

The Way of the World

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Unification of World Christianity **10**

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The Way of the World



How to Prepare for Death

You prepare yourselves for as long as 20 years to make your worldly career a success, but we are going to live in the vast wonderful spirit world through eternity. How long and how intensely must you prepare for that?

—Reverend Sun Myung Moon (page 3)



Formula for Success

God wants this world restored more than we do. There's no limit to what success we can have because our success should be God's success. God will succeed through us if we let Him, if we work at it.

—Judith Lejeune (page 20)



Historical Impressions of Japan

The West must rediscover the precious values and morals that are buried in Oriental history and restore them to an even higher level before they are completely destroyed in the influx of Western intellectual materialism.

—Annemarie Manke (Page 46)



How Much Does Freedom Matter?

If one asks, "How much does freedom matter to the United States today?" those in a position to answer for the most part do not do so. Clearly this could constitute an accommodation to totalitarianism without precedent in our history.

—Daniel P. Moynihan (page 62)

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in this issue

When the Revolutionary soldier Nathan Hale was about to be hanged by the British as a spy, the words he said were, "My only regret is that I have but one life to give for my country."

This spirit of sacrifice is sorely needed in our society today. Where is the person who thrusts himself forward to bear the sacrifice for others? One is much more apt to encounter the whining reply, "What good will it do me? Why should I?"

In this issue, we present several reasons why. Reverend Moon, in his sermon which begins on the following page, emphasizes that our life on this plane is temporary and whether we will be destined for heaven or for hell depends on our actions during this life, on whether we learn to live for others.

Bruce Warren gives a number of everyday examples in his article, "What Does It Mean to be Happy?" to show that living for others is the only way to achieve real, lasting happiness for ourselves and for those whom we love. The happiness we receive from material objects is incomplete and ultimately unfulfilling.

The article on "The Life of the Spirit" examines some of the biblical and scientific evidences of the existence of a separate entity, our spirit man, which is born with us and grows with us, and why we need to feed it the right kind of

"food."

Daniel P. Moynihan, U.S. ambassador to the United Nations, ponders the role of the United States in defending freedom around the world, what it has been and what it should be. "How Much Does Freedom Matter?" he asks and replies that in his opinion it matters a lot. He concludes by pointing out that America is still very much a nation of conscience, and we may start hating ourselves for what we are *not* doing if we don't watch out.

Nor does sacrifice only belong in the religious realm. The same principles apply and bring success in the world of business and of worker-management relations. Excerpts from a book by the founder of Avis Rent-A-Car, Warren E. Avis, give a number of practical examples.

An important event in the history of the Unification Church took place last month with the opening of the Unification Theological Seminary. Fifty-six students from nine nations are in the first class. Graduates will receive a Master of Religious Education degree. Louise Strait covered the convocation for us, which was attended by Reverend and Mrs. Moon. We include in this issue Reverend Moon's address and the history of the seminary as given by Administrative Dean Therese Stewart. V.T.

How to prepare for death

by **REV. SUN MYUNG MOON**
Founder,
Unification Church International

questions. It was my concept that if one does not know God, one cannot recognize the spirit world because God is the center of the spirit world. When you look at your faces, you find you have two eyes. To prove the existence of God you must say, "Do you know the history of your eyes? Where are

Today I'm going to talk about human death. Sooner or later you are going to die. Nobody wants to talk about death, but because we know that there is a spirit world where we live for eternity, we are serious or concerned about our death.

In my school days I talked of death many times with communists, and I had a very peculiar way to answer their

they from?" They will simply answer, "My eyes were born out of my mother." Your next question will be, "Then where did your mother's eyes come from?" You keep on asking questions, until you reach the very source of eyes. In terms of the Bible we can say that the eyes of Adam and Eve came from someone. But before Adam, did the eyes know that there would be dust in the air, strong sunlight, etc.? Even communists would answer no. Communists say that material comes first. But the eyes themselves could not have known that there was going to be dust and sunlight. Eyes were created to



feel light. Even before Adam's birth, someone knew that. There was a blueprint. Why do the eyes twinkle? Somehow, someone seems to have known that there would be vapors; your eyelashes brush the vapors away and protect your eyes. Don't you think that there was someone who knew that there were going to be such vapors? (*Yes.*) The eyes themselves could not have known that. Look at your eyelashes. Your eyelashes prevent dust from coming into your eyes. Did they have foreknowledge of dust in the air? Someone had that. Who could have been that someone? Did Adam himself know it? (*No.*) Then who else could it be? (*God!*)

One more question: are you born out of your own will? (*No!*) Did your parents know who you were going to be? (*No.*) Who planned it? Before your birth did you ever think how you were going to look? (*No.*) Every result comes from motivation. Why are there eyeballs on your forehead? Someone knew that human beings were going to walk standing straight up like this.

Someone planned the blueprint first.

Look at your nose. If your nose was upside down, narrowing like this, when it rained raindrops would come into your mouth; sweat, too. You have two deep lines here for raindrops to detour around your mouth. What if your lips were as hard as the soles of your feet? Every part of your body is delicately made to suit its purpose. How can the communists say they all were created out of nothing? If I ask them questions like that, they cannot answer. They know that in the material world, too, to make something they have to have a blueprint first. From that we can gather that there is someone who planned the blueprint before the coming of humankind; whenever you wash your face, when you look into the mirror, you feel the wonder of who made you. Even looking at your eyes alone, we know that well before the birth of the eyes there was someone with vast knowledge of natural science including the heavenly bodies, the air, dust, everything existing in the world.

Every one of you is like a museum full of mystery representing the whole of the natural world. If you could enlarge your eyes to absorb the whole world, you could take in all the wonders of nature at one glance. Our bodies are a palace of mysteries. Each one of you is a thing of wonder; just imagine, a thing of wonder and beauty is walking about on the surface of the earth. Do you recognize the value of a human being in that way?

When we consider the source of our lives, we must recognize that someone made it possible for us to exist. Can you deny that? (*No.*) When you debate

which comes first—the spirit or the flesh—then your answer must be spirit came first. This alone can repel the materialistic ideology.

What is more important, visible things or invisible things? (*Invisible.*) When you observe human society closely, you know that anything material is the product of something invisible and internal. This podium is something we can see and touch, but does it come from something invisible and internal? (*Yes.*) We cannot see our mind, but we know it exists and we know that everything starts from something invisible—that table, the trees, the auditorium—everything. When you want to study, first your will tells you to study and then you move about. Without your thinking how to study, you cannot start. From this viewpoint we can say that everything that exists in concrete form started from the invisible.

When you confront communists you can ask the same questions. If they are defeated in answering you they will finally recognize that you as an individual were born as a result of invisible will and everything else is also the product of invisible cause. When you smile or laugh, is it because your mind is happy or your body is happy? (*Mind!*) Your laugh is a result. Everything has as its subject something invisible. Anything as simple as a towel is a product of the human hand, but ultimately it comes from the workings of an invisible mind. When you talk about the mysterious human body, isn't that the product of something invisible too? We can safely conclude that our body is the product of something invisible and internal. Every morning when you wash your face, why don't you look into the mirror; when you look at yourself you must find the wonder of life.

Beyond the clouds is the sun.

The Bible says that spirit world has four pearl gates. Everything was created with something invisible as subject and the visible thing as the object, so whenever we see tangible things we can

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think of their origin as being something invisible. It is a most logical and scientific conclusion. In this light we can say that communist logic is wrong. We come to the conclusion that God exists. Then why don't human beings see God? The cause and result, the subject and object, must be harmonized into oneness. We are so made as to feel Him and see Him. But why don't we recognize Him or see Him? Because something wrong happened and our whole body is out of gear in that sense. On sunny days you see the sun, but on cloudy days would you say that there is no sun? You know that beyond the clouds there is the sun. But for those who have never seen the sun, would they say that there is a sun when it is not visible? The Human Fall means that man fell into darkness. But when you get rid of that cloud, the darkness, it is natural for us to see the sun or God. If you don't recognize God, your spiritual eyes are clouded. Due to the Human Fall our spiritual sight is blinded, so we want to recover it. But however hard we may struggle, we cannot do it on our own without the cooperation of God. God and man must work together to recover those things.

Then what must be the ideal of man? Man's ideal can be produced when we have give and take with someone, with you as the object and someone as subject. Why are you happy when you meet your mate? Males are for females, and females are for males—subject and object. I'm sure American girls would admit that in America everything is centered on women. Why are men not in the position of the subject? In every point man excels woman. The average man is taller and stronger than women. Woman confines herself in a small world. She wants to be loved by her husband and by her children, and she's contented with that small world. Men are not like that, they are adventurous. So, while we live here on earth man is in the position of the subject while woman is in the position of the object. But neither man nor woman is happy without a mate; only when you join with each other do you become happy.



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The ideal comes from give and take.

So when you are asked the question where the ideal comes from, your answer should be that it comes where there is give and take action between a subject and an object in harmony and unity—between subject and object, internal and external, cause and result. That is the very core of truth. Without harmony and unity through the action of give and take between subject and object no ideal can come about. Man's ideal too, can be realized only when you have the action of give and take between subject and object. Not only that, but when those two are united into one through the action of give and take it should be vertically connected with God, having another action of give and take between you two united and God. The relationship between your parents and you is that your parents are in the position of the subject while you are in the position of the object. Only when you enter into give and take between you and your parents do you feel harmony and love.

In the Principle we call this harmony in the family the perfection of the four positions. Do you have a clear notion of what it really means? Because God is the source of everything, you cannot feel real happiness unless you are united with Him through the action of give and take. Everything in life is revolving around. Suppose God is immobile and you are never moving; there is no harmony, no action or life. The object must revolve around the subject as the core or center. If you really know God and want to revolve around Him it means you occupy God, who is the core of the whole world. But as you look at yourselves, your position now is fixed here without revolving around God. The center will be waiting, but unless you revolve around Him there will be no relationship between you and God.

God is something like electricity. Electricity is invisible, but when you turn on the electricity, the generator comes into action. From the result you can see that the electricity is on. Likewise, you can feel



God in operation when you really are connected with Him. Some of you, I'm sure, still don't know God. But sooner or later you must become like that, to know and feel God operating in you. You must always be ready to receive God, to switch on the source of power. The effect should know the origin or else it cannot be connected to it to set it into operation. Even the leaves of the trees face the sun. Vines tend to grow on the sunny side. Only men lack knowledge of God. God is the center of the whole universe, as the sun is the center of the natural world, and we have a tendency to seek out God. When you think of God, do you miss Him and are you happy to think of Him?

On sunny days you see the sun, but on cloudy days would you say that there is no sun? The Human Fall means that man fell into darkness. But when you get rid of that cloud, it is natural for us to see the sun or God.

Now let's talk about human death. Sooner or later we are going to die. How to die is a great problem. If you die without being prepared it's awful. Unless you have a connection or relationship with the source or God, what comes after death will be awful. Have you done that? Are you in continual relationship with God? God is your eternal existence. You believe that in your imagination, but not with complete knowledge or feeling. You must know that you are the result of God's creation, making yourself also an eternal being. Be confident of that. The orbit in which you revolve around God will be eternal. There will be no change. Your mind must miss God in order to be united with Him and resemble His unchangeability, uniqueness and absoluteness.

If God is the cause and subject, and if you as the object and result do not resemble Him, you have no relationship with Him. It is something like iron fragments being attracted to the magnet, God being the magnet. If you are not prepared to be iron filings at least, you cannot become one with God. Without your doing that you cannot be safely situated in the spiritual world. If you cannot do all these things you are something like a chestnut shell without the chestnut, just the shell without the flesh. In building your personality you must be prepared to be the object of God. Your personality is the expression of your invisible mind, through which you can be connected with God as the subject. When you do good things don't just pretend to be good. Don't do good things just to look good, but to be one with God, to resemble God. Do you feel that God is always watchful over you? Do you feel you are being drawn to God by magnetic power? If you feel that, every moment of your life is wonderful. You still lack that kind of experience, I know, so that's why you want to be trained in that way.

Peel away your sinful layers.

Why can you not operate like that, always being drawn to God and one with Him? Due to the

Human Fall your sinful side is thick. You could not feel electricity or energy through that—much less feel God or see Him or be united with Him. You must peel away your sinful layers. Do you know how snakes get rid of their skins? To remove their skins they have to pass through very narrow places and go the reverse way. So in any and every religion they emphasize living an ascetic life. You must try to light the lamp of your mind, and the light inside you will shine out to multiply people like you. As you do that, as you give out light to other people you will shine more and more, and your personality will become perfect. Why am I telling you to light the lamp of your mind? It is because God is the source of light, and you must at least be small lights. Unless you have something in common with Him, you cannot become one with Him. Your light must grow and grow so as to be as light and as big as God, and then be united with Him. When you want to give out your light you must consume yourselves, like the wick of the candle consumes itself while it burns. When you consume yourself like that to shine out as a light, then your empty part will be filled by God. When I encourage you to do good things for the sake of other people it means to give out your light, to give your whole being out, for you to be filled by another source.

If you are used to feeling happy when other people are happy because of you, then you have the quality of subjectivity, like God. First of all, I want you to be in the position of object to God, and then resemble Him and play the role of the subject for others so that you can leave behind you something valuable, something good. If you die without doing that, you have nothing to bring back to God. If you are self-centered, greedy to grab things from other people without giving them anything, God would not like that kind of person.

On the worldly level, when you want to be educated you start in kindergarten and go on through 12 years of education, four to six years of university, and then graduate school. You spend

You prepare yourselves for as long as 20 years to make your worldly career a success, but we are going to live in the vast wonderful spirit world through eternity. How long and how intensely must you prepare for that?

almost 20 years educating yourself. You prepare yourselves for as long a period as 20 years to make your worldly career a success, but we are going to live in the vast wonderful spirit world. We are going to live there with God through eternity. Then how long and how intensely must you prepare for that? Would you not prefer to live in the spirit world in happiness and glory, rather than living in this world as a small success? (*Yes.*) That's why Saint Paul said, compared to the glory and greatness we are going to have in the spirit world, the tribulations we are going through in this world are nothing. When you are persecuted, go through hardships and difficulties and have many battles to fight, when you win over all those things, those are going to be the foundation for you to be welcomed in the spirit world.

For whom have you lived?

Suppose you have lived a long life and you are at the brink of death. When you look back on your life you will ask yourself, "For whom have I lived my life?" The conclusion, I'm afraid, is going to be, "I lived for myself." Even then, have you lived your life for yourself in a good way, in a wholesome way? What is the definition of living a good life for yourself? In the real sense, if you really want to live for yourself, for you to be glorified, you must live for the sake of other people. If you put more stress on the fleshly side, just living to satisfy your fleshly instincts, that's not the way it should be. You are not capable of living for yourself, in a sense. At the end of your life your conclusion will be, "I have not been able to live for myself and I have not been able to live for others. I have lived in vain." Would anybody like that kind of person? (*No.*) In the spirit world too, all the myriads of saints and spirit men wouldn't like that kind of person.

What is God like? What way of life is God living? God is of course living both for the sake of Himself and for the sake of others, because living for the sake of others is living for the sake of

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Himself. And in what way should we be living? We must first of all think of living for others. We are here for others. We are living for others and we are dying for others, so the most horrible thing would be to die without doing this. The horror of death is not that you end your physical life but the horror is that you are doomed to hell without having lived for others. We must overcome the way of life in which people live in vain without doing anything for others. In religion we are taught to live our life for others so that we can be entitled to the heavenly kingdom.

As soon as you arrive in spirit world you will be asked by God, "What way of life have you lived?" Can you boldly answer Him, "I lived to earn money for my livelihood, and I lived for my children, and at best I have educated them. That's all I have done in my earthly life." Would God like that? Any animal can do the same thing. What do you have that excels

animals? Of course you have to eat and live and educate your children, but in addition you must do something at least—as many things as possible—for the sake of other people. I'm always sensitive about death, so I want to be prepared for death. I want to put everything in order—what I have done or what I have. Otherwise one cannot be at ease. You are like a criminal sentenced to death: when will the execution come is the only question. In order to compensate for your sins and in order for you to be forgiven of your sins and accumulate many good things, you must live a good life, without knowing when your death is going to come.

Will God or Satan greet you?

We are without knowledge about the spirit world. It is an unknown world; we must understand that we go there all by ourselves. Your parents have nothing to do with you, your children have nothing to do with you the moment when you die. You are going to the spirit world all by yourself. There is the possibility that you are going to be welcomed by Satan instead of by the saints up there. If you leave something behind after having done good things for the sake of other people, then you are sure to be welcomed by saints and angels up there, guiding your way to the heavens. In which of the two ways would you prefer to be welcomed there? Upon your death messages will be circulated up there and God will order some of the angels and saints to come out and welcome that man with open arms or with music and dancing, all those things. But on the other hand, if you die without accumulating any good deeds, the black hand of Satan will be guiding you to hell. Which of the two would you choose? If you have done many good things on the earth, myriads of saints would come out to welcome you with beautiful music. I never forget about the minute of death. It's something like a dream, and you cannot quite visualize what it's going to be like.

Everyone's place is already prepared. What we do on earth will determine our position in spirit

world; we must think what we are doing here is most important. If you are already there, after death you cannot say, "Oh, I *should* have done this and that, and I must come down and live again, and then after having done all those things over again die a second death." No, you cannot do that. You are endowed with only one life. So the fleshly side is not important. Once you die, your flesh will decay. But what is invisible, the good things you have accumulated, is the most important thing. Compared to the vast spirit world, this earthly life is small in scope. Compared to eternity, the span of our life is just a puff, just one breath maybe, compared to eternity. So should your concern still be about the earthly life? If you do, it is because you don't know about that vast world up there.

In the life of faith you must think, talk, and do things always in connection with the spirit world, in connection with what God thinks of what you are doing. This is just an ephemeral world in which we are endowed with a short life span; to prepare to live through eternity in a good position and glory is of greatest importance. I want you to be prepared for death. When God sent me to the earth, God wanted me to accumulate good deeds to save others. Then when I go back to spirit world I will bring the gifts back to God.

You are studying, but for what? To know how to live for God and others. Don't ever think that you are going to be successful in this movement because our movement is expanding all over the world. Don't dream of being indebted to the movement, but try to have the movement indebted to you. Don't dream of being indebted to America but serve America and have America be indebted to you. Ultimately in that way you are going to do things for God and for humanity.

Bring back glorious gifts to God.

Upon your birth you are given your share of responsibility. You are the product of the cause or origin, God. You are endowed by Him with certain

When you join this movement, it is something like being given a sack to fill. I want you to fill up the whole bag with good deeds.

gifts, but if you try your best, then you can cultivate what you have in the field of gifts even more. Don't ever think that physical death is a sad or undesirable thing. We have a vast world up there, and I wanted today to talk about death because I want you to be well prepared so that you can bring back a glorious gift to God, to live there with Him through eternity. Up to date I have taught you many, many things on how to live, how to serve others, but with the problem of death ahead I want you to be really serious about how to live the profitable life for other people so that ultimately you live for and glorify God, to be able to bring back glorious gifts to God. That way alone you will live in a desirable position in spirit world through eternity.

Be well prepared for death.

When you join this movement it is something like being given a sack to fill. I want you to fill up the whole bag with good deeds. When you die your physical death you will go to spirit world with that sack on your shoulder. How much you have fulfilled will be the question, and what are the contents of the fulfillment. Don't ever think that you do this and that because you are told to do it by God or you are doing it for me. You are ultimately doing these things for yourself. You must be eternally grateful to the Unification movement, to me and to God who has taught you how to live life so that you can fulfill. You can fill up your bag to bring it back as a gift to God, which will determine your position there. Look into your own selves. If you are prepared to do things that will please God, please me and please every brother and sister in this movement, you will be welcomed by God up in the spirit world. In order for you to be able to do that, you must welcome other people and do things for other people. If you want to be prepared for death, always closely examine yourselves whether or not you are like that.

I spent my whole life to find this out, and to pave the way for others to follow, doing things for mankind. In that way I've done a great thing for God

and for mankind. The spirit world knows that. You enjoy the results of scientific inventions, but you forget that behind the invention were struggles and hardships for the inventor or scientist. Through me the way is already paved and you just have to follow me, but you never imagine how many hardships and tribulations I have gone through to pave the way for you. Do you think God will just teach someone about all the truth? If that was possible my predecessors and many people having lived before me would have done that. I have struggled hard to bring the truth into life and I've done that my whole life. I seriously wanted to find out what life really means, and above all what death really means and what comes after death. So I want you to be prepared for death and to know that after death there is a more glorious life awaiting you. The Unification path is the shortest cut to heaven in the history of mankind, but you never dreamed of that because you didn't know anything about that. Life is temporal, life is short, so you must be thinking of what to leave behind you after your physical death. You must hope to live in the eternal world well prepared. If you do as I have instructed you're sure to inhabit the heavenly kingdom. You cannot live in flesh forever. It is natural that your hair will turn gray as you get old. If you think of only the fleshly side of life, you will get discouraged as you get old. But since you know the truth, as you get older you must feel more urgency to work for the sake of other people, to be prepared. By comparison between you and myself, do you think I have more things to leave behind than you? (*Yes!*) If you feel the quantity and quality of the things you have done is smaller and less valuable than what I have accomplished, you must feel more urgency to follow my example.

It is natural, don't you think, for me to be ahead of you in going to the spirit world? (*Yes.*) Don't you want to be someone who can be welcomed by Father Himself? (*Yes!*) That's what I want, too. I want to be welcomed by God. Our desire must be to be welcomed by God, praised by God, and glorified

If you do good things for other people, then you are sure to be welcomed by saints and angels up there, guiding your way to the heavens.



and loved by Him. I want all of you to become persons like that. To be successful in your worldly careers is nothing, as small as a fragment compared to the greatness of what is waiting for you up there. They're small things when I think of death. Whenever I come here I sometimes think, "Who knows, this may be my last visit to you." In that way I am always prepared for death. You are hearing this kind of thing for the first time from me, and I must repeatedly tell you—be well prepared for death. I want you to be persons so prepared as to have me and God both coming out to meet you and welcome you up there. □

FORMULA for Success

The successful person has usually been defined as someone who has a position, who has gained power, who has money. This is termed as success in the world as we know it. But, I'm afraid, people of the Unification Church, if that's what we're looking for, for success, we're big failures. Because we won't find great position, power, wealth, and all these things.

by **JUDITH LEJEUNE**

From a sermon given on October 5, 1975, in Washington, D.C. Mrs. Lejeune is director of the International Family Association in Washington.

Let's consider someone who's been successful. There are many people in the world who own a great deal of money. When you talk with them or read stories about them one thing comes out that's almost always universal. There's one key to success which makes a person say, "Yes, I'm successful." And that is, in the end, if he's happy. When your parents call you, they don't always ask, "Oh, do you have enough money, are you hungry?" The most important question in their mind is, "Are you happy? I might not agree with what you're doing, but if you're happy, I'm happy." That's the heart of a parent.

In the Unification Church we teach that man was created in God's image. In so doing, God created us with the innate ability to have a creative loving experience with Him. In order to accomplish this, it means we have to have a personal relationship with God. It means that God, our Heavenly Father, is not somewhere off in the sky, is not something which we can't contact,

which we can't speak with and have a daily relationship with.

Divine Principle also teaches that a subject cannot exist apart from or without its object. Love is what binds subject and object together. The object of God's love is mankind. God the Creator poured out all of His emotions, all of His will, all of His intellect, into the creation of mankind, making man one of the most beautiful parts of all creation.

What Does God Need?

If we want success, if we want happiness, we can't look for happiness just for ourselves alone. We always have to look for that happiness which brings happiness to God. The biggest and most important question is, what would make God happy? What does God need? Does He need things like food, clothing, shelter, money? God can't use these things directly, only through us.

What does God need? We need to know what age we're living in to know what direction to go in, to know how to find joy. In history, there've been three ages that man has lived through. One is the Old Testament Age which is the Age of Law; strict obedience without really understanding; an eye for an eye, a tooth for a tooth; thou shalt not; do's and don'ts. This is all that mankind was able to understand in the Old Testament. He was not able to interpret the Law, because his relationship with

God was not yet close enough. In this age, following the Law was what success or failure was based on.

When Jesus came, he brought something higher—the Age of Faith. Through faith, man could succeed or fail. Mankind was not yet really able to interpret the law for himself, but through faith in Christ, through faith in the words that Christ gave, he could understand more and develop a relationship of Father and son. Faith that God is our Father. Faith that you are my brothers and sisters. Faith that to do unto others as you would have them do unto you is true. It was like a blind faith, not questioning. This was what determined success or failure during the New Testament Age.

But we're now in a different age. This is the Age of Attendance, attendance to Christ, attendance to God. This is what determines our success or failure. To follow the law, to have faith is not enough. We have to attend. This is what didn't happen in the Old Testament Age. Even though the disciples proclaimed they believed in Jesus Christ as the Lord of Lords, the King of Kings, Christ their Savior, they didn't attend him when he needed them.

Attendance

When he was walking up the hill, no one came forth and said, "Let me carry this for you." No one said, "I know that man." At

the risk of his life, no one would give their life in attendance to Christ their Lord. That is the age we live in now, to fulfill that which was not fulfilled then. To proclaim belief is not enough. To attend is what Christ and God need at this time. To live the word.

We can sit in prayer for hours and hours. It does no good if we get up and walk away and don't do anything. We have to get up and live our prayers.

If we're going to attend the Lord in this age, we need to know what his mission is. The Lord's Prayer says, "Thy kingdom come, Thy will be done, on earth as it is in heaven." The mission of the Lord is to build the kingdom on earth as it is in heaven. Jesus said, "When the Spirit of truth comes, he will guide you into all the truth." So the Lord's mission is to give us the truth which will guide us down that narrow and steep path to God. His mission is to restore the world. Rev. Moon has a motto which indicates this: "To restore the world let us go forward in the shoes of a servant, but with a Father's heart, sowing sweat for earth, tears for man, and blood for heaven." This is the path of faith and action together.

To attend the Lord we have to prepare ourselves to receive the Lord. Look at the world today. What does God need from us? How can we prepare ourselves? We prepare ourselves by reaching out to fulfill what God needs. The

world is really in a state of chaos and lack of trust. Everywhere you turn people are complaining about something being wrong.

It's true there's something wrong. Many movies, books and psychics are predicting tremendous chaos—earthquakes, fires, and all kinds of things that would destroy the earth literally. What does the world need? The world needs hope.

God Needs Leaders

Who's going to give the world hope except for those who attend Christ and God? What God needs are successful leaders, especially here in America. God very badly needs American leaders to save America.

God looks for several things in His leaders. Of course He looks for a personality with potential for leadership. Everybody has a potential for leadership, whether it's of one person, 10 people, 20 people, or a million people. If you have something to give, then you can lead. All you have to do is connect with Christ. He's your leader. If he leads, you can lead.

There's another aspect which God is looking for—people who are restoring their fallen nature. We live in a fallen world, we're filled with fallen nature. But we can't just wallow around in self-pity and use it as an excuse: "I can't succeed because I have fallen nature." God doesn't accept that, because He's given us the way to

overcome it.

What happened at the time of the fall, the time when God was separated from man, the time when God lost His object of love? Man failed to take God's viewpoint, so God is searching for those who are searching to take His viewpoint, to think beyond themselves. If we were connected with God's purpose and mission for America, we'd go without eating or sleeping before we'd let America die. We wouldn't be able to eat or sleep if we felt we weren't fulfilling our portion of responsibility. If we search for God's viewpoint, He'll show it to us.

Secondly, each of us has some kind of responsibility. What's our mission? To fulfill that mission. Many times people daydream about a future mission. "Oh, I want to do this or I want to do that." Or they forget about their mission and take somebody else's mission. Doing something for somebody else before we even finish what we have to do ourselves is leaving our missions. We need to fulfill our own missions, and then we'll be given more. That's what was lost at the time of the fall. Lucifer left his position; he didn't fulfill his position.

Thirdly, at the time of the fall there was a reversal of dominion. Lucifer wanted to take God's position and become the father of mankind. In the Bible, Jesus says, "You are of your father the devil." God is looking for people who

want to change that, who want to make God their Father. How do we do that? By pushing other people ahead of us, doing our best to make other people's missions successful and by loving other people as God loves them.

Multiply Goodness

Fourthly, what happened at the time of the fall was that evil came into existence and was multiplied. So we need to multiply goodness wherever we go. There's a saying, "I expect to pass through this world but once. Any good, therefore, that I can do or any kindness that I can show to my fellow creatures, let me not defer nor neglect it, for I shall not pass this way again." When we do something, we have no idea of the effect that we have on people. If in our hearts we're always hungry to multiply goodness we'll leave a trail of goodness and happiness behind us. We'll leave a trail of success behind us.

These are the fallen natures that we are born with. We want to restore them, but it's not so easy. It's only easy to talk about. Between man and God there's a very thick wall. To come to the other side of that wall takes every bit of strength that we have; it takes 100 percent of our effort, of our will power before we can find that success.

There are certain qualities that we need to succeed in overcoming our fallen nature. One is



When Christ was walking up the hill, no one came forth and said, "Let me carry this for you." To proclaim belief is not enough. To attend is what Christ and God need at this time.

patience. Rev. Moon said in a speech in March of this year, "In order for you to avoid unhappiness and misery, what frame of mind should you have and in what way do you have to walk the path of life? In order to be victorious, what word must be given? Patience. Patience is the most important virtue to embody. Jesus' success in God's sight is that he was ever-patient and he was sacrificial for humanity."

Rev. Moon is an extremely patient man. When he was in prison in North Korea for three years, if he weren't a patient man, he could not have come out of there successful. He has said that if he were not a patient man, he would have left America long ago.

Ever-Patient God

"Patience is a virtue" is a well-known saying. God is ever-patient. Can you imagine how many times God has wanted to simply do away with the whole thing? If it weren't for the leaders that came up in the most critical times in history, where would God's hope be? Moses was an ever-patient man. Many times he was rejected, many times he had to go before God and ask forgiveness of his people. We have to have more patience than that, we have to have more forgiveness than that in our heart to be successful.

Another virtue is sacrifice for others. There's going to be suffering in going back to God. Every-

body in the world suffers, I don't care who they are. It's much better if you know what it's all about and can handle it. There's never been a person in history who has been successful without sacrificing for others, giving themselves for others. This has been preached and re-preached and re-preached: Sacrifice yourself for others. You must lose your life in order to gain your life.

Why do we have to keep having these things told to us over and over and over again? Because they're not ours yet. Until we live them, they're not ours. They belong to God, they belong to Christ. Once we live them, we don't have to be told anymore. Sacrificing for others is a key to success, success in our relationship with God, success in restoring the world. And success brings happiness; we can't have success without happiness.

We say we want to bring joy to God. What is joy? Joy to God is the joy of accomplishment; that's what we want to bring to God. We should never feel that we can't do it. God wants this world restored more than we do. God prays for man more than man prays for God. If we go out talking to people trying to give the word of God out to this world, who wants it more than we? God.

No Limit To Success

So what's holding God back? We are. There's no limit to what success we can have because our

success should be God's success. God will succeed through us if we let Him, if we work at it. He's given us the truth, which is the tool that we need. Every single one of you has a foundation for God to speak through you. Open your mouth and it will come out.

St. Paul in his letter to the Philippians, when he was in prison, says, "So if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfishness or conceit, but in humility count others better than yourselves. . . . For God is at work in you. . . for his good pleasure." Our success brings God pleasure, happiness.

Paul continues, "Do all things without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world." That could have been written today. "Do all things without grumbling or complaining." This means to embrace suffering; it's going to be there. Take it and use it.

Rev. Moon is successful, Christ is successful, every leader has been successful in history. Why? Because they have learned from their suffering every step of

the way.

It's all right there before us to study. Study the Word day and night. It must become a daily diet, the Word coming into our spirit every day and our going out to share it with the world every day in some way until we become the embodiment of it, until it becomes carved in our hearts.

Embrace Difficulties

Don't complain. We've heard it over and over. It does no good to complain. If we complain, we leave a trail of sadness behind us, we multiply not goodness but complaining. Complaining ends up wallowing in self-pity. God can't listen to you. Learn to embrace the difficulties. The path is narrow and the path is steep. And it's filled with blood and sweat and tears and no one said it was going to be easy. Face it. We're not living in the Kingdom of Heaven yet, we're building it.

That's the hope—that God has never given up, is ever-patient; He's always forgiving. When in our prayers we've asked for forgiveness He's forgiven us. We should keep going and look for that success that can bring God happiness, success that can bring us happiness because without it we aren't happy.

We see people with big beautiful houses and lots of money and who can go off to the mountains and relax for a weekend or they can have all the goodies they want and

watch TV all day. But it's very temporary and will not bring ultimate happiness. If we're looking for immediate happiness we'll only have it a little while.

Prayer is the last important thing that we need. We need to have deep prayer, not only simple prayer. And a daily diet of giving to each other, sharing with each other and with the world around us—this will bring the kind of success that will mean success for your children and for your ancestors.

The only one holding you back is you. If we can really believe that, if we can know that God not only exists, not only created the world but know that God is involved with the world, that God wants success, then you won't have any doubts.

Formula For Success

In working with Col. Bo Hi Pak, I asked him one time, what is your formula for success? Everything he does is successful. One thing that he said is that he never thinks failure. Failure is not even a word in his vocabulary. There's no such thing as failure. It doesn't exist. Because with God all is success. No matter how difficult the path, always there is success at the end. Just don't give up. When you give up, that's when you fail. You might make mistakes, even big mistakes, but don't give up.

That's one of the key things I've seen him enact in his daily life. I'll be saying, "What are you

going to do now?" and he'll reply, "Don't worry, something will happen." I know it works; I've seen it work in him.

Rev. Moon never thinks of failure. He always has an alternative path. Never put all of your apples in one barrel. To have an alternative route is also God's way. Many times when we do something and it doesn't succeed it seems like we're moving backwards; but we're not, we're just moving over in order to succeed, making a right turn before going forward. It doesn't mean going backwards, it doesn't mean stopping, it just means moving over. We must implement that in our lives, also—to have alternative routes. "I must accomplish this goal so I will go this way. But if something happens, then I will go that way."

Through prayer God will show you all the alternative routes. Try to go the shortest possible route first, but if it's not possible, make a detour. This is what brings success in God's eyes.

What we need is prayer and action, patience, and embracing suffering. If we can implement those things in our lives we'll see tremendous differences. That patience we have with each other will give each other patience. It's catching, like love is catching. Also, complaining is catching, hate is catching. We want to make our environment one of hope and goodness. □



Unification Theological Seminary Opens

by LOUISE STRAIT

On September 20, 1975, the Unification Theological Seminary opened in a dignified inaugural ceremony presided over by Rev. and Mrs. Moon.

The main chapel at Barrytown was filled with friends and relatives of the 57 entering students, Barrytown trainees, Church members, neighbors, and the seminary's first class. The ceremony opened with the majestic "A Mighty Fortress is Our God" sung by the congregation with the Barrytown choir under the direction of John Spradling adding considerable strength to the already powerful song, especially from their position in the loft at the rear of the chapel. The processional entering the chapel during the hymn included members of the seminary's board of trustees, participants in the ceremony, faculty members, Rev. Moon and his wife. Professor of biblical studies Thomas Boslooper confidently led "The Star Spangled Banner," singing a solo on the fourth verse.

Rev. Jack E. Wahlberg of the Reformed Church in Rhinebeck gave the invocation, asking God that His "truth be real to us. We pray Your blessing upon those who are being installed. . . we pray Your blessing upon those students who enter this seminary; may Your truth be made real to them."

Unification Church of America President Neil Salonen then greeted the guests, suggest-

ing that the seminary could begin a new era in the relationship between the Unification Church and society: "It is our deepest hope that the beginning of this seminary will create a dialogue of open-hearted communication."

The mayor of Red Hook, Miller D. Magley, also spoke, exhorting the students and faculty to apply themselves to their task well. Academic Dean Therese Stewart recounted the history of the seminary, stressing it as the fruition of Reverend Moon's longstanding desire to build a university. She explained that theology itself is in a state of crisis today, with fewer and fewer adherents: "A frequent question while we were interviewing applicants was: 'Are you really opening a seminary?' They were amazed because today so many seminaries are closing or consolidating." She expressed hope that the Unification Theological Seminary could help pick up the lag in the serious study of God.

Then began the official opening procedures. Seminary President David S.C. Kim performed the opening action of the seminary after he was installed. Holding a large red Bible wrapped with a wide blue ribbon, he said: "President of the Seminary David S.C. Kim hereby officially announces the inauguration of the Unification Theological Seminary in the presence of Rev. and Mrs. Moon and distinguished guests who have

gathered in Barrytown International Training Center Chapel. . . . The Bible, the word of God, is opened." With these words he cut the ribbon surrounding the Bible, thereby opening the seminary.

After David Kim gave a short message, chief administrator of the seminary Michael Warder initiated the installation. Each official installed was announced to the congregation, shook Rev. and Mrs. Moon's hands, and bowed to the congregation.

Academic Dean Therese Stewart was first installed, followed by Mr. Warder. First of the professors installed was Sebastian Matczak (ThD., Gregorian University, PhD., Catholic Institute, and PhD., Sorbonne), professor of philosophy. He was followed by the professor of biblical studies, Thomas Boslooper (PhD., Columbia University); Dr. Young Oon Kim, professor of Unification Theology and missionary to the United States (EdD., Southeastern); Warren Lewis (PhD., Tübingen), professor of church history; and Dr. Francis Elmo (PhD., Fordham University), professor of religious education. Richard Murphy and John Maniatis were installed as librarians. The choir sang "God's Glory and Honour" by Marcel Frank at the conclusion of the installation.

Rev. Moon then spoke in English (see complete text of remarks). He closed the ceremony with a benediction, and the con-

gregation sang "Christ is Here."

Luncheon began in the main lecture hall after pictures were taken of the participants and the students. Sunburst provided quiet background music. Eileen Welch sang two solos, accompanied by John Sonneborn.

Students began classes on Monday, September 22, taking courses in biblical studies, church history, Unification Theology, group process, and philosophy. The seminary offers a two-year Master of Religious Education program.

A joyous atmosphere pervaded everywhere the Convocation day. Not only were Church members aware of the significant step of opening a seminary; other respected people shared in that exciting anticipation. The four non-Church member professors clearly enjoyed the ceremony, feeling, it seemed, the historical significance of the occasion.

Each of the four is an active member or official of an established denomination: Dr. Matczak and Dr. Elmo are each Roman Catholic priests, Dr. Boslooper is an active pastor in the Reformed Church, Dr. Lewis is a member of the Disciples of Christ and professor at New York Theological Seminary. "While they may not accept the Divine Principle in its entirety," says Chief Administrator Michael Warder, "they have a great respect for it."

"Graduates of the M.R.E.

program," he adds, "will have a broader understanding of the history and tradition of Christianity; be able to interpret traditional and contemporary theology in relation to the Divine Principle (the Unification doctrine); have a working knowledge of the basic tenets of major world religions; achieve new insights and skills in educational theory, methods, administrative process and group function; and be

able to communicate more effectively the messages of the Bible and the Divine Principle.

"By the opening of the fall semester in 1976," says Mr. War-der, "we expect to have more than 200 students enrolled in the seminary. We also plan to offer a Master of Divinity (M.Div.) program in the near future, adding substantially to our graduate curriculum. □

inaugural convocation speech

by REVEREND SUN MYUNG MOON

In history there have been philosophies and religious doctrines working in the backgrounds of politics, economics, the arts and religion. Nevertheless, the reality is that they are all stalemated, resulting in confusion and chaos, without having brought

about the realization of their promised ideal worlds.

Faced with this stalemate, people are turning in every direction in search of someone to take up the gauntlet for all people and pioneer a new way for humanity, straightening and guiding their di-



rection towards a clear and achievable goal.

The people cry in unison, "Something is desperately wrong!" We have tried every possible way to diagnose and cure the sickness in society. We have finally concluded that the cause of the sickness is an internal disease and not external. By having emphasized the external elements we have lost the intrinsic and central element of our existence. We are left without hope.

What is the intrinsic and cen-

tral element which man lost? If we go back to the very beginning, we can readily understand that the greatest cause of the sickness is that man lost God, who is the very source of his life. With the loss of God man lost sight of the absolute value and the focal point of life.

Rediscovery of God, establishment of the father-son relationship between God and man and the resurrection of divine love that we as the sons and daughters to God our Father invite back into our hearts—these should be made human conditions toward ultimate peace and happiness. We can turn nowhere but to religion for the great revolution of human consciousness.

Let me daringly say that Unification Theology will surely accomplish the task. Only human wisdom centered on God alone would enable one to make the right decision and enthusiastically participate in this great cause.

Distinguished and capable professors of high caliber will be with us teaching the 50 hand-picked students who are well prepared with burning enthusiasm. It is by these people that the Seminary will be initiated. In other words, I am not the founder of the Unification Theological Seminary after all, but rather the founders are these students who are here before us. The Seminary is not a place or building, it is these people who are equipped with the spirit and ideal given by God through

Unification Theology.

We must change our direction from the established theologies which are deprived of life and spirit and turn to a new theology with a dynamic vitality and life style in which God would directly participate. By our learning it thoroughly and having the logos incarnated in ourselves we will surely be able to build great personalities, making it possible to best use the acquired ideal and knowledge in accordance with God's will. You certainly shall not only be able to practice what you have learned but also make it a part of your daily lives.

Armed upon graduation with a capacity for creative leadership, these students I am sure, will be able to usher in a new world of a higher dimension after removing society's vicious social vices.

Any educational institute of graduate level is, in itself, a miniature society in an embryonic state and is being nurtured like a baby in its mother's womb. Therefore, until future days when you will begin your life in society, you must invest all your energy and time in studying and training yourselves to be capable master builders of the ideal world in conformity with God's will. Brilliant deeds and results accumulated with our blood, sweat and tears will provide excellent answers to the numerous skeptics who question us now.

More than in any other educational institute, to teach and study

in one where men and women are produced who will contribute in establishing an ideal world under God is surely what would please God and make men happy. This is a sacred task well worthy of a hard struggle.

Therefore, I sincerely hope that the professors and students of the Unification Theological Seminary would, as the name implies, be united into harmonious oneness so that the whole institute will have sound growth as a living organism, thus securely establishing a solid foundation and a shining tradition in the Principle to be inherited by future generations of students.

Unification Theology is God's ideology, God's philosophy and God's doctrine; and the Unification Theological Seminary will be the very arena where you will practice the knowledge and ideal you acquire here. Consequently, you are going to build a miniature Kingdom of God right here in our seminary according to God's providential blueprint.

We will establish a new world of unified culture with the Orient and Occident integrated, thus transcending national boundaries, racial discrimination and the generation gap, enabling the realization of the earthly kingdom of God where one world and one human family will at last be the reality.

With this great mission of vast importance ahead, it is natural that we anticipate in the future count-

less difficulties and hardships. However, your strong faith and conquering spirit will more than overcome all of them, finally reaping the victory you are entitled to.

In this sense I strongly believe that the Inaugural Convocation of the Unification Theological Seminary today is the laying of the cornerstone of the Earthly Kingdom of God. □

the history of the seminary

by **THERESE STEWART**

The May issue of the magazine *Christianity and Crisis* carried the response of twelve religious thinkers to the question, "Whatever happened to Theology?" All agreed that theology is in the throes of serious decline. Rosemary Reuther, a liberal Roman Catholic thinker, said,

"The pioneering edge of thought will come not from traditional institutions, but from places on the edge with little prestige." Harvey Cox of Harvard University commented, "Theology is being done today in curious places under unusual sponsorship, . . . unnoticed by those who read only the right

journals." History will judge the accuracy of these observations.

If today's date were September 20, 2001, or even 1985, it would be considerably easier to recount the history of this seminary. Its history to date is brief if age is reckoned from the day last October when Reverend Moon announced his plan to begin a seminary.

But in fact what we might call the "prenatal" history of the seminary brings us back at least to 1954, when in a small dwelling in Seoul, Korea, the founder of our seminary gathered together five trusted disciples and drew up the outline for an organization today known as the Unification Church International. Today there are daughter churches in 120 nations.

The history of the seminary cannot be separated from the history of that Church. A deep desire of Reverend Moon from the earliest years of his ministry was to build a university; to find learned men who would not be confounded that God should continue His revelation to men in the 20th century, men who could understand his message which, in unlocking many of the cryptic meanings of the Bible, revealed God's hope and plan for the unification of mankind in these critical times. This dream of Reverend Moon included working with these learned men to raise up young men and women who could renew their own lives, revive their nation, and re-

build a rapidly deteriorating world by centering on the will and heart of God.

As early as 1957 Reverend Moon sent out pairs of missionaries to villages throughout Korea in a pioneer witnessing and training effort. Out of this came the establishment of 30 new churches. He spoke to his followers of God's grief resulting from man's alienation from Him, of the deeper cause of man's inhumanity to his fellow man, and he spoke of the return of all men to God. All through this time Reverend Moon worked to build a foundation on which he could prepare young men and women who would be able to change the course of history.

In 1959 Reverend Moon sent missionaries to Japan and to the United States; two of these missionaries are with us today in the seminary. Dr. Young Oon Kim, now professor of systematic theology and Unification Theology, began her mission in America in Eugene, Oregon. Through her tireless effort she gathered a following during her two years there, then continued her work in California where the Church was incorporated. In 1965 she established the national headquarters in Washington, D.C. Mr. David Kim, the acting president of the Unification Theological Seminary, is the only living member of that small group surrounding Reverend Moon at the Church's inaugura-

tion in 1954. Mr. Kim, too, has worked in various cities throughout America, especially in the West.

In 1965 Reverend Moon traveled throughout the United States, the first of 40 nations which he visited and in which he blessed certain plots of ground as a condition for the eventual restoration of each of these nations to God. On that tour ten years ago he spoke again of the need to establish a university in which to prepare men and women to communicate with leaders in every field, to talk with theologians, with economists and politicians, with educators and

statesmen. His desire was to share with them and with others through them, the vision of a new world, and the way to build it which he had discovered through his search of the Scriptures and his deep prayer.

Since 1971 Reverend Moon has worked primarily in the United States, bringing to America hundreds of young men and women from many nations of Europe and Asia, giving them and their American brothers and sisters personal direction for the revitalization of Christianity in America. His three Day of Hope tours in 1972, 1973, 1974 brought Rev. Moon to every



Professor Boslooper leads faculty and guests in "The Star-Spangled Banner." In rear, Rev. and Mrs. Moon. Foreground, left to right: Academic Dean Therese Stewart, Prof. Matczak, Dr. Kim, Dr. Elmo.

major city in the United States.

It may have been the problems and needs common to those cities which motivated his decision to establish the long-awaited seminary without further delay. In October 1974, Rev. Moon spoke with Mr. Kim and Mr. Warder about beginning the seminary in Barrytown. The Church had purchased this facility and its 260-acre estate less than a year before from the Christian Brothers.

Mr. Warder immediately began planning. He set up an office, promptly recruited two expert librarians to begin the monumental task of building a library, prepared legal papers, acquired information and assistance from the New York Office of Education and the American Association of Theological Schools, prepared literature, and began the complex process of recruiting faculty members.

I was privileged to join the seminary staff in March of this year just in time to help prepare the detailed application for a charter from the Board of Regents of the State of New York, and to assist in the selection of faculty. Mr. Warder and I interviewed many professors, and numerous telephone calls and letters came from all over the nation in reply to advertisements in professional journals.

A frequent question was, "Are you really *opening* a seminary?" They were amazed at our project. Today many seminaries

are closing or consolidating as secularism and financial crises erode spiritual and physical resources.

After diligent examination of a number of persons with outstanding backgrounds, several exceptional candidates were appointed to the faculty in June by Reverend Moon. The curriculum was further developed in a series of faculty meetings during the summer, additional staff positions were assigned, courses were designed, and offices, classrooms and dormitory rooms were prepared. Nearly 400 applications for admission to the program were received and examined. Out of these 56 top quality students from nine nations were chosen. On September 15 they arrived, and with them all the elements were combined. Today a seminary—indeed a university—is born.

The personal histories of students, faculty, administration, staff, and in some sense the citizens of this community became interwoven with the history of this seminary. We are challenged to begin a history of the revitalization of theology and theological education in America. In response to those two thinkers mentioned earlier who dealt so honestly with the question, "Whatever happened to theology?" we are challenged today to fulfill their prediction to provide the "pioneer edge of thought" for a new depth and direction for theology in America and in the world. □

What does it mean to be happy?

by **BRUCE WARREN**

“Wretched man that I am! Who will deliver me from this body of death? . . . I of myself serve the law of God with my mind, but with my flesh I serve the law of sin.” (Romans 7:24-25)

Do we really understand the deep significance of these words that St. Paul spoke over 2,000 years ago? What did he mean? Probably the greatest evangelist ever, he convinced thousands to give up their old way of life and follow Christ, but he still suffered from a basic contradiction within himself which is common to all men. St. Paul realized that only through the spiritual strength from Jesus Christ could he subjugate the desires of his physical body. He recognized there was a conflict

between his mind and body.

What does that tell us today? Are we more liberated from the desires of the flesh than St. Paul? If we look closely at ourselves and examine our innermost thoughts, we can find plenty of debris. It says in I John 1:10, “If we say we have not sinned, we make God a liar, and his word is not in us.” I think any honest Christian will agree that despite his belief in Christ, he still sins and even his children are born with sin no matter how much holy water is sprinkled on them at birth.

So, we have a problem. Just as there's always been a gap between the ideal and reality, so there's always been a gap between what a Christian professes to believe and what he actually does. This gets to

the real crux of the matter. Why are we following Christ? Why is Christ perfect?

Christ's perfection lies with the fact that his mind and body were completely united. That is, whatever he spoke he put into practice. Have you ever met anyone who does that all the time? Do you always put into practice exactly what you say?

The truth is that we all have many lofty ideals or goals but rarely are we able to put them into practice 100 percent. How many times on a Friday night after watching the late movie have you planned to get up early Saturday morning and cut the grass, fix up the garage and paint the bedroom? However, in reality there are many times when our body says to us at 8 the next morning, "Go on back to sleep. It's okay. You need your rest." But what about all the housework you planned the night before? As St. Paul said, "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate." (Romans 7:15)

Now that we can see that man has some kind of contradiction within himself as a result of something which isn't his true self, we want to overcome this problem in order to be happy. How can we be happy? When do we experience joy? Any musician or artist will tell you that he receives the greatest satisfaction when he's able to put his idea for a musical number or painting into a visible form. He

receives the greatest joy when that song sounds most nearly the same as the idea he had in his head or when the painter paints most nearly the vision in his mind. This very simple example can explain to us on a much deeper level how to gain more freedom and happiness in our everyday lives.

After all, who feels happy when he works all day and accomplishes nothing? The greatest satisfaction comes when we have an idea or inspiration or just a plan, and we're able to put it into practice. This happens when our mind controls our body. Just talk to a runner or any athlete and ask him how exhilarated he feels after running a race. Why? Because he just experienced a perfect relationship between his mind and body.

Some people receive great joy from their dogs. This is one level of happiness. Dogs cannot talk or write legibly but they show some degree of affection by wagging their tail and sometimes even cuddling their masters. A guitar player may take his guitar everywhere and even give it an affectionate name. A great intellectual takes a book of philosophy to bed with him or the music lover walks up and down the city streets with a radio blaring out popular tunes.

All of us have our love-objects but the greatest joy comes from a relationship with another person. This is very hard to believe or say these days because most of us realize that while relationships



"Happiness can be found where you can give in your own unique way. You are happy when you can give to other people. If you can share love with other people, that makes you feel happiest of all."

Sun Myung Moon

with people can bring the greatest joy, they also many times bring the greatest disappointment or sadness. We find ourselves back to that basic contradiction within man. How many of us have felt like we wanted to live out in the woods away from everyone, but at the same time realize that we can't be happy alone?

Our joy comes from relationships with other people. Just as a leader gains his respect from his followers, not by himself, so we gain our value by our relationships with other people. What writer only writes to read his own words? What singer only sings to hear himself? Our true value in life comes in living for others, serving others, making God happy and making other people happy. This is the purpose of our life.

If we aren't happy, it's because we aren't doing good things. We haven't established that necessary complementary relationship between our mind and body, between our words and deeds. After we realize this, we can discover that the greatest joy comes from the spiritual experience. We are not only this flesh and bones, but the very idea for our existence was with God before we were created. (John 1:1) Then what we're really searching for lies within the spiritual nature of our being. We all desire love which is greater than just physical love. How can we experience that love? Only by uniting with another person who has the same ideals centered upon God can we experience this great love.

When we get up from the



breakfast table in the morning after stuffing ourselves with coffee and doughnuts and we're still hungry, that means we obviously desire something more than physical food. Realizing the truth of this example, we understand that the desire for physical pleasure, even in love, is only a shadow of the deeper desire for spiritual food—divine love.

In order to gain Heavenly Father's love we must obey His commandments. We should always feel that God is present and watching over us, protecting us. When we do something evil, we sometimes say, "That's okay. It's all right to do this one little thing. God won't mind." At that point, we don't really feel that God is watching us and that is why we commit the sin. If we thought our

parents were watching us, would we do something evil? If we do evil things and receive some kind of temporary pleasure, afterwards our conscience reminds us that our actions weren't right. It is this conscience, given to us by God, that continually pushes us to do good deeds.

Our desire to be happy and receive love is actually our desire to know and be with God. The more deeply we can love, the more we can experience God.

I think Rev. Moon best sums up what I want to say: "If you can love one person, God's love will be there in proportion to the depth and size of that love. 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." □

the LIFE of the SPIRIT

“**T**hen the Lord God formed man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being.”

Thus the Bible describes the step which differentiated man from the rest of creation—that we have a spirit which enables us to have a living relationship with God.

Apostle Paul adds to our understanding when he says (I Cor. 15:44) “It is sown a physical body, it is raised a spiritual body. If there

is a physical body, there is also a spiritual body.” Yet, despite these affirmations, man still lingers over the question of survival after death. And a very skeptical eyebrow is raised when the subject of communicating with spirits comes up.

Do spirits belong to the world of mythology or is there a rational basis for their existence? If we do have a “spiritual body,” as Paul called it, what is its role, how can we *know* it exists? And why is it important to know if it does?

There have always been a few who “knew,” but often they were dismissed as romantics, dreamers. Those who wrote about the life of the spirit included not only poets but scientists like Emmanuel Swedenborg, and certainly Jesus Christ: “I am the resurrection and the life: He that believeth in me, *though he were dead, yet shall he live.*” (John 11:25)

If it’s invisible, how do we know it exists? The answer is not so difficult to uncover. Scientists are conceding that matter ultimately is not something material but that it emerges from what some call a “mathematical matrix” or it is the result of motion, of force. Some say that the basic building blocks are not sub-atomic particles but fundamental principles. As one put it, “Theoretical physicists seem well on their way to agreeing with the Gospel of St. John that ‘In the beginning was the Word.’ ”

The entire visible world we live in (the effect) is complemented by an invisible world of cause. God, the invisible source of the universe and its forces, and ultimately of man, is at the peak of this invisible realm. As beings made in God's image, we too would have an invisible aspect or soul as some call it. It is only because of man's separation from God that we lack perception of this spiritual realm. As man draws closer to God, he finds himself able to "see" things, "hear" things with his spiritual senses as well as his five physical senses.

We cannot measure this world or analyze it quantitatively. But neither can we directly perceive electricity, high-frequency sound waves, ultra-violet rays, X-rays, or other forces, including our own minds. Yet we know they exist because we can recognize and examine their effects. In the same way, spiritual phenomena happen and the only way we can adequately explain them is by acknowledging the existence of this invisible realm. With the aid of the refined instruments of today we can verify the existence of things that were invisible and inaudible in the past. The day will come when, with the aid of science, man will be able to sense the world formerly regarded as the world of illusion. When man's spiritual senses are opened, he is able to perceive this world at will.

The skeptics may say "coin-

idence," but those who experience these feelings, and there are rapidly increasing numbers of them, know it is something more than that. By their very nature, these phenomena from the world of cause do not occur at the beck and call of scientists, who are used to studying natural laws that are predictable. Nor, at this time, do they occur to all people, but selectively.

As man's spiritual nature is restored, more and more people will experience these phenomena, as is predicted in the Bible (Acts 2:17). And some scientists are doing experimental work to explore this realm, former astronaut Edgar Mitchell, for instance. Science is beginning to find the evidence for what reason and experience tell us must exist.

Just as the physical world was created as the environment for man's physical body, so the spirit world was created as the environment for his spirit. The two worlds are entirely different; there is no way they can have direct give and take. However, man's spirit communicates with the spirit world and his body with the physical world.

Only through man can the two worlds have give and take. But to fulfill this role, man must maintain perfect give and take between his spirit and his body. Then man's spirit and body are completely united and his spiritual and physical senses echo each other.

However, man is like a radio or television set. Through the fall, man became "broken" and lost his perception. A life of faith is the process of repairing broken man. As man is repaired to a certain degree, he regains his spiritual perception of the invisible world. This is spiritual communication. Only when we are aware of the existence of the spiritual world can we work to bring our spirit and body into harmony, into oneness.

It is our spirit which enables us to communicate with God. But our spirit man which comes into being when we are born is as untrained and immature as the physical body of the infant. Just as the child and later the adult needs physical food for nourishment, the spirit also needs food to grow.

Our spiritual "food" comes from the deeds we do, from our actions. That is why it is important to have a close relationship between our spirit and body. Our spirit is connected with God. If our body is not connected with our spirit, then we can do things which are against God's will.

Actions which contribute to the fulfillment of God's purpose for man give good "food" to the spirit man, who becomes good. But if man acts contrary to God's will, then the wrong kind of "food" is given to the spirit man and he becomes evil. Nathaniel Hawthorne wrote a short story about a girl raised in a poisonous garden, who died the instant she

was exposed to an untainted atmosphere. In a sense, we create our own atmosphere, determining whether we will live or die spiritually, by our own actions.

If our spirit grows through deeds, then it can only grow and come to perfection through a give and take relationship with a physical man. God created man to become perfect while on earth, both physically and spiritually. So our spirit cannot reach perfection unless we live a perfect life on earth.

This is the reason why Jesus left the keys to the kingdom of heaven with man on earth and said, "whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." (Matt. 16:19, Matt. 18:18) The kingdom of heaven will be opened on earth first, then in the spirit world.

Our life span of 70 to a hundred years on earth is just a brief second in eternity, and man's perfection must come during this time. Each moment of our physical lives becomes a precious opportunity to come closer to God, to His standard of perfection for man.

We have a choice what to do with our lives. We can spend them in a search for material success, prestige, or knowledge, or we can spend them in a search for goodness, for truth, for beauty: for God.

God does not determine whether our spirit goes to the kingdom of heaven after we die, or

to hell. This is determined by the stage of spiritual development we have reached when we die. To what extent have we learned to love, to go beyond ourselves in thinking about others?

There is another reason why it is important to recognize the existence and workings of the spiritual realm. Since the fall, there has been an evil spiritual force in the world as well as God's force of goodness: Satan. If we are ignorant of Satan and of satanic influences in our lives, then we accept the fallen aspects of man's character as "just human nature," without realizing that they are *not* our original nature. If we do not even know he exists, Satan will take advantage of our ignorance to keep us in his bondage. When we know our enemy and his strategies, then we can fight against him.

The Bible says, "He who does not love does not know God; for God is love." (1 John 4:8) That is why we are born in this physical world—to learn to love through our relationships with our parents, our spouse, our children. God's original intention was that man would reach perfection in his lifetime and through experiencing these three types of love prepare himself to receive God's love eternally in heaven. □



The ladder of virtue is scaled by seven virgins seeking Christ's rewards (top) for an ideal life.



Historical Impressions of Japan

by ANNEMARIE MANKE

Rev. Sun Myung Moon in his sermon "The True Pattern of Family Life" said, "The materialistic people of the Western world must be taught by the Oriental way of life, in order to get close to God." Any Western person unfamiliar with the Oriental way of life in comparison to his own may judge this to be a rather extreme, perhaps even outrageous statement. However there is deep meaning behind these words, as members of the International One World Crusade have come to know during their nine-month stay in the Orient.

Having read Rev. Moon's words we could feel the tremendous privilege that the IOWC had

in coming to Japan and Korea. Also we felt our responsibility to learn about the Oriental heart and way of life in order that we could derive from it the lessons that would help restore a more spiritual and moral West.

Although much has changed since the Second World War in the East I would like to describe the more traditional feeling of the pre-war time in order to explain the more essential values that are intrinsic to their way of life and which the West is almost void of at present.

As most of our stay in the East has centered on Japan I will specifically refer to its spiritual and emotional background. However since China, Korea and Japan are

very connected through the common influence of Buddhism many of the traditional thoughts and feelings will be true of all three countries.

About 85 years ago a man came to Japan in order to flee from what he termed a cold materialistic Western society. His name was Lafcadio Hearn. It was in his writings that I found our own experience most successfully expressed. His love of the East, particularly Japan, was extremely profound and penetrating. He not only married a Japanese wife but he married the entire spirit and tradition of Japan. He was a writer with the heart of a poet who perhaps above all others succeeded in interpreting the heart of the East for Western minds. Therefore I am glad to refer to his thoughts gained over a period of many years to help our Western brothers and sisters capture some of the feeling and background that makes the Orient of today.

Many foreigners have come to the East, some for money and trade and others because they are attracted by the cloud of mystery that seems to envelope that part of the world. However, few become more than spectators and they leave not really knowing any more than before of what goes on behind the passive faces and what is the meaning of their many customs and traditions. This is because, says Hearn, "...Life, either intellectual or emotional (since one is

woven into the other) is composed of combinations of experiences ancestral and individual which have no really precise correspondence in Western life."

Ancient Teachings

It has been said that no nation without a religion has ever developed. For this reason I want to begin by explaining the religious foundation of Japan. Actually Japan today has no living religion that motivates the general populace. Buddhism and Shintoism, the most prevalent religious teachings, are usually only associated with the individual's birth, death or marriage. However the thoughts and feelings derived from these ancient teachings remain.

Buddhism taught its followers that all form is illusion and that they should not try to capture material beauty for itself but to seek the unchanging truth behind all things. I feel somehow that this concept and understanding is well characterized in some of the Buddhist paintings of nature. These are extremely detailed and fine—sometimes so fine and sensitive in color that it seems they were painting the feeling not the fact. Hearn expresses a similar impression in the following quote:

"In the flushed splendour of the blossom burst of spring in the coming and the going of the cicadae, in the dying crimson of autumn foliage in the ghostly beauty of snow in the delusive mo-

tion of wave or cloud they saw old parables of perpetual meaning."

In this sense those so-called inscrutable eyes of the East have for years been looking at the same sky and earth and water but seeing far more than the physical eye can see.

The Soul-Compound

The Buddhist believed there was no constant law underlying creation except that of change; therefore he did not struggle against life. He became quiet in pain. Another reason for this passive and patient endurance was the idea of pre-existence. Orientals considered themselves not as individual selves. They did not think one had a soul in the Christian sense which passes on to the next life retaining its own individuality. They had an entirely different conception of existence. They thought of themselves as being many selves or in Hearn's terms, "...as a soul compound, the concentrated sum of feeling and thinking of countless past lives."

A person was thought to have many existences to pay off his "karma," since it was not believed possible to attain perfection in one lifetime. It was taught that with each new existence the soul-compound changed; there was no constant ego. This was because according to Buddhism all are just parts of an infinite whole in which all feelings and thoughts are one. Therefore the goal was not indi-

vidual perfection of self but rather a selfless perfection of the whole. Nirvana is the state when the soul-compound has rid himself of all ego to remain only as perfect selflessness.

This Buddhist teaching is rather abstract and difficult. The Shintoists in a more primitive and simple form expressed the same thing. For instance, a simple Shintoist also thought of himself as having many selves. His internal struggle between good and evil he attributed to the conflict of his good selves with his more evil ones. It was his hope to free himself of the worst ones until only the best ones remained. It seems that, unlike Buddhism, the Shintoist did not believe in the complete decomposition of the selves or soul-compound into the infinite whole. What their belief should be was not exactly defined.

In any case, such teachings have caused a relative lack of egotistic individualism because they attributed greater value to virtue than to self. For instance, honor and loyalty to the emperor, country and family were considered more important than life itself. From such feelings came the *kami-kaze* spirit of the samurai, the self-destructing heroism of the Japanese pilots in World War II and the solemn act of *hara-kiri* committed by a Japanese wife whose entire family and ancestry had been disgraced by the wrongdoing of her husband.



Shrine in Shiogama.

As I have just mentioned the importance of honor and loyalty to the emperor, let me elaborate on the position of the emperor and the attitude of the Japanese people to him. It may be difficult for democratic-thinking people to understand, but to the Japanese

the emperor was unapproachable—no one could utter a word against him. Every household had a picture of him, as well as every school classroom and office. In the mornings everyone would assemble in front of the picture to pay respects before beginning the

day's activities. In a sense he was their god and they were his people.

Of course since the war things have changed; still, the older generation, although they may externally follow the direction of the government, in their hearts they are still deeply devoted to the emperor. This phenomenon can be seen in the group cooperation of the Japanese people to rally around a leader. In Japanese society they are constantly looking for

a father or central figure. It is in this characteristic that the Japanese have found both their power and their weakness.

Ancestor Worship

Returning to the explanation of Japanese spiritual background I would like to clarify the nature of ancestor worship, which continues to exist even today. Hearn tells us that Shintoists believe that the world of the living is directly governed by the dead. According to



Despite some Western influence, families in Japan still maintain many of the customs and traditions of their ancestors.

the Shintoists all dead become *kami*, literally translated as gods. However these *kami* do not have the characteristics which we attribute to God. They are not considered perfect or even very good. By the Shintoists of that time they were considered superhuman simply because they had gone beyond death. Actually they are mere ghosts of humans both relatively good and bad.

Strange as it may seem to some of us, the Japanese believed that these *kami* partook in their daily lives, influenced all their thoughts, feelings, general well-being and even the weather. Therefore they were very careful to secure their favour and to avoid their displeasure. They set up shrines and gave offerings to the bad *kami* as well as the good. In early times this was thought to be devil worship by the Christian missionaries, but the Shintoists, who had no conception of an absolutely good or evil spirit such as our Christian God or Devil, thought even the bad *kami* could be appeased because they believed in the intrinsic good of all people.

Out of these early beliefs have evolved emotions quite unknown to the West, in particular the strong and transcendent sense of duty to past, present and future. Of these three the most foreign to us would seem to be their deep and loving gratitude to the past. For the West, although we have many details and records of past

history, these do not inspire our hearts with love and gratitude. The Western person approaches the past in a rather scholarly fashion, being quite analytical and critical.

Filial Piety

It is very difficult for a Westerner to conjure up the feelings of an Oriental about his ancestors and his nation's history, especially if he does not believe in God or if he is a Christian without a belief in a real relationship between the dead and the living. The Oriental feels very indebted to his ancestors, including not only great men and leaders but all who have laboured, suffered and lived that the present generation might live. The deep sense of filial piety of children to their parents extends beyond parents and grandparents to the dead. Deeply embedded in the subconscious of every Japanese, says Hearn, are the words "Never must we cause shame to our ancestors. . . . It is our duty to give honor to our ancestors."

In the East, family members are closely knit and dependent upon one another. They do not have the independent character of the West where the husband, wife and children all tend to stress their own individuality as separate entities rather than seeking to find their identity in the family as a whole. The Japanese always try to find value in the eyes of others; therefore mutual cooperation and

respect are so important to them. The Western attitude of "I don't care what anyone thinks about me" is very far from them. This is also the reason why they are not quick to give a direct answer to a direct question but choose to embroider it to make it as acceptable and agreeable as possible.

In the past women were brought up to suppress any feelings of jealousy, grief or anger. They were trained always to portray the outward calm and graceful manner of a perfect wife. Their primary duties were to cultivate the arts of sewing, cooking, tea ceremony and flower arranging—in other words to occupy themselves solely with household matters pertaining to their position as wife. Hearn adds that a wife was expected never to reproach her husband even if he was well deserving. It was her duty to woo him to goodness by "pure sweetness" alone. Also, the well-educated young husband was trained to respond gently to the most irate wife. Nevertheless, for all this self-control, the Japanese have, says Hearn, behind their mask of calm composure, the same feelings of grief, anger, and jealousy as their Western brothers and sisters.

Traditional Family Life

In the traditional family the father stood in subject position, next the first-born son, his brothers and finally the wife and daughters. This extreme situation

for women has changed very much since the war but it helps us to understand the much more objective, retreating manner of the Japanese woman who is still shy to give open vent to her emotions and who demurely hides her smile behind her hand.

In Japanese society the moral level is still much higher than in the West. The percentage of men who are chaste when they get married is almost as high as that of women, although the general standard has dropped considerably from what it had been before the war. Even today in many families marriages are still arranged by the parents. The passionate "love at first sight" which is so romanticized in the West is not considered as important as the establishment of a secure family base through the development of mutual respect for each other and each other's family, and filial piety in their children.

This report gives in no way a complete picture of Japanese nature but its purpose is served if at least part of the veil of mystery that has clouded our understanding of the East is lifted. As I have mentioned before, many things have changed since the Second World War and since the time Hearn lived in Japan. Today I would say the great majority of Japanese have no idea of the exact content of the religious beliefs that have so extensively influenced their way of life.

Also, they remember only vaguely the strict family traditions of the past. Perhaps most of all, I am told, they are losing the strong feeling of devotion to emperor, teacher, employer or family that in earlier times made them sacrifice their lives on the spur of the moment. Rev. Moon said in the previously mentioned sermon, "The Western people are more or less tired of the materialistic way of life while in the Eastern world people are the other way around. . . . So in the Orient people are faced with the danger of losing what they used to have."

Helping Each Other

It is obvious that we must help each other. The West must rediscover the precious values and morals that are buried in Oriental history and restore them to an even higher level before they are completely destroyed in the influx of Western intellectual materialism. In this way the material blessing given to the West can become the base for a higher moral civilization than ever before.

In his writings Hearn once used the following quotes. I would like to use them again since they reflect the essence of our beliefs and our present day situation. From Ferdinand Bruniere: "All our educational measures will prove vain, if there be no effect to force into the mind and to deeply impress upon it, the sense of those fine words of Lamenaïs: 'Human



Instead of clashing, Western technology and the spiritual values of the East are meant to complement each other to lay the foundation for establishing the earthly Kingdom of God.

society is based upon mutual giving or upon the sacrifice of man for man or of each man for all other men; and sacrifice is the very essence of all true society.' " Hearn ended saying, "It is this that we have been unlearning for nearly a century and if we have to put ourselves to school afresh, it will be in order that we may learn it again!"

As IOWC members we are truly proud to recognize these facts and to be actively involved in the re-education of society toward the goal of unselfish living in a God-centered world. □

Civilized mankind seeks for beauty and inspiration for an inner and outer life of heavenly harmony. Yet we find ourselves surrounded by crime, violence, divorce, unhappiness, and most of all, a lack of trust—of our neighbor, of our government, of other nations.

The International Family Association, affiliated with the Unification Church International, was formed to promote a more har-

monious, trusting humanity. The latest project has been the organization of United Families Against Crime and Violence, which inaugurated a series of panel discussions on Crime and Delinquency on September 10 in Arlington County, Virginia.

monious, trusting humanity. The latest project has been the organization of United Families Against Crime and Violence, which inaugurated a series of panel discussions on Crime and Delinquency on September 10 in Arlington County, Virginia.

The United Families Against Crime and Violence "wants to make it possible for our children to grow and develop as people who can contribute towards making our society and world a place of goodness, free from the fear that pre-

vails in this age," says the group's director, Mrs. Judith Lejeune.

There is good reason for fear if one looks at the statistics. For parents, however, the fear goes deeper than the possibility of being themselves attacked. The figures show that approximately one in every nine youths, and one in every six male youths, will be referred to juvenile courts in connection with a delinquent act prior to his 18th birthday. This is not an

the origins of DELINQUENCY

by VICKI TATZ

easy prospect for parents to face, and the panel discussion on September 10 provided a forum for educators and concerned parents to discuss their appraisal of the problem.

The IFA brought together five youth specialists for the two-hour program: Dr. James Breling of the Center for Studies of Crime and Delinquency, Department of Health, Education and Welfare; James Crawley, school social worker in Arlington County; Sergeant William Jeunette of the

Arlington Police Department youth unit; Mrs. Barbara Kurtzig, senior counselor, Northern Virginia Counseling Service; and Reverend Benjamin Pratt, pastoral psychotherapist in Washington. Moderator was Dr. Joseph Sheftick of the IFA.

While it was pointed out that statistically most crimes occur in low-income, disadvantaged urban areas, the panelists stressed the relationship with parents as the critical factor in delinquency.

"Apathy, not hate, is the opposite of love," Rev. Pratt stated. "Apathy—the feeling of being separated, detached from others—provokes violence and violence provokes apathy. Violence fills the vacuum when there is no relatedness. It's sometimes the only way a person can feel that he

is affecting somebody, even if it's by inflicting pain. Violence breaks down the unbearable situation of being alone."

The problems of children he is asked to counsel, he adds, are the symptoms of the problems of the parents. According to studies done on delinquents, the crucial determinants are: the parents' affection, the quality of parental supervision, and most importantly, what he called family cohesiveness (the feeling of all-for-one and one-for-all).

Mrs. Kurtzig urged parents to become aware of the problems, learn what you can do to help community agencies, communicate with your children, and set an example for them. But most importantly, you can care: "When we ask, 'Why can't Johnny read?' or



IFA panel members, left to right: Dr. James Breling, James Crawley, Joseph Sheftick, Sgt. Jeunette, Mrs. Kurtzig, Rev. Pratt.



'Why does Johnny drink?' maybe the answer is that Johnny's dad doesn't love him or Johnny's dad drinks."

Sergeant Jeunette, a member of the Arlington police force for 23 years who has been assigned to schools since 1963, said, "I've yet to run into a kid who's delinquent who hasn't had a delinquent parent." He went on to say, "Teaching family life and its rights and responsibilities is the job of the parent from the time the child begins to understand,"

The importance of parenting was also brought out by Dr. Breling's statement that single-parent homes produce three to four times more deviant behavior in children. Another factor that Dr. Breling stressed is the need for jobs for urban disadvantaged youths to eliminate the economic incentive for crime. Prisoners released with a full-time job waiting for them have a four-times better chance of not returning, he said.

Jim Crawley raised the question of whether a rebirth of moral values is needed on a national scale.

Panelist James Breling had emphasized the economic factor behind crime. But perhaps James Crawley was closer to the truth in pointing to the need for a re-evaluation of our national moral standards, a fundamental factor that underlies economics.

"Deviant behavior should be viewed within the broader con-

texts of the social settings and systems in which the behavior occurs," comments Dr. Saleem Shah, chief of the Center for Studies of Crime and Delinquency of the National Institute of Mental Health, in an article in *The Psychiatric Quarterly*.

Dr. Shah pointed out that the President's Crime Commission of 1967 emphasized that "in order to achieve significant and lasting reductions in the problems of delinquency and crime, this nation must mount and maintain a massive effort against the conditions of life that underlie such problems."

With more than 1.1 million youths between the ages of 12 and 17 having serious alcohol-abuse problems, and with births to mothers under 16 rising 80 percent between 1960 and 1973, as studies indicate, it's obvious that the widely-discussed moral crisis in America is hitting American youths. More than 50 teenage sex magazines cater monthly to 14 to 19-year-olds, featuring discussions of sex, abortion and extra-marital affairs, according to Rev. Morton A. Hill, president of Morality in Media. In many cities, family-planning agencies are issuing contraceptives to adolescents—with or without parental consent.

One child psychologist has commented, "Many adults (are) setting up new standards for themselves, but none for children. It will be difficult for these children in their adult lives to be deci-



Rev. Pratt: "Apathy is the opposite of love."

sion-makers about right and wrong, because without guidelines, they will have no idea what moral concepts are all about."

Television has been cited as one of the chief contributing factors to the "moral crisis." A recent article in *U.S. News & World Report* commented, "Many social analysts are convinced that TV has moved ahead of home, church and school as the principal influence on morality."

The article continued, "What children in the 98 percent of American households owning television sets see is wholesale assaults on traditional values: extensive drug and alcohol use and abuse, violence, sex, greed and gambling."

Violence may occur as often as 30 times an hour during Saturday morning and after-school car-

toons. In addition to inciting reenactment of the crimes seen on TV, studies have shown that the repeated exposure to violence numbs youthful heavy TV watchers so that they are no longer shocked or horrified by violence.

Faced by this onslaught, what can parents do? Mrs. Lejeune suggested to those attending the panel discussion that they monitor their children's TV programs and do things as a family rather than just watching TV together. The United Families Against Crime and Violence is also circulating petitions, praising such programs as "The Waltons" and protesting others such as "Hawaii Five-O."

Parents in other localities are protesting the use of textbooks and teaching aids which they say contain unpatriotic, irreligious and immoral materials unsuitable for their children to read. One placard in a West Virginia demonstration read, "We Want Prayer and Bible Reading Back In School."

But we need "Prayer and Bible Reading" back in our homes as well, not just the words but the spirit of living by the Word of God. If we truly "Love one another"—children toward their parents, parents toward their children, and parents toward each other—then the problems of crime and delinquency will gradually be eliminated and we will be able to establish the world of harmony we are all seeking. □

POETRY

ONCE AGAIN HOME

Through love we can heal
all the brokenhearted,
Breaking down walls of suspicion
and prisons of fear.
As His children we've been called out
to love all,
no matter who.
Even now He sees each
as they might be.

Only if with His eyes we see
and His heart we feel
The love that He has for these,
we their burdens can ease.
Having their yoke eased they can breathe
His spirit into them
and be reborn.

Even our Father will sigh with relief
to know His child's safe again
and once again home.



THE SEA

What is this sea that man has tread
Through the ages in fear and dread
That man has loved with all his heart
of peace and tranquility in every part
What is this thing we call the sea?
Father made it in the image of me.

The Sea has risen in all its rage
To claim the lives of the strong and Brave
The men who went forth with courage and hope
and nothing for support but a small wooden boat
They've given their lives to claim the sea
The sea that was made in the image of me.

There came that day, so long ago
when evil had risen to an unbearable load
God took the sea and raised it high
Saying in his heart, "Evil must Die."
Noah alone was spared from the sea
The sea which was made in the image of me.

"You've led us to our death," the Israelites cried
Seeing they had nowhere to run and hide.
Moses stepped forward with his rod held straight
And the Sea was opened like a heavenly gate.
And God led his children through the sea
The sea that was made in the image of me.

Jesus was out in a boat one day
he slept until all hands had prayed
Then rose at once and raised his hands
and the sea was stilled at his command
Christ is lord of even the sea
The sea that was made in the image of me.

Today we can see another sign
a new man is conquering that swirling brine
Day after day he tastes that salt
Praying that Earth's torment soon will stop
And free the world by claiming the sea
The sea that was made in the image of me.

—Allan G. Hokanson



HOW MUCH DOES FREEDOM MATTER?

by DANIEL P. MOYNIHAN

At some point in the early hours, presumably, of the week of April 20, 1975, the first slogan of the new era of peace appeared on the walls of an eating club in Cambridge, Massachusetts. "The War," it proclaimed in the neo-Togliatti style of the region, black on red brick, "Is Not Over."

And yet it is, and its aftermath commences now to engage us. Promptly, there has arisen a debate over the reliability of American commitments, variously described to other nations. For the third quarter of the twentieth century was, in truth, characterized by

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Mr. Moynehan, a Harvard professor, served in the Kennedy, Johnson, Nixon, and Ford administrations, was U.S. ambassador to India from February 1973 to December 1974, and is now the U.S. ambassador to the United Nations.

all manner of American-initiated military alliances and a not less considerable profusion of alliances for economic and social progress. As these commitments have not always produced results either of security or of progress, the question arises as to how good such commitments may be.

Our Role in the World

It is not, however, too soon to ask: How willing is the United States any longer to make such commitments? Clearly, certain necessities impose themselves here. Supposedly the nation will remain resolute in that range of concerns that touch directly on security interests, or are thought to do so. Widening and deepening

the Rio Grande, for example. But what of the far larger sense of our role in the world that prompted an American President to declare, in his inaugural address:

Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and the success of liberty.

Clearly, a statesman in any way sensible of what has gone on in the almost fifteen years since would not be likely to make such a statement in public; but would any think in such ways? Would any seek to convey such an impression through a subtlety of language, a nuance of reference? How much does freedom matter to us? Not only our own, but that of others? Not only among nations, but within nations? Does democracy, other than American democracy, much matter to us anymore?

These are thoughts an American ambassador to India unavoidably brings home after some time in the world's largest democracy, observing from a distance the ways of the world's second largest—unavoidably, because to have lived in India as a representative of the United States is to have been surrounded and suffused with evidence of an extraordinary American commitment to that nation, made at the time of independence, and based almost wholly on the fact that India *was* a democracy. No strategic interest took us

there. No economic interest. No interest of consanguinity or co-religiosity. No cultural ties; at most a flickering recollection that a German professor had established that our languages are somewhat related.

I kept busy, but more at *undoing* things than otherwise. One legacy of our earlier involvement was a vast rupee debt owed to the United States by India, mostly for food shipments during the 1950s and 1960s. I got the greater part of it written off: the largest debt settlement in history. The Indians noticed, and took the point, I like to think, that the United States wanted a relationship of equals, which could never obtain where one party owned a third of the currency of the other. The check got into the Guinness Book of Records—World's Largest—but the response at home was rather like that to the closing of Cam Ranh Bay—an embarrassment being put out of mind.

Another legacy of the earlier era—American suspicion and disapproval of nonalignment—was also liquidated. The Secretary of State came to New Delhi, and in a formal address said: "The United States accepts nonalignment." But again, while the Indians noticed, the Americans did not.

Credible Alternative

I was saddened by all this, for I believed that the initial conception of American policy was cor-

If one asks, "How much does freedom matter to the United States today?" those in a position to answer for the most part do not do so. Clearly this could constitute an accommodation to totalitarianism without precedent in our history.

rect. Indian democracy did represent in Asia an identifiable and credible alternative to Chinese totalitarianism. I could accept with no difficulty that we had exaggerated our ability to influence the outcome of this competition, but wondered at the increasing assertions, echoing the demands for military disengagement, that we should avoid peaceable entanglements too.

American policy-makers were hugely interested in India at first, and at some level have remained so, recognizing that the United States has a stake in the success of the second most populous nation on earth, and the largest democracy. Every President since Franklin Roosevelt has said as much, and pursued foreign policies based on principles which clearly imply such a stake. At first certain kinds of commitment

We have for a long time been quietly moving away from a posture in the world in which we chose freedom, and saw ourselves as its natural ally and defender. More recently, there has been a sudden and definitive shift. It has been rather like a great sailing ship coming about. The ship lurches, settles, and then, as if there had never been another direction, moves forward on the opposite tack.

seemed naturally to flow from this interest. A huge American presence formed in India, a veritable demi-Raj, devoted not to governance but to development. But it lasted only a brief time, from the mid-fifties to the mid-sixties. After that, our presence began to decline, and then almost disappear. Leaving India, I commented that our relations were cordial enough, but they were so thin as scarcely to exist.

How can this have happened? A nation which poured blood and treasure into the defense of mere independence in Southeast Asia, arguing a “domino theory” in which the most important end event would be the collapse of independence and democracy in India, came in the process to care very little whether either survived where India is concerned.

There is no time for niceties in this matter, and no need. There are three reasons why this happened. The first is that India did not support our efforts—as we saw them—to protect its independence, which is to say India opposed our role in the Vietnam War. The second is that India does not appear to be succeeding with re-

spect to its influence in the world generally. When it first became the world’s largest democracy, it seemed an ornament to that calling. Increasingly of late, it seems something less.

A Failure of Nerve

And the third reason flows from the preceding two. This is the failure of nerve of the interconnected elites which shaped postwar American foreign policy around the matching themes of the military containment of Communist expansion and the economic development of the non-communist world—a failure of nerve, preceded by a failure of specific undertakings: the failure of arms, the failure to receive support from regimes the arms were intended to defend; the failure of development, the failure of the effort to aid development to be seen as supportive rather than exploitative.

The fact that one could make a fairly positive case for our performance in recent decades is nothing alongside the fact that the will to do so has so much faltered. There has been a failure of nerve among those whose will is, or was,



indispensable to a successful assertion of this kind, an assertion which in the past produced a mandate to do pretty much whatever seemed best in pursuit of what was evidently on balance a successful and honorable policy. The elites who made that policy either no longer think it successful or no longer think it honorable, or in any event no longer think it can be successfully defended. They have

been effectively silenced. They have not been displaced, however. In the main, the elites who could shape American foreign policy, and did so in the decades after World War II, are still in place. But they are mostly immobilized. And so if one asks, "How much does freedom matter to the United States today?" those in a position to answer for the most part do not do so. Clearly this could constitute

an accommodation to totalitarianism without precedent in our history.

Necessity and Choice

I wish here to make a distinction between necessity and choice in dealing with the totalitarian world. Nuclear destruction is the great danger facing mankind, and will remain so certainly through our time. This has necessitated the compromises and accommodations—and they have come from both directions, for nothing was possible until the totalitarian powers came to share our view of the primacy of danger—which we know as detente, and which are an outstanding achievement of American diplomacy in this age. My concern is not with this newest realm of necessity, but rather with the area of choice. We have for a long while been quietly moving away from a posture in the world in which we chose freedom, and saw ourselves as its natural ally and defender. But this was at first a barely perceptible process of disengagement. More recently, there has been a sudden and definitive shift. It has been rather like a great sailing ship coming about. The boom, hauled and tugged, moves slowly, resistingly at first, when with an abandoned sweep it hurtles across the keel line. The ship lurches, settles, and then, as if there had never been another direction, moves forward on the opposite tack. Those who were tugging

knew what to expect, even if they may have doubted for a moment their ultimate success. Those who ducked are still on deck. The ship moves on, oblivious of its past, an affair henceforth of logs and courts of enquiry.

How has this happened? The answer, obvious if painful, is that in a contest of arms, we lost. We were not defeated, but we withdrew in a situation where not to win was to lose. In the long history of the Republic, this had never before happened to us. Moreover, we need not have lost in the sense that we did not have to fight. We chose to. The “we” in this sense refers in the first instance to the network of interconnected elites, supported by a not uninformed but essentially permissive public opinion, which accorded the greatest leeway to these elites to choose how an agreed-upon foreign policy should be pursued.

Nobility

It is perhaps common in the world for individuals (and nations?) to suffer for their noble qualities more than for their ignoble ones. For nobility is an occasion for pride, the most treacherous of sentiments. Pride led us into that morass in near Faustian defiance of the Second Law of War as laid down by Montgomery of Alamein: “Never send troops to the mainland of Asia” (the First Law being, “Never march on Moscow”). Pride made it impossi-

ble to accept that it was not going to succeed, a fact that was abundantly clear by, say, 1966. And so a group that had never known defeat entered a long dark tunnel, at the end of which no light appeared, and in the course of which the group itself all but vanished.

If one thinks of Indochina, the case surely can be made that freedom *from* American involvement is no necessary loss. It all comes down to that infantry captain who in 1966 said of a village that it was necessary to destroy it in order to save it. We don't find much freedom in the world anyway. What: fifteen countries? Thirty? And unless I am altogether misled, there has been a sea change in our understanding of what it is we represent to the world. We commence to see the liberty of which President Kennedy spoke—mindlessly maybe, but with conviction—as a social arrangement which may or may not obtain in the United States and a few such nations, but which has no necessary relevance to any other place. It may command our loyalty, as Christianity once did for most of us; but in no wise are we warranted in proselytizing and propagandizing, for who can be sure what is best?

Would We Help?

Solely as an exercise, let us suppose that India were to become involved in a military contest, open or indirect, with its great

neighbor to the east. When this happened in 1962, the Indians came instantly to us, asking for help, and just as instantly help was provided. In a farewell address on leaving India in 1963, Ambassador John Kenneth Galbraith took note of America's unbending determination to continue that military support, speculating that the Chinese had invaded India (a point itself since disputed) because the Indian economy was proving too successful, and that Chinese communism stood to suffer by comparison. What in such circumstances would the United States do today? Nothing. Or next to nothing. Somewhere in *that* range of options.

A recent survey, "American Public Opinion and U.S. Foreign Policy 1975," sponsored by the Chicago Council on Foreign Relations found that only 16 percent of a "public" and 17 percent of a "leader" sample would favor U.S. military involvement "if Communist China attacked India." A full 70 percent of leaders would oppose any such involvement. (Only 39 percent of the public would fight for Western Europe.)

It is the second of the two possible responses to Indian difficulties which seems to me the more serious, for it is the more honest. It speaks for the post-Vietnam mind, and for its conscience also. There are things we no longer feel can be justifiably done in defense of freedom in the

The very conscience that makes us hate what we have done will very likely before long have us hating what we are not doing. Freedom concerns us, and will continue to do.

world, and things no longer worth doing. The most conspicuous of the latter is that we no longer much care for those nations, whatever the nature of their regimes, which do not think much of us and cannot do much to us.

Genuine Commitments

There is a true loss here, for most of the new nations started out with a genuine commitment to just those principles President Kennedy said we would do anything to defend. Edward Shils writes of those splendid beginnings:

“There are no new states in Asia or Africa, whether monarchies or republics, in which the elites who demanded independence did not, at the moment just prior to their success, believe that self-government and democratic government were identical...something like liberal democracy was

generally thought to be prerequisite for the new order of things.”

I believe the legacy of those brave beginnings persists, and that it is still the best hope we have that the world at large will not enter that dark totalitarian night we in the older democracies so very much feared at the time the new nations made their appearance. Yet the new nations, most of them (India being a major exception), have been none too careful of preserving liberal democracy where it existed, much less creating it where it did not. And they have been surpassingly indifferent to the fact that we have managed to preserve ours; indeed have all too readily adopted the autotherapeutic rhetoric that in America liberty is oppression and freedom confinement.

There are leaders of that new world who knew better, and history is not likely to be kindly with them, for in diminishing the reputation of the American democracy, it is likely that they will have more than a little imperiled their own. They might well be measured by the warning of President Kennedy's inaugural: “. . .we pledge,” he said, “our word that one form of colonial control shall not have passed away merely to be replaced by a far more iron tyranny.” He said we shall not expect them always to be supporting us. “But we shall always hope to find them strongly supporting their own freedom. . . .” Well, we have not

so found them. And they may yet find themselves—I would expect probably will find themselves—in a world in which the United States will respond with surpassing inattention to the demise of Western political institutions in nonwestern nations. We could *all* end up courting the favor of the totalitarians.

To wish otherwise, as surely I would do, and probably most of us would do, is scarcely to affect events. Harry C. McPherson, Jr. has written of the void of leadership across the widest spectrum of activity. This appears as a failure of individuals, but in truth, it is whole cohorts which do not respond. For institutions have collapsed along with confidence—or diminished where not collapsed; all in a torment of conscience that will not be appeased.

A Culture of Conscience

We are hopelessly a culture of conscience, and usually of bad conscience, and never more so than when pointing to our sins of affluence and arrogance. This, Henry James said, was so much the result of “the importance of the individual in the American world.” And with that American individual, the American conscience

“An Englishman, a Frenchman—a Frenchman above all—judges quickly, easily, from his own social standpoint, and makes an end of it. He has not that rather chilly and isolated sense of moral

responsibility which is apt to visit a New Englander in such processes. . . . American intellectual standards are vague, and Hawthorne’s countrymen are apt to hold the scales with a rather uncertain hand and a somewhat agitated conscience.”

What it comes to is that life is tragic for those who are impelled by conscience to pursue objectives which can be attained only through means which conscience finds abhorrent. Whereupon that conscience turns on itself, and a fearsome thing it is when loose. Rather like the artillery of the Duke of Urbino, whose sad but instructive history it may be useful to recall. In the Holy Year 1500, Cesare Borgia, at the end of the Pope’s forces, was intent on laying siege to Camerino, and persuaded the pious and learned Duke to lend him his artillery and other forces, the better he might smite the foes of righteousness. And so Borgia marched off, but then turned and lay siege to Urbino instead. The Duke fled to exile.

A sad history indeed, and yet one from which the wrong lesson can be learned. Borgia was dead at thirty. The Duke returned to his library. The very conscience that makes us hate what we have done will very likely before long have us hating what we are *not* doing. Freedom concerns us, and will continue to do. But in a world of which we no longer think of ourselves as the natural leader. □

Self-Sacrifice in the Business World

“**T**hose ideas of self-sacrifice and altruism may be all right from the pulpit, but they just wouldn't work in the cutthroat world of business where it's every man for himself.” True or not true? Let's take a look.

At the beginnings of commerce, in thirteenth century Europe, the economic system was conceived of as merely supplying the animal basis for the Christian life. It was universally assumed that every article being traded had a “just price” based on the cost of the raw materials plus the cost of the processing, which included a wage for the workman sufficient for him to earn his living. If he earned more, he was gouging somebody.

A merchant might make a moderate gain, provided his pur-

pose was to make a living and not to get rich. When just local craftsmen were involved, this was not too difficult to ascertain. But when the merchants started importing luxury items from the Orient, goods which were greatly in demand in Europe, the idea of the just price clashed with the modern concept of maximum profit.

Obviously it is the latter concept which prevailed. The economic system which we see throughout the world today is often based on individualism and avarice. It is commonly accepted that aggressiveness and a certain quality of being “hard-boiled” are necessary to get ahead. A recent

Excerpts from the book *Shared Participation*. Copyright © 1973 by Warren E. Avis. Published by Doubleday & Company, Inc.

study, however, showed that individuals will often work better and produce more results under conditions of cooperation instead of competition.

Professor of psychology Alvin Zander reported in *Psychology Today*: "In spite of the theories of psychologists, administrators and educators, our society does not run on individual achievement motivation alone. . . . We have designed our schools, businesses, and public agencies primarily for individual achievers, and lost the valuable contributions others could make in different circumstances.

"In many organizations," Zander said, "I have seen people work harder for small work teams than for themselves. The success of these organizations, moreover, whether they be businesses, Government agencies or factories, often depends upon this teamwork. Most textbooks on management and administration assume that the organization man is a self-centered striver. Even when such a person works hard for the company, many managers and psychologists presume his interest lies primarily in taking care of himself. Rarely has anyone seriously considered that members value group success so strongly that this desire increases their effort."

Similarly, in his book *Shared Participation: Finding Group Solutions to Personal, Corporate and Community Problems*, Warren E.

Avis, founder of Avis Rent-A-Car, comments:

"Everybody in this world is 'them' to somebody else. If you're a corporate executive, you're 'them' to the union people in your company; if you're a blue-collar worker, or even a low-echelon white-collar worker, you're 'them' to the guys in the executive suites; parents are 'them' to children and vice versa; and so it goes. We'd be well on our way to better lives and a better society if we could band together to turn all our 'them's into one big 'we.'

"Unfortunately," he goes on, "in our modern society, many of us find ourselves really pulling together only in emergencies—when a natural calamity occurs or there's a transportation strike in a metropolitan area. The rest of the time, we have developed a tendency to go it alone, to look after ourselves as best we can and let the other guy take care of himself in the same way. It would be better for everybody and everything if we could learn to pool our resources and work together toward goals in everyday life, instead of just when a calamity strikes."

Avis cites some examples of the way interpersonal relations in a company can facilitate or impede business. For instance: the boss who comes in with "Morning, Miss Jones, how are you today?" and is met by "Awful."

"That's good. Will you bring your pad in, please? I have a



“In spite of the theories of psychologists, administrators and educators, our society does not run on individual achievement motivation alone.”

**Professor
Alvin Zander**

letter I want to get out before noon.’ The speaker obviously doesn’t (care) how Miss Jones feels,” comments Avis, “and he’s so wound up in the thought of his own affairs, he doesn’t even hear her reply. Naturally, Miss Jones is miffed at his lack of sympathy for whatever ails her, and she retaliates by making sure that the all-important letter gets out before noon, but only a few minutes before!”

Another example given in the book: “George D. was the president of a small plastics company which was always hovering on the brink of profit. In other words it never made a very large profit, and the delicate margin between profit and loss had been narrowing of late. George was depressed by this course of events and his depres-

sion was compounded by the fact that he felt completely isolated from the rest of the company’s employees, including his own executive staff. . . .

“The fact was, he had never taken the slightest interest in his employees on any other level than that of sheer productivity. All he knew about his people was what they looked like and what their jobs were. He was interested in production figures and cost sheets, but not in human beings. He only knew the names of a handful of employees. . . .

“As long as nobody made waves, George was content. He took things for granted, accepted a placid facade as a sign of satisfaction, and didn’t go looking for trouble. As a result of George’s detached attitude, none of his 250



employees were tempted to confide in him—about themselves or the company's operation, even though they were in a position to see things George couldn't. They knew perfectly well George didn't like waves, so they very obligingly didn't make any."

As an example of the "them" vs. "we" situation which is so common, Avis points to a three-and-a-half-million-dollar plant which was owned by a prominent and successful citizen who was selling out "because the union was gradually taking over control of his organization. The union's latest wage demands would have forced the company out of business; and the management could see no hope for negotiating a more equitable settlement with the intransigent union leaders." When Avis

took over, convinced that the previous owner had been doing something wrong, "the first thing we did was to conduct a survey of the employees. We asked them to list their five major complaints. Number one turned out to be the parking lot!

"In the first place, the parking lot for employees was an unpaved, unlighted area. . . . When workers finished work in the evening (or in winter, even in the late afternoon), they often found their cars had been broken into, or dented by others backing out in the blackness. Sometimes, they didn't find their cars at all—they'd been stolen under the cover of darkness. These were solid, legitimate and understandable complaints.

"But to add insult to injury, as

they made their way into the plant from their own substandard lot, the employees walked right past a paved lot adjacent to the building, where the five top executives parked their company Cadillacs every day.

"The workers were venting their wrath in the only way they could think of—by making exorbitant wage demands.

"After finding out what the principal gripes were, we went about setting things right. . . . Before long, the firm was back in business, production was purring along at a record clip and the contract negotiations went off without a hitch.

"This is a perfect example of the kind of misunderstandings that can fester and grow into major difficulties when corporate leaders are not responsive to the feelings and needs of their employees."

There are other ways in which personal integrity and selflessness can benefit business. "Too many of us," Avis notes, "are all too willing to shirk responsibility when there's the least indication of trouble. We can't be bothered getting involved. It might take time, and it might just backfire. So we avert our eyes, we 'don't know anything,' we are perfectly happy to 'let George do it.' We are so wrapped up in avoiding anything that might possibly cause us any personal inconvenience or risk, we ignore the thought of what may happen if George doesn't do it,

either. We need many more heroes.

"You don't have to make headlines to be considered a hero. A hero is really anybody who sticks his neck out and acts according to his conscience, no matter how much pressure he gets from people who'd rather hang on to the status quo. A hero doesn't buy pat slogans like, 'That's the way we've always done it,' 'Sorry buddy, but that's the way the system works,' or 'It's too bad, but there's nothing I can do about it.' "

But there are few heroes today. Most workers do what's comfortable, what they think will benefit them. Utility has become the basis for judging the right or wrong of public and private actions. If it promotes pleasure, it's good. If it promotes pain, it's evil. The English philosopher Jeremy Bentham, for example, defined the ultimate standard of good and evil as that which produces the greatest happiness for the greatest number of people.

This is not wrong in itself. The purpose of our lives *is* to achieve happiness. But what do we mean by happiness?

True happiness lies far beyond the passive, limited pleasure derived from material things. The feelings of freedom, worth, and satisfaction which come when a man has realized truth, beauty, and goodness and when he is living within God's love: these are happiness.

“We’d be well on our way to better lives and a better society if we could band together to turn all our ‘them’s into one big ‘we.’”
Warren E. Avis

This does not mean we must totally disregard material conditions that can affect our happiness. Man has two purposes: individual and collective. “Making money” is an individual purpose. It is necessary. But our purpose in life does not stop there. We also have the purpose to serve the whole. According to *Unification Thought*, “The purpose for the whole is fulfilled only through the purpose for the individual, and the significance and value of the purpose for the individual are determined only through the purpose for the whole.”

Obviously we live in a complex economic society and cannot go back to the simplistic method of adjusting prices that the feudal society used. However, just as obviously the present system is not ideal. It is not God’s ideal of an economy, nor is it even an ideal way to achieve the maximum production and profit, as the examples of self-centeredness cited above amply demonstrate.

What is the alternative? Certainly not the communist system, which does not even work in the countries where it has already



been instituted and which thoroughly denies human freedom.

The future economic system, then, will be one based on harmony, order, and equality. Such a system comes into effect only on the basis of individuals, families, and then a society which are based on God’s Principles, which put God’s heart into their every action, and which puts the purpose of the whole before the purpose of the individual. □

Festival Fills Biltmore

by LOUISE STRAIT

Over twice the number of expected guests filled the Bowman Room of the Biltmore Hotel to Standing-Room-Only capacity for an outstanding New Hope Festival on Wednesday, September 17, in New York City. The exuberant crowd of close to seven hundred inspired a topnotch performance by Sunburst and a dynamic "Who Is God?" speech by Mr. Salonen.

The IOWC had worked intensively for two weeks in midtown Manhattan to bring a successful result to this program, taking place just two blocks from the Headquarters building. Each team handed out thousands of pieces of literature and steadily increased the amount of commitments received on the street until 15,000 commitments had been collected by September 16.

The street activity was backed up by a public relations effort coordinated by Helen Glass. Letters of invitation including tickets were sent to New York Church contacts made since Madison Square Garden; IOWC members also wrote to many of their contacts from previous campaigns. Press releases were sent to the major media. On September 17,

ads appeared in the *New York Daily News* and a large circulation Spanish-language paper, *El Diario*. Radio spots based on Sunburst's "Oh Happy Day" were aired at key times on two popular radio stations. As a final touch, the IOWC, workstaff, and HSA staff flooded the streets with special "TONIGHT" leaflets rushed up from the publications department in Washington, D.C.

Highlight of the final stretch of the campaign was leafletting done by members in skunk, kangaroo, teddy bear, rabbit (pink), squirrel, and chipmunk costumes at Grand Central Station, Times Square, and Rockefeller Center. This tactic delighted jaded New Yorkers, who flocked to them in curiosity. They even became like little children; one woman said to one of the figures as she went into the Biltmore before the performance, "Are you a little boy squirrel or a little girl squirrel?"

The room's three hundred seats were filled well before the 7:30 starting time. Several hundred seats were added, which were also quickly filled. People lined the back of the room, and remained standing there throughout

the program.

The audience warmed to Sunburst so that midway through their first performance Patsy Johnson received a hearty round of applause for "Flower." The crowd listened attentively as she gave her testimony. "Since I was able to live with people from all over the world (as a child with her father in the Army) it didn't take me long to realize that people everywhere are looking for the same things: respect, love, dignity. As I got older, though, this kind of thinking got me into a lot of trouble. . . . When I came to the Unification Church I





was amazed because there I saw people working together with such unity of heart."

September 17 was also the first night of Sunburst's new program, revamped to match each of the three night's speeches. The Festival opened with slides of the creation and narration by Sunburst based on the creation story. Their version of the "Day of Hope" song, at the close of their first section, had great dignity, which was balanced by a lilting flute and xylophone accompaniment.

Mr. Salonen's speech, "Who Is God?" was based on the Principle of Creation, stressing polarity and God's need to have a give-and-take relationship of love with man. He began by asking that "we come together in a true spirit of openness. For just one evening, let's leave our preconceptions at

the door." He pointed out the irony of the common debate over whether or not God exists, emphasizing that our concern should rather be about the nature of God. He then outlined man's growing knowledge of God, from his worship of the sun to his monotheistic law-centered understanding during Old Testament times through his concept of God as a loving Father brought by Jesus. "But growth must continue to take place," said Mr. Salonen. "The parent and child must eventually become one. Our relationship with God should evolve so that it resembles that of a husband and wife."

In presenting the principle of polarity, he said: "Nothing in the universe exists by itself." He continued to describe the relationship between mind and body, mention-



ing the recent experiments suggesting that the same principle applies to plants. He stressed the dual nature of God, acknowledging that there is some justification to the Women's Liberation-inspired idea to pray to Mother God.

He took this further to explain that man and woman are the most complete reflection of God: "God is a family God," he said to an applauding audience.

In discussing the principle of give-and-take, he emphasized that

cooperation, not conflict, is the key to success. Labor and management, for example, both benefit when they work together, he said. He used the discussion of give-and-take as a jumping-off point to speak about God's longing for a relationship with man. "God has been ever faithful to us," he said. "Our pain is just a taste of the pain He feels as He watches us struggle apart from Him."

Mr. Salonen concluded by describing the joys of the intimate relationship with God that such knowledge can encourage, giving a few examples from his own life. "I have received through this revelation such a deep understanding of the nature of God that it changed my life. But don't just

take my word for it. Don't even take Reverend Moon's word for it. Decide for yourself."

After watching the eight-city tour film, the audience was treated to more songs from Sunburst, including a lively sing-along of "He's Got the Whole World in His Hands."

The program closed as it had opened with Sunburst's theme song: "Pass It On." As usual, the guests stayed and stayed. But this time, to the delight of Sunburst and the IOWC members, there were more of them to talk with. The evening closed with Mr. Salonen, the three IOWC captains—Mr. Smith, Mr. Pell, and Mr. Walton—and all members in a state of exuberance. □



An Interview With Sunburst Director Frank Grow:

Rock-and-roll, jazz, folk music, country and western and all their variations are basically folk music—music which comes from the people. It springs up from the very soil of America, an expression of the culture of America. Negro spirituals had a lot to do with the birth of folk music; on the other side were English and Irish ballads. Rock-and-roll, the blues, and jazz got their origins here because America is the place where all different cultures came to build. It is pure in its origin because it comes from man's expression of the need to be free and to seek God.

In the past few years it has increasingly reflected the culture—a deteriorating culture. Since we are restoring the world and its social mores, it is also necessary to restore the expression of the culture, which is folk art. That's our goal—to bring it back to its pure motivation. It will never be back in its pure form because its pure form is the Negro spiritual. Our goal is to restore music and in the course of that to bring people to God. It's a good tool, a very important tool.

Music's Influence

We've all witnessed the hippie movement. Whatever happened to this country in the late sixties and early seventies was a mass change of attitude—it went hand in hand with a breakthrough in rock-and-roll. A lot of people equate rock-and-roll with Communism, rebellion, and the New Left. Because of that we can see the importance of music. America is very fickle. People are influenced by television, by radio, by the newspapers—even more than by the churches or the values that are being handed to them by their families. The media sets so many values in this country. Modern music is an important tool to use in witnessing to the masses.

People immediately relate to a song that has all the elements they like. If you can make a base with the people through music through expressing your heart sincerely, then they will be inclined to listen to where you are coming from. The New Left used music to an incredible degree of success. The Beatles or Bob Dylan did not



set out to have any kind of social comment, but somehow they did; they caused great stirs. If you have a number-one hit, your single gets played at least ten times a day on every AM radio station in this country worth its salt. Imagine the exposure!

Our Effect

Words and music do affect the people who are buying it. So we take special care in our words because if for instance, "Flower" or "Love, Love, Love" or "Pass it On" ever become top-forty material, then we'd have hundreds of thousands of kids going around the country singing, "Love, love, love is the reason." If there's another hit and another hit and they keep on coming, it could set a base for people to be more willing to listen

to things that our Church has to say about society, themselves, and God.

Also there's the star syndrome. Everyone hears about young women throwing themselves at the feet of Frank Sinatra—what if young people threw themselves at the feet of someone who is throwing himself at the feet of God? If one of us were to become a star, thousands of people would say: "Wow! I want to be like him! I want to act like she does. I want to think like she does. How come they're so neat?" Heavenly Father is the reason. We can point in those ways. These are long-term goals, but I feel that they are valid because our Church is going to grow in the next few years and we are going to have to come into mass media.

Image

This is just one more area in which we can effectively change cultural attitudes towards purity, towards innocence, towards patriotism, towards God. In one sense we don't want to be too traditionally Christian. But on the other hand we don't want to be too way-out. We're trying to strike a good balance between purity and innocence and also a worldliness.

We're not going to compromise. We are not going to bend so much to the public. We want to bring our ideals to them. So we feel that we have to take a stand on things. No one's taking a stand on

anything. I really feel that young people are looking for someone to take the lead. So we *can* do that. Also we have to be exciting. We have to offer life, freshness, vitality.

We must also offer not a superficial kind of joy, but the deep joy that comes with the knowledge of God. We have to project God's feeling through our music. When people come to hear a rock band, they're accustomed to old-world ways. We don't want to give them what they're accustomed to. We want to give them something new. We have to show them that we understand their suffering and even that we've been there but we haven't let it get us down. In fact, we've taken that suffering and put it towards good use to build our character. We've got to tell them the truth about what we are. We have to do it in a very sensitive way. We want to show them that we have fun and that we love life, and that we love to be in this Church.

We project a family atmosphere. They're used to stars being alcoholics or divorced 25 times. In Sunburst they see something that is different but also has depth of art. We have to give them good music; solid music, something that they can respect. They have to respect our professionalism. We have to be able to play their kind of music better than they do and then take them to our kind of music—making their

music into Heavenly Father's music.

Our image is youth, vitality, joy of life, a seriousness and a direction that can reach the spirit of people and inspire them to think about the world. We want to express that we have a clear direction, not only for us but for them, and then involve them in our music, involve them in our heart so that we can involve them in Heavenly Father's heart. Our image is very interesting. It is important that we don't come across "unreal." Sometimes people get the feeling that if you're always smiling or always happy, it's not a real feeling. We must show them Heavenly Father's heart through our music. So that means even restoring things like the blues, because Heavenly Father, I'm sure, at times has sung the blues—not a self-indulgent kind. He has more of a suffering heart than anyone. You have to convey to them that kind of depth—that we are aware that things aren't as they should be. We feel their pain and offer them a true hope and a true feeling so that they experience something real and sincere.

Working Together

Our band is not the best band in the world, and we're not all the best musicians in the world. But there is a certain unity that has to come together before a band can operate. The musicians may all be playing, but power comes with



people playing with each other and to each other rather than along with each other. There is a definite cycle of energy. When we play together, more and more we realize the truth of the Principle. The Principle says that there are two aspects of the four position foundation; one is identity-maintaining, the other is identity-expanding. A child is always changing, but still he's Frank Grow, or whoever. Musicians have to be that way. You have to assert your individuality and your personality through your instrument to play it the right way, but still you have to always maintain a strong sense of where you fit in the group, never trying to push your ego into areas where there are already things taking place.

We also have to assert our individuality or else there would be just a blob. I consider Sunburst a living organism when it is performing the right way. Each part has to complement the others. Although we might not be the best musicians, we're always trying to reach the ideal of giving ourselves up for the whole while maintaining our own integrity as people.

On a selling team you're trying to bring your mind and body together, trying to overcome yourself to give yourself to Heavenly Father. Some people might think that it's easy to be in Sunburst—all you have to do is sit around and play music all day. But music is emotional. If someone really tries to sing and gives everything and still it's wrong and I have to tell

them that, they have to be able to overcome feelings on a very internal level.

We have to always have the spirit, always project confidence and unity because we are in the public eye and because we are on the stage; the stage magnifies everything—your good qualities and bad qualities. If some night we're not together, if some night two or three people are really uptight and just don't feel like playing, you can see it. You can feel that the energy flow is cut and God can't work because God has to work through everyone. It's like a car with wheels. If you have a car that needs to run on twelve wheels and one wheel is gone, then it means that the other wheels don't work so well together.

It's tremendously rewarding but sometimes tremendously frustrating. When we come up against each other, we sometimes say to ourselves, "Well, I'm trying to be objective." But music is subjective to begin with. When we come to these points where the wall breaks, that's when we think of the whole. Then it's very easy to overcome our Cain natures and make ourselves pure offerings all the time.

Prospects

In the sixties, the superstars like the Beatles and Janis Joplin skyrocketed. It seemed like they would never stop, there was no end. I really feel that these people

were writing their music for a larger cause than themselves. They were still young and innocent enough to believe that the world could be a better place and that people could love each other. They didn't realize that they didn't have the truth and they didn't have God's word behind them so that it would actually end in confusion and despair. Woodstock could not have happened without a true spirit of brotherhood. Popular music, especially rock, was really trying to work for something higher.

But when these stars got to a certain point, they found out that there was nothing there, nothing to sustain them, no place to go. First of all, they were disillusioned because they didn't know God, they didn't even know they were looking for God. Second, they realized that they were separated from everyone else. Somehow, somewhere, they stopped playing their music for a higher purpose but for themselves, just to keep themselves where they were until they could find a better road. As soon as they started writing music for themselves, then the music fell. Then there was no way to keep the groups together, no way to keep the spirit of brotherhood together because there was no place to go. Two years after Woodstock, there was all of a sudden a rash of overdoses among the top stars and the music industry has never recovered.

If your purpose is bringing people to God, all your success is a pure offering to God. If you offer all your successes to Heavenly Father, He can bless these successes. It might take longer to become famous, but it has substance.

I feel that our music has no bounds, that it can continue to grow and grow, as long as we are connected with the God. I see Sunburst taking off in the future, moving people, bringing even masses to Heavenly Father. □

Thousands Attend Rallies of European IOWC

The European team of the International One World Crusade has recently completed its tour in Great Britain, moving on to the

Continent on September first. During the three-month campaign concentrating on London, Bath, and Glasgow, over 5,000 people at-



Dennis Orme addresses a rally in London's Trafalgar Square as the International One World Crusade begins its tour of Europe. The "New Life Festival" drew thousands of guests in England.

tended lectures, 4,500 heard the complete Divine Principle, over 500 attended workshops. The Family gained 415 associate members and 215 full-time members, with 53 new IOWC team members.

The 150 members of the Crusade come from 24 countries of Europe and from all different Christian denominations. They will be working all across Europe to bring a spiritual renewal, unity under God and an experience of the living reality of God into the lives of people that they meet.

The Crusade was started in 1972 by Korean prophet Reverend Sun Myung Moon who has dedicated his life to revealing a message of hope from God for man at this time in history. The Crusade has been an inspiration to young people all over the globe. One young man commented: "I have a found a purpose and self-discipline that I never had before, in serving God and my fellow man." There are large teams active now in the United States and Japan, as well as in Europe.

The team, led by Karl Leonhardtsberger, began about June 1, campaigning the first month and a half in Cardiff, Newport, Bristol, Plymouth, Birmingham, Windsor, and Glasgow. The team was composed of eight smaller teams and a thirty-member international choir. Nations represented on the team are: En-

gland, Germany, France, Austria, Italy, Norway, Switzerland, Finland, Belgium, Holland, Spain, Portugal, Denmark, and Malta.

The first "New Life Festival" was in Bath on July 31; Mr. Dennis Orme was principal speaker. In Glasgow, Scotland, 400 people came to each of the first two evenings, with the number rising to 700 on the third night, August 7.

Preparation for the London talks included Madison Square Garden-style postering and street rallies. One rally at Trafalgar Square on August 24 drew several thousand people; that same day 130 people visited the London center. Over 2,000 people came to the New Life performances, with buses taking workshop guests from the hall after the performances.

Those who came expecting a theological dissertation were disappointed. Mr. Orme revived an old and much-missed tradition of spiritual teaching, speaking in a direct and down-to-earth manner, that makes the ways of God a matter of intimate concern for our daily lives.

He spoke in a deeply moving and vivid way about the life of Jesus. He showed how Jesus struggled to win people's hearts and to open them to be guided by the truth of God which he was bringing. He showed too how God had struggled to prepare the people of Israel for the coming of

the Messiah so that they could recognize and unite with him.

Mr. Orme went on to show the great difficulties that Jesus faced—how and why, in fact, he was not recognized as Messiah, but was rejected, persecuted and finally killed by the educated and religious classes of the day. They did not want to change their old ideas. They thought the truth they had through the Mosaic Law was all they needed and did not want to face the new truth and new standards that Jesus spoke of.

The great tragedy was that these were the chosen people, chosen by God to be the first to cooperate with the Messiah. Jesus did not come to work in a vacuum; he sought and needed the cooperation of man. God needs our help. He is not going to restore us against our will.

Mr. Orme went on to show that Christians today are also like the chosen people. Far from meaning that the Christians could sit back and say, "Well, I believe in Jesus. I'm all right," this meant that Christians above everybody have to cooperate with God in building the dominion of God on this earth. Christians are, Mr. Orme said, "waiting for God, but not prepared to build the Kingdom themselves.

"The failure of Christianity is the greatest affront to God today," he continued. He asked whether Jesus came to any old nation or a nation that God had prepared by

men purifying their lives and living by God's principles. When Christ returns, what sort of a state are the Christian nations of the world in to receive him? The rise in crime and violence is a disgrace to Christian men and women. There would be no room for it if the Christian principles of love and concern for the creation, and respect for one another were thoroughly taught in schools.

Mr. Orme concluded that we are responsible to God for how our society evolves. But the reformers today are not Christian reformers, but those anxious to make money out of permissiveness. We all pray: "Thy Will be done on Earth as it is in Heaven." God is looking at us to see if we would work to make His Will done. If we fail in that basic duty to God then going to church is meaningless and no religion could do anything for us. □

South Pacific:

June 24, 1975:

I'm teaching English and art at a school here. The children are poor, as is the whole country, and there is very little in the way of materials and tools for teaching. The students love me because I don't beat them, and because I praise them for even a tiny victory.

I'm a member of the local

church and teach Sunday school each week to a class of students, ages 16 to 20. The church also runs the school where I teach. My sister works in the library at a college and attends one of the churches here. The people are easygoing and desire a change in the church. But the colonials, I feel, want to "protect" the country from any more missionaries. Baha'i missionaries came not long ago and now four percent of the population is Baha'i, which to me shows the need for truth and the desire to prepare for the Messiah's coming.

June 1975 (undated letter):

It's a hot day and the bread man just came and delivered our bread. The milk man came this morning and the milk has been boiled and is cooling. It's a lazy morning and we are writing letters. That's the way things go here. We wait for our brother and study and talk and go for walks. It's difficult to just wait and wait day after day when I know how urgent the work is. But at this point I think patience is the best solution. Meanwhile we have several long prayer conditions each day, one in the morning from 6:00 until 8:00 a.m., and one in the evening from 10:00 until 11:00 p.m.

The people are so wonderful here, but so slow. We have to move at a snail's pace so we don't rush ahead of them. I've met several Peace Corps volunteers and find them open and possibly responsive to my ideas and beliefs.

I have been spending time with the people who own our boarding house, a wonderful family with seven loud children, a few squealing pigs, many crowing chickens, a playful dog, and a grandmother, all of whom make a wonderful noise, especially in the mornings.

The people here live outside most of the time. Cooking, washing, playing, eating—all of this is done outside, and outside is dirt. They share their lives with pigs and ducks and chickens. They sleep inside little homemade houses.

Yesterday the family gave a feast for the first birthday of their only daughter. A large pig was killed and also a baby one—it was delicious. We had raw fish, coconuts, pineapple pie and other native foods, and we all ate until

Roasted pig is traditional dish in South Seas.



we couldn't eat anymore. It was a bright day, a day much different from all the others, which are usually all the same.

Religion is very deep in the customs of the nation but not so deep in the hearts of the people.

June 1975 (undated letter):

Everything moves so slowly here. It tests my patience. We went to church this morning and saw the king. Today being Sunday, everything is closed and no one works.

The Beach House is wonderful but too expensive, so I'm searching for a house. It's indescribably beautiful here. The people care for each other, and I met one boy who said he'll help me learn the language and translate, etc. I haven't discussed God or politics with him yet, but he's nice and very honest.

An American dollar is worth 62 cents here, so I may be getting a job. We'll see what happens.

It's difficult to save a nation that doesn't feel it needs saving, a contented nation that has yet to see the light.

June 18, 1975:

Good news. Guess who just happened to be flying with me from Hawaii to here? One of the seven chiefs of the country, who lives across from the palace of the king. He liked me and invited me to visit him at his home. Of course I intend to do so, but only after I learn my manners. Before I knew of his high position I walked up

and smelled the garland of flowers he wore around his neck and he smiled. My gesture was mostly an attempt to feel out what might give joy to the people. He's an old man and very kind.

On a flight I also sat next to the secretary of agriculture, who immediately took charge of me. He taught me a few words and told me a few of the customs and answered all my many questions as best he could. He was a sincere and younghearted man who told me that some day he would introduce me to the princess, who is his friend. He seemed to like me, though I was a nervous wreck thinking I might do something impolite without knowing it. The chief, I'm sure, has never had anyone extend such awe and respect before; he seemed to enjoy it, and so did I. I *will* meet the king. Don't worry about this country. It's a place with great potential.

July 1, 1975:

Some friends are here on a visit from Fiji, making a nice break from the usual routine. I teach every day until 2:30 p.m., and my sister works at another school until 4:30 p.m. Our brother can't live with us here. We can hardly walk together without everyone naturally assuming we're married!

Sometimes I feel like I'm in the land where time stops.

I wish you could work here for just one week. You'd grow to love it so much.

This country is like a room

where many people live. Privacy is nearly non-existent, especially since our flat is below the Peace Corps office and the head of the Peace Corps is my friend, as are the volunteers.

As you know, because everyone from surrounding islands came here, we held our first "South Pacific Conference," and as a matter of fact it's still in progress and we are greatly enjoying each other's company. All our visitors are praying to be able to go back to their respective countries soon. They all have people they are teaching. I want so much to go forward, too, and it seems as though I'm doing nothing, but we are in reality doing much in the line of getting ourselves embedded in society. I'm comforted by something Dr. Kim once said: "A large pot boils slowly." This island is small, but it's a large pot.

Our flat rents for \$30.00 a month and is quite alive with many other inhabitants: centipedes, huge friendly spiders, hungry mosquitoes, ants by the 10 millions, a few roaches, and a multitude of unidentified flying creatures. Our brother screened all the windows, which has cut the population down. We also have some shy lizards that skitter across the walls or the ceiling when they think we're not looking. They're so transparent you can almost see their little spines.

The people here don't seem to think deeply, on the whole, and

teaching them Principle will be difficult at this point, but they can be won by sincerity and love. The country is poor, to say the least—the rich here would be considered poor in most countries—but no one goes hungry except out of laziness. So vast are their networks of relatives and kin that among them there is enough to allow a man to enjoy the leisurely life even if he has a wife and children.

The word "why" doesn't exist in their thinking and questions of "purpose" don't arise. The Bahai's were here some time ago and did successfully convert four percent of the population, but the Christians don't like them and on some islands the people throw stones at them.

It's been good these last weeks, moving into our flat and learning native cooking and ways of life. Our home is right on the lagoon, which is probably the reason we have so many four-legged, six-legged, and 1,000-legged and winged visitors. It's a good flat, though we've had to spend a lot fixing it up and getting it usable.

August 1975:

I'm working with several young men who are very good in morals and righteousness. One boy comes over every day and helps me in my vegetable garden. In fact, he's doing most of it on his own with my instructions. He really wants to change his life into a clean one centered on God, but he

knows it's not easy. He's one of the students at my school.

We and the mosquitoes and the hibiscus and the cat (which we got to eat the centipedes) are all fine and working hard.

September 16, 1975:

Each day I go to school and teach a noisy bunch of children how to draw and speak English. I adore them and, as I said before, it has opened wide a window to Heavenly Father's heart.

Physically the people here are absolutely striking to look at. I must say, for a person who loves beauty, this is the place to see it: plump and lovely brown women with faces that look as young as infants and yet 100 years old, and men that are slim and strong. They are lovely, with mischievous eyes that positively sparkle with innocence. Children glow with life and health.

Each day I do a little work in the garden before my afternoon art class, then come home and read or write letters. Then we eat, and usually study some after dinner. Many times I grade tests or try to read and study some grammar or spelling, which you've probably noticed are not my strong points. We often visit friends or have a guest for dinner.

We are working with many Christians. I teach Sunday school and we attend Bible studies with an Anglican priest and his wife. He is the one who's really giving us hope for our future work here.

Each Thursday we get together and speak quite deeply, and I've felt the spirit of God so strongly several of those times that I would just open my mouth and hear the most beautiful stories and the clearest understandings pour out. Each time I tremble so violently that I wonder if they can all see this, but I can't, by any effort, stop it. It's *most* exciting.

As far as social contacts go, tonight we had dinner with the secretary to the ambassador from Taiwan, and I have my usual Sunday breakfast with a wealthy noble who is a very dear old man. A good friend of the king's has moved into the flat across from mine and invited me to a party she gave, which was interesting. It's quite easy to have these experiences, even meeting the prince at breakfast, but hard to develop things further. It's going to take much more patience and work to bring success here.

The closest thing to a member we have is the 18-year-old boy who helped me build the garden and whom we've all adopted as our son. I've been slipping the Principle to him bit by bit, but his understanding of it is limited at this point, though we love him as if he were already a member.

We've been busy with the usual things—teaching school, working in my garden, going to church, holding Bible studies, and making friends. Things are going slowly externally, but internally

they seem to be moving at a quicker rate. My heart blooms and my spirit tingles with love for the people and for the country itself. □

South Pacific:

Letter of May 16, 1975:

I arrived yesterday on the island. It has taken a little time in readjusting, but I'm confident I'll fit right in. The islands are very beautiful. The ocean is a bright bluish-green color. Many wild flowers are to be found. Among the coconut and palm trees you see cattle grazing; running free among the houses and by the roadside are many pigs and chickens.

The country seems to be poor and undeveloped. The people, though, are friendly and very helpful. It reminds me very much of rural Louisiana. They are very religious; we have Mormon, Catholic, Methodist, Anglican, and Seventh Day Adventist Churches. They are responsible primarily for the education of the children. The churches and schools are the focal points of the community. There are also some Peace Corps volunteers here, whom we met yesterday.

Last night I met my Japanese friend, who was staying with a local family. We will both have to learn the language here.

Things here are very expensive. The American dollar is worth only perhaps 60 cents in the local currency, so I hope to find a part-time job.

I really love the people. They are kind. There is no crime here. Yet I believe it will take some effort to win their trust. For the most part they are carefree and laugh easily. There are many children everywhere. The people are also very musical and love dancing. I know I have much to learn here and much growing to do. My constant prayer is to love the people and to bring them into the heavenly kingdom.

Letter of May 20, 1975:

I'm moving into a new house today which is very comfortable. Last night I taught my second lecture to a young man working in the Department of Statistics here. I showed him pictures of our work in America, and I think he'd like to go to America.

So far I've just been getting to know the city, talking to people and getting information. We've met some very nice people including the bishop of the Catholic church. He is a very wonderful person, warm and friendly.

But the island has its problems. Many people have no work, the pay is low, but the cost of living is high. There is really nothing for young people to do. Many roam around in gangs at night, mostly drinking at clubs. Some who have traveled to New Zealand are dis-



Life is carefree for these South Sea Islander children, and for their parents too. In the rear is a typical thatched home.

satisfied here. Breakdown of the family unit is just beginning.

Letter of May 25, 1975:

Hello again from the island of coconut and palm trees.

The people here live in thatch-roofed huts with coconut wood walls. They have electric lights but no stoves or refrigerators. Many people also live in "palongy" houses, which are more European-like. "Palongy" is a word given to the white people here no matter whether European, American, Australian or whatever. Walking down the street, you will hear the children say, "Palongy,

Palongy." I don't think it is derogatory. The native language is the main one spoken here, but English is the second language, and so slowly, very slowly, I am learning the native language; but most of the contacts I've made know and speak English very well.

The native dress is quite different. The people wear something like a dress which they wrap around their waists. It has a slit up the side, with many in flowered patterns or prints, usually in very bright colors. The girls usually wear a flower—such as a hibiscus behind their ears; the men do too. They don't wear shoes but go barefooted.

The people for the most part are very friendly and hospitable. The majority have few concerns except for work and what they are going to eat. Much emphasis is put on tradition and holding on to old ways. It is comfortable here and the people like that. Except for those who have traveled to New Zealand or other countries, there is not too much thought about the outside world. Yet there are people who are concerned about what is happening elsewhere, though they are probably in the minority and those who are younger.

This is a very religious country. But religion for many people is mostly tradition and not a very deep understanding. The younger people who have traveled and seen the world and who haven't had their questions answered are a lit-

tle more open.

I've met more people—a policeman and a few others—and have taught them the Principle of Creation, and we talked of Jesus and his life and mission. They are good people and seem serious. What I've tried to do is to serve them in some way, making cards with poems I've written or giving gifts. Also I've tried to think of some way to serve the community, so I've been cleaning up garbage on the street. Still, I don't feel that I've broken through. I do much walking, trying to contact people at home. Every day I witness, trying to find good people.

Last night I went to a Youth For Christ meeting. When they asked me to speak, I talked about Reverend Moon's life. One of the members of the group is a reporter for the local paper and wants to write a short article on me and our church. It was a good meeting and I think people were inspired.

June 7, 1975:

This weekend was the best one I've had so far. I've been teaching the prime minister's son and we have a good relationship. I visited him Saturday and we spent about five or six hours together. I helped him peel bananas, which are eaten green here, and also helped (though very little) to roast a pig. We talked deeply for a long time about some of the problems in our respective countries and in the world. I tried to explain more deeply about God and about the

things I had already taught him. He is such a good person that I really love him and hope I can bring him into God's family. His father, the prime minister, was sick so I wrote him a poem entitled "God's Leader," which the son was going to give to him.

Then I went to visit a strong Christian man I had met, a Seventh Day Adventist. He lives several miles outside the city so I took a taxi and then walked the rest of the way. We had a good conversation, though we disagreed about which day was the Sabbath. I explained about the purpose of creation and Jesus' mission in relation to God's will. I believe he was moved spiritually, although he didn't agree with everything.

Today, Sunday, I visited another contact who lives a short distance away. We then walked back to my house. I showed him the brochure about the Barrytown, New York training center and he asked about going.

I then went to visit the Christian man again. I bought a cake for him and took a taxi, then climbed the road to his house. The road going up to his house is a very difficult climb, very rocky and slow-going. I was very tired because it was hot and I had already done a lot of walking. When I got there I was exhausted. He wasn't there, so I asked his father-in-law where he was. He said he was up on the mountain working on his plantation. Well, the mountain was very

steep and also very muddy, rocky and difficult to climb, along with my being so tired. Also it was mostly jungle.

I debated whether to take a chance and try to find them, or to go back to town. But since I had come that far, I was determined to complete my mission, which was to see him, so I began climbing. It was very steep, and my rubber boots were not much help in the muddy terrain. I finally found him high up on the side of the mountain. I think he was a little surprised to see me. We went back down and I showed him the cake. He was deeply appreciative.

In the course of events I taught him another lecture and he accepted just about everything I said. He was very humble and I felt Heavenly Father really spoke to him, so the meeting was very successful. He invited me to come stay overnight with him at his house, and I said the next Friday I probably would. I think that with much love and gradual feeding of the truth that he and his wife and child can come to be Family members. I was just so elated the rest of the day. It was a very good weekend of sharing love, fellowship and truth.

July 1, 1975:

I have met a wonderful married couple—we are becoming so close! He was going to a Methodist theological college to become a pastor and was kicked out for feeding hungry people in a nearby vil-

lage. His father-in-law is a village chief. I am also teaching a number of other people.

July 6, 1975:

The island has to import at least 80 to 90 percent of its goods. The economy is just a subsistence economy and people eat mostly starchy foods—taro (a root that's cooked), yams, breadfruit, bananas, fish, pork, and once in a while chicken. Some people earn only 25 to 35 dollars (their currency) every two weeks, but with a family of four or six, or many times seven or eight, it is very difficult to survive, especially with prices so high. As a result most people stick to the staples, and so do the stores.

Many high school age teenagers are interested in finding out more about the Bible. Even though there are many churches, people seem to go to them more out of habit and tradition than out of deep conviction.

Tradition here is something of a barrier. It keeps people from taking initiative because of pressure exerted by the village chiefs. Still, in many ways the life is very principled in some areas. I believe there is a great deal of frustration and discontent. Many young people leave to go to New Zealand. There just isn't much opportunity here, unless you want to be a farmer.

Children are always crying. They are hit many times by their parents or they beat up one another—a real void of heart. This

hostility is also expressed in the way they treat pet animals—they kick them or throw rocks at them. There is generally not much care shown for them. I can understand what St. Paul says when he says the whole creation groans in travail.

July 10, 1975:

Sometimes walking and talking with young people I've met on the village dirt roads, I feel like Jesus walking with his disciples explaining what they hadn't understood.

I have made friends with people in the Department of Justice and the Department of Economic Development, both good people. I am thinking of giving lectures to the police department, where I met a very good person.

I've been really trying to learn the island language and it's coming slowly. It is not an easy language to learn, but with practice I will be able to master it. It will help greatly with our work.

July 21, 1975:

I found communist maga-

zines in the town library, including many from North Korea and Red China. I think that New Zealand and Australia are becoming more and more influenced by Communism, but many people here—or at least many of the young people I talked to—don't know much about it.

I believe the economic situation is getting very tight. Things are getting more expensive and they're running out of some foods. The fact that they have to import almost everything doesn't help either. I believe that New Zealand and Australia will cut down on immigration because so many people are immigrating and even stay illegally. That would create even more problems.

August 8, 1975:

Rev. Moon's words become all the more real here in the field, in these countries. When he says we have to work harder than all of the past saints and Christian missionaries before us, I can well understand what he means. I know without Heavenly Father it would be impossible to do anything. □

New Zealand Protests At World Trade Fair

by LINDSEY IRVING

This last month in New Zealand has begun the transformation of winter into spring. The internal

growth and strengthening of the past season is being expressed in new flowers bursting forth and



Unification Church members in New Zealand stage four-day National Prayer and Fast to protest government's dealings with communist nations.

many of our country's sixty million sheep seem to have given birth. Not to be outdone of course our family here has been working very hard with the reward of three new brothers and sisters coming to join us.

Our biggest attack over these last weeks was delivered at the World Trade Fair held in Wellington, and which was aimed against the number of communist nations exhibiting at the Fair. We staged a four-day National Prayer and Fast outside the entrance, protesting New Zealand's continued dealings with communist nations and calling on both the public and tradespeople who were attending to do the same. We distributed

20,000 leaflets and were able to witness deeply to many people. From early morning until late at night we were there, singing, praying, exercising and lecturing and we won the favour of a large portion of the New Zealand public who met us there.

On August 25th, the last day, we marched through Wellington to the war memorial to lay a wreath of flowers in memory of all those murdered under Communism. During the prayer ceremony and speech a large crowd gathered and listened intently. There was good coverage of our activity on both radio and television, ending our very victorious four-day fast on a high note. The T.V. announcer's

last words were "The Unification Church, better known as the Moonists, go on to prepare for yet another crusade against Communism." They know that they have not heard the last of us.

It is obvious that our actions are putting pressure on our government. Our prime minister agreed upon one day's notice to meet with our national director, Grant Bracefield, and receive a letter stating the purpose of our fast. The letter called upon him to make clear his stance with regard to Communism, as we are very concerned with the rapidity with which our government acknowledged the Provisional Revolutionary Government in South Vietnam and recently embarked on several trade agreements with both Russia and China.

We still have not received a definite statement against Communism and will work in all possible ways to obtain a swing to the right in the oncoming elections.

During the final night of our action, we were drawn to the Rus-

sian exhibit inside the Fair and experienced for ourselves their anger and hatred against God. We stood just a short way apart from them and prayed. A large security guard, with sunglasses on, began pulling our arms and pushing sisters out of the prayer circle. We concluded our prayer with "Amazing Grace" and left escorted and unquestioned by two New Zealand police. The attitude of our police force is silently anti-communist. This was evident to us when we posterized the sides of two evacuated buildings (Madison Square Garden-style) with our anti-communist flyer. The police were highly interested and spoke with us about our ideas—adding their own knowledge of what life meant under Communism.

All our members returned to their respective cities inspired and more closely aware of the urgency of the mission which we have undertaken. Our Heavenly Father is crying out for voices through which He can speak and we must run to find them. □

A Mixture of Races, Religions Found In Fiji

May 27, 1975:

With great joy to bring our Heavenly Father's message to a new nation, I arrived in Suva, Fiji,

on April 25, 1975. When I arrived in Fiji it was like our Heavenly Father showed me a new room of

His house and told me to prepare this place for His arrival, which will be very soon. The restoration of the room started with great excitement. Always I felt Heavenly Father behind me, telling me to hurry, that there's no time to rest.

The first person with whom I came in contact was an Indian lady who is a teacher at the Catholic Marist Training Center on the island of Taveuni. (Fiji is made up of 300 islands of which 100 are inhabited.) She became very enthusiastic about us when she heard that three missionaries from different nations would work together for God in Fiji to unite all the different religions. "This is what Fiji needs," she said. On the day before she left Suva for Taveuni we went together to see the secretary of the Catholic bishop of Fiji and also the the Home of Compassion where Marist nuns serve. She told them about our great ideas in working for God on an international level, and they all offered to help and invited us to come visit whenever we can.

A very spiritually open man, the grandson of the last chief of Rotuma, who translated the Bible from English into Fijian and Rotuman for the early missionaries, has visited our center several times. All day he is reading the Divine Principle and speaking to his friends about it. Last week he read through the book two or three times. His wife and five children, ages 10 to 23, see a big change

going on in him. He wants to bring his whole family with him to the center. In the future he would like to help us translate the Divine Principle into Fijian. This will be a big help, because many Fijians in the villages cannot speak or read English.

Another visitor, an Indian girl, felt like Christ was speaking to her when she first heard about the Divine Principle.

Some facts about Fiji: this is a multi-religious country, with eight different Christian churches as well as Hindu and Moslem. Many different races live here. (Of the population of 551,000, 240,000 are Fijians; 280,000 are Indians; 3,000 are Europeans; 4,000 are Chinese; and there are 24,000 others of assorted backgrounds.) The Indian influence on the culture here is especially great, although it brings many problems for our work.

The people are very friendly and open. Many of them are concerned that there are so many different religions and are seeking for one God, who belongs to everyone.

After this first month in Fiji it seems like I have spent my whole life here. It gives me so much joy to work here for our Heavenly Father.

One Indian member who has now moved into the center came through a little old lady peeping in our windows one morning, her aunt.

We are grateful to be working



Market stall in Fiji features wood carvings, jewelry made of local sea shells, and hand-woven baskets.

in such an open, responsive country. None of us have worked anywhere where the people have been so genuinely helpful and curious about our work.

May 1975 (undated letter):

I'm finding Suva to be a bustling, crowded city full of all sorts of people—traditional Indians, a few Europeans, some visitors, and of course the Fijians. Almost all Fijian women wear long skirts, and many of the men wear short skirts. Some of the women wear western-length dresses over their long skirts.

I was very surprised when several people stepped aside to let me go first at the bank. I was also surprised to see a few people sleeping on shelves under the

counters in the market.

June 4, 1975:

The mission here is going well. We have several positive guests studying the Principle and visiting our center.

We are investigating the possibilities of sending some beautiful Fijian handicrafts overseas. There are so many beautiful, good quality handmade things here: large wall hangings, placemats and coasters of tapa-cloth (specially treated bark); wood carvings of boats and faces, and salt and pepper shakers; bead work; really nice shell jewelry; interesting mats, baskets, handbags, handwoven straw shoes and even grass skirts. All are readily available in large quantities and at low prices.

Fiji is so amazing. The most wonderful thing is that there are people from all over living here—many races and religions. There are strong masculine men, open air buses, kind and serving people, and best of all, interested guests coming to the center.

July 2, 1975:

Fiji is an English-speaking country and has been eagerly devouring all the books we've brought. Our students are anxious for more study materials.

We are hoping to support our missionary training program by starting a farm, as several of our

members have had experience working on farms.

July 8, 1975:

One of our new members is 56 years old and studied for seven years to become a Catholic priest. He comes to the center almost every day to study. Another, in his 40's, is related to Fijian village chiefs and national officials.

July 15, 1975:

We held our second Sunday service this morning. Several people came, and another guest came an hour late, just missing the service. She stayed and heard the first lecture. □

The Mekong Incident

The time had come: my plane landed in Vientiane, the capital and largest city in Laos. I felt nervous about going through customs, but the man just jeered at me and asked me a few questions, and I was in.

For the next two weeks I tried to familiarize myself with the country. I often strolled to the banks of the Mekong River to watch the sun go down, and for some reason I pondered my ability to swim across it. This idea came to fruition about two weeks later. I had left by boat and gone across the river to Thailand to visit a friend, and upon my return to the border the Pathet Lao informed

me I was no longer welcome in Laos. They took my passport and gave me the day to gather my belongings and depart.

I became angry and decided a swim was in order, so late that afternoon I collected my passport from customs and took the boat back to Thailand, as if I were obeying their orders. Then I waited until dark and off for my swim I went, arriving on the other side without incident and popping into the church center like a drowned rat. As I swam the narrow part of the river and looked up at the stars, I felt good and thought what an exciting life the Unification Church has given me.

I stayed about 10 days in Laos and then had to go back to Bangkok on business. I took advantage of the mass exodus that was then taking place and easily crossed the immigration checkpoint out of Laos. I drove to Bangkok, took care of my affairs, bought a pair of flippers and headed back once again to make the river crossing. I thought it would be easy. When I got to the river, however, I saw that the water had risen, because June is the rainy season in Laos. (From May to September monsoons from the southwest bring an average of 10 inches of rain per month to the area, causing a rapid rise in the river and widespread flooding.) I waited in the bushes for four hours, debating, but a villager saw me as I was peeping over the bank, so I piled into the river at once.

The current was stronger this time and I was quickly swept downstream, passing within 25 feet of two fishermen. Needless to say, I was quiet, and after I got by them I swam out towards the other side.

I swam hard for 40 minutes before I reached the other bank and was once again back in Laos, without going through a lot of red tape. This time I stayed for two months. Then, after a harrowing flight across the river in the early morning and a night spent in a Thai jail, I proceeded on to Bangkok.

I know that by myself I would never dream of doing such stunts, so this is testimony to what God's power can do. If we can only become instruments for God, there is no way anything can stop us from regaining the world for our Heavenly Father. □

Visiting A Guatemalan Farm

This past weekend I went to visit with Sibia at her parents' farm about 90 kilometers from here. She lives in the city in order to go to school here. Since she had told me that her father had many animals and lots of land, I had expected a relatively large house. Her father does indeed have much land, with corn fields and beautiful hills—with mountains in the near

distance and ocean in the other direction—absolutely beautiful! Also he has 15 cows, a horse (the other horses there, maybe 10 in all, he told me were not his but he was paying for them—renting? Buying?), 3 goats, a pig, chickens (each one tied by one foot with a string to a pole or something secure), dogs, cats, banana trees, coffee trees, coconut trees, and



Juan, a second-grader, attends school in morning and works in the afternoon.

various very interesting fruit trees.

There were also 10 children—Sibia is the oldest—but only two rooms for a family of 12. When I was there Sibia, two sisters and myself slept in one room and everyone else slept in the other. They also have a large open “shack” for the kitchen, with a dirt floor, and a wood-burning “stove.” There was also a well, an outhouse, and absolutely no electricity—but many candles.

In addition to being a farmer, Sibia’s dad is the evangelical preacher of the town (it’s about a two-kilometer walk to the church). The weekend I was there they had Bible Day. Sibia, who works with the children of the church (probably 20-30 go to Sunday school each week), really prepared an excellent program for them. Also some

adults recited poetry about Christ and sang songs. There were maybe 75 to 100 adults in the church, and zillions of children—even the doors and windows were packed with people looking in.

I opened the program by singing “All My Brethren.” The boy, age 19 or 20, who is in charge of music for the church asked me for the music afterward and I gave it to him. He is also studying in Guatemala City at the Guatemala Academy of Music. He is intellectual and musical, and will come Wednesday to study the Principle.

I also spoke at length with the student preacher, about 23 years old, who is studying at the Guatemala Bible Institute in Chimaltenango, but he comes to Guatemala City very often. He seems to be more set in his Biblical interpretations than most people I’ve met here, but he plans to visit and discuss the Principle with me more deeply.

Today I ate lunch with a girl named Lilia who works as a secretary for an architect, where she has a huge office all to herself. Lilia speaks English very well. Her parents also live on a farm with 10 cows and many other animals—almost the same as Sibia’s family, and also with no electricity, etc. They live about 18 kilometers from Puerto San Jose. Lilia may take English lessons from me on Saturdays since she wants to speak better English, and afterward we can talk about religion. Right now



Vendors line the street in downtown Guatemalan city.

she is quite interested in hearing more about Divine Principle, but more interested in English.

I've also been maintaining my relationship with the Lopez family and love them all quite dearly. They have many projects with musicians' leagues, artists' leagues, and preparation for their daily radio programs. Also, Mr. Lopez works as an abogado, which I thought meant lawyer but I know he has not received a law degree. However, he does represent peo-

ple in court and confer with them on legal matters.

I will be teaching technical English to a group of five civil engineering students (lucky my dad is a civil engineer) each night, and conversational English to an electrical engineer three times a week. Maybe after all this I'll turn into an engineer. A medical student named Norman helped me put signs up (offering to teach English) all over the University of San Carlos, the largest campus here. □

Unified Family Is Launched in Honduras

May 1975:

We are staying temporarily in the outskirts of Tegucigalpa (the capital city of Honduras located high among the country's central mountains) in an area called Miraflores. The name means "look at the flowers" and is very appropriate because there are flowers everywhere. The country is very beautiful, with many hills and pastel-colored houses.

We are staying with two Catholic nuns. I didn't realize it at first, but one of them is one of the most important women in Honduras. Her name is Sor Maria Rosa, and she runs several large orphanages and is responsible for the care and education of more than 700 children.

Honduras has been prepared to receive the Divine Principle revelation in two major ways: one is the prevalence of Catholicism and the people's deep faith in God; the other is the basic goodness of the people.

June 11, 1975:

The people here are always willing to help us. I have never seen anything like it. I have been here now for 2½ weeks and have never once paid for food or rent. The Catholic sisters we stayed with direct an organization called

"Amigos de los Niños-Aldeas S.O.S." (Friends of the Children). They supervise the care and education of children who were for the most part abandoned by their families because the families were too poor to care for them. Their organization also rebuilt homes that were destroyed by Hurricane Fifi on September 18, 1974, the same day that Reverend Moon spoke at Madison Square Garden in New York. The hurricane took 10,000 lives, left 100,000 people homeless and ruined crops.

June 12, 1975:

The other day I was walking home when a taxi stopped and a man asked me if I needed a ride. I said no, but he insisted, so I got in. He then introduced me to his friend, who turned out to be the Minister of Foreign Affairs of Honduras. I explained why I was here and he said he hoped I'd be here for a long time.

Almost every day is like that!

July 4, 1975:

I want to write just a few words about the political situation here in Honduras. During the last month there have been problems in the district of Olancho concerning the "campesinos" or peasants. First, a number of poor farmers seized some private property, and

then there was a march of these campesinos from Olancho towards Tegucigalpa, which was stopped by the military who then searched the campesinos' residences and found some pistols and Marxist literature.

The campesinos are asking for speedy "agrarian reform," and although there is a lot of poverty here and there is a *need* for reforms, it seems that the instigation for recent events is communist.

One of the biggest areas of communist infiltration here is the university. I heard from a Baha'i friend that some of the professors are believed to receive money from Russia. Many of the student organizations are leftist, and the student activities office looks like the headquarters of a revolution.

The government here, which is a military one, is strongly anti-communist and announced in yesterday's paper that it would strongly clamp down on any "anarchy." Some people here feel there is a possibility of civil war.

We will, of course, be very cautious. It is sometimes difficult to know the meaning of events in the news because the newspapers sometimes seem unreliable. Sometimes they print rumors in order to have more colorful stories. Also, everyone has different views on what is true or what is right. So my assessment is based on what I read and hear, to the best of my ability—but I still have much to learn about Honduras.



Above, view of Tegucigalpa, capital of Honduras. Below, Parque La Leona where missionaries pray every morning.

July 5, 1975:

I wanted to write in more depth about some of our experiences here and what we have learned about Honduras. Since the day I arrived the unusual always seems to happen. Every place we have lived in seems to have been prepared for us long before we arrived. Everywhere people have

served and taken care of us. Our search for a house to live in was a long one, but ended in victory. At first we had found a wonderful furnished apartment, very beautiful and in a good neighborhood, but then upon visiting our prospective landlord we noticed two pictures of Che Guevera on his wall and he told us he was taking a trip to Russia this summer, so we had our doubts.

But the place was so beautiful. What to do? Well, we went back to him and told him we wanted to use the house for Christian meetings and wanted to put a big sign out front. At first he said we could do anything we wanted as long as we didn't "burn the house down." Then one week before we were to move in I met him on the street and he said the current tenants were not moving out, so we couldn't have the place. I suspected he was lying, and later that day I met the tenants of the apartment and my suspicion was confirmed.

But it seems Heavenly Father had other things in mind for us. Several days later, just when we'd almost given up on a house, we found the most beautiful one we've seen here—and completely furnished, so we save money. (In an unfurnished house here you have to buy a refrigerator, stove, and everything.) This house is up on a high hill in an area called La Leona and very centrally located, and has beautiful gardens. When

people come to visit us they can really feel they are stepping into another world—a new world.

We have witnessed several times at the University of Tegucigalpa and I was surprised at how leftist the students are. The students and the military government are said to hate each other, and most of the student movements seem to be quite leftist. There are many very serious social problems in Honduras, so idealistic students who are not sure if they believe in God or not are very attracted to Communism.

The basic social problems seem to be poverty, illiteracy, and a lack of family planning. Seventy-five percent of the people are farmers. As I said before, right now there is a big clamor for "agrarian reform," and the organizations of the campesinos claim that a few rich property-owners own much land that is not being cultivated. They are demanding that it be split up into smaller parcels and given to poor farmers who have nothing.

It is almost impossible to tell whether or not the campesinos are communist-inspired, as the newspapers are quite slanted pro-government and people you ask always have their own point of view on things. It's easy to get a distorted view. For example, when I first got here I was told that it is impossible to travel between Honduras and El Salvador, but I later learned that buses actually go

between the two nations every day for about \$10.00. For the first time the heads of state of the two nations are meeting together, but at the same time there are sensationalistic stories in the paper about border trouble. Even the Honduran people don't know what's really going on.

Our spiritual work is going quite well. The first barrier was the language, but after a month I could get along all right, and I can now teach the Principle in Spanish. The first time I taught was a really wonderful experience. It was also the first time the Divine Principle was ever taught in Honduras. I felt such an overwhelming feeling of joy, and I think Heavenly Father was very happy, too. Right now I am teaching two people, and we have many other friends and acquaintances. We have attended meetings of several Christian and one Baha'i group to make friends.

We have decided to do volunteer social service work several mornings a week with Sor Maria Rosa's Children's Villages.

July 29, 1975:

Every day we get up early and pray at 5:00 a.m. in a nearby park, which is very beautiful. Because of this prayer condition we met a young law student, a strong Christian who has now heard the entire Divine Principle and studies with us two hours every day. He goes to the park early in the morning to exercise.



Typical village scene in Central America.

You might be interested to know that the furnished house we rent costs \$125.00 a month rent, plus electricity. Gas is about \$5.00 more a month. We try to eat simply and to eat what Hondurans eat: many bananas, rice, beans, fruit—but it is not that cheap, approximately \$1.00 a day per person. Before when we were living in a boarding house each person only needed to spend \$50.00 a month for everything, but it was not such a good place to invite people over to or to teach people. Also, we felt it was important to have a center here so we can create a heavenly environment. Our house is surrounded by gardens and trees—very tranquil. It is quite different from the usual houses here.

We have all adopted the Spanish equivalent of our names so people can relate to us better.

The economic situation here is not so good. Three-fourths of the people are farmers, but last September when Hurricane Fifi

destroyed many crops the prices went up, and this year although it is the rainy season there has not been enough rain, so crops are not doing very well.

August 31, 1975:

I met a man on the bus who was the first director of the Peace Corps here in Honduras. He worked 35 years for the U.S. State Department of Agriculture, specializing in aid to developing nations. His work has taken him to 48 of the 50 U.S. states and to many other nations including Korea. He is officially retired from work for the U.S. but is director of the C.I.S.E.—International Executive Service Corps. This organization is helping to develop businesses in Honduras with the assistance of retired executives from the U.S.

He helped to start the handicrafts industry here, which is now flourishing, by starting a school where people can learn to carve wood, do leatherwork, etc.

Here in Honduras there is only one university which has about 10,000 students and is located in Tegucigalpa. More than half the students work full-time and study at night. In addition to the university there are various smaller colleges. Wherever there are students we've found it excellent for witnessing. Most young people are Catholic (90 percent) but are open-minded and do not hold fast to dogmas.

Communist influence is quite

strong in the schools. Many professors are Marxists and quite openly teach their doctrine in the classrooms, using communist-slanted textbooks. Many students who are Christian fall for dialectical materialism without understanding that it goes counter to their beliefs. It is quite "in" to be revolutionary. However, despite the fact that the communists make a lot of noise, most students are Christian.

At the present time there is a rising tide of nationalism in Honduras. Hondurans are staunchly proud of their country, but along with this goes a sort of inferiority complex: they are very aware that Honduras is the least developed nation in Central America, and are anxious for it to progress. They are surprised and flattered to hear that we love Honduras and want to live here.

Today we had our first meeting of our Unified Family, an international lunch with about 10 people. We sang songs and invited them to attend a one-day workshop next Sunday where we will teach the first part of the Principle. Almost all of our guests had heard some of the Principle before, and we were very happy with the results. The people here have a good foundation in Christianity and most young people have strong faith in God. I have met many people who seem very pure, a child-like quality—very beautiful people. □



You are not happy because a flower exists, but because you see the flower. You are not happy because there is music, but because you hear it. You are not happy just because there is someone beside you, but because you can see him, talk to him and be with him. So, happiness requires a relationship. This is true of man and also true of God.

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

