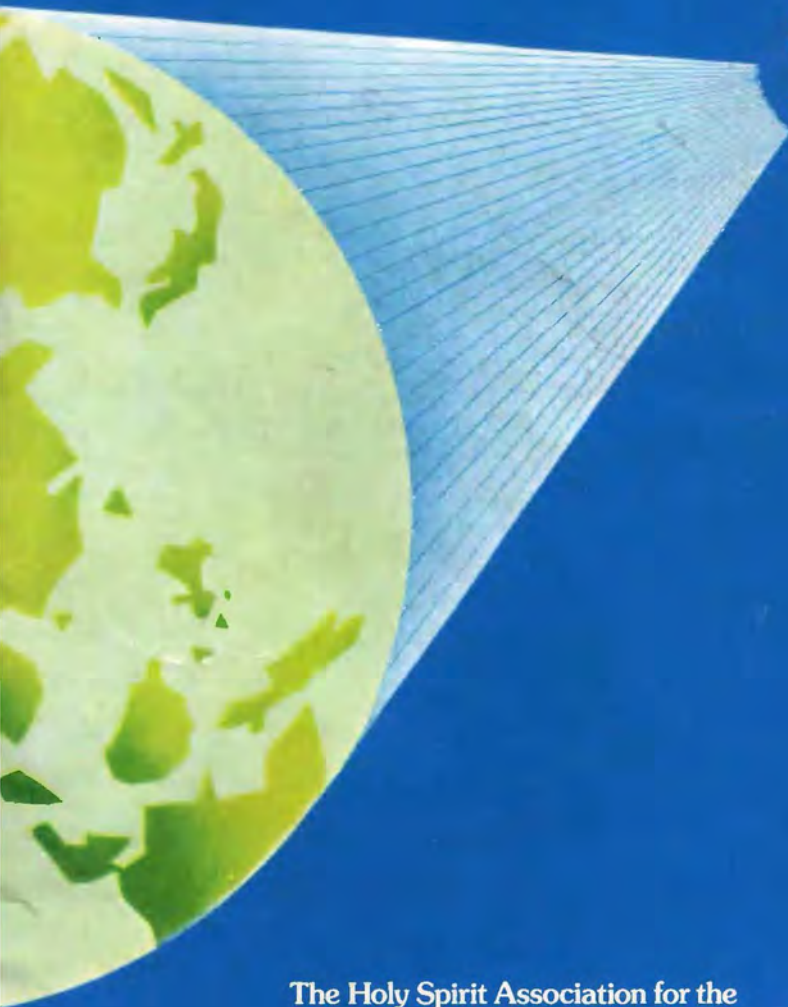


The Way of the World

January 1974



The Holy Spirit Association for the
Unification of World Christianity

1



On Tour with the Day of Hope—p. 123

"I was really inspired. I never heard anybody speak like that. He really poured out his heart. I really felt the hope he was speaking about."—Audience comment in New Orleans, Louisiana



"Sitting on Each Other's Doorstep": The Media in International Relations—p. 40

"My own optimism leads me to believe that with openness and an honest dedication to the search for truth, we will finally arrive at the kind of world Barbara Ward was dreaming about when she said, 'We are all neighbors, sitting on each other's doorsteps.'"—Dr. Norman E. Isaacs, Associate Dean, Columbia University School of Journalism



You Will Know Them by Their Fruits—p. 15

"Frankly, it's high time that we stop trying to tailor-make religion so-called to suit any facet of society per se. The sooner we stop thinking about what's in it for my family and for my race and start thinking about how it will help society as a whole, the sooner we'll have a Christian approach to the subject. Let's be whole-minded."—Pastor William H. Luke



Unification Thought: Critique of Traditional Theories of Goodness—p. 64

"The world created by God is not one based on restraint, but one of harmony which is maintained through the order of family love based on desire and purpose."

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contents

2 EDITORIAL

SERMONS

- 3 Safeguard the Unified Front *Reverend Sun Myung Moon*
15 You Will Know Them by Their Fruits *Pastor William H. Luke*
-

THE WORLD

RELIGION

- 26 The Just Shall Live by Faith *Joy Schmidt*
36 The Christian World-View *Barry Cohen*
44 What Price the Primal Crime? *Lynda Valentine*
50 International Religious Trends
-

CULTURE

- 64 Unification Thought: Critique of Traditional Theories of Goodness
76 Prospectus for International Cultural Foundation *Michael Y. Warder*
-

POLITICS

- 78 In Time of Crisis, Pray
90 "Sitting on Each Other's Doorstep" The Media in International Relations *Dr. Norman E. Isaacs*
-

ECONOMICS

- 98 Man vs. Machines: Who Produces Profit? *Dr. Sang Hun Lee*
104 The Purpose of the Whole: Businesses Try Profit Sharing
-

SCIENCE

- 110 The Ice Age: An Unfounded Story *Interview with Keijo Parkkunen*
116 Cultural Values and Science *Abstracts of Papers at 2nd I.C.U.S.*
120 I.C.U.S. Statement on the Third Conference *Glenn Strait*
-

NEWS & REPORTS

NORTH AMERICA

- 123 On Tour with the Day of Hope *Chris Jordan*
136 We Saw New Hope in Atlanta *Jeremy Gaylord*
139 Follow Our Heavenly Father *Reverend Sun Myung Moon*
141 Faith: A Life Lived *Dr. Joseph Kennedy*
-

EUROPE

- 143 Serving with Music *Ragnild Tandberg*
145 The Watergate Declaration Explained *Friedhilde Bächle*
145 People Long for Love and Freedom *Gesa Jensen*
147 Move Planned to Lisbon *Izilda Lima*
148 Americans Hear Good News in Holland *Pauline Verheyen*
-

ASIA

- 149 God's Love Has Been Poured Out Here *Siegrun Kuhaupt*
152 Sydney-Melbourne Gathering *Christa Jensen*
-

editorial

The Unification Church was formally organized 20 years ago in Seoul, Korea. The year 1974 marks the 21st year of its existence. Its growth has not been an easy one. The early history of the church in Korea is filled with incidents of persecution, including imprisonment of many members and its founder, by those who opposed its growth. This pattern of struggle has been repeated in each of the countries in which missionaries have worked. Now the Unification Church has attained national recognition and praise for its anti-Communist ideology and activities in Korea and Japan.

In America the Unification Church is on the verge of becoming a powerful force on many levels: spiritual, political and social. As the international reports section of recent WW shows, the Unification Church is making headlines and attracting the attention of influential people all over the world. This trend culminated in the meeting between Rev. Sun Myung Moon and President Nixon on February 1, 1974 in Washington, D.C.

This quality and degree of recognition could not have come at a more propitious time for the success of the Unification Church missionary endeavors in America. 1974 is the year that will tell whether America will fulfill the providential timetable set by Rev. Moon. The pace of its work here has quickened continually since Rev. Moon arrived in December of 1971. First there was the seven-city tour and the

opening up of centers in every state in the continental United States and the formation of two One World Crusade teams. Next came the formation of ten OWC teams to reinforce this young front line of small outposts. On the foundation of the earlier experience and growth, the 1973 21-city Day of Hope lecture tour was launched, and it was continued this year by the 32-city Day of Hope tour which will result in Rev. Moon having spoken in every state in the union. This campaign will be followed immediately by the Sun Myung Moon Christian Crusade (SMMCC) which will visit ten cities.

And next fall, the most ambitious undertaking of all will occur. This, of course, is the eight-city tour which will begin in Madison Square Garden in New York city where Rev. Moon will address 25,000 spectators. The young people of the Unification Church appear to be in "combat readiness" for their battle to win the hearts of Americans. Members from five continents are engaged in this spiritual revolution, which in its ambitiousness, is not unlike the military one which the founding fathers fought 200 years ago. Truly, forces of good are on the march to victory in America. And Rev. Moon's next step? Occasionally he will refer to worldwide evangelical crusades involving hundreds of participants. It is an exciting time for the Unification Church, one that no one should want to miss out on. After a long, foundational struggle we are dashing forward to make our way in the world. □

UNIT SAFEGUARD THE UNIFIED FRONT



by REVEREND SUN MYUNG MOON

I wish you a happy new year. As I announced, the years 1972, 1973, and 1974 are the most crucial, and most historical years in the providence of God. In 1972 and 1973, we mobilized only a handful of people, but we have done quite a lot of things in the significance of God's providence. Centered upon this land of America, we are going to develop the providence of God with our own efforts. God has been preparing this nation for that purpose. But we now see clearly that this nation is stagnated, with no opening to the everlasting future. The rest of the nations in the world are also stagnated, in a sense. But can we find a breakthrough, or a nation where we can actualize the providence of God, other than the United States? We can safely say, "No." But within this nation, there doesn't seem to be any breakthrough; there doesn't seem to be anyone who can lead this nation through this dead end. We know too well that in the material sense, this nation is blessed. But otherwise, in spirit, there is nothing in this nation excelling others.

We can expect only religious groups to restore this nation. Among all religions, we expect Christianity to do the job. But in this nation, the Christian leaders lack the hope of doing the job, and we have to look for another. Christian society is now faced with corruption and decay. There is no denomination or religious sect that can carry out the



*“Let us Safeguard
the Unified Front.”*

job. There is no group that will save this nation, and eventually the whole world. In this reality, if there is any such group at all, it is going to be our group. We have already proclaimed that we are going to save this nation and the nations of the whole world, and not only this world, but the spirit world. We are going to liberate the whole cosmos from satanic bondage, and liberate God and have Him take His sabbath.

Beginning from the year 1972, our motto for two years was the same: “Let us safeguard the Unified Front.” When we said this, we did not mean ourselves as individuals, or as a nation, but the whole world. When we say, “Let us safeguard the Unified Front,” it means we will protect ourselves, our nation as a whole, and the whole world from satanic invasion.

Safeguard by advancing forward. Seen from that viewpoint, you must realize how important and how vital we, the individuals in our family are. We are in the position to take the responsibility over the population of the whole world. We must again

realize that God is relying upon us to carry out the mission of saving the whole world. Then would God want you to stop right where you are, or advance forward? Can we safeguard our unified front just stopping where we are? No. Only by advancing forward can we safeguard the unified front. We are the starting point of God's hope, the fruition of His hope, and the realization of His ideal. Whether or not you will bring failure to God's project, or success to His providence will rest solely on you. We want to have God be happy and say, "You have done a good job."

I think God is looking at the United States right now. If our group was not here, God would be a disappointed God. But He has hope, and we must realize again how important our mission is. We must cling to this nation and not let go until we realize our mission here. We must make the whole world great in the project of God. If you are firmly resolved to make this nation the leading one of the democratic world, God will work ahead of us, paving the way for us to go. If we carry out the mission in this nation, God will rely on us and will pave the way for the rest of the nations too.

We must be newly resolved to save not only this nation, but the other nations of the whole world.

We must have God indebted to us. Up to now, religious sects have fought for only individual salvation. We cannot follow their example. Instead of being indebted to anyone, even to God, we must have God indebted to us. We must be newly resolved to save not only this nation, but the other nations of the whole world. And in doing that, we must advance forward. Day and night, asleep or awake, whatever you do or wherever you go, you must bear in mind that you are responsible for the salvation of this nation. If there is a God, wouldn't He want you to do that?

In safeguarding the Unified Front, what are you going to do? You must never even think that the United States exists solely for you, but that you exist for the United States. You cannot expect this nation to safeguard you, so you are going to safeguard

this nation. We are pioneering this nation to save this nation. So we cannot expect others to help us, but we must be ready to help this nation.

We have mind and body. Our mind should be associated with God, but now it separated from God. So we must unite God and our mind. Without making it possible, we are not qualified enough to safeguard the Unified Front. Our minds must be one with God's will. God's will is to save the United States and the whole world. So our will also must be to save the whole world.

*My mind and God's
mind must become
one.*

We must be attentive to follow God. God advances forward, going straight ahead, without vacillating. Then we must be attentive to follow God, going straight ahead on the front. My mind and God's mind must become one; and God's will and our will must become one in unity. So without any vacillation we must be strongly resolved to be one with God. With our mind united with God, our body must become one with that kind of mind. Our mind is plus in relation to our body, but our mind must be one with God. God's mind and our mind put together must play the role of plus, attracting our body in the position of minus. Then our body must be positioned with God. Our body has five senses. Its five physical senses must function in accordance with God's will. In our every action we must go steadily on towards the goal set before us by God. In that case, God will abide in us, directing us towards the goal.

The Unified Front begins right here. If there is disunity, between our mind and God's mind, in proportion to the rupture or disunion, our way to advance is blocked. If our mind is separated from God and our body separated from our mind, there are two gaps to be breached. Then it is difficult for us to fill up the gaps. Darkness is liable to infiltrate. Satan can encroach there. We must safeguard ourselves right there.

Unified Front: our mind unified with God. By Unified Front, we mean that our mind is unified with God. Unity between the three—God, our mind, and

our body—is most important. If these three are in harmonious unity, give and take between the three will multiply, and the four positions will be established (God, mind, body, oneness). From this viewpoint, we can say that when we safeguard the Unified Front, first of all we must unify our mind with God and our body with our mind, making those three one.

If you are asked whether you have created that base, what will be your answer? Have those three elements become one in yourself? If you are still in disunity, God will be disappointed, and God will be a sad God. Then He must work hard to encourage us to do the job. You will find yourself not quite helping God, for God will still be helping you, trying hard to create within you a unity with Him. Then we conclude that we do not safeguard the Unified Front at all; rather God Himself does that and will do that for us.

When we think of that, we have no time to lose; we cannot afford to think of ourselves. We must be able to use our five senses at any moment for the will of God. When you analyze and criticize yourself, you know how qualified you are for the job, and you cannot relax. You know too well that God has been putting out His whole effort to locate persons like Jesus, or the Messiah, who will accomplish the unity between his mind and God's mind, and then bring his mind and body together. But in us He cannot find any such unity. So you must realize that you are making God a sad God. God who was disappointed all those thousands of years is relying on us. He finds the possibility of unity among ourselves and the salvation of the world through our efforts.

*Are your eyes, nose,
mouth, ears, func-
tioning for the will
of God alone?*

God's will demands sacrifice of us. Then are you qualified for that, and are you confident for the job? Are your eyes, nose, mouth, ears, functioning for the will of God alone? God's will demands sacrifice of us, and if you seek after the pleasure of your eyes, nose, and mouth—that's not the right way. When you think of that, you must always shrink back, saying you are not satisfactory in God's sight, you have to do more and more. Even though you cannot make your

mind and body one with God, by your own efforts, you must pray to God to create that unity in you. You must become a handful of clay out of which God can create another self. No other way is possible.

If you go by your own will, God cannot re-create you. That's why Jesus truly said, "Whoever would save his life will lose it, and whoever loses his life for my sake will find it" (Matt. 16:25). Your eyes, nose, mouth, and all your five senses, including your body, have satanic elements. We must remove from ourselves the inherent satanic elements. We must leave everything in God's hands. If He pushes us, we will go forward; if He pulls us backward, we will go that way; and in every direction, we will be led by God. If you leave yourselves alone, you will be distracted and go astray.

We refuse to let God help us and safeguard us any longer.

God has been working hard for us. The most fearful thing in the whole world is you yourself, because you are the abode of Satan. You are easily dragged away by Satan; you have walked in accordance with satanic will. We have been proclaiming, "Let us safeguard the Unified Front." But we find that we have not been safeguarding the Unified Front; we have been safeguarded by Someone above. We must realize that God has been working hard for us, and we are indebted to Him greatly. We must be strongly resolved that from this moment, when the year 1974 is dawning, we refuse to let God help us and safeguard us any longer. We will do the job by ourselves. We must do the job, and then, in the subjective position, save our brothers and sisters, save our nation, and save other nations around us.

Suppose there is a man whose mind is entirely one with God. With those two united, his body, which is in the objective position, will become one with them in harmonious unity. So he is a perfected man. He cannot stand all by himself however, he needs his mate. So there must be a woman in the same position, with her mind one with God and her body one with those two. In other words, after having realized the unity in yourself, then you must

locate a spouse with whom to be united into one. If every individual accomplishes unity between these three elements, and if that kind of individual is multiplied, there will be no need for safeguarding the Unified Front, because the unity is already created there.

Well, what about the couples? Are you in perfect unity like that? If you have not realized that much, it means that you are not safeguarding the Unified Front, and God still has to safeguard you through toil and effort. In a couple, if either one has realized that unity, the other must be in utter obedience to him or her. In a family if the husband and wife are one with each other, then the husband (the subject) and the wife (the object) become one and play the role of plus towards their children, in the position of minus. If parents and children become one with each other, then the whole unit will become the plus, influencing other families.

There is only one trunk.

Branches must cling to the trunk. If unity is not created in your family, you are not safeguarding the Unified Front in your family, but you are having God safeguarding your family. If so, it will create great trouble for the rest of the world. If any such family in harmonious unity is created, then that family must play the role of plus to the other families in its clan, and with all the families in its clan united in the role of plus, then other clans must be influenced and absorbed to that clan in the position of objects. There is only one trunk. If there are many branches, can the branches go in accordance with their own will? If they go astray, it means they are broken and lose their lives. They must cling from the trunk and get the nutrition from the root through the trunk.

We as individuals must stand on the base of three stages together. Everything comes in the number three: the division of your fingers; your two eyes, which must be focused on one point; the two nostrils, sensing one point; the upper lip and lower lip, fixed on one purpose, etc. Realization or perfection will be brought about after the number

three. When you hold something, you put your two hands on the object—this becomes the number three. That is why the Divine Principle teaches us that everything created is based on the number three. We say we have our body and mind, but in our mind, there is the core part or seed, where God can abide. Those three must be one.

God must always be one with the leader. So suppose there is a leader of a state, a state representative; he must first of all become one with God. And then he with God, playing the role of plus, must be able to lead and absorb the group as his object. If that is created in your state, then your state will see prosperity. If God's will and the will of our members all over the world become one with God, then it is easy for us to carry out our mission. Because of the human fall, however, there is disunity and disharmony. But if our mind is firmly one with God, that strong plus or subjectivity can manipulate the rest of the body, and with the body can manipulate the rest of

When you hold something, you put your two hands on the object—this becomes the number three.



the people. Then, even if your body is willing to go astray, some force will pull you back to the right direction.

When there is unity between mind and body, then it equals God, and naturally is a perfect object to God as the ultimate subject. For at least three years, concentrate your efforts to make your mind and body into one, and you will experience God abiding in you, and working through you. The Bible teaches us, "Blessed are the peacemakers, for they shall be called sons of God" (Matt. 5:9). "Peacemaker" means to make the people united into one. Then the principle of safeguarding the Unified Front is here.

If a unified family can absorb other families in its clan in the objective position, and become one with them, then that clan can influence other clans. And in this way the whole nation will become one with each individual, and then God will abide there, and the nation will be the strongest nation in the whole world.

Wherever a leader is posted, the members under him must try to become one with him.

You cannot deceive yourself. By being dishonest and telling lies, you cannot realize God's will. You must know that; you cannot deceive yourself, for then you cannot put your mind and body into one. We must leave everything in God's hands; unless we do that, we cannot have God working through us. Wherever a leader is posted, the members under him must try to become one with him, and he in turn must become one with God.

If you hold a job, if you are harmonious with your boss and able to please him, and doing whatever you are told, you are apt to be elevated or promoted. If you serve your leader and are utterly obedient to him, if he cannot carry out his mission, he is doomed to be fired from the position. Then you may even be elevated to his position. If there is a leader who is not qualified enough for the job but is temporarily stationed there, you should be utterly obedient and work hard under him. That may go on one year, two years, or three years; at the end of three years at least,

the boss will not be able to stand in that position and you will be promoted to his position.

So it is safer for you to be followers instead of being the leaders, so don't complain about the leaders. By being followers, you pave your own way and practice whatever things are coming to you. In practicing in that field, you can get more experience for the qualification as a future leader. If you are obedient even to a leader who is not qualified to be boss over you, the people around you will become more and more aware of the fact and will recognize your ability.

Don't complain while other people around you are complaining; don't retreat while other people are retreating. And if your boss, your leader is harsh on you, just don't be bitter, and just go ahead and be obedient to him. If he dies, you be resolved to decorate his tomb with flowers.

*The chosen nation
was doomed to peril
because they could
not become one
with Jesus the
Messiah.*

Are you with me? The chosen nation of the Israelites was doomed to peril because they could not become one with Jesus the Messiah, the son of God. If Christianity does not become one with Jesus and one with their own leaders, they are doomed to ruin. Whether or not our Unification Church will prosper or fail will solely depend on whether or not we will become one with each other. Are you one with me? In turn, I must be one with God.

Then do we have a nation in the will of God? We must be able to restore a whole nation as a unit before God. Would you rather choose a small African country, because it is easier to restore the whole nation, or the United States, which has been leading in the democratic world up to the present moment? Why do we choose the United States? It is because there are many Christians in the United States, many God-loving people. Also this nation is the melting pot of many nations and many races, and the nation has already set the example of unity, in a sense, to a certain extent. For instance, there are many Germans who can readily return to their own country to save the nation.

In order to save America, I have mobilized so many members from so many nationalities. If you work in your respective countries—for instance, if the British people take the responsibility over the salvation of Britain, it will take a lifetime or more to restore Britain—it is going to be an endless job. But if we mobilize all the powers from all the countries where we have our missionaries, and then save this nation, then we can restore other nations by mobilizing their people.

Ask God to go ahead and prepare the minds of the people to receive you.

Think of how to save the people. So many millions of people are living in your state. Day and night, asleep or awake, if you think of how to reach out your hands to save those people, struggling hard, then God will be there working through. Your project will be a success. So don't try hard to get help from God, but ask Him to go ahead and prepare the minds of the people to receive you. And if you are strongly one with God, and advance forward without retreating, without stopping half the way, then it will be easier for you to carry out your mission.

We have learned through the Principle that where there is a perfect plus, a perfect minus is sure to be created. When I was imprisoned, without even speaking a word, I could witness to so many people. The God who has so far been helping me is ready to help you, and is helping you already. But if you are without faith in Him, He cannot do anything; and even though He may help, the fruition will not be brought about.

Let us come to the conclusion. To safeguard the Unified Front is for you to ask our Father, God, to reach out to the people, going beyond you, and preparing the soil of their hearts to receive you. And you take the initiative to become one with God. Wherever you go, you go with Him; whatever you speak, you speak with Him. When you sleep, when you work, when you eat, you must feel that you are doing those things with God. If you go on doing things that way, then you will feel the presence of God, and even feel the hearts of the people.

God will be present in you. If someone is a sad man, when I look at him, I immediately feel sad. In that way we are feeling the sentiment of God. Suppose you are visiting a village, and you will immediately know the exact nature of that village. If you visit a town, before entering the town you go up to the highest mountain and pray for the whole place. Someone there must be attracted to you, and you will find him coming up the hill to meet you. Where there is a perfect plus, perfect minus is sure to be created. I know you have experienced many such things. If you go on the street ready to witness to the people, your legs will lead you to the right person. If you have such experiences, you cannot deny the existence of God. That's the natural way. If you pray hard and are ready to receive God's guidance, God will be present in you and work through you.

Before entering the town, go up to the highest mountain and pray for the whole place.

In safeguarding the Unified Front in this last year of the three crucial years, you must invest your whole being and concentrate your efforts, and focus your attention on the job. And in doing that, don't rely on God; but let Him prepare your way, going ahead of you. □





YOU WILL KNOW THEM BY THEIR FRUITS

by PASTOR WILLIAM H. LUKE

If there is any one thing that frustrates a would-be newcomer to Christianity, it's the division in Christendom. Which way is Christ? the prospective Christian must justifiably ask. Which way is the church? What is the Church?

Beloved, we will bury ourselves with divisive attitudes. Something ought to be done about the crisis confronting Christendom today. The one thing that aggravates this crisis is sowing tactics of discord. The least thing that Christians are obligated to do is to seriously, prayerfully recognize the crucial plight of Christendom today, because of its degeneration to the level of not only carnal division, but, if you please, materialism, politics, flirtation with Communism, hypocrisy, and merely a form of godliness. These are the things that largely contribute toward the crucial

condition of Christendom today. And I think that this is fool-proof obvious.

Some people see no better way to climb to the heights of human acceptance and public approval than on the backs of those people whose prestige they degrade. This is tragic. This is the sort of thing some Uncle Toms did in the time of American slavery—pursuing special favors of their masters, they brought degradation upon the slave society.

If there was one thing that Jesus taught, it was love for God and for our fellow man, love proven with one's life. Jesus also taught faith with works, spiritual fruit borne on the branches that were united with the true vine, which was Jesus Christ. He taught the good news of the Kingdom of God, which means the family of God.

This is what the Unification



Reverend Moon welcomes Pastor Luke to Day of Hope dinner.

Church is. It teaches, preaches, and tries to exemplify the family of God. The members love one another, serving one another and humbling themselves to the other person. They live highly disciplined lives in the interest of the whole. They share with each other and have all things in common, as was the case of the early church before

carnality brought divisions.

“Is Christ divided?” The Apostle Paul wrote to the Corinthian church, which was plagued by divisions, “. . . for while there is jealousy and strife among you, are you not of the flesh, and behaving like ordinary men? For when one says, ‘I belong to Paul,’ and another,

'I belong to Apollos,' are you not merely men?" (I Cor. 3:3-4). Another time he asked, "Is Christ divided?" (I Cor. 1:13). Beloved, Satan divides men. Satan has divided God's so-called people in the past and continues to do so.

The Bible teaches that whosoever believes that Jesus is the Christ is born of God (I John 5:1). Why these Unification Church people believe this. Can you discount the totality of the Unification Church just because you are convinced that there are some things that the church teaches that you don't see or that you don't accept? Why, there are several things that I don't see or accept, but is that essential?

Read Romans 14:10 in the Living Bible:

You have no right to criticize your brother or look down on him. Remember, each one of us will stand before the judgment seat of Christ. So don't criticize each other any more. Try instead to live in such a way that you will never make your brother stumble by letting him see you are doing something he thinks is wrong.

Beloved, we are told not to criticize each other. That "judge one another" means to appraise one another with a sense of condemnation merely because we don't see everything right about that person. You must be Judgment Day honest.

This is what is bringing so many divisions among God's people to-

day—they don't see everything eye to eye. Well, one reason they don't see eye to eye is because they come around snooping like a 20th century Pharisee, looking at the surface and only half listening to what people say, in order to see how many things they can refute. They don't come prayerfully, they don't come lovingly or humbly. They come with a certain set idea, and that's the only thing they hear.

Now, once in a while, in spite of a man's set ideas, the truth can penetrate—if that man can just be humble and at least listen, honestly and sincerely listen. Then the truth will penetrate the calloused "set" of some hearts and minds.

"Love is very patient and kind."
I used to be suspicious and skeptical of other Christians. But I must be intellectually honest and love people and be optimistic concerning them. I Corinthians 13 reads,

Love is very patient and kind, never jealous, never haughty nor selfish nor rude. Love does not demand its own way, it is not irritable or touchy, it does not hold grudges and will hardly even notice when others do it wrong. It is never glad about injustice but rejoices whenever truth wins out. If you love someone, you will be loyal to him no matter what the cost, you will always believe in him, always expect the best of him, always stand your

ground in defending him.

This is what the world needs. I know Jesus did not come to judge men. He came to save them. And he was very much given to rebuking any effort of any disciple whom the devil tried to use to sow discord among the brethren. For instance, when the disciples complained about a man who was casting out demons in the name of Jesus, but was not part of their group, Jesus told them, "Do not forbid him; for he that is not against you is for you" (Luke 9:49). Every time the disciples came up with some carnal attitude, such as division or bringing judgment on others who didn't happen to be in their group or see everything as they saw it, Jesus rebuked them for this divisive wile of the devil. Now God help us to be Christlike enough to accept this attitude. "For any one who does not have the Spirit of Christ does not belong to him" (Rom. 8:9).

People have come to hear Reverend Moon's Day of Hope talks out of curiosity. Thank God for inquiring minds. Curiosity caused me to become interested in the Unification Church, check their doctrine and even live with them to observe them. Jesus said, "for each tree is known by its own fruit" (Luke 6:44). In Galatians 5:22, Saint Paul said, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." People have been so afraid of false prophets, but Jesus said, "Beware

of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit" (Matt. 7:15-17). Jesus goes on to distinguish the difference between a good tree and a bad tree; a good prophet and a false prophet; a true prophet and a hipster.

The fruit of the Spirit. The fruit of the Spirit is love, joy, gentleness, meekness, patience, and so on. And once you live with the people of the Unification Church, this is what you see. I dare you to really make a scientific comparison between conventional Christendom and the Unification Church on the basis of their fruit. Beloved, when men demonstrate by their lives godly spiritual fruit such as mentioned earlier, the least you owe them is patience.

Now the Unification Church demonstrates Christianity. It tends to do the basic things that God expects of His people. I have made it plain that if there's any one thing that God wants of His people, that is to love Him. That is the first commandment. And the second is like it: Men must love their neighbor as they love themselves. They must love each other. Upon these two commandments rests all the law and the prophets, according to Jesus. Now if you would be Christian, hear that. "A new command-

ment I give unto you that you love one another even as I have loved you. By this shall all men know that you are my disciples, if you love one another" (John 13:34, 35). Beloved, if you really hope to discern who Christ's disciples are, keep these basic statements of Christ in mind. He didn't say "by their doctrine you shall know them," but "by their fruits you shall know them . . . by their love."

God is concerned about the whole world being saved. Jesus said, "And I have other sheep, which are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd" (John 10:16). Also, "For God so loved the world that He gave His only begotten son . . ." (John 3:16). God is so concerned about saving the world. He's concerned about His kingdom embracing the whole world. So when we hear about a One World Crusade, God help us at least to be patient with it. If we don't see how it can be accomplished, let's just make sure that we're not a stumbling block with our criticism and with our judgmental spirit.

Search the scripture together. Christians differ as to what manner Jesus Christ was God, the manifestation of God, or God in the flesh, or whatever. But is this any reason to stop fellowshiping with each other? Should we not come together, if we believe that Christ can save us? Is not this adequate basis



"The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control."



for our fellowship? That's the whole point of Romans 14. We have to come together in order to reason together. We have to search the scriptures together in order to conclude together what the scriptures say. We have to love each other in spite of our differences, in spite of our convictions, until we can all come into the unity of the faith. I believe that this is what Paul is saying in his letter to the Ephesians. He begs the believers to live:

With all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. (Eph. 4:2-6)

The Apostle Paul goes on to speak about the various gifts that have been distributed among God's people, gifts that God is using to edify the church, to build up the church (verse 11). There are different approaches that each of the various instruments of God, each with different gifts, are using. Think it not strange, but think that they are basically trying to accomplish the same end, the edification of the saints and the salvation of sinners. Verse 13 says (in the Amplified Bible),

That it might develop (speaking about the church, the body of Christ) until we all obtain oneness in the faith and in the comprehension of the full and accurate knowledge of the son of God. That we might arrive at real mature manhood, the completeness of personality which is nothing less than the standard height of Christ's own perfection, the measure of the stature of the fullness of the Christ and the completeness found in Him. (Eph. 4:13)

Beloved, do you see what the unity of the Spirit will produce? What lowliness and meekness will produce? Do you see the fruit of putting up with another's faults and failures and differences, endeavoring to keep the unity of the Spirit with lowliness and meekness, forbearing one another in love? Make allowances because you love one another. It takes that kind of unifying love. Nothing short of this will accomplish the unity of the faith. I have written before,

When I met the Unification Church, I was led by the very Spirit of the living God to examine the fruit that Jesus said would indicate the tree. As Jesus said, you will know the tree by the fruit it bears. Beloved, I have found divine fruit in the personal, 24 hour-a-day observation of these people of God.

I used to be hung up on doctrine, but I feel if God were to choose between people who were to follow doctrine and those who bear divine fruit, I feel convinced that He would choose the fruit-bearing people.

“The Spirit will guide you.” Should people think it strange that Reverend Moon claims to have had special conversations with Jesus? Many men claim this—the Apostle Paul, for instance. Even I have had Jesus reveal things to me personally. This is what changed my life from that of an agnostic to a Christian, in a matter of about four hours of meditation, during which Christ talked to me from the cross. The Bible predicts that the Spirit of God will reveal things to God’s people, and that the Holy Spirit will guide men into all truth, taking the things of Christ and showing them unto people (John 16:13-16). The tragic question that should grip the church today, however, is that when the Holy Spirit begins to speak to the church, will the church have an ear with which to hear him?

Some people are upset that Reverend Moon is referred to by some as the Lord of the Second Advent. This I have not read. I do not ever remember hearing him make such a statement. I do not believe Reverend Moon is the only manifestation of Jesus to come back to this world in this latter day. I don’t believe that Reverend Moon is Jesus returned in the flesh. Some

might, I don’t—so what? Two thousand years ago, some regarded John the Baptist as a great prophet. Others believed that he was Elijah come back in the flesh. Jesus himself said this.

The Unification Church members are accused by some of being replete with patriotism. Well, thanks be to God there are Christians today who are patriotic. The Apostle Paul said, “Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. . . . For rulers are not a terror to good conduct but to bad” (Rom. 13:1, 3). There is nothing wrong with this attitude.

I see nothing wrong with Reverend Moon’s effort to unite all political systems into one democratic world. Especially if that world is based on the teachings and life of Christ. I’m sure that’s what Christ is going to do when he returns. There will be a world based on the precepts and example of Christ—political systems and all. Now, I must admit that one would sometimes wonder how the American system could be presented as the most nearly Christ-exemplifying nation on earth today. But as you look at the other nations, what other nation would come closer? Despite the difference between America today and the Christian ideal, let’s acknowledge that this is a nation that professes to trust in God and believe in God. It was



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founded by men who actually believed in God, and as long as it continues to give God the glory, it will survive. But we must remember that the same basic things that caused Rome to fall can bury us in America.

Be conscious of world redemption. I also believe that unless we have the goal to rectify all the wrongs in the world in one grand sweep, some facet of the world's ills will unfortunately be overlooked. God help us to be world-redemption conscious. The Unification Church is seeking to see that justice and equality of opportunity prevails, not only here in America, but throughout the world.

The Unification Church in

America has been accused of being predominantly white middle class. Well, most of the first Christians were Jews. But the church didn't stay that way forever. Eventually, the gentiles had their eyes opened to the fact that a Jew could be their leader. I pray to God that someday all people will stop letting their racial prejudice enter the arena of their honest evaluation of a man's calling and worth. I pray that people will stop allowing a man's race or cultural background becloud their perception and distort their hearing of what he says. When this happens, they fail to get his meaning.

I thank God that there are some people who are not on the lower so-called economic strata that are

inclined to want to live godly lives. You see, Communism and the devil want people to believe that only poor people resort to God, and only as a matter of desperation. Well, some people are not poor and some people are not illiterate who are resorting to godliness. They are willing to assume poverty if necessary. The early Christians did that. But you don't see much of that today. Some people, however, do assume poverty and give up everything, including their social class, to live a godly life. The Unification people tend to do this. Typical Christians who read about this kind of thing may examine themselves in the mirror of God's word. But then they go away, forgetting what they looked like, as if they thought that God isn't going to judge them by the whole truth.

They said and did not. Now I must admit that many things I have heard Reverend Moon say grieve my soul. So what! I imagine many things he'll hear me say will grieve his soul. There are many things I hear many ministers say that grieve my soul, but there's one thing that tends to grieve my soul more than anything else—this is the same thing that grieved Christ's soul when he heard religious people expound the teachings of God. They said and did not. They knew the will of God but did not do it. They were white-washed sepulchres.

Like Br'er Rabbit fighting the Tar Baby, I had fought Christianity

for a long time. But then like Br'er Rabbit fighting the Tar Baby, I got stuck. But at least I had one cardinal principle governing my agnosticism, and that was intellectual honesty. I would listen to any man at least once. This automatically will lead any honest-minded man to God. It takes time for men to investigate anything. Men tend to be conservative. It takes time for people to throw off the old shackles of anything. Men are reluctant to try anything which seems to be new or different. Then too, sometimes it takes people to draw other people. People tend to be more concerned and identified with their own physical kind before they are inclined to be identified with their moral kind or their spiritual kind. Men are still conscious of kind, you know, and they merely go by the external appraisal of the kind in question before they can begin to feel justified and free to investigate the more hidden and internal differences or similarities.

I am not a member of the Unification Church organization. I am a member of Christ's holy body, the church. I have Bible reasons for accepting the members of the Unification Church as members of Christ's holy body, the church. I also have reason for justifying my accepting members of the First Baptist Church or the First Methodist Church or the First Lutheran Church or the First any other church as being members of Christ's universal body—the one and only

church that God acknowledges. I think that Satan sows discord among brethren by the use of some zealous, 20th century Sauls of Tarsus who ignorantly, naively persecute the church, sowing discord and division for personal aggrandizement.

I am a pastor of all who emulate Christ, if they will accept me as such. The Unification Church knew that I preached unity based on purity of moral and spiritual values, unity based on a holy life. They knew that I preached this and aspired to live this, for some of them have been members of my church. They invited me to preach—the same way that I had always preached in my local church—in New York City, Baltimore, and Washington, D.C.

When I was on the sound truck traveling through D.C. advertising

the Day of Hope campaign there, I told Mr. President not only that a house divided against itself cannot stand, but that when Mr. Khrushchev said he was going to bury us, he meant that he could merely watch us bury ourselves with disunity. When I said to the black community in Washington, "I glory in black unity; I thank God for it, and I have helped to bring it about, though there is still a tragic lack in many areas," I made it plain that there is a higher caliber of unity, a unity of all people based on godliness.

I've done my very best in the interest of my black people. For a long time while I had a radio broadcast here in Los Angeles called "Man of Color," I interviewed people such as Ralph Bunch when this was quite rare, showing the Los Angeles com-



munity what an outstanding contribution the black man has made to our American society and to the world. I did it gratis, without pay. You would be surprised what I myself have done to clarify the image of the black man. But beloved, the time has come for not only the black man to rise up out of the jungles and stalk through the corridors of Cambridge and Yale and Harvard and the House of Representatives and Parliament, and even the White House, gaining his rightful place; but it's time that people be more concerned about universal unity than black unity—and I say that again.

Oh, I realize that as I said before, there are areas of society that definitely need special attention. And the black man is one area, that's for sure. And if there is any one in the world that is conscientiously concerned about improving the lot of the black man, I am. I think my life has indicated this in the past. But I see a higher form of improvement for society as a whole. Unless society as a whole is transformed, the plight of the black man, though it be improved, will only be temporarily assuaged.

Let's be whole-minded. Frankly, it's high time that we stop trying to tailor-make religion so-called to suit any facet of society per se. It should appeal to the totality of society. The sooner we stop thinking about what's in it for my family or for my race and start thinking

how it will help society as a whole, the sooner we'll have a Christian approach to the subject.

Some people are so possessed with their own fulfillment that they pursue it at the expense of society. But no man is an island unto himself. . . we are all part of one great continent. What diminishes you diminishes me. . . what diminishes the black man diminishes the whole, and vice versa. The continent is no stronger than its weakest area. The world is no stronger than its weakest race. I feel that the church must work conscientiously toward the healing of the weaker parts of society and of Christ's holy body. Let's be whole-minded.

You see, the nature of a man must be changed—whether he is black or white. In Christ there is neither black nor white, Jew nor Gentile, slave nor free, male nor female. All are one. And the sooner we are willing to acknowledge this and approach Christianity from this standpoint, the sooner the world will become one. This is what Christ prayed for. He said, "Father, sanctify them with Thy truth, Thy word is truth. . . I want them to be one even as we are one." (John 17:17, 20)

The word of God, coupled with the Spirit of God, will unite people. God is Spirit, and if there is an aspect of spirituality that God is, the Bible says that God is love. These two attributes of God will unite people. The word of God and the love of God, working together. □

The Just Shall Live by Faith

Thoughts on the Letter to the Romans

by JOY SCHMIDT

One of the greatest monuments to the Christian faith is the Apostle Paul's letter to the Romans. It highlights the nature and effects of sin, the work of Christ, the transformed life of the Christian, and God's providence for Israel and the Gentiles.

The Apostle Paul is credited with interpreting the life and teachings of Jesus to the Greek and Roman world of his time and shaping the entire course of Christianity.

The Christian church throughout the centuries has based much of its theology on the writings of the Apostle Paul, rather than those of John or Peter or the Gospel writers. The Letter to the Romans was Paul's most systematic attempt to outline basic Christian theology.

Of all Paul's letters, this is the most formal, dogmatic, and universal. In it, Paul presents a complete statement of the fundamental principles of the Gospel which make it the true religion, meeting the desires of human nature that Judaism could not satisfy: righteousness in the sight of God and deliverance from the power of sin and death.

Many profound works have been written on the theology of the

RIGHT. "The Conversion of Saint Paul" by Michelangelo.



Apostle Paul and on the letter to the Romans. Nineteen early church fathers quoted it as authoritative scripture. Martin Luther, for example, is noted for his writings on Paul. Rather than attempting a thorough exegesis of this letter, I will recount Paul's views on several aspects of religious thought.

Characteristic of Paul's writings is the opening summary of the Gospel, here in 1:1-6. Paul writes that God promised the "good news" (gospel) through the prophets; this gospel was the coming of His son. The son of God was from the line of David (in the flesh) and son of God (according to the Spirit). His resurrection was the seal of his divine sonship. It was through Christ that Paul received his mission to bring all nations to obedience and faith in Christ.

The principle of creation. Paul makes some basic statements about God and man, and their relationship. He writes that the invisible nature of God, especially His eternal power and deity, is clearly perceivable in creation (1:19-20). He says that man's conscience also bears witness to God's law (2:15). Although the Apostle Paul often speaks of God's judgment on the wicked (ch. 2, for instance), he gives the great promise of God's good purpose for man: "We know that in everything God works for good with those who love him, who are called according to his purpose" (8:28); and in chapter 11 he speaks of God's mercy upon all

(v. 32). God's mind, however, is still beyond the comprehension of man (11:34).

On the give and take between God and man Paul becomes quite eloquent, both about God's condemnation of fallen man and about the restoration of man to God through Christ. In chapter 8 we find some of the best biblical expressions of the ideal of this relationship:

For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, "Abba! Father!" it is the Spirit himself bearing witness with our spirit that we are children of God (v. 14-16).

What then shall we say to this? If God is for us, who is against us? He who did not spare his own Son but gave him up for us all, will he not also give us all things with him? Who shall bring any charge against God's elect? It is God who justifies (v. 31-33).

Paul continues by saying that Jesus intercedes for us at the right hand of God, that in all trials we are conquerors through him, and that absolutely nothing can separate us from the love of God in Christ Jesus.

This relationship with God affects our relationship with our

fellow man. The church should be like one body, even though each person is a different member and has a different function: "So we, though many, are one body in Christ, and individually members one of another" (12:5). Civic responsibility is not omitted either. We should "Pay to all them (secular rulers) their dues, taxes to whom taxes are due, revenue to whom revenue is due, honor to whom honor is due" (13:7). Paul sums up the ten commandments—as did Jesus—with the rule of love, to love your neighbor as yourself (13:9).

Regarding the purpose of man's existence, Paul often seems to stress that man has not fulfilled his true purpose and that "Not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. For in this hope we were saved" (8:23-24). Although Paul never mentions a second coming of Jesus here, we assume that this complete "redemption" awaits this glorious event. Some other comments are applicable here. Our life should be centered not on ourselves, but on Christ: "If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's" (14:8). Paul also speaks of the quality of life that should characterize the Christian: "For the kingdom of God does not mean food and drink, but righteousness and peace and joy in the Holy

Spirit; he who thus serves Christ is acceptable to God and approved by men. Let us then pursue what makes for peace and for mutual upbuilding" (14:17-19). According to Paul, then, the purpose of life is not self-centered, but Christ-centered and directed towards creating a people or a family of God.

The relationship between mind and body is also discussed here by Paul:

I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect (12:1-2).

The most important part of man is his mind, or spirit, according to Paul. It is the mind that must be transformed and renewed by a relationship with God, and then man's body presented to God as a living sacrifice.

The fall of man. Most of Paul's beautiful descriptions of God's ideal for man come in the latter part of this letter. At the beginning are the vivid descriptions of the fallen state of man and God's sorrow over man. Although Paul does not clearly state the origin of sin, he talks about Adam's

disobedience (5:19) and the overwhelming evidence of sexual perversion of fallen man (1:24, 26, 27). It is evident, at least, that man turned away from the clearly seen pattern of God, and fell into ignorance, pride, jealousy, desire to dominate, lies, misuse of love, etc. (1:18-32). "No one is righteous," Paul claims (3:10-18, 23).

Even Christians are not free from the power of Satan; Paul urges his readers not to let sin control their bodies (6:12-13) and in chapter 7 dramatically tells of the conflict between the forces of good and of evil within himself and within Christians in general:

So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death? (7:21-24).

He concludes that even though he has found spiritual victory and freedom through Jesus, still in his flesh the law of sin works. In chapter 8 he urges his readers to subjugate their bodies, to reject the law of the flesh, and to wait for the future redemption of their bodies (v. 23).

Before the fall, man must have been free to follow God. But since the fall, there has been no true free-

dom. "I do not understand my own actions," Paul writes, "for I do not do what I want, but I do the very thing I hate" (7:15). Through the work of Christ, however, man is spiritually freed from Satan, as Paul writes, "For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death" (8:2).

The mission of Jesus. Our discussion already has stressed the great importance of Jesus. He was foretold by the prophets, he was designated the son of God (in chapter 1). In chapter 3, sinful man is "justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his blood, to be received by faith" (3:24, 25), Christ is the great Reconciler, in Paul's thinking. He brings peace between God and man in 5:1; he gives man eternal life, righteousness, and grace in 5:18-21. How does he do this? The legal interpretation of the atonement (how Christ's death could pay for man's sin) is expressed by Paul in 8:3-4:

For God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh,

RIGHT: The great public buildings of the Rome of Paul's days are in ruins, but Paul's writings still move men's hearts.



in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.

Sinful man was condemned to death, but Jesus came as a man in the flesh and by his righteous death, he paid the penalty of sin for man. Other theories to explain the atonement have been proposed by later theologians, but this still remains popular in Christian circles. A formula commonly used to show people how to accept Christ is given in 10:9: "Because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." Paul wisely stresses both the inner condition of heart (believing) and the outer action (confessing, expressing) as necessary to experience salvation.

Jesus had used the metaphor of branches and vine to picture the relationship of the believers to him in John 15:5. In Romans Paul elaborates on this. The Israelites had been prepared as branches by God to receive the Messiah and be grafted onto him; but they rejected Jesus when he came. Therefore, the Gentiles were grafted into their place. He writes to his non-Jewish readers:

But if some of the branches were broken off, and you, a wild olive shoot were grafted in their place to share the richness of the olive tree, do not boast over the branches.

... They were broken off because of their unbelief, but you stand fast only through faith (11:17, 18, 20).

If the people had believed in Jesus when he came to earth and united with him, they would have been grafted onto him as sons and daughters of a new ancestor of mankind, a new Adam (5:14, 18). Paul clarifies the ideal of this relationship with God through Christ as that of father and son:

For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, "Abba! Father!" it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him (8:15-17).

In other words, we are to be children of God and share the same heritage as Christ, if we share his sufferings. But this is still only partially fulfilled, for later on, Paul says that Christians still wait for future "adoption as sons, the redemption of our bodies" (8:23).

Clearly, the doctrine of atonement, or how Christ's death and resurrection could pay the price of mankind's sins, needs a fuller explanation than Paul's legal one, if it is to result in a vine/branch or father/son relationship. Jesus' vicar-

ious death could pay for man's spiritual salvation, but Paul implies more is to be expected. Satan still has dominion in the realm of the flesh, even of Christians. Why we need adoption into the lineage of God is never clarified by Paul. And why we must wait for this adoption, and why so many of the promises remain to be fulfilled at another time, is never satisfactorily explained in Paul's writings.

Spiritual growth. In Romans, Paul also shows the difference between life and death, from God's point of view. "To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace" (8:6). A Christian is transformed from death unto life, according to Paul, by first sharing Christ's death and then the resurrection. So we should consider ourselves "dead (cutting off give and take) to sin and alive unto God through Christ" (6:5-11).

Paul argues that the uniqueness of the spiritual growth attained through Christ lies in the difference between "law" and "grace." Under the law, mankind was condemned to death because of sin. But God by His grace has given believers life through Christ. In the letter to the Ephesians Paul clarifies that salvation is by the grace of God alone (2:8). Thus the difference between the Old Testament age and the New Testament age is that of law and grace, or servanthood and sonship.

The branch of Christianity that

believes in God's absolute predestination of each individual's destiny gets most of its scriptural base from the Letter to the Romans. Here, in a context stressing God's purpose in choosing the Israelites as a central people prepared to receive the Messiah, Paul explains why God chose Jacob over Esau, saying that "the elder shall serve the younger" (9:13). But Paul does not explain why God preferred the younger children to the eldest. Paul also says that the clay (man) has no right to tell the potter (God) to shape him in a certain way (9:20-24). It is true that sinful man has no right to complain to God about his treatment, since he really does not even deserve to live because of all the suffering he has caused God throughout the ages. Another passage reads:

For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first born among many brethren. And those whom he predestined he also called; and those whom he called he also justified, and those whom he justified he also glorified (8:29-30).

One factor is omitted here, which Paul makes clear in other portions of this letter. God called people, and when they fulfilled their mission, He glorified them. But when people failed all or sometimes part of their responsibility, God had to call someone else to take their place.

Principle of restoration in history. Paul writes from an overall perspective of God's working through history, although not so detailed as the writer of the Letter to the Hebrews or Old Testament writers, such as the Psalmists. Perhaps because the early Christians were quite severely persecuted by the Jews, they did not stress God's long preparation of a chosen people. Old Testament writers, however, maintained a very clear vision of how God had led the Israelites in the past and exactly what role the current generation was expected to play in the whole picture. They could clearly see the connection between their faithfulness to God's law and their prosperity as a nation, or between their rejection of God, and the suffering they had to endure until God could again deliver them. But Christians have seldom grasped this connection in a collective sense.

Paul gives a universal picture from the beginning of God's workings with man. Adam disobeyed God, sinned, and brought death to all men. The effects were universal. Paul writes, "Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come" (6:14), and "All have sinned and fall short of the glory of God. . ." (3:23). All must repent and come back to God. But what is the path back to God? Paul points the way:

For he (God) will render to



Reformer Martin Luther spoke highly of the Letter to the Romans.

every man according to his works: to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; but for those who are factious and do not obey the truth, but obey wickedness, there will be wrath and fury (2:6-8).

This principle applies to everyone, Jew and Gentile alike. "They show that what the law requires is written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them" (2:15). So in every age, man's conscience has served as a guide for right living even if man has not been taught the revealed law of God.

God has set up certain condi-

tions which, when man faithfully fulfills them, can bring him back to God and partially pay the price of release from Satan's bondage. One such sign was circumcision, given to Abraham and the Jews. To the Jews, who prided themselves on this outward sign of being God's chosen people, Paul said that true circumcision is a matter of the heart, spiritual and not literal (2:29) and that righteous living was the true mark of God's children. Similarly, baptism, described in chapter 6, was meant for the Christians as a sign of death or separation from sin and Satan, and rebirth through uniting with the resurrected Jesus in new life in God. Obedience is another condition for returning to God, for Paul speaks of the difference between slavery to sin and obedience in heart to God, which leads to righteousness.

Paul turns to Abraham, the father of the Jewish people, whom God called as the seed of His chosen people. But Paul says that it was Abraham's faith that justified him, not his actions, and that he became a father to all men of faith, not just of the Jews. Abraham stood on the foundation of Abel and Noah, great men of faith whom God called to special missions. God prepared a special lineage of men and women of faith as ancestors for the Messiah. However, when Abraham's descendants would lose their faith, God had to chastize them, or even turn to another people (the Christians).

Paul gives only a very sketchy

view of God's preparation for Jesus and the real principles at work. He speaks in general about the need for obedience to God in order to be cleansed from sin, and the condition of faith. Yet he does not fully explain just how fallen nature is removed from man's character and what role Christ plays in its removal.

Most noticeably absent from this monumental letter is a discussion of the last days and the return of Christ. Paul treats this elsewhere: I Cor. 15; I Thess. 4; II Thess. 1-2; II Tim. 3.

Modern Protestantism is a testimony to the impact of the Letter to the Romans. Martin Luther received the great inspiration for his life work by reading in Romans: "The just shall live by faith" or, in the Revised Standard Version, "He who through faith is righteous shall live" (1:17). From this point he began the pursuit of salvation by faith in Christ. He wrote concerning the Letter to the Romans:

The true masterpiece of the New Testament, and the very purest Gospel, which is well worthy and deserving that a Christian man should not only learn it by heart, word for word, but also that he should deal with it as with the daily bread of men's souls. For it never can be too read or studied, and the more it is handled, the more precious it becomes, and the better it tastes. □

The CHRISTIAN WORLD-VIEW

Based Primarily on
*An Interpretation of Christian
Ethics* by Reinhold Niebuhr

by BARRY COHEN

As we examine Christian theology, we often lose sight of the life and teachings of Jesus himself, for he was not a theologically oriented person. He did not study God, but rather he experienced Him. With his untimely death and resurrection, Christian theology (and its application as day-to-day ethics) had its somewhat unsure beginnings. Its first exponent, Paul, viewed the life and teachings of Jesus from a Mosaic standpoint. As the Christian church broadened geographically from a Jewish-national to a more universal foundation, its theology was compelled to change accordingly.

Throughout the last two thousand years of the New Testament Age, then, the Jewish-national teachings of Jesus have been expanded to the world-wide level by Paul, Augustine, Luther, Swedenborg, and many others. Today we

find more than three hundred denominations claiming to be the rightful heirs in Jesus' spiritual lineage.

Perhaps by examining more closely "normative" Christianity—i.e., those aspects of the Christian world-view upon which most of these denominations would agree—we can begin to bridge the painful gap between other-worldly Christian theology and practical, everyday Christian living. This, then, is the task before us.

"Normative" Christian theology equals separateness. For the most part, the Christian world-view is dominated, on many levels, by a feeling of *separateness*—which eventually leads to isolation and alienation. In particular, three of these levels center on the relationship between the Ideal World and the World of Reality, between God and His creation, and between God and man.

The Ideal and Reality are often far apart for the Christian. Niebuhr remarks that:

The measure of Christianity's success in gauging the full



"The Creation of the World," by an anonymous 16th-century artist, emphasizes the division between God and His creation.

dimension of human life is given in its love of perfectionism, on the one hand, and in its moral realism and pessimism, on the other.

In *An Interpretation of Christian Ethics* Niebuhr repeatedly draws a sharp contrast between the world of which man's mind is a part, and the harsh reality of everyday life. The Ideal World is associated with abstractions such as truth, beauty, and goodness. It is the world of myth, while the Real World is characterized as the world of nature, time and history.

Furthermore, not only do Christians experience the two worlds separately, but also they have disparate experiences of God and creation. They think of God as a perfect Being, while His creation is imperfect and full of "natural" evils such as cancer. To Niebuhr, the world "was not a perfect harmony even before human sin created confusion."

This point of view was first expounded by Paul, who spoke primarily of the separateness between God and man. In his Letter to the Romans he said "only God is true and no man is wholly perfect" (3:4), thus placing man and God in two separate and distinct realms of existence.

With respect to man, God plays two basic roles according to normative Christian thinking. He is seen as Creator and Judge, evoking feelings of gratitude (for the gift of life) and contrition (for having

sinned.) Christian prayer is usually seen as a monologue, then, in which the devotee limits his relationship to God to the words and attitudes conjured up by just these two emotions.

In simple Christianity (which might be referred to as Christianity of the heart rather than of the mind) God plays the additional role of loving Father. Through His love for man, He gives to Jesus the mission of bridging the gap between man and Himself, i.e. the role of Messiah. This act also evokes from man a response of gratitude, for the gift of eternal life through Christ. Through his faith in Christ, by the grace of God, man is lifted from the pit of hell-on-earth. Niebuhr says:

The ethical demands made by Jesus are incapable of fulfillment in the present existence of man. They proceed from a transcendent and divine unity of essential reality, and their final fulfillment is possible only when God transmutes the present chaos of this world into its final unity.

This brief synopsis of fundamental Christian theology allows us to examine more closely the Ideal towards which the Christian strives.

The Christian ideal. The search for unity is a significant part of the Christian's outlook. Often this search is an unconscious one; nevertheless, a remedy for the separateness of existence must be found.



Blake's painting, "The Body of Abel found by Adam and Eve," illustrates the predicament of fallen man.

It is a frustrating search, though, for the Ideal which the Christian seeks is acknowledged by Niebuhr and others to be an impossible one to achieve. Let us examine it more closely to see why this is so.

The Christian Ideal involves four basic elements, each representing a particular facet of man's quest for unity. *Mystery* characterizes the striving for unity in a non-rational way; *mythology* represents the search for ideological wholeness on a supra-rational level; *moral action* is the ideal which represents unity

of theory and practice; and *moral pessimism* is the inevitable result (according to Niebuhr) of man's striving for the Impossible Ideal.

Regarding mystery, Niebuhr notes that "the meaning of life transcends the observable facts of existence." In other words, the meaning of life is not part of the reality which we experience, but rather it is part of that Ideal, or mythical, World beyond us. It remains known (and knowable) to God alone. Saint Paul recognized the frustrations which are likely

to occur as a result of this predicament. He said:

I thank God for deliverance through our Lord Jesus Christ. Now therefore with my mind I am a servant of the law of God; but with my flesh I am a servant of the law of sin. (Romans 7:25)

It is the mystery of sin with which man is confronted in his struggle to realize the Ideal. His only response, in the Christian perspective, is to reply with unyielding, irrational faith. Niebuhr says:

... There is a mystery of evil in human life to which modern culture has been completely oblivious.

Jesus made demands upon the human spirit, which no finite man can fulfill, without explicitly admitting this situation.

Man, however, is a stubborn creature. He cannot live with "eternal mysteries" that are beyond his ken. Therefore, he has developed a supra-rational symbology for grasping that which it is beyond the power of words to describe. Mythology is man's attempt to unravel the mysteries of life. It is, as Carl Jung noted, "the expression of what happens to man in his soul."

The three fundamental myths of Christianity, as well as of the major world religions, are the Creation story, unravelling the mystery of where man comes from; the myth of the Fall, explaining where

evil comes from (since God is good and did not create it Himself); and the Hero theme, illustrating how evil will be overpowered by God's chosen instrument, who is usually a warrior. The Crucifixion and Resurrection beliefs of Christianity fit into this last category. Mythology is the tool by which man seeks to unify his understanding of the Ideal. The application of this understanding to Real World situations Niebuhr calls "moral action." He sees it in terms of our commitment to the Ideal.

Every truly moral act seeks to establish what ought to be, because the agent feels obligated to the ideal, though historically unrealized, as being the order of life in its more essential reality.

For the Christian, this moral effort poses a serious problem, because it is never quite successful. Niebuhr, as previously stated, believes the Christian Ideal to be unattainable. Therefore any progress which we think we are making in that direction is merely self-deception. Trapped in the world of sin, we are forced to lament with St. Paul, "I do not understand my own actions, for I do the very thing I hate. . . ." (Romans 7:14).

Thus, confronted with the mystery of evil, the Christian resorts to mythology in order to untangle the web and free himself from the powers of evil. Based on this mythological interpretation of

theology, he seeks to act in a moral and upright fashion and thus join the two worlds as one. The forces of evil, however, are too great to be reckoned with. They overwhelm him, forcing him into pessimism and despair. As Niebuhr says:

Man, the creature of both necessity and freedom, must, like Moses, always perish outside the promised land. He can see what he cannot reach.

Reality. Looking towards the Ideal, the kingdom of which Jesus spoke so passionately, the sensitive Christian finds himself immersed in sin. He sees history as a series of bloody wars and violent social upheavals; civilization as the march of crime, pestilence, and oppression across the globe; and knowledge as the tool by which the unjust have gained power. He agrees with Niebuhr that "the whole of human history reveals to what degree human finiteness and sin enter into all human actions and attitudes."

What is sin? Georgia Harkness, in *Christian Ethics*, defines it as "any attitude or act in which one rebels against, or fails to be adequately responsive to, the love commandment of Jesus." Harsh as this may sound, it is in strict accord with Pauline theology, which states quite clearly that "all have sinned and are short of the glory of God. . . ." (Romans 3:23).

There is, however, a way out. Paul continues the line quoted above by recognizing that:

. . . They are freely given righteousness by the grace of God through the salvation which is in Jesus Christ. . . .
(Romans 3:24)

Though the reality of sin makes true Christian living an impossibility, salvation can still come to the Christian who has faith in Christ. Through the cross, the gulf between the Ideal and the Real can be bridged.

Redemption through the cross.

Niebuhr's Christianity insists:

. . . quite logically, that this ultimate hope becomes possible only to those who no longer place their confidence in purely human possibilities. Repentance is thus the gateway into the Kingdom of God.

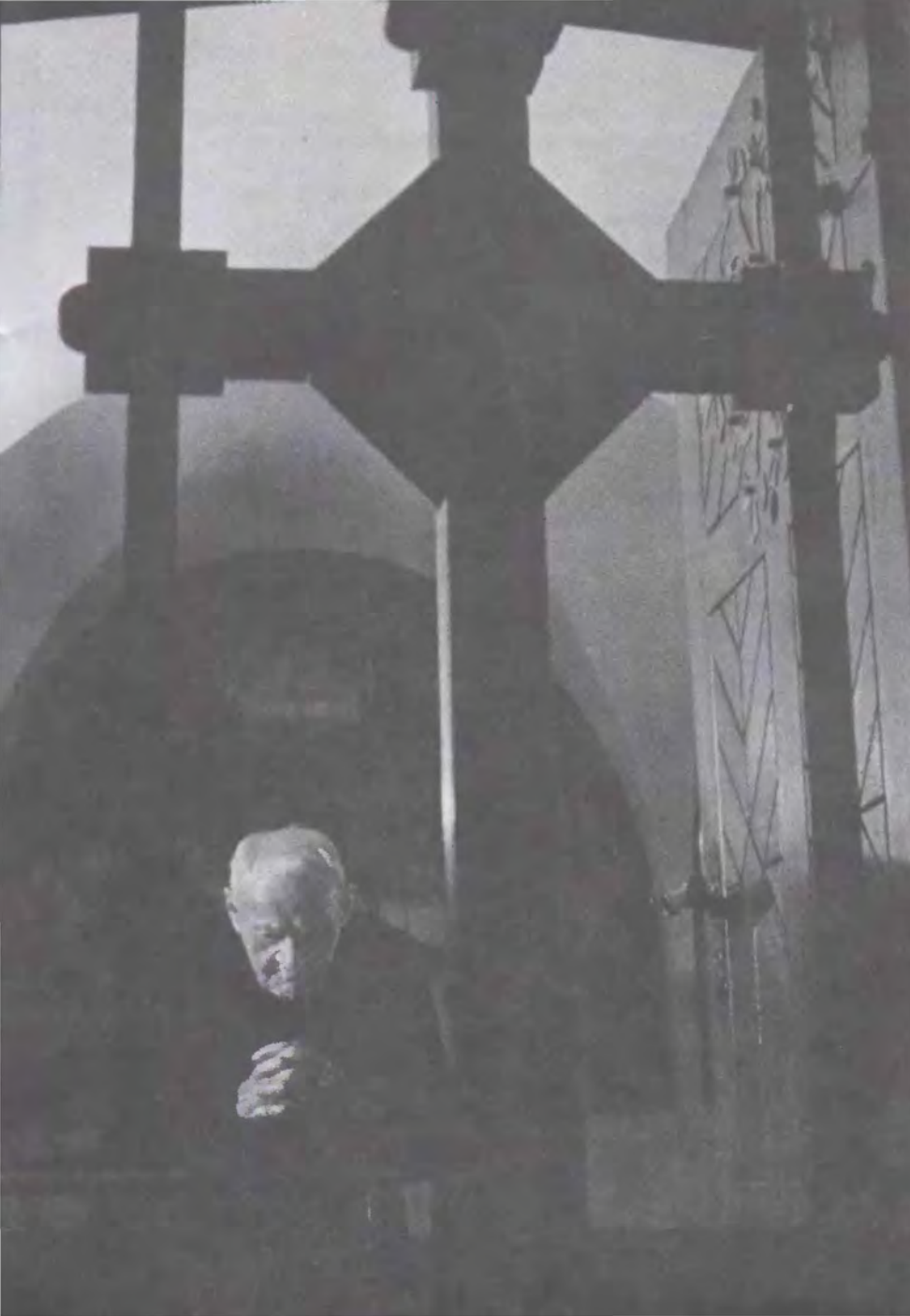
Responsibility for man's salvation, then, lies with God and not with man. We must wait patiently until God "transmutes the present chaos of this world into its final unity."

Receiving grace is comparable to the establishment of a new personal covenant with God. This covenant is not without its obligations. Because God loved our fellow man, we are obliged to love him too. Niebuhr says:

The obligation is derived. . . from the transcendent unity of essential reality.

This obligation, however, is a limited, or conditional, one. It goes only so far, as Georgia Harkness realizes:

Not only by civil law and



custom but by the obligations of Christian love it is wrong to sacrifice one's wife or husband or children to a diffused idea of "serving humanity."

Thus, having retraced our way through the various phases of salvation, i.e., recognition of one's own sinful nature; repentance; faith in God's ability to save us through His grace; and receiving His grace and the concomitant obligations of love; we come to the instrument of grace itself: Christ.

Conclusion. Grace through Christ then means the occurrence of a miraculous event. Somehow God must join the world of myth and the world of time and nature—He must "step into history." Until then, however, we are faced with Niebuhr's moral pessimism. He says:

The effort to elaborate the religio-moral thought of Jesus into a practical socio-moral or even politico-moral system usually has the effect of blunting the very penetration of his moral insights.

When, for instance, liberal Christianity defines the doctrine of non-resistance, so that it becomes merely an injunction against violence in conflict, it ceases to provide a perspective from which the sinful element in all resistance, conflict, and coercion may be discovered.

It is here that I take the strongest objection to Niebuhr. Unable to

live the teachings, nor follow the example, of Jesus, he sees Christians as awaiting God's supernatural intervention through Christ. Having placed their salvation in God's hands alone, it is no wonder that modern Christians (including Niebuhr) do not speak with great expectation of the Second Coming. In fact, they rarely speak of it at all. Yet, in order to prepare mankind for that cosmic event, won't God reveal His Will to us (when the time is ripe) just as He told Noah of the coming flood, and Abraham of the destruction of Sodom? We would do well to remember the words of Jesus himself:

. . . if the master of the house knew at what watch the thief would come, he would keep awake and would not let his house be plundered.

For this reason, you also should be ready, for the Son of Man will come at an hour when you do not expect him. (Matthew 24:43-44)

Experiencing the reality and increasing power of sin and evil, aren't Christians in need of a Second Coming in our time? Though Niebuhr does not see it as a particular event in history, it seems to me to be the fulfillment and crowning point of both Christian theology and Christian living, the point in history at which the Ideal and the Real, having touched through the First Advent, will be inseparably joined. □

what price the primal crime?



by LYNDA VALENTINE

The innate, instinctual impulse towards perfection, toward the development of a consciously creative personality, is deeply rooted in man's psyche as a need to feel whole, complete, integrated, and unified.

It has been most beautifully stated that cosmic consciousness or energy always existed. At first, it "slept in matter, dreamt in animals and waked in man," as Charles Potter said in *The Creative Personality*. The attainment of cosmic consciousness, the coming of age of man and of a people is the highest production of the long process of evolution on this planet. We are in a transitory stage between a lesser and a higher stage of consciousness, between a limited, fragmented society and a unified one. Yet, paradoxically, psychologist R. D. Laing (in his introduction to *The Politics of Experience*) has said we are not yet human since "we are born potentially men but born in an alienated state, and this state is simply not a natural system."

The spiritual leader Uspenskii asserts in his work on the evolutionary states of consciousness that man has just emerged from a state of "sleep" to "waking consciousness"; then his true self is still virtually unknown to him, and his intrinsic character or spiritual nature needs deeper probing. And if man is inwardly divided (his conscious mind from his subconscious mind, his

heart from his body), then his turbulent outer world can be understood as an observable reflection of his own fragmented self.

Perhaps the world as we know it is a complete reversal of a natural order out of which prehuman history grew. The false consciousness and social distortions are obvious projections of this shattered sense of self. Until man's inner world can be harmonized with the outer world, man will continue to destroy the humanity of other men and continue to project his own divisions and distortions upon the world.

The foundations are now built for this breakthrough in consciousness, the attainment of true freedom. Yet man is held back by the limitations within his own nature, namely, his capacity for both good and evil, unchanged since the beginning of human history despite man's intellectual and material advancements.

Man has been searching for the very essence of his being from the very beginning of human history. But then, to get to the root of human experience, we must evaluate not only the external but the pri-

*Man has been searching
for the very essence of
his being from the
beginning of human
history.*

*"Pour la Naissance du
Surhomme" by Pierre-
Yves Trémois*



mal, internal forces and impulses that threaten man's freedom and continued evolution. What caused man to turn against himself and to destroy himself and the world in the process?

Collective guilt. If we study the growth of the individual, we find far-reaching similarities between the evolution of the individual and that of civilization. The collective state reflects the individual state: psychological problems turn into political ones and individual disorders reflect the society and world at large. Notably, guilt manifests itself on the individual level and then the universal level. This sense of guilt occasionally emerges in civilization, as it does in the individual, and reveals its subterranean activity. The guilt feeling which is permeating and endangering our whole civilization must emerge. The expressions of the universal sense of guilt, its significant power, and its fateful tension determine the character of our whole civilization. Thus we must evaluate the role of guilt in relation to increased consciousness and to the growth and decline of civilization.

According to Theodore Reik, in *Myth and Guilt*, tension between the demands of the super-ego and the actual ego is experienced as guilt. Thus this tension manifests itself in the need for punishment to alleviate the anxiety that the guilty feeling produced. According to Freud, the repression of instinctual needs ("in-

nate instinctual disposition") containing aggressive elements will later be transformed into a sense of guilt. Aggression in and of itself is neither good nor bad, but it was the abuse and misdirection of aggression that formed the original sense of guilt.

Origin of guilt. Guilt generally results from a forbidden deed of aggression, and becomes deeply rooted in the layers of the unconscious mind. What did man do that was so horrible, so devastating that he has had to prevent it from surfacing in his conscious mind for so many countless years, and why, just when it begins to surface, does man attempt to destroy himself and his world in the process? Reik contends that through exploring the ancient myths, one could unravel truths. Myths are more than tales of some fictitious past; they are memories of the past, told fictitiously, as they were understood by the individuals living in a preconscious era. Furthermore, myths belong to the same realm of reality as dreams, daydreams, art, and visions. Through a comparative study, C.G. Jung concluded that the myths and fairy tales of a people and the dreams and fantasies of an individual were so close, that "the myth is a fragment of the infantile soul life of the race and the dream is the myth of the individual." Reik contends that in every civilization there is a genesis myth equivalent to the "Garden of Eden" story, with implications of a sexual transgression.



Carl Gustav Jung:

"The myth is a fragment of the infantile soul life of the race and the dream is the myth of the individual."

Collective guilt comes from a remembrance of this original transgression.

Atonement. If we study later history to trace the collective sense of guilt, we see an almost insurmountable tension building up in the ancient Jewish prophetic and post-prophetic times, reaching its peak in Christianity. The unconscious feeling of guilt from the living reality of that primal transgression was beyond the acceptance of the people of that time; it took the form of the repressed aggressive-

ness of the masses in Rome, Greece, and India. The current religions and morals resulting from the repression of the primal impulse had constructed roadblocks to instincts that needed gratification. Sexual desire became intensified since it was the forbidden object. Repression of these urges indirectly increased guilt feelings. Thus, the world needed a redeemer from this primal guilt.

When Christ came, the Divine Son was sacrificed. With his death came the atonement of mankind from the primal crime, at least for the time being. At the time of Christ, the original nature of the crime was unrecognizable and its significance camouflaged. But its primal meaning was such that its exposure could possibly have endangered and even annihilated the very foundation of Jewish and Christian beliefs, because mankind could collectively deal with that impulse.

The time was not ripe; another time would mark the re-emergence of that primal impulse. The question remains, will man now be able to handle its reality or will he destroy himself and the world in the process? Perhaps our very era marks the re-emergence of that primal impulse, for our time—the age of Aquarius or the apocalyptic or messianic era—closely parallels the time of Christ.

Results of the primal crime. Let's return to the concept of the primal crime as a survival of an earlier phase in human history

which had tainted the human race, leaving mankind with a haunting, unremembered racial sense of anxiety and guilt. If at the very beginning of human history man was growing according to natural principles governing all living things, and if at one point he transgressed natural law through a misuse or abuse of sexual aggression, then the root of the primal crime is one of the misuse or abuse of sexuality or of love. It was through this transgression that man became separated from himself, from his true course of life, and from all others.

When man separated himself from the principle of creation, he separated himself from truth or reality and his vision became distorted and unclear. It is an Oriental expression that man must have an "even conscience," one at 90° angles, to be able to perceive properly without picking up distortions. When man deviated from his original course, he lost his true vision, he lost his sense of self and became alien even unto himself. His relation to all things changed. Thus the deed became buried deeper and deeper in the instinctual structure of the individual psyche, only to later re-emerge in the form of either symptomatic behavior, (the Freudian desire to yield to the forbidden deed, to act it out over and over again) or a desire to end the impulse in order to alleviate its underlying anxiety.

The primal experience came when man was not able to deal with

the consequences of his transgression. He had not attained a point of inner maturity and integration; so the experience of the union was premature or unbalanced. For unless man is united and balanced within himself first, through attaining a certain level of internal growth then there can be no true interpersonal relationships.

It is believed that the real basis for human desire for union is neither its biological purpose nor sensual gratification, but the need of the two poles for each other—the need to feel whole, unified and balanced. Sigmund Freud stated that "In the first place the sexes were originally three in number, not two as they are now; there was man, woman and the union of the two" (*Beyond the Pleasure Principle*, p. 51). The struggle of man to return to that earlier stage and link up with his true source has not been an easy one. Herbert Marcuse has found that outside of the sexual instinct, no other instinct has a tendency to restore an earlier state, for there is a universal innate biological need, a "compulsion inherent in organic life to restore an earlier state of things which the living entity has been obliged to abandon under the pressure of external disturbing forces." (*Eros and Civilization*, p. 22)

Freud felt that the underlying guilt prevailing our civilization has been the reinforcement of culture. It has been said that this most destructive guilt manifests itself in



*Sigmund Freud:
The underlying guilt pervading our
civilization has been the reinforcement
of culture.*

the need for punishment and is one of the most powerful forces determining human destiny. This tension manifests itself in all harmful tendencies towards life and death, towards the self and others. This need for punishment or relief from this deep anxiety must be dealt with if we are to evolve as a species.

Quest for cosmic consciousness.
Freud at one point in his thinking asserted that the purpose of life must be death, because of the strong and dominant death instinct within man. But perhaps this death

drive is merely an attempt to end the primal impulse which is destructive to man, an attempt by the organism to become whole again. So the purpose of life is not death, but the attainment of eternal life through the evolutionary advancement of cosmic consciousness. If true changes are to take place, man's conscious mind must be elevated to a higher truth about himself and about other people and be freed from the subconscious fears, guilts and primal images that hinder his ability to perceive clearly into reality and the depths of his own being. If we can, as Jung has said, face our "shadow," acknowledge him for what he is, subjugate his dominance and control over us, and then transcend him, we are on the correct evolutionary path to obtaining true freedom.

Ghandi, Buddha, and Christ had all achieved this cosmic consciousness. The impression Christ left in the minds and hearts of the world has truly achieved immortality the world over. The character and person of Christ was but a mere glimpse of what man might become. But so very few people have been able to deeply comprehend the all-illuminating experience that these great men had. Most of us still struggle to achieve self-consciousness. The spark lives on within each of us—that spark to link up with the universal mind, to attain true freedom, to be able to reach out and embrace all of life, and most of all, to love freely. □

International Religious Trends

FROM SPAIN

In Search of the Historical Jesus

by JOSE JIMENEZ LOZANO

After some years of silence, during which historical studies of Jesus seemed irrelevant or impossible (perhaps under the weight of Bultmann's ideas and the success of existentialist philosophy), scholars have returned to them with a radicalness and a challenge. Old views which used to seem completely discredited and untenable have been reopened for consideration, although a man of the stature of J. M. Allegro, seduced by a fascinating hypothesis, recently fell among those who mythologized or denied the historical existence of Jesus.

Everything seems to imply that the figure of Jesus has returned to trouble the men of the latter part of the 20th century, since he couldn't quit doing it, on the one hand, but also since those earlier scholars had tried to prevent man

from asking the ultimate metaphysical questions, whether religious or supernatural, which Jesus had planted in the human heart and mind. It was in this context that Dr. Morton Smith, professor of ancient history at Columbia University, wrote his most recent book, *The Secret Gospel*, in which Jesus is portrayed as a magician, full of esoteric knowledge and mysteries into which he initiated his disciples. This hypothesis would explain such singular events as the Resurrection and Pentecost.

Smith's hypothesis is based on his analysis of a fragment of a letter attributed to Clement of Alexandria, who lived in the second century after Christ in a Christian community in Egypt. Professor Smith himself discovered this fragment 15 years ago in the library of the Greek Orthodox monastery of Mar Saba, in the outskirts of Jerusalem. In his opinion, it contains

various portions of an earlier and unknown Gospel, written by Mark, in which appeared evidence of Jesus' hypnotic techniques, such as his other powers of manipulating the human mind, and cults and secret rites. These would explain the encouragement of the Rich Young Ruler or the capture of Jesus in the Garden of Gethsemane during one such ceremony. The three synoptic Gospels and the Gospel of John probably later disguised all this since their theological and historical accounts would have been burdened with that reality. Smith's book has been causing a lot of uproar.

In another time, Christians would have been much scandalized by a book such as this, probably astounded and then wounded in the depths of their faith by such a cruel hand. But today, *The Secret Gospel* has hardly stirred any reaction other than casting some shadows and, naturally, a whole series of precise scientific studies concerning these pages. Dr. Pierson Parker, for instance, a specialist on the Gospel of Mark from Union Theological Seminary in New York, does not doubt that Clement of Alexandria wrote the letter from which Professor Smith derived his interpretative hypothesis; rather, he doubts that a proto-Gospel of Mark is contained in it. And, from the viewpoint of religion or faith, today's Christianity, with perfect tranquility, argues against the extreme bizarre quality of Smith's hypothesis, as well as against others. Allegro, for



The Catholic church in Spain has stood for unchanging tradition.

instance, maintains that Christianity also began in a holy and esoteric cult, and the strictly atheist Soviet publications maintain that Jesus probably was an extraterrestrial man deposited on our planet by a space ship. These people depart from the principle that the Jesus of faith or religion cannot be considered by the modern mind.

Jesus keeps calling man to account, yesterday as well as today. He calls to account, in the first place, the old rationalism, which arouses paroxysms of contradictions and deliriums in its search for explanations and more explanations. But this judging by hypothesis, this desperate persecution by a rationalization or means of comprehending Jesus is telling us that this man, whom we Christians confess to be God incarnate, will seem to all the other men who come before him with some degree of seriousness, as someone inclassifiable, strange, coming from some other world, endowed with exceptional qualities (which have been called magical in order to connote their "otherness" even in relation to the highest human qualities), master of an ethics of love and life, which is radically contrary and superior to the absolute immorality which seems to have been inscribed in the natural laws, in which death, hatred, and violence hold the deepest affections.

On the unbeliever's side, the evolution of postures before the historical Jesus has varied considerably. The posture before religious

people has varied from that of disclosures and antireligious propaganda or intellectual clumsiness, to antireligious fanaticism; they continue to maintain the thesis of a mythical Jesus in their radicalness. Marc Stephane, however, in *La Passion du Christ* (1959), Georges Ory in *Le Christ et Jesus* (1968), and John M. Allegro in *The Sacred Mushroom and the Cross* (1970) all refuse to recognize the many historical evidences simply because they have integrated them into their mythological system and given them a plausible explanation off to the side of the historical one. Modern studies by non-Christians, on the other hand, give it another meaning: they emphasize the political and social dimension of Jesus to the point of making him a revolutionary, a type of first-century Che Guevara. If it is certain, of course, that one can by no means reduce the person of Jesus to this one pure dimension, neither can his doctrine be so reduced, as Cullmann has shown us. Cullmann's work rests on the simple assumption of the historicity of Jesus.

Moreover, today's atheist or unbelieving critic centers concretely, not on the person of Jesus or the scriptures in general, but (exactly like the religious crisis among Christians) upon the institutional Church. Christians, as was said earlier, observe with perfect calmness of spirit the studies of Jesus, be they so radical and inconsistent, like those of Dr. Allegro, or so bizarre, like

those of Professor Smith. Etienne Trocme, a reputable specialist on these questions, has pinpointed very well this attitude of today's Christians:

Today's believers, like those of the first century, will add for their own part (to the studies and hypotheses of Jesus) that they are from the account of the Resurrected Christ, and from this view they will derive the strength to live. Nothing is more beautiful or more true, but nothing is also more difficult in a world that becomes each time less religious. The believers of our time must learn to submit to Jesus of Nazareth without controlling him and to be

the mouth and the hands of the Resurrected one, without pretending to have a monopoly on the Nazarene. They should march behind the Master without hoping that their conduct will be understood as they might wish, and without taking the position of the Pharisee of the parable in Luke 18:9-14.

So Jesus continues to call men of today to account, but perhaps no one else so much as the Christian who has received his message and tries to follow it. But he constantly, as so many times throughout history, feels the temptations to control Christ, or also the bite of fear. □

FROM U.S.

A Few Notes on the "New Religions"

A most interesting phenomenon in the world today observed by Professor Pike, of Wesley Theological Seminary in Washington, D. C., is the flourishing of new religious movements, most of them Eastern in origin. There is a steady interest in the more traditional groups such as Zen Buddhism, Vedanta and Baha'i World Faith, while the newer movements include Hare Krishna, the Unification Church, Meher Baba, Subud, and the Transcendental Meditation of Maharishi Mahesh Yogi.

The rise of the new movements has many causes which include disenchantment with the established churches and the lack of spontaneity in traditional worship forms. Modern youth respond to the call to commitment and challenge to full dedication demanded by the newer religious groups. There is also the hunger for new ideas, the delving into such concepts as reincarnation, astrology, and the sacred in nature. The young are adventurous, and there is much that is intriguing in the burgeoning

new faiths.

There is a romantic aura about the Eastern religions which is enhanced by distance. By crossing the ocean to Western shores, the new religions have thereby been able to shed some of the less pleasing features of the traditional Eastern faiths. Filtered through the prism of distance the new religions offer the best features of their Eastern heritage without the baggage of the past, according to Professor Pike. But he feels a danger that some of the young who are attracted to one or the other of the newer faiths are unaware of

the cultural divergence that separates the East from the West and the possible inapplicability of some features of Eastern religion into American life.

There is some faddishness in the attraction to the new religious movements and some young people will probably be disappointed in the more exotic models. When this is said, however, it must be recognized that much genuine religious enthusiasm has and is being engendered, which is changing lives, filling an aching religious void and providing meaning and motivation to an otherwise aimless existence. □

FROM KOREA

The Korean Church: a Saga of Suffering

"The Korean church has set a pattern of perennial revival to which the church universal looks with wonder and amazement," observed Billy Graham in the preface to a dynamic new booklet by Kurt Koch. Mr. Koch gives a moving account of the spiritual history of Korean Christians, the saga of *Victory Through Persecution* (Kregel Publications, 1972).

Mr. Koch visited Korea and obtained first-hand the testimonies of Dr. Blair, a former missionary, the last surviving witness of the 1906 birth of revival. Dr. Kyung Chik Han, the prominent minister of the Young Nak Church in Seoul and Dr. Lee, another Korean missionary,

also served as informants.

Revival began in Pyongyang, now the capital of the harshest form of Communism. Christians gathered for Bible classes in the Central Presbyterian church. There the impulse toward purification led them to desire a daily life of prayer. Prayer meetings grew until a certain evening when everyone present began to pray together—each voice joining in a single cry to God.

So great was the awareness of sin that men and women stood up and confessed publicly their sin and wept in sorrow. Many became so burdened that the ministers walked around quoting Bible verses assuring forgiveness and comforting the peo-

ple. Parents and children, teachers and students, pastors and deacons, everyone with walls against his brother was reconciled in the Spirit of God that night.

This revival began in Pyungyang, near the spot where one of the early Welsh missionaries, Robert Thomas, gave his life 40 years before. In 1866 in China, he had felt a call to take Bibles to the Koreans. When his ship approached shore, however, it was set afire by hostile guards, who beat Mr. Thomas to death. But his Bibles entered Korea.

Seminary students carried the flame of the 1906 revival throughout the countryside, to villages where no Western missionary had ever visited. Tongues of fire, healings, and other evidences of the Day of Pentecost were often associated with this revival spirit. However, the author, apparently violently reacting against pentecostal and charismatic Christians, makes a great point to discount the significance of spiritual phenomena.

The revival of Korean Christians faced horrendous trials. The Japanese dominance of Korea had begun the previous year, with the signing of the Korean-Japanese protection treaty. Koreans were forced to worship at Shinto shrines. A conflict arose in the people's hearts because the Americans supported the Japanese control of Korea, yet their missionary leaders were Americans. Who should the Koreans follow: their conscience or their leaders? Many Christians com-



Catholics gather at Myongdong Cathedral in Seoul.

promised and worshipped the Japanese Emperor. Others fled to the mountains or offered their lives as martyrs.

After the release of Korea from Japan in 1945, Christians again gathered daily to pray—within and outside churches. Again Pyungyang was the center of this new spiritual outbreak, whose dimensions were even greater than the original revival. The Christians gathered before sunrise each day—sometimes 5 a.m. or even 4 a.m.—to pray. However, these meetings did not escape the eye of the Communist rulers. Horrible acts of terrorism—crucifixion, cutting out tongues, etc.—did not stop the spirit of revival. Many North Koreans fled South, where they gave new

life to the South Korean churches.

Mr. Koch remarks on one unique aspect of Korea: "I know of no other state in the world with a President who could tell how he came to Christ." Syngman Rhee was an enthusiastic patriot during the Japanese occupation who earned much of his living giving Korean lessons to Christian missionaries. Although he wanted to rid Korea of all foreigners, he realized that the missionaries were well-disposed toward his people.

For his resistance activities he was imprisoned and condemned to death by the Japanese. But his missionary friends prayed fervently for his release. He was granted one last wish while awaiting death—a Bible and a dictionary from the American missionaries. He read the Bible and remembered the words of the missionaries: "God listens to prayer." He prayed, "O God, save my soul and save my country."

From this hour he was a new man. His hatred disappeared, he won his prison warden to Christ, and then the warden's brother. So great was the change that he was allowed to begin a school for his fellow prisoners and also a Bible class. He was eventually freed, and became the first President of South Korea, in 1948.

Many are the stories of Korean Christians' faith and endurance in times of great suffering. Mr. Koch tells little of this. When the Chinese Communists overran the South, again the Christians had to flee. But

the church experienced great growth. Of the 150,000 North Korean prisoners of war, 20,000 were converted to Christ, an unheard-of percentage. After the war was over, the Presbyterian seminary enrolled 6,000 students, making it the largest Presbyterian seminary in the world.

A significant part of this little book (62 pages long) is devoted to the shock and amazement of the author when he visited Korean churches. He had nowhere else seen Christians who rose at 5 a.m. daily to go to church to pray for an hour or more. Yet he was invited to speak at a 5 a.m. prayer service at the Presbyterian Church at the South Gate of Seoul. It was very cold and rainy, so he supposed that the service would be cancelled because of bad weather. Yet when he arrived, there were more than 3,000 people present—the entire congregation.

"Pray without ceasing!" the Apostle Paul wrote (I Thess. 5:17). Mr. Koch noted, "I have not seen this biblical admonition carried out so thoroughly anywhere as Korea." Every night, for five years, a hundred (rotating) members of this congregation had gathered at the church to pray until dawn. Every Saturday night, a thousand Christians prayed throughout the night at that church.

In addition to their remarkable

RIGHT: A brightly lit cross on the DMZ between North and South Korea symbolizes the continued division and suffering of the people.



prayer life, Mr. Koch observed the spirit of sacrifice of Korean Christians. They would sell their rice in order to buy millet, which cost half the price of rice. The profits of their sale went for mission work.

Mr. Koch is apparently a man of deep interest in underground Christian groups. He cites instances of underground churches in other Communist countries, notably Rumania, much publicized in the West by Rev. Richard Wurmbrand. Rev. Wurmbrand's mission, "Jesus to the Communist World, Inc." (P.O. Box 11, Glendale, Calif. 91209) distributes many books on the underground church, including *Victory Through Persecution*.

According to Mr. Koch, an underground church is still active in North Korea. In a 1957 election to the people's assembly, officials in the city of Yongchun discovered that several thousand of those entitled to vote had not done so. To report less than their full quota of votes would have been unthinkable. They suspected that the missing votes were those of Christians, because voting was always lighter when elections were held on Sundays. They tracked Christians down, and eventually discovered some 500 prayer cells in Yongchun alone, where Christians were meeting regularly.

Another story comes from Wonsan. A workman dropped a small cross he had been wearing around his neck in a showerroom. He was denounced, arrested, and forced to

tell the secret police where the cross came from. From these investigations the police found many Catholic Christians living in the Wonsan area. There are several other stories of Christians still living in North Korea.

A cause of great concern to Korean Christians, according to Mr. Koch, is the U.S. commitment in Asia. If South Vietnam falls to the Communists, all the other free lands of Asia will follow suit, they fear. These fears were voiced by a Dr. Kang, principal of the Evangelical Academy in Seoul.

The concluding chapter of the book describes the very prominent Young Nak Church in Seoul. The combined Sunday attendance at two early morning prayer services and three worship services totals about 12,000. Mr. Koch recounts the testimony of the minister Dr. Han, whom he admires as a man of humility and great generosity of spirit.

This little book should take its place among the classics of Christian renewal, a beacon of light in an age of doubts and questions. The spiritual vitality of the Korean church was dramatically attested last year when over one million people attended a Christian rally in Seoul, probably the largest Christian gathering in history. Billy Graham observed, "At the alarming rate of spiritual decline in the West, it is conceivable that God is getting Koreans ready to serve as missionaries to the Western Church." □

British Christianity Today

An indication of trends in British Christianity can be found in the reports of the Modern Churchmen's Conferences. Since this highly respected fellowship of Anglican Christians includes among its sponsors a bishop, a dean, a prebendary, reverend canons, theological professors, and titled churchmen, one can discover in its deliberations a mirror of the state church which still claims the nominal loyalty of at least two thirds of the English citizenry.

At the 1972 conference at Balls Park College, Hertford, England, Episcopal churchmen considered the theme, "The Search for Meaning," by looking at conditions within the state church and the ferment of contemporary society. In general they agreed with the conclusion of the late Professor Paul Tillich that the first word about religion should be a word against religion.

The Modern Churchmen's Union took as its motto a saying from the most famous biblical scholar, the most capable critic, and the most concerned observer of the 16th century church—Erasmus: "By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance." Regarding the Protestant Reformation, a wit declared that Luther merely hatched the egg laid by Erasmus.

In the spirit of that thoughtful Dutchman, Modern Churchmen look at the state of present-day Christianity.

Reverend Alistair Kee spoke bluntly about the crisis of Christianity. He compared the church to a professional football team which spends its time practicing but never plays a match; Christians talk about strategy, he said, yet do not appear in public. Church leaders are like a supermart manager who is always trying out new lines on his staff rather than the potential customers. Or, to quote another apt figure of speech, Christendom is like a bald man selling hair-restorer. Such criticism has come from inside organized Protestantism and official Catholicism alike.

From the chaplain of Saint Augustine's College at Canterbury one heard an indictment of many versions of counter-culture religiosity. Far too many youth repudiate urban culture, the life of the modern city, as if there were no connection between the reality of the Spirit and the concrete structures of contemporary society. Many talk as though they belong to a select elite far removed from the common herd of ordinary citizens. Finally, some at least act as though sexual promiscuity provides total freedom in our turned-on genera-

tion.

Concluding a brilliant speech on the Christian tradition in the melting pot, Prebendary Piachaud declared, "Perhaps what we seek comes only with the realization that God is immediate to every generation." As the famous Cambridge mathematician and Harvard philosopher Alfred North Whitehead observed, "That religion will conquer which can show man some vision of eternal greatness within

the passing temporal scene."

The outsider can only pray that the sort of faith represented by the Modern Churchmen's Union can more deeply penetrate the British church. In her inspiring conference sermon, Lady Kathleen Oldfield announced, "... we can start from the experience of the Holy Spirit within ourselves, right now and in this world, trying to realize our own identity and responsibility. □

FROM SWEDEN

Men Are Starting To See Things...

by NILS GOSTA EKMAN

In my experience it is quite usual nowadays for people to come and talk about visions and unexplainable experiences. Previously they did not dare talk about them, because they did not want to be ridiculed or regarded as somewhat peculiar. A long time has passed since the days of Saint Birgitta, when supernatural experiences conferred status.

Swedish chaplain Dr. Martin Lonnebo is registering this new openness for visions—and at the same time the danger of illusions and plain superstition. He is a watchful observer of new traits of Swedish spiritual life, and in the *Swedish Clerical Magazine* he has begun a series of articles about such new currents.

An epoch is ending. We are now witnessing the ending of the traditional epoch of our clerical and

spiritual life, says Dr. Lonnebo, and it seems as if the process has already passed the point of no return. In the fifties and sixties, religion was still regarded as a phenomenon of tradition, which was passed on from generation to generation through social control. Religion seemed to be Christian Europe's last fighting offshoot, and people accepted the Christian customs of the denomination they belonged to much more than now. But now, religious tradition is playing a minor role, compared with questions of personal experience, even though the remnants of tradition are worthy of respect and preservation. People ask for things that really work. The changes in history are so big and pose such radical questions for life that men quite naturally have become totally absorbed in their situation. There-

fore it is more of a personal decision than the traditional acceptance of a group.

With such a background, the aspect of Christianity which emphasizes experience will assume more importance. We can no doubt see such a change of attitude during the last couple of years. "I think that the interest in Saint Birgitta has something to do with this," says Martin Lonnebo.

Spirits and angels. "It seems as if visions and voices are experienced more and more frequently," writes Dr. Lonnebo in the *Clerical Magazine*. "Spiritual matters are no longer so untouchable and abstract. People are more likely to believe in spirits. Angels and saints are returning. Even belief increases in evil spirits and their influences on man and society." He calls to mind in this context the great interest in mysticism and meditation—often with Oriental methods adapted to Western standards—and increase in prayer and casting out of spirits.

In a view of the multifold of the new traits of our spiritual life and "in the eye of a new epoch in theology and clerical life," the writer of the article poses the question: "What in this is or can be the work of the Holy Spirit? What in this is the beginning of a spring in the Garden of Eden, or what is only plastic flowers? How can we get rid of the fear of something new and at the same time safely and securely keep within the tradition of the church? How can we prevent temporary sensations, false sentimentalism, spiritual exclusiveness, and isolation?"

If you look to the great Christian classics, they have always been very careful to keep different kinds of spirits apart, Dr. Lonnebo notes in the *Clerical Magazine*. The church has traditionally not accepted visions only because they were visions. It has always tried to use some criteria to determine whether they were divine, demonical, or a result of lunacy. Concerning psychic experiences, the Christian must make distinctions between things that are psychic and belong to the mind, and spiritual things. This can be determined by scrutinizing the practices. Just as one must remain open to everything new, one must also never forget this fundamental criterion. But he has the feeling that it is very easy to forget the cross in these matters.

Little holes in the universe. Once upon a time men lived in a universe where divine light illuminated the earth and angels went up and down. But men became caged in a materialistic world. Once more men are beginning to discover little holes in the universe and are very happy even if the holes are small.

The great spiritual expressions are very carefully recorded in the Christian tradition. The basic pattern is richly represented in the New Testament and in the ordinary Christian teachings through the ages. We have actual examples of how God influences the human soul to break down the superficial and false ego and develop a new ego. We have examples of how humility, joy, and love increase with a deep understanding of fellowship and oneness. □

Vatican Alarmed at 14,000 Departing Priests

Translated from Corriere della Sera, November 22, 1973, by Willeke de Haan.

According to the worried investigations, inflamed disputes and authorized or clandestine experiments, we have reached the danger point. The crisis of the priestly vocation, which came to light in the 1960's and exploded after the Council, make the fearful person sleepless, or to use the slogan of the expert Catholic sociologist Jacques Duquesne, we see the phantom of a Church without clergy. Dramatic and cruelly realistic was the denunciation of Cardinal Gabrielle Garrone, who on November 21 opened the Vatican assembly of 80 episcopal delegates, oriental bishops, and leading clergy—dealing with the religious vocation. "We must be conscious," the Cardinal said, "that the problem of the religious vocation represents a real question of life and death to the Church. We have seen the great decline in the statistics that warns us of a phenomenon similar to an exodus. We hear it said to responsible people who are discouraged: 'We note that young people no longer turn to the priesthood, we must bring forward a substitute formula.' They think they will find

this formula in the assurance to lay people within the Church government that ultimately the priesthood will cease to appear necessary and disappear."

But Paul VI, and with him Garrone, remains very firm on the matter of "priesthood" and rejects "the diffused mentality that strains to diminish the importance of the presence of the priests beginning from the moment the Council gave so much value to the common priesthood of the faithful." For Pope Montini, the lack of vocation depends, for the most part, on "the family and social environment that has made the conscience of the new generation immune to the stimulus of the call of Christ." But he believes "in the immense wealth of latent energy in the youth of our time, who are so open to grand ideals of justice, so greedy for genuineness, so inclined to devotion to their brothers." Should we radically reform the priestly order, maybe abolishing the seminaries? "The crisis," added Paul VI, "does not justify the attitude of those who would like to suppress all structure, abolish all regulations, and leave complete freedom to personal initiative."

In the light of the reality of a growing Catholic community, augmented by natural population increase, we see the flight from the Church (for marriage or other reasons) of 14,000 priests in seven years; the worldwide diminishing of the clergy by almost 2,000 a year; another 7,000 religious leaving convents in 12 months.

The bishop delegates have come to Rome with a series of "plans of action" with their general characteristics being a proposal to deepen the theology of the priesthood, in order to resolve the crisis of the priest's identity, and to revise radically ministries to youth. But the defect of these plans is in not insisting on adequate measures to resolve the narrow connection between the crisis in the priestly vocation and the crisis of contemporary society, deriving from the rural era during which the thought of becoming a priest delighted the young man, and especially his family, with the prospect of a social promotion and of a quiet if not wealthy life.

The proposed remedies range from open seminaries, already in function in many dioceses (in Italy, for instance, those in Turin), where the young people are free to live in small independent groups and also to work; to the conservative plans of Cardinal Daniélou, who attributes diabolical power to books, conferences, assemblies and debates, which in his opinion contribute to the defilement of the Catholic sphere; to publicity campaigns of Cardinal

Cooke, Archbishop of New York, who tries to attract the young people by showing them an image of bold priests, daring men directly involved in a reality that will open fascinating views to their adventurous spirit.

More realistic is our Jesuit Father Paolo Dezza, regarding the drama of empty seminaries, immense buildings costing hundreds of millions, destined to house hundreds of young people, and which are now occupied by a small number of seminarians or are for sale. He says, "The first solution will be, in my opinion, to regroup the seminaries, by instituting interdiocesan, regional or even national seminaries, endowed with equipment which the sparsely populated diocesan seminaries no longer possess. The second solution is to send the pupils of minor seminaries to study at public schools under the direction of a council on Catholic education. I have observed positive experiences of colleges and religious houses, where the aspirants to the priesthood attend public schools and live under the guidance of carefully chosen priests.

"Unfortunately, the experience is not always positive; sometimes it happens that such groups of pupils are almost left alone and work in a secular environment. In this way, one doesn't contribute to resolving the problem of diminishing vocations, one makes it worse because one risks losing also the few authentic vocations." □

Unification Thought

CRITIQUE OF TRADITIONAL THEORIES OF GOODNESS

Last month we published a description of ethics according to the Unification Principle. This month we continue with a critique of traditional ethical theories, as part of a series on Unification Thought, published by the Unification Thought Institute, New York, in 1973. For our frame of reference, we review the basis of ethics in the Unification Principle.

Basis of Ethics in the Unification Principle

The basis of ethics in the Unification Principle. The following are the ethical bases which are closely related to the establishment of a new ethics according to the Unification Principle.

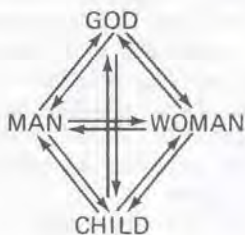
God—God, whose essence is love (heart), is the ultimate subject of love and goodness from the viewpoint of value and practice. Therefore God should be the ultimate basis of ethics.

Family—God's love is actualized through the Four Position Base of the family centering on God's love (God, father, mother, and children). In other words, the family is the base for the realization of the love of God. Consequently ethics should be established on the basis of the relations of heart among family members.

Love—The source of the values truth, goodness, and beauty is love, so love is the core of ethics.

The Purposes of the Triple Objects and Triple Subjects—Every

Family Four Position Base



position of the Family Four Position Base has both the purpose of triple objects and triple subjects. In other words, as both subject and object, the children have relationships with God, their father and mother; the father with God, his wife and children; the mother with God, her husband and children; and of course, God relates to the father, mother and children. Unification ethics will be established on the basis of these four factors mentioned above.

Bentham's utilitarianism. With the sudden rise of the economically-oriented modern culture based on individualism, which followed the collapse of the religious social order of the ecclesiastical medieval world, viewpoints of ethics and goodness have changed considerably.

Jeremy Bentham (1748-1832) was one of the typical new ethical

thinkers.

He advocated the principle of utility as the basic principle for judging the right and wrong of public and private actions. This means that whatever promotes pleasure is good, whereas whatever promotes pain is evil. Finally, Bentham considered the greatest happiness of the greatest number as the ultimate

standard of good and evil. He attempted a mathematical calculation of the quantity of pleasure and pain.

The Unification Principle has no objection to putting the basis of good and evil as the quantity of happiness, because, according to the Unification Principle, the ultimate purpose of this world is the joy of God and man. The question is, however, what are the contents of this happiness?

Happiness does not mean a

mechanically totalled amount of pleasure. True happiness is far beyond the passive pleasure which comes from material conditions. The feelings of freedom, worth and satisfaction which come when a man has realized truth, goodness and beauty and is living within God's love constitutes happiness.

For men to live within God's love means they convey God's love to others. Therefore the man who lives within God's love feels joy and loves others even amidst persecu-

Bentham's pleasure principle: Whatever promotes pleasure is good, whereas whatever promotes pain is evil.



tion. Many martyrs lived happy lives, loving all people as their own. This, however, does not mean one should disregard material conditions in relation to happiness. A more exact view, according to the Unification Principle, is to say that original happiness is realized only through the combined conditions of Sung Sang and Hyung Sang.* However, since the subject element of the two is the Sung Sang, where there is no Sung Sang love, there can be no realization of happiness. Accordingly, there can be no happiness without God, who is the source of love.

Bentham's scheme to disregard the relationship with God and seek happiness not in the love of God and ethics, but in material pleasure, is an inadmissible and anti-ethical thought according to the viewpoint of Unification Thought. Reacting to these defects of Bentham, John Stuart Mill said, "I would be a dissatisfied man rather than satisfied swine. I would be a discontented Socrates rather than a contented dunce." Emphasizing the conscience and moral feeling of man, Mill tried to complement the defects of Bentham's theory.

The categorical imperative of Kant. Thus Bentham tried to make "the greatest happiness of the greatest number" the standard of good and evil. But Immanuel Kant

(1724-1804) advocated that it can not be moral in the genuine sense of the word to regard the means to accomplish a purpose as a moral act.

If a man is honest in order to be popular, this can lead to the conclusion that a man who does not want to win popularity need not be honest, and it also leads to the conclusion that once a man had gained popular favor, then he could lie. Then honesty itself can not become an absolute law for everyone to observe. If it is right to be honest, it should be right regardless of popular favor. Namely, what is right should be absolute. Kant meant that morality was absolute. To give absoluteness to moral rules, Kant said that morality should not be an action done by the hypothetical imperative of gaining popular favor, but there should be a form of categorical imperative which can instruct one to be honest unconditionally. Kant, furthermore, advocated that everyone must act such that his "maxim" of will may be true to the universal legislative principle. Kant maintained that when one governs his actions in relation to a moral principle such as to "be honest" rather than as the means to accomplish worldly profit, this is a genuine moral act.

Kant's assertion seems to have appeared in order to counter the potential selfishness of the utilitar-

*Sung Sang (invisible internal character in Korean) and Hyung Sang (visible external form) relate to each other as subject and object. Happiness results from the union in love of God (as Sung Sang) and man (as Hyung Sang).



Kant: Human moral action is a "duty" and purpose, and this purpose is established only through practical reason.

ian moral viewpoint, and to establish an absolute norm of human conduct which is impartial to individual gain. But it is just like Jewish legalism to treat only the form of conduct as absolute, disregarding the purpose and usefulness of the act. These aspects become an issue according to the viewpoint of the Unification Principle. Can anything which is not a means to any purpose be valid as a universal legislative principle? How can there be action without a purpose?

There are no human actions which do not try to accomplish some definite purpose. Both active and passive actions have some purpose. This can be seen to be true just by common sense, but how much more evident it is when one recognizes God's purpose of creation.

No matter how absolutely and universally valid a moral action may be, there is without fail some purpose to it. It is suicide for an action to exclude purpose from moral

principles.

In order for moral action not to be meaningless, the purpose of action should first be established, for purpose alone can be the standard for the universal validity of moral action. Kant considered that pure reason, which recognizes the principles of the objective world (the sensory, phenomenal world), is quite different from practical reason, which gives moral principles to man. Here a question arises. According to Kant, human moral action itself is "duty" and purpose, and this purpose is established only through practical reason. If this occurs without involving pure reason, the purpose (or motive) established before the deed is performed may, in a sense, attain universality by obtaining the consent of all people; but after the deed is done following that particular purpose, there can be no guarantee that those people who didn't know of the purpose beforehand will objectively perceive and agree that the deed was just. If there is no assurance of objectivity and actuality in the purpose, there can be no assurance of objectivity in the norm of conduct (maxim in Kant's conception). This norm of conduct comes to have significance only through its relationship with purpose. To put it in plain terms, Kant's categorical imperative may have ideological coherence and validity, but there is no way to identify any actual contradictions in, or the continuity of, actions while using his

theory.

However, in the Unification Principle, the purpose of ethical actions, or the norm deductively derived from the purpose, is concrete, objective and actual. In the first place, ethical actions have the purpose of the triple objects and triple subjects. These purposes are to establish love relationships with concrete beings in the phenomenal world, such as one's father, mother, brother, sister, spouse and children as well as the actual love relationship with God. Since this purpose is objective and concrete, the norm of loving one's parents, brothers, spouse and children can also be objectively and concretely determined. The Unification Principle does not ignore the particular positions within the Four Position Base and does not present vain and abstract standards, such as maxims for everybody to observe, regardless of time and place. Even in the love one person gives, differences exist in the manner of loving according to the object being loved. For example, one expresses love to his parents, spouse and children in different manners. Different attitudes are also required according to each position and standpoint. Even the same action may be regarded as evil if its direction, time and quantity break away from the purpose.

Thus the purpose is established first; the good and evil of one's actions are determined in relation to the purpose, and one's norm of conduct differs according to his posi-

tion. If this is all true, then where can universal and absolute assurance of moral principles be found?

Here an important question arises. Is the standard God or man? If man becomes the standard of moral action—no matter how honest and sincere one's actions may be—he may find himself unhappy, because if he does not act to gain popular favor, other people may not be able to understand his actions as moral actions. But when God, the Absolute Being, becomes the moral standard, there can never be this kind of misjudgment of the

purpose, but because it becomes the means to fulfill only human purposes which oppose (or have no regard for) God's purpose of creation. If one's moral principle is the realization of God's own purpose of creation, it does not lose its absoluteness, but rather it will be guaranteed absoluteness.

The second question which arises here is the misunderstanding which occurs due to confusing the Sung Sang purpose with the Hyung Sang purpose. According to the Unification Principle, man is God's substantial object—His direct image,

The good and evil of one's actions are determined according to their purpose. . . . When God's own purpose of creation becomes the standard, the evaluation will not be relative.

value of man's actions. Also, even though man may ignore God's purpose of creation, the purpose never disappears, and each man will be rewarded or have to pay indemnity according to his actions.

If the evaluation of the good and evil of human actions is made according to the degree of fulfillment of a purpose which was set up by man's own free will, this evaluation will therefore become relative, as Kant pointed out. But when God's own purpose of creation becomes the standard, the evaluation will not be relative. Kant's moral principle loses its absoluteness, not because it becomes merely the means to accomplish a particular

created by the development of God's duality (of internal character and external form). Thus man has both Sung Sang and Hyung Sang purposes. "To give love to triple objects" is man's Sung Sang purpose (purpose for the whole); so it is eternal, unchangeable, and absolute. Meanwhile, "making money" and "becoming the divisional chief" are Hyung Sang purposes (purposes for the individual). 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. Yet, when God bestowed freedom on man, He gave

man only the purposes for the whole and the individual and left the methods and forms for fulfilling these purposes for man to determine. For example, though the purpose to give love to the triple objects is absolute and unchangeable, the way and process of doing this are left up to man's free will. Therefore, if we separate a particular method or means from the absolute purpose, and if we judge the good or evil of any action only by this separated method or means, our judgment can only be relative. In other words, the means of form itself, separated from the purpose, can not be the standard for judging good and evil.

Accordingly, from the limited viewpoint that "the moral standard should be imposed on the action as a means or method, regardless of purpose," Kant's assertion may be right, but if the action is connected to a purpose (especially the purpose for the whole) Kant's assertion must be wrong. After all, to judge morality by actions which fulfill the purpose for the individual regardless of the purpose of the whole, or by actions as mere means in themselves, is wrong, and to determine good and evil in relation to the purpose for the whole (Sung Sang purpose) is right.

Another point of Kant's assertion should be criticized. He said that the factor which makes will good is neither God's purpose nor His command, but one's own practical reason, which regulates moral

principles by the categorical imperative. According to Kant, it is practical reason which gives direction to the will.

We regard heart, namely love, as the ultimate incentive to moral action. Love moves will through a norm, which determines the form of good will. Although reason gives one the will to act, what moves reason itself is love, for love is heart. Purpose itself comes from the heart (desire), expressed in voluntary action, which brings about moral action. Therefore, good will does not really come about to actualize reason, but to realize love's purpose.

Of course, reason is needed to concretely form and examine the purpose, but the motive itself and purpose itself of ethical behavior is not reason, but love. Only in this case does true joy appear. Thus, the norm necessary for realizing purpose is felt not as a restraint but rather as an assurance of actualizing the purpose—which is to feel joyful and thankful. Though a world consisting only of duty, as Kant contends, may exist, it would be a mechanical world where only inhumane cold principles would rule. Because this kind of world is one of inconvenience and restraint, where duty alone is forcibly required, there is no room for joy in it.

The world created by God is not one based on restraint like an army, but one of harmony which is maintained through the order of family love based on desire and purpose.

Critique of the Current Viewpoints of Goodness.

Reflecting on and reacting against the medieval ethical viewpoint established by scholasticism, new ethical theories such as utilitarianism (expounded by Bentham) and the categorical imperative (expounded by Kant) have appeared in the modern age. These modern rationalistic ethical theories reached their zenith in the German idealism, from Kant to Hegel. After that, due to the class struggle which arose in capitalistic society and the brilliant progress of science, optimistic modern rationalism has come under severe criticism. As a result, current philosophies such as Marxism, existentialism, vitalism, analytical philosophy (logical positivism), pragmatism and the like have appeared. *Communism, A Critique and Counterproposal* criticizes Marxism in detail, and the chapter on "The Original Human Nature" in this book criticizes existentialism. Here only the ethical theories of logical positivism and pragmatism will be criticized.

The intuitionism of Moore (1873-1958). Analytical philosophy developed along with the progress of natural science at the beginning of the 20th century. It tried to make philosophy a scientific study by expelling all unscientific concepts not verifiable by experience. This was accomplished by logically

analyzing philosophical terminology. George Edward Moore, one of the advocates of this school of thought, said that ultimate good in itself can not be derived from a scientific judgment of a fact, but rather by moral intuition. He contended that, in principle, the judgment of a fact should be distinguished from the judgment of value. This is called intuitionism.

According to Moore, the concept of good is simple and indistinguishable just like the concept of "yellow." Accordingly, a general definition can not be given through language but only through intuition. He contends that good (meaning bringing about good) can be objectively known only by reducing it to an intuition of good through the medium of scientific cognition. But this way of thinking can not be sustained from the viewpoint of the Unification Principle. Goodness is never undefinable. In goodness, there are the precise purposes of the triple objects and the triple subjects, and a clear standard (norm) can be defined corresponding to these purposes. By means of this norm, the forms of good will and good action are settled, and the entire process of action becomes the object of logical and positive cognition.

The emotive theory of logical positivism. What made intuitionism even more radical is the emotive theory of Schlich (1882-1936) and Ayer (1910-).



Ayer: "To steal money is bad," is nothing but the speaker's own feelings of mood or moral disapproval. Thus it is a pseudo proposition, and is neither true nor false.

According to Ayer, an ethical proposition, such as "to steal money is bad," is nothing but the speaker's own feelings and mood or moral disapproval. Thus it is a pseudo-proposition, and is neither true nor false. Accordingly, no objective character of good can be intuited or expressed, and finally no study of ethics can be formed. From the viewpoint of the Unification Principle, such a theory of ethics is absurd. The concept of good has a clear basis of existence, namely the

family Four Position Base, and the clear purposes of the triple subjects and triple objects. This is a scientifically definable concept.

To steal money, for instance, is bad because it breaks one's heart-relation with the person from whom the money was stolen and thus makes the love-relation between brothers hard. Goodness is a clear and objective concept, which originates from God's purpose of creation. It is not merely one's feelings or mood. The critique of the rest

of this theory is the same as that given to Moore's theory.

The instrumentalism theory of pragmatism. Pragmatism appeared in America right after the Civil War (1861-1865). To change traditional Christian thought in light of the technical progress of science was its main motive. Instrumentalism is the outcome of a harmonization of the conflict between Christianity and science. This theory was advocated by Pierce (1839-1914) and clarified by William James (1842-1910) and developed to instrumentalism by John Dewey (1859-1952).

The fundamental thought of the theory was to apply the scientific experimental method to the analysis of ideas and concepts. According to this theory, the significance of an idea or concept is determined by the practical results derived from the idea or concept. For example, the meaning of "something is heavy" is that "without a force to support the object, it will fall." Pierce, the advocator of this viewpoint, called it operationalism. He contended that the meaning of an idea is nothing but the contents of the actions which result from the idea.

Making this assertion more radical, Dewey said that general concepts are hypotheses and experimental plans developed in order to interpret each situation. The authenticity of these concepts is determined by the effectiveness of the result of the actions based on them. Accordingly, all the laws and the

intelligence guiding them are merely the means, methods and instruments needed in order to deal with things effectively. Consequently, reality can be recognized only through the means of natural science. Dewey denied the existence of anything transcendental; in this, however, his standpoint is quite different from that of William James who recognized the religious view of the world and tried to give appropriate coordinates to it.

Is pragmatism right? Before criticizing it, let us explain the relationship between purpose and means in view of the Unification Principle. It goes without saying that a purpose needs a means. We know that there was a purpose for creation when God created the universe. Accordingly, it is not necessary to say that means are required to fulfill the purpose. These means are composed of two types of values or laws. There are purposes for the whole and the individual within the purpose of creation. To fulfill the purpose for the whole, realization of value is required, whereas to realize the purpose for the individual, values are sought after. There are Sung Sang values, such as truth, goodness and beauty, and Hyung Sang values such as treasures or commodities. All of these values are the means necessary to fulfill the purpose mentioned above. Accordingly, Sung Sang values can be called the Sung Sang means for the fulfillment of purpose, and Hyung Sang values

can be called the Hyung Sang means for the fulfillment of purpose. Strictly speaking, even natural laws may be seen as the means to achieve the purpose of creation, and spiritual laws (such as the law of indemnity) can also be regarded as such means. In this case, the spiritual laws can be called Sung Sang laws whereas the natural laws can be called Hyung Sang laws. The natural world is ruled over by the Hyung Sang principles, and spirit world is ruled by the Sung Sang principles such as those of indemnity and restitution. There can be no doubt that these principles are also the means to realize purposes.

Thus we can see that there are both Sung Sang means (Sung Sang values and laws) and Hyung Sang means (Hyung Sang values and laws) for accomplishing purpose. But the means for "dealing with things" which Dewey advocated are Hyung Sang means, and to him these means alone can be the mean for "dealing with things." (This "dealing" may relate to the purpose for the whole or the purpose for the individual.) Dewey's mistake is that he considered even the Sung Sang means (truth, good, beauty, morality, justice, ethics, love, etc.) merely as Hyung Sang means for "dealing with things." This mistake originates in his overlooking the existence of the everlasting spirit man, the spirit world, and the existence of purpose which contains Sung Sang contents such as truth, goodness, and beauty in human life. □



There was a purpose for creation when God created the universe.



Prospectus for International Cultural Foundation

by MICHAEL Y. WARDER

Since the end of World War II, people have been made more aware of the great cultural diversity in the world. With an end of classical colonialism, the expression of individual cultural patterns has increased. Paradoxically, the diverse cultures are being modified to meet

rather undefined world-wide cultural standards. This has involved an intense struggle of ideas and attitudes as people grope to relate to those roots that are common and enduring. An increase of population and decrease of resources and also an improved transportation and communication system all have stimulated these developments.

National interests and outmoded religious, philosophic and scientific concepts are being broken. The Far Eastern religions, Hinduism, Islam

The International Cultural Foundation, recently established at 18 East 71st Street in New York City, sponsored the Little Angels UNICEF Benefit at the United Nations in December 1973.

and Judeo-Christianity all are challenging one another to be the basis of a new world culture.

While religion has served as the basis of previous cultures, today science and materialism challenge religious beliefs altogether. Today's scientific developments have been enormous, but the development of man's spiritual value is lacking. Many people question the role of religion and science for the new world culture.

Thus, it is necessary to understand universal and eternal principles that have sustained all of the cultures, and can show the purpose of religion and the purpose of science. This new world that comes can serve as the basis for the new world culture. To hasten this process a bold organization has been formulated called the International Cultural Foundation, Inc.

The purpose of the International Cultural Foundation, Inc. is to inspire and foster the emerging world culture and civilization. In order to accomplish this purpose, the Foundation will sponsor exchange programs among the countries of the world. These programs will be concerning religious, philosophic, academic and scientific knowledge as well as cultural exchange.

The charter of the International Cultural Foundation, Inc. lists the following purposes:

(a) the promotion and introduction of various ideas in the field of arts and culture;

(b) to plan and conduct lectures on cultural affairs;

(c) to promote cultural and art exchange programs between various countries of the world;

(d) to conduct research and exchange of various cultural and academic studies of various nations;

(e) to promote research and study of diverse cultures of the people of the world;

(f) to promote and encourage international exchange of cultural researchers by promoting international seminars and conferences among students and scholars;

(g) to publish and distribute a periodical of the activities of the foundation;

(h) to publish books and magazines in order to promote cultural exchange and dissemination of the results of research, especially those features, works and research materials receiving inadequate support and dissemination;

(i) to cooperate and contribute to public welfare through general good will service; and

(j) to do any and all lawful acts suitable, useful, desirable or proper, for the advancement, promotion, fostering or accomplishment of the aforesaid purposes, directly or indirectly, but nothing herein is intended to authorize powers which are not primarily for charitable and educational purposes permitted under Section 501 (c) (3) of the Internal Revenue Code of 1954, as amended (or corresponding provision of subsequent legislation). □

In Time of Crisis, Pray

In the darkest hours of the Civil War, President Abraham Lincoln wrote: "I do, by this my proclamation, designate and set apart Thursday, the 30th of April, 1863, as a day of National Humiliation, Fasting and Prayer. And I do hereby request all the People to abstain on that day from their ordinary secular pursuits, and to unite, at their several places of public worship and their respective homes, in keeping the day holy to the Lord, and devoted to the humble discharge of the religious duties proper to that solemn occasion."

The National Prayer and Fast for the Watergate Crisis, launched on November 30 with the publication of Reverend Moon's statement calling Americans to forgive, love, and unite, reached unexpected climaxes during the month of January. Rallies in all 48 continental states of the United States; three mass rallies in Washington, D.C.; and supportive rallies in England, Germany, Japan, and Korea captured



world-wide attention, including at least 150 newspaper articles and stories and interviews by 108 television stations.

In addition, approximately 1,200 members of the National Prayer and Fast for the Watergate Crisis (NPFWC) gathered in Washington on January 21 to speak to their home senators and congressmen about the need for forgiveness and unity at this time in America. An unprecedented impeachment ball the previous night was sparked



by costumed NPFWC members and a picket line calling for unity.

A tradition begun by President Eisenhower was another occasion for calling national attention to the urgent message of Reverend Moon to Americans at this time. The Presidential Prayer Breakfast on January 31 gathered 3,000 religious, political, and economic leaders from around the United States and the world to dedicate a new year to God's guidance and direction. While the leaders prayed, 1,500

NPFWC demonstrators rallied in front of the White House, and were pleased to greet Tricia Nixon Cox and her husband Edward.

The previous day Reverend Moon returned to Washington at the close of his 21-city Day of Hope tour to attend the Presidential Prayer Breakfast. He was welcomed by an estimated 2,000 at Dulles Airport and greeted with messages from congressional and international leaders. From the airport, many of the NPFWC members went to the

*In rainy weather,
NPFWC members
gather for prayer
across from the
White House.*



Capitol building to give spiritual support to President Nixon as he delivered the State of the Union message.

On February 1, Reverend Moon met with President Nixon for approximately 20 minutes. Reverend Moon used the opportunity to pray for the President and then assure him, "God needs you here; God loves you; I love you—don't give up."

Listen to God. It was an eventful month. The President noted at

the Prayer Breakfast: "Too often we are a little too arrogant. We try to talk to God and tell Him what we want. What all of us needs to do and what this nation needs to do is to pray in silence and to listen to God to find out what He wants us to do."

In a December 11 letter to Reverend Moon, President Nixon wrote, "I am particularly grateful for the prayers and goodwill that you and members of the Unification Church have expressed at this time. . . . If we keep faith in ourselves

and our faith in God, I am confident that America will remain the great symbol of hope for millions around the globe."

Proclamations for a day of prayer (or day of prayer and fasting for the Watergate Crisis) were issued by mayors of the following cities: Baltimore, Maryland; District of Columbia; Fargo, North Dakota; Birmingham, Alabama; Wilmington, Delaware; Dover, New Hampshire; Manchester, New Hampshire; Portsmouth, New Hampshire; Somersworth, New Hampshire; Claremont, New Hampshire; Jackson, Mississippi; Milwaukee, Wisconsin; and Sioux Falls, South Dakota. In addition, the governor of Maine proclaimed January 9 as a Day of Prayer, recognizing that "the prayers of a concerned people in the spirit of forgiveness and love can be a vital first step toward bridging the gap of separation and bringing unity of purpose."

At least 8 senators and 53 congressmen, of both parties, responded with support for the spirit of the Watergate statement. Additional messages were received:

"It has been a tradition of the American people to invoke God's blessing on our nation during troubled times. Any effort which seeks to bring this great tradition to the attention of all American people deserves the highest praise."—Sen. James L. Buckley (D-N.Y.)

"With God's help, and with the dedication of all our citizens, we can meet the challenges facing our

country today. Let us unite in our resolve to seek what is right for our country without prejudice or partisanship and to follow the truth wherever it leads."—Sen. Howard H. Baker, Jr. (R-Tenn.)

"Your day of national prayer and fasting should be supported by every American concerned about the future direction of the nation. Faith in God has been a most important unifying fact throughout our history."—Rep. Vernon W. Thomson (R-Wisc.)

"It has been my experience that a positive effort of love and confidence, such as your prayer campaign, can only help overcome the doubts and suspicions which are such a negative force in America today."—Rep. Barber B. Conable, Jr. (R-N.Y.)

"I could only applaud your efforts for putting an end to this national crisis and agony started many months ago."—Andras H. Pogany, President, World Federation of Hungarian Freedom Fighters

"I thought that his message of 'Forgive, Love, Unite' was magnificent and in the spirit of the season."—Rabbi Baruch Korff, Chairman, Citizens' Committee for Fairness to the Presidency.

State rallies stir comment. In one notable rally, a symbolic Richard Nixon was symbolically tried and released in Denver, Colorado. According to the January 11 *Denver Post*, about 15 members of a rally crowd of 90 presented the



A January 21, 1974 National Prayer and Fast rally at the Capitol Building in Washington. Clockwise, from right: view of the Capitol and rally; singing in front of the west facade; Lokesh Mazumdar leads singing; German band members; and flag display from 50 states and several nations.



following skit:

"Nixon" wore gray prison stripes, a ball and chain on his foot and a gag in his mouth.

The "prosecutor" in the playlet said the intent was not to demonstrate any guilt or innocence on the President's part.

But the script for the theatre-on-the-steps was sympathetic with the plight of the President—or rather, as the demonstrators insisted, the plight of the office of the presidency.

The prosecution in the skit had everything on its side except rational argument.

The prosecuting attorney, in white wig and robe, accused the President of high crimes. The defense attorney, wigless and cleancut, called on "President John Adams" for support.

But the "jury"—including a cigar-chewing "truck driver," a green-visored member of the press, members of Congress and an Arabian sheik—shouted "guilty."

The shouts died when a character playing Abraham Lincoln asked for divine guidance in time of crisis, and the "judge" asked guiltless members of the jury to step forward. None did.

The "press" removed

Nixon's gag, and the "judge" removed his ball and chain.

"There has to be a point where we say 'no more,' and head in a new positive direction." (Philip Burley of Denver, the regional coordinator of the Prayer and Fast Committee)

The weather was often unfavorable to the early January rallies. But whether audiences numbered 100 or 0, the ralliers continued their programs. In most Northern states, ralliers were greeted by below-freezing or even sub-zero weather. A shivering Chicago policeman was quoted as saying: "You've got to admire their dedication, especially in weather like this."

The New York City rally on Wall Street featured speeches by Hamilton Fish, former republican representative and Rabbi Baruch Korff, chairman of the National Citizens Committee for Fairness to the Presidency. The *New York Times* report of the rally included a photograph larger than 5 x 8".

The Montpelier, Vermont rally was noted for the presence of many state government leaders. State house speaker Walter Kennedy said it was time to put the Watergate scandal aside and turn to more important domestic and foreign issues. Former state attorney general Gen. James Jeffords believed that Nixon was "the best qualified person to be President." Representative Kene-lene Collins pleaded that Nixon be

allowed to govern as he was elected to do.

More concern voiced. NPFWC leaders continued to voice their concern for America during the month of January. Executive director Dan Graydon Fefferman stated: "If we strongly pray and support our President, we feel the country can pull together and the best way will become apparent. We believe it is God's will to lead the nation through the President, into a strong period and that both need us right now."

"By causing us to re-examine our moral and ideological foundations," Neil Albert Salonen, NPFWC president said, "Watergate could, in fact, spark an ideological revolution. Conscientious people today seek a leader or leading ideology which can clarify the moral alternatives, point the way to go, and pioneer the path to new levels of American achievement."

In his January 9 Day of Hope speech in Denver, Colorado, Reverend Moon further explained his conviction: "Your bicentennial celebration is the critical time of American history. The way I look at it, the ten years prior and the ten years after the celebration is the most critical time for American people in the sight of God. You will be tested on one criterion—whether this nation shall remain God's nation and whether the dwelling of God will continue to be made a reality in America, or



Neil Salonen, NPFWC President.

whether this nation will go its own way, apart from God."

Washington rallies. This unforgettable month was climaxed with the return of Reverend Moon to Washington on January 30. At the airport he was greeted by a crowd of some 2,000, who had set up a special platform apart from the airport terminal. Flowers, banners and pennants highlighted the warm welcome.

After a welcoming speech by Mr. Salonen, Miss Nguyen Thi Phuong-Dung, representing the Embassy of the Republic of Vietnam, gave a message of gratitude and welcome to Reverend Moon. She



NPFWC delegates from Mississippi visited Senator Stennis to explain Reverend Moon's Watergate Statement.

told the well-wishers at the airport that they were the "hope of your nation," and invited Reverend Moon to come to Vietnam soon "to bring us hope."

A telegram from James Shen, Ambassador of the Republic of China, read in part, "Your work is greatly needed and we note with deep appreciation the great success at your Day of Hope speaking tour."

The day was concluded with a demonstration outside the Capitol building, during the State of the Union message. Among the various groups there, the approximately 1,500 members of NPFWC out-

numbered the rest by at least 20 to 1.

National leaders meet for prayer.

At the prayer breakfast the following morning, the personal testimonies of two senators moved the hearts of some 3,000 listeners. Senator John Stennis (D-Miss.) had been shot in an attempted holdup on the streets of Washington about a year ago. He credited his eventual recovery to the power of prayer. "My chief surgeon told me, 'A high hand entered your case.' Later, I knew he was right." He said he was aware of the thousands of prayers for him from the time he gained

consciousness after six hours of emergency surgery.

"My daughter was sitting by the bed holding my hand and saying, 'Daddy, people in Mississippi are holding prayer meetings and mother and I and all of us are praying that you will be all right.'" NPFWC members from Mississippi who visited the Senator on January 21 were touched with the deep concern he has for our nation and his personal testimony to the power of prayer. At age 72 he still radiates energy and hope.

Senator Harold E. Hughes (D-Iowa) gave the principal speech at the prayer breakfast. Leaving the Senate at the end of his current term to become a religious lay worker, he told how religious faith had rescued him from alcoholism

more than 20 years ago.

"I was beaten to my knees in despair," he said. "I cried out to God, and from that moment my life changed." He continued with a ringing testimony to salvation through Jesus Christ and urged the nation to resort to God's revealed truth concerning the destiny of individuals and nations. Don't rely on human wisdom to untangle today's problems, he urged his listeners.

In addition to urging men and women to turn to God in silent prayer to find out what God's will is, President Nixon acknowledged the tendency of Americans toward arrogance. "We can only have peace in this world as we respect the rights of our neighbors and friends in this world."

*Tricia Nixon Cox calls
for national unity at
NPFWC prayer meeting
across from White
House, January 31,
1974.*



After the prayer breakfast, Nixon's daughter Tricia and her husband Edward Cox greeted some 1,500 NPFWC members who had spent the morning singing and praying for national unity in front of the White House. Tricia accepted "Forgive, Love, Unite" buttons and pennants and thanked the crowd for its support of the presidency. Echoing her father's speech the previous night, she emphasized, "One year of Watergate is enough."

Project coordinator Dan Fefferman concluded: "The response we have received from American leaders and the American public has been truly overwhelming. When I think of our starting out on nothing but hope and a prayer and ending up with front-page stories in which President Nixon urges all Americans to unite and seek God's guidance humbly in prayer, I know that truly our Heavenly Father has been at work." □

Where to Turn Ourselves in a Time of Crisis



Mr. David S.C. Kim, Executive Director of the One World Crusade, spoke at a city-wide prayer meeting at the Greater New Hope Baptist Church in Washington, D.C., on December 14, 1973. The following was excerpted from his speech.

Since 1910 many things have happened—two world wars, the rise of Communism, the Vietnam War. We see the rapid decline of the democratic system, which derived from Christianity. Communists now control one third of the population. Sociologists and historians do not know the future of mankind. This is the latter days, and the day of judgment.

Not only do we see international chaos. The United States is in trouble. Besides the Watergate crisis, we have an energy crisis and

a hot war between Israel and the Arab nations. There is no way to interpret this other than that this is the time of the latter days.

The three powers of government should function smoothly. But there is malfunction among the legislative, judicial, and executive branches of the American government. Constitutional arguments are waging over controversial subjects. The spiritual basis of America's founding fathers is fading away.

The spiritual leader Reverend Moon has said that international and national problems are the problems of the human soul. Ever since man's separation from God, the human soul has been sick. Trouble started from man's deviation from God. Instead of friendliness to one another, hostility came between God and man. Instead of helping one another, individualism came in. Instead of altruism, selfishness developed. All these sinful human natures have to be changed.

God gave religions as a repair shop for the human soul. There are five major religions. Among them, Christianity has the major role of bringing man together. Our problems will be solved when the Lord comes back to earth. Mankind is the patient; we need the Messiah to get rid of this fallen nature. Christ will be our doctor.

The Watergate Crisis is no exception. People ask us how we—a small group of people here—can make this kind of resolve. We have no economic power, no political

power.

But God's creation process starts with one person. God created Adam and then Eve. Without them you and I wouldn't be here. Also, one Christ can save the whole world. And even though we are small in number, God can start here. One person, either good or bad, is so important.

So, even though as a small number you pray and fast, you will leap forward because heaven is with you. America's founding fathers came here to create a nation under God. God blessed this nation because it was founded on faith in God. Why don't we inherit this foundation?

What is the most practical formula for tackling the problems of a patient with multiple sicknesses? If you cannot treat all symptoms at the same time, you must decide which is the most important, and tackle it first. Reverend Moon has a very practical prescription: Forgive, love, and unite. I believe that he received this prescription from God. Until we are willing to forgive the errors, conscious or unconscious, of the President and his aides, there cannot be any change in the atmosphere of bitterness. So you must press this work until present enemies can forgive each other.

With your dedication, there is no doubt that this nation will be saved and be restored to God. May the Lord God bless your work and this prayer and fast for the Watergate Crisis. □

by DR. NORMAN E. ISAACS

“Sitting on each other’s doorstep”

*THE MEDIA IN
INTERNATIONAL
RELATIONS*

You are here at a particularly intriguing moment in America’s political history—and one in which I dare say the news media has been, and is, playing a role which is not matched elsewhere on earth. My role here is to examine, within the limits of our time, the interaction between the press and government. I am suggesting that the press of the United States—through its bold, independent coverage of the war in Vietnam, through the defiance of the government in publishing the Pentagon Papers, and now by reason of using its investigative skills to induce a full-scale senatorial investigation—has breached an old barrier. There may be some ebbing in this newfound power base, and there is certain to come from it some perplexing problems, but I have no doubt about the evolutionary process at work—and I further suggest that what is happening in the United States as it pertains to the news media cannot help but eventually affect the journalism of other nations.

My use of the word “evolutionary” was deliberate. It is a natural building process. In Great Britain, Patrick O’Donovan, commenting for *The Observer*, wrote:

Most strangers are astonished by the power of the American and, more particularly, the Washington press. It fulfills an almost constitutional func-

tion. And it works with a seriousness and responsibility. . . . It has produced a small group of writers who must be included in any outline of what constitutes “Washington”. . . . They not only check and when necessary destroy individuals, they positively affect the course of policy. They tend to be scholarly and are judged solely by their accuracy and the richness of their ideas. Without them, the idea of Washington could well be a dangerous one.

A mountaintop view. For this discussion to be useful, all of us I think need to figuratively transport

Excerpted from a speech given to the International Leadership Training Seminar, Tarrytown, New York. Dr. Isaacs is Associate Dean of the Graduate School of Journalism, Columbia University.



Free international communication is impossible in one third of the world. Here two Russian editors of "Leninist Youth" discuss policy.

ourselves to some convenient mountain top and seek to take an over-all look at the world's press. What we see at first glance is an astonishing range—in scope, in competence, in motivation. There is everything from the single page preachment of some crusader for a personal cause, to the voyeurism, sensationalism and prurience of those papers which look on journalism as a form of commercial gamesmanship to what you call the quality or class newspapers of Great Britain, or the French refer to as the *journeux de prestige* or the Germans as *weltblatter*.

Our confusions can be multiplied when we focus on international communication. Obviously,

we cannot have any rational flow of free international communication when perhaps half of the world is closed, to all practical purpose, to any unimpeded, uncensored exchange of information. The editors of newspapers and magazines in the Soviet Union and the Peoples Republic of China defend their press with vigor and passion, holding their journalism to be the most truly free because they are dedicated to serving the people's interests. The Anglo-American view is that in all of these closed nations, the images of reality are carefully shaped by the government and ruling parties.

I am impelled to point out that even casual professional observers

have detected degrees of sophistication in both the Soviet Union and the Peoples Republic of China that we often miss in the West. The educated, trained bureaucrat and party worker in both the Soviet and Chinese cultures is highly attuned to the political process and acutely sensitive to even the slightest nuance in phrasing.

Time to grow up. I am convinced that the freest communication is coming through the columns of the best of the printed press in the United States and over the air waves of the best of our broadcasting operations. At the same time, I am quick to concede that even the best of our journals has yet to match on a consistent basis the erudition and knowledgeability on world affairs of the top publications in Western Europe. Quincy Howe, the distinguished editor, has argued that the European insights are offered nowhere else.

He has explained this:

The British have had long experience in India and China; the French in North Africa and Southeast Asia, and the Germans in Latin America, the Middle East and Southeast Africa. And the Italians and Swiss have traveled, worked and settled everywhere. Their newspapers and people who write for them—even the people who read them—reflect this interest and experience.

Perhaps, then, our astonishing range of travel and our general global experience of the past quarter of a century will bring us a polish we American journalists now lack.

I am among those who subscribes to the belief that there can be no real understanding among the world's peoples without much more complete information about each other. Barbara Ward, a few years ago, said, "We are all neighbors, sitting on each other's doorsteps." I applaud the sentiment; I only wish it were true.

The fact is that the world's affairs are being covered unevenly, terribly thinly on some continents. Basic coverage out of Latin America is woefully slim, as it is out of Africa.

In what we regard as the free, or relatively free, parts of the world, we find the major American news agencies competing actively in both commercial and news-gathering terms. Including the major supplemental news services (*The New York Times*, *Los Angeles Times-Washington Post*, *Chicago Daily News/Sun-Times*, and similar agencies), I estimate the total number of United States correspondents serving abroad full-time at about 300.

While the media's influence in international relations is an immense one, it is also an erratic one. Editors of the great wire services have repeatedly attempted to provide more consistent international cover-

age, only to have to retreat because of the pressure of the majority of American dailies for more emphasis on domestic affairs.

I am reminded of my earlier comment that this type of discussion is too broad for a single individual to handle in full detail. Permit me to attempt to bring a little order out of such a broad discussion by treating a few key aspects separately—the editor's role; that of the reporter; and that of the diplomat and the governmental administrator.

Editors say what people think about. Taking the editor first, there is serious question as to whether American editors, at least, clearly grasp the great significance of their roles. Their newspapers may not be successful a great deal of the time in telling people what to think, but there can be no doubt that newspapers have been, and are, stunningly successful in telling their readers what to think *about*. Put another way, an editor may believe he is printing what people want to read, but in this process he is claiming their attention and thus automatically determining what it is they will be thinking about and talking about until the next wave of so-called news. Ergo, the press is much more than a purveyor of information and of opinion. It is the controller of the citizen's interest.

The editor violates the principle of providing necessary back-

ground data by consistently placing his emphasis on what *has* happened at the expense of what is building up behind the scenes.

The reporter—caught in the middle. So it is that when we move to consider the reporter's role, we find him working in a schizophrenic atmosphere. On the one hand, he is required to keep following news that has already occurred. Yet he is also being pressed to develop new, big stories on his own. He also does his daily work under peer-group pressure. More than anything else, the average reporter wants to be the one who breaks the big exclusive story, but the fear of being scooped enthralls him in the process of keeping watch on his fellows. Critical as we may be of these shortcomings on the part of both editors and reporters, we have to keep in mind that what it is they are doing, and how they are doing it, is part of the haphazard process that has been developing. American journalistic enterprise may well draw much of its vitality from its ad hoc nature.

Earlier, I remarked that what happens in the United States as it relates to the news media will affect the media of other nations. It is what we can call the law of international interaction, on precisely the same line that has prompted the Soviets to team up with Italian entrepreneurs to open supermarkets in the Soviet Union, that prompts China to push gently a new Romanized alphabet, that prods the



There can be no real understanding about the world's peoples without complete communication with each other. Japanese news photographers at work.

ingenious Japanese into more multi-national projects.

Journalism does change. Journalism around the world may often be obstinate and even truculent in clinging to its old patterns, but change does show itself constantly. While a majority of American journalists inveigh against the idea of copying the British Press Council, the thought spreads. One-time objectors say it will do no good, but they now say an experimental run might do no harm. A National News Council has come into being, adequately funded for three years, which means a chance to perhaps make a creditable mark for itself.

If we do get more open government in the United States, the news media is certain to be the chief agent in the resulting reflexive cycle. It seems to me inevitable for France and West Germany to follow the pattern and Great Britain, too.

An early question is whether editors are going to react responsively to the growing demands for an altered concept in the gauging of "news." I rather think this process is already under way. It is a process that has been spurred by the so-called "new journalism," sometimes called the "journalism of advocacy." As with all new things, there were some deplorable excesses in the early stages of the "new journalism," but it is settling down to saner forms of interpretive writing and sounder analysis in the news columns.

Broader international coverage.

More important, in terms of this particular discussion, is whether there will be any expansion in international coverage. There will be, I believe, if editors can be induced to consider the advantages of a companionate marriage with the social scientists. The *Sunday Times* in England demonstrated the effectiveness of this technique when it sent teams of social scientists from the University of Leicester into Northern Ireland for some in-depth studies of the problems there. As a result, the *Sunday Times* was leagues ahead of both press and government in England in understanding the complexities involved.

At the time of the Nigerian-Biafran tragedy, all of us on all the continents were the victims of arrant propaganda. We were unable to get qualified correspondents into the area and we parroted all manner of nonsense. Yet, a team of Swedish social scientists had been in the area for some time, had reams of documented material, and would have been delighted to share the knowledge if journalists had only the wisdom to recognize the academic community as a part of the communications enterprise.

Most newspapers in the United States have no foreign affairs reporters on their staffs, nor any editors specifically trained in the field. At most, I think there are fewer than two dozen newspapers in this giant country with foreign correspondents of their own. The

other newspapers rely on the standard wire services. In itself, this is not at all bad. Much rather an Anthony Lewis reporting from London, or a Keyes Beech from Tokyo, than a young, inexperienced courthouse reporter trying desperately to find his way about.

The real necessity is for American newspapers to invest in some mid-career training for its sub-editor staffs; providing these deskmen with opportunities to travel to foreign lands to get the feel of the countries, to spend some time at the United Nations, to become acquainted with the men and women who report and write the news. When this comes about, we will see much sharper awareness of developing situations, much wiser placement of important material laying the issues before the citizen. As matters now stand, the press is playing a major role in the policy-making network without a real awareness of so doing.

Editors, I am convinced, will be compelled to re-think the present practice of rotation of their foreign specialists. Behind rotation, of course, is the theory that a reporter grows stale on a single assignment; and, moreover, becomes ever more subject to personal involvement with the governmental officials about whom he writes; that he inevitably falls victim to a bias, even though unaware of it. There is a good deal of this, but the policy of automatic rotation often deprives the press of the true specialist. Edward Crankshaw is justly re-

nowned as an authority on the Soviet Union. Mr. Crankshaw could never have gained the great recognition he merits had he been compelled to rotate his interest to other fields periodically. For years, the United Press International reaped substantial benefit from retaining as its chief Moscow correspondent Henry Shapiro. His intimate knowledge of the Soviet system and his relationships with various officials resulted time and again in exclusive news—not simply exclusive, but important. There are others and it seems to me that if the news media's influence in international affairs is to grow commensurate to its opportunities, then it will have to begin concentrating ever more on the building of specialists with long residence in the areas they cover,

and who thereby match in status any foreign service officer with whom they must deal.

Exchange ideas between countries. Still another step that should come about is a form of international exchange of ideas between journalists. There is every reason why there should be a constant free-flow communication—published communication—between the world's leading editors. Britain ought to have, and we ought to have, the thoughts of Theo Sommer, the brilliant editor of *Die Welt* of Hamburg; of Jean Schwoebel of *Le Monde*; of the editors of such papers as *La Prensa* of Buenos Aires; *The Age* of Melbourne; *ABC* of Madrid; *Borba* of Belgrade; and on and on.



In 1970, following the American editors' tour of the Soviet Union, the Soviets sent a team of equal size around the United States. The editor of *Izvestia* wrote his impressions for his newspaper and many of us here reprinted them. I must say that while I disagreed with some of his emphasis—which may well have been necessary in light of the Soviet Union's standard posture about free enterprise—I found his observations penetrating and fascinating. It was good for our readers to learn how others see them.

These, then, are some of the challenges I see ahead, not only for the press of this country, but for the press of Britain and other countries—an upgrading of all of our news judgments, the investment in mid-career training for key editors so that they may better understand international affairs, the collaborating with the academic communities in all our countries, the building of specialists who, in turn, build themselves into authorities, and the consistent exchange of viewpoints among the leading editors of the world.

I am quite aware that for many this outline I have drawn of the news media's immediate and middle-range future is probably much too expansionist for comfort. It is not quite comfortable for me, either, since I have tried to portray the press as it is—inadequately prepared, in my view, for these new challenges.

“We are all neighbors.” Yet what other alternative faces us in a world society where there is such widespread instability in political structures; where we live under the constant threat of nuclear holocaust; where all of us struggle with the horrors of polluted water, air and land—a pollution already almost out of control; where nations even as powerful as the United States fall victim to terrible inflation and where its monetary base is held in wide disregard by international bankers; where everywhere citizens clearly want less of secrecy and more of participation?

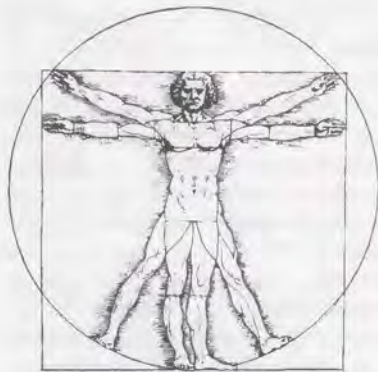
The only rational answer is that along with a rebirth of individual accountability there come organizational accountability—including that on the part of governments, too. Accountability demands openness so there clearly must come an end to the constraints imposed on information. How, I ask, can any nation confine information to its cabinet rooms when there are satellites overhead with the capability of delivering on-the-scene developments to every point on the globe?

No. We are stumbling into a new era and a whole new process. How it will all work out none of us can really tell. My own optimism leads me to believe that with openness and an honest dedication to the search for truth, we will finally arrive at the kind of world Barbara Ward was dreaming about when she said, “We are all neighbors, sitting on each other's doorsteps.” □

economics

by DR. SANG HUN LEE

In another excerpt from Communism: A Critique and Counterproposal (Washington, D.C.: The Freedom Leadership Foundation, 1973), Dr. Sang Hun Lee discusses the controversy raised by Karl Marx on the source of profit. Marx claimed that the capitalists exploited the laborers by selling products for more than the cost of their production. Marx claimed that the difference between the production cost and the selling price rightfully belonged to the laborers, since value is produced only by human labor.



Dr. Lee argues that machines, being made by human beings, also possess a creative capability, in a sense, and that part of the "surplus value" is due to machinery. Therefore, the capitalists are not necessarily exploiting the laborers by keeping some of the profits.

MAN VS
MACHINE
who produces profit?

If machinery cannot produce profit, why do capitalists, at great expense, always introduce new machinery? In the early days of capitalism, entrepreneurs started to use machinery because there was a limit to their exploitation of the laborers. Marx did not know anything about this. He said,

In short, it (machinery—Ed.) is a means for producing surplus value (*Capital*, Part IV,

Chapter XV, Section 1, p. 371).

The starting point of Modern Industry is, as we have shown, the revolution in the instruments of labour, and this revolution attains its most highly developed form in the organised system of machinery in a factory (*Ibid.*, Section 3, p. 394).

So soon as the handling of this tool becomes the work of a machine, then, with the use-value, the exchange-value too, of the workman's labour-power vanishes; the workman becomes unsaleable, like paper money thrown out of currency by legal enactment (*Ibid.*, Section 5, p. 431).

Hence, in the place of the hierarchy of specialized workmen that characterizes manufacture, there steps, in the automatic factory, a tendency to equalize and reduce to one and the same level every kind of work that has to be done by the minders of the machines (*Ibid.*, Section 4, p. 420).

In the factory we have a lifeless mechanism independent of the workman, who becomes its mere living appendage (*Ibid.*, p. 422).

Therefore, despite clearly recog-

nizing the importance of machinery in the process of production, Marx persisted in the theory that profit comes solely from labor force. What is the reason for this? It is obviously because all his theories and the need for revolution, which was his final goal, would have been demolished if he had admitted that machinery contributes to the production of profit. To protect his theories he invented his depreciation law and the relative value theory.

If, when the lengthening of the working hours and the reduction of wages have reached the limit, and yet more profit is obtained through the introduction of machinery, this increased profit must come from the machinery. Everybody knows that the purpose and motive for machinery invention is far greater production capability. Especially nowadays we have automation; factories that produce much profit without laborers. If Marx lived today and saw this phenomenon, he would surely burn his "Capital." There can be no question about the production of profit by machinery. Machinery is variable capital like labor force.

Profit production. Why can labor force and machinery produce profit? First I must explain about the production of profit by labor force. Labor force can produce profit because it has life power and creative power.

Life power is the capability for growth and creation, an ability that

all living beings possess. In a plant, after the seed is sown, the shoot forms and grows into a stem. Then it grows branches; soon leaves and flowers appear; it bears fruit, and eventually seeds again thrive on the food of the fruit, all because of the innate vitality within the plant. The young animal grows, becomes a parent and multiplies because of its vitality. Growth and multiplication is the creation of a new individual. That a young animal can come out of a fertilized cell shows the creation of new life, by vitality. Some animals create various kinds of objects from outside materials, for

instance, beavers build dams, bees make hives, and birds make nests. All this growth, multiplication and building, are done because of the original vitality, the creative power itself. In man this vitality is highly developed far beyond that of animals because man is a rational being. Animals' creative power is merely instinctive, whereas human creative power has technical creative power in addition to pure instinctive creative power. Man, then, has these two creative powers innately, and the labor force of man comes mainly from technical creative power, which is also a kind of living power.



The purpose and motive for machinery invention—such as this mining drill—is for greater production capacity.

It is through these powers that profit is produced.

Then why can machinery produce profit? Because it is also technical power. Machinery is hardly a lump of iron. It is technical creative power materialized. A machine is created by a scientist's invention, when the technique and creative power of a man is transferred to material form. Therefore a machine has a technical creative power just like labor force.

Action of give and take and profit production. Here I must clarify that creative power can never produce profit just by itself. Creative power can produce profit only when it has an action of give and take with other elements. A plant grows through mutual action with the soil, fertilizer, and water, just as animals multiply by the action of give and take between the male and female. Likewise, profit is produced through the mutual give and take action between the various elements in the production process that contain creative power. Cooperation between machinery and labor force creates gain. I must make clear that entrepreneurs, technicians, and office workers respectively, all contribute a kind of creative power and contribute to the production of profit. This means that profit cannot be produced by machinery and labor force only. Because the process of production is that of cooperation, it is obviously false that profit is produced by surplus labor.

Profit distribution. Because of such cooperation, every element that contributed to the profit production is entitled to obtain a certain part of the profit. Marx blamed capitalists for their exploitation, claiming all the profit belonged to the laborers. However, the capitalists' criminal offense is not in the exploitation of profit itself but in the excessive monopolization of the profit, without the impartial distribution to every element that participated in the process of pro-



Birds make nests . . . because of the original vitality, the creative power itself.

duction. Since capitalists set up the machinery by investing their capital, and the machines contribute to the creation of profit, a part of the profit should rightly belong to the capitalists. In our times especially, because entrepreneurs take an active part in the production process, there is no doubt that they should also take some profit. Only the way in which the profit is distributed comes into question. The exploitation of the capitalists is not that of the surplus value but that of the profit. For this mistake the capitalist should still have been accused. To correct the exploitation, more appropriate distribution should be undertaken.

Essence of profit is reward for the creation of value. Before I explain about the original nature of profit, let me first touch upon the subject of the production and formation of profit. Previously, I showed how all the producing elements, including labor power and machinery, come to produce profit, directly or indirectly, by the action of give and take during the process of production. But this was a simplification for the easy understanding of Marx's theory of surplus value. Strictly speaking, what is produced in the process of production is not profit itself but the factor of profit. We should understand that there are both the source of profit and the actual profit itself. The source of profit means the factors that make the profit come to

exist, whereas the realistic profit is the gain in money. Just as there are no stalks or flowers without seeds, so too, there can be no profit without the corresponding element of the source of this profit in commodities. What does this mean? It means that the source for the profit is that which is produced, but the actual profit itself bears fruit in money form. It is a general tendency to think that profit is produced first of all in the market but this is wrong. Truly speaking profit is formed in the market only on the basis of the source of profit which has been produced in the process of production.



"Profit is the social reward for the activity of creating value," as demonstrated by Ethiopian baker.

Now to discuss the essence of profit. As we have seen, Marx's assertion that surplus value is the original source of profit is wrong. Then what is the real essence of profit? To make a premature conclusion, profit is the social reward for the activity of creating value. This value is use value, and is the very source of the profit. For easy understanding we have previously said that man produces profit, however, strictly speaking, it is use value that is created. This is realized in the market as effective value and becomes realistic profit during the process of circulation.

Use value is the objective value of a commodity, therefore no profit can be formed without it. Profit is the reward that society returns for the services that the entrepreneurs and merchants provide by increasing the social wealth as they create, transfer or sustain use value. In brief we call this the social reward for the value-creating activities.

Since the entrepreneurs, including the traders, brought to the society the service of creating value, the society pays them back a definite amount of money as a reward. This amount is the profit. Here I must again emphasize that such reward is not for the entrepreneurs' labor itself, but for the creation of use value that they have performed. Dealing with use value is very important when considering profit. Without dealing with use value, profit cannot be made. It is a type of give and take action between the

givers and receivers.

Then what is the relationship between price and profit? Profit is the amount of gain and is of course expressed in price. In determining the price, producers, including traders, assess the price, exceeding the production cost (or circulation cost in the case of traders) that would satisfy them, taking into consideration demand, supply and other market conditions. In this case the amount exceeding the production cost is automatically profit. Consumers buy the commodities when they also are satisfied; they have taken into consideration their economic situation and the effect they expect from the commodities. The money earned from this sale is profit.

Since the actual price and amount of profit is determined by the entrepreneurs themselves, it may seem unreasonable to maintain that profit is their reward. But in view of the fact that the consumers buy the commodities only when they are satisfied with the price, profit may well be called reward. Moreover, the price determination varies depending on various economic and social conditions such as supply and demand, time, place, controls, monopolies, currency, export, import, etc. The price then, cannot be arbitrarily determined by the producers. This means that in reality, the profit is determined by society and consequently, profit may well be looked upon as reward given to the producers by the society. □

Wouldn't it be better for a business to earn 100 francs and give 50 to the workmen, than to earn only 25 francs and retain them all?" These thoughts came to M. Edmé Jean LeClaire again and again. He was a house painter in Paris. One day he overheard one of his friends, M. Frégier, say that there was no way to get rid of the antagonism which existed between workman and master except in the participation of the workman in the profits of the master.

Well, the prevailing economic theories said that the owner of a business should get everything he could out of his workers, paying them the least possible wages, and gaining all the profit he could.

But LeClaire could not forget his friend's idea. No one had ever tried it before. Perhaps there was some workable system for sharing his profits with his workmen. The main objection was that a profit sharing program would not increase the output enough to justify the extra payments made to the employees. But what if that supposition was without foundation.

From 1835 to 1842 LeClaire mulled over the thought. On February 15, 1842, LeClaire announced that he would share among his employees a part of the profits achieved by the work of all. At first, his plan was looked at with suspicion and incredulity on the part of some workers. The police thought it was "unfair competitive

THE PURPOSE OF THE WHOLE

Businesses Try Profit Sharing

practice." But LeClaire moved ahead with it.

On February 12, 1843, LeClaire assembled his 48 eligible participants and overcame their suspicions with a showman's masterstroke. He threw down on the table before them a bag containing 12,266 francs in gold. He opened it and distributed to each worker his share, based on his annual earnings.

Their suspicions disappeared. The men returned to their paintbrushes with a new confidence and understanding that if they did their jobs well the company would grow, and they would get direct benefits in more profits. In 1884 Sedley Taylor observed Maison LeClaire and wrote of the workers:

They know that if the work executed is always of the best kind, the reputation of the house and their earnings will remain at the highest point, but that every piece of work badly done tends to drive away its customers and prej-



6%

to the "partner managers"

44%

to the Provident Society
(Mutual Aid Society)

50%

to the work force as a
supplement to their
salaries

SHARING THE PROFIT DOLLAR

Maison LeClaire's profit sharing plan

udice their own interests. Accordingly the scamping of work and the introduction of inferior or defective materials, in fact every form of trade dishonesty, is sternly discountenanced by the men themselves.

Over the years, part of the profits were distributed to the employees in cash and part to Maison LeClaire's Mutual Aid Society, for employee benefits in cases of sickness, acci-

dent, death, and retirement. In 1926, the firm employed 1,141 persons and enjoyed a reputation for high-grade work on its jobs in Paris and throughout France.

According to the 1959 revision of its by-laws, after deductions for losses and special reserve funds, the profits are divided up as follows: 6 percent to the "partner managers"; 44 percent to the Provident Society (Mutual Aid Society); 50 percent to the work force, as a supplement to

their salaries.

The example of Maison LeClaire has not passed unnoticed. Profit-sharing plans of various forms have been adopted in England, Germany, and the United States.

It is valuable to compare LeClaire with his contemporary, Karl Marx, whose economic theories are partially described in the preceding article. Marx observed the evils of the newly-emerging industrial society and saw the only hope in violent revolution of the workers against the capitalists. LeClaire, on the other hand, recognized that only through cooperation between owner and worker could society thrive. He demonstrated that by sharing the profit with the workers, and in effect making every one part owner of the business, the general spirit, efficiency, and prosperity of the business increased. While LeClaire put his ideas into reality in 1843 in France, Karl Marx published his *Communist Manifesto* in England in 1848 and (perhaps fortunately) never lived to see the fruits.

What is profit sharing? The Profit Sharing Research Foundation defined profit sharing as "A plan in which the company contribution to employees is based upon business profits, regardless of whether the benefit payments are made in cash, or deferred, or are a combination of the two." The description of Maison LeClaire above showed 20th century refinements of LeClaire's

profit sharing program to be a combination of these two types.

Why Profit Sharing? Mr. Crawford H. Greenewalt, chairman of the board of E. I. duPont, once said:

The difference between the notably successful institution and one whose record is simply run-of-the-mill is seldom very great. It does not consist of brilliant and inspired flashes of genius—certainly not over a considerable period of time. *The difference rather is in the small increment of extra performance diffused over a very large number of individuals at all levels of the organization. . . .* Give men the maximum of freedom, the maximum of incentive, and the achievements of the individual will be fused into the accomplishments of the institution.

The greatest challenge of managers today, according to Bert L. Metzger, director of the Profit Sharing Research Foundation, is to achieve that fusion, to create that "unity of purpose" between stockholders, management, and employees. "We must learn to make technology serve man," he said, "not only in the end product, but in the doing."

This type of goal requires, however, considerable re-thinking and re-shaping many principles of organization and motivation. Mr. Metzger comments that modern corporate structure has carefully strati-

fied management, workers, and stockholders and has pretty effectively hindered this "unity of purpose." Different means of motivation are used for each level. Not only this stratification has divided people, but increasing technology links each individual to his ever-narrowing tasks and gives no incentive to think beyond his immediate work environment.

Modern business needs incentives that strengthen organizations vertically, focus on quality work and teamwork, appeal to social fulfillment of the employee, facilitate change and progress, and relate people to the common goal of all.

Profit sharing is one of a new breed of incentives called "total systems incentives," which link all individuals together in pursuit of common goals. Common reasons why companies start profit sharing include:

- to achieve a labor-management partnership,
- to offer employees an incentive to superior work,
- to create added security for employees,
- to attract and retain capable people,
- to reward employees in relation to the growth and profitability of the company,
- to teach employees that profit making must precede profit sharing, and
- to build flexibility into the compensation structure.

Evaluation of current plans. In 1963 there were 33,522 qualified profit sharing plans in existence. It is hard to determine an absolutely objective standard of what plans are successful. Managements have rated their plans in terms of their own objectives as follows: "successful" or "very successful": 80-85 percent; "mediocre": 15 percent; and "disappointing": 1-3 percent. The greatest factor which determines the success of profit sharing experiments is communication on all levels.

Deferred-payment plans have increased the fastest, with larger companies generally preferring deferred-payment and smaller companies cash payments. Overall, about seven out of ten plans cover the majority of regular employees, and approximately 30 percent are restricted to salaried employees only.

In 1960, the Profit Sharing Research Foundation conducted studies of 14 top department store chains, seven of which had employee profit sharing programs, while seven did not; and 16 top food store chains, 11 of which had profit sharing plans, while five did not. Both of these studies revealed that the group of companies with employee profit sharing programs performed in a superior fashion on all measures between 1952 and 1958. As a group, the shareholders in large profit sharing chain stores also fared better than shareholders in large chains without profit sharing.

Fig. 1: Exemplary profit sharing programs in the United States with year program began

Procter & Gamble Company (1887)
Eastman Kodak Company (1912)
Harris Trust and Savings Bank (1916)
Sears, Roebuck & Company (1916)
S. C. Johnson & Son, Inc. (1917)
Sanborn Company (1918)
Joslyn Manufacturing and Supply Company (1918)

A follow-up study in 1969 of large department store chains produced this conclusion:

“On all measures of significance to stockholders, the profit sharing group of companies outperformed the non-profit sharing group by substantial and widening percentages.”

Also, a study by the Profit Sharing Council of America of nine industry groups (*A Study of the Financial Significance of Profit Sharing*, by Bion B. Howard and Peter O. Dietz) came to this conclusion:

The results of this study show that the financial performance of the profit sharing companies was clearly superior to non-profit sharers for the nine industries as a group.

The profit sharing companies were superior to the non-profit sharers in seven of the nine industries on an over-all basis, and equal in one industry. In only the drug industry

did the non-profit sharers surpass the profit sharers.

There are innumerable factors that bear on the operations of a particular business. They all, to a greater or lesser extent, affect its revenues, expenses or asset investment and hence its financial performance. Obviously, it would be improper to conclude that the adoption of a profit sharing plan leads directly to superior financial results. Nevertheless, the strong showing made by profit sharing companies in this study would indicate that it is an important factor in the final result.

Objections to profit sharing, beginning as early as LeClaire's time, have been frequent and numerous. The early history of profit sharing ventures (19th and early 20th century) is spotted with many failures as well as successes, in the United States and in Europe. Fig. 1 lists early profit sharing companies that

have continued a successful program. In 1939, the Vandenberg-Herring Subcommittee of the Committee on Finance, United States Senate, gave new impetus to profit sharing. The committee concluded on the basis of their studies that profit sharing can be "eminently successful, when properly established, in creating employer-employee relations that make for peace, equity, efficiency and contentment. We believe it to be the ultimate maintenance of the capitalistic system."

A good example of social synergy. Profit sharing companies view their activity as a three-sided partnership between shareholders, management, and employees. Each partner in this three-sided triangle has his own special contribution to make, and all are interdependent.

This type of organization has been called a high "synergy" system. Social synergy was a term first used by Ruth Benedict to apply to an institution that arranged it so that a person pursuing his own selfish ends was automatically helping other people thereby, and a person trying to be altruistic and help other people was also automatically furthering his own selfish ends. An institution so structured brings about a dissolution of the polarity between selfishness and unselfishness. Abraham H. Maslow of Brandeis University, in his book *Eupsychian Management*, discusses this concept of synergy with pene-

trating insight, particularly as it applies to the business organization. The result of synergic action is that the total effect is greater than the sum of the individual effects taken independently.

Under a profit sharing system of organization, the more an individual employee tries to make for himself, the more he makes for the rest of the group as well; the more he strives to contribute to the "common good" or the purpose of the whole, the more he automatically feathers his own nest. So this is a high level of synergy. In this sense, profit sharing appeals both to man's selfish and selfless interests. This is so because profit sharing utilizes a measure of total group performance (profits) but allocates benefits back to the individual employee in relation to his specific contribution to the business (based on his salary).

This is a fine example of the operation of a basic principle of creation. Every being has a dual purpose. The internal purpose is to serve the whole, and the external purpose to serve the individual. But there cannot be any purpose of the individual apart from the purpose of the whole, nor any purpose of the whole that does not include the purpose of the individual. All the creatures in the entire universe form a vast complex, linked together by these dual purposes. If it can work in a business organization, it can be applied to other forms of social organization. □

Interview with Keijo Parkkunen

THE ICE AGE an unfounded story

Businessman Keijo Parkkunen, 46, from Turku, Finland, is ready to discuss with everybody the subject of the "birth of the earth." Parkkunen has studied the subject a long time and has received support from others who think in the same way. On this basis, he has created a theory that differs from that of geology textbooks. Here are some typical statements: The ice age did not take place; the flood was a real world-wide catastrophe and not a flood in the Tigris region.

Keijo Parkkunen started to doubt the ice age theory 20 years ago. He read a book that defended the story of creation and since that time has eagerly studied new possibilities of explanation. Now he knows his field in depth and can prove his theory completely.

Reception of his theory has been just as he guessed: nobody has lied him. "When I explained my ideas in literary circles, they con-

Translated by Ellen Kocher from Turun Sanomat, June, 1973.



sidered them crazy," Parkkunen says. The professors were completely upset. Therefore, he has not yet heard a reasonable counterproposal to debate. Here are some of the highlights of his new theory.

Ice age—impossible. We believe so stubbornly in the ice age. Every school book tells all about it; for example, ice spread as a layer 2-4 km thick over all Europe. But nothing is said about the fact that to form that type of ice, 24 km of snow are necessary. When you consider the time involved, it would have had to rain 200 m per year for over 1000 years to produce this much snow. This would be a considerable quantity even for Europe, and America, Asia, Africa, and the Antarctica would also need rain. This precipitation could form a 2-4 km thick ice layer.

But what temperature would be necessary to melt this ice? Such an ice mass reflects the cold and needs multiple heat power to melt it. If the theory of an ice age is maintained, several suns would have been necessary in order to melt the ice. But because it was not so, the process of melting the ice was impossible. In other words, the ice age never was.

Weak proofs. To prove the ice age was true, the surface form of the earth is often mentioned—lines of rocks running from northwest to southeast, crushed rocks, moved sandhills, large erratic blocks, high mountains, pot holes, and other geological traces. But can an ice mass moving at the speed of a tortoise tear such traces into nature?

Travellers wonder about the mighty blocks that have been moved hundreds of kilometers and the rich humus pushed from the north to the region of the Ukraine, where 12 meters of the black earth were deposited.

Let us hear what scientist Sir Henry Howorth, who was honored in the last century, says. He mocks the supporters of the ice age theory, who think that the gigantic rocks have been moved to unnatural places by the ice:

If we suppose that the ice's own specific gravity is 875 (compared with water as 1000), then the weight of a 1000-foot thick ice-layer would be 378 pounds per

square inch or 25 atmospheres, or 678,675,690 tons per square mile. If the ice were 3000 feet thick, its weight would increase to 2000 million tons per square mile. The rocks would push and press against that enormous weight, if they break away from their places. That is a hopeless supposition.

Big flood. According to Howorth, all these enormous upheavals have only one possible explanation: mighty, irresistible floods must have caused them. Among the unexplainable phenomena of the ice age belongs the great tragedy of the animal world. Mighty mammoths are frozen in the ice; most had been healthy and still had food in their stomach when they died. Remains of very big lions, hair-covered rhinoceros, elephants, and big trees have been found.

We are forced to believe that where arctic regions now are, in former times was warm climate. The meager, low-growing flora in the tundra would by no means be enough to feed animals which need tons of fresh food to keep alive.

Why and when did all these animals die? Everything happened so quickly that the bodies of the animals had no time to decay. In some cases, the animals died so suddenly that they had no time to swallow the grass in their mouths. That already sounds strange, but the animals' suddenly freezing is still



more difficult to explain. It is known that such freezing needs a sudden and thorough loss of heat. And how can so many animals be destroyed? In a certain way it is terrible to think that the seventh part of the earth is in everlasting ice, and that one half of that (especially in Siberia) contains millions of tons of hidden animals and plants.

New proofs. Has any one of today's geologists repeated these statements of an expert? Do the

students know anything of these? Shall we let such knowledge pass, shrugging our shoulders?

New knowledge comes from Moscow. News in Turku's newspaper of January 19, 1971 tells about crocodile fossils which had been found north of the polar circle. Other news comes from the *Helsingin Sanomat* of 1969, "A stone fossil looking like a hippopotamus has been found at the South Pole." This is the first fossil found proving that the South Pole and the other continents had been formerly



Andean glaciers on Lago Argentino and sand on the Moroccan desert are extremes of climate. Glaciers often buried lush vegetation and huge animals, while deserts were once fertile fields or ocean floors.

together.

The ice age is in a certain way so multiple that we can leave the mammoths in the museums and explore new fields now. Let us suppose that out of our seven oceans, four have been once far away from the earth's surface. Let us suppose that according to this theory, our planet has been inside water. The raw oil from broken fossils and the general ruin of life has come from a very terrible worldwide catastrophe. What a suggestion: Our planet was inside water!

Was our planet once a greenhouse surrounded by water? Was half of the earth's water supply above the atmosphere. Were four oceans moving through space in a ballistic circle? Was one united continent possible? How did this deluge affect the climate? According to this theory, no cold polar regions existed; there were no cold winds; the same temperatures prevailed from pole to pole. There would also have been no rain clouds. The climate was that of a tropical, humid rain forest. The people never

saw rainbows.

We have many reasons for believing that the earth had such a past. At the dawn of the history of mankind, texts were written about such a climate where rain was an unknown phenomena. In the Old Testament we find some hints. In Genesis it is quite clearly written:

And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters."

And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. (Gen. 1:6-7)

The waters must have been above the atmosphere. Let us suppose that half of the earth's waters were outside in space. Now we have 29 percent land masses and 71 percent water masses on earth. Formerly, it was only 35 percent water masses, and huge jungles were growing everywhere on the remaining earth surface.

The atmospheric water remaining outside had the effect of preventing the warmth from escaping into space, and preventing the space's cold from causing climate changes. Where did the vegetation get its humidity from if it didn't rain? Semitic writers tell us that, "In this time it did not rain on earth and the people did not cultivate the earth, but fog was rising from the earth and irrigated the land."

The climate was humid, but winds and storms were unknown because there were no cold winds or cold currents of air. The earth's geological structure was different. For example, in the desert of the Sahara, there used to be fertile land and seas, which are now 500 m below the sand. Consequently, the sand came later.

YOUR RESPONSE:

There have been a number of recent theories which try to explain the dramatic changes in the earth over the ages. What do you think of this article, works by Immanuel Velikowsky and Erich von Daniken (of *Chariot of the Gods* fame)? We will print good critiques of such theories.

Lifespan of 900 years. Semitic writers tell about man's lifespan in that rainless world. Exact registers tell when someone married, how many children were born, and so on. And they usually married only at the age of 100. It seems impossible to imagine that the age of people reached nearly 1000 years—the oldest was 969 and the average age was nearly 900.

Something that does not exist now was causing that unbelievable situation. That something was the water masses that were above the

atmosphere, preventing the cosmic rays from reaching the earth. In our present space age, it is well known that cosmic rays damage cells. If four oceans were thrown into space, the rays would be stopped from coming to earth. This would automatically affect man's lifespan. According to Semitic books, the lifespan fell gradually when the water had come down and outer space could be seen without hindrance.

Space ocean fell down. The changes in climate on earth was affected by the collapse of the space ocean's ballistic circle at the poles. Because the rotation period of the water masses was the smallest at the poles, the waters that were moving in the space circle broke through the atmosphere from these weak points with the speed of meteors.

When the oceans came down from a 200 km height in space, they caused a terrible and total destruction of all life on earth. The whole planet was pressed when the oceans attacked with a speed of thousands of kilometers from the poles to the direction of the equator, i.e., from northwest to southeast. As a result, the earth is 19 km flatter at the poles.

The history of one continent came to an end and rifts were separating the continents in great changes. Frost came from space and froze at once both poles in an eternal ice. There, all living beings

were mixed. The cosmic frost formed ice layers as high as mountains at the poles, whereas good humus was found thousands of kilometers away in the region of the black earth, where the water speed was already slower. In the north it was like a waterfall. Rocks and mountain blocks broke away and erratic blocks and stones were moved.

The water covered the land masses for a whole year before the ground of the oceans made way and great holes for water were formed. Then the ground of the oceans sank and the mountains rose. Dry earth appeared, which remained, as for example is found today in Finland at the beach of Pohjanlahti. The supposed ice-time has not affected them. The deepening of the ocean floors caused, on the other hand, the rising of the earth.

From that great catastrophe, Noah, his wife, and his sons Shem, Ham, and Japheth and their wives were rescued, by the building of the ark. From these families, mankind's propagation started over.

It is interesting to calculate the exact time when the flood took place. This is possible because from the survivors we have the exact birthdates and family tables. According to this, 4340 years have elapsed since then.

These are the theories of Keijo Parkkunen, who wants to shake the dogmas of today and suggest a new possibility. □

CULTURAL VALUES AND SCIENCE



Abstracts of papers given at the Second International Conference for the Unity of the Sciences, November 18-21, 1973 in Tokyo, Japan.



THE CAPTURE OF THE SUN

John Mbiti, Prof. of Religious Studies and Philosophy, Makerere University, Uganda

On 30 June 1973, the sun was captured across Africa in the afternoon. Scientists knew in advance that there was going to be a total eclipse of the sun that day. For them this was a physical phenomenon subject to scientific prediction and investigation. But for many

Africans who witnessed it, the "capture of the sun" was explainable only in their traditional ways of asking or affirming *who* captured it, rather than *how* it was "captured". This and similar pre-scientific explanations of the world, have their meaningfulness within the societies that formulated them according to mythological and mystical explanations of nature. But these same societies are now moving rapidly into scientific ways of explaining or understanding "the capture of the sun".

Within this simple illustration lies a profound change which is taking place among African peoples, namely the incorporation of modern science into a conspicuously different traditional world. The paper of which this is an extract, examines the impact of modern science on African moral values. Science has its values which are obvious and innumerable. They relate to man's physical or material welfare and environment. But the scientific method, the scientist himself, and the application or utilization of scientific inventions and discoveries, cannot be morally neutral.

In traditional African societies, the life of the individual is intensely related to that of the community. He says in effect that: "I am because we are, and since we are therefore I am". An elaborate set of moral values evolved to sustain such a philosophy of life. These values like love, justice, friendship,

respect for others in the community, etc., remained solid as long as people lived with little or very gradual change. But modern science has suddenly brought about new physical and conceptual situations of living. Therefore traditional symbols of moral values, the element of the mystique in nature, mythological understanding of natural objects and phenomena, rituals and beliefs, have now been called to question by rapid changes being generated by science.

Science has come into the picture of African life with a package of wonders and miracles, and people are tempted or forced to give up their moral integrity in the expectation that science will resolve all human problems. This is a false expectation. But it is often irresistible particularly where, as it does among African peoples, science contrasts so sharply with traditional ways of understanding and utilizing the world around us. No doubt the world of science will eventually edge out, at least to a point, the world of traditional African life. But this process should not and need not be allowed to take place at the expense of moral values which are needed as much in the scientific world as they have been in the traditional and pre-scientific world. Moral values and the values of science are not mutually exclusive, and Africa seems to have still the time to allow both sets of values to mingle and coexist for the benefit of mankind.



TECHNOLOGY AND TABOO TRANSFER

Betsy Amin-Arsala, Scientist, the Program of Policy Studies in Science and Technology, The George Washington U., USA

The rapidly increasing dependence upon technology which has occurred in the past three decades has brought with it complex ramifications for our world society. Much concern is being given to the interface between technology and society.

Certain aspects of the interface problem are especially acute for developing countries of the Third World. Not only must they make up for lost time, but they are frequently excessively dependent on outside assistance—financial, managerial and technological. Furthermore, due to severe lack of trained manpower with assessment capabilities technology transferred to LDC's is often bought "whole"—packaged and ready to go. No one has the skill, time or inclination to be discriminating in determining which technologies or elements of

a given technology are relevant to the problems identified within the given country.

One aspect of the problem of transferring technology to developing nations has been previously studied. Certain prerequisite conditions for application of a given technology may be absent and/or impossible to stimulate due to operative taboos within that society. The classic example is transferring birth control techniques to predominantly Catholic countries.

There is another side to the problem of transferring technology to LDC's which is much less well understood. This is the fact that most technologies are taboo-laden in themselves. Any given technology has been developed within the constraints of its parent society. In many cases taboos of that society are irrelevant in the LDC receiving the technology. This means that the LDC, which is already behind and burdened with its own taboo-adjustment problems must *also* accept the added burden of technologies constrained by foreign taboos. Again, the case of birth control is illustrative. Western countries have long been used to the taboo-basis for Catholic objections to population planning. When transferring birth control to Muslim countries technicians expected the same orthodox-religious framework of objections. Islam, however, frames its objections in a much more malleable context. Birth control in Muslim LDC's can

be achieved more easily.

This paper will investigate the full ramifications of the taboo transfer phenomenon and make suggestions for a double-screening process which should be undertaken by those responsible for utilization of technology in LDC's.



REORIENTATION OF MODERN SCIENCE

Wei-Noon Wang, Prof. Dr., Acting Director, Inst. of Physics, Academia Sinica, Republic of China

1. Although science and technology have made constant social progress possible, cases of unbalance and maladjustment resulting from their excessive and digressive development have plunged man into unexpected troubles and dangers.

2. Should scientific know-how be sought merely for the sake of pursuit? Must science deal only with perceptible matters? Can science be allowed to affirm nothing but relative value or even discard value altogether? These issues

need examination and deliberation.

3. Because the modern man has to face himself, science and philosophy today should be for a fuller study of man himself.

4. As regards human nature and moral value, Chinese philosophers have made remarkable achievements of comprehension and practice. This is an indelible fact that no moderner can brush aside.

5. The Chinese are not without their own scientific and technological accomplishments. But development used to be slow and secluded because the people, while emphasizing the rectification and enrichment of life, frowned upon aimless and endless efforts merely to satisfy greed. Upright modern Chinese people insist that science should serve the causes of democracy and ethics.

6. Instead of studying man only as a natural object, emphasis should be on man as an element of society and a vessel of moral virtue.

7. From the viewpoint of society, moral value has objective aspects. The strength of any concept of value is shapeless but can evolve and take powerful shape. This should be a subject of scientific study.

8. Scientists cannot detach themselves from society or dodge responsibilities in the face of fellow human beings. Since they cannot avoid influences of what they bring to society, scientists should strive for reorientation of science to benefit mankind including themselves. □



statement on the third conference

by **GLENN STRAIT**
U.S. Representative
International Cultural Foundation

The International Cultural Foundation, Inc. aims to fill a critical gap in the spectrum of foundations now proliferating nationally and internationally. It seeks to facilitate the global convergence toward an international culture by promoting cultural exchanges among nations, and the academic studies and researches which hold promise of making vital, fundamental contributions to world goodwill and peace.

In keeping with the concerns of ICF, this Conference has sought to bring together scientists and scholars who are actively seeking to achieve a unity of the sciences at the same time that they are concerned with resolving the dilemma encapsulated by the Conference theme, "Modern Science and Moral Values."

The intended relation between ICF, and the academic community can be clarified by examining the genesis of this Conference. Early this year, Mr. Watanabe and certain of his associates at ICF sought to develop such contacts with the academic community of Japan that a responsible executive committee of Japanese scientists and scholars could be organized. Having found such a group, Mr. Watanabe and the gradually expanding Conference staff have conducted the administrative operation in accordance with the decisions of Dr. Sawada and the executive committee members. Through actions such as this the ICF hopes to develop liaison with the

academic community in order to establish a more fruitful collaboration in the future.

The workings of such a relation are again demonstrated at this Conference by the manner in which the official academic program of the conference, as determined by the executive committee, has been complemented by two unofficial meetings arranged by the Conference secretariat to survey the currents of thought converging toward a Third International Conference.

The first meeting focused upon suggestions for a conference theme, whereas the second meeting reached a clear understanding of the two alternative themes interacting at this Conference—that of organizing themes (goals) and that of organizing people. This classification brings closely into focus the progress of this conference in comparison with the goals of ICF. It is the intention of ICF to support the complementary development of both themes, and this conference has indeed provided a valuable experience of the manner in which these endeavors should proceed.

In conclusion, at this time the ICF realizes the need to re-evaluate the programs it has supported to determine a course of action most likely to achieve its desired ends. The contributions of the distinguished participants here, coming from their sincere concern, will be carefully considered in determining the course of action to be followed by the ICF in preparing for the Third Conference.

We are committed to the convening of a third successor Conference, at least equal in size to this Conference, to be held in London during November, 1974. Before deciding any details of theme and organization, we will carefully consider all factors, including finances, before embarking on a definite course and will inform you of the decision we reach as soon as possible.

On behalf of the Conference secretariat, I thank you most cordially for joining in these deliberations, and we hope we will be able to collaborate with you in the future. □



news & reports

north america



ON TOUR WITH THE DAY OF HOPE

by CHRIS JORDAN

The 1973 Day of Hope campaign began on October 1 in Carnegie Hall, New York, and concluded on January 29, 1974, in Los Angeles, at the Hilton Hotel. American and international members of the Unification Church and One World Crusade worked tirelessly to make the tour a success. Chris Jordan, of the mobile Day of Hope staff, wrote these reports.

Omaha. The Day of Hope campaign activities in Omaha, Nebraska were heightened by the arrival of Paul Werner and the International One World Crusade team 3. Lokesh Mazumdar and Mitch Dixon of Nebraska had arranged publicity, including 14 billboards, numerous newspaper articles, radio and TV advertising, adding impact to the efforts of the IOWC.

The newspaper articles showed Reverend Moon as a major figure heralding the "Last days." In contrast was a television interview with Ted Patrick, a Christian who has been hired by a number of concerned parents to kidnap young people away from "extremist"



groups. He had unsuccessfully tried his "deprogramming" techniques on Cristen Ausenus, one of the Omaha members. In spite of negative publicity, many decided to investigate personally the activities of the Unification Church and Reverend Moon by attending the banquet and speeches.

The November 25 Day of Hope dinner was held in the Radisson-Blackstone Hotel Ballroom, where the International New Hope Singers presented their new arrangement of "Amazing Grace." Among banquet guests was Mr. Frank Morrison, the former Governor of Nebraska.

The National Prayer and Fast for the Watergate Crisis was initiated in Omaha, where Reverend Moon signed the declaration. The Omaha family felt very honored to be involved in this historic occasion.

Minneapolis. Hugh Spurgin and Susan Hughes laid the foundation of faith in Minneapolis and St. Paul, Minnesota for Perry Cordill's IOWC team by preparing a well-structured media program aimed at reaching people from every direction. The program included 40 billboards on main arteries around the city, 17 interviews on television and radio, and numerous public service announcements. Newspaper coverage was very good.

The November 29 Day of Hope dinner jumped off to a tremendous start. It was gratifying to see over 150 people respond to the invitations. Among the distinguished

guests were 12 state senators, an assistant to Senator Humphrey, three congressional aides, and the Minnesota Secretary of State. Among the religious leaders in attendance were the president of the St. Paul Council of Churches, who gave the invocation.

Response among local political figures has been supportive. Many invited IOWC and church members to attend their churches. Fred Gates, special assistant to Senator Humphrey, has met with parents of a number of Unification Church members. He has expressed the feeling that the Unification Church is performing a great public service and the parents should be grateful to have children with such character standards.

A press conference in Minneapolis announced the beginning of the National Prayer and Fast for the Watergate Crisis. Newspaper stories gave very good coverage to the declaration. A tea for political leaders on December 2 gave Mr. Neil Salonen the opportunity to speak directly about the Watergate statement and the need for prayer in support of the office of the President.

The Day of Hope speeches were on the campus of the University of Minnesota. The first night Reverend Moon was very inspired and spoke freely to a full house. The last night he asked the audience whether they would mind his speaking a bit longer than usual, and they urged him on. Some campus Christians



Reverend Moon and his interpreter, Mr. Bo Hi Pak.

leafletted outside the hall viewing Reverend Moon as a misguided person. However, their desire to reach some understanding led them to share in Bible studies with the local church members.

Cincinnati. IOWC #2, under the leadership of Reiner Vincenz, joined Chris Olson and Susan Finnegan in Cincinnati, Ohio for preparations for the Day of Hope campaign. There had been 20 radio interviews totaling seven hours; five television interviews, five newspaper articles, ten paid advertisements and daily public service announcements. The face of Reverend Moon became familiar to everyone through the postering campaign.

Among the 150 guests at the December 3 Day of Hope dinner were the acting mayor of Cincinnati, who presented Reverend Moon with a key to the city, and Reverend Wilder, a Methodist pastor who gave the invocation. Reverend Wilder prayed that the people of this age would not repeat the historical pattern of rejecting and persecuting the prophets that God would send. He prayed that all might be responsive to the way God is working today and accept this direction with humble hearts. He recognized that unity around God's chosen one was the way to achieve His will and ultimately our own.

Reverend Wilder had arranged cooking and eating facilities for the



*Behind the scenes,
Mr. Pak searches
through newspapers
for copies of the
Watergate Statement.*



*... and Mrs. Shin
Uk Kim prepares
incomparably de-
licious Korean
food.*

*On stage, Daniel
Pore and Donna
Johnson sing
original composi-
tions.*



*... and Randy
Rommel directs the
New Hope Singers
in a rousing version
of "Amazing Grace."*



visiting IOWC team, and commented on their attitude of love and willingness to sacrifice.

Ohio Governor John Gilligan declared a week of Hope and Unification, after one of his aides spoke strongly of the hard work and dedication of the Unification Church members.

The first night of the Day of Hope talks was enlivened with interruptions by a local Christian group, but by the third night, the predominately Christian audience listened carefully to and many agreed with the controversial talk, "The Future of Christianity."

Chicago. Chicago is said to be the second or third largest city in America. But when the Illinois church members (directed by Gil Fox and Ron Pepper) and paired states were joined by Perry Cordill's IOWC, Chicagoans must have thought their city was smaller than they realized. Some people saw so many posters (300 large ones and 7,000 leaflets) that they felt an obligation to come.

One member noticed policemen following him as he was posterizing. The tension increased as the police approached. They pulled him over. What they actually wanted was an extra poster for themselves.

In addition to the posters, 15 public service announcements, three radio interviews, four full-page ads, and 15 newspaper articles announced the Day of Hope in Chicago. Especially helpful were

the four "eyecatchers" at strategic points around the city. These are boards above freeway systems that flash messages at the rate of ten per hour, 24 hours a day, for one week. Advertising was also placed on mass transit lines.

Among the guests at the Day of Hope dinner December 11 were several state senators, judges, 14 council general representatives, and many clergymen. Judge Carey, a Methodist minister, promised help in arranging future speaking engagements.

Bad weather and Watergate project activities in Washington reduced the attendance at the Day of Hope talks. On the third night, one guest came out into the lobby after half an hour to buy a Divine Principle book for fear none would be left. Gil Fox, Mobile Unit Commander in Illinois, introduced the Day of Hope the second and third nights in Mr. Salonen's absence. His powerful presentation had a good effect on the audience.

Kansas City. Six months ago when the Kansas City, Missouri Unification Church members learned they would be hosting the Day of Hope tour no one realized the full meaning of that event. "Our constant prayer was that we become an arm for Christ to move strongly and freely." As the time grew near, they felt the spiritual pressure mounting and the members responding with ever greater determination. By the time the 40

day campaign period began the men and women of the center were taking on responsibilities which none of them had thought capable of.

"God has really worked a miracle in raising the members of this state," they reported. "The help of the European team as a whole, and especially of Mr. and Mrs. Reiner Vincenz, will be remembered as the final burst of energy needed to complete the campaign successfully. All of the assistance from our European families gave our center a greater awareness of the worldwide scope of our mission, and an example of self-sacrifice to follow."

As a foundation, the Kansas City church—under the direction of Mark Pierron and James Robinson—had a media plan that included 19 radio announcements, television public service announcements, a 30-minute television interview, five billboards, and ads on the sides of 100 city buses.

At the December 15 Day of Hope dinner were read three Day of Hope and Unification proclamations, two Month of Hope and Unification proclamations, and a proclamation declaring 1974 the Year of Hope and Unification.

Day of Hope audiences in Kansas City found the second talk quite stimulating. Reverend Moon emphasized America's responsibility to serve the other nations of the world. Many listeners commented on the unique presentation of

American history, considering it generally accurate.

The Kansas and Missouri church members and the IOWC team gathered for the usual hamburger party after the third talk. In spite of snow and slippery roads, they enjoyed a time of sharing and inspiration, following Reverend Moon's path of heavenly "fire and strength."

Tulsa. Twelve members of the Oklahoma Unification Church began the Tulsa Day of Hope campaign with a seven-day fast. Each morning they picked up litter in downtown Tulsa for an hour, in order "to show that we are willing to sacrifice for the betterment of Tulsa," according to Mobile Unit Commander John Harries.

Upon the arrival of the Arkansas Church, they launched an extensive and well-organized public relations campaign. The media responded with favorable newspaper articles. In addition, television news covered the rally held when they broke their fast.

The Day of Hope program was announced in three full-page newspaper ads, smaller ads, a radio interview, and 50 billboards. The billboards were so effective, in fact, that the agency who handled the billboards reported quite a few clients who said, "I want the same number and location of billboards as the Unification Church."

Paul and Crystal Werner of the IOWC joined John Harries and Ann

Gordon to find a new location for the church headquarters. Three days before the programs began they found a beautiful large house. Final papers were signed and with very hard work they finished all the preparations.

Again extraordinarily bad weather hit Tulsa for the opening of the Day of Hope campaign, making all but emergency driving almost impossible. The December 19 banquet in the Fairmont-Mayo Hotel was very attractive and beautifully served, but unfortunately few guests came.

Denver. A well-organized Day of Hope campaign, directed by Philip Burley and Richard Buessing, emphasized long term as well as

immediate goals in Denver. Mr. Burley said, "Here in Colorado we would like to build a substantial foundation for the future. We would like to make long-term friendships with the people of Colorado."

Media preparations began 70 days before the speeches. Newspaper coverage in the middle of November was inspired by the opening of the Day of Hope office. Additional coverage followed the printing of the Watergate ad on December 7. A December 29 rally was covered by three of the major television stations. IOWC comman-

RIGHT: Detroit Day of Hope dinner. BELOW: hamburger party celebrating concluding speech.





der Perry Cordill and Philip Burley appeared on an interview show later.

Other outreach efforts included a new singing group "Sunburst" that appeared at the rallies and on television. A tabloid, the "Sunburst Sentinel," was received very positively by the local communities.

The January 7 Day of Hope dinner featured proclamations from the Governor of Colorado, the Mayor of Denver and eight surrounding communities. Dinner guests included the Commander of NORAD and many state legislators. Snow and slippery roads did not deter many from coming to the Day of Hope talks.

Good cooperation was achieved between the IOWC team, state leaders and Unification Church members from Wyoming, Utah, and New Mexico who joined the campaign.

Seattle. By all accounts, the Day of Hope dinner and the Day of Hope speeches in Seattle, Washington, were enthusiastically received by full-house crowds. Full-page newspaper ads, placards on city buses, posters on telephone poles, and television spots stirred people's curiosity.

The Seattle Times published a three-part series on the Unification Church and Reverend Moon, "a leader of a religious movement just now developing size and importance sufficient to generate controversy."

A January 10 article interviewed

Reiner Vincenz, director of the Unification Church in France and leader of an International One World Crusade team presently in the United States. Commenting on the Watergate project as well as the Day of Hope tour, Mr. Ruppert speculated on the reason behind the appeal of Reverend Moon's message:

This is, simply, the message that America is a nation specially chosen by God for great things, that there has been too much wallowing in Watergate and that the nation should forgive, love and unite behind President Nixon against God's enemy: communism.

Much of Mr. Moon's message with its call to prayer and repentance has appeal for evangelical Christians who are hungering for a new spiritual awakening.

Other parts of his message may appeal to those to the political right who cannot understand why the White House is in trouble and who resist the idea of impeachment.

A story the following day included interviews with various members of the Unification Church. Regis Hanna, Mobile Unit Commander in Washington, said of his first encounter with the group several years ago: "I heard the unification principle. I felt the people were really doing a God-centered thing. I really

felt the power of God. And so I stayed." Dan Holdgrieve left his philosophy studies at Georgetown University to go to Washington as the State Representative of the Unification Church.

Mr. Vincenz told the *Seattle Times* reporter he met the Unification Church in Germany ten years ago and later went to France as a missionary, without even knowing French. "Our goal," he said, "is to assure to the people that we have to come together on a Christian base. This should concern the whole world, not only the Christian part of the world."

Michael Leone, chief of the mobile Day of Hope staff, said, "Seattle was really a wonderful city. The meetings were perfect."

San Francisco. The *San Francisco Chronicle* reported on the Day of Hope campaign and dinner in the Bay Area. An article by William Moore on January 19 began, "He says he is, among other things, a modern John the Baptist—directed by God to tell the world that the Messiah is on His way. . . . He is Rev. Sun Myung Moon, a 54-year-old Korean evangelist whose benign, smiling countenance seems ubiquitous these days in the Bay area."

Mr. Moore commented that the Unification Church is a burgeoning fundamentalist Christian movement which, according to its organizers, numbers 2 million members worldwide, 10,000 of them in the United States.

He interviewed Neil Salonen, "the stocky 28-year-old dynamo who is president of the church," who was "positively gregarious." Photos accompanying the article included Reverend Moon speaking at the banquet, with Mr. Bo Hi Pak translating; Mrs. Moon; and an ad for the lectures in the Scottish Rite Auditorium.

"Occasionally gesticulating wildly, shifting from high-pitched shouts to deep stage whispers, he seemed in control of his listeners, sending them alternately into uproarious laughter, rapturous attention and applause."

The article concluded with a quote from Reverend Moon's talk: "I love each one of you dearly and deeply," the reverend declared, "because I know God loves America, God loves you, and I love God."

More than 500 guests attended the January 17 Day of Hope dinner at the Fairmont Hotel in downtown San Francisco. People were puzzled, however, because Reverend Moon was then well known for his widely-publicized Watergate Statement, yet the banquet was held in a hotel that is considered the local Democratic headquarters. Each guest was presented with a granarium.

Reverend Moon spoke of San Francisco as the half-way point between the East Coast and Korea, and if God would want to live anywhere, it must be San Francisco. His listeners, not surprisingly, were enchanted. □

Comments from Day of Hope Audiences



"We need the love of God."

"I feel he has a clear message from the Bible and that his message would be helpful to a lot of people. What he said tonight makes me feel that he has something to share of how people can secure happiness." (Chicago)

"I am very glad I came. He explained things that I had never known before and gave me new perspectives. I think one thing he made very clear was that things do not always happen the way we expect them to. One of the things that inspired me was when he talked about the second coming of Christ. He pointed out the wrong of being blind and expecting that things will happen exactly in our way. His message was revealing. I definitely think I will explore it more in the future." (Chicago)

"I think he is saying something very important that I would want to know more about. I hear him say that Christianity as it is being practiced by the churches today has failed. Something is wrong. And I

have the feeling that what he's saying is an attempt to fill one big hole in a jigsaw puzzle, and if we could somehow get this right, we would move up again and have a new birth. He seemed awfully convincing about it. You have either of two choices: a man like that is either a madman or a prophet, and I prefer the second alternative." (Chicago)

"A very dear friend of mine who is interested in the Unification movement told me about Reverend Moon about four years ago. I have been waiting to see him that long. I am tremendously happy I came. He confirmed every belief I have been searching for the past six years. I was truly elated. I really was. My friends had told me that I should just believe, but I wanted to know, believe what? And they could give me no basis for belief. I hope he



Advertising display on Minneapolis University campus.

continues to do the good work he's doing. If anyone ever needs it, this country truly does." (Chicago)

"I have been going to Sunday school ever since I was five. I never heard a man like this in my life, and I am 50 years old." (Detroit)

"I didn't want to leave, I really enjoyed it. I will be back tomorrow night." (Detroit)

"It couldn't have been better, and I have been to a lot of churches. We need the love of God, and no respect of person by color or creed. When man realizes this basic truth, he is on the road to recovery from his social illness." (Detroit)

"I enjoyed it immensely, and I look forward to coming back tomorrow night. I think the younger folks really enjoyed it. It seemed like they really paid attention and listened to every word." (Detroit)

"The only thing I can say is that

people that belong are radiant." (Detroit)

"I really was inspired. I never heard anybody speak like that. He really poured out his heart. I really felt the hope he was speaking about. I am a Christian. God bless you." (New Orleans)

"It was his personality that intrigued me the most. I have come to the same conclusion he did: there must be something more to the Bible's lessons than what we get from the pulpit." (New Orleans)

"With me it's very hard to sit through a talk. But I was on edge the whole time. I have never met such an inspirational group. I like the group. You've got the enthusiasm, you've got the power, and you've got the message. This is what I like. There was a message there, and I want to find out more about it." (New Orleans) □

The city of Atlanta, Georgia, experienced a culmination point in its history November 6-9, when Reverend Moon's 1973 "Day of Hope" lecture series arrived in this, the ninth city of the 21-city tour.

Since New Orleans we have been giving free invitation tickets to the lectures, and raising funds by flower-selling. This was carried out with great success in Atlanta. Imported flowers were brought from the airport, wrapped through the night, and sold by half of the team in the city and suburbs. The other half visited universities, houses door-to-door, and on the streets, speaking to people and inviting them to attend Reverend Moon's dynamic talks. This was quite a new experience, and without the feeling of being obliged to sell tickets the teams were able to meet and talk with people and gain their friendship and trust. This was also because Atlanta is such an open and friendly city, and much more God-loving than any other city we had experienced. The Christian foundation in Atlanta is very strong. Much suffering and indemnity was experienced when the city was burnt to the ground during the Civil War. The people were open to new ideas, and students on campus were quick to respond to a smile and willing to take time to talk.

On Friday, November 2, we held a Rally for God at Central City Park, on Peachtree Street. We stopped lunchtime shoppers with our songs and with messages from many of

by JEREMY GAYLORD

We Saw New Hope in Atlanta

our European and American members on the themes of the family and communication, morality, the role of America, Communism and Christianity. Television coverage gave several minutes on the news that night to our rally.

The city was well postered with details about the lectures, and everyone at least saw Reverend Moon's face and could decide whether to hear more about the New Hope in America. If Atlantans did not see a poster then they must have heard one of the four vans which drove around the city every day, playing a taped message and our "New Day of Hope" theme song. Members gave out leaflets and tabloids which tell about the Unification movement and about the background



Peachtree rally announces Day of Hope campaign.

and life of Rev. Moon and his work in this nation. People became very interested and curious about Reverend Sun Myung Moon.

We were very warmly received by the churches in Atlanta. The East Lake United Methodist Church gave us full use of their hall and kitchen for all our meals there. A team was formed to visit many of the 500 churches in the city and speak with the ministers. This met with great success, and many of them accepted tickets for their families and congregations to attend the lectures. We also visited several different denominational churches for Sunday service, and met with many warm-hearted and sincere people during the coffee-hours afterwards.

The moment of Reverend Moon's first speech arrived. The Phoenix Ballroom of the beautiful Regency Hyatt House Hotel was chosen for the event, despite the fact that it was not very large. The newspapers reported that a thousand guests attended the first night, which was a full house. It was obvious that Reverend Moon was not unhappy with the attendance when he entered and sat down with Mr. Pak and Mr. Salonen. The chorus sang some new selections, and then Mr. Salonen introduced the lectures and was able to reveal much more deeply than before the significance of Rev. Moon's work in this country and the world. When our founder spoke, the audience responded very readily and



Reverend and Mrs. Moon cut victory cake.

audibly to what he was saying, and he was able to raise many laughs as well as to express very strongly the significance of this time, and the responsibility that needs to be accepted.

In each city the truth is introduced more and more clearly to the people, and here in Atlanta it left very little doubt as to what Rev. Moon's mission must be.

On Wednesday many indicated that they had been at the previous night's speech. There was standing room only in the back of the hall. The history of America's part in God's providence in the restoration of man had a great meaning to these people whose ancestors had

seen such suffering.

Thursday night's lecture was so full that Unification Church members crowded the aisles and sat around the feet of Reverend Moon at the base of the stage to hear him speak. Reverend Moon explained God's revelation of the real meaning of "The Last Days" and "Final Judgment." It became clear that God can really work when there is a full hall, and when people respond wholeheartedly. Then we show Him that everyone involved truly desires the truth and the fulfillment of His divine plan.

The following day we received a wonderful surprise. Reverend Moon arranged a luncheon banquet for the 500 family members in Atlanta, as a gift to us for our work. We were able to meet and sing in our national groups, and then Reverend Moon spoke to us and gave us an idea of what we could expect in the near future. He assured us not to consider our result as a victory, until we were able to do the same in 12 more cities; until then, we should not begin to think that we had achieved any success. He spoke with great joy, and as long as possible before he had to leave for the airport, and the science conference in Tokyo.

We were filled with the determination and desire to redouble our efforts, and to follow the pattern of our Father's monumental task, as we set out to win our various cities to God all over this mighty nation of America. □

Follow Our Heavenly Father

by REVEREND SUN MYUNG MOON

After the 1973 Day of Hope campaign, members of the Unification Church and One World Crusade met at the Sheraton-Lanham Hotel near Washington, D.C. for a conference. Here Reverend Moon selected seven new International One World Crusade units who will organize the Day of Hope campaigns in 32 cities, from February 15 to April 20. Reverend Moon will be speaking on "The New Future of Christianity."

This and the following speech

by Dr. Joseph Kennedy are excerpts of talks given at the January 31, 1974 conference.

In the early days of the Unification Church in Korea, I would take members to every mountain, field, creek, and river, in order to completely know the country; we would meet in the very tip of North Korea and walk to the very tip of South Korea. The purpose was to train



the members. We sacrificed food and sleep for one goal—the salvation of the world.

Once in Japan, three of our members were assigned to make friends with the then Prime Minister Mr. Kishi. Every day, rain or shine, the three girls visited his office. When they knew his schedule in advance, they went ahead to prepare for him, smiling and waiting. As time went by, the initial hostility of Mr. Kishi and his staff began to melt. Such sacrificial service as these girls gave exists nowhere else.

The first time one of the girls talked to him personally, she said, "Your staff treated me so badly. But I love you and have come to serve you. I ask God to forgive them. Our members are in the streets, witnessing and selling flowers to help save Japan from an ungodly ideology so we can bring heaven here. I have come to you to get your advice. You are a great leader. Can't you give us leadership?" He was struck; his conscience was hurt. He had never seen such patriotism. He began telling his friends, "There are some very strange, very different young people. Have you met them?" And everybody tried to figure out who he was talking about.

In America the youth are undisciplined. We need world citizens. People from other lands have come to America for the benefit of America. The nations of Germany and Japan used to be enemies of America. When international mem-

bers come to America, I tell them, "Work for America more than you work for your own country." In three years we can create a heavenly tradition in America growing like a volcano.

I know that you sometimes feel lonely. You need that training. You need to sustain that loneliness and overcome misery. You must think, God called me to stand up as His champion. To you, everyone should appear as your own family member. If you leave your parents, brothers, sisters, and children, you must serve everybody as your parents, brothers, sisters, and children. I assure you that if you give this service in the name of God, someone will love you as mother, father, child, brother, and sister. If that does not happen, don't worry. God knows you.

Conviction is the most powerful force. There can be no negative thinking. In the Unification Church nothing is impossible. You can always do 100 times more than the impossible thing.

Always compare your faith with the greatest things. When you see a mountain, think, my faith is bigger than that mountain. When you see the ocean, think, my faith is deeper than that ocean. When you see the sky, always think, my faith is bigger than the sky. I know that God is a living reality. Many miracles have shown it to me. Don't be burdened by your work. Be bubbling and full of enthusiasm. Then all kinds of miracles will happen. □

FAITH: a life lived

by DR. JOSEPH KENNEDY

January 31, 1974

From the first, you young people attracted me. I knew a young man who was demon possessed. He was my patient as a psychologist. But I was not able to help him through my clinical training. After he had been in contact with the North Carolina Unification Church he improved dramatically.

You are probably the first young people in the world who have a true unity of spirit. You are the first true world citizens.

Three times these young men came to my home, in my small town in North Carolina, and had not been able to see me. Finally we met. Kevin McCarthy began to lay it on. He witnessed to me and laid on me a great need. I thought Kevin was a unique phenomenon. I thought I would never see anyone like him again. But I went to Atlanta to help them prepare for the Day of Hope campaign, and there I saw more people like him.

I have always had a mania for work. But these young people really do it. People tell me, "You can study a person by the people associated with him." You can study a man's children and learn more about him than from the man himself. After studying you, the



children, I know your father. Reverend Moon's spirit, whom you have embodied in yourself, will change the world.

But very few people impress me, because I had one of the greatest men on earth as my father. So I am not easily impressed. There is no society in the world that does not honor courage. The absolute courage you have flows out of Reverend Moon. As I have worked with you on these projects, I became impressed with the power of faith. In the Methodist Church I had been struck by the declining faith of the people. But I was impressed with the faith of you young people.

Faith is not belief in spite of evidence, but it is a life lived. Meditate on that saying. You can hold a belief, but conviction is something that holds you. You young people have conviction to act, and that's what people around the country are looking for.

One morning during prayer, I

jumped up and telephoned Billy Graham. Dr. Graham answered the phone from his hotel room—the first time in at least nine years he ever answered the phone himself, according to his assistants. He was at the Mayo Clinic. I explained, “I have something heavy on my mind I want to talk to you about.” He said, “Come on over.” When I arrived, he was going down to the store. He asked me to come along with him as he was taking some medical tests. During a half hour break in the tests I showed him the preface to the book *Victory Through Persecution*. I asked, “Billy, did you write this?” He said, “Yes.” “Then please autograph this preface for me,” I replied. After he did, I said, “Billy, I have always known you were a great preacher, but I didn’t know you were a prophet. Those words are fulfilled in me. I had lost my spiritual fire, but a little Korean preacher got to me.”

I once met Jesus on the hills of Lake Junaluska, North Carolina, and he called me to do his work. But I found that I could not do it through the established church. It was too circumscribed. People broke their promises to me. Although I continued to support the church, I quit the pastorate and took up psychology.

I have travelled all around the world. I was the organizing secretary of the Second World Council of Youth. I was the international chairman of the Methodist youth of

this country. But what always troubled me was that I could not find young people as dedicated as the Communist youth. I had seen young people living in a barn 15 kilometers from Paris. Three of them worked all day in order to buy food for everyone. The others rose before dawn and walked into Paris to leaflet on the streets all day, at night they walked back, and slept in the straw. You are the first young people I’ve found who can match such dedication of the Communist young people.

Mr. Pak told me about the difficulty in getting tickets for Reverend Moon for the Presidential Prayer Breakfast. The committee which was organizing the prayer breakfast met the day before yesterday in an out-of-the-way area. When I finally got there, I asked them to pray with me, which they did. I explained why I thought Reverend Moon should be invited to the prayer breakfast. They would not answer me on my request for tickets. I went home and prayed most of the night. The next morning, a knock came on my door: there was one FBI man, one committee member, and one congressman. They were worried about security for the banquet. I pulled out the picture of Mr. Nixon surrounded by Mr. Salonen and all the young people to show them how much trust the President had in them. At 3 p.m. they brought the tickets. This morning we had a most beautiful breakfast. □

europa

FROM NORWAY

SERVING WITH MUSIC

by Ragnild Tandberg

Music is something very special. It surrounds us with a certain atmosphere and appeals to our souls. As music influences our feelings very much and as we are living in a satanic world, music has been used

to a certain degree by Satan to inspire people in a negative direction. However, we are now living in a time when God is calling us to come into His family. Music may be used to move frozen hearts of people; from personal experience, I know that this is true. Music and singing was exactly what made me feel at home in a large Principle family. I am sure that it was one of the reasons that made me stay and work

Norwegian singers perform at home for the aged.





for Father. So I know what music can do with people's hearts.

So my joy was very great when in early November of last year Miss Schneider said we were going to start a small singing group which would perform in homes of the aged, handicapped, or orphans. We were not really aware how meaningful this would become for all of us within such a short time.

In order for this project to be successful, not only for ourselves and the people we were to sing for, but also for the whole mission in Norway, we would have to make this little choir into a harmonious unity. The singers, as the objects, had to become one with the con-

ductor, the subject. Doubts about the conductor and disagreements with his decisions were loudly expressed during various rehearsals, so we had to struggle to overcome this problem. We did not give up, and finally we succeeded.

When we first sang in an old people's home, we made up our minds that we were going to sing with our hearts. We wanted to serve them by giving love to them through the medium of our songs. Each of us thought about Father and the people in front of us.

When we finished, the people assured us that what we did was of great value to them. They encouraged us and advised us to never give up practicing, in spite of any difficulties. I do not know who was the happiest when we were walking home, Father, the people we had sung for, or ourselves.

In conveying the heart of our Father through singing, we can never make big mistakes. Every time we sing, it is like the first time, and the response is always a little different. One time, the manager at the home we sang in, thanked us by reciting a beautiful poem, very much in tune with the Principle. In another place, the directress wished that she could send her staff to us so that they could learn from us, and be transformed into bright and positive personalities. But our most wonderful experience was in a home for handicapped and mentally retarded people. Even though many of these people could

not talk, their shining eyes were a most beautiful response. Some of them even danced with joy.

Father, we are grateful that you have showed us your suffering heart for these people. We sing, "But we can't accept this blind world, filled with loss and pain. So we'll all roll up our sleeves, we'll make it flower again." □

FROM SWEDEN

THE WATERGATE DECLARATION EXPLAINED

by Friedhilde Bächle

We want to make this year a successful year for God. Through making new conditions and using different methods, we will intensify our missionary work.

We visit clergymen and lend them the new *Divine Principle* book and Reverend Moon's *New Hope* talks. On streets, in religious and political groups, and in student dormitories we look for brothers and sisters. We have translated many articles in order to give a better chance of becoming interested in the *Divine Principle*. A translation of Reverend Moon's speech on "The Three Stages of Judgment" was sent to 400 Christians.

Our programs include *Divine Principle* lectures, Bible studies, and special "theme-evenings." We now have a piano and hope to draw people through song and music. Our

Way of the World correspondent made his first interview, with Dr. Lönnebo, a well-known theologian, who seems to be very prepared to understand God's new dispensation.

Many people nourish negative feelings towards the United States and President Nixon in particular, so we had a special evening with the theme, The Watergate Declaration. We also sent copies of the Declaration to politically active anti-Communists. A well-known Christian paper wrote about the deep spiritual crisis of America and mentioned Senator Hatfield's plea for a day of prayer and fasting on April 30.

We are very proud of and grateful for all the success of the Day of Hope tour in the United States and our prayers are constantly with Reverend Moon. □

FROM SPAIN

PEOPLE LONG FOR LOVE AND FREEDOM

by Gesa Jensen

The year 1973 is filled with memories of all the love and help that Father has given us in overcoming all difficulties and finding new brothers and sisters. In that year, He has shown us how to love and understand more deeply the people of this nation. So we celebrated God's Day with the confidence of working harder in 1974. Through daily witnessing we have learned to



Several Spanish members meet for holiday picnic.

understand the hearts of these people, who never had the possibility of living in freedom of action and thinking. They still haven't had the chance to get true information of what is happening in their own country and outside. There is much confusion, because the Catholic church has been the only one who could make decisions about an individual's life.

We feel very deeply all the problems, and we have to work hard and quickly to give truth and love to our brothers and sisters here. Many people here have an inferiority complex, for they think that they are worth less than the

rest of Europe, and have established nothing of worth in comparison with them. This complex is planted very deep. But through the life in the Principle, there is a big change in people. We discover down inside a joy and enthusiasm, which longs for much love and freedom. It is so good that through the Principle they can come to know that we are worthy of working for the restoration of nations back to God.

Our work consists of witnessing as much as we can. In Madrid we have a boys center and a girls center. When we witness to people, we give them the "análisis de nuestra época," which is the for-

ward to the official Divine Principle book, and reprints of chapters from the book. More than a logical explanation of the Principle, however, everyone needs personal friendship and love. Then they can be confident, and understand the words. Our group is not legalized. We speak mostly on the streets, in parks, or in cafes. When someone has heard some of the Principle, we invite him to come to the center. Our work in other towns is similar. □

FROM PORTUGAL

MOVE PLANNED TO LISBON

by Izilda Lima

Izilda Lima went to her native Portugal last spring to begin work there. We recently obtained a July 19, 1973 letter describing her early experiences.

Things are moving along here in Portugal. Not as fast as I would like, but each day something different happens. There are many people who have heard, especially students, but it will take more time for them to realize deeply what they have heard. Two women are going to help me and contribute to the foundation of restoration of Portugal. We meet regularly to study and discuss Principle. So I will leave a foundation in Coimbra before leaving for Lisbon in the middle of August to start a center

there.

At this time, there are many tourists from all over Europe visiting Portugal. The other day three girls from Ireland came to hear Principle. Also, there are many students from other countries studying at the University of Coimbra this summer and I have already met and spoken to some. Yesterday I met two girls from New York who had heard the Principle; in fact, one had heard it at Belvedere. She gave me the new Divine Principle book. But she is too individualistic to see the treasure she has been offered.

I am selling flowers door to door, carnations, and they sell very well. Yesterday, I came in touch with a community while selling flowers, which is Methodist and Presbyterian. They are trying to unite Protestants and Catholics. Their director, Rev. Cunha, invited me to come and speak to the group about our movement, which I did. I taught them some of Principle. They are very prepared to hear it and invited me back to hear more.

The two women want to start a candle-making project to raise money. I mentioned our candle factory and selling in America, and they right away offered to start one in Portugal too. One of the women lives in Lisbon, and she offered her house as a center there until I find one.

I have half of the Divine Principle book translated and in the print shop, and soon I will be able to send in the other parts. □

FROM HOLLAND

AMERICANS HEAR GOOD NEWS

by Pauline Verheyen

"We are following Reverend Moon's Day of Hope speaking tour in America and wish we could be with them," writes Pauline Verheyen from Holland. "Every day we are searching this nation for those whom our Father has chosen to help in this time. We keep running

into Americans. One of them is on the streets contacting people with us. Another American boy had been contacted two times in New York, one time by the One World revival team and again by the Unification Church. Now the third time he was met here in Amsterdam. He came and says that God was leading him all the time until he arrived here."

They continue with selling books and report that good people are coming to their meetings and many groups are asking them to give lectures. □

Dutch members of the Unification movement gathered last fall at their national headquarters, "Glory House."



FROM NEW ZEALAND

GOD'S LOVE HAS BEEN POURED OUT HERE

by Siegrun Kuhaupt

In this last month the Christmas period passed quietly by, and then came a joyous and victorious God's Day. On this day two new boys moved into our family. We had previously spent more than a week in our holidays together on the street contacting people through the day time and into the summer nights. One afternoon we crossed a large untouched area of Wellington, and climbed a very high and beautiful mountain. New Zealand's native birds still are very alive and breeding all around this area and many came close to us, friendly and inquisitive. At the summit we could see the whole of the city and all her suburbs nestled in the hills, north, south, east and west, and from the top of the trees the view was incredible.

Following a letter to our Prime Minister, one of the Parliamentarians, Gerald O'Brien invited us to his office. He asked further questions about our movement, both here and overseas, and beneath his questions he was very obviously

impressed and curious over the existence of a group of young people, deep thinking and so concerned over the state of the world. He wanted to know more about Mister Moon, his thoughts and ideas, really wondering about this man so bold and straight as to speak out in total support of Richard Nixon.

Parliament is meeting to begin the New Year and we are hoping very much that our letter containing Reverend Moon's Watergate Statement will reach out to the members of Parliament, and that they will send their support to the American President.

On the second of January, to our great joy, two of our older girls left Wellington to begin a third center for our Heavenly Father, in Auckland, New Zealand's largest city. Auckland is the most alive city of this country. Coral and Cherry have found a four-bedroom house which they have restored to make it a real home for God, and their center of activity is Queen Street, in the middle of the city. They have already had several visitors and found a good and interested response, people are stopping and listening to the girls. We are really hopeful for a strong center with many people prepared to join them in their struggle to restore this country to God. We thank our

Father so much that He has blessed this country with young people with strength to do His will.

Following our 40-day prayer and fast condition for the Watergate Crisis and President Nixon, we have set special conditions for the success of the Day of Hope Tour in America and for the launching of our first mobile team. On Saturday the 26th of January, our first team was ready to leave for Christchurch in the South Island. At this time thousands of people from all parts of the world come to watch the Commonwealth Games. This well-trained and enthusiastic team of eight people is witnessing and selling booklets.

We are all so fortunate to have been born in this age, and wish with all our heart, mind, and strength to do the will of our Heavenly Father.

A year ago . . .

On January 29, 1973, a Divine Principle family began in New Zealand. "Our Father must be very happy that the mission has started in such a beautiful country," writes Siegrun Kuhaupt. "So far from the troubles of the world, it is yet a very Christian country. Many young people are longing for a new Messiah, a higher truth to unite mankind. Some, however, in their seeking have clung to blind faith, awaiting the return of Jesus upon a cloud. Having found no logical explanation in the Bible, they seem to

have convinced themselves that God does not wish them to fully understand Him. The others who have a hunger and thirst for truth we will find very soon."

Their first center was established in Wellington, the capital city. Wellington is a coastal city, with a large port, and a mixture of all cultures, races and religions. This is reflected in the architecture of the city, and also is to be seen in the faces and dress of the people.

"It is a magical city, full of contrast," Siegrun adds, "a city of thousand views and moods, colorful houses on its many hills. But always dominating the eyes is the harbor—endlessly beautiful. God's love has been poured out in the beauty of this country, and New Zealanders call her 'God's own country.'"

Expanding rapidly through the good response of the people, the group established more centers, in Christchurch and most recently Auckland. In Wellington they began with a 5-bedroom house one street away from their "mission street." They were often able to bring people home with them to tell them more of their activities.

"Each night after work we all go to this street, a long shopping mall, with fountains, trees, and benches to talk to our contacts," Siegrun reports. "On Friday nights when everyone is in the mall, we have sandwich activities, with slogans and placards, to show all the people that a new age has really begun



Twilight view overlooking Wellington harbor.

and that God is speaking in our time. The response is warm, and most of the people are very interested. We recently found articles written about this new movement, and as a result Parliamentarians are wanting to know what our association is all about. New Zealanders have never seen anything like what we are doing, and the response to our marches on the streets is often amazement, and then deep curiosity.”

A prophecy for New Zealand in 1973 predicted that it would be a year of the greatest revolution in its history and that the people

would return to Christ. “This revolution began,” Siegrun explains, “and both islands are shaking under the new truth, and the hearts of the people are struck. Many people in New Zealand believe that Christ has returned and that they have to find him.”

The members attend church youth meetings, visit philosophical groups, and contact old friends. The native Maori people and Polynesians from the surrounding islands are among the visitors to the center. The Maori are very shy, but Siegrun hopes that they will be drawn by the love of the heavenly Father.

The Christchurch center activities are similar to those in Wellington. However, in Christchurch, the people are much slower and orthodox Christianity is very strong. There is less of a mixture of the races there in South Island.

Siegrun concluded her report: "We are so thankful that we are able to do this work for our Father and hope to lead the people of this country into a knowledge of Him." □

FROM AUSTRALIA

SYDNEY-MELBOURNE GATHERING

by Christa Jensen

January was a month in which we received so many blessings. In spite of the present heat (35 deg. celsius) and the summer holidays, many

interested young people came into the center. We could teach some of them the entire Principle, so our center has been growing again. The new members were introduced to street witnessing after only a short time of more intense studying of the Principle. We are grateful that the Father has led them to the family.

For God's Day the Sydney and Melbourne members met together, the first time here in Australia since we started the mission in February 1973. We had a short review of our work for Heavenly Father. Our strong desire is to find a certain number of people in 1974.

We taught the Principle to several hundred people in 1973. We feel people becoming more and more open and the spiritual standard raising. □

New members in Indonesia. Left to right: John Penjitan, Thomas Edison Darmadi, and Kumoro.



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THE INSPIRING TEXT OF REVEREND MOON'S
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Christianity in Crisis

NEW HOPE

Reverend Sun Myung Moon



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

