

# The Way of the World

September 1976

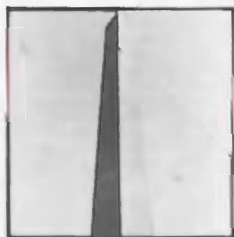


The Holy Spirit Association for the  
Unification of World Christianity

9

SEPTEMBER, 1976  
VOLUME VIII  
NUMBER 9

# The Way of the World



## God's Work in America

There are millions of people who know what's right, but they are looking for someone to lead them. At Washington Monument we have to show those people who is leading the cause of righteousness. We want to assemble the people at Washington Monument who will testify to the meaning and purpose of America, who can stand up and be counted as true Americans in God's sight.

—Neil A. Salonen (page 20)



## The Unselfish Way of Life

The selfish way of life made us unhappy. The unselfish way of life must make us happy. This is God's way of life. By doing this, we can resemble God. This is the way we can gain true, eternal happiness.

—Ken Sudo (page 32)



## Making the World Habitable

Everyone knows that nowadays to possess information is to possess power. But power is empty unless there is the will to exercise it, and when it comes to guiding or controlling the course of human settlements, there is a need for civic awareness, energy and tenacity to which we ordinary peace-loving citizens of the seventies are not accustomed.

—Georges Fradier (page 58)



## What is Christianity?

If you read the New Testament to discover the Man of Nazareth, you may dig up a most unusual definition of Christianity. What is Christianity? What is the unique message of Jesus? Let me put it bluntly. Jesus said: "Find God where nobody else bothers to look. Find God in unexpected places."

—Rev. Royal Davis (page 69)

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# in this issue

Magazine deadlines being what they are, I had to prepare the copy for this issue days, even weeks in advance of the event that is the main feature of this month's activities of the Unification Church—the God Bless America Festival at the Washington Monument on September 18th. So this exciting event itself will have to be reported in the next issue of *The Way of the World*. This month, I have tried to capture some of the flavor of the campaign that is now rapidly building to its climax.

Several talks by leaders of the church give additional insight into the meaning and significance of this important event. Neil Salonen, president of the Unification Church of America, was given the responsibility by Reverend Moon of heading the Washington, D.C. campaign. His talk gives a deep insight into God's heart and what we are trying to accomplish through the Washington Monument rally. Mr. Sudo gives us a guide to living an unselfish way of life, and applies it to the Church's community service activities in the first phase of the campaign. Dan Fefferman reminds us of an earlier rally in 1963 in which Dr. Martin Luther King, Jr. spoke about a dream of freedom throughout the land, only he went on to point out that that dream belongs to all people, and freedom should ring out throughout the *world*.

A collage of the dozen or so different newspaper advertise-

ments that appeared in the *Washington Post* and the *Washington Star* in September is preceded by the text of one in particular, a letter "from one parent to another," addressed by Reverend Moon to all parents.

Finding suitable housing is one problem people all over the globe face in common. Georges Fradier, in an article reprinted from the *Unesco Courier*, discusses some of the issues raised at the recent U.N. Conference on Human Settlements. A companion article, "Don't Blame it all on Overcrowding," analyzes the present trend of pointing out the ill effects of high density and recent research which shows that "it ain't necessarily so." The prospects for urban living are much more hopeful than we may have thought.

David Carlson reports on the Fourth International Leadership Seminar, in which 82 students from top universities in Japan participated this summer. The three-week program, sponsored by the International Cultural Foundation, gave the students an opportunity to visit American universities, historic sites, and homes, and study the principles that can help them become leaders who can transcend barriers of nationality, culture, race.

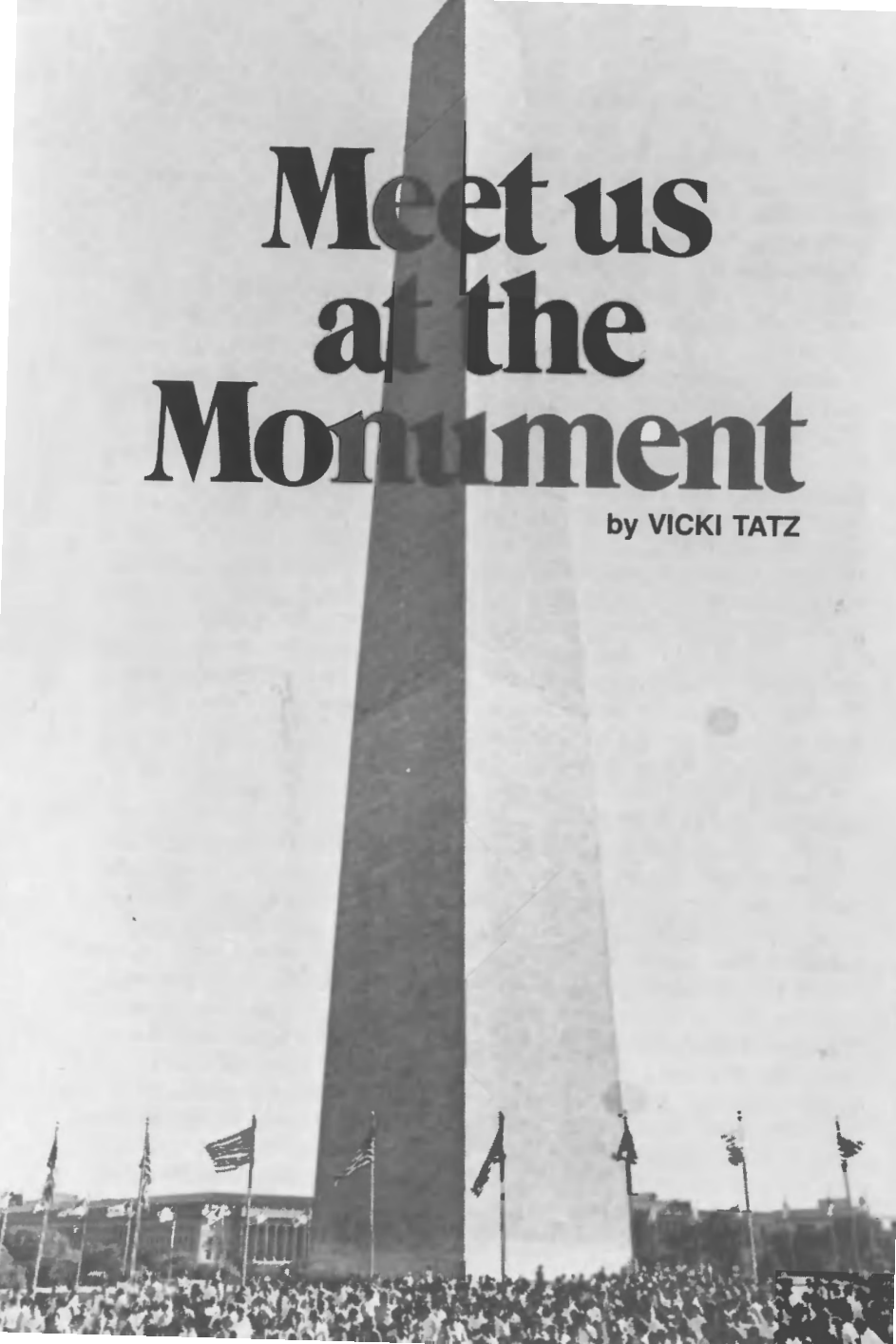
I hope to meet some of you at the international reception for parents the night before Washington Monument.

V.T.



# Meet us at the Monument

by VICKI TATZ



**W**ashington, D.C., Sept. 8—In rented office-meeting rooms around the city, at the headquarters in downtown Washington, D.C., in our members' minds, the days tick all too swiftly by. There are 40-odd days left on the day when President Neil Salonen takes over the leadership of the campaign in Washington as new leaders are appointed for the final countdown. Then there are 20 days left, 19, 18...10. No matter how intense the campaign has been until now, Reverend Moon has asked us to intensify our efforts. The television and radio commercials started on September 1. A series of bold newspaper ads began appearing September 5. The leaders are grabbing a few hours of sleep when they can. This is the most serious time in the history of the Unification Church in America, in fact in the history of America. Will Americans respond to God's call?

For three and a half years Reverend Sun Myung Moon has been carrying God's message to America, visiting all 50 states in crusades that have aroused controversy but have also rallied thousands of young people to work for God's cause. Reverend Moon has been imploring America, exhorting America, warning America to come back to God, to make America God's champion as He intended this nation to be when it was created. The Washington Monument rally will be the culmi-

nation of Reverend Moon's crusades. It is the offering we make to God, asking Him to forgive this nation and continue to give us His blessings.

### Opening Hearts

Each day, throughout Washington and the surrounding communities, the members are going door to door, trying to reach the hearts of the people who open the doors, to break down barriers, to open hearts to God's love. Some sing "God Bless America" on the doorstep. Or they may lead off with a question: "What kind of world do you want for your children?" "Do you think we can really establish one world?"

The whole campaign has been carefully orchestrated. In a talk to members, Reverend Moon compared our preparations to those for the Apollo 11 flight to the moon. Everything must be coordinated, checked, double-checked. Every effort must be made for victory. Whatever people, money, literature are available are being thrown into the battle.

There are many fronts in the field of battle. Members are working in five states—New York, Pennsylvania, Delaware, Maryland, and Virginia—but the kingpin is Washington, D.C. Many people will come to the Washington Monument rally because of the spectacular fireworks display that is promised, or to see the international entertainment,

or because they're somewhat curious. But in their door-to-door canvassing, the members are seeking the families who can respond to Reverend Moon's message, who will want to come to the Monument on September 18th because they want to stand up for something, too, for righteousness, for responsibility, for God.

### Feeling Responsible

Feeling responsibility is one of the key elements in this campaign. Each "tribe" is assigned an area of the city—two or three suburban towns or a section of the city. There are ten areas. Each is further divided by teams. Each individual on a team has *his* district. The tribe's area is marked off on large wall maps in their office. Each person carries with him a

small map of his district, with the perimeter of main streets outlined.

Within those boundaries, our member will visit those homes once to introduce himself and the festival, a second time to secure reservations on the buses we are providing from community pick-up points, a third time to drop off tickets or just to talk and get to know each other more deeply. By this time they are not just casual street acquaintances, they are friends. They are friends who share a common concern about the future of America, a common dream about mankind living as brothers.

The exciting point in a day comes when you meet someone who gets so excited he calls up all his friends and neighbors and urges them to go too. In Philadel-

*Getting ready for a day of witnessing. Each member of a "tribe" is responsible for his own area in the door-to-door, heart-to-heart, campaign.*



phia, 2,000 people were pledged at a banquet for block leaders. In Virginia, "catalyzers" distribute tickets and literature to their neighbors. They understand this is God's rally and they want to get all of God's people to come. "This sure sounds like something Uncle Joe and Aunt Bessie and the Joneses down the street would sure like. How about if I give them a call?" When you meet someone like that after knocking on doors all day long, it helps to make the day more meaningful.

Each member maintains a careful record at the end of each day of contacts made, what the response was, how many tickets and bus reservations were distributed. The bulging blue binders are a statistical record of what is essentially not a statistical campaign but a human campaign. We can distribute hundreds of thousands of leaflets and tickets but what counts, what will determine success, is the quality of the contacts that have been made, the heart-to-heart relationships. Every day when the team members gather together in the evening to make their reports and eat dinner, they also share the highlights of their day.

One evening I visited a tribe at the house in Wheaton, Maryland, they use as their meeting/eating place. They removed their shoes at the door, then scattered to the living room, den, dining room with their binders to write up their

day. The prayer room was in constant use. Israel, France, Indonesia, Holland, Hong Kong, Japan, Germany and America were represented on the tribe.

## God At Work

Seddick Boubaker, from France, told me about the woman he had met who had iced tea and cake on the table and who was waiting behind the door, opening it immediately when he rang the bell. God had told her that morning that someone would come that day.

Michael Jones was brimming over with his experiences with a Christian youth leader. "Some of the members of her teen center had joined the Unification Church but, she had to admit, they seemed to be better Christians than ever. Just as she had finished reading a hand-out of Reverend Moon's 'Warning to America' that had been left at her door, she received a phone call from us. Now she has heard most of the Divine Principle and is defending us. She even loaned some pots for our house here and has come over for dinner. She knows the Christian churches are falling apart and admires Reverend Moon for what he is trying to do. She says the Principle made the Bible come alive and she sees that our kids are Christian, that they're 'saved.' "

Such experiences offset the

*Grass-roots witnessing won friends, support for the aims of the God Bless America Festival.*



apathy or negativity that lies behind some doors. But knowing that God is working with them is a strong motivating force. "The Spirit is on the move," said Michael Beard in Richmond, Virginia. "Miracles are happening, literally."

One evening they were singing and preaching in a park in Richmond. The neighbors came out and they had a very deep experience together, Beard said. The next day, he got a phone call: "Listen, I had to call you. You had a rally across the street from my house. I hadn't been to church in two years and my husband hadn't been in eight years, but the spirit of God came down on our family. You can hear my kids singing spirituals, can't you? We haven't sung them for years. We all went to church together today. Both my husband and I quit drinking. Both of us used crutches, too. I was able to throw away my crutches. His Spirit is working!"

### **Captive Nations Support**

There are many other ways of reaching out to the community, as there are many reasons people can unite around Reverend Moon's leadership. Those who have fled Communist-controlled areas—known as "Captive Nations"—find in him the only voice of support. Disillusioned in many cases by America's failure to take a firm stand against the worldwide spread of Communism, they see

the Unification Church as the last hope for them and for their people still behind the Iron Curtain. Bulgarians, Rumanians, Estonians, Ukrainians, Latvians, Czechoslovakians, Hungarians, Russians, Cambodians, Vietnamese, Cubans, they can forget about their religious differences with one another and with us, recognizing that the common enemy is Communism. One Vietnamese priest said, "I've been looking for a movement that could unite Christians against Communism. In your group I can see hope."

A special effort was made to contact these people and invite them to join with us in raising our voices against Communism on September 18th. A special section will be reserved—with a "Welcome Captive Nations" banner—and many are planning to come with their national flags and in native costume. They will also be providing some of the afternoon entertainment with their folk dances.

Each tribe working in the Washington area has two public relations representatives who meet with ministers and other community leaders to talk about our work. In some cases, ministers have pledged their congregations to fill up one, two, or more buses. Or perhaps the PR contact can help arrange a performance of the gospel-singing New Voices of Freedom, the New Hope Singers International, or the folk-rock



group Sunburst.

### **Musical Out-Reach**

The New Hope Singers International gave an outdoor performance at the Potomac Garden Old-Age Home one evening, typi-



*Rev. James Preston*

cal of many such experiences. Neighbors also clustered around as the elderly audience listened enthusiastically. When they concluded their program, one diminutive lady hastened to the microphone full of praise for this "wonderful, wonderful group. Let's send our prayers to these people because they are doing good and helping everyone in the world. Let us breathe a prayer that this world will come to the altar of peace."

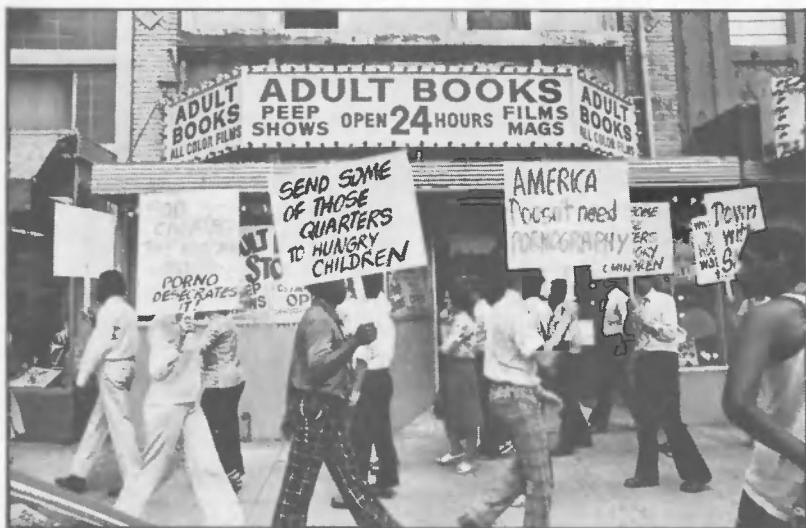
The Greater Little Zion Baptist Church in Fairfax, Virginia, was pretty nearly full on the Thursday evening I attended a

performance of the New Voices of Freedom, a group organized by James Anderson as a way to reach the black community particularly. Rev. P. James Preston, the host minister, was enthralled by the international character of the team that was present that evening—Polish, Indian, Puerto Rican, Colombian, Japanese, American—and by the enthusiasm of the New Voices of Freedom. "Until they prove Reverend Moon has done something wrong, I'm with Moon," he said. "As long as he's for God, I'm with Moon, What this world needs is unification. What this nation needs is to be united. Even Jesus was among his own and his own didn't know him."

### **Rally 'Round**

A very vivid way to attract attention to the upcoming festival is the rallies being held in parks scattered all around Washington, as many as a dozen a day when the 70-member Go-World Brass Band splits its forces. The parade through Georgetown on a busy Saturday afternoon won television coverage of the colorful 6' x 8' banners, and members dressed in animal and colonial costumes marching along with the Brass Band.

Members of the Unification Church from nations around the globe are arriving in Washington to participate in the final weeks of the campaign. Many don't speak English at all, or very little. There



*Daily rallies held at parks, the U.S. Capitol, Lincoln Memorial, Jefferson Memorial and downtown, also included an anti-pornography demonstration.*

is still a job for them to do—passing out flyers at the rallies. They can at least say, “Please come.” Dennis Orme, dynamic head of the English Family, was immediately placed in charge of the rally teams upon his arrival and himself helped to paint the huge banners carried in the parade.

Interspersed with the Band’s renditions of marches and popular tunes are loudspeaker invitations to the public to attend the Festival, “a day you will remember.” As Kevin Pickard dances around playing his trumpet with flair and conducting the band at the same time, it’s not easy to resist the spirit that is created. “They’re just great!” say many of their listeners.

One rally was particularly impressive. The band and members

of the Church marched right up to the pornographic book stores in downtown Washington and demanded in a letter presented to the owners that the stores be closed down. “In the sight of God, pornography is evil,” Wesley Samuels proclaimed through a megaphone outside a store that claims to be the largest adult book store in the world. “Unless we stake a stand, God will bring judgment. Pornography destroys the family unit. Let’s clean up America and bring God’s spirit back to America.” Placards carried by members bore such messages as “Don’t Let America Become an X-Rated Country,” “Porno Kills the Soul,” “Send Some of Those Quarters to Hungry Children.” The speakers emphasized that anti-obsenity

laws are based on prevailing community standards, therefore it is up to the citizens to raise the standards.

### **"We're Coming"**

While the main emphasis in the campaign has been Washington, D.C. and the immediate vicinity, Church members are mobilizing support for the rally in five other areas. Mr. Ken Sudo is responsible for Maryland and members there are concentrating on door-to-door contacts in Baltimore's famed row house districts, where the population is highly concentrated. Jonathan Slevin, Mr. Sudo's assistant, reports that, "The black people in these areas love God and their reaction to our festival has been very positive. A number of black ministers have taken tickets for their congregations or pledged to fill up buses." After extensive driving around, 30 pick-up points were established within the areas where members are working.

Rev. Reiner Vincenz, veteran campaigner from Reverend Moon's Eight-City Tour and the International One World Crusade, heads the teams working in Philadelphia and Delaware. A series of banquets for block leaders, ministers, and other community leaders in Philadelphia is winning wide support for the project of bringing busloads of people to Washington on September 18th. As the capitol of the United States

before Washington, Philadelphia feels a strong obligation to fulfill its role as "elder brother." Members report that people often ask for whole blocks of tickets for their friends. People are calling in daily, "I can't miss it. I'm bringing my whole family. How can I get tickets?"

In Virginia, Dr. William Bergman is in charge. He brought with him many members from the Los Angeles region, who are now working in Richmond, Norfolk, and Petersburg. The teams working in Virginia have been given a radio program every day in Richmond and three times a week in Norfolk, and Dr. Bergman gave a televised talk before the Richmond City Council. Other local TV programs are scheduled.

### **Healing the Nation**

Michael Beard describes what's happening in Richmond: "We march into a project singing, preaching, praising God, and the people swarm out. One night at a park, we gave a deep sermon and showed the film of Dr. King's 1963 rally. Then we began singing 'We Shall Overcome' and formed a parade, marching in the streets. People came off their porches to join us and we stood in the middle of the street singing 'We Shall Overcome.' We spoke about the Washington Monument rally as God's rally to heal the nation. Then our members go door-to-door and the word spreads like

wildfire.”

The Word is the key. Reverend Moon has been given the mission by God of bringing His Word to America for these troubled times. Only He can heal America, but that can only happen if the

people humble themselves and turn to Him. God’s messenger, His prophet, is Reverend Moon. Those who care about the future of America and the future of God’s work in the world will be there on September 18, rain or shine. □



## **an interview with kevin pickard, director of Go-World Brass Band**

**I**n the Washington Monument campaign, the job of the Go-World Brass Band is to make the campaign visible, to stir up commotion, energy, interest. A band has inspirational power because of its diversity, its penetrating element, its color, its connotations, and its mobility. We also support the rally speaker. We’ve played in the park across from the White House, at the Jefferson and

Lincoln Memorials, Iwo Jima Monument and all the parks around the city.

At a lot of rallies there’s a real intimacy with the people. I broke down crying in front of one group the other day. We touched hearts, just burned into each other. Many nights we just start singing and dancing around and get everyone involved, marching around with us, clapping, putting the kids up

on our shoulders.

We started out last spring with 14 of us doing blitz rallies around New York City during the Yankee Stadium campaign. We'd just stop our van, hop out, perform, hop back in, drive to the next stop. Then we added more people (now we're 70) and were able to play more complex pieces, more concert band arrangements. Some of our members are highly skilled musicians. We have a pretty large repertoire now since we sight-read new music. The bulk of the music we play is marches or popular tunes, ragtime.

Martial music has a long history of inspiration, of straightening people's spines. Its rhythm has a certain emotional appeal. It gives a feeling of nobility because it taps essential rhythmic simplicity plus it has a penetrating, pervading quality. Before amplifiers, large brass bands were used to make a big sound out in the open. So a band is, first of all, an outdoor-oriented thing. While an orchestra is composed mostly of strings, which don't have such diverse timbres, a wind orchestra has many different colorations, instrument-wise. The main element, though, is punctuation. □

### **an interview with james anderson, director of The New Voices of Freedom**

**G**ospel means good news. The reason we need gospel is that somewhere God's efforts were misunderstood and the good news, interpreted by evil men, became bad news. There is so much news out today, but it is not good news. This is the age when we really need gospel. This is the age when, in preparation for the Messiah's second coming, there has to be a medium that can't be twisted. People can accept music because it's right from the heart.

Our purpose is to convey why Reverend Moon came to America and why he thinks we can build an ideal world. We try to project this in one of our songs, "Pure Heart." A pure heart is something that only

a pure heart can see. So many people who don't have pure hearts never can understand Reverend Moon's motives. All he wants to do is God's will. We've sung this song in many, many churches and the people are absolutely turned by it. They look very objectively at the Scripture which says, "Blessed are the pure in heart, for they shall see God."

These are the kinds of messages we can bring out, directly showing what Reverend Moon is doing and why all these people are responding. We bring out messages that if faith can move mountains then faith can change this world. People think faith means just having faith in God, but the Old Testament prophets were out

there trying to change people's thinking. They begged the people to repent but they also told them to build a temple, to work with their hands. We try to show that we need faith and works. So we preach a lot.

We can also give our testimony in gospels. We can tell about our experiences with God and show that we are a God-centered group. In our music we make it very apparent. Many preachers are really just in love with us and I know it's because of the way we're presenting the gospel.

Another theme we stress is overcoming. The Bible speaks constantly in Revelation about blessed is he who overcomes. I link that to Martin Luther King,

about him being raised up like a light on a hill by God. I'm sure his dream that all men should live as brothers was given to him by God. We say that in order for everyone to overcome, there has to be a leader, someone who will stand strong in the face of all kinds of evil. Someone has to stand in the forefront of overcoming. We relate the Scriptures to Martin Luther King, to what we're doing today, and to what Reverend Moon is teaching us.

We try to get people to think on a more universal level—beyond their church, or their neighborhood or their race. What we project to the black community is the reality of black people uniting with the Unification Church. They can see we're O.K. so it's a bridge for them. □

## **an interview with the director and soloist of Sunburst**

Frank Grow: Music groups from outside of our church are brought together for a variety of reasons—to make money, through common musical taste or a common musical vision. But the people in Sunburst have come together because of the Church. We come from completely different musical backgrounds. The only thing that holds us together sometimes is God. It is definitely not our musical tastes. As we gain unity as a band, our unity with God deepens. We are only as good as our relationship with God at any given time. At any performance,

all the members have to be spiritually connected with God or else there's no energy. Sunburst is a unique band in that we came together through God.

In one sense, our music is undefinable. When people ask us what kind of music we play, a new term is emerging. I call it "God-rock." It's not folk, it's not country, it's not gospel, it's not jazz, it's a combination of everything and it's centered on God.

Sunburst is a musical microcosm of our Church. We have white, black and yellow. We have all different backgrounds. The





only reason we were brought together is because of the Church, because we're all trying to build an ideal world.

It's very difficult to sit down and try to write a song with a selfless motivation, or get into an instrumental jam with a selfless motivation, of trying to complement the whole. Art has usually been one man or a group of people trying to express their own view of life, even in great art.

Patsy Johnson: God has been wanting to express Himself through music and the arts for a long, long time. Through experience, I've seen that when I go out to an audience and think in a selfish way—"Will the audience like me?"—I don't move the audience.

But when I'm centered on God, even if musically or technically it isn't so good, God's spirit moves the audience.

Once we performed at a high school. I was thinking, "When I go out to these kids I just really want to lay it to them. These kids have done so many wrong things. I really have to be strong with them, and just tell them what to do and be firm." I thought that because I was singing and putting out a lot of energy, it would be enough to move them. But my heart wasn't there and they didn't respond so much. So I repented to God and asked Him, "Heavenly Father, what is it?" He told me, "You're not loving the people the way I want you to love them." So the

next time I went out with this feeling of wanting to love the people and even though I did everything the same, the second group of high school students gave a whole different response.'

Frank Grow: Traditionally, artists have had a bad reputation for being selfish people, emotionally distraught. But if you just apply the Principle you understand that art is actually a healing agent, especially now, because people are so depressed. A happy song, or even a sad song in which you cry along with them, heals them. That's where you have to begin, with what the people want. There are so many kinds of people in this country, and so many kinds of music. How are you going to pick one? The only way, I'm finding, is if you truly try to serve the people and try to get a message across. One way to purify your music is to understand your purpose. You have to realize why we are playing this song, why we are playing jazz, why we are playing rock.

An artist becomes his art and his art is an expression of him. So as we grow as individuals, our music grows. As we purify our hearts and as we are more able to offer our music to God, then God-centered music comes through. There is no formula because we are pioneering. It's like being at sea. As more and more sun shines through the clouds, we can see our goal, our purpose. Then we can chart our course and go forward.

I am praying for a deep unity in Sunburst at this time so that when we perform at Washington Monument we can give witness to God and to Reverend Moon.

Our challenge is to get to people, to cut through the apathy that most people live in. How can we excite young people, and old people, not just to have a good evening and listen to some nice songs and see some nice kids, but how can we give them a high spiritual experience where they're really excited about the unity of heart that they find to the extent that they're willing to investigate further, willing to get up out of their seats, to leave their houses, to skip a Thursday night of bowling or a Friday night poker game to see exactly what we're saying. What can we do to relate to the guy who is only interested in his girlfriend or whether he's going to get fired next week?

Patsy Johnson: When I pray about this, God keeps telling me over and over again, the people are looking for sincerity. They want to be guided. They really want to believe that the world can change. But too many things have happened in their lives. The only way is to win their trust through sincerity. So we have to learn to deepen our hearts. If we're not sincere, they feel it.

Frank Grow: But we also have to stimulate them to *do* something. □

## an interview with brian saunders, director of New Hope Singers International

**O**ur goal is to be a really true Christian choir so that no matter where we sing or for what purpose or to whom, we can truly inspire Christian people of all denominations, religious people and non-religious people, to really feel that religion is not only a deep part of man's eternal life but something they must have, *now*, in their hearts, something they must live with.

Because we have many different types and qualities of people in our audiences, I try to select music that is stimulating and music that many people know, from all parts of the world. For example, our international folk songs are not folk songs that we dug out from 15th century literature but they are songs that the people presently sing as part of their folk culture.

A religious end can be achieved in many different ways. For a religious experience, the first thing that must happen is that a person's heart must be stimulated or made more round or full. You must elevate their heart somehow; either give them great joy or make them think extremely seriously about a situation, but you must really move their emotions very deeply. Even a medley of international folk songs can be a profound experience if the motive is pure and it gives a clean, pure feeling.

We do many things that give

us deep emotional fulfillment, like going to old-age homes and orphanages. We go there to give joy but I think we receive much more than we give. To see old people in their later 70s, 80s, even 90s feel really stimulated by our performance and come up to us crying, kissing us and shaking our hands. Or to go to orphanages and have kids hold on to you, run up to you and pull on your leg. These are very deep emotional experiences for us, to feel these people loving to be loved and loving to feel clean joy and to have a wonderful time. We have much reason to think of why we should try to stimulate others.

We're almost three years old now and we've traveled about 400,000 miles. We've performed in the White House. We've done tons of community service work, like singing in Sunday services in churches and at veterans' hospitals, old-age homes, orphanages. We've sung at Buddhist temples, Shinto shrines, in seaside concerts and on boats and ocean ferries. We've done many different types of performances. Our first performance was at the Waldorf Astoria Hotel and our second was at Carnegie Hall, after two weeks of rehearsal. That's when Reverend Moon had just organized the choir.

I've been with the choir since it was formed on September 15, 1973. I had been in music all my

life. I went to school at Ohio State University, then I taught music composition and music theory there. I had studied choral composition and conducting in Europe at the Vienna Academy of Music. I've sung with the Robert Shaw Chorale.

When I joined, there weren't any members in my state, so I really felt God had led me to the Unification Church very clearly. There was a team witnessing on the Ohio State campus and I went to hear them sing because I thought they were such lousy singers. I went to one of their lectures, joined and that was that. About a year later I quit teaching and went to Belvedere for training.

I joined because I felt that I had had all the intellectual experiences I ever wanted to have. I was teaching at a young age and I was winning composition awards but my heart was craving for anything of significance. I was desperate to receive a heart experience. I had been looking around at all different religions, not just the Unification Church, but it was in the Unification Church that I found my spirit most deepened and the people most understanding. They were so considerate in trying to bring someone closer to God. They were inexperienced but humble, and ready to go the difficult path. I like going difficult paths; I always have. Life is very full that way, and I like to live a full life.

I've always loved choirs and ever since I was little I had dreams about conducting choirs. In junior high school I would hitchhike against my parents' wishes a few hundred miles on Saturday to hear a college choir, then I would critique them for the local paper. So choirs are ingrained in my blood. When I was ten years old I sang in five choirs at the same time. So now I can pour my whole heart into this mission and feel that it is God's desire.

The purpose of this group is to be a classical choir. Not that it is always supposed to sing a Bach A minor mass every morning before breakfast and not that it should sing Handel's *Messiah* every day, but it has a certain formality, even if we're singing songs from *The Sound of Music*. It's a very free situation in that we can do all sorts of music and feel that it is part of our mission. I can go to a music store and feel free to look in any catalog, rock music, anything. Or when I'm arranging songs, I can do anything. Our appeal is to everybody, not just to one kind of audience.

For the Washington Monument rally I was thinking of doing a whole medley of international folk songs, from maybe 15 to 20 countries, one after another during the afternoon entertainment. People could really feel, "Yes, this is an international festival. Here they are in their international costumes and this is really an international experience." We can introduce



*In their six weeks in Washington, D.C., the three-year-old New Hope Singers International, composed of singers from 25 nations, performed at veterans hospitals, senior citizens' homes, hospitals, and public rallies, climaxing their stay with the God Bless America Festival on September 18.*

them to a more international way of thinking and get people out of themselves. We'll have authentic costumes too, cowboys, Indians, Eskimos, Japanese, Korean, European, an amazing spectacle.

By our international spirit, many people in Washington will understand that no country in the world should exist just for itself; countries must exist for a higher purpose. I can't think of this rally as just being a bicentennial event, but it is an international celebra-

tion of America's bicentennial. And that makes my heart jump up and down. I really feel that this is the most powerful message of this bicentennial celebration. America couldn't have anything that is just American because America is from all over. Here we come, representing all part of the world, gathering together to celebrate the 200th birthday of this country that God has christened to be a shining bastion of hope for the free world. □

# GOD'S WORK IN AMERICA



**by NEIL A. SALONEN**  
**President, Unification**  
**Church of America**

*From a talk to members in Wash-  
ington, D.C. on August 8, 1976*

**G**od must be the example of unconditional faith, the well-spring of eternal optimism. Every time a sinner gets down on his knees and prays to God, "I'm going to change my ways," we may not believe him and his wife and family may not believe him, but God believes him. If God didn't believe him, how could He have any hope at all? When he sins again, God is hurt. And if he prays again and repents again, God believes him again. If he sins again, God is hurt again. This is the most fundamental understanding of what it means to love with God's heart.

In the face of thousands of years of faithlessness on the part of man, God still believes in man. God believes in each one of us, He loves us and He's hoping for us and He knows what we can become. As



we edge towards it step by step and generation by generation, God is forever believing and hoping. But man has disappointed God time and time again. If man can't respond to God, nothing can be accomplished. Man broke his promise again and again. Yet it is man, not vaguely man somebody else but us and me who come back to God and accuse Him for not fulfilling His promises to us. That's probably the most bitter moment of all for God, not only to be disappointed, but to be accused of being the responsible one, the guilty one, when what has happened was never God's desire or intention.

Reverend Moon, too, is forever telling us what *can* be, what *should* be, if we fulfill our responsibility. But not everything that he has said could be or should be came about. Whose responsibility was that? That was our responsibility.

We are beginning to understand that the limits that we're operating under and that we accept in our lives and in the influence and possibilities of our movement, our nation, and our world are not limits which are intrinsic to those things but are limits which are self-imposed, limits that we've come to accept. It's only when we challenge those limits that we can begin to understand the tremendous potential that's within one man. If there's so much potential in one man, we can't

even begin to understand the potential that exists within all of humanity to create a heaven that's far greater than anything that God could just hand over to us. We can create it out of our own potentiality.

In the beginning, even before God created man He had a concept of what His partner would be like. It must have been God who was the most excited at the time of the creation of Adam and Eve. It must have been God who had the greatest hope, because it was God's joy that grew as they grew and it was God who wanted to give everything to His sons and daughters. But because they centered things on themselves and because they adopted a selfish way of life instead of a truly unselfish way of life, then all the things that God wanted to give, He couldn't. And when He couldn't, man accused Him: What kind of God are you? If you're so good, why do we have this kind of world?

However much man has suffered since the time of the fall, we must always remember that God has suffered far more than us. If you've ever been in the position of a physical or spiritual parent then you've realized how much you can love someone you feel responsibility for, unconditionally and regardless of how much they understand. If you have a little baby that hits or bites you, you don't get angry or consider it re-

**Reverend Moon is forever telling us what *can* be, what *should* be, if we fulfill our responsibility.**



sponsible, because your love is far greater than all those things. God's love for man was so great and God's need for love was equally as great as man's. Since the fall, God has been looking for man, looking for love, and man has been looking for God, for that same love. But because we're so far apart, we couldn't even see it. When we say 'The Word was in the beginning, we mean the concept of man, and Adam and Eve were reflections of that Word. They were the incarnation of that Word and when they fell away from God, God's Word was lost to

man. But painstakingly, never failing, God continued and persevered until He could raise man little by little.

If you're the parent of a genius, it's easy to be proud or if you have a very faithful child, you know the joy of being a parent. But if you have a child who's delinquent it's very difficult to understand what your responsibility is because you can't cut off the relationship. You can't deny him. You'll be the parent of that child eternally. You're completely bound up with the fate of that other individual and you'll keep

working despite the most difficult circumstances. If you have a retarded child you feel desperate because you can sense within that child, unable to express itself, the spark of a human being.

There's a book out about an autistic child who completely withdrew from the world. It's a beautiful story of parents who would not let their child slip away. Autistic children are usually very normal in the beginning but by the time they're one or two years old, suddenly they stop responding. If you go to a baby, the baby always reaches up to be picked up but an autistic child just stands there. You can pick it up or put it down and it doesn't seem to make much difference at all. But these parents fought with all the power of their love. They poured everything into that child and they never once gave up believing that their child could be a normal, fully functioning individual, and they won! In a most amazing case, extremely rare in medical science, they won because they wouldn't stop until they won. When I read that story, it showed me just a little bit of what God's love is like.

We think it's easy to be God. You just have to reach out and love everybody. But is it so easy? It's very easy in the Unification Church or any church to say to someone, "Of course, God loves me and I imagine He loves you, but there are so many other people. How can He love them all?"

But that's not the nature of God.

In the particular family I just mentioned, the parents were so caught up that they sometimes said they felt guilty ignoring their other children because they focused everything on the one who needed them most. But they were fighting for his life. That's how much God loves us, because that's the love of a parent. If even fallen parents love their children so much, can't you imagine how God, the ideal parent, must love us so much more. Even the most wonderful parents can recall moments when there was just a flicker of the wrong kind of anger towards their child. But God never once, from the beginning to the end, wavered in His love for each one of us. He suffered so much.

How much did it mean to God when Jesus was called? When people fall in love, their basic desire is to be together, to just sit down somewhere and look at each other, because it fulfills something so basic in them. When God found His son, His first desire was to be with him, to go up on a mountaintop with him. But because God is the parent of all mankind, He saw His son as a channel through whom He could restore His word and His love to all mankind.

Therefore God had to sacrifice the very love that He'd been searching for by sending His son out into the world, and His son

experienced the same thing as God did. Jesus came with the most sincere desire to help people, to restore God's Word and to lead them to the very situation that they desired, but they couldn't understand him or accept him; they felt threatened by him. They pushed him away.

The life of the people who have followed God throughout history has been a life of sacrifice, not because God demands sacrifice but because God has lived a life of sacrifice. Following after God simply means to take up responsibility with Him. God sacrificed Himself. God put man first. God sent those people who could understand Him back out into the world. I'm sure many of you have been on teams where you just wanted to stay together but when a new instruction comes or a new campaign begins, the group has to break up and go someplace. I know you realize the maturity of doing that, but something inside is tugging at your heartstrings, and you wish you could remain together. That's the same way God feels. He would like to have a small group just praising Him and giving sacrifices to Him. It wouldn't be everything He expected but it's better than what He receives under most circumstances. But instead He sends His people out. God has lived a life of sacrifice, so we must never feel that God is different from us.

It's not that God made up

this terrible list of requirements: "Please do many sacrifices and live under difficult circumstances. Travel around and eat in a strange way and go out and do this rally or that campaign and then if you do everything on the checklist I'll open up my heaven and you can walk in." That's not the nature of God, but sometimes we act as if we felt that way. That's not right at all. God has been at the very front. If we want examples of that, look at God's central figures, His representatives. They have always been the ones at the very front of what had to be done. That's the pattern of God so that's the pattern we follow. It's not to satisfy some demand but to catch up to where God already is. If we want to receive the love that we've all been longing for, if we want to fulfill the promise of making this the kingdom of heaven on earth, and most important of all if we want to create a world which we will be proud to bring our children into, not a world in which we're afraid to send them to school, afraid to send them into the streets, if we want to be like that then we're behind and we have to catch up to where God already is.

If we catch God now and go through these circumstances with Him, there'll be a certain camaraderie. Are the richest times you remember the ones where you had the most food and the best place to live or was it the time

when you and your family went through a difficult hardship together? That's the kind of memory that will be the richest in heaven, not the joyous Easter services where the candles were just right, however nice those were. It'll be the times when we just made it by the skin of our teeth. When the war heroes came back from World War II and the Korean War, were they forever telling you about the R & R they had or the times they had off? They usually told you the close calls they had or how somehow in the most crucial moment somebody was needed and they stood up and the whole war changed because they did something. That's what they remember and what fills their hearts with pride. That's what makes a total victory, because that's not just the victory of the army or the victory of the nation, it's *their* victory. It's not just a feeling, it's the truth. There's a certain sense of accomplishment and joy that comes with that.

It would be nice if we were living in the kingdom of heaven already, but that's not true. Look around. It's very obvious what the world is like. We know that, yet before we joined this church we couldn't find the solution. The solution is not some secret that just hasn't been revealed yet. The solution is to restore God's Word, not in sermons and books, but in the hearts of men. If the world is going to change, people have to

change, and if people change, they have to change something so fundamental that they can't even hope to do it by themselves. They're going to have to renew their relationship with God.

However joyful God was when Jesus was born, can you imagine how much He suffered when the people didn't accept him, how frustrated He was. For the past two thousand years God has forever encouraged and supported us, even in our most meagre efforts.

That reminds me of a story. I was raised in a Scandinavian home; my parents were Finnish and Norwegian. One Norwegian story became famous when it was turned into the television series called "I Remember Mama." They were always living hand-to-mouth but they didn't want their children to be upset so every Friday when the family came home and they counted out the money for the different things they had to pay, the parents would say, "Well, we'll make it this week. If anything happens we can always draw some money out of our bank account. But we don't want to do that if we can help it." The children always felt there was some kind of cushion protecting them. When the eldest daughter went out and got a job, the first thing she did with her paycheck was to give it to her mother and say, "This is for the bank account." The mother looked at her

and said, "There was never any bank account."

So God has never fully revealed to us the seriousness of the situation because there wasn't any way, as children, that we could take responsibility to help. But now, God has rekindled the hope that we can bring about not an improvement in mankind but a fundamental change, that we can restore God's Word to mankind. But to do that we have to unite with the words of Jesus and die to ourselves in order to live in him. It's like swinging from one trapeze to another in a circus. There's that moment when you have to let go of what you are and fly through the air to what you hope will be there and that's called the leap of faith, because that's the point at which you just have to throw everything in, there's no turning back. There's no compromise and there's no way to be sure.

No matter how many discouragements Reverend Moon suffered in the last 30 years, when he came to America he put his foot down and said, "I come to bring God's Word to America." There were only about seven or eight centers in America then. He gathered together the leaders and told them he would give a speaking tour, and he formed a team of 70 pioneers. At that time, no one had ever heard of him before. The results weren't what we expected, and then Reverend Moon

explained that this was where we had to begin—that we had to train ourselves. We couldn't expect any mystical success to come to us. We learned we had to build our success step by step, laying a foundation.

But it was real and it was pure, so it was accepted by God. Our success grew as he traveled across America, and the great victory came with Madison Square Garden. The membership began to grow and God's blessing was obvious. We generated some publicity and Reverend Moon was no longer the man nobody knew. He became the man everybody had heard of but nobody knew anything about. Reverend Moon taught us the pattern of success. That same team he had formed over two years of crusading marched on to eight cities in 1974 and went on to Japan and Korea, culminating in the great Yoido Rally which drew 1.2 million people in Seoul.

Now we are beginning again at the very bottom. There will not be time in his life for Reverend Moon to crusade in every country, so he has to set the pattern here, to pour the effort of the entire world into America and then transfer the pattern everywhere. God's greatest desire is to shake this country.

We're being trained to go out as little Sun Myung Moons. That's the interesting thing that's different about our movement



than, say, Billy Graham, who's been crusading for many years. He calls what he does "bringing people to the door," in order not to cause divisions among churches. He tries to convert them to Christianity in general and he leaves them to the churches to be followed up on. I know some people who've been saved by Billy Graham three or four times. I'm not saying that's bad, I'm just saying it's obviously not enough. It's much better than if they hadn't been saved at all, but it's not enough. He hasn't formed a movement, he hasn't sent out state leaders, he doesn't send out missionaries all over the world. The thing that impresses people so much is that Reverend Moon's movement is multiplying. Even when he's in New York, there are still people speaking up in Washington or someplace else. People have the feeling in America and soon around the world that we're everywhere.

So the purpose is for us to fulfill the responsibility of going out to other parts of this country and the world. After the Washington Monument campaign, if we can have a great success, we will evangelize in each state and when the foundation is strong we will use it to launch a crusade throughout the world. Then America will fulfill her promise to God, the promise that was made at the time of her blessing. We're going to lift up the

people of other lands and create one world family under God.

If a state leader goes out and wants to start a crusade after Washington Monument, we may say, "We have no money and no one's ever heard of you," but that's exactly the situation that Reverend Moon was in when he started his seven-city tour in 1972. That's the pattern that he established. The purpose was to launch us into the future, that any one of us could begin a crusade. We won't be successful in the beginning just like that; we'll have to build our success brick by brick, but we can do it. If they persevere with the same determination that Reverend Moon had, they'll bring victory. And when we're having Madison Square Gardens in 50 states and more than 100 countries, speaking God's words, then the world will really change. So the Washington campaign is meant to be the culmination of a certain pattern, of a certain training that we've received.

It is the end of one stage of Reverend Moon's ministry in America, but it is the beginning of something too. It is the beginning of our ministry to our mission. From there *we* have to march. *We* have to go and carry out with that same determination and that same success. If that pattern can be multiplied, if there were just 50 of our members in America as controversial as Reverend Moon is today, the country would be tear-



*Mr. Kamiyama (at far end), regional coordinator for the five-state campaign, meets with Washington, D.C. leaders.*

ing its hair out and people would demand a full-length television special explaining the Divine Principle. People would have to know what was creating a new race of people, people who are uncompromising, who are not dependent on the support of dignitaries or big labor or a good press, people whose power must come from someplace else. They can look everywhere and if their eyes are open what they will find is that this power comes from God. There's no power greater than that—the power of truth, the

power of love.

But we must take the responsibility to make sure that what we are doing in Washington and in America is truth and is love. We are the people to resurrect the family so we have to first resurrect ourselves. We have to become the shining examples.

What is the purpose of the Washington Monument campaign? One purpose is to serve as the culmination of Reverend Moon's ministry. It is also an offering. America is strong because God has given her incredible

**There will not be time in his life for Reverend Moon to crusade in every country, so he has to set the pattern here, to pour the effort of the entire world into America and then transfer the pattern everywhere. God's greatest desire is to shake this country.**

blessings and yet in this generation we feel that it is because America was lucky, and we don't want to get dragged down by people who are not so lucky. But if America loses her relationship with God, she will lose the blessings that came with that relationship. That is not just a theory. It is all too obvious that the extent to which we've been turning away from God is the extent to which we have been losing those blessings. When the home was a Christian home or a religious home, the family unit was strong in America. When the homes became secular then families began falling

apart—many divorces and remarriages, many kids running away (a million and a half kids under 18 ran away last year). Even more shocking, 700 kids were beaten to death by their parents last year, and that's just the ones that were reported. Who knows what happens that's never recorded. There's a shocking rise in alcoholism, drug addiction, immorality. (Immorality isn't even considered immorality any more; it's the new morality.) To be moral is to be guilt-ridden, repressed, and psychologically disturbed.

We have to fan out across the city and bear witness to what this movement has meant to our lives. You know there are many people in America who were raised in the right way. One reason we are so desperate to do something is that the younger generations seem to be getting further and further away and we seem to have less and less in common. There are many people who are troubled deeply in their hearts and they're praying daily to God; they're isolated because they don't find the leadership in the government or even in the churches. But their foundation is still intact and they're waiting for someone to come and sound the alarm. They are ready to be called, to stand up together for what is right. They can't do it by themselves, and there isn't anyone to lead them to do it together, except us.

I don't think what Reverend

Moon is going to say at Washington Monument is news to many people in America. Those ideas are not unique to our movement, although they aren't popular. But I do think that by coming together to affirm those things, we are demonstrating that Reverend Moon is providing the leadership to mobilize the people of this country to reach out to God. We are saying, "Come and stand up for what you believe. Come and stand up for God in America, for the things we have to do in the world. This is your chance. There isn't a candidate you can vote for, there isn't a church you can go to, there isn't a newspaper you can support, but here's a rally. If you come, the meaning will be very clear. This rally is not a compromise. The statements made are not going to be vague. We are going to say what God wants to say. If you come and stand up for that, then everyone in America and throughout the world will recognize that there *are* people who believe those things. That will bring a tremendous rebirth of hope for people just like that all throughout America and the world. The rally is a time for you to come and stand up for what you believe." That's the meaning of the Washington Monument rally.

If there are no Americans who will give thanks to God for the blessings He has given, then by the Principle He cannot con-

tinue to give His blessing. There is no give and take. Not because He's angry or vindictive, but because there's no base for Him, God is being pushed out of America. Another meaning of the Washington Monument rally is to bring together people symbolically representing all of America. Two hundred thousand, two million, whatever the number, they will come together and give thanks to God. If that offering is really pure, if we create the right environment for that offering, then God can continue to give His blessing to America, so that we can still be in a position to carry out our mission. Five years from now if America turns to God, but nothing happens now, the country may have so declined that it will be a hollow shell. We have to save America *now* while she still has the strength to act for God the way God needs her. America is the champion for freedom around the world. If we don't save America soon, then America will just be another country on a long list of those that need to be rescued from chaos and tribulation.

Washington Monument will be an offering. If we can make that offering pure, then we can extend God's blessing into our coming century. All the leaders, the president, the congressmen should come out and make that offering, but until they do we will go in their place, not because we are more worthy than they are,

but because somehow God could reach us at this time. It's not easy to do this campaign. We don't have enough people, enough money, enough facilities. That is why God needs us because we are the people who can still work in that situation. If everything were easy, then God would not need us. The reason God needs us is that there is no one else to do this work.

Our determination must be to somehow find a way for us to take the responsibility off of God's shoulders and carry it ourselves. For 6,000 years the human race has left everything in God's hands and blamed Him for their own shortcomings. Our responsibility now is to become the true men and true women who can live up to God's standard and take responsibility for this world and welcome God into this world. Instead of making God change the world, we will change the world and welcome God into it. Then America and men and women throughout the world will have realized the kingdom of heaven. The kingdom of heaven is the place where God is the guest and man is the host. America will be whatever we make it, or whatever we fail to make it, and we will all live with the consequences.

There are millions of people who know what's right, but they are looking for someone to lead them. At Washington Monument we have to show those people

who is leading the cause of righteousness. We want to assemble the people at Washington Monument who will testify to the meaning and purpose of America, who can stand up and be counted as true Americans in God's sight. Nehemiah gathered the Hebrew people together and read them the book of laws to renew their covenant with God. We too will gather the people together and read them the book of laws and renew their covenant with God. If the people renew their covenant and if they humble themselves and pray, then God will remain in America. So the purpose of the Washington Monument rally is to bring God's truth to America.

We have no merit by ourselves, unless we humbly ask God to use us despite all of our shortcomings, to trust us despite all our wrongdoings and to have faith in us despite all of our inconsistencies, and to help us love others the same way that we want Him to love us. If we can do that, we will have laid the cornerstone for the kingdom of heaven in America and on earth. Washington Monument is the end of one stage but the beginning of our real battle to establish the kingdom of heaven. Nothing is going to stop us, nothing is going to stand in our way. If people wonder, when are we going to leave Washington, the answer should be very clear: We are never going to leave Washington. □

**W**hy does a man feel so nice when he is told that he is a deep person? If he is told: Oh, you are a shallow person, he will be angry. But if he is told that he is a deep person, he feels good. Why? Because God is deep. Therefore, if he is told that he is a deep person, unconsciously it is approval or being told that he

points, we can understand our essential desire is to be close to God as much as possible, to be one with God, to resemble God. Even if someone is an atheist, his essential desire is to be one with God. No one can deny that everyone is looking for God. Everyone wants to resemble God. This is the essential nature of man.

# *the unselfish way of life*

by KEN SUDO

is closer to God.

If you are told that you are a beautiful person, not only externally but also internally, then I am sure you feel so nice. Even though you know that you are not that way, if someone says it, then you feel so nice because beauty is the nature of God, the attribute of God. This means you have been told that you have the nature of God; you are close to God.

If someone says that you are a pure person, even though you have lots of trouble, you smile because purity is the nature of God. To be deep, to be beautiful, to be pure, to be high, to be wide, to be wise, to be clever, to love purely—all these things are the nature of God. If we understand these

When our desire is fulfilled, we feel happy. Man can be happy only when he resembles God. To be happy means to be one. God is eternal. If we can resemble God and be one with God, our happiness will be eternal. This is the reason why we need God. Everyone needs God. Not only religionists but doctors, lawyers, farmers, soldiers, diplomats, everyone needs God. Fathers need God, mothers need God, children need God, brothers need God, sisters need God, friends need God, everyone needs God. Everyone must resemble God. Everyone must be one with God. This is the key to true happiness.

Is there anyone who doesn't like to be happy? If someone says,





"No, no, no, I don't like to be happy. I'm a terrible man. Everyone dislikes me. I don't like anyone. This is my way of life," he is saying this in order to gain attention, to be loved. When a little boy or little girl is upset, when Mommy doesn't give some cookie and she desires to get it, then she says: "I don't want the cookie. I don't like it."

Everyone is looking for true happiness. But how can you find true happiness? From the beginning of mankind, I am sure Adam and Eve wanted to be happy. A thousand years later, I am sure all mankind was seeking happiness. Everyone tries throughout his whole life, from the cradle to the grave, to be happy. Babies try to be happy by being given milk. Old men try to be happy by being served or loved. Billions of people have tried to find true happiness, but no one has succeeded.

Was it because of lack of effort? No. They tried and tried and tried, shedding tears and sweat from morning till night, and still true happiness has been beyond reach. The more we try, the more true happiness goes somewhere. Why? Not because of lack of effort or lack of shedding tears, but something must have been wrong. We must find this point. Otherwise, mankind cannot find true happiness. Let's see how he has tried to get happiness.

Fallen man thought that he could gain happiness by receiving.

For example, by taking food, he feels happy. "Oh, now I'm full so I'm happy. Thank you." It's very true to some extent. By taking food or creations, we feel happy because it's a blessing from God. The third blessing was to have dominion over creation, So if this blessing isn't accomplished we cannot be happy. This is the reason why we are looking for creations. We are sure that it is a factor of happiness because it comes from God.

Secondly, people evaluate others by their cultural value. He's a musician in a city. He's a state politician. He's a famous doctor. People respect this kind of cultural value, but inside him there might be terrible things. Sometimes he can cover his impurities. At the time of Jesus many elders or teachers had beautiful robes. Because of these beautiful robes, people bowed to them and respected them, but they were the ones who crucified Jesus, who destroyed the destiny of mankind.

People have no eyes to see the true value of man, the true meaning of life, the true way of life. They enjoy being admired, but they are respected by people for *taking* things, reputations, positions. They think reputations and positions are the standard of the value of man, so they feel so happy when they are given creations, things, reputations, positions, or power.

Is there anything that can last

forever among those things? Nothing can last forever. Then if these creations are lost, his happiness will be lost. When his house is destroyed, his happiness will be lost. When his money is lost, his happiness will be lost. If his position is lost, his happiness will be lost. If his reputation is lost, his happiness will be lost. Happiness based on these factors cannot last forever. It cannot be true.

If a person thinks the family is the basis of happiness, then still, if the husband is lost, if the wife is lost, if their children are lost, happiness will disappear. If happiness is based on something that cannot last forever, then the happiness itself will be lost.

We thought we could be happy by receiving these kind of things. We tried to be happy by taking. We thought that by taking and by having we could be happy. So we tried to take everything.

The result of this attitude is this world. By doing this, no one could be happy. This is an historical fact. This truth is bigger than an experiment. Now we can understand that this is not the way of true happiness. By taking, no one can be happy. This is the result of the experiments of mankind throughout history. This is a selfish, self-centered way of life. We tried to take and found no one could be happy. This is not the way of true happiness.

What could be the true way of life? What could be the true way to

happiness? The answer will be very simple because our experience must be turned upside-down. Instead of receiving first, we must give first. By giving, we will receive afterwards. This is the way to true happiness. It is very simple but very essential.

No one truly experimented with this way of life. Someone must start the unselfish way of life. Otherwise, mankind cannot find true happiness and must remain in hell forever. Unless someone can start the unselfish way of life by giving first, no one can start the kingdom of heaven.

We thought that if we gave something, we would lose that. That's why we don't like to give. It's very true. I love this Bible so much and if I give this Bible to him, I'll lose it. I don't like to lose something I love: This is the essential nature of man. But because man committed sin, someone must pay indemnity. Otherwise there is no restoration. Even though I don't like to give first, if I give this book to him, if I give fruits and apples and oranges, what can I get? I can get invisible gratitude. The gratitude cannot be seen but it does not perish. Then someday if he has some wonderful foods, the first idea that will come to him is that he would like to give that food to me. Eventually I don't lose anything at all.

This is Principle. By giving, I receive. By giving, I can feel the joy of giving, and he will feel the



joy of receiving. Then by him giving, he can experience the joy of giving and I can experience the joy of receiving. By giving, we will receive. By serving, we will be served. By giving, we can take. This is the principle of true happiness. We may think that if we give something, we will lose it, but it's not true. For instance, Jesus had a lot of truth, but if he didn't give truth to mankind, then no one would have heard Jesus' truth. By giving truth, Jesus' truth increased. What if Jesus didn't like to give truth: "Oh, this is wonderful truth. I want to keep it for myself." If I am a man of truth, if I have all the truth but don't give this truth, then does this truth increase? But by giving this truth to everyone, my truth will increase.

If there is a man of love, whose heart is filled with love, but he never gives love to anyone, you don't feel that he is a man of love, but you feel that he has no love. He feels that he is a man of love, but he doesn't give any love to anyone, then all of us feel that he has no love. It's strange but he's always regretting that he has no love. But if he gives out all the love he has so that he feels that he has no love left, then how do you feel? Do you feel that he has no love? You feel he has lots of love.

By giving things, by giving truth, by giving love, we never lose things, truth and love. The more you give, the more you own. The moment you give out, in a sense, you own more than you gave. Then you will be rich in



things, truth and love.

Who could be the richest person in this world? He is the one who gave most. He is the one who gives the most precious thing he has for the sake of others. Who do you think is the one who gave the most precious thing he had for the sake of the happiness of mankind? It must be Jesus.

Jesus gave all he had: his things, his sweat, his tears, his blood and his life. His life was more precious than the universe in the eyes of God. Millions of sinners cannot create the kingdom of heaven, but sinless Jesus was the one who could start the kingdom of heaven. Jesus' life must have been more precious than all of fallen mankind. This way of life wasn't just Jesus' way of life; it was

God's way of life.

God Himself gave the most precious thing He had to mankind, for the happiness of mankind. God is the one who started the unselfish way of life. This is the reason why Jesus, who was one with God, also lived the unselfish way of life. Jesus gave all he had. He lost everything on the cross. His robes were torn into pieces. He lost his tears, sweat, blood and life. But when everything he had was lost, when he had nothing, this point was the starting point of the resurrection of Jesus. The resurrection of Jesus was the beginning of Christianity.

This is the spirit of Jesus. When he gave everything, when he lost everything, he received eternal life. He was the start of

eternal life, and he could give that eternal life to all of mankind who received him.

In this meaning, his original life was given to all mankind. Therefore, Jesus could live in all Christians who received him. Jesus is alive now in this meaning. The value of his life wasn't lost. By giving, he received and he gave this again and mankind received the eternal value of life. This is the reason why no one can forget Jesus. His unselfish way of life made his life precious. By giving the most precious thing he had, even though he lost that, he never lost anything. He received the greatest value of life.

This is the deepest way of life, and it came from God. God is the one who started the unselfish way of life. True happiness comes from resembling God. How can we resemble God? The answer is very simple. We should live God's way of life—an unselfish way of life.

Also, we must realize that there are subjects and objects. Everyone wants to be subject because everyone wants to be the central person. This is the essential desire of man, because man is as precious as God and has the same nature as God, and God is the center of the universe. This is the reason man wants to be the center of the world. But how do we become the center? The answer is also simple—by giving. He who gives first will be subject, and he who receives will be the object. In

this meaning, since I am giving this talk, I am subject. You are receiving so you are object. If you want to be subject, give first. He who gives the most will be the subject. This is Principle. If we aren't giving anything, no one is qualified to be subject.

This is the way to true happiness. The selfish way of life made us unhappy. Then the unselfish way of life must make us happy. This is God's way of life. By doing this, we can resemble God. This is the way we can gain true, eternal happiness.

We are living in Washington, D.C. What can we give to the people of Washington? Everyone wants to be loved, because love is life. In order to live, we must be given love. In order to be given love, we must be loved. But we can't give love. We are not giving love in many cases. Why? Because love needs the foundation of beauty. If some girl is very beautiful, everyone loves her because beauty is the foundation of love. The reason we can't love each other is very simple. It's because there is no beauty. The impurity of man's nature is the reason we cannot love each other.

The city of Washington is so beautiful—big trees, green everywhere; it's far more beautiful than New York. But still, can people love each other? Why not? Because even though the trees are beautiful, man isn't beautiful. This is the reason. Impurity is the

reason why people can't love each other. Many prostitutes are coming to celebrate the bicentennial celebration. The Capitol is corrupted. Ravens are now cawing over the capitol building.

This impurity must be cleansed. Otherwise, no one can love each other and the kingdom of heaven can't come to the city of Washington, D.C. Who will cleanse the impurity of this city? In order to cleanse something, you must be pure. Otherwise, you cannot cleanse impurity. This is very true. This is the reason God called you. Even though we have lots of impurities, still there must be something good in the eyes of God. He will cleanse us more than before, purify us, and He wants to send us to this city to cleanse its impurity, just like a mop, to cleanse the dirtiness of this world. A mop is responsible for the impurity of the floor, wiping up everything. Even if it is worn out at the end, when purity is there, everyone can love each other. This is our mission.

Someone who is pure must be sacrificed, in a sense. Otherwise, the impurity of this world cannot be cleansed. Jesus was the purest person in the world. When he was sacrificed on the altar of mankind, all mankind, even Satan, was shocked speechless. This is the reason Satan couldn't claim anything at all afterwards. If a beautiful person is sacrificed, people will be inspired and moved.

Even though we have a lot of difficulties and impurities, as long as God has chosen us, we must purify our insides first with prayer and repentance, then be the mop of this city, sacrificing ourselves, our time to sleep, our time to enjoy our life. By shedding tears, sweat and even blood to make others happy first, by giving all we have first, by serving the city first, by serving the community first, we can receive true happiness. God can give true success in this campaign. By the purification of our insides, by serving the community, with tears and sweat and even our own blood, we can show the true meaning of the spirit of Rev. Moon.

His life was filled with sacrifice. His entire life was torn into pieces to make mankind happy. He showed the true way of life with his body, with his sweat and with his blood. His way of life is God's way of life. His way of life was Jesus' way of life. We must show who Rev. Moon is by shedding tears and sweat and love. By serving the community, we must show our love. This is the true way of life, the way to true happiness. This is the true way to make this world happy, to make mankind happy, to change the direction of mankind.

We can now change the direction of mankind. Someone must start this way of life. This is the reason we want to start the unselfish way of life. □



# our present responsibility

by DAN FEFFERMAN

*A sermon delivered in Washington, D.C. on August 1, 1976, the seventh anniversary of the founding of the Freedom Leadership Foundation. Mr. Fefferman is secretary-general of FLF.*

**I**n Reverend Moon's message at Yankee Stadium he said that America has passed through three great trials—the Revolutionary War, the Civil War, and thirdly, the ideological struggle between democracy and Communism.

The Declaration of Independence states very clearly that America is founded upon belief in God for it says right in the begin-

ning that we hold certain truths to be self-evident—that the Founding Fathers had certain beliefs in common and that these were unchallengeable beliefs. They were the assumptions upon which they were basing their philosophical statement which would then be a justification for their radical step of declaring independence from Great Britain. What they said was: All men are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness. And that to secure these rights, governments are instituted among men, deriving their powers from the consent of the governed.



Where Martin Luther King stood up on the steps of the Lincoln Memorial and said, "Let freedom ring from every mountain in America," Reverend Moon will say, "Let freedom ring throughout the world." Not just blacks and whites but even men and women regardless of their color under Communist control deserve freedom. The responsibility of America is to extend this gift of freedom as God's representatives.

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### God Gives Rights

The Declaration of Independence emphasizes that the gift of liberty, the right of freedom, is endowed on men by God. That's a very important concept. If you don't believe that God has given you certain inalienable rights, by what authority can you claim any rights at all? Otherwise, the rights of men are transitory; they can change according to circumstances and they are relative to the cultural environment. They don't have any absolute, eternal and unchanging standard. But when you say that *God* has endowed man with inalienable rights, you set up an absolute, eternal and unchanging standard. You say that all men, regardless of their nationality, race, creed, or color are given the right of liberty by God. This is an important basis of the American philosophy.

Coupled with this is the idea that governments derive their power from the consent of the governed, that a government cannot long endure if it's in opposition or antagonism to the people. If the government totally fails in

its responsibility to provide for the rights of the people, then the people have the right to take matters into their own hands, as free men who have rights given to them by God, as free men who in covenant with God, in reliance on divine providence, are fulfilling their portion of responsibility to set up a just world order. This is why the Declaration of Independence closes with the phrase, "With firm reliance on divine providence, we mutually pledge to each other our lives and our sacred honor."

So from the beginning, American ideology was centered upon God, upon a firm belief that our rights and liberties come from God. Yet at the same time as the Declaration of Independence was being written in 1776, the school of materialism was beginning to flourish in Europe, and it was having its effect in America, too. People were beginning to challenge the idea that God had set up a certain order. They began to analyze things strictly in materialistic terms, saying that all of our ideas about God actually came

from the material world. The school of deism taught that although God exists, He created the world once, set up certain laws and principles, but He doesn't have any direct relationship at all and isn't personally involved in it. The idea that there is a personal God who loves us was already being challenged back in 1776, not only in Europe but in America, too. The roots of the ideological struggle go way back to the beginnings, to our first great challenge.

### **Judgment Came**

In the second stage of her providence, America faced the reality that it was not living up to the principles that it had set forth in the Declaration, which stated that *all* men were endowed by their Creator with certain inalienable rights. But it was very plain that many men and women in America didn't have those rights at all. A whole race of people was subject to the inhumanity of slavery. This could no longer be tolerated by God and the judgment of the Civil War came upon our nation.

President Lincoln believed the Civil War to be a type of judgment or chastisement from God because of the evil of slavery. His second Inaugural Address, which is engraved on the stones of the Lincoln Memorial, stated that if every drop of blood which was taken by the whip of the slave-

driver would have to be paid for by another drop of blood shed between brothers in the Civil War, nevertheless, the judgments of God are good and just altogether. He was a man who was very much aware of his role and the role of America as God's nation.

Yet while Abraham Lincoln was proclaiming that these dead shall not have died in vain, but this nation under God shall receive a new birth of freedom, and government of the people, by the people and for the people will not perish from the earth, the Communist Manifesto had already been written in Europe. It proclaimed that God does not exist, that the institutions of our society exist only for the purpose of maintaining the position of the ruling class, that all of our ideas about morality and religion are just an opiate to keep the masses under the impression that they are not really being oppressed. For the true liberation of man certain kinds of bourgeois freedoms would have to be taken away—including freedom of religion, freedom of assembly, and freedom of the press—and a proletarian dictatorship would enforce its own morality by any means necessary.

### **Revolution Against God**

This revolution against God and against the values of our Judeo-Christian tradition began roughly at the time of our second

great crisis, the Civil War. Over the next hundred years, the United States grew into the most powerful nation in the world, while the Communist movement seized sovereignty in the Soviet Union and began to spread to the point where it now controls more than one-third of the world's people. Moreover, Cain-type thinking and Cain-type behavior began to infiltrate America, not so much directly by Communist agents but because of evil spiritual influences which were beginning to affect our country. The corruption of business, the exploitation of laborers by business, the continued discrimination against blacks by whites, racial hatred and bigotry, strife between different national groups, immorality, adultery, pornography—these things began to eat away at the moral foundations of America. With the influx of Marxist thought into American culture, the resentment of the people could easily be mobilized against the ruling class.

Even though there may be 20, 30, 100 different Communist groups, not all controlled by Moscow, they are all mobilizing the hatred of the masses against the ruling classes in America. They are also mobilizing the resentment of the people, the Cain-type feelings of the people, against God and against America's true purpose. They are antagonizing relations between the races by zeroing in on the weaknesses of

America and exacerbating the tensions by making unreasonable demands upon the state and blaming everything upon some so-called ruling class, the racist, white, male chauvinist ruling class.

Now our ideological struggle has reached the final stage. In addition to the ideological struggle within the people of America, or among the people of the world, there is also a direct confrontation between the two most powerful nations of the world, the United States and the Soviet Union. These two ideological powers also have tremendous military might which could destroy the world's population many times over. So the third great trial has come to America. This time it is not so much a trial of just one nation, but of America's relationship to the whole world.

### **Satanic Imitation**

We have to realize that although Communism is a Cain-type ideology, not every aspect of it is evil. In fact, it wouldn't have so much appeal if it didn't have a lot of goodness and truth in it. It's a very subtle, satanic imitation of God's ideal which completely distorts the meaning of freedom and lures men into a slavery in which Satan, not God, is the ruler, in which Mammon (the god of money) or economics is the sole determinant of man's future in life. Marx, Lenin, all of the Marx-

ist scholars proclaim that man's will has nothing to do with what his future is. What determines a man's life is strictly the economic conditions in which he lives, the need to survive, the need to provide for himself, the need to struggle to overcome economic problems. In order to liberate man you need to establish an economic state where socialism provides for all of the people. You create a state which becomes god and do away with the God of Israel, the God of Jesus, the God of the United States of America. In this way, Satan would come to power and rule the world.

When a Communist regime takes power there's total control of news and people are not allowed to come in and out freely, so we don't have very good facts about what life in Communist countries is really like, what the real horrors have been. The best estimates of scholars are that between 60 and 100 million people have died as a direct result of Communism. This includes people who died prematurely in slave labor camps, people who died as a result of enforced famines, people who died during the Cultural Revolution in China. Not every death was intentionally created by the Communist regime, but the effect of their policies was that these people died unnaturally, prematurely.

One hundred million people doesn't mean anything to me. I

could hardly relate to the six million people killed by Hitler. One hundred million is just beyond my comprehension. I can't imagine it. I don't know what 100 million people look like. But I know what this group looks like; I know what each individual looks like. When you think of one human being, how valuable and precious he is, then you can realize what a terrible abomination took place. It happened not only in Russia, but in China as well. They are now revealing that there was a mass famine in China when people here thought that everyone had enough to eat. The Great Leap Forward in the early 1960's was a total failure and wrecked the economy of the country. It's possible that millions of people starved to death during the famine.

### **Disregard For Life**

Look at what's happening in Cambodia today. After the Communists took over, they marched all the people out of the cities. Phnom Penh, a city of more than 1 million, now has only 50,000 people living in it. Young and old, the sick, were just marched out. Thousands of people were seen dying along the roadsides. It was their belief that bourgeois society had so corrupted and weakened the people that these weaker people would have to die in order to make way for the wave of the future who would survive and

build a new Cambodia. This total disregard for the absolute value of human life was based on the idea that the ends justify the means.

It could happen elsewhere as well. It could happen in Korea. It could happen in America.

But the real abomination is the life that people are forced to lead. It's not being able to teach your children religious values without endangering your own relationship with them. In the Soviet Union and every Communist country, children have to take courses in scientific atheism and dialectical materialism. If a child goes to school and says, "My mother taught me that God is the Creator of the universe," the children and the parents are actually separated. The children are taken to a state school where they are raised under the principles of atheism.

It's not only that either. The press is totally controlled. People in the Soviet Union didn't hear that Americans had landed on the moon until several years later. The Chinese still haven't been told to my knowledge. Anything that happens in the Western world that we know about the people in the Communist countries may not know about. They're completely blinded from seeing both sides of the truth. They only receive the news that the state wants them to receive.

In the Soviet Union today there may be up to one million

people who have been imprisoned for political reasons, not because they are thieves but because they disagreed with the state or because they taught their children religion too vehemently, or because they made some demonstrations.

### **America's Responsibility**

When we think about the freedoms that we have in America, we have to remember most of all that these freedoms are a gift of God. It's essential that we bring to the American people the important understanding that freedom does not come alone. Freedom comes with responsibility. Because freedom is a gift from God, we must fulfill our responsibilities to God on the individual level, on the national level, and on the international level. America doesn't exist for America's purpose alone. America was created by God as a microcosm of a world united in love, where all nations and races could live together in mutual respect, harmony, and unity.

America can not base its policies on what's good for its own short-term national interests. It has to remember that our national interests are inseparable from the interests of the world, because the world is shrinking. We are living in a global village, and we can't escape this responsibility. We have to clean up the problems that we're facing now—of drug

abuse, immorality, pornography, and the root of pornography which is adultery and fornication. One of the greatest problems that we're facing today is racism in America. Those forces which are seeking to establish a Marxist order in America are exacerbating the racial struggle and using it as one of their primary means of mobilizing the hatred of the masses.

We have to be the ones to show the true meaning of America, to show America a pattern of racial harmony and unity. I think it's significant that the greatest event thus far ever held at the Washington Monument was the rally held by Dr. Martin Luther King, Jr. more than a decade ago. At that time, Dr. King represented a great hope to the black people and really to all conscientious people in America, that America could overcome the problems of discrimination and racial hatred.

### **Positive Ideology**

His message was one that was centered upon God. He completely rejected the Communist doctrine that hatred and struggle are the only way to make progress. He preached non-violence and Christian love. In an essay which Dr. King wrote for his book *Strength to Love*, he specifically dealt with the question: Can a true Christian be a Communist? His answer was emphatic: No! He stated that a true Christian cannot

be a Communist because these philosophies are absolutely diametrical and not any of the dialectics of the logicians can reconcile them. The Christian believes that at the heart of the universe is a loving Father, but the Marxist believes that only economic conditions will determine man's fate. He also dealt with the question of Leninism, the doctrine that the leaders of the revolution must seize power by any means necessary and enforce the so-called proletarian consciousness on the people whether they want it or not. That is absolutely in diametrical opposition to the Christian spirit. He made it very plain that his movement and what he represented was not based on Marxism, was not based on hatred, was not based on resentment, but was based on the positive ideology of Christian love.

We are now faced with a very serious problem, because our movement not only has to take the message that Dr. Martin Luther King preached and make it a reality in America, it also has to take that message up to a new level. Where Martin Luther King stood up on the steps of the Lincoln Memorial and said, "Let freedom ring from every mountain in America," Reverend Sun Myung Moon will say, "Let freedom ring throughout the world"—in the Kremlin, in Communist China, in Cambodia, in North Korea, everywhere that

men are oppressed by the atheistic ideology of Communism, let freedom ring.

But in order to make that a reality, America must unite, centered on God. If we're going to make the voice of God known to the people of the world, then our nation must be beyond the accusation of Satan. We must overcome the problem of racial bigotry. Here in the Washington Monument campaign, this is the essential point: To lead the people to understand that we can realize the vision of Martin Luther King and bring it to a new stage, to a stage that reaches worldwide freedom. Freedom comes from God. Not just blacks and whites but even men and women regardless of their color under Communist control deserve freedom. The responsibility of America is to extend this gift of freedom as God's representative through manifesting a positive Christian movement in the same spirit as Martin Luther King—non-violent, with a new hope and vision for the future that can inspire all people.

### **Movement For Victory**

Reverend Moon's message at Washington Monument will be a strong one—proclaiming America's responsibility to God to lead the movement for ideological victory over Communism. It's a beginning of the movement for America to fulfill its mission. I

know that this group is the only group that can save America and save the world. There is no other group that has the vision. I've been active in the anti-Communist struggle for seven years and I've met virtually all of the major leaders of the anti-Communist movement in America today, young and old alike. It's a dying movement.

I remember very well when Vietnam was falling and I had hundreds of friends in Vietnam. I remember seeing the headlines in *The New York Times* and not being able to stop myself from crying because there was nothing we could do. I was so depressed I almost couldn't go on. Then I had the occasion to call Barrytown to talk to someone in the office and in the background was a chorus of people singing holy songs. I realized that the only hope that God had was right there in Barrytown, that our movement could be trained to be His representatives to take the message to the American people so that in the future no tragedy like that would ever happen again.

The time is very critical. Whether or not we can do it is not determined yet. But I know that we are the only ones who have the possibility of accomplishing it. When we realize that responsibility we have to work hard, we have to pray hard, to allow God to speak through us and represent Him. □





**from one  
parent  
to another**

The following letter appeared as part of a series of full-page advertisements in the *Washington Star* and *Washington Post* before the God Bless America Festival at Washington Monument. A collage of other ads appears on the following pages.

Dear Parent,

I think you should know that I am a parent myself. Very much so.

My wife Hak-ja Han and I have been blessed with nine beautiful children ranging in age from two months to fifteen years. Just like you, we have our share of joys and heartaches in bringing up a family.

I have been accused by some of breaking up families. This is untrue; and nothing is further from my desire. As a father (and one of eight children myself), I have a deep, abiding respect for the unity of the family. The loving family is God's ideal and the very essence of *all* lasting civilizations.

Nevertheless, in my work with the Unification Church my own family has been separated many times. When I first left Korea for America my wife and I were unable to see any of our children for almost a year. If you have ever been separated from your own children, I understand how you feel.

Harmonious families are a central goal of our Church. In my talks with the wonderful young people who have joined the Church, I try to prepare them to be good husbands and wives and good fathers and mothers. Also, I want them to continue to be loving sons and daughters to their own parents. I know how much parents need their children's love.

I hope, dear parent, you will be with us on September 18th. Please hear what I have to say—not only as a disciple of God, but as an active parent.

Sincerely,

Reverend Sun Myung Moon

**Tomorrow may be the  
most important  
day of your life!**

**Meet us at  
the Monument**



Fireworks!



**Let his followers  
speak for themselves.**

*After this, there will be no more of the President's speech in the history of the world. But too late chance for the President to say anything more.*



**Meet us  
at the Monument.  
September 18th.**

**Can a prophet  
be human?**



**Meet us at the Monument.  
September 18th.**

**Meet us  
at the Monument.  
September 18th.**

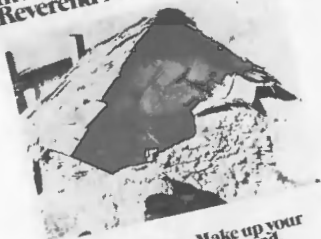


**There will be another July 4th  
on September 18th.**



**Meet us  
at the  
Monument.  
Sept. 18th.**

In 1952 this was  
Reverend Moon's Church.



Make up your  
own mind.  
Meet us at the  
Monument.  
September 19th.

God Bless America Festival  
with the World's Largest Prayer Meeting

Maybe you've heard about  
Reverend Moon. But have  
you ever heard him?

Reverend Moon as  
Prophet?

Reverend Moon  
as lunatic?

Reverend Moon  
as capitalist?

Reverend Moon  
as socialist?

Reverend Moon  
as Evangelist?

Reverend Moon  
as Demagogue?

Reverend Moon  
as LA PRINCE?

Reverend Moon  
as Sage?

What is  
God's favorite color?



"Before you are  
black, white or  
yellow, you are  
brothers and sisters  
under one  
common Parent, God."  
Reverend Moon

Meet us at the Monument  
September 19th.

For more info call 800-444-4444 or write to: World Bible Society, 1111 17th St., N.W., Washington, D.C. 20036

From one  
parent to  
another...



Make up your  
own mind.  
Meet us at the  
Monument.  
September 19th.

World's Largest of  
Prayer Meetings



"I am not afraid of controversy."

I AGREE WITH YOU

I DON'T AGREE WITH YOU

Send us  
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D.C. 20036

**a** nybody who has turned on his TV. or radio, or opened his newspaper has heard something about the Unification Church and its founder, Rev. Sun Myung Moon.

Most people have also heard some of the "bad rap" against Rev. Moon and the Unification Church. For example, there is the tale that the young people who follow him have been "brainwashed." There is also a rumor that the CIA funds the Unification Church.

I assert unequivocally that these allegations are absolutely false. I have followed Rev. Moon for two years and I know that these rumors have usually been spread by people who fear or resent the idea of a yellow man from Korea coming to this country and attracting the young people to his teaching.

For black Americans, they are no strangers to the sting of such harsh and biased attacks from the media and the powers. Therefore, black people have not believed the wild things that we have heard and have not leaped to attack Rev. Moon.

So I would like to take this time to relate my experiences as a young black man who follows and admires the teachings of Rev. Moon.

### **Moon's Message**

Essentially, Rev. Moon's message is that God has an ideal and purpose that is expressed

# **a black man speaks**

by  
**GEORGE WHITFIELD**



*George Needham Whitfield, a lay minister, has been a follower of Rev. Moon for two years. He is a graduate of the University of Michigan. Whitfield is also the vice president for Afro-American relations for the Committee formed to stage the God Bless America Festival and other events.*

through man. Men and women were created in the direct image of God and are intended to be the sons and daughters of God.

Because they were God's children men and women were to take responsibility as co-creators and become perfectly one with the heart of God. Then they were to establish a family centered on God and assume dominion over the universe. Dwelling in absolute joy, mankind would reflect goodness, beauty and glory to God, their father. This is God's ideal; it's called the kingdom of heaven on earth.

However, the overwhelming reality is that God's ideal has yet to be realized. Man has fallen away from his Father; the world has become a living hell of selfish desire. Originally, since man would be one with God, he would follow the core of his being, his spiritual essence. Contrastingly, because of evil, men are strangers to God and His spirit. Therefore, we pursue the flesh or material gratifications which lead to evil. Man's grief is deep but because God is man's Father, His grief is deeper still.

What then should God do? To correct this dreadful situation God must send His representative, the Messiah, God's son from His own lineage. The mission of the Messiah is to end the world of evil by restoring fallen man back to his position of son-ship to God.

What should fallen man do? Unite. In order to receive the Son

of God, there must be a foundation of unity and love centered on God. The words (mind) and deeds (body) of man must become one. Then there must be heartistic unity of people of different races and colors. All must live as true brothers and sisters under one God.

### **A Personal Story**

In the summer of 1974 I first came to know the Unification Church. For one year or so I had been on a spiritual journey. I wanted to find the answer to the age-old questions: "Does God exist?" and "What is the purpose of life?" More immediately, as a black man, I wanted to know the solution to racism.

I asked: "To achieve racial peace is it necessary to destroy ourselves through hatred and bitterness?" Throughout my life I had heard the tired old racial panacea that we must learn to live together. Yet realistically I knew that without a deep union with God's heart, this would be impossible to practice.

I further knew that the great difference between blacks and whites not only in color, but in experience and ways of feeling has been the justification for one group to deny the humanity of another group and then proceed to selfishly oppress and exploit them.

The tragic results of this are feelings of inferiority, resentment and hatred which burn and scar the

hearts of the oppressed people. These words make the Christian ideas of brotherhood and racial harmony impossible to practice.

Then specifically, what has Rev. Moon taught us? He has taught us that only the Universal Father, God, and His limitless love and truth can transcend racial barriers. God sees man from the deepest level of His love and compassion as a Universal Parent. When white, black and yellow men stand before God we stand as brothers equal in His eyesight.

So despite what others might tell us, the black man is a child of God and has every right to walk the earth in Godly dignity, strength and beauty. In Rev. Moon's teaching the standard of value is God's love, the standard of merit is how we reflect God's love in our own hearts.

These are great teachings and profound truth, but can they be practiced in the everyday world? The answer is yes. Perhaps this is why Rev. Moon has achieved so much for God, for he can inspire people to put their faith in action. He has taught us to achieve a vibrant, personal relationship with the living God.

This can be achieved through prayer, self-discipline and constant effort. But above all it takes an attitude of Christ-like self-sacrifice. Through this way we can overcome racism and hatred and melt the resentment that they have created. □





by KEVIN BRABAZON

*The author is a member of the International One World Crusade now touring Europe.*

**T**wo thousand years ago people with ideals walked the streets of Rome. Five hundred years ago people with similar ideals inspired the whole world in the Renaissance. Italy was truly great.

What made Italy great? The answer is simple—GOD. God could bless Italy when Italy worked for Him. This means, when Italian people truly loved and cared for their brothers. The Roman Empire, of course, was created by their military. But this was normal in Roman times. The Roman army was actually just and merciful by contemporary standards. The real inspiration of Rome was in their ideals. The motto of Rome was Piety, Fidelity, Mercy and Justice. The Romans tried to bring these ideals to others. Most of their territory was won, not by attacking other nations, but actually by defending themselves or others from aggressive enemies. The Romans were humanitarian; they loved their brother. Rome was also founded on a strong family unit that was very religious. In such an environment, love could develop. Romans were also very joyful people, with many games and sports and a great love of human relationships. The quality of life in

Rome was very high compared to much of history before and after.

The Renaissance was also an idealistic time. People really searched for truth and beauty—not just looking for it but seeking to express it in the greatest way possible. No other nation could equal the quality of Italian art. The Renaissance was also a humanitarian period. The most influential philosophy was a Platonic one based on a pure and ideal kind of love. People lived for their ideals. A beautiful story comes from this period of Italian history. It is the story of the praying hands, statues of which can be found all over the world, reminding us of the spirit of true sacrifice.

Two devoted friends with much talent wanted to become great artists, but they had no money to learn. To become a master artist required long and expensive training, so they made an agreement. They would draw straws and the winner would go to train and the other would work to support him. When the first was trained, then he would support his friend's training through his art. The friends parted and the one studying went to his place of study, receiving every penny that his friend could send for several years. His friend did not even have enough money to visit him, because he sent everything.

When the artist returned after several years, overjoyed that he could now help his friend, he dis-

covered that his friend had changed much. His body was bent and his hands crippled from doing the hardest labor to earn the most money. He could not hold a paintbrush properly anymore. But all this time his friend had told him nothing about this, because he did not want to worry him. He worked hard for many years, watching his body being destroyed by the hard labor and realizing that no longer could he realize his goal. So he put everything into helping his friend become the greatest, most perfect artist possible. His artist friend cried when he saw him, but the one who had worked was not upset. He could fulfill his ideal in another.

The purpose of this story is to explain the spirit and heart of Italy. This spirit of sacrifice and service is a characteristic of Italian people—no less today than in the glorious Renaissance. This was why God could bless Italy.

Since that time Italy has gone through much humiliation and difficulty, but their positive attitude towards man has given them perseverance. The Italian people are just as joyful today as the Romans. They love their brother no less than the Renaissance Italians. What then is the problem today?

The problem is selfishness.

We do not yet have a clear ideal that we can work for together. Italy was great only when the people were working together. When we cause conflict in order to

promote our own ideal, our ideal becomes unrealizable. Somehow we have to learn how to love one another in the right way. We have to find a common ideal that we can work for together. We have to express the spirit of sacrifice and service again. We have to live for others. We can do this.

We stand today at a point of history when man can go in two opposite directions. One is towards selfishness and destruction; the other is towards love and the ideal. We have all the necessary elements to build an ideal world. All we need now is the heart of love to realize it.

We have the technology to irrigate deserts, cultivate jungles and feed all the hungry people. We have the medicine to cure all the major diseases. We have the means to construct an ideal society. What then are we lacking? The answer is simple—LOVE. True love.

If all people really loved and cared for their brother, the ideal could be established overnight. Even pollution—the vast accumulation of our abuse of natural resources—could be quickly restored if we had the heart for it. If society worked together to solve such problems, the problems could be easily solved. Conflict is not the answer. What we need is true love.

Even in our education system we find many problems. Our education seems to be almost exclu-

sively directed towards gaining knowledge and techniques. The most essential part of our nature is almost completely ignored. This is our heart and personality. Our heart is not perfect from the beginning. Our ability to express love, like our ability to express creativity in art or music, needs education. This should normally take place in the family, developed and assisted in schools. However, with the increasing number of family problems—the generation gap, broken homes, juvenile delinquency—most people are missing the essential education of heart. Schools are not providing it, and in society we are feeling the results of this lacking element: more and more social disorder, moral breakdown, unrest and people seeking comfort in material things.

What can we do to solve such problems? The answer is simple. We can find a way to educate the hearts of men and we can work, serving others, to provide them with the necessary elements of love and concern to change their hearts. With the cooperation of even a few people the world could be changed very quickly. After all, the basic desire of each person whether young or old, rich or poor, educated or uneducated, is to receive true love and understanding. If we can provide this we can lead the world back to reality (sanity).

We stand on the threshold of a new age today. Whether we realize it or not depends on us. □



# making the world habitable

by **GEORGES FRADIER**

*Georges Fradier is acting director of Unesco's Division of Human Settlements and Socio-Cultural Environment. This article is reprinted from The Unesco Courier, June 1976. The author's views are not necessarily those of the Unification Church but are presented to show varying ways in which mankind is striving for a better world.*

**D**esires create their own space: a musician sees a concert hall; a pilot dreams of a clear sky and a ballerina of a spotlight; the aspiring teacher visualizes a school in keeping with his ambitions.

The quest for happiness almost always carries with it an ideal landscape, village, house, garden or city. Rare are the human beings who can find an environment which reflects this ideal, and still rarer are those who are able to live in it.

Those who have either money or power or both are quite happy to be privileged; they enjoy their spacious apartments in the best parts of town, their country houses and seaside villas.

But as nothing in this world is perfect, the best parts of town are sometimes too close to other less desirable ones and are beset by drawbacks; mechanized agriculture and development spoil the beauty of the fields; beaches may be polluted by oil or the hotel trade. The struggle to preserve values is a hard one, and it is becoming increasingly difficult to reign over one's environment while recalling the famous lines from Baudelaire's *L'Invitation au Voyage*:

*Là, tout n'est qu'ordre et beauté,  
luxe, calme et volupté.*<sup>1</sup>

Yet this is precisely what the

quality of the environment ought to mean.

Most people are not so demanding, even if they consider, not unreasonably, that they too deserve their share of *ordre* and *beauté*. They are housed, whether well or badly, they have a job and play their part in production and society. On the subject of their place of work, their small towns, factories, suburbs, shops, offices, their "machines for living," that is, their residences, they are far from reticent.

All of these, they complain, mean inequality and exploitation, almost invariably segregation and sometimes alienation, with men and women working solely in order to live and living in a place only because they work there. They are dependent on the tyranny of industry, exposed to various kinds of pollution, fragmented like the times they live in.

Now some are beginning to question the political and economic structures of the system which is responsible for the lives they are forced to lead, but more often they simply accept them without imagining that there could be an alternative. Some people are used to living where they were born; others, who form the majority, are resigned to living where they can; few believe there is any choice. It seems that for centuries most human beings have ceased to choose their environment.

Even so, those who work,

1 There, all is order and beauty,  
Abundance, peace and pleasure.

drive, eat and sleep in an environment which may be dilapidated or pleasant, dull or dangerous, but is nonetheless a recognized, legal and permanent dwelling-place, are the fortunate ones; for there are people who do not have regular work or "decent" housing or indeed any sort of job or shelter at all.

These are the people who are pitied for being undernourished, inadequately clothed and poorly educated, and accused of having too many children. They are described as living on the margin of world economy and progress—enormous margins growing ever wider on the supposedly proud pages of history.

The population of rural and urban slums, together with that of

areas of spontaneous settlement known variously as *bidonvilles*, *gourbivilles*, *favelas*, squatters' encampments, *bustees* or *barriadas*, probably numbers two thousand million today. At least one-third and in many cases a half of the inhabitants of the great cities of Asia, Latin America and Africa live in huts without light, situated in shameful fringe areas without water or sanitation, and places of almost comparable squalor can be found in North America and Europe.

When we talk about improving human settlements like this, we see that their occupants are seeking to protect themselves from cold, heat, hunger, disease and dirt; in short they are struggling to exist. What they want is an



environment which will not harm either their lives or their dignity; and the latter consideration is sometimes more important to these people than to the relatively privileged. It explains to a certain extent why people migrate to cities.

To sum up, the occupants of human settlements can be divided into three main categories: those who can select the best possible environment; those who are housed without having much choice; and those who inhabit fringe areas. It is true that all human beings have the same fundamental needs; but it is only true in theory. If these three categories have any practical problems in common, they are those of freedom, the right to speak, and the right to act.

Members of the ruling classes automatically possess these rights. The essential thing is to *belong*, either directly or at second-hand, and money is less important than friendship with those who count. But even if people from the same milieu have no communication difficulties, this still does not solve all problems. For instance there is hardly a city in the world capable of controlling its own growth; when centres decay and suburbs sprawl, all the inhabitants suffer together.

For the majority, communication with the authorities is difficult, and indeed until recently people did not even know how to

single them out, and merely indicated them collectively as "they." "They" built expressways, created or transposed industries, regrouped and redistributed land; by a stroke of the pen "they" increased land prices tenfold, demolished sound houses and erected high-rise office blocks; and all these were so many events to be endured, for both town and country were governed by fate.

Today, however, fate, that far-off galaxy in charge of planning and development, is emerging from its anonymity. The promoters, economists, civil servants, engineers and town planners are acquiring an identity and thus losing some of the magic powers which admittedly not all of them were so anxious to possess in the first place. Now they are coming forward as technicians of goodwill.

They are by no means infallible, this they concede, and do so more frequently now that their decisions are being challenged; for they are beginning to see the public manifesting its rebellion on all sides. Those concerned are demanding to be informed of urban planning and development projects, so that they can have a chance to discuss, modify or reject them.

This movement is almost universal, and is seen particularly in efforts to prevent destruction, protect areas threatened by pollution, whether visual, chemical, nuclear or military, and to preserve ancient parts of towns and with

them ways of life.

Some observers deplore the movement as representing a negative attitude aimed only at obstructing development or delaying worthwhile projects and making them too expensive. In fact the desire to protect countrysides, rivers or human settlements is never negative; it is proof of a definite choice.

The rejection of so-called renewal schemes which kill urban life and drive out local inhabitants is not negative; it represents a perfectly lucid judgment on the kind of town planning which has, unfortunately, been leaving its traces all over our planet for the last thirty years.

Yet it is just those citizens who only become militant in a crisis situation who would much prefer participation to confrontation. Instead of opposing projects which have been made known to them at the last minute, they would be quite happy to take part in discussions of plans which concern them if they could first have the chance of approving the objectives and knowing the facts.

Those in charge of development and administration have everything to gain by obtaining co-operation from local inhabitants rather than imposing ready-made solutions on them supposedly for their own good. This fact has been appreciated by many town planners and architects, and it is they who are today seeking out the

most efficient channels for participation.

They have also realized that this new form of democracy, perhaps the only one capable of revitalizing political life in more than one country, requires first and foremost a complete knowledge of the facts; and that it is their job to make these facts known to the people concerned.

Everyone knows that nowadays to possess information is to possess power. But power is empty unless there is the will to exercise it, and when it comes to guiding or controlling the course of human settlements, there is a need for civic awareness, energy and tenacity to which we ordinary peace-loving citizens of the seventies are not accustomed.

The sub-privileged, sub-rural and sub-proletarian in their suburbanization are also beset with problems, albeit different ones, of freedom and participation. When peasants who own no land make their way towards the cities, escaping from isolation, they are exercising a choice: they are leaving one kind of poverty for another which may be more squalid but is not quite as hopeless.

To them the city represents an infinity of opportunities, a horizon of liberty. There is no need to ask *them* to take part in reconstructing the environment; they will dig, shape, build and try to renovate come what may; that is what they have come for. As for a dialogue



with officialdom, they would be quite willing, but too often the dialogue turns sour and officialdom listens to them with deaf and authoritarian ears. Sometimes architects work with them, acting as their interpreters or advocates; and they understand.

It is the authorities, finally, who are now being invited to play their part in the efforts being made by society's fringe-dwellers. The invitation is being issued with growing urgency, whether in the name of justice, solidarity, or even quite simply of realistic common sense, as is being done by the Secretary-General of the United Nations Conference on Human Settlements, Enrique Peñalosa. It does no good to say that government must provide housing if in fact government cannot provide. . . .

"The houses of the poor will be built by the poor, as they always have been. The great majority of all dwellings in the world today were built by the people who lived in them. Beyond the provision of land, the role of government in the actual construction in poor countries will be catalytic. . . ." (Speech at the American University, Washington, D.C., 10 November 1975.)

These principles, still considered in some quarters as revolutionary, were debated at Habitat, the United Nations Conference on Human Settlements which brought together over 3,000 delegates from 140 governments in



Vancouver (Canada) from 31 May to 11 June 1976.

In other words, governments are being asked to gain control over the land in order to entrust it to those who need it, and to ensure essential services such as transport and sanitation. Apart from this, let them collaborate with those who are doing the building.

These then are the objectives of free participation in the development of human settlements: on one hand to give a rudimentary habitat the status it deserves ("Sub-standard is still better than sub-human" as Peñalosa has also said) and on the other to create the social conditions necessary for an acceptable environment.

At all events, however, men and women will enjoy a more harmonious and dignified relationship with their environment when they realize that they bear the responsibility for it. □

# don't blame it all on over- crowding



**C**ities are full of crime, squalor, violence, alienated people. . . . Therefore, living so packed together must be bad for people. Right? Although this has been a common assumption in recent years, some psychologists and sociologists are beginning to disagree. Since 51 percent of the population of the globe will be city dwellers by the year 2000, according to a recent United Nations forecast (compared to 39 percent now), what happens to people under crowded conditions is a question of increas-

*Material quoted from Crowding and Behavior by Jonathan Freedman is used by permission of the publisher, The Viking Press, Inc. Copyright © 1975 by Jonathan Freedman.*



ing importance in the effort to create a better world.

Actually, living in cities and in close proximity to other people is not new in human history, but dates back to the earliest beginnings of man's history. Archaeologists have discovered caves in which the population density was probably greater than a modern home.

If crowding proves not to be detrimental, then man will have to search in a different direction for the cause of the problems that seem to beset people in cities today. A case in point: in India, a nation more noted for passivity than neurotic aggressiveness, 70 percent of all families live in one

room or less. Despite the fact that 49 percent of the inhabitants of Hong Kong have less than four square yards of living space per capita, the bonds of traditional Chinese culture have held fast. A study on the effects of crowding in Hong Kong noted, "In Hong Kong, evidence for any density-related pathology is lacking. In spite of the fact that few other cities in the world approach its level of population concentration, the degree of social disorder or of crime in Hong Kong is relatively low."

The mistake that has often been made is to base conclusions about the effects of crowding on humans on research done with

animals. It is quite true that overcrowding has very observable negative effects on animals. The example of the lemmings in Norway is often cited. When the number of these rodents grows too large for their normal habitat to support, they go on the move in large masses and many of them end up falling or jumping over cliffs into the sea. This seemingly "suicidal" activity has been said to be a result of extreme overcrowding, but the lemmings may simply be searching for food, with the "suicides" the accidental result of intense competition.

But it is also true that enclosed colonies of rats, provided with all the food and other materials and conditions for survival, still drop sharply in population once their number reaches a certain point. Increased aggressiveness and a breakdown of normal social behavior are also results of overcrowding on animals. One explanation that has been advanced to explain these phenomena is the concept of territory—that animals want and need a certain amount of space around them, and that they will attack interlopers. However, this effect is not true for all animals and in fact many animals seek contact with others of their kind. Other factors such as the availability of food and the need to protect their mate or their young also play an important part in animal behavior.

It is quite plausible that the

effects of crowded conditions on rats may quite simply be due to the interruption of their normal rat routine—not being able to build a nest and protect it from other animals. The competition for space or food could be the cause of the negative effects rather than the mere presence of other animals in large numbers.

Even if it could be proven that animals react in negative fashion to overcrowded conditions, it is not always possible or wise to base conclusions about human behavior on experiments done with animals. Man is simply more adaptable, more complex in his social relationships, and is, in short, more than just another even though highly form of animal.

While it is not possible to do such neat experiments with men to determine the effects of crowding as one can with animals, still some research has been done. Jonathan Freedman, in his recent book *Crowding and Behavior* (Viking Press, 1975), discusses the work he and his colleagues have done. In a study of population density and crime in American cities, they found some relationship, but, he points out, "this figure alone means little because density tends to be associated strongly with other factors, such as poverty, educational level, and ethnicity. . . . When other social factors are equated, the relationship between density and crime disappears entirely."

Freedman cites another study which investigated the relationship between density and such indicators of pathology as alcoholism, suicide and homicide. Again, with other factors controlled, "they found no negative relationships between density or household crowding and any of the three measures of pathology."

Summarizing the evidence Freedman states, "There are a great many reasons why people commit crimes, many factors in modern, complex society that cause crime, but there is no evidence that crowding is one of them."

Other experiments have placed small groups of people in confined spaces to study the effects on them psychologically and physically. The subjects were asked to perform tasks that were either hindered or improved by stress. If crowding produced stress, then it should interfere with one kind of task and improve results on the other. This turned out not to be the case at all. Freedman states, "People can exist under very crowded conditions for a considerable amount of time without breaking down. There is no getting around this essential finding. This is powerful evidence against the notion that human beings have an instinctive need for territory."

They did more studies to determine the effects of crowding on aggressive tendencies and how people feel about each other in

close surroundings, since increased aggression is widely assumed to be a result of high density. Surprisingly to the investigators, the results were mixed. All-male groups responded either negatively or positively. So did all-female groups, and mixed groups. So it could not be said that crowding produces generally negative results. The diversity of results merely emphasized the complexity of the factors involved and the need for a principle to encompass the diverse results.

Freedman proposes that crowding "by itself has neither good effects nor bad effects on people but rather *serves to intensify the individual's typical reactions to the situation.*" If someone likes having people around him, he won't react to crowding. If someone else is generally aggressive towards other people, he will be that way when he's in a crowded situation. The effect of crowding is to make either reaction stronger, analogous to turning up the volume on a hi-fi set. Whether you mind or not depends on whether or not you like the music.

When we consider the United Nations forecast about increasing concentration of the world's population in cities, these studies cast a much brighter light on the future than the apocalyptic view that man is doomed to increasing crime, violence and social breakdown because of population density. There are real problems to be dealt with

as a result of population growth—pollution, transportation, housing, energy, social services. More research and planning needs to be done in these areas to solve them, but density itself is not a contributing factor to the degeneration of the standard of living.

But the real hope of these findings is that it places increased emphasis on the *quality* of human relationships as affecting our way of life. If the people with whom you come in close contact are loving, pleasant to be with, creative people, you won't mind having them a little closer.

How do these findings affect urban planning for the future? Let's apply Freedman's hypothesis: "When the social situation is bad, when people feel cut off, defensive, afraid, and suspicious, high population density will aggravate the already bad situation. . . . On the other hand, if the situation can be structured so that people do not feel this sense of isolation, if they feel friendly and open in the first place, if they get to know and trust their neighbors, the high density should intensify these positive feelings. A high-rise building which has good *esprit de corps*, in which people know each other and work together, can provide a healthy, vital environment in which to live. . . . The problem is to design buildings. . . . that foster positive reactions which will then be intensified by the high density."

There are two approaches to dealing with the challenge of making cities desirable places to live. The city planners and urban sociologists stress the changes that can be made in the design of structures, encouragement of neighborhoods, and provision of public facilities that will help break down the individual's sense of isolation amidst the throngs around him and provide him with the social interactions he needs to make life interesting and enjoyable. These aspects are all necessary parts of planning for the future.

But an even more basic change is needed. Providing facilities such as a social/utility room in apartment buildings is only part of the picture. A spiritual revival is needed to re-awaken people to their sense of belongingness, of responsibility for each other. One can think, "No one would take care of me if I were sick, so why should I help Mrs. O'Brien down the hall who has the flu but has three young children to look after?" Or, one can walk down the hall and knock on Mrs. O'Brien's door and offer to take her kids to the park for a few hours. This kind of attitude—one of serving, sacrificing for others, caring—can mean the difference between a high-rise hell or a pleasurable place to live, regardless of how closely packed your neighbors are. Urban problems are not insoluble but it will take more than money to deal with them. □

# WHAT IS CHRISTIANITY?

by REV. ROYAL G. DAVIS

*A sermon delivered August 1, 1976 in Washington, D.C.*

**I**f you walk down Washington's 16th St. from Silver Spring to the White House you will pass by over 30 churches of almost every conceivable variety—a regular cafeteria line of religious faiths, practices, ceremonies and traditions. This is Church St., U.S.A., and if you have never taken such a long stroll it's a rather unusual Sunday morning experience. Many questions will pop into your head as you go from the Syrian Orthodox to the Greek Catholic to the black Methodist to the Unitarian to the Swedenborgian to the Episcopal Churches. You may wonder, what is unique about Christianity? What is distinctive? What is there about it which would

produce all those sacred buildings on one street?

As you well know, there are a variety of ways to define what Christianity is. For example, there is a credal definition. A Christian is someone who holds a certain set of beliefs. People will tell you they are Christian because they accept the Apostles Creed, or the Nicene Creed, or the Westminster Confession or the Baltimore Catechism.

Then there is the liturgical explanation. A Christian is one who attends Mass, or gets baptized all over, takes the Holy Sacrament of the Eucharist, goes to the Wednesday night prayer meeting, says the rosary, can speak in tongues, or recites the Lord's Prayer.

In the third place there is a moral interpretation of Christian-

ity. Being a Christian means obeying the Ten Commandments, following the Golden Rule, applying the law of love, practicing the brotherhood of man. A man's faith is demonstrated by his works, said St. James and Benjamin Franklin and Thomas Jefferson.

Fourthly, there is what can be called the bookish interpretation of Christianity. A person is a Christian, we are told, if he accepts the King James Bible from cover to cover, or studies *Science & Health with Key to the Scriptures*, or reads the Book of Common Prayer every Sunday, or believes that God has revealed His Word in the Book of Mormon, or subscribes to the *Watchtower* magazine. Being a Christian, they tell us, has something to do with a book.

There's one more common definition which has lots to do with 30 or more churches on 16th St. Let's call it "follow the leader." According to most churchgoers a Christian is someone who submits to the authority of a recognized guide. Christians of various kinds say, "I follow Martin Luther, I follow Billy Graham, I follow John Wesley or John Calvin or Joseph Smith." People are Christian, they say, because they accept the guidance of the Bishop of Rome, the Ecumenical Patriarch of Constantinople, Mother Eddy, Jean Dixon, Edgar Cayce, Dr. Norman Vincent Peale, the Archbishop of Canterbury or somebody else. As one of the avant garde Catholics

put it, "Pope Paul VI is my guru."

All five of these standard definitions of Christianity have considerable merit and far be it from me to minimize their usefulness. But none of them gets to the heart of the matter. They are not false but inadequate, not irrelevant but a little too superficial. Christianity is doctrine, yes; ritual, yes; ethics, yes; book-related, yes; leadership-oriented, yes. But more, much more.

Almost everybody agrees that if you want to discover what Christianity is all about you should look at the life of Jesus of Nazareth. Unfortunately, most people read the Gospels not as they are but rather in the light of their preconceptions. When you do that it is comparatively easy to find the Vatican Jesus, the Baptist Jesus, the Christian Scientist Jesus, the Jehovah's Witness Jesus. But what if you look without any biases, without any desire to see what you want to see?

If you read the New Testament to discover the Man of Nazareth, you may dig up a most unusual definition of Christianity. What is Christianity? What is the unique message of Jesus? Let me put it bluntly. Jesus said: "Find God where nobody else bothers to look. Find God in unexpected places."

Now let's look at the proofs for this rather unconventional statement. If you had asked a Jew of Jesus' day where to find God he



would have told you to visit the magnificent temple of Solomon, especially on a High Holy Day. God is there, right there. That's His house. That's where He lives. As all the 1st century Jews of Jesus' day would have said, Solomon's temple is the dwelling place of the Most High. Like his fellow Jews, Jesus went to the temple. He prayed there, offered sacrifice, took part in the impressive ceremonies. But when it was all over, and he was asked what he thought of the place, he said, "Consider the lilies of the field how they grow. . . . Solomon in all his glory was not arrayed like one of these!"

Suppose someone were to visit Washington from Des Moines, Iowa, or Butte, Montana. He sees everything a tourist is supposed to view. When he gets back home, some neighbor asks him what impressed him about the nation's capital. Was it the White House, the Shrine of the Immaculate Conception, National Cathedral, the Supreme Court Building? He replies, "You should have seen the loveliness of the dandelions in Lafayette Park!" That was exactly the reaction of Jesus. After viewing the marble splendor and gorgeous ceremonial of Solomon's temple, he praised the beauty of the ordinary wayside flowers. He could find God where nobody else bothered to look.

According to a proverb, one swallow does not prove that summer has come, so one example

may not demonstrate the unusual definition of Christianity given by Jesus. Here's a second. Jerusalem was a tourist city in Jesus' day. People flocked there as they now fly to Paris or the Riviera or the Pyramids. In a tourist city one of the worst nuisances are the little kids with their hands out. They gather at your hotel, they flock to the entrance of the cathedral, they wait for you at the gate of the famous old palace. As it is now, so it was then in "tourist traps" like Jerusalem.

Over in the thrift shop on 14th St. you can find a book for sale with a title something like "Little Boys and Other Beasts." Through most of history that's been the grownup's attitude toward kids. Even today we have Dennis the Menace.

But what did Jesus do? When a crowd of disciples had gathered around him, he grabbed one of those little street kids who probably had his hand out, put his arms around him and said, Look at him, this is a sign of the kingdom of heaven. If you cannot see God in this dirty-faced, dirty-pawed little beggar, you cannot understand the kingdom of God! Dennis the Menace is God's little angel.

In Jesus' day as in ours there were very respectable human exemplars of God's favor—the rabbi who stays up all night studying Scripture, the rich matron who gives generously to every charity, the high priest who presides at the

most important religious services. But Jesus's example was surprisingly different. He held up an ordinary street urchin and said, "Behold, of such is the kingdom of heaven." He could see—as most of us fail to see—that God reveals Himself in unlikely people.

Let me give one more illustration. Again the example is so familiar we ignore its original shock appeal. One day Jesus was asked what it was like to practice religion. Do you recall his story? He told the parable of the good Samaritan. Jesus spoke in the vernacular in terms of an ordinary life situation. He was not talking about ancient and dead squabbles using stilted Elizabethan language, so let me retell the story as if he were telling it now.

Once upon a time there was a little girl, age 6, who wanted to go to Rock Creek Park but there was no one to go with her, so she sat on the doorstep feeling sad. Down the street walked the Cardinal Archbishop who preached last Sunday at St. Matthews Cathedral on the blessed children, but he walked past the little girl because he was on his way to a meeting of the Confraternity of Christian Doctrine where he was to read a learned paper on why Catholics should not go to a mass in Latin conducted in Maryland by a priest who was defying his bishop and canon law. The little girl just sat and cried. Next came Rev. Dr. A. Washburn-Smythe (please

Smythe, not Smith), but he was too busy to help a little girl because he was making the final arrangements for a \$25 a plate lobster and steak dinner on behalf of a Korean Christian who was in jail because he read a statement advocating the overthrow of the Park Chung Hee government. Dr. Smythe walked by on the other side of the street. The little girl kept crying. Then along came one of those "brain-washed" Moonies—you know the ones you read about in *The Enquirer* and *True Confessions*. She saw the little girl, took her to the park and brought her back two hours later. Of course, the point of this Parable of the Good Samaritan is that God shows up in the most unlikely places.

Jesus said we could find God in unusual places, unlikely people, and not least important, in strange times. At one of their festivals, Jews always keep a chair empty in case the Messiah unexpectedly shows up as a guest. That's one of many signs of a truly great religion. Ordinarily men believe that God was very real in the distant past or He will be in the distant future. When was God close to men? we ask. We are told that He appeared face to face with Moses, actually spoke to Jesus and was very real to men and women of the medieval age of faith. A Roman Catholic historian once entitled a book "The 13th, Greatest of Centuries" because God was really present at that time in a way

He has not been since. Let me mention in passing a corollary belief: God is not very real here in the way He is real in Israel or India or Tibet. There is a common notion that God is clearly apparent in some distant time or place in a manner far different from His presence here and now.

Again, Jesus disagrees completely. For him there are no spatial or temporal limitations on God's presence. Peter and John are no worse off than Abraham or Moses. Repeatedly Jesus insists on the Now-ness of God. God is here, right here, all around us, among us and within us. There is nothing antique about the reality of God. When Jesus declared, "Ye have heard of old but I say," this indicated his faith in the Now-God, the Now revelation of God's will, the Now commandment.

To me, part of the greatness of Rev. Sun Myung Moon's message is his emphasis on Now. Our age—not just some distant past—is the time in which the Kingdom can be manifested. We do not have to return to the age of Aquinas or Luther as many have said and almost no one can believe. There is no way to turn back the clock to the 13th century or the 16th. We are here, now, for good or ill. According to Rev. Moon, the present—our present—is important in God's timetable. The past is beyond our control; the future is beyond our grasp. For us, it's either now or never! This is all we



have—Now!

So far I have talked about Jesus' view of the kingdom of God on earth. Let me conclude with a practical application. Our brothers and sisters are going around this metropolitan area knocking on doors. They will run into problems, yes, face criticism, yes, but they will come face to face with God—in unexpected places, in unusual people, and in our time, today. But that is what Christianity means, finding God where nobody else expects Him to show up. □

# HOLY THEATRE

A religion or philosophy attempts to define man in relation to himself, his community, and the forces of the universe, such that they are. An actor communicates a selective display of man relating to these forces, his community and himself for an audience. This communion of portrayal-reaction-interaction called theater is inherently religious, the "Theater of Invisible-Made-Visible." But if all theater is religious, it is not necessarily holy.

In the few instances of history in which a "holy theater" occurred, the "communal moving" of theater extended its influence beyond the moment of the "playing" into the community life. For a period, the insight of the drama became a viable, central instrument of purgation as well as didacticism. The invisible was made visible and "dwelt amongst them." In *The Empty Space*, Peter Brook assures us that everyone "...all over the world will answer positively from their own experience that they have seen the face of the invisible through an experience on the stage that transcended their experience in life." However, only in certain brief periods

by john  
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of the history of theater has this "vision" been sustained long enough to become a period of holy theater.

### **Roots of Creativity**

Man's creative impulse goes back to the very roots of his spiritual beginning. His creation took direction in the implements useful for his physical existence—weapons, tools, and so forth—and in the expression of his spiritual existence—his religion and art at this point being one. In all of man's creative efforts, especially in his religious-artistic creation, he makes things in the image of himself. A section of bone or a piece of rock is altered from one physical shape to another, and in the process, it takes on an image of its creator's spirit. It may be whimsical or serious, but in some way it becomes an expression of a facet of its creator's feeling tempered by his reason. However, in man's religion (the creation of his own spirit), "...as theologians have long known and anthropologists have recently discovered, man does not make God in his image. Rather, he makes himself in the image of his God."

The theater, being a creation of man, is a reflection of his spirit in the process of being created in the image of his God. At times the ethos of the theater communion may not be explicitly theistic, but in all periods of "holy theater" it has been. In this most profound

instance theater provides insight and growth for all involved. This is the religious impact of theater.

The roots of theater lie buried in religious ritual and for a long time the two were inseparable. Man has long sought to understand and cope with the world about him. Exploration of physical nature and laws led to his logical scientific understanding. Exploration of the spiritual laws, of invisible nature, led to his religious and philosophical understanding. "Playing" is an instrument of self-expression and discovery, as seen in a child, for it frees one from the normal dimensions of the physical and allows him to emotionally explore his world of imagination and desire. Adult playing is an extension of this exploration as well as an attempt to create order and control in the world. When a community expresses this adult "play" together it becomes a rite. When some of the participants of the rite become spectators to it, the germ of theater cracks the seed and begins to take root.

### **Rituals Important**

The concerns of early man were rudimentary. An individual could not survive the elements of the harsh world about him; strength lay in the community or tribe. The tribe was concerned with self-preservation through adequate food supply, birth rate, and strength in battle. Early rites dealt with the "regions beyond

experience" that threatened these. Knowledge was gained through exploration of creative intuitive impulse. But where logic left off and there was no defined path, rudimentary religion in the form of superstition took over. Lest we smile at this "primitivism" one need only consider a farmer whose crops repeatedly are bad. The primitive farmer would accuse "bad spirits" as the cause, or feel the gods were angry at him. The modern farmer, after exhausting his knowledge of hybrid seeds, planting cycles, fertilizers, sprays, and drainage, would attribute the land with "bad luck," and his attendance at church and prayer might increase substantially.

Early man discovered a force of good and evil in nature. The good was the *mana*, the vital, positive force in all things. The evil force was the *tabu*: the forbidden, the most threatening, the thing feared. The *tabu* seemed to be more dominant when compared to the *mana*. So the rituals had a double task—not only to appeal to the good forces but not to violate or offend the evil.

Up to this point theater and ritual were one. There was no delineation between art and religion for a long time following. The idea of art for art's sake may have held some ground during the decline of the Hellenic civilization when the essence had atrophied and only the form remained to be vener-

ated, and probably in Roman culture as well. It has really been only since the Renaissance that art and religion gained such an artificial separation as occurs in most people's minds today. But early religion/art was still a community statement and a community property.

### The Greek Idea

As the civilization of Greece emerged from the "barbarians" which surrounded it, an amazingly sophisticated culture developed—even by present standards—and the first chapter of "holy theater" was opened. The original Hellenes were a tribe particularly adept at conquering others. Through their feats they gained prestige and attracted surrounding tribes to follow and imitate them. They all began to call themselves by the common name. Over a period of time these tribes learned a common language and intermixed. The cohesive factor came not so much from the common pedigree but rather that they all aspired to an ideal of what a true Hellene should be.

The festivals of the communities took on a profound significance, for they gave visible expression to the ideals of the city-state. They were times of a creative, religious experience among the whole community, and the impact is hard to visualize now. If man "creates himself in the image of his gods," then religion should

be creative, fulfilled in creativity and self-discovery, and most profoundly fulfilled in communal creativity.

At its height the Greek theater provided a forum for this communal discovery, and the Greek society was free enough that the exploration could form a continuum with daily living. The religious-artistic expression was one of human intelligence, reason, and order. When tragedy evolved through the consecutive "creative leaps" of Thespis and Aeschylus, a matrix for a much more profound and sophisticated "communal moving" took form. Using myth and allegory, man could study his plight in relation to the gods.

Strong vestiges of rituals were retained in the use of masks, rhythmic movement, and music. Because the gods of the Greeks were not dogmatically defined, the treatment could be more creative. Murray, in *Five Stages of Greek Religion*, states, the "image carved by man was not the god, but only a symbol, to help towards conceiving the god. . . not the reality but only a symbol, to help towards creating the reality."

Aristotle felt that through the "pity and fear" of the tragedy, the corporate consciousness of the audience was purged and purified. In the process the entire community was challenged, educated and elevated (though Aristotle only noted change, not positive or negative). Rather than dictating edicts and

supposed truths, the drama sought truth through symbols, allegories, and myths. And when the best minds seek for the truth, the result is apt to be beautiful.

## Decline of Drama

When the idealism of the Hellenic culture eroded, the city-states began to decline. The form of the theater endured through the dictatorships, the wars, and the defeats, but the essence of the creative ceremony was lost and the first "holy theater" ended.

The play will "hold a mirror up to nature," even if the image is shallow. Roman drama faced a decaying cultural ethos and competition with visceral spectaculars was great. The theater that did exist satirized the evolving Christian rites of baptism, Eucharist, and so forth. And Christians were physically abused in plays and "specula." At one point fifty were crucified during a play whose script called for it.

Also, the actor lost the social respect of the society and attained even lower status as Christianity came to power. There was a gulf between theater and the church for a thousand years. This was unfortunate for both, for drama all but died out and had to be almost completely recreated, and the Church let what later proved to be an effective didactic tool lie fallow.

While the Church fathers attempted to suppress theater and the mimes, they concocted one of

the most elaborate "sacred dramas" ever—the mass. Authorities on the subject all offer theories on to what degree the mass is a ritual or drama, or whether the two are mutually exclusive. If this is not the instigation of the next phase of "holy theater," at least it is a very powerful precursor. Pope Gregory presaged Peter Brook's modern definition of "holy theater" as Invisible-Made-Visible when he stated, "in the Mass one thing is made of visible and invisible." Amalarius more succinctly defined mass as "an elaborate drama with definite roles assigned to participants and a plot whose ultimate significance is nothing less than a renewal of the whole plan of redemption."

### **The Mass as Drama**

O. Hardison, Jr. writes, in *Christian Rite and Christian Drama in the Middle Ages*:

"Some events of the Mass are interpreted as moral lessons and some as re-enactments of Old Testament practices; some refer to the life of Christ and some have eschatological significance. Not infrequently, a single event bears two or more interpretations simultaneously. By the same token, the roles of the participants are fluid. At times the celebrant is the High Priest of the Temple sacrificing the holocaust on the Day of Atonement, at other times he is Christ, and at one point he is Nicodemus assisting Joseph of

Arimathea at the entombment. The congregation can be Hebrews listening to the prophecies of the Messiah, the crowd witnessing the Crucifixion, the Gentiles to whom the word was given after it had been rejected by the Hebrews, and the elect mystically incorporated into the body of Christ."

Mass was a drama in its experience during the "dark ages." Beyond any value of relative aesthetics or appreciation, it had a profound affirmative effect on the community who shared in it and understood its symbolism. Only later were these things obscured as the "mysteries of the mass" truly became mysteries. The extent of the theatricality attained is in evidence from the many critical church documents which condemn "...the theatrical mannerisms and stage music...the vocal imitations of agonies of the dying and the suffering...the priests who contort the whole body with histrionic gestures." In this case the church vestments would then become sacred costumes, and the paten, the chalice, the candles, and so forth, would become sacred props. If one cannot accept the mass as a sacred drama, it should still be noted that "the celebration of Mass contains all elements necessary to secular performances. The Mass is the general case for Christian culture—the archetype. Individual dramas are shaped in its mold."

The extension of the "sym-



bolic drama" of the mass into the liturgical drama of the *Quem quaeritis* became the "bridge whereby medieval culture made the transition from ritual to representational drama", says Hardison. Most scholars attribute this point as the beginning of modern theater. It was also the genesis of a second period of "holy theater," more durable than the first, which flared and waned through the miracles and moralities and shone most brightly in Elizabethan theater, especially Shakespeare's.

### Rebirth Themes

The Easter liturgy was an equally valid ritual expression of the same events as the mass; however, Easter had a common precedent with the spring renewal ceremonies, so the themes of life and rebirth were much more emphasized. When early Christianity encountered the Greek culture it adapted many of the elements to itself. It is interesting to see the "year-king" at the very core of Christian worship, and despite the theological implications, no one can deny the "year-king" myth as very ancient and universal. In Christianity this was refined to quite a sophisticated ritual. No longer did a living yearly sacrifice have to be made, for "Christ died for our sins," and by celebrating this event, the spring renewal was bloodlessly and mystically accomplished.

The element of time in the

mass is the absolute presence, for the whole spectrum of history is allowed to occur almost simultaneously in its structure. The mass remained constant throughout the year, though the connotation changed according to the season. Christmas was a time of joy, passion week a time of sorrow, and Easter Sunday a day of celebration and uplift.

During the passion week "time" became linear as the Last Supper and other historical events of major proportion coincided with regular liturgical services of the church, producing a representational ceremony. There were many symbolic acts which followed the historical pattern of lent and these were most dramatically performed during the final days. On Maundy Thursday the altar lights were extinguished, the bells were used for the last time until Easter, the altar was stripped, the cross covered or removed, and the church was washed in preparation. On Good Friday the church stood desolate; the altar was bare, the images shrouded, the clergy dressed in black. Death is a universal and deeply felt phenomenon and the impact must have been great.

The Church amplified this ritual of resurrection with its rites of baptism. Baptism was allowed during only two seasons: Easter and Pentecost, with Easter being far more emphasized. There was a large proportion of adult baptisms

at that time, and the initiation and ceremony were far more complex than today. Normally it took a minimum of three years to be baptized. The rites of baptism took place at a vigil mass Saturday night which usually ran into Sunday morning.

The dramatic baptism rite only more strongly underlined the drama of Easter Sunday, as the catechumens became living witnesses and expressions of the congregational purgation and cleansing through the Resurrection. On Easter Sunday the theme of sterility and death in the church was reversed, and the neophytes became infants "reborn from the emboldened womb." This must have been a tremendous community ceremony.

The *Quem quaeritis* appeared about this time (religious dramas performed in the Church, usually at Easter, which depicted the angel appearing to Mary at the tomb, hence the term, which translates as "Where you going?") Later developments and changes of the liturgy, particularly in the displacement of the vigil sequence, left a vacuum which was filled by an expansion of the *Quem quaeritis*. The *Quem quaeritis* epitomized the event of the resurrection, a mythical event. It celebrates rebirth, not the more dramatic death of the passion, and displays the transition from guilt to innocence and from separatism to communalism. St. Augustine de-

fined it as "ocular proof" of the miracle on which the entire fabric of Christianity depends.

## Sacred History

By the tenth century the *Quem quaeritis* was liturgically independent. Its function was to present facts in as comprehensible a manner as possible. It was sacred history. In its freedom from ceremony, it could include more history than the original and introduce more representational elements such as costumes and realistic stage props. More than likely, the professional mimes were brought in to lend their dramatic talent to the effort.

The resurrection-*Quem quaeritis* was the turning point of history. Rather than embellishing it, additional historic episodes were added—all the way back to Adam and Eve, and all the way forward to the end of the world and final judgment. In this way the cycle form evolved, which reflects the somewhat "cyclic nature" of the mass. Beyond historical amplification, there was historical improvisation. Where minor instances were not known, liberal, often anachronistic elements were introduced. This produced a verisimilitude much more immediate than the ceremonial forms. Dialogue became a continuum and not a recitation. In these developments a fidelity to source was the prime concern and a conscious aesthetic effect was a minor con-

cern. Religion and art had not yet separated.

As the Protestants gained power and churches in England, they looked on the cycles as a "Catholic device" and moved them out of the churches. At first they did not move too far, for they were presented on the church steps. The community sharing of the dramas increased as a vernacular tradition began, and townspeople replaced the clergy in more and more roles.

Scholars can identify few direct links between the Latin and vernacular dramas. The vernacular seems to have branched off and the two existed side by side for quite a while. It is felt that the vernacular dramas must have had a liturgical root, for they were too complex to spring full-blown into existence. But perhaps there was once again a great creative leap by a now anonymous author strongly influenced by the Latin dramas. The vernacular drama was consciously constructed in a representational mode. When the cycles developed and were often repeated, they began to take on almost the flavor of "Christian folk drama."

### **Mystery Cycles**

As in church, "time" in the mystery cycles was the eternal present. The cycles "never lost touch with the sacramental character of its origin, but created a world which participated in eternity, a

meeting place of God and man," says Anne Richter in *Shakespeare and the Idea of the Play*. The community was both the actors and the audience; their involvement with the play was immediate. There was a passionate identification with the characters, especially with Jesus. There is an account of how the soldier who spears Jesus on the cross became so engrossed in his role that he pushed the prop spear through the false bladder of blood into the side of the actor. About a half dozen actors died in this way.

Though violent at times, the audience did seem to achieve actual communion with the actor. The identity of the audience with their own part in the play was unquestionable; at times they were all of mankind, at times a specific group. Through these plays the community learned the Bible stories in a manner totally reflective of their own community. Good and evil were defined and delineated, and their position in the full scope of history gave them a universal reference.

The presentation and personification of good, evil—the virtues and vices in the cycles—led to a new form of drama, the morality. Again, this may have been another "great creative leap." The morality was more "protestant" in its form, so it fared well in the emerging society. The sacramental quality of the cycle was lost and the morality became more of an ex-

tended sermon, a fictional portrayal of doctrine. The perspective of the audience changed radically.

In the mystery the illusion was in one's own life and the reality was in the drama. In the morality the opposite was true. A barrier non-existent in the mystery cycle divided the play world from the place where the audience stood. As the scope narrowed in Tudor morality to one particular stage of life or one particular sin, the drama began to lose universal identity for the audience. Moralities became more concerned with the secular world, and their shape was often directed by commercial motivation. The hat that was passed often came back fuller when grotesques and monkeys were involved; but most especially when evil was cleverly displayed.

The new audience relation was confusing at first. They felt like strangers with no part to play. There is an account of a play called *Thrie Estaits* in which most of the actors preen, strut, and prate, seeming to be a little miffed that the audience has intruded. A few of the kinder hearts among the characters clue the audience in on what is going on as the play progresses. The "theater of alienation" seems to have an early precursor.

### **An Apogee of Communication**

By the time of the Elizabethan theater, most explicitly in Shakespeare's, the actor/audience

relation had developed into an apogee of communication. Characters could directly address and include the spectator, could expose inner feelings through the soliloquy, or could retreat into the world of representation. The audience watched from three sides and shared the same daylight; yet in the world *versus* illusion, they could accept the imaginary environment of the play as reality. Shakespeare declared "all the world a stage, and all the men and women merely players." He backed up his idea by calling his theater "the Globe."

It was a most idealistic and expansive time in history. England ruled the seas and the "new world" had been discovered, new ideas were being postulated and the life focus of the Renaissance was riding the full swing. Shakespeare's plays presented a broad range of subjects, taught history, and presented and challenged kings as divinely appointed figures. He delved into the appearance of things *versus* their reality, the false *versus* the true.

The theater was once again a central focus in the common man's life, acting as an instrument of secular and spiritual learning in the richest sense, as a purgative, as an instrument for communal moving and defining. Shakespeare was also adept at exposing evil in some of his finest characterizations: Richard III, Henry VI, Iago, Shylock. This was a refinement of the

appearance of evil in morality plays posing as virtue at first.

After a while illusion and reality were indistinguishable. The whole world was "theatricalized" as baroque forms smothered the Elizabethan and the significance and role of the theater diminished. Even before the Puritans closed down the theaters, the unique audience/actor communion of Shakespeare's time was dispersed. The remaining ties were sheared in 1642.

Since that time, despite some noble experiments and grand failures, another period of "holy theater" has failed to materialize. There have been "holy performances" and on occasion "holy productions" perhaps, but these have failed to ignite a sustaining "community-enlightening-purging-growing" such as previously defined. What often evolves instead is theorizing, sometimes beautiful theorizing, but theater occurs on stage in the audience/actor relationship, and not in abstract.

Friedrich Hebbel, with the experience of Goethe and Schiller behind him, wrote in his preface to *Maria Magdalena*, "...the function of drama, as the summit of all art, is to clarify the existing state of the world and man in its relationship to the Idea, that is, to the moral center which conditions all things, and which we must accept as existing. . . . The drama is possible only when in this state of affairs a deci-

sive change takes place. . . . It must show how these elements, surging about confusedly and in reciprocal conflict, are begetting a new form of humanity in which all things will return to place, in which woman will once again stand face to face with man, as man stands face to face with society and society the Idea."

His countryman, Richard Wagner, created the first serious contender of "holy theater" since Shakespeare. Wagner instilled music at the core of the theater as the communicant of emotion and intuition, and he abandoned Christian forms in a return to Germanic myth. Francis Fergusson writes, "In the myth, human relations almost completely lose their conventional form, which is intelligible only to abstract reason; they show what is eternally human and eternally comprehensible in life and show it in that concrete form, exclusive of all imitation, which gives all true myths their individual character."

### Modern Efforts

In England and America individual plays have been produced in the last fifty years which may have had a profound religious impact. But a cohesive theater has yet to evolve from this. Elliot's *Murder in the Cathedral*, often referred to as the "first great modern, religious drama," shows its protagonist preparing for martyrdom. However, he leaves little in-

sight for "we the living" if immolation is not our path to sainthood, and the play merely has a strange purgative and emotional power. Christopher Fry concocted dramas which could loosely be considered "religious," but his intellect often stumbles into the pathway of his emotion and blocks it. In MacLeish's *J.B.*, the drama shows a central figure who by the end of the play is resolved not so much to his God but more just "to continue." Wilder's *The Skin of Our Teeth* is most affirmative that we will continue somehow, but the path is not clearly drawn. He seems to say with a smile the same thing MacLeish says with a grunt.

The modern French theater for a while took a number of passes at holy theater, perhaps as a result of the strong Catholic culture. Copeau's presentation of Obey's *Noah* was apparently moving and reverent. Some thought it simplistic and falsely naive. Copeau was accused of creating a religious theater for a select few. But *Noah* seems to be a legitimate allegory with roots in the medieval cycles. Unfortunately, the disease of dying Western civilization—cynicism and disbelief—invaded France after the Second World War, and though Godot may still be expected in some quarters, he does not show.

The Absurdist movement assures us he never will, which has produced a sort of "anti-holy" theater. When Sartre talks of his ex-

perience in acting in a German prison camp it seems to jump out at first as something to think of, for he labeled it "...a great religious experience." But even Genet later views it as a very select experience for a very select group of people in a very select circumstance.

Passing note should be given to Russian theater. It seems at present that the actor and theater in Russia have a position and respect bequeathed in almost no other society. Because of the drabness and repression of the state, the people go to the theater "to live;" in many cases it is one of the few chances for emotional release and "feeling." But the genre of the new dramatists is restricted so that "new blood" is not being pumped in, and the society is closed so that whatever a person gains or learns in the theater has little chance to expand outside of it. In some ways the Russian "circumstance" is more ripe than any other country in the world for a "holy theater," but the "essence" has not yet been able to flourish.

It is interesting to include Brecht's theater at this point. Brecht's theory of alienation is an acceptable extension of Marxism into art, and Brecht created a pronounced style that is still greatly respected. He proposed replacing "sympathetic understanding with alienation as a cathartic or purgative device." Brecht's dramaturgy is excellent, especially when he has the sense to violate his own

philosophies, and because of this, his theater works well. Yet despite its East German state support, Brecht's theater does not hold the impact in its own society a "holy theater" should. It is much more intriguing to West Germans and foreigners.

The experiments go on. Peter Brook feels that new approaches to the classics, to Shakespeare, is one possible path—but only if the production is reinterpreted for its contemporary audience lest it "looks lively and colourful, there is music and everyone is all dressed up, just as they are supposed to be in the best of classical theater. . .and in our hearts we find it excruciatingly boring." His search for the "holy theater" goes on, as does Grotowski's.

Grotowski has stripped his theater of all extraneous elements to get to the core of his actor's spirit, and therein of theatrical expression. Artaud's vision of "theater of cruelty" is perhaps best encapsulated in a group called "The Living Theater" who seem to have entwined their own ethos and life-style with a theatrical expression. For a fee, an audience can watch. People come away deeply moved or deeply bored, often both. The group has not yet solved a sticky problem of the theater of cruelty—what to do after "the moment of the scream."

### **History in the Making**

The world has become for

many people more cruel and alienating than anything the theater can concoct. The vivid violence and the news stories on television, and the movie camera, have supplanted most theatrical attempts at realism and cruelty. Football has become the tri-weekly purgative, and though there are still fading calls for revolutionary theater, the Marxist maxims have proven inept. The strands of the rope are entwined and frazzled, yet our capabilities, our desire, and our needs are waiting to be respliced.

Ugo Betti states, "...that theater today. . .which is history in the making. . .is in every respect truly theater, that is, actual collaboration between speakers and listeners in the common effort to formulate the dialogue of our epoch and to give expression to its aspirations. Religion and the theater has assumed in the conscience of many, a new importance precisely at a time when large areas of disbelief, or at least indifference, seem to spread both in the individual soul and into the world." It seems more than coincidence that in the times of holy theater there has been a close creative alliance between the two. A religious renewal in our world associated with a rebirth or restructuring of liturgy may prepare the way for new forms of a "holy theater" which are celebrational and proclamatory.

But will there be a third coming? □

# poetry

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## THE PRICE

winged wings on an open sky. . .  
how long will I open eyes  
and chance to see this land I love  
with every breath?

the light burns deep within my soul  
and even though the storms may come,  
it can't but linger there and grow—  
with hope.

if only for those who've come before me  
and fought and died for this same flame,  
I must continue up this hill. . .  
I must continue up this hill. . .

winged wings on an open sky. . .  
I hope that I may one day die  
with no regret;  
before I'd ever wake to find myself  
alive and under chains—  
wishing I had done more  
to stay a free one.

—Janet Cook





## THE CHILDREN

Wearing blinders—  
no one can see them...  
shouting voices—  
when will they listen?

bright eyed  
on stone corners  
they cry  
into a world of echoes...  
("got a moment?")  
pleading,  
needing—  
can't anyone understand  
what they're saying?  
reaching...  
still hoping...  
the children go out  
to save

a blind  
and dying  
city.

—Janet Cook

## DID YOU LOOK?

Did you look in his eyes?  
Diamonds sparkled like all the galaxies of heaven.  
He was my brother.  
I thought he was just another person  
With eyes, nose, mouth, etc.  
I had ignored him for many years,  
Just looking at his teeth.  
I looked at him like a horse—  
A physical object which moved  
And responded to certain stimuli.  
Did you look at your brother that way too?  
I guess we all did from time to time.  
I did not know any other way to look at him.  
When he smiled, I thought he was happy.  
When he frowned, I figured I would get out of the way  
for a little while.  
I don't know what was special about this day.  
It looked pretty ordinary to me.  
But we never know—God does not tell us everything  
He is doing.  
I looked this morning and saw something I never saw  
before.  
Gentleness in his mouth,  
Friendliness in the wrinkles around his eyes,  
Also pain.

Thoughtfulness on his forehead,  
Happiness in his cheeks  
And suffering.  
Why did I not see this before?  
Then I plunged the whole way,  
I looked in his eyes!  
I caught my breath for a moment.  
And then I saw a thousand galaxies.  
He was looking at me too.

—Kevin Brabazon

## MEN OF GALILEE

Oh, men of Galilee, why do you stand  
Looking up into Heaven?  
Do you not know He will come in  
the way you saw Him go?  
With tears of sorrow,  
Deep scars and blood  
He shed for Heaven.  
Oh, men of Galilee  
Did you not learn?  
This man He loved you so.  
And now you say He is not a man—  
Just a spirit coming on the clouds.  
Oh, men of Galilee  
Why do you say he is a spirit?  
Are you afraid to pay the price like him?

—Kevin Brabazon

## OUR MISSIONARY LIFE

Go and find all the good people of this earth  
And tell of the arrival of my New Coming.  
Turn the hearts of the strong and the wicked,  
The poor and the afflicted  
The mercy-givers and the people of good cheer.  
Soon shall you know, that all is not forsaken.  
'God Bless You':  
My mercy will be replenished,  
Nor shall I be quick to judge.  
But tarry not, for each moment is gone and will never  
return,  
Whether you and your world shall live,  
I give to you as your mission and promise to me.  
I shall not be vain, yet my wrath is  
indeed most terrible.  
I am given a pledge for your honor:  
To be upheld and ne'er transgressed.  
Love with all your might, the Lord your God  
For of this world, I grow quickened,  
All who fall shall perish.  
Risk not your life for mere triflings  
Your life is for all eternity,  
The life of my first chosen.  
Give unto all, all that I give to you,  
And you shall inherit my blessing.

—Robert Liu



*Professor Gen Itasaka of Harvard University lectures to ILS students.*



## international leadership seminar

by DAVID CARLSON

**E**ighty-two Japanese participants in the Fourth International Leadership Seminar were welcomed to America at John F. Kennedy Airport on July 28th for a three-week visit sponsored by the American International Cul-

tural Foundation. The participants, students from the top universities in Japan, had come to take part in an exciting schedule designed to stimulate the growth of those qualities essential to mature, constructive international leadership.



*Students and hosts relax with hot dogs at Plymouth, Massachusetts.*

Under the theme of "New Ideas for Democracy and Christianity," the participants had an opportunity to study universal principles of life and to share together many experiences, including highlights of America's bicentennial program featuring visits to the sites of the important events in the birth and development of America.

The Seminar began on July 28th with sight-seeing in New York City and a welcoming dinner and reception in the evening. Barrytown International Training Center was the scene of the aca-

demic part of the Seminar, which began with an official opening ceremony. Mr. David S.C. Kim, director of the Training Center, addressed the students, representing Reverend Sun Myung Moon, the founder of the International Cultural Foundation. Mr. Ken Sudo presented the Divine Principle, in which he spoke deeply about the nature of God, the nature of man, and the meaning of history.

The students went to New York City for two days of sight-seeing highlighted by visits to



*Japanese students visit Liberty Bell in Philadelphia.*

Columbia University and the United Nations. At Columbia University, Professor Hans Bielenstein, chairman of the East Asian Languages and Cultures Department, compared American universities and students with those of other countries, and spoke about his own experiences teaching at Columbia. At the United Nations, the students were given a guided tour and then were addressed by the minister from the permanent mission of Japan to the United Nations on current world affairs.

A trip to the Great Adventure

amusement park and a stop at West Point Military Academy rounded out their trip to New York. The students received a very deep impression of West Point, where they were able to observe a formation of cadets and a flag ceremony, complete with the firing of a cannon.

On returning to Barrytown, the students listened to some very thought-provoking lectures on the theory of Victory Over Communism, given by Mr. Takeshi Furuta.

Traveling to Boston, the stu-

dents visited the State House, the Christian Science Monitor, Harvard University, and the Massachusetts Institute of Technology. They were addressed by Professor Gen Itasaka of Yen Ching Institute at Harvard and by Professor Koichi Masubuchi at MIT, speaking about American life and the experiences of Japanese students in America.

The next series of lectures at Barrytown, given by Professor Kenji Nomura, was on Unification Thought and concerned itself with ethics and the theory of man. The students then left for Philadelphia and Washington, D.C. These cities were a source of enjoyment for everyone as they visited the Liberty Bell, Constitution Hall, Arlington National Cemetery, Mount Vernon, the Capitol, the Smithsonian Institution, the Washington Monument, and the Lincoln Memorial. In Washington, the students were hosted by the Freedom Leadership Foundation at a reception-dinner. Neil A. Salonen, president of FLF, and Dan Fefferman, secretary-general, spoke on the significance of the International Leadership Seminar. Reed Irvine, director of Accuracy in Media, was a guest speaker.

Returning to Barrytown, the students received a review of the Unification philosophy presented by Mr. Koryo Ota and settled in to deepening their relationships with the American staff, which had be-

come very close through sharing many wonderful experiences together.

To give the students an opportunity to experience the environment of an American home, families in the surrounding towns of Red Hook and Kingston were contacted and asked if they would like to invite two students for one evening. The response to this was very good. Some families drove to Barrytown to pick up their student guests and other students were driven to their hosts by the ILS staff. All of the students who visited area families had a very enjoyable evening.

On August 20, the students again went to New York City for a farewell party and evening of entertainment. Certificates of completion were presented to the students.

By the end of the 21 days, which came all too soon, we had again experienced that the heart speaks a common language, no matter who you are. We had shared many things together and it was with regret that we said *sayonara* to our friends at Kennedy Airport.

All of us believe that universal peace and understanding can and will be brought about by those leaders who can transcend their own national, religious, and cultural barriers. We hope the Seminar contributed to this goal. □

*The students visit the U.S. Capitol.*





# news & reports

## ***International One World Choir Performs in Europe***

The International One World Choir, consisting of 30 young people from 12 different nations of the world, were well received in many of the major European cathedrals during their recent European tour with the International One World Crusade. The choir is sponsored by the International Cultural Foundation, under whose auspices they perform with an aim to bring a message of peace and

unification through their music and song.

The choir was formed in England in June 1975, when young people from 25 nations came together to form the International One World Crusade, European Team, to crusade the message of the God-centered family and community in an increasingly materialistic society. The International Cultural Foundation then

*The International One World Crusade was invited to sing during the Sunday Midday Mass in St. Peter's Cathedral in Rome.*



arranged for the choir to be able to sing in a variety of places, from hospitals and old-age homes to factories and schools. Showing a living example of the unity they sing about, the choir lives in community and is self-supporting, having to overcome the many barriers of language and culture. They come from such diverse countries as Uruguay, Guyana, Jamaica, Rhodesia, the United States and most of the European nations. The choir performed in numerous concerts in Bath, Glasgow and London, before moving on to Germany, where they underwent training in the classics. The peak of their stay in Germany was a con-

cert in Munich, where the choir was able to perform pieces from Beethoven, Schubert, and many traditional German songs.

Upon this foundation of training, the choir travelled with the Crusade to France, and in Paris the International Cultural Foundation arranged for them to sing in many churches and hospitals, as well as give concerts in Paris, Lyon and Bordeaux. Perhaps the highlight of their stay in France was the opportunity to sing in the three major cathedrals, Notre Dame, Sacre Coeur and Invalides. These great cathedrals, which have hosted many of the greatest choirs in Europe's long history, provided

*At the Pope's request, they also sang for a meeting of cardinals from all over Europe.*



magnificent acoustics for the fresh, meaningful songs and hymns, many of which were written by members of the Crusade themselves. The performances also aimed at a unity among the churches, the young people having come from many religious backgrounds to sing of their belief in one God for all mankind.

Also in France, a folk-group was formed comprising four of the choir members from different nations, to sing the traditional and modern folk-ballads of the different European nations. With guitars, recorders and light percussion instruments, the folk-group was able to reach a different level of

people, and provide light accompaniment to the deeper songs of the choir's repertoire.

When the choir moved on to Italy they were quickly received with warmth by the Italian people after their successes in France. Shortly after their arrival they accompanied the Easter Sunday Mass service in the famous Duomo Cathedral of Milan. The congregation pressed forward to the altar rail after the service and asked to hear more songs, and the usual reserve of a Catholic Mass was dispensed with when members of the congregation burst out in applause. The next step could only be the Vatican, and sure enough in

*The choir prepares for a recorded broadcast by Radio Vatican.*



Rome the choir was received three times to sing in Vatican City.

The first performance was for a recorded broadcast by Radio Vatican, the most powerful radio station in the world, and in fact the first radio station in history, for that was where Marconi discovered and developed radio. The recording was later given to the choir and is being made into a long-playing album. This was the second performance sponsored by the International Cultural Foundation for Radio Vatican, who also broadcast the famous "Little Angels" folk-singing troupe from Korea.

From there, the choir was invited to sing during the Sunday

*In France, they performed in Notre Dame Cathedral.*

**Midday** Mass in St. Peter's Cathedral, after the Pope gave his weekly blessing to the people from his window. This could only be succeeded by a personal audience with the Pope, which took place three days later when the choir sang at the Pope's personal request, to a meeting of cardinals from all over Europe. The choir sang "Aimons Dieu Notre Pere" ("We love God our Father"), a French rendition of a traditional Korean song, "Sarangay."

Following this unexpected performance, the choir could not expect to go any higher in the direction that it was going, and so a change took place. The choir was



increased in number from 30 to 44, and divided in two parts for their return to Germany. In this way one section of the choir will be able to perform, while the other section is able to support the whole choir and do more crusading and missionary

work.

Whatever may be in store for the International One World Choir, if their second year is as exciting as their first they should have a very interesting future!

The following are reports and observations from selected representatives who now reside in over 120 nations all over the globe.

## ***A Special Birthday In El Salvador***

I want to relate a brief experience I had on my birthday. It wasn't a particularly outstanding day. I mean it didn't start out that way. About 4:30 p.m. a friend invited me to a movie, "Three Days of the Condor." When the film ended we went to a coffee shop and had a cup of tea. It had begun to rain a bit. She decided she wanted to go to church that night and asked if I'd come with her. I didn't feel the inclination so I took her to the church and left her at the door. From there it was only a few blocks to the center of town. I decided to walk in the rain and think a bit. The colored neon signs glowed against the cloudy darkness and the pavement glistened with the drizzle drops. It had been hot that day so the rain was a welcome refreshment.

As I walked I thought, "This is my 30th birthday; I'm beginning my 31st year of life. This day

should be special somehow." I walked on and as I approached the main area of town I began to notice the many beggars sitting under the eaves and awnings. It wasn't particularly different; they always abound. But as I saw them huddled here and there to keep dry my heart was somehow touched. I wanted to cry because I thought what a sad fate. It wasn't so much because of any thought I had; I just felt a desire to cry. The rain sort of created a tearful environment and I imagined that heaven was weeping. Save for the beggars there were very few people on the street.

I was inspired with the idea that what would make my day special would be to share it with someone. I decided to buy a bag of doughnuts and give them out to the beggars. I ran around looking for a pastry shop which might be open but none was found. "How

frustrating," I thought.

Then I saw two women with five children huddled under the eaves of a Catholic book store. One of the women looked young (30) and the other not much older, maybe 45. I asked them what circumstances brought them to be on the street like this and they told me their sad and tragic stories. I couldn't help it, I had to do something at least for them. I went down the street to a place like Kentucky Fried Chicken and bought enough for the seven of them. Two of the children were asleep when I got back but the smell of the chicken awakened them.

The older woman accepted

## **Costa Rica:**

On August 1st we walked ten miles to Cartago with a great deal of the Catholic population as a condition of indemnity for a new start for the year in Costa Rica. The Costa Ricans do it as a promise of faith and as conditions for the return of health to relatives. The church of the patron saint of Costa Rica, the Virgin of Los Angeles, is in Cartago and she has been a mediator between the Costa Ricans and Heavenly Father. Because of her many miracles this Virgin was given the title of national patron saint.

On the 31st of July a big blaze destroyed one of the biggest department stores in Costa Rica, costing thousands of dollars worth

my gift with a rather quiet kind of politeness. She had nothing to lose being herself. I mean there was no phony acting nice. She just took it and said thank you and didn't even open the box. I asked her some very frank questions and told her that I would help her in the coming weeks if she wanted help. I told her all she had to do was give me a call (her five percent). She said she would then said, "You must be a saint." I said "No, it is you who is the saint. I have some way to keep myself alive but you must bear the shame of society." She began to cry and then caught herself and smiled. It was the first time she had smiled I guess in a long, long time. It came from within.

of damage and putting hundreds out of work. Seventy-four years ago the same company also suffered greatly in a blaze. They say the owner is a very good man and that the relations between the owner and workers are like that of a family. Many of the employees are part-owners. Perhaps the fire was Heavenly Father's effort to hit the hearts of the Costa Rican people to separate them from Satan.

## **Tonga:**

Our princess got married on the 20th, 21st and 22nd of this month. That is, a Christian, European wedding on the 20th, a great

Feast of Consummation (of all things!) on the 21st, and a traditional Tongan wedding ceremony on the 22nd. The whole country went haywire for a week. There isn't a pig left in Tonga after all the feasts that took place and all the gifts that were given. All the upper class white and Tongan population were invited (about 4,000).

## **Niger:**

Rain falls outside while the sun stubbornly shines. On every other street corner muddy pools will provide swimming lakes for dozens of kids. Houses will crumble and fall; most of Niamey's people live in mud-block houses. Electricity will almost certainly be cut off for from a few minutes to a few hours, but only a little less than half the people will be affected. Still, rain is welcome in this land; its severe drought of the not too distant past is a bitter memory. There has been fine weather this year for the crops that will feed over four million people, and millions of cows, sheep and camels.

## **A Letter Home**

Dear Brothers and Sisters,

I want to convey the feelings of an American who has spent the greater part of his life overseas. I've spent years in Europe, in the Far East, Africa, etc. At first, before the Family, I was embarrassed by my countrymen's behavior

overseas, and as far as the old-world America goes, my experience hasn't changed. But now a new and hopeful America is rising out of the stagnation of the old. Thank God, that He is showing the way through the guidance of the Unification Church.

Even though I was very swept up in the wave of self-criticism moving through America—to the extent that I went overseas, seeking to become anything but an American—now I can see there are no people who can do the job that Americans are doing around the world. That is, the real internal Americans, those with their hearts centered on God. Yes, let us make a clear distinction between those who sit in opulence on the accomplishments of our forefathers—the external Americans who are the disgust of the world—and the internal Americans whose love for God is the center of their lives, who eagerly seek to accomplish the mission that God gave Americans in the world.

Let's prove the "internal" Americans' dedication to God in the forthcoming Washington Monument rally.

## **Ethiopia:**

I am very grateful for the opportunity to be in Ethiopia. It has made me more appreciative of God's long enduring history and suffering. Ethiopia is a country bearing the burden of centuries



yet with little insight. This ancient Christian nation has grown moss over its churches which literally were built underground. In some ways their light could not reach to the people turning and toiling the land above. Yet now, though this

history is coming to a bewildered and uneasy end, there is a great hope. This week as we shared the Principle with native and foreigners in this ancient land, I felt indeed a living hope. I felt Father smile.

## Visiting a "Seer"

As in most places, our community has a number of spiritually gifted people who do healing or see the future, etc. They all ask a small money-gift (50 cents to a dollar) which they call a "purifying offering" (indemnity). As you can imagine, many of these people don't actually have any gift or else are very inaccurate and unclear in their predictions.

Anyway, I was interested in them since they might be able to bear witness to the truth. I found out that such a "seer" lives just two houses away from us and that this fellow has many, many clients. We decided to go pay him a visit together. I gave him about a dollar for the indemnity and he smoothed a place in the sand and told me to place my hand there while thinking of the question I had. I wasn't ready with a clear question so I just thought of our mission here.

He had four sticks, each about five inches long, that he tossed in the air. To my disappointment they didn't become snakes when they landed. Instead, depending upon the pattern they

made when they fell he would draw some symbols on the sand. After tossing the stick several times and writing many symbols he started to interpret them. As is his habit, I'm told, he started by telling me my health is fine. Then he described a woman who could be my mother and said she thinks and worries a lot about me. Then he said my mother was going to send a package and that came true the next day. He told me mostly very general things like, "I'm like a chief among my people and I came with a very good goal which I haven't yet attained but if I wait, soon I'll realize it. And, I came to spend a short time here but I will finally stay a long time."

Well, I still don't know if that fellow is authentic or not but I prayed that Heavenly Father could at least use the situation. Word gets around about little events like that so the next day I was told that people were talking about my meeting with the seer and many were impressed, both with what he said and also by the fact that I took a serious interest in that sort of thing.

# North Africa's Quiet Life

Here, it's a quiet life, except when the neighborhood donkeys are quarreling. There are birds in the trees, cows in the back yard, goats in the front yard, and sheep in-between. The whole feeling is different. The people live in mud houses with straw roofs, or in houses that are completely made of straw. They are primarily blacks here from any of five different tribes (and languages). They live simple lives for the most part. Some have jobs somewhere. Most just try to live.

Even so there is an immense kindness and hospitality, a social ritual rivaling any I have ever heard of. People who have little if anything will bring me into their homes and extend their hands. There are naturally exceptions, but compared to the cold harshness in the big city it is like a breath of fresh air. Sure, the people are leary of me, a white man or "toubop," and are even more leary because I am one of those horrible Americans they hear so much about, but still there is a connection. I brought the bicycle down so I would have a way to go to and from town and that has caused all sorts of disturbance...a bicycle-riding "toubop"?

Today I went for a walk on the dike. The Morego, which is the flood plain, is now just beginning to fill up. It is like a green swatch across an otherwise barren area.

There are small farms, bushes and trees. The trees are a dense mass of thorns. All of them are. With water so scarce the trees protect the precious essence running in their veins. The thorns are horrid. My bicycle tires will testify to that. I was told that the same type of scraggly, twisted thorn tree was used to make the crown of thorns that Jesus wore.

As I walked along the dike I tried to place myself here with the same state of mind I once had walking along a small Iowa riverbed many years ago. I tried not to think that this is Africa, and that this is a strange land, and all of the other misconceptions one has in a "foreign" place. It really taught me something.

Walking along one finds many interesting things. There were birds and even an eagle watching me. The little lizards and squirrels would scurry away into their holes. There are big lizards that sleep quite contentedly in the sun. It is fun to try to sneak up on them. They are about six feet long, so they have a difficult time running fast, but if you go against the wind very slowly you can startle them and they will run away as fast as they can peddle. They look like a boat that is going real fast skipping across the waves because of their big legs and flopping tail behind them.

I am afraid I didn't do any

good in the public relations department though. Being white, I always seem to upset any situation I stumble across. I decided to climb a particularly inviting tree that leaned way out over the riverbed. While I was arranging myself in my perch I happened to be noticed by what I think was a teenage girl and a young boy. I say I think because they were a long ways off yet. They had been quietly strolling along the riverbed apparently fishing or something. Then suddenly the older of the two noticed me and ran over to the other. They sort of stared for several moments as if they were trying to be sure that what they saw was real, and then they finally decided and took to their heels, heading in the other direction. They then situated themselves about 200 yards further away. I couldn't really tell what they were doing. Finally I decided to continue my walk and I climbed down from my roost. When they saw me starting in their direction (though I must have been a good third of a mile away) they dropped everything and took off running and kept running until I couldn't see them anymore.

That sort of thing happens all the time. I went for a ride on my bicycle and saw an unusual tree I wanted to photograph. I left the track and headed across the bush dodging thorn bushes and sand holes. When I finally arrived at the tree I realized it was also a well



where the women from the village half a mile away did their laundry. A wave of surprise greeted me at the well. At first I wasn't sure if they were going to all run away or run at me and attack me. It's strange enough to have a man out touring around the bush on laundry day but a "toubop" on a bicycle? I knew I would start a riot if I tried to take their picture so I positioned myself as conspicuously as possible in the other direction, took the picture and exchanged a polite salutation in their language and proceeded to pedal back into the bush from which I came. It's no wonder they think white people are crazy.

Many such things have happened here and it always is somehow enlightening for those on both sides. I know I have learned to really love these black people. So much so that I am really ashamed at the tradition which has caused so many of the abuses and misunderstandings and then the subsequent strangling of a rich and deep culture. They have survived, though they bear the scars which swings the pendulum back the other way in their bitterness.

# Homesick for the Kingdom

I spent a very enjoyable Independence Day at the residence of the U.S. ambassador to Chad. All American citizens were invited there for a grand picnic. We ate hamburgers and hot dogs and Boston-style baked beans and coca cola and all sorts of cakes and pastries donated by the wives of U.S. personnel. The residence itself is very luxurious and the whole event was like being in the U.S. for a day. It was so strange to be surrounded by so many white people

speaking with Southern or Brooklyn or Boston accents. I only knew a few Americans but that gave me a chance to meet some more. In general, the event reminded me of how much I love America and I guess it made me a bit more homesick than usual. But, anyway, homesickness for America could never become a real problem for me because my homesickness for the kingdom of heaven is so very much stronger.

## Ghana's Interior

Our trip was very interesting and cheap. The country up north is very different from the coast. The large city gives way to small villages consisting of round mud huts with thatched roofs. They are tan in color and grouped in small clusters of five or six. As it's now the rainy season (winter) everything is very green. It's so beautiful—tall trees towering over a forest of huge leafed plants. Many birds of different types dart through the trees. Occasionally a graceful arc of birds will go by in a "V" formation. You get a real sense of the infinite creativity of God in all the variety of creation.

Our trip up to Ouagadougou, the capital of Upper Volta, took two days. First we travelled by bus to Tamale, 12 hours from Accra. We stayed over and the next morning took a bush wagon (one-third

the size of the bus but crammed with almost the same number of people). From Bolgatango to Pô we took a teo-tro, something like a small pick-up truck with a tent on top. This should have carried us to Ouago, but at Pô the driver couldn't pay the duty on his kola nuts so he said we all had to wait until the next morning when he'd have the money. So there we were in the middle of the road with no place to go. Luckily it was at a police checkpoint so as each car drove up we asked if they would take us. Finally two very nice ladies and a man gave us a ride. We arrived about 10 p.m.

## Gabon:

My spiritual son, his younger brother, and I took a trip of about 120 kilometres to visit his wife. It's

the custom here to send the wife away for three months after she's had a baby—for purification purposes. They believe a woman who has given birth is impure and must be isolated with her new child for three months—where she doesn't do any work, but her family serves her. Actually it seems a very good custom—from a Principled point of view, that she is impure, as the child certainly isn't sinful.

Secondly, those first three months are perhaps the most crucial ones for the mother and child to establish the needed bond of trust and love, for the child to continue to develop. If that bond is not established during this time, many difficulties occur. It's a time when the mother must be free to relax with her new child and learn to give love to it, etc.

So, his wife was in a little village about five hours' drive from Libreville. We left early Saturday afternoon, hoping to reach the village by night. But we got a flat tire on the road and ended up missing the last ferryboat of the night, which was needed to get us across the river to reach her village. (They are in the process of building a bridge, but until it's finished, all traffic leaving Libreville for anywhere else in Gabon must cross the river by ferryboat, and sometimes people have to wait in line all day to get across.)

We secured the car and our belongings and went searching for a place to sleep, ending up in an

African-style hotel—no running water, cots for beds, rats underfoot, goats clambering all night on the roof, but at least it was a place to rest, and the owner really tried hard to serve us.

We made it across on the first boat the next morning but it was already 10, and found her around 11. We certainly threw the family into a tizzy. As is often the case when we go visiting, we were the first white people to visit their house, and they worried that we weren't well enough served—that the chairs weren't nice, that we wouldn't like the food, or that we were bored. But their worries passed as they saw how relaxed and happy we were just to be there and share a part of their life with them.

We brought medicines, and I had a somewhat heart-breaking session, cleaning up sores on the children's heads and feet, caused by a nasty little baby mosquito, which bites and causes unbearable itching. Plus they had chiggers in their feet. Here, it's like a tick that bores into the skin and then lives there, off your blood. And one little girl had this evil-smelling pus coming out of both her ears. I cleaned it up, but it kept coming and I really had nothing to give her. Apparently she's always been a strange child, never talking, and I fear she's deaf or that there's some brain damage. She had the smell of death around her.

That session was heart-

breaking because I couldn't really do anything to cure them. Their problem is poverty and ignorance—too poor to buy shoes to prevent the chiggers and other parasites from entering the feet, ignorant in the ways of cleanliness and nutrition and proper health habits. And it was sad, too, because my spiritual son kept saying not to use so much alcohol and band-aids, that it didn't matter anyway.

My mother sent me a book, *Return to Laughter*, about an anthropologist's experiences with another African tribe, in Nigeria.

Some of her experiences helped me to understand such experiences as mentioned above, how the African often seems cold-hearted and insensitive in the face of infants dying or ugly debilitating diseases, and other human suffering. It made me realize again what a rich spiritual heritage we have acquired as Americans or Westerners raised in a caring, Christian society, where suffering is minimized by advanced technology, but where suffering is also treated in a more sensitive, understanding way. It's hard to explain, but it's definitely an advancement due to Christianity.

## ***The Silent Majority***

Even in such a modern city as Abidjan, 70 percent of those who live in the outskirts are still using dug-out wells, campfires as stoves, candles, cardboard houses and the street as their toilet, and yet how many who live in such wretched conditions would even dare to complain? Amazing, but true, they

who see, feel and know the vast differences of wealth more than any of us continue to look at us with so much hope and respect. It's astonishing how much admiration they have for America. How I wish those in America had the same. These people here are really the silent majority.

## ***Forgiving Hearts***

One thing I have come to notice is that suffering deepens the heart. All the African countries have had their share of suffering and hardship, especially those along the coastal regions which experienced the slave trade. But somehow, beyond the bitter memories, they are able to forgive and accept us with relatively open

hearts.

The culture of the Camerou-nians is one of giving and helping each other out. The relationships between family members and friends are close and deep. They serve and sacrifice for each other. Their mental attitude is optimistic and hopeful. They want to strive for higher ideals and development

of their country. However, the economic and educational systems hold them back. The first because the country is poor and secondly, the opportunities for higher education are limited. There is only one

university and only ten percent of those who apply are accepted. Those who have had that educational advantage can see the value and greatness of the Divine Principle.

## ***Ivory Coast:***

Truly, Heavenly Father's heart must be so heavy at this time. How I wish I really understood it properly. How I wish I could comfort it, but how insufficient is my faith. Sometimes in recognizing this I feel as though I can't even face Him in prayer, that I have no right even to take His precious time. How much He continually gives and how little we truly appreciate. My heart is burning with a desire to know God, to truly attain a position of a child to bridge the 6000 year history of separation between us.

And yet, sometimes, I must turn my tears into my pillow rather than face him. How little I give and yet how willing Father is to pour His heart into us. I have so many rips yet to mend.

What Heavenly Father revealed about feeling desperate has spoken to us lately in a very beautiful way. How simple it all is, really; it's just a matter of taking the step, of having a plea to move spirit world. We must match Heavenly Father's confidence in us with our faith in Him. At this point the bad can bloom. The petals are beginning to open.

## ***The Gambia:***

In our situation we have to be the example of new world citizens with new standards of morality and ethics. This is truly judgment day and it's no longer enough to be lukewarm, partly good and partly bad. This is the most difficult thing for the people here to realize. They need liberation from concern over food and other concerns and to be lifted up to their Father. They rationalize away evil so easily.

## ***Asia:***

We have just acquired an office. Actually two. You really wouldn't believe the prices! But what can you do? We spent so much time looking.

The major reason for taking the office was that there was telephone facility—a good facility with only one other person using the phone. Most offices—really I was amazed—have 6 or 7 or 10 people, in small offices, all using the same phone. And they are all squashed into small cubicles—4'x4' are the smallest, to a little larger. The commercial building in which we are located has literally hundreds or thousands of such

small offices. I couldn't believe the sight as the agent took me around looking for a space.

I'm becoming really quite fascinated at the running of this country—its development and comparison to what I know from my earlier years. In most ways I would say, yes, it really is a developing country. It has lots of problems, but lots of area for advancement. You can start a business, almost any business, easily, and make it succeed. If you are smart, you can become quite rich, it seems to me. But then there are lots of troubles at that point! I imagine it is something like the U.S.A. must have been 100 or so years ago, or perhaps like the early 1900's.

At first I think the way they go about doing things is really strange and backwards. But then I realize that at first I also did things like that. And probably in America it

was like that, only I never saw that period. A small example. A secretary makes a mistake and forgets to put in the address because she couldn't read someone's code marks. In any office I ever worked in, in that situation, you automatically take out the paper and start again—so that it is correct. Never mind the work, but it must be correct. But here she is telling her boss that there's no space. Also, typographical errors are quite common on legal papers! Strange, huh?

It's also a funny combination of not trusting anyone, and on the other hand, trusting just like a child with so much. It's no wonder that almost everyone in business has had the experience of being cheated. When I become a little more acquainted with the situation I would like to write about it. I also would like to study the development of civilization.

## ***New Zealand: Ginseng Cures***

The emphasis in the New Zealand mission is on selling, because we have very high economic goals to meet, but witnessing is being done in Auckland, resulting in the blessing of one new brother.

The centre of the mission moved from Wellington to Auckland when national director Grant Bracefield left the headquarters church in Wellington to spend full time on the Auckland front line.

The New Zealand Family has been learning the reality of Divine Principle in actual situations by working in teams with high goals to attain. Only through the depth of our prayer and our dedication to the mission are we blessed. It is new for New Zealanders to begin to struggle for existence, but through this we are able to learn a deeper heart and feel a deeper connection to the rest of the world.



The most significant development that is taking place in the mission here is the greater development of ginseng sales. We have been importing Il Hwa Ginseng Tea for more than two years now. Prior to this, ginseng was virtually unheard of in New Zealand except amongst the Chinese community. Very soon we discovered that there was a demand for ginseng here, so step by step we built up the importing and wholesaling business.

A year ago our family members began to sell ginseng tea door to door. With little understanding other than that "ginseng tea was very good for our health," and that "ginseng was created by God for all of our health problems," family members began to slowly convince people to consider its value.

Rumours quickly spread. Ginseng rapidly became known for its miracle-producing capacity. Ginseng was loved and hated, praised and rejected—but always very much talked about by absolutely everyone.

We went from door to door throughout Auckland, Wellington and Christchurch, and later on, in the beginning of this year, through Hamilton, Otorohanga and New Plymouth, Wanganui.

Recently our family was honoured for some months with the presence of three Japanese blessed brothers, who had all sold ginseng tea in Japan. They told us of how it was done over there.



*Ginseng root.*

By this time, we had amassed a good deal of information about the efficacy of ginseng. We knew what it was, and we also had *seen* what ginseng had actually done, i.e. practical results. New Zealand also has its own few miracle cure tales now, of the same spirit as a thousand years ago.

We planned to sell ginseng tea and extract in courses:

3 months—stamina, pre-operation energy build-up, reduction of stress and tension, etc.

6 months—Anemia, lowering high blood pressure, regulating body weight, anti-histamatic action.

12 months—arthritis, rheumatism, lung condition, heart conditions, cancer.

Extract Course (12 months)—especially pure and strong

course for the same ailments as 12 months' tea—but for deeper sicknesses or complications, e.g. angina, rheumatics.

We began selling these courses in April in Auckland. The first results were terrible. Some members sold nothing for very many days, and became very unhappy. However, we managed to secure a working business system, and members who before joining the family were often very philosophical and spiritual learned how to apply themselves practically.

Just prior to Yankee Stadium we met our goal. Our motto was "Let's go over" and we did. We were very proud of that.

Since Yankee Stadium, we have been struggling for a higher level of unity; some of our results have been very high, some very low. We were attacked through the media, but all this negativity was the best advertising. The news of ginseng fanned by the hot winds of these accusations spread like wildfire. Now everyone knows about ginseng and knows of its relationship to our church. When we stand on a person's doorstep we have already been heralded and can more easily introduce ginseng and our spirit to the people.

But the most significant thing that was to come out of this was the beginning of the "Ginseng Evenings." These started as a result of the negativity, to protect those people who had com-

mitted themselves to courses and who were just beginning on them. On the last Wednesday of every month we have a meeting which all of those people who are drinking our ginseng tea courses are invited to attend. Many old people who have no one to turn to have met our members and through being inspired by them have begun to drink ginseng tea for their health. Often they live on their own and are a bit isolated. At the Ginseng Evenings they meet old people just like themselves; for some of them, that evening gives them spiritual food, rich enough to strengthen them for the entire month.

We have had two such meetings so far. The first had 11 attending; the second, 26. We have altogether about 200 people taking courses. We have already one cancer patient who is having an amazing recovery due to ginseng, several heart patients, ulcer patients and arthritis patients. This is building up a living testimony as to the efficacy of ginseng in New Zealand.

Curing people through ginseng tea gives us a deep feeling of our responsibility for people, because those people who take ginseng from us are so desperate that they commit themselves into our care completely. Although they are like our grandparents, they are also like little children to us, needing our guidance and direction.

# What is God's favorite color?



**"Before you are  
black, white  
or yellow, you  
are brothers  
and sisters  
under one  
common  
Parent, God."**

### Reverend Moon

God has no favorite colors.  
We are all the same in His eyes.

It is this spiritual commonality which lays the foundation for unity among races and nations—our only hope for lasting peace.

And it is the celebration of this spiritual commonality that will bring us together on Saturday, September 18th, around the Washington Monument. Here, Reverend Sun Myung Moon will

speaking on God's plan for "One World Under God"

Come and celebrate with us this exciting and joyful reaffirmation of brotherhood. As God says it.

**Meet us at the Monument.  
September 18th.**

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In the golden age of Asia  
Korea was one of its lamp bearers,  
And that lamp is waiting  
To be lighted once again  
For the illumination in the East.

—Rabindranath Tagore

