know
the secret
of your Father's longing
when you let your heart
 flow
 free
as lofty milkweed
in springtime's flight.



—Wendy Wiegand

FOR A FRIEND

One can scan the skies for miles and miles
and only echoes in reply,
but now our hearts have touched
with never ending blue of love.

—Bruce Warren



LET'S LEND A HAND

The sun beats down on my brother's back,
As forced to worship a golden calf,
He prays until his bones they crack,
While they slay his children and flog his back.

And I say unto you, my fellowman,
"Draw your sword and lend a hand.
And save your brother from the cold
And let him worship our loving God,
In his own way and not as told."

—Bill Ennis

WHY & HOW

Tell me Father, now as you sit on your throne,
How can man aspire to leave evil alone?
Tell me, how can he come to experience love
Or the feelings of Heartfulness sent from above?
How can he rejoice in the things You have made?
Tell me now, and I'll help before it's too late.

Oh my son, Oh my son, I'm so glad that you care!
The answer's so simple, I'll tell you this now:
You'll show love for your brothers; their burdens you'll
bear,

You'll be ever so humble, and willing to bow
As a servant would do without questioning why,
And by your example, soon, others will try.
Soon Satan will vanish, his words, and his deeds,
And you'll have no more reason forever to cry.
The Kingdom of Heaven on Earth will be made,
And in Spirit World too, the base will be laid.

—David Baker

ALL IS WAITING

Can you imagine such a thing?

Even as the woodgreens and the flowers
loose untold wonder by the very truth of their beauty,
all are in tenseness, waiting, begging.
And we say, He Has Come.

Can you comprehend the meaning,
in what new waters we shall swim?

—Laura McCormick



LIGHT

A man comes
Stands tall as an evergreen
Weathers the seasons with a lark's tongue
Survives the playful, ignorant
Carvings on the bark.
Outlasts the fire in a thick rind
And finally is seen standing alone,
Majestic, fathering the crop of the newly planted.

—Frank Bisher



Global Team Winning Members in Japan

by ANNEMARIE MANKE

God is very wise. He knows everything in advance. He knows that a certain job has to be accomplished in a certain time and with a certain number of raw materials—namely us! Therefore He proceeds to expertly form and prepare His instruments, refining and tempering them until they become as delicately balanced as a space instrument and as resistant as the highest quality steel. In the course of fulfilling the immediate goal, on an unseen level the preparations and qualifications for the next step are acquired.

This is how I feel about the IOWC going to Japan, Korea and back to Japan again. Before Korea it would not have been possible for the IOWC to have the maturity of heart necessary to bring victory in a massive campaign to win members. Our first mission in Japan was to make unity with our Japanese Church and to make a broad base with the Japanese people through the Day of Hope Festivals. This time, however, our work is going

much deeper. We must delve into the hearts of the people. This time we are not just asking them to take a pamphlet or a ticket—we are asking them to take responsibility for God's heart.

Coming to Korea was like reaching the center of the world. From this perspective we could at last have a complete understanding of the world situation and of the significance of our mission. Through the fall of Vietnam and Cambodia to the communist forces the world has become aware of the steady advance of the Red forces upon the free world. During our entire stay in Korea the team lived under the tension of an imminent attack from North Korea.

Therefore when we were given the mission of winning 12,000 new members for Japan we understood it was not just a simple matter of increasing church membership. If Japan were lost to Communism that would be the end of Asia and perhaps the world. We understood that our movement was the only one equipped with a

strong enough truth and with enough active members to counter the Communists. We could see that Communism is in fact an atheistic religion whose followers are ardently devoted and ready to sacrifice themselves for the sake of communizing the world. Therefore, our devotion and sacrifice to establish a unified world under God must be by far the greater. This was our attitude as we left Korea for Japan to begin the mammoth task of acquiring 12,000 new members.

Many things changed in the external organization of the IOWC during this second tour. Before we had always worked together with Japanese. This time we divided into six teams—three Japanese leaders (Mr. Onishi, Mr. Suzuki and Mr. Ueyama) and three Western leaders (Hans Streit, Henk Dyk and Kim Sutton). It was also the first time that the IOWC and local churches came into such a close relationship. We lived in their church; ate, slept and worked side by side as one family without distinction of East or West.

On the whole, success has been very good. Mr. Oyamada is now president of the IOWC instead of Col. Pak, and the vice president of our Church in Japan is the evangelist; although small in stature he is definitely not small in spirit and power.

The method employed in each city to win members was almost identical. Basically all West-

ern members with the exception of those involved in the kitchen or laundry went out witnessing. In bringing the people we found it most effective to take them directly from the street to the lecture. After that the Japanese members tried to persuade the people to attend the 3-day workshop, 5 or 7-day seminars or at least 5-day special lecture.

Almost 80-90 percent of the guests who attend the 5-day special lecture join the 5-or 7-day seminar. Once they have had that experience they feel very close to the family. The only step left to take then is the 12-day seminar. During this time they actually live in the church and go either to work or school from there. Every morning and evening they have study and prayer together. It is in this time that they decide whether to become members. The key to the success of witnessing is absolute trust and cooperation between Western and Japanese members and the establishment of a strong bond between the guest and the local family. It has been very common for many guests to come because they are interested in foreigners or in learning English but they are soon found out when it comes to actually hearing the lecture and when the Western member disappears back to the street.

Another important portion of the witnessing is the follow-up. It is not enough just to keep bringing



Teaching the Divine Principle in Japan.

new people but the point is to deepen and extend the relationship with the old contacts. Just recently Rev. Vincenz established a special crew to travel from city to city where the IOWC has been to do follow-up work. Selected to lead this team is Odile Guillet and

working with her will be the Rush River Boys, Tirza Shilgi and Bernhard Leyer. A great deal of our success will be attributed to them.

Just to give you an example of the figures involved, in the Hiroshima campaign about 100 or more guests came daily. About

50-60 would sign for workshops. Hiroshima was among the most successful cities primarily because of the strong cooperation of our local family and the IOWC and because of the thorough follow-up work. Again and again you can see it pays to live by the Principle—give and take, God-centered unity, and sure enough the desired fruits come.

The members go out every day to pour out their whole hearts; not one is half-hearted or wants to shirk responsibility. For each guest there is much prayer and even when the day is over any spare minute is used to create beautifully sensitive cards for their workshop guests or to write letters to induce the guests to greater faith and commitment. I think we are coming closer and closer to the ideal of living 100 percent for the mission.

The Japanese people are very shy, especially women. Another

thing is their very industrious nature; absolutely everybody is always busy. People do not really care for religion and they are very suspicious of any group that is out on the street with it. They associate that sort of thing with a very pushy, moneymaking Buddhist sect called Sokagakei. Of course the most fundamental drawback is that they do not believe in God; that's why it takes so much foundation work before you can call anyone a true member.

But actually everyone is parched dry, thirsting for true love and happiness. This is our hope—their warm emotional nature which is just waiting to have the seed of God's love planted in it. In any case it's a race as to who can win them first, us or the other side. America, we promise you we will do our best over here. Thank you for your hard work on that side of the world. □

Divine Principle Flourishes In Republic of Liberia

In May Reverend Sun Myung Moon, founder of the Unification Church International, sent missionaries to 127 nations of the world to spread the Divine Principle message of hope and unification. After several months of intensive study of Divine Principle, Unification Thought and Victory over Communism at Barrytown

(New York) International Training Center, and practical experience in teaching, fundraising and witnessing, as well as researching information about their respective nations, the enthusiastic young missionaries departed for their mission fields.

One of the most successful missions to date has been that in

the Republic of Liberia, Africa's oldest independent republic. Liberia, a coastal nation in West Africa whose very name means "land of liberty," was established in the 1820's by a colony of freed American slaves of African descent. It became independent in 1847, but maintains close ties to the United States.

The American missionary to Liberia arrived on May 15, and his letter of June 2 reported spending his first two and a half weeks exploring the capital city of Monrovia, named for U.S. President James Monroe, and learning about Liberian life and customs. "Monrovia," he reported, "is similar to most American cities—even to traffic jams and everybody wanting a tip. Africa is a place of tremendous physical beauty.

"Historically, there has been a close connection between Liberia and the United States since the founding of the republic," he wrote. "English is the official language of the country, facilitating my work here. Also, U.S. interests in Liberian rubber, iron ore and other resources have fostered an awareness of, and a duplication of, some American customs. In many ways Monrovia is like a small town in the United States."

And as in the U.S.A., "Kung-Fu movies are very popular," in this case imported from mainland China. "I've noticed that Chinese, as well as European,

merchandise is prevalent in the small shops, which are largely owned by Lebanese merchants.

"I'm investigating a job at the University of Liberia teaching English literature and grammar, as a way of serving the people and getting to know some students better," he reported. The university is government-sponsored and has 2,000 students. It is one of Liberia's three institutions of higher learning. The other two are sponsored by the Episcopal and Roman Catholic Churches.

"Education appears to be one of the primary needs of this nation." Of Liberia's total population, only 23.6 percent are literate, and until World War II education was provided for the most part by missionary and charitable organizations, generally from the United States. Since then there has been considerable expansion of government schools, but only one-third of the school age children can attend, and two-thirds of those drop out in their first three years.

Our missionary's June 2 letter continues, "I've met a small number of people who are interested in our work, and have been meeting with them every day or two, developing our friendship. My friends represent a cross-section of Liberian society—high school students, university students, middle-class workers with families, and also some government officials. Thus far Liberians have been generally friendly and

helpful to me, and I'm looking forward to living here in Monrovia."

He said he had spoken at the university and about 60 students attended. All three missionaries met with two high school principals and both were very impressed with *The Day of Hope in Review*, a yearbook-style report of Reverend Moon's activities in America in 1972 and 1973, showing in photographs, reprints of newspaper and magazine articles, and excerpts from his speeches his purpose and the scope of his activities in leading the movement during that time. The American missionary subsequently addressed student body assemblies in both schools, one with 150 students and the other with 200.

"With the help of the 12 boys who are closest to us, we've distributed 100 copies of the first part of Reverend Moon's talk, 'God's Hope For Man,' and this week about 100 copies so far of part of his talk entitled 'God's Way of Life.' Religious material is very popular reading matter here," he writes. Many of those who can read are Christians, although in Liberia's population as a whole the Christians comprise only seven percent. Three percent are Muslims, and most—90 percent—are tribal peoples holding traditional animistic religious beliefs.

"Through a member in the New Hope Singers International we've contacted A.B. Tolbert, Jr.,

who is the son of Liberia's President Tolbert. Mr. Tolbert is also ambassador-at-large. He met the Family last October in New York and is highly positive. I've seen him twice, and through him we'll meet the cabinet ministers and the president. He has already prepared letters of introduction for us; we're just waiting for the right time to use them. A.B. Tolbert asked me to prepare a speech on 'Unifying Liberia With The Unification Thought of Reverend Sun Myung Moon.' The whole thing was his idea.

"This week should see the formation of our Liberian Collegiate Association for the Research of Principles (L-CARP), using students who attended my talk this morning at the university. Several in particular are very interested in studying Reverend Moon's Unification Thought further. One fellow is a Muslim and several are Christians. This week we'll have posters up at the campus and around town with Reverend Moon's picture and the single word 'Unification.'

"I am now working at the University of Liberia as a teaching assistant in the English department. At the university we have had our first CARP meeting, and seven very interested students attended. With their help we will plan a solid CARP program for the coming semester emphasizing Unification Thought, as well as mimeographing materials which



Education has a high priority in Liberia.

they have volunteered to hand out to high school students.

"I have now spoken publicly several times. On June 27 I spoke at a university assembly to approximately 60 students on 'God's Way of Life.' The speech was very well received and Reverend Moon's name is now widely known across campus.

"On June 30 I spoke to an assembly of 200 high school students at Newport Street Junior High School—with the lights out due to a rainstorm! The topic of the speech was 'The End of the

World.'

"July 2, also at Newport Street Junior High, I spoke to a class of 30. We discussed the Unification Thought 'Theory of Education,' which was also very well received.

"On July 4 we had a brief announcement on TV about my coming to Liberia to represent Reverend Moon.

"July 9 I spoke on the 'Theory of Education' again, this time at a CARP meeting attended by nine students. Seven stayed for discussion afterwards, and all

seven want to meet regularly to learn more about our work. Two boys will lead the club and both are enthusiastic. Generally, I have found Liberians to offer help easily and sincerely.

"July 9 I spoke at Newport Junior High School again to about 150 junior high students for the installation of their student council officers. My topic was 'God's Need for Young People as Leaders.' Again, the address was well-received, and I was invited to speak to another class of about 30 students on July 14.

"On July 14 I will also be speaking to an assembly at City Hall in Robertsport," an inland city built on the promontories of Cape Mount, some 1,068 feet above sea level. "About 300 to 500 people are expected. We were invited to come by the superintendent (comparable to the governor) of Grand Cape Mount County, one of Liberia's nine counties."

Our missionary reported progress on their plans to establish a Unification Church Junior High School. "Four friends have said they would teach, in addition to our German missionary sister, making a total of five teachers. We will have grades 5, 6, 7 and 8. Probably we will attract a number of adults, as we're going to teach at night from 6:30 p.m. to 10:00 p.m. Then through them we'll reach their families. Divine Principle will be taught to all grades as part of the religion curriculum. Other

subjects to be offered are English, math, science and social studies. We expect 40 students for the first semester, and then we can expand from there.

"Thus far we have had friendly contact with some pastors in town, and a few missionaries. However, we have thus far done little to go beyond the level of just attending services. Soon—in the next two to three weeks—I expect to speak in several churches, and to distribute mimeographed copies of 'The New Future of Christianity' to a select number of people—50 or so. We have already distributed 100 'God's Hope For Man' and 150 'God's Way of Life.' "

From letter of July 18, 1975:

"We have begun public Sunday services. Three people attended the first week. For this coming Sunday we were *invited* to hold services at a junior high school auditorium by the principal of the school.

"We met with the President of Liberia on July 15.

From letter of July 23, 1975:

"Last Sunday, 14 of us sang at Robertsport City Hall to a crowd of about 40 people, and I spoke on 'Unification.' It was our second visit to Robertsport.

"President Tolbert established a committee to review our work and make recommendations. We bumped into the minister of justice on our way to Robertsport on Sunday, and I expect similar

incidents will put us in touch with other cabinet ministers as well. This fellow met us because his truck got a flat tire and we served him by giving him a lift.

"Many other top officials now know of our work including the president and vice president of the university, the minister of labor, and four members of the Supreme Court including the chief justice."

From letter of July 30, 1975:

"I am happy to write again, as Heavenly Father has continued to bless our work here. Truly, miracles are commonplace now, and Father's love is pouring down from Heaven, through the Divine Principle message, to thirsty mankind.

"We made a trip on July 26 to Gbarnga, a city 130 miles away, for Liberia's Independence Day. We had hoped to sing as a choir—Unified Family Singers—but didn't. However, we did talk informally with President Tolbert, and he posed for a picture with us.

"We have begun selling ginseng tea with four members assisting the Japanese missionary. Sales are good. Almost all our samples have been sold, and we've ordered more from Korea.

"We are still going to meet with seven cabinet ministers and top officials at the president's request, and I do hope to obtain a copy of the Madison Square Garden film about Reverend Moon's 1974 eight-city speaking tour in the United States, or the film about Korea's Little Angels, the

famous children's dance company which Reverend Moon also founded, to show to them."

From letter of August 8, 1975:

"During the past two weeks our Unification Church Junior High School opened. I began teaching English at the University of Liberia; Divine Principle lecture training began for two brothers; our Unified Family Singers auditioned for ELWA radio, sang in one church, and will sing in another; I spoke to about 70 people at a church in Buchanan, and to another group at a karate school in Monrovia; we held our first real Saturday workshop; we completed the first 21-day training program, and will begin another; we held a CARP meeting and have now planned general campus strategy; and our radio interview was finally aired, favorably mentioning our work in general, and specifically our junior high school and Koshin Trading Company." Best of all, "We met with various cabinet ministers, seeking government support of our work. The meeting was favorable overall."

From letter of August 19, 1975:

"Right now our focus is on developing core members, as a good number of Liberians have accepted Divine Principle but we need to deepen their understanding and awaken their desire to serve selflessly. This is quite a challenge.

"Incidentally, communist lit-

erature is profuse here in Liberia—in government offices and at the university. Also, at the Chamber of Commerce I was shocked to find a picture of Kim Il-sung on the bulletin board, along with some of his speeches. Apparently the material was put there following the signing of some new trade agreements between North Korea and Liberia. Also, Russian language is to be taught shortly (next semester, I believe) when a man from the U.S.S.R. and another from the Soviet Embassy arrives. The president of the University of Liberia is currently visiting some universities in Russia, along with Frank Tolbert, the brother of the Liberian president. A scholarship program between Roumania and Liberia was set up, and I heard that some students who originally went for a five-year scholarship program returned to Liberia after just one month, because conditions in Roumania were too restrictive. I will talk with one of those students, who is in one of my English classes.”

From letter of August 27, 1975:

“Enrollment in our junior high school is now up to 21 students. Classes have been held for three weeks now.

“We now have 19 members, 14 of whom are Africans. Three CARP meetings have been held so far this semester, and we taught Divine Principle itself. Three or

four students who attended have read ‘The New Future of Christianity’ and accept it.

“Our choir sang at two churches in Monrovia for congregations of 50 (AME Zion) and 150 (Methodist). We were well received in both.”

Public speaking continues: “The American missionary gave an introductory speech in a church in the city of Buchanan on August 3, and met with them again on the 23 and 24 to teach ‘The Fall of Man.’ In addition, about 20 youth leaders from different parts of the nationwide ‘Gospel League Youth Fellowship’ attended three meetings which we held on the 23 and 24 of August. We were favorably received, and expect a return invitation for September.

“During this past month we met with a committee of government officials established by the president to review our work. We have not yet found out their feelings as a group about our meeting with them, and any recommendations which they might have made to the president, but several individuals were personally very friendly after the meeting adjourned, and subsequently were helpful to us.

“We are requesting an International One World Crusade (IOWC) team of 10 to 30 brothers and sisters be sent as soon as possible to assist in the work in Liberia. We can arrange for lodging, visas, food and transportation.” □

Zambia:

The Republic of Zambia is a kidney-shaped landlocked east-central African state somewhat larger than Texas. Prior to its independence in 1964 it was the British protectorate of Northern Rhodesia. Its capital is the city of Lusaka, where our representatives have established their headquarters.



Zambia's sports champions are born in junior high schools. Here, boys learn balance by running with bottles on their heads.

From letter of July 7, 1975:

"We have started the Lusaka Striders Club," patterned after the famous D.C. Striders of Washington, D.C., an inner-city track team as famous for its procurement of college athletic scholarships for its members as for its record-breaking performances, "and we have our first training and timing on Friday. I saw the dean of students at the Zambia University and he is very enthusiastic about our scheme and has given us full use of the university track and facilities. Now we are finding the athletes!"

From letter of August 4, 1975:

"Our Japanese missionary and I went up to northern Zambia on Saturday by train (one way; we hitch-hiked back!) and met the secretary of the Zambia Amateur Athletics Association about the Lusaka Striders Club. We talked a few minutes and he is processing our constitution. . . . We have found the club quite a good means of meeting people and building up a relationship. We are hoping to have a match some time this month.

"I was happy to see a picture published here of the team which set a world relay record, and a couple of them I believe are from the D.C. Striders. The boys were deeply impressed!"

From letter of August 26, 1975:

"Last week I escorted a



Christian Ceylonese girl to a banquet at the Inter-Con Hotel and met some good influential people for the future. One of them was the American counselor here to the embassy, and he knew of our D.C. Striders in Washington when he was working there. Our Lusaka Striders have been registered with the *Zambian Amateur Athletics Association*, who are a little worried I think at some extra competi-

tion. One of our boys recently won the 110 metre hurdles in the *Zambian School Championships!*

"I am currently teaching a Japanese couple English and hope to expand the business next month.

"My picture appeared in the *Times of Zambia* recently when we were looking after some scouts in the National Youth Day Service at the Cathedral."

Ivory Coast, Africa:

Burning the sky and parching the earth
the exotic reds
 of the African skies
 settle for the night

Her colors are found now
sporadically placed.
 No longer a foe, she gives refuge
 to all in need.
 Hovering around, the family gathers.

Occasionally
an ember falls,
 interrupting
 the constant hummmmm
 of crickets
 chanting and
 dialogue.

Otherwise
the silence of the night is their music
the swaying of the palm leaves is their rhythm. . . .
 It doesn't take a cinema
 ice cream or
 summer vacations
 to give the simple folk joy.
They delight in
the kiss of the breeze upon their cheeks;
the fragrance of sweet papaya.



Their faces reflect a life
as rugged and withered
as the soil on which
they daily plant themselves
as harsh, yet gentle as the sea
with anticipation, yet reflective faces
they wait. . . .
the days are long
but night falls quickly

All is tranquil
as the moon shines brightly
giving hope for a bright new day

The sun and moon
smile joyously on village life.

Walking through the village, one can almost imagine himself as the apostles must have found themselves 2,000 years ago, with the same desire and hope of giving a new hope to the villagers. Little has changed since then in the village except the possibility they will soon see a new world approaching.

Universal Theology Needed

A theology that is both universal and relevant to the peoples of Africa is the need of Christian churches in that continent, according to the All Africa Conference of Churches (AACC).

The Executive Committee of the AACC, which recently met in Nairobi, Kenya, pledged to continue to work for the development of a theology rooted in the word of God with a universal dimension but also reflecting "the situation in which the people of Africa live,

their critical social, political and economic circumstances, their spirituality and cultural setting."

"Theology should always be rooted in the heart, soul and soil of the people, coming in the language, idiom and thought forms of the people," said a communiqué issued at the close of the meeting. The committee noted the urgent need for theological education not only for the ordained ministry but for the whole people of God. (EPS)

Niger:

We have made great strides in learning French, the national language, but we still have a long way to go because the French spoken here is very different than what our books teach. Another complication is the fact that daily conversations are usually carried on in the tribal languages, Djerma or Hausa. We have found some people who speak a little English.

The German brother arrived before me and made friends with several people. He believes, as I do in most cases, that they should be brought to understand the nature of our work gradually. God helped him immediately. He was determined not to stay in a hotel so

he stayed one week at the Catholic mission and one month behind a bar. Then, with the help of an African who spoke German (which is about as rare as a man with three legs) he found a very nice three-room house. Our landlord is a jolly father who has given his children both Djerma and Christian names. He is a Catholic.

Since the first night I arrived I've slept inside under the mosquito net; the same is true for our Japanese brother, whereas the German prefers to sleep outside wrapped in his sheet. We got our beds for about \$5 each. They are made entirely of wood and leather strip with branches tied together. The German is our chef and his



Hauling water.

meals are great! When I first got here we used to eat at a sidewalk restaurant. The bill of fare was always rice and sauce for 100 francs, *la même chose* every day. First we got a kettle for tea and a small stove. Now we have two stoves and we have great variety every night.

I've heard that in Togo someone pumps the water for someone else to shower—no such luxury here. We have to scoop the water from a big basin into a pail or plastic pouring bottle. There is a boy who brings the water for our basin twice a day; we pay him \$3 a month (600 fr.). The last boy we had bringing water was afraid of us—*ánasara* (white men) never

live this way. One day he just stopped coming. The new boy likes us and always takes a long look at our latest decorative additions. Most of the water we drink is either filtered or boiled (in tea). But when I am out in another's home I cannot ask them to boil it when they offer water. I've only had a couple of slight cases of dysentery and a cold. Unfortunately, Africans like curry pepper very much. When they offer you rice, you can not say, "Oh, I've just eaten." No one refuses unless he thinks his host will poison him.

Our "fridge" is a small pot in which we submerge a plastic container containing butter, limes, mangoes, etc. It keeps fairly cool.

Children are afraid of *ânasara* until you show them that you won't hit them. A white man is a frightful uncertainty; we are the boogeymen that their mothers threaten them with when they're especially bad.

After two months I can finally build a fire. We keep our wood outside except when the rain comes. Wood comes from the sparse forests outside the city. It's brought in by the truckload and sold to some landlord who has it chopped up by one of the woodcutters who roam the streets looking for such work. It is divided and laid out in piles to be sold to neighbors. Most things are sold from sidewalk vendors.

We have so far one serious student whom I met while buying butter in his shop. He works there from 7 a.m. til 11 p.m. Like most people, he takes a midday nap. Most stores are closed from 12:30 until 4 p.m.; he closes from 1 to 3 p.m. Every day I go there to speak to him. He has read the study guide and is now reading the black book in French. He speaks Yoruba, English, French, Djerma, and Hausa. Every Sunday we go together to the only Protestant church in town, l'Eglise Baptiste. He can agree to most of my ideas. I wish that we could draw him in more but he has little time because of his store. He is the only one who works there.

From him I've learned much about the people of the country.

It's funny that the same person who could ask, "How did God create Himself?" could also ask, "Do Koreans have tribal scars?" He is helping me in my language study. I have also taken the initiative to learn some Djerma. I've found that learning the bare essentials of tribal language has helped me gain acceptance more readily. Gaining acceptance is a major task. There is much residual bitterness left over from the years of French patronization. When we walk through the streets children chant "*ânasara gobi.*" (Gobi means military man.) Teenagers and men yell after us as we pass them, with unconcealed contempt, "Hello, mastuh ca-va."

There is no real parental discipline. Education has been increased 300 percent, but morality—right and wrong—must be taught at home. Adults themselves often act like children. When we took a long walk outside the city all people young and old came up to us with their hands out, "*Monsieur, cadeau dix francs*" (Sir, give me a gift of 10 francs). I responded with "I have none." People don't have a chance to grow up. Marriage comes early and children come immediately, one right after another. Infant mortality can not be blamed exclusively on the lack of rain for crops. Many children die from malnutrition when their mothers don't allow sufficient time for nursing before there's another baby on the way.

The Peace Corps members are just a drop in the bucket. They are, after all, *ánasara*. They themselves are often immature, just out of college and easily frustrated. They end up keeping to themselves whenever possible. The same is true for the two missionary organizations in Niger, the Baptist Church and the Sudan Interior

Mission. In my opinion, the real outreach is from the Yoruba Baptists and the Yoruba Jehovah Witnesses. Their outreach is mostly limited though, to the Catholics. These Catholics are Catholic because they were educated at the Catholic Mission school, which was the only form of native education before independence in 1960.

South Pacific:

We've had a few victorious moments, I'm happy to report. We're fortunate to live next to an eccentric doctor of tropical diseases who has been here seven years and knows all the big-wigs here. I've been able to tell him the whole Principle, conversation-style. Unfortunately, he's an astrology nut, and quite insane, but I managed to gain his friendship. Through him I've met the queen's brother and the crown

prince. The prince is handsome and quite dashing. I made him laugh with a few remarks and gave him some cut fruit which he ate. He was having a brunch of champagne and omelets with the doctor and I just "happened" to come by to borrow the doctor's bicycle to get to church in time for my Sunday school class. It was quite exciting and I felt great love for his highness. I'm hoping to meet him again for longer conversation. The chances are good.

Bangladesh:

I, for one, have grown to love Bangladesh very much, and we are determined to stay, the rest of our lives if need be. If it's miserable in many ways, we'll simply rebuild it according to God's ideal instead of crying over the situation. The children are very hard to see, though—one little girl, about 2½ or 3, comes by every day and we

give her something, but she's so thin and bloated we don't know how long she'll live. You want to take them and feed them and give them the love that Satan robs them of, but instead, you have to be content to fight Satan and try to destroy him. In the meantime, how many will die physically and spiritually here? or worldwide? This is Father's heart.



Grain for sale in Mauritanian marketplace.

Mauritania:

I've tried to explain the way it feels out here, but it is very difficult to grasp into words. I guess it's the subtlety of the conflict we are involved in. It's a war, sure, but like no other war in history. It is frighteningly vicious and at the same time, not a shot is heard and most of those who are involved don't realize that there is even a battle. The forces at work,

though, are immense. I guess from this small place where the real weight of that fight is not so externally felt it may be smaller, but still it is very real. There are casualties in every war, but this one is such that even though we will win without any doubt, our job is to eliminate the most amount of possible pain by ending the war as soon as possible.

India:

I am determined to break through all the barriers and find the way to win. We can't be bogged down by anything. The

mission is too important. When I see Indians sleeping in the street, little urchin-like boys carrying garbage, and people cowering because of government regulations,

then I realize how much they need to be free from all the traditions of the past. There are so many things that keep people from really being able to love. Mostly, I've found Indians don't have a developed social conscience. It's like they are still villagers, only they live in the big city and have important jobs. That's why they can easily become

corrupt. They take bribes because they are thinking only of their own family. The situation with the emergency seems to be helping somewhat, especially with bribes and smugglers. Also, at the moment, bellbottoms are banned in Delhi! Any woman wearing slacks has them cut off so she can't wear them again!



Street scene in Bombay, India.

New Zealand Stresses Anti-Communist Work

by *LINDSEY IRVING*

Winter for our family has brought a time of growth and strengthening. The return from overseas of our brother Grant Bracefield has brought a strong IOWC spirit which has been a great blessing for our mission.

Our first project after the

Yoido Island Rally was to break through to the news media in order to inform our country of what is happening in South Korea. There is a very obvious block preventing the release of most news of this nature to the public. Television and newspapers finally responded well, but the response of the gov-

ernment was bad. We received a letter in reply to ours from Prime Minister Rowling, saying that in his opinion the "spirit of compromise" must prevail in order to find a peaceful settlement in Korea. Mr. Rowling had just returned from a tour of most of the world's communist nations. In direct contrast to this, a reply came from the leader of the opposition party, Mr. Muldoon, showing that he sees Communism in a more realistic way and feels responsible for fulfilling obligations toward South Korea in the event of war.

The next month offers a very good opportunity for furthering our anti-communist work. An International Trade Fair is to be held in Wellington to which leading trade representatives will come from all over the world. Russia and Communist China will be demonstrating their countries' trade capacity, while in the same building the Il Hwa Korean Ginseng Tea Company will be sharing space with the Korean Trade Office. New Zealand girls will serve ginseng, dressed in Korean costumes, to the thousands of visitors inside, while our Church members will fast, pray and lecture to the people outside, encouraging them to boycott the communist displays and join in protest to our government. We are hopeful that Mr. Muldoon will attend and that we can make an issue from which his party will benefit in the next elections, later this year.

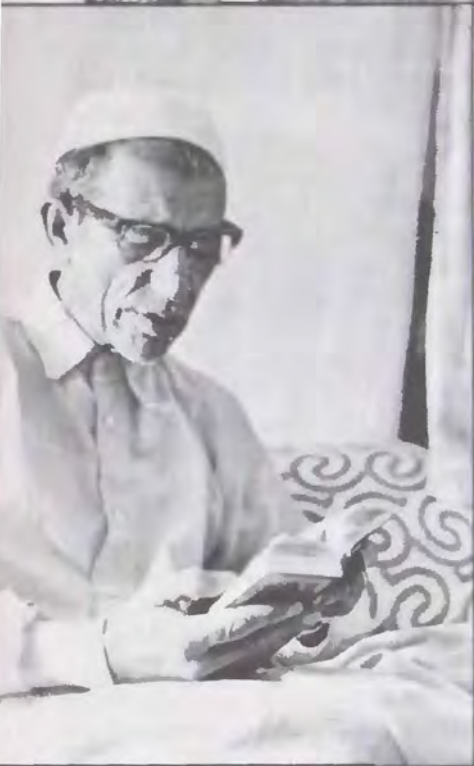
In the last month our family has been guided to three places prepared for us by our Heavenly Father. One is high up on Mt. Victoria overlooking Wellington City and harbour, where we often go late at night to feel with and pray for our nation. The city lies in a basin far below with the old settlement reaching up the foothills toward our prayerground. In the midst of the oldest part is our new center, a house which at last we have been able to buy and give completely to God. The third place is on the side of Mt. Eden in Auckland where our family, after much searching, has found a place from which they can view their city and pray. They have planted a tree there, and go there together daily.

Our greatest joy this month has been three new members. We found a Dutch girl who had been contacted just a few months before in the Amsterdam Railway Station, a New Zealand girl who graduated from the University and then became a "postie" to seek a truthful way of life, and a New Zealand boy who plays the guitar very well and gives so much through his music. All three, Caroline, Janet, and Douglas, are really active in our fund-raising team which is at present working in Auckland.

We are all so thankful for the example of self-sacrifice and determination which we receive from our brothers and sisters around the world. □



**YEMEN:
AN
ANCIENT
CULTURE**





Opposite page: Top, Father and son spend an afternoon chewing got (a stimulant they say is stronger than strong coffee) and smoking the water pipe. The son is a friend of ours and his father is an officer in the army. Lower left, We were strolling one day and this man invited us into his house and showed us around. He then gave us some juice and we asked if he would read us the Koran. He really loves the Koran and before and after reading it he kissed both covers. It is kept in a beautiful special box. Lower right, Typical donkey cart used for hauling almost anything from bricks to firewood. Above left: The houses in Sana'a are very close to each other. Above right: Sana'a woman and her child.



In almost any cluster of buildings may be found a marketplace, made up of little shops very close to one another, some no more than cubbyholes.

Our landlord is a well-known man in Sana'a and greatly respected. People knowing that we stay in his house has helped us. His sons run four drug stores. He is devoted to Islam and holds fast to the rules. Here he is in typical Yemenite dress with the traditional dagger which is widely worn.



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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

