

The Way of the World

July/August 1974



The Holy Spirit Association for the
Unification of World Christianity

7/8

The Way of the World



The Hope of Youth (I)

"What is the ideal youth? The ideal youth is the one who encompasses everything and stands strong as the center. He is concerned not only about himself, but also his own village, family, or country. He is interested not only in the present, but also in the past, the future, and the world."

—Reverend Sun Myung Moon



Celebration of Life

"The coming Christ is the only hope to the world in its despair. The Day of Hope is coming. He will transform this world into a utopia, God's Kingdom, the world of love. But we must do our share. Our responsibility is to accept him."—Col. Bo Hi Pak



Three Days at the Capitol

"I don't believe that there has been anything more exciting or memorable to me than seeing you all on these steps. This must be the most constructive effort to put this country on the right footing again."—Cong. Bill Archer



Rising New Leaders and the World's Destiny

"Human history has proved that whether we like it or not, mankind and human history is clearly heading toward this direction of international equality, mutual understanding, and perfect harmony between all nations and people, based on the new concept of 'One World Family Under God.'"—David S.C. Kim

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in this issue



I was so fortunate to spend five days with some of the most delightful and loving people I have ever met—the Celebration of Life cast and staff. The three nights of song, dance, and inspiration, followed by a two-day workshop gave me a fresh perspective on life.

Words and pictures cannot convey the entirety of such an experience, but since this is my medium of communication, I must try to convey as much of this to you as I can.

Col. Bo Hi Pak, who is the principal evangelist in this, the first program of the Sun Myung Moon Christian Crusade, had longed for fifteen years to launch a program such as this. Now that his dream is becoming a reality, he is one of the happiest men alive. He puts his entire heart into his messages each of the three nights.

Mostly I think of the Crusade as an astounding miracle. The eighteen young women of the Korean Folk Ballet in three months time put together a program of very intricate and exhausting Korean dances. Nine of the eighteen had never danced before. Yet their strong determination and vision accomplished a miracle.

The New Hope Singers International had two weeks to put together the vocal music for the three evening programs. This in itself may not seem too difficult, but during that time, Randy Rimmel wrote the music they sang, Linda Rimmel found or ordered all the costumes, and the singers themselves went out each day raising the funds for their expenses. People who were total strangers to them a week before opened up their doors to the singers and arranged to get them the supplies they needed at great price reductions.

Each member of the cast and staff can tell many more stories of how God worked to make such a program as the Celebration of Life possible. Equipment and publications were miraculously obtained and produced.

But the greatest miracle is the renewal in spirit and the change in people's hearts when they experience God through the Celebration of Life. □

sermon



There is no youth that does not have hope. And what is that hope or ambition? Some people might say, "It is my ambition to succeed in the subject I am majoring in." But when we get really serious and ask, "Is that really your ambition?," then not so many people are very confident. By the time someone has achieved that ambition, then he must start all over again. This is most probable. By the time he has achieved as a professor, and teaches every day on the blackboard, he will suddenly realize this is not the ambition that he has been seeking.

It is very safe to assume that no matter how a person has achieved his ambition, there are very

From a speech given to the International Leadership Seminar July 29, 1974, at Barrytown, New York.

PART (I) The Hope of Youth

by REVEREND
SUN MYUNG MOON

few people who can feel, "I have achieved it, and I am really happy and contented." Once he has achieved in a certain area, he would like to go beyond that. In other words, the people do not want to stay at reality, but they would like to go beyond that reality. Then what really is youth's hope or ambition?

It is a fact that no matter how hard we try, at least in the past, we have never been able to say, or heard anybody say, after reaching the goal of his own ambition, "I am happy, for I have accomplished it." No matter how big a man he will become in the world, he still has to achieve something more, look for something farther.

Then what does youth really want? Is it not the ambition of youth to become invariable, eternally constant and the center of the world? No matter how accomplished he is, unless he is accomplished in a personal way, as a human being, he will be unhappy.

The ideal youth is the one who encompasses everything and stands strong as the center.

Hope starts within us. Then how can we be secure with our own sense of happiness, once we are established? This is one of the gravest goals that we have to consider. Regardless of his country, any youth you may pick out and speak to still has the ambition to go beyond his own national boundary. But even though he may stand on that level, there is no true ideal. The ideal begins to exist only starting from one's self. The conclusion is that the basic hope and ambition of youth must start from a certain central point within ourselves, from which we can go towards the world.

What is the true sense of our perfection, and what is the center of our hope? If such a person existed, with his center well founded, then he would have been happy in the past, happy now, and happy in the future. Such a person, when the world looks at him would be the most dependable and most beautiful person. Everyone would like to devote himself to such a person. Such an

ideal person must be accepted consistently throughout history. Then how can such a person come into existence?

The image of ideal youth should be the one who can represent the world, including every country, and the one who can represent the three ages of the past, present, and future. If such a youth existed on earth, he would be the treasure of the world. As you all know, precious treasures do not go away in a short time. Inevitably and invariably they have an eternal quality. Such a youth reflects the total. We must all covet such an image of youth.

Then we must think about mankind itself. When we look at a man, we see two in him, an external man and internal man. And in him we see two aspects, the man that has to do the ideal, and the man that is a physical being. Then what is the ideal? The ideal represents everybody; it excludes nobody. The ideal does not display itself momentarily, but for eternity.

Chinese concept of the ideal. The “ideal,” in Chinese characters, is comprised of a left side (“king”) and a right side (“village”); in other words, “king’s village.” One side symbolizes the whole, and the other side represents the center. When the whole focuses on one center, then that is ideal. A single man will never achieve that; only with the entirety surrounding the original center will the ideal exist.

Each Chinese character has a deeper meaning, representing one thought. The elements of the ideal are again the tree on the left side, and eye on the right side—“the eye of the tree.” So the eye of the tree also symbolizes the whole. And then you simply put “mind.” So when all those get together, that becomes one concept. Then it is not very difficult to understand that when people started using these characters, they unknowingly included all the elements of happiness and the ideal in the concept of the ideal. And



The ideal youth should represent the world and the past, present, and future.

Heaven is
nothing but
two separate
things
achieving one
unity.



on this basis alone, developing our own environment for this one purpose, the ideal can come to exist.

So to make it short, the ideal can never be achieved by one person. Only when there is a perfect object, upon which we can work and be worked, can the ideal exist. There is no ideal with only one man. When a reciprocal relationship is established, there the ideal begins to exist. Then what is the ideal youth? The ideal youth can never be alone in himself, but he has to be equipped with both sides, so he can represent everything.

Every individual is different from another. Some people have special points in outer things, and some in inner things. Some people are very weak, and some are very strong. Some people are noble, and some are lowly. The ideal person will be someone who can embrace both ends and stand at the center.

What is the ideal youth? The ideal youth is the one who encompasses everything and stands strong as the center. He is concerned not only about himself, but also his own village, family, or country. He is interested not only in the present, but also in the past, the future, and the world.

We have to center around God. We speak not only about individuals and mankind, but when a person tries to achieve some relationship with God, then he will be an ideal youth. If God exists, what would God be like? You may have already had in your image that God is someone who is the center of the whole. Then in God we can represent the present, past, and future. And also, from no matter what direction—East, West, South, and North—we have to center around God. Then God must be an entity which is the center of the whole universe.

Then what kind of a relationship should be between God and mankind? Man, by nature, takes after God. In other words, man likes to

become God, or like God. But if he in himself becomes an entity of God, then he no longer has the subject-object relationship. To be ideal, we must have the lateral relationship as well as the vertical relationship. So we have both characters within ourselves, to have a complete, perfect relationship outwardly and also inwardly. There are some persons who would like to live centered around their body, whereas some people would like to live centered around their mind and spirit. We know by experience and by learning from the past that when we center around outer things, they pass away, and we are easily invaded because of the vulnerability of the inside. So it is imperative that man has something absolutely necessary: internal strength.

Only after we find some identity and harmony between our spirit and body can we begin to see such a thing as the ideal. And this very point is when we see God. Centered around God, we would like to live with our conscience and our body in a harmonious relationship. When this harmony is achieved within an individual, that individual in perfect harmony would like to achieve harmony with God. That's man's desire.

As you already know, when you have a strong conscience, you become a strong man. This leads us to another inevitable conclusion: when we become completely harmonious within ourselves, when our spirit is dominant and our flesh is subjugated in a reciprocal position, then we are likely to become as strong as God Himself. So we can safely conclude, in an oversimplified manner, that man can only become ideal, or start seeing the ideal, when his mind and his body can achieve perfect harmony.

Heaven is unity. You cannot say "It is good," when you are alone. Goodness is something you like. Its Chinese character means simply man and woman, that's all. When subject and object become completely one, such as when



Man can only become ideal when his mind and his body can achieve perfect harmony.



God's value is
absolute.

man and woman become completely one, then that's good. This is not only an Oriental ideal, but also an ideal that has been held by the Western world.

The Bible says that God created man and it wasn't good enough, so He made woman, and that was good enough. We can never deny that it takes a reciprocal position to become ideal or good. In other words, the ideal comes only when true man and true woman unite. That's the ideal. And it is also a very logical reasoning that before that goodness comes, an individual must have complete harmony between his mind and conscience, when they really become one, that will be the element of future happiness.

Then what is heaven like? Heaven is nothing but two separate things achieving one unity. That's heaven. The standard Chinese character is written as "two men." There is no character for heaven except that. That's very revealing, isn't it? Why did mankind start using that character a long time ago? Because man's ideal, by its own nature, is directly connected

with the ideal. The symbol of the ideal is achieved only through the symbol of the unity of the two. So this very simple process is already expressed in one character. We can never deny, beyond any cultural sphere, that it takes two to achieve the ideal.

We by nature think we are precious. What makes man think himself so precious? We feel this simply because we have a long way to go to achieve that built-in desire for the ideal. We can say the objective of our ideal is to achieve this unity between our mind or conscience and our body. It is not the person whose conscience goes in one way and body another who is ideal, but the person in whom these two will eternally head in one direction—such is the image of the ideal.

Our body, for example, always thinks centered around itself, and the conscience always thinks in terms of the whole. And when these become one, then such a perfect person will embrace both sides.

Let us examine ourselves. Have our body and our conscience become completely one? If we call our body the plane, then we can consider our spirit an added dimension. Where is that exact crossing point? That is the point where we can find our ideal. When such a person becomes one, then he can represent all directions; that is God, and then we resemble God. Also, the body has a time element; our spirit is unlimited by time. So when the limited part and the limitless part become one, there the ideal exists.

Since mankind has not yet become like that, some people say that God simply does not exist. But if God exists, and if He is that way, then our mind and body must function like God's. Otherwise, God must have two opposite directions. What I am trying to say is that God is not that way, although it appears to us that He is like that; that's where we are wrong.

So that's where we must recognize the fall of mankind. There we find the need of educating

• The ideal only comes about when true man and true woman unite.

**“Whoever
seeks to gain
his life will
lose it, but
whoever loses
his life will
preserve it.”**

ourselves and also mankind. We can't say, "God is wrong." So God must be right, and we must be wrong here. To make this great repair in human history and make it perfect is the task of religion.

Conscience existed first. Then what is the more valuable thing? The more precious and valuable thing is something that existed before "I" or "this" began to exist. Considering our conscience and our body, which came to exist first? We can never deny that man was not, in himself, a motive. Man was born by some other motive. And when you ask, "Which is first: the cause or the effect?" we must say, "The cause is first." Then how can man communicate with the cause? The only avenue is the conscience, and nothing but the conscience.

We acknowledge that everybody cherishes more the person who loves him spiritually, whose love stems from the deeper sphere of his mind. When two people love you at the same time, you will almost always choose the one whose love stems from the mind, rather than the flesh.

Why do you consider the conscience more to be cherished than the flesh? Because it existed earlier. Then what is the earliest being that existed in the world? That is God. So God is of absolute value. We can recognize the importance of a person born by God, but only in a secondary place. He can never be in the first place, because the first place is already occupied by God. Then how can the cause (God) and the effect (man) be connected? That element must be of the utmost eternity, and represent the whole. That element within ourselves is the conscience, or mind. So what connects us to God is first the conscience. So therefore, the man of conscience is always cherished as more valuable than the man of flesh, because the conscience existed before the flesh.

Why subjugate your body? People have been separated into these two different positions

or areas, and religion has tried to bring them together. So the first proclamation of all religions is to become one with God, centered around conscience. And the second command of all religions is, once you become one with God, centered around your conscience, then subjugate your body. Do as your mind wills; don't do as your flesh wills. And that is the oversimplified content of all religion.

Religion commands that you deny everything that has to do with the body. Why? Because man, who was originally created to become one centered around the spirit, denied it, and Satan has come to occupy our body. He would like to do everything through our bodies. Our body does not think about others; it thinks about its own preservation. There is no ideal in this way of life. This kind of man works against the ideal, destroying the ideal, but he can never help any ideal. So we find the perfect religion in the perfect denial of the body. Therefore, God always commanded mankind, "Sacrifice your body."

God has been teaching everything in the reverse way; for example, "Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." (Matt. 23:12) Only after we understand this we can understand the passage in the Bible: "Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it." (Luke 17:33)

Then the development of religion can be expected only when there is a perfect denial of our body. Any religious sect which centers around itself and tries to interpret and develop its own way will never become the center of the religions of the world, simply because this goes against the will and nature of God. But any religion, no matter how small, that denies itself and wills what God wills, must inevitably flourish with God. Such a religion will prosper and encompass the whole world. The basis and background of all culture has been religion. And God

The man of conscience is always cherished as more valuable than the man of flesh.



has been trying, through religion, to make persons perfect as individuals. Here we must accept the fact that God exists, seeing all the things that God has been achieving for us.

Happiness that God and man share. What happens when we let ourselves be occupied by conscience? We will become a person who can praise the eternal value and his own value. We will feel such value when both the cause and effect become one harmonious whole. At that point, we will feel our body exhilarate. Just imagine, at that perfect stage, what keen happiness we will feel! A person at such a stage of perfection will feel exhilaration and happiness even beyond his five senses. It is something of the other dimension. It can be very safe to say that no one among this large crowd has previously experienced such an exhilaration and happiness.

Most people don't even know whether or not God exists, much less what the source of their conscience is. When you find out there is such a thing as conscience, and that it is valuable and godly, then you will feel valuable. When you find out that you have elevated yourself in God's level of conscience, then what keen happiness you will feel! Imagine that there is some realm of happiness which you can only imagine and hope to get near. If God exists, there must be some level where God and man can feel happiness and exhilaration together. If man once finds out such a thing exists, then he will sacrifice everything for that purpose. Don't you want that? If you have once gotten that, you will never exchange it for anything in the world or everything in the world.

Then you will find God not as something external to you, but one who has always been with you; you have only magnified Him to His greatness. So in that position, God's everything will become your everything. And also God's life will be your life. And the almighty power of God will naturally become our almighty power. This

If we can feel completely the love of God, how happy we would be!



is the position where we can really feel the entire love of God.

God cannot achieve His love and ideals alone. If in that position we can feel completely the love of God, how happy we would be! If it hadn't been for the fall, our flesh would have been in the reciprocal position to Him. Happiness, if it was once achieved as it was intended to be, would have been eternal—lasting throughout eternity, not just our momentary life. Man should have been in such a position that when God is happy, he would be just as happy in such a reciprocal position to Him, where He Himself can feel that happiness through man.

God can never be happy alone. When God has love, He cannot love all by Himself. When God has an ideal, He can never feel that ideal or achieve that ideal alone. The endless ideals, endless happiness, and endless everything which God has can never be achieved without mankind. When we suddenly realize that that's the high and eternal value with which man was created by God, how happy can we be! If a man can experience one such day of happiness, and completely become one with God, he will never trade this life for a thousand years of life centered around the flesh. Don't you think so?

Throughout the long history, God has been looking for this perfect, ultimate ideal. We must learn that although God has longed for this for many, many thousands of years, up until now He has never found such a level of perfection within us. We should have been completely one, a harmonious one, in the very beginning. We didn't make that, so we have been separate, struggling, suffering, and tortured. This is the history of mankind. Can anyone deny that we are not in that position now? Once he finds out that this is the true meaning, then no one will say, "I won't go." Everybody will go forward. A person will then only worry about how he can get there.

If God exists, there must be some level where God and man can feel happiness together.





We can receive
God's life,
God's love,
and God's
ideal.

Religion is all-important. Can he get there by using his own brain, mind, and ability, or something else at his command? No. There is no way except to train ourselves to become closer and closer to God's way of acting and thinking. In a word, it is absolutely impossible for a man to attain that goal without going through the path that religion teaches. Then can we conclude that religion is necessary among mankind? How necessary? It is all-important.

When we set our course in this direction, if something comes out against it, deny it. If one's own parents oppose him, religion has taught him to oppose them. He must overcome, even if his entire family or entire country goes against him. Everything you cherish as being most valuable, you have to deny it, go beyond it.

God has been doing this all throughout history. God can do that only because of His love. God is trying to give you something which is beyond all of these; regardless of all the sacrifices you make. Therefore, He asks this of you.

When we find God's ideal, His endless giving to us, and His concern, then this shall be the starting point of our ideal. We can receive God's life, God's love, and God's ideal. All of these we can receive. This is the hope of the youth.

Youth craves the highest ideal. Therefore, youth looks for and craves for the ideal. Does it want the lower ideal or the higher ideal? Higher. How far up? To penetrate through God. We must love God, and go higher, to the extent that we can go over anything that is valuable to us at this moment. Therefore, man has had a craving for high ideals ever since his realization of himself, and even now is trying desperately to reach them. And actually, you are caught in that net.

So the ideal must be high, so high that it will go through heaven. It must be the ideal that can be able to liberate everything. It must be able to liberate not only mankind, but also God. If that is



the ideal, isn't that high enough? If God cannot achieve this, if He does not see this achieved within mankind, He Himself cannot be liberated. This is why God is fettered now.

When we see somebody doing something wrong, against his conscience, then we go and demand of him, "Do you have a conscience?" At that moment he will realize himself that he is faced with the principle of eternal things. That's something that has to do with God.

Conscience has its own cause, and that cause is God. That entity must be the ideal entity of an eternal, limitless, and unchanging nature. Our conscience is heading for that very point.

When there is a perfect flower, then everybody wants to make it his. Every man has a sense of comparison. Then what would he like to compare himself to? Not to another man, because we don't want something that changes. We want something which is limitless, boundless, and eternal, something which never changes. The

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The average youth can go as high up as to sacrifice for the sake of his country.

ideal is this high.

Standing on the highest position of the ideal itself, when you call for God, He will come right over. Just imagine, when our spirit is in that position, then our flesh is automatically controlled by it. When our conscience laughs, then our body also laughs with it. If our conscience can be able to smile eternally, our body will be able to smile eternally also. Have you ever met such a person?

So the Bible says, "God in me, and me in God." Jesus pointed out, "I am in the Father and the Father in me." (John 14:10) By nature we have every element that can be connected with God. Only by religion could you deny your body and go very confidently where your spirit commands you.

Live for God and the world. We have witnessed in a 400 year period, people who became the prey of lions, and who have been crucified, and who have gone through tortures, but were still happily holding this one ideal. They were more confident and happy than ever when they went through this path in Rome. That is possible. Once you have experienced this perpetually, then you will want nothing but this to take you straight to your objective. In this position alone, man has endless and limitless value.

So youth has the highest ideal and ambition. Many, many people act for their individual happiness. But imagine, no matter how hard you try, can you liberate yourself? No. That is a very miserable situation.

Some people live for the sake of their family. We might say, "That's slightly better than if he lives for himself." And some people will even live a little higher than that, in order to try to liberate their own clan. Some people dedicate their lives for the sake of their country. The average youth can go as high up as to sacrifice for the sake of his country. If one has stepped

beyond this, living for the sake of the liberation of the world, then such a person has been called a sage and saint. But imagine, even after that, if the world is liberated but God is not liberated, then we cannot call such a world the ideal.

There are two types of men—some men live materially, and some men live according to their conscience. We can see clearly these two differing ideals, one materialism and the other spiritualism. It is sad that in the democratic world, which is supposed to be a good world, we don't know what constitutes the conscience, and especially where the conscience is heading. On the other hand, materialism or Communism will never liberate the spirit. Communism, once it flourishes to a certain degree, will never be able to go beyond that.

Then in this viewpoint, what is more valuable, Communism or a God-centered theory? The God-centered theory. Conscience must have existed before material did. So we come to the rational conclusion that even the Communists one day must recognize God.

The body is stronger than the mind most of the time, but we can never deny the precedence and strength of the mind. In your very presence here, your mind commanded your body to come; your conscience said, "Reverend Moon is here; we are going to go and listen to him." Your flesh never said, "Conscience, let's attend the lecture." Oneness must come somewhere: where can we find this unity?

Communism and the Free World can never become one as they are, because they are in the world of result. Just as our conscience is perpetually fighting against our body, so also will the Communists and Free World struggle until the end. As long as they keep on fighting, there is no ideal. Even though man tries to find some solution within the world, he is not going to find it. Man is sick. When you heal that sick man, the cure will not be a permanent one, unless you



When an individual finds what can repair him, then he can repair the world.



First we must
become ideal
before we
hope that
somebody else
becomes ideal.

locate the cause of the ailment; then you eliminate the pain.

Individual solution to world problem. The solution to the world problem is an individual solution. When an individual himself finds what made him wrong, and what can repair him, then he can repair the world. We must emphasize this point, it is not the world that we are concerned with; we must be concerned first with ourselves—that's the beginning of the entire thing. No matter how peaceful and happy the world may become in the future, unless man can become happy, that world has nothing to do with him. It is not a feasible idea that an imperfect man can make something perfect. It's never possible; you might as well not try it.

First, we must become ideal men before we hope that somebody else becomes ideal. An ideal man should speak on behalf of the past and the present; the same person will have achieved something for the future. If there is some man who is able to do all this, he can first be called a ideal man. Unless this one man approves something, there is no such thing as the ideal. We must have some movement, some current culture which will look very seriously for this direction.

No matter how dear and precious and valuable past human culture may have been, it cannot be compared with what is to come. Throw it away, discard it, and you will find new things; at this point we will be on the eternal course God set for us. If any youth desire that, God will immediately know; He will guide them on the path through which they may attain the goal. That is the first ideal—that's the highest ideal that youth can have.

If there is a youth of this nature and determination, who lives this kind of life, then he will be the treasure of the past history, and he will be the treasure of the present time, and he shall be the treasure of the eternity to come. □

celebration of life



I had spent the greater part of my life searching for truth, studying for doctorate and post-doctorate degrees, traveling around the world, talking to Dr. Schweitzer and others.

But I don't think you can find anyone anywhere to whom you can give your attention to as you can this group. I have never seen people of such radiance and beauty. I have told Col. Pak, "I'll be a private in your army any day, and I will follow you down the barrel of the biggest cannon ever made because you have what it's got to change the world."

I used to have faith to believe that God is real. But I don't need faith any more. I *know* He's real.

This is a celebration of life. These young people are the only ones I have found that can even come close to those who were sent from Rome to South Africa to mine the gold in the deep mines there. They never saw the light of day. Yet, on the walls of the pits were written the word "vital!"—life! That's the life we are talking about—the kind of life that all the darkness of the world cannot put out. Let's celebrate life!

—Dr. Joseph Kennedy





Korean Folk Ballet Greet You As Kings and Queens

by JOY SCHMIDT

Dancers the world over begin training in their pre-school years to achieve perfection in the art of classical dance. Yet eighteen Korean girls have achieved a miracle perhaps beyond compare in this field. In four months time, under the expert guidance of the Little Angels staff, these girls have put together a repertoire of amazingly complex and varied dances. Five of the girls were graduates of the Little Angels and another four had studied dance while university students, but the other nine had never danced even one step.

All Unification Church members, they were chosen from the

Korean Folk Ballet cast climbs San Francisco's Twin Peaks for a good look at America.



thirty to forty girls recommended by church directors of each of the Korean provinces. Tryouts were held at the Little Angels Performing Arts Center in Seoul. Of those chosen for the Korean Folk Ballet, some were working fulltime for the church, others studying at the university, and still others had just graduated from high school.

They trained very hard for four months, eating and sleeping in a church center and traveling

one and a half hours to the Little Angels Arts School in Seoul. Their director, Mr. Moo Kyung Lee, said, "When they got into the car or bus it was very difficult to move their legs—their bodies were so tired. But they always said, 'We have to do this because we can fulfill such a wonderful purpose as a group.'" Mr. Lee added that the choosing and training of the Koreann Folk Ballet was "united in spirit and under the guidance of

our Heavenly Father." Training in Korea was very fundamental, concentrated on basic steps and outlines. Upon arrival in the United States about a week before the premiere, the patterns were organized into the actual dances.

Of their first few weeks in the United States, Mr. Lee said, "We are very happy to work with the American and European Unification Church members." The enjoyment is evidently mutual on the part of the other cast and staff members, who vie for the privilege of traveling in the Korean Folk Ballet vans. Communication may often have to be non-verbal, but even that has such wonderful delights as smiles and pantomimes.

Surprisingly, the dancers know the words to almost any popular American song played on radio or television. But the best-known word may well be Ben-gay, an ointment which they buy a case at a time to relieve their sore muscles. Backstage before performances they can be seen giving themselves or each other instant massages, so they will be able to dance. On performance days dress rehearsals last from 2:00 to 5:00 p.m. or later, and often the mornings are filled with rehearsals.

A 21st century experience. The Korean Folk Ballet was founded on January 10, 1974 at the inspiration of Reverend Sun Myung Moon. At the end of his 21-city Day of Hope speaking tour

in America he realized that much more was needed in order to make the best impact on audiences and to stimulate the greatest inspiration. The main purpose of the Korean Folk Ballet is to transcend the pattern of contemporary crusades by providing a "21st century experience."

"The Celebration of Life is not just a celebration of the physical dimension," Mr. Lee explained, "but also a celebration of mental ability and the spiritual life." This is particularly well exemplified in the Fan Dance, a glorious celebration of joy and harmony. On university campus malls, on television screen, or on a theatrical stage, the Fan Dance enchants young and old alike. One guest at the Oakland premiere performance described the effect of the eighteen dancers and their fans as "hundreds of beautiful butterflies."

Other popular dances from the Little Angels' repertoire include the Mask Dance and the Hourglass Drum Dance, apparently the favorite dances of many of the dancers themselves. The Hourglass Drum dance is noted for its elaborate and acrobatic techniques. The dancers, dressed in the traditional flowing Korean dresses, leap and twirl in interweaving patterns to the rhythm of their long slim drums. The Mask Dance is highlighted with two playful and aggressive lions, each animated by two dancers. The



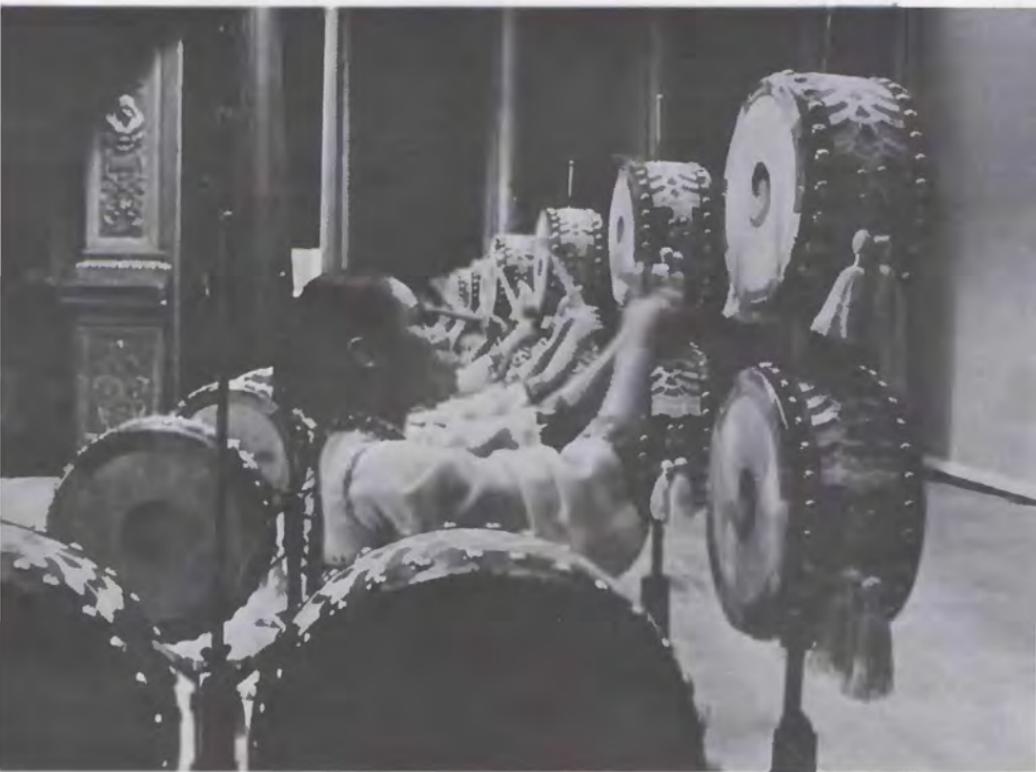
The Fan Dance—*"like hundreds of beautiful butterflies."*







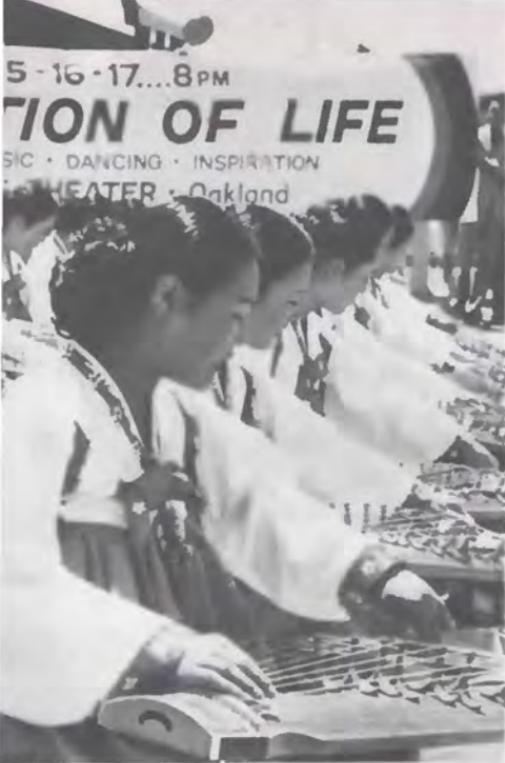
**The
Royal
Court
Dance**



**The
Penitent
Monk
Dance**







5-16-17...8PM

ATION OF LIFE

MUSIC • DANCING • INSPIRATION

THEATER • Oakland

KOREAN FOLK BALLE DANCERS

- Jung Ok Kim (18)
- Jung Ja Choi (19)
- Tae Ja Park (19)
- Jae Hyang Yoo (19)
- Young Sook Huh (20)
- Young Ae Song (20)
- Jae Sook Yoo (20)
- Sun Hee Moon (21)
- Young Sook Cho (21)
- Myung Soon Lee (21)
- Myo Shim Chang (21)
- Ki Hang Yoon (21)
- Hwa Sook Yang (22)
- Soon Ja Kim (23)
- Soon Ja Lee (23)
- Chung Yul Chang (23)
- Duk Phyo Hong (24)



girls who play the head and forelegs of the lions must make great leaps while carrying the very heavy head mask. Even though they are exhausted, often to the point of tears at the end, they look forward to the dance with eager faces.

A vision of heaven on earth.

The first night's program is introduced with the elegant and stately Royal Court Dance, which Miss Na Kyung Pak, Col. Pak's daughter and the hostess for the performances, introduces to the audiences in the following way: "The Korean Folk Ballet has come 8,000 miles to perform for you tonight. They come to bring you a vision of heaven on earth, as they express their love for God and man through the dance. The first dance tonight will be the Royal Court Dance. In the ancient Kingdom of Korea, whenever a king and queen had occasion to celebrate, they usually opened their ceremony with this particular court dance. It is something like a salute to the king and queen. The Korean Folk Ballet will greet each one of you tonight as they would greet the king and queen of Korea."

Another attractive piece is folk singing with the Kayakum, a twelve-string instrument central to classical Korean court music. The beautiful Korean fans used in the fan dance appear again in the finale of each night's performance. To the tune of "Arirang," the girls

glide in with an undulating row of fans and converge in a single graceful fan cluster.

KTVC-TV in Austin, Texas filmed the Fan Dance and the Penitent Monk Dance and showed them twice as part of interview shows. Mr. Jay Hodson, who interviewed Col. Pak, complimented him on the Celebration of Life and added that he had never seen a professional group of this kind perform as well as the Korean Folk Ballet.

A depth of spirit. "We must bring a depth of spirit to every part of our daily life," says Mr. Lee. A very humble man, he nevertheless attracts people by his radiant face and his living example of his high ideals. But though he is reluctant to talk about himself, the other members of the stage crew consider Mr. Lee a genius in his skill with lighting and design.

Mr. Lee's entire family joined the Unification Church in April 1953. In 1961 he began working in the general section of the Unification Church headquarters in Seoul, and in 1965 joined the staff of the Little Angels. He accompanied the Little Angels working on stage and lighting on five world tours, including the Olympics in Mexico, where they won international acclaim for their Penitent Monk Dance.

Mr. Lee explained that this dance, also an audience favorite when performed by the Korean

Folk Ballet, comes from the Buddhist tradition in Korea. Buddhist monks live in mountain temples, where they seldom see other people and try to forget everything. But sometimes they remember their old days and long to go back. Beating the drum, they try to chase out their old memories. The monks themselves use only one drum, but Miss Soon Shim Shin, the Little Angels' choreographer, brilliantly arranged the dance with an interplay of complex tempos and swinging back and forth among six drums—a compelling portrayal of the eternal struggle between the world of the flesh and the world of the spirit.

The managing director of the Korean Folk Ballet is Mr. Dae Oh Son, whose responsibility includes directing the spiritual life of the dancers. The first organizer of the Collegiate Association for the Research of Principle in Korea, and later a mobile team leader, he teaches the Divine Principle to ballet members. Before his assignment to the Korean Folk Ballet staff, he worked at the Unification Church headquarters missionary department, where he wrote handbills, pamphlets, and lecture materials for local church leaders.

The stage manager is Mr. Suk Koo Shin, a former staff member of the Little Angels, accompanying them on their 1970-71 tour. Col. Pak's sister-in-law and secre-

tary at the Little Angels headquarters in Seoul, Miss Ki On Yoon, has accompanied the Korean Folk Ballet in a kind of mother capacity. Her responsibilities included costumes, make-up, and special equipment.

Little Angels heritage. The new Little Angels Arts School in Seoul opened on March 5, 1974, with four classes—sixty students in each of the first four grades. Next year a high school will be built. This school is the training center for the Little Angels as well as a public elementary school. A performing hall for the Little Angels is still under construction. A great deal of the success of the Korean Folk Ballet can be attributed to the foundation laid by the Little Angels staff and dancers, as well as the tremendous spirit of dedication to God and Christ.

The original name for the Korean Folk Ballet is "Han Sun" Folk Ballet, a name of deep significance in Korean. Their participation in the Celebration of Life is part of a long-time dream of Col. Pak for bringing a fresh message of God and Christ to America.

After the ten cities of this first Celebration of Life Crusade, the Korean Folk Ballet expects to learn new dances and prepare for participation in Reverend Moon's eight-city Day of Hope tour this fall, which will alternate cities with the second tour of the Celebration of Life. □



*Not every day does a
lion walk up to say
good morning. Not
unless you happen to
be in a city where the
Celebration of Life is
performing. In costume
or out, the girls of the
Korean Folk Ballet add
a new dimension to the
outdoors.*





God
Is
Speaking
To Us
-Television
Interview

by COL. BO HI PAK

God has spoken through all the ages, through many prophets, like Moses and Elijah and John the Baptist and Jesus Christ His Son. I think the living God is speaking to us, and I believe that Reverend Moon is the instrument of God. Through him God is speaking the most wonderful revelation concerning God's modern-day dispensation. Therefore, through him many messages are coming; the meaning of the symbols and parables of the Bible are becoming clear.

We tell people what we believe a way of life truly centered on God and Christ is. In this way

we believe that true happiness and joy can be derived. Young people respond to it very well, because they can see the spirit of dedication to God and Christ in joy. We can communicate that joy to young people. Furthermore, they are very much intrigued and impressed by the love and the new expression of God and Christ. They hear the meaning of the Bible and the words of Jesus becoming relevant to their own life. They see our bubbling enthusiasm.

We have gathered members of our movement who have the highest professional skills in putting this program together. They really communicate their tremendous spirit of joy in God and Christ. This is what they are radiating. It becomes contagious. We have sessions of studying the Bible, and furthermore, we even raise the funds to support our program. It is therefore a really strenuous schedule for our young people.

They are very happy to be part of something very unique and I am very proud of their spirit. I really feel proud to be able to do this wonderful work for God and Christ. I think it is one of the greatest things that I have ever witnessed. These young people, once they are motivated, they can do things that are impossible otherwise.

Our movement, the Unification Church, is the fast-growing mother organization. The Sun Myung Moon Christian Crusade is the outreach arm of the Unification Church International. We have so many members around the world and are the fastest growing faith in our modern day. Young people have been moving away from the organized churches. But our movement attracts mostly young people. I think this is really a wonderful thing.

We have missions in 40 different countries and in three years we will go to 120 different nations. In America thousands of young people are coming to the realization of God and Christ and are centering their lives on God. This is really wonderful! □

Celebration of Life Staff:

Left to right: Terry Walton, workshop lecturer; Sally Brownlee, reporter; Mark Nilson, technical crew; Judy Green, administrative assistant; Linda Marchant, media director; Susan Finnegan, workshop staff; Michael Leone, tour director; Neil Salonen, deputy director general and workshop director; Dan Bozarth, technical crew; Kris Bick, secretary; William Torrey (visiting); Marc Lee, workshop staff; Gil Fox, master of ceremonies; Michael Richardson, technical crew.



The Excitement and Drama Grew

by DR. JOSEPH KENNEDY

I consider the Celebration of Life, which I attended in Austin, Texas, a basic innovation in evangelism. The unique contribution of music and the dance and preaching is probably the first time anyone has combined the Old Testament and New Testament methods of worship: Old Testament, like King David dancing before the Lord and Moses' sister Miriam dancing and praising God; New Testament in its song, witness, and sermon.

To see these beautiful young people in their traditional Korean costumes artfully express their devotion is not only a memorable cultural experience, but a penetrating spiritual happening as well.

Of course, Colonel Pak him-

self is a rare vessel through which God's word and spirit so beautifully flow. His internal struggle and suffering, his intensive search for truth, and his beautiful humility makes him a winsome and commanding spokesman for God.

I predict that the Celebration of Life as a medium will be copied, but I am positive it will never be surpassed.

Col. Pak certainly serves the Unification Church in one very dramatic sense. He forever erases any possibility of anyone thinking that Reverend Moon or the Unification Church, or any of its followers are anything less than New Testament Christians. His Christ-centered message is without equal.

The New Hope Singers as always lift the audience with their enthusiastic and musical excellence. Certainly, they are the embodiment of the word enthusiasm—"en Theos"—in God. They fulfill their name, for it is difficult to imagine anyone hearing them without coming away filled with hope.

I certainly would be amiss if I did not mention the witness of Marion Dougherty. I do not know if the Unification Church has ordination for women or not, but she certainly is ordained of the Spirit. She did a flawless job of bringing to the audience the message of the birth and life of Reverend Sun Myung Moon, the founder and inspiration of the Unification



Marion Dougherty, above. Below, Col. Pak, Reverend Moon and Randy Rempel rejoice at the opening of the Celebration of Life in Oakland.





Dr. Joseph Kennedy

Church, and a great personal testimony.

I want also to recognize the poise, beauty, and ability of Miss Na Kyung Pak, Col. Pak's talented daughter. The difficult role of introducing a man of Col. Pak's caliber would be impossible for one of less caliber. She not only does a good job at communicating some of this good man's greatness, but also surrounds the presentation with her own beautiful spirit.

A new star, I think, is seen on the horizon in the person of Gil Fox, the master of ceremonies. His manner of speaking, his stage presence and obvious commitment communicate to everyone in the audience the excitement and

drama that is to follow. We congratulate him on a job well done.

There is little doubt that the only way one can fully understand the Celebration of Life is to attend and experience it personally.

Each night the crowd grew—the excitement and drama grew and seemed to explode into a rocket of soft spiritual interaction in the reception to follow each evening.

The last night's attendance was almost twice the first night's crowd. In three days the crowd doubled—that speaks best for the quality of each night.

As Col. Pak would say, "Therefore," it was great. Some 77 persons signed up for the workshop. Thirty-seven accepted Christ and many will return to their churches filled with a new vision of what living the Christ-like life really means.

It was my happy opportunity to be a principal speaker at the workshop that followed the Celebration of Life. It too was beyond my expectation. Joy, study, play, songs, prayer, and new life for many came in those 48 hours.

All the members of the Unification Church can be proud of this new, exciting, and productive experiment. Reverend Moon has not only "another star in his crown" as the old fellows in North Carolina used to say, he has another star with both feet on the ground—and his head in the "clouds of heaven"—Col. Bo Hi Pak, God's Colonel! □



Mark Nilson (above) aims his Super Trouper spotlight at the stage. The beautiful lighting is one of the main attractions of the show. Barbara Snell (lower right) shows Mark Whitman that the power of love for a flower is stronger than hate.



Soloist Ivan Janer sings "How Great Thou Art" during the Celebration of Life program. Miss Sung Sook Cho (bottom photo), Korean Folk Ballet choreographer and dance master, teaches Brian Saunders how to play the hourglass drum.



Let Me Have GOD in My Heart

by NA KYUNG PAK

Nineteen-year-old Na Kyung Pak serves as hostess on stage for "Celebration of Life," introducing and interpreting the different dances by the Korean Folk Ballet and also introducing her father, Col. Bo Hi Pak, to the audience.

Following is her own introduction of her father in which she describes his earlier military career and the events which led to his joining of the Unification Church.

Good evening, ladies and gentlemen.

I have the great privilege of introducing to you Col. Bo Hi Pak and sharing with all of you why he feels the urgent need to speak to the American people.

Col. Pak is a graduate of the Korean military academy, comparable to America's West Point. He is a person of remarkable talent and firm ambition. Many of his superiors saw in him the potential to be a great military leader of Korea. However, a series of unusual events changed his destiny. He tasted the tragedy of war and on many occasions barely escaped death. Thus Col. Pak began to search relentlessly for the true meaning of life.



He explains in his own words his dramatic story:

"In May 1952, during the Korean War, the Red Chinese Army launched its spring offensive in Korea on an unprecedented scale. Our defense line totally collapsed and a tragic retreat to the South took place. I was in this retreating stream of helpless soldiers as a company commander leading what was left of my men."

He said, "When the retreating multitude came to the Chang Chon River, we were forced to cross with our equipment carried over our heads. Just as I was about to cross behind the several who were already in the water, enemy gunfire opened up directly upon us. It was a trap! In a moment the river turned crimson with the blood of my comrades. I fell to the ground, trying to take cover. But there was no cover. A steep cliff blocked us from behind, the river lay ahead of us. The shower of

bullets came even faster. My friends were dying all around me."

He said, "In this moment of utter despair, I, this man who had never been to church, shouted in desperation, 'Hanim, Hanim! God, Oh God!' I knew no one else could save me. But I also knew in a moment that my heart was empty. I had no God. I saw no reason why God should favor me.

"In the next flashing instant, I firmly resolved, 'Let me have God in my heart. I may die in the next ten seconds. Let me have faith in God in those ten seconds. Oh God, come into my heart!'"

He said, "Then all I remember is that a miracle came. American fighter bombers appeared in the sky and began to strike. This was our only chance to escape. I ordered my men to follow me. But there among the multitude, only three showed any sign of life. Yet I was alive and safe, without a scratch!"

After this horrible experience, Col. Pak realized in humility that his life had been leased out to him, and the one holding the contract was God.

So in desperate fervor, he began his search for a clear direction. He knocked on the doors of many Christian churches. He searched through the Bible and he met many leaders of Oriental religions. But the more he searched, the greater became his frustration. He knew his heart was not yet kindled.

Finally in 1957 Col. Pak met Reverend Sun Myung Moon through his followers. For the next several days he listened intently to Reverend Moon's revealed truth of *Divine Principle*. He then truly experienced an explosion of spiritual fire. Something happened so quickly to his heart! His eyes deluged his cheeks with tears of joy and repentance. He said, "I became a person no longer afraid to die. I was assured I would not die in emptiness. I felt I could really be used as His tool."

Since then, Col. Pak has spent the last 17 years in close friendship and intimate working relationship with Reverend Sun Myung Moon. He began teaching the *Divine Principle* while still on active military duty. He became accustomed to addressing thousands of native Koreans and proclaiming the new revelation that the Kingdom of God is at hand.

During Reverend Moon's "Day of Hope" tours in 1972, 1973 and 1974, he was chosen and served as Reverend Moon's interpreter and special assistant. With his flair of evangelical fervor, Col. Pak is presently speaking on many U.S. campuses to young people eager to hear God's voice in this modern age. Young Americans by the thousands will be filled with excitement as they are nourished with spiritual food.

For your inspiration tonight, I present to you Col. Bo Hi Pak. □

On Earth as it is in Heaven



by COL. BO HI PAK

I feel very humble and unworthy to stand before you here. When God called Moses, asking him to go to the Pharaoh of Egypt, to bring the sons of Israel out of oppression into the land of Canaan, Moses instantly rejected the offer. He said, "Who am I, Lord, to go to the Pharaoh and bring the sons of Israel to Canaan?"

I have asked myself this same question many times. Who am I Lord, to come to America, to speak here tonight to the citizens of St. Paul and Minneapolis? Who am I, Lord, to come to this Christian nation of America to speak about God and Christ?

It is truly a miracle that I, a professional military officer, am standing here tonight to speak to you about God and Christ. This is truly the last thing I would do of my own will. But what power in the world could change my destiny so dramatically? It could only be the power of God.

A miracle came. I heard the call of God. I saw the coming of the Lord. He touched my

shoulder. And He said to me, "Proclaim the Kingdom."

And, like Moses, I said, "No, Lord. I do not even have the language to speak." At the age of 27, I did not speak one word of English. "Why me, Lord? No," I said, "it's impossible!"

Then God said to me through the scriptures, in I Corinthians 1:27-29, "God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world. . . so that no human being might boast in the presence of God."

That was in 1957. Tonight I have this courage to speak to you—this distinguished audience—in all humility only because this message is not my own. I am merely a messenger. The message comes from God. It is a message of divine revelation coming from God through Reverend Sun Myung Moon.

In the Bible, Jesus said, "I have said this to you in figures; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the

Father."

Tonight, the message you will hear is not in symbols and parables, and not in figures—but plainly of the Father.

Christianity has been here among us for 2,000 years. So the words of Jesus Christ could never be new to us. But all this time, we have never really known Jesus Christ. We have never really known who he was, why he came, or why he had to die. We have not understood why he agonized so much.

Tonight, this age-old Bible will take on a whole new meaning for you. And you will be stunned by the truth!

No true life to celebrate. We gather together here to celebrate life. But do you know that in reality we do not even have *that life to celebrate*?

Yes, we do not have life to celebrate. In the very beginning of human history, death came to mankind. And ever since, death has reigned over humanity.

The Bible said in the beginning that God created the heavens and the earth, and God created man and woman. Their names were Adam and Eve. And God gave them a commandment, saying, "But of the tree of the knowledge of good and evil you shall not eat, for in the day you eat of it you shall die." (Gen. 2:17)

This was the first time in the Bible that death was mentioned by God. However, Adam and Eve disobeyed. But did they die? No. According to the Bible, they lived for another 900 years. Then, do you think that God lied to them? No, God cannot lie.

Truly, in the sight of God, death came to Adam and Eve. Then what kind of death did they suffer? In order to know the true meaning of death in the sight of God, let us explore the meaning of *life* in the sight of God.

St. Paul is saying that we are built as the temple of God. The spirit of God is supposed to dwell in us.

What is life? There is actually only one life in this universe, and one life source. God is life. And God is the source of life. We are to partake of that one source of life of God. Life is something to be granted. Life is something to be partaken, from one source—*from God.*

Let me give you a simple illustration. Here is an ordinary light bulb. I turn on the switch, and the light comes on. This light bulb shows life. However, this life does not come from the

bulb itself. It comes from the electricity flowing from the original source, the power plant.

Here is another light bulb. I turn on the switch, and nothing happens. No matter how many times I flick the switch, there is no sign of life. Why? This wire is disconnected from the source of power. *This bulb is dead. It has no life.*

By the same token, when Adam and Eve disobeyed God, they separated themselves from the source of life. So indeed, in the sight of God they died. This is why the Bible says, "...in Adam, all die." (I Cor. 15:22)

Ever since Adam, all humanity has lived in spiritual death upon the face of the earth. However, God originally created man as the temple of God. In I Corinthians 3:16 St. Paul has this to say, "Do you not know that you are God's temple and that God's spirit dwells in you?"

St. Paul is saying that we are built as the temple of God. The spirit of God is supposed to dwell in us. *We are the house of life. This body is going to house the life of God!* Our body is sacred. It is the dwelling place of God.

This is what man was supposed to be. Then we would be dwelling in the true source of life. Once this life of God dwells in us, then we are to live for eternity *in perfection.*

Life in perfection. Today many people are puzzled by the idea of perfection, because we think that perfection is impossible in human life. Everybody says, "No one is perfect except God." Yes, that is a very true statement. No one is perfect—except God.

But there is a way for you and me to become perfect. How? The principle is simple. If we are dwelling in the source of perfection, if we become one with God—who is perfect—then we will become perfect, because we will then share the perfection of God.

This is why the Bible says, "You therefore, must be perfect, as your heavenly Father is perfect." (Matt. 5:48)

Man is something like an automobile. In the driver's seat, God is at the wheel. As long as the perfection of God is driving man, then man has no way to become involved in an accident.

As long as we dwell in the perfection of God, we have no way to become sinful. It would be impossible. Therefore, once we reach that perfection, we will stay there for eternity, because God's perfection is incorruptible.

Have we ever seen such perfection dwelling here on this earth? Yes, Jesus Christ was such a man of perfection. He was the first example of the

perfection of man.

We read in the Bible that one day Philip, one of Jesus' disciples, asked him: "Lord, show us the Father, and we shall be satisfied." Jesus said to him, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father. . . . Believe me that I am in the Father and the Father in me." (John 14:8-11)

Jesus was saying, "I am in the Father, and the Father is in me. The Father and I are one. We live with one will, not two wills." There is no boundary between God and Jesus Christ. They are inseparable. This is the state of perfection.

And once we have attained this perfection, then we have deity. Jesus Christ has deity. He did not live only on the human level, but also on the God-like level. He had spiritual sense. He saw things we cannot see. He could see the heavenly world as well as we can see this world of flesh.

Then do you think God meant that only Jesus Christ could attain this state of perfection? No, God originally intended for perfection to be reached by every man, starting from the first man, Adam, in the Garden of Eden, and the first woman, Eve.

Adam was supposed to be the first man of perfection. Eve

was supposed to be the first woman of perfection. They should have become the first temples of God. And if they had become perfected, they would have become the visible living form of God, like Jesus. Adam was meant to be the first Christ.

Do you know why God created one male and one female? God wanted them to marry after reaching perfection, so that they could multiply God's children. Then they would have multiplied children of perfection, from generation to generation. So if that had been fulfilled, if the fall had not occurred in the Garden of Eden, then today three billion people on the earth would all be perfect temples of God without exception—Americans, Koreans, Indians, Eskimos. Every single one of them would be temples of God, with the spirit of God dwelling within them. Furthermore, we would all attain deity. I mean all of us were supposed to have spiritual senses to see the spiritual heaven while we are living here on earth. If we did that, death would have no power. Physical death is merely a transition from this world to the eternal world.

What would you call such a society? There is only one description for this kind of world: the Kingdom of Heaven. And God created Adam and Eve on earth, right here on the

same earth we live in. Therefore, this Kingdom of Heaven was supposed to exist *here on earth*—here in St. Paul, here in the Twin Cities, here in America.

God's original plan. That was God's original plan—to bring about the Kingdom of Heaven on earth. And if this Kingdom of Heaven had come, what kind of society would that be? Here is a good example: The Kingdom of Heaven is like one human body. Today,

God originally intended for perfection to be reached by every man.

scientists tell us that we have more than 30 billion cells in our body. All those cells are working together in harmony, without contradiction.

Do you know why? All cells—no matter how many—come under the control of one single brain. They do not have two masters, but only one.

This left arm cannot harm the right arm. If I pinch and hurt my right arm, my right arm does not say, "Ouch." But my brain says, "Ouch!" Therefore, the left arm actually feels the same pain

itself.

One day there was a very strange dialogue between two hands and two feet. The two hands said to the feet, "You two guys down there lead a pitiful life. All day long you have to stay in dark, gloomy, polluted, smelly shoes. And you poor guys never have a chance to see this wonderful world. What a miserable life! Look how we are free and clean. Besides, we enjoy the whole world."

Then the two feet looked up at the two hands and said, "Well, you are absolutely right. You know, at night we can be so dirty, so smelly, so that we cannot even stand ourselves. But you know, somebody comes down every night and washes us clean. That's you two guys up there who do that chore."

The beauty of the human body is the way it functions. The arms are not working for the arms themselves. The legs are not working for themselves. All the parts of the body are working together for the well-being of the entire body.

The Kingdom of God is the same way, with God and Christ as the head of the body. Humanity then is like the cells of the body, all working together for the overall goals and well-being of mankind. Therefore, the Bible says, "If one member suffers, all suffer

together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it." (I Cor. 12:26-27)

We are to be the members of God. We cannot be separated from God. Our pain is God's pain. God's pain is our pain.

Biafra's hunger is God's hunger. And God's hunger is America's hunger. The war between the Israelis and the Arabs is like a fight between two of your fingers. It is impossible

"If one member suffers, all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it."

in God's kingdom.

However, in reality we have a world of death. God's intended Kingdom was not realized. Adam brought sin into the world. Jesus said, "Truly, truly, I say to you, every one who commits sin is a slave to sin." (John 8:34) And St. Paul, in Romans 6:23, says, "The wages of sin is death."

Therefore, instead of dwelling in *perfection*, we are dwelling in *corruption*, And instead of possessing *deity* and God-like quality, we have a

fallen nature centered upon *selfishness*.

If you let a house remain vacant, then looters will come in and occupy it. And when this house was emptied of God, then Satan came in and became the master of the house. This is why the Bible says "*the ruler of this world*" is Satan.

You don't have to go too far to see the reality of the Kingdom of Hell. The other day I went to a hospital to visit a boy there. He had taken a knife and had cut his legs very badly. *But he did not feel the pain.* Why? His body was paralyzed from the waist down. So even though he wounded himself severely, he could not feel any pain.

By the same token, because all humanity has been separated from God, the source of life—the nerve center—we are hurting each other, fighting each other, killing each other. But we do not feel the pain. This is the description of the Kingdom of Hell. That is the world in which we live.

God's goal: salvation. Then what is God going to do? God is love. Ever since the fall of man, if God were to give up on this world, then we would have no hope. But God decided to make His goal the salvation of this world.

Then what is salvation?

What does a doctor do for his patient to save his life? He brings a cure to the patient, to bring his health back to normal.

What would you do if you saw someone drowning? You would pull that person out of the water and bring him back to dry land. You would rescue him, save his life.

So in other words, salvation means restoration—to *restore the original, wholesome state from an abnormal, unhealthy or deviated state.*

Salvation means returning to the normal state. Therefore, *salvation is equal to restoration.* God's salvation has been the work of restoring this world from the Kingdom of Hell into the original state, the Kingdom of Heaven.

For that reason, we read in Isaiah 46:11, that God says "I have spoken, and I will bring it to pass; I have purposed, and I will do it."

God has spoken of the ideal world, so He will bring it to pass. God has purposed the Kingdom of Heaven on earth, so He will do it. God did not say, "I might do it." He said, "I will do it!"

This is the basis of our hope. Indeed, God has been doing it. How? By sending His Son, Jesus Christ, to this world as a Savior, as the Messiah.

Therefore, the purpose of the coming of Jesus Christ

2,000 years ago was to restore this fallen world, the world of death, to bring it back to the world of life—the Kingdom of Heaven on earth.

This is why we read in the first Gospel that the first words Jesus spoke were, "Repent, for the Kingdom of Heaven is at hand." (Matt. 4:17)

With the coming of Jesus Christ, this Kingdom of Heaven on earth was knocking at our door, the day of fulfillment was at hand. We are now living in the year 1974. The perfection of Jesus Christ dwelled among us nearly 2,000 years ago.

Let us ask ourselves this question: Do we have that Kingdom of Heaven on earth today here in St. Paul, here in the Twin Cities, here in America, in Korea? No! This world of ours is still desperately ill, ever more disconnected from God, paralyzed. We are still living in the Kingdom of Hell.

We still need a Savior. We still cry out for salvation. We are still sinners. We still give birth to sinful children. This world of ours is anything but the Kingdom of Heaven. Our world is very far from the Kingdom of Heaven.

We still must pray, "Thy Kingdom come, Thy will be done, on earth," because the Kingdom is not yet here. Why?

Jesus Christ was sent by God nearly 2,000 years ago to

bring the Kingdom of God on earth. Yet, 2,000 years later we still do not have that Kingdom here on earth. Why?

Three witnesses. Tonight, I will answer that question. But I know that you would not believe my word alone. Therefore, I will invite three most powerful witnesses in Christian history and let them tell their story.

First, I would like to introduce to you the testimony of Stephen. The setting was in Jerusalem. He was surrounded by an angry crowd of priests, elders, and scribes. And Stephen was speaking to them without fear. I want you to listen to what he said to those people. This appears in Acts 7:51-53.

"You stiff necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did not your fathers persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered."

He was saying "You have betrayed and murdered the Righteous One."

The truth is painful. Those people could not stand this truth from Stephen. They stuffed up their ears, picked up stones and stoned him. Stephen was martyred right there.

However, just before he died, he looked up into heaven and he saw the heavens open and saw Jesus standing—standing—on the right hand side of God.

Everywhere else in the Bible, and in the Apostles' Creed, Jesus is always sitting on the right hand side of God. But when Stephen suffered, Jesus Christ in heaven could not sit still. He stood up ready to support and receive the soul of the martyred Stephen. This was an act of approval of Stephen's courageous protest.

Stephen was saying, "You stiff necked people. You, the chosen people of Israel, have *betrayed and murdered* the Son of God!"

Now let us call the second witness, Peter, the chief disciple of Jesus Christ. In Acts 3:13-15, Peter says, "The God of Abraham and of Isaac and of Jacob, the God of our fathers, glorified his servant, Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release him. But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and killed the Author of life."

This is Peter, Jesus' chief disciple, condemning his own people for killing the Author of life, Jesus Christ.

This great city of St. Paul is

named after one of the greatest men in human history, the Apostle Paul. Now let him bear his own testimony.

Today, many do not know that Paul had never accepted Jesus Christ as the Son of God while Jesus still lived on earth. In fact, Paul was the enemy of Jesus, ruthlessly persecuting Jesus' disciples.

While travelling to Damascus, on the way to kill more of Jesus' followers, *the spirit of God struck him*. His eyes were opened and he saw

If only they had known who Jesus Christ was, they would not have crucified the Lord of Glory.

the truth. Then he realized what a terrible crime had been committed against Jesus Christ.

His heart was broken, but it was too late! In repentance he said, as we read in I Corinthians 2:8, "None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of Glory."

In other words, Paul was saying "*If only they had known who Jesus Christ was, they would not have crucified the Lord of Glory.*" He was saying that the crucifixion was a terrible

mistake, which resulted from the ignorance and blindness of the people.

That is why the Kingdom of God is not here yet. Because of that tragic error, Jesus Christ could not fulfill the Kingdom of God on earth. That's why Jesus Christ promised in the latter part of his ministry, "I am coming again. I must come back."

Christ's mission was left undone. Why is Christ coming a second time? It is only because a part of Christ's mission was left undone. He is coming again to resume and fulfill his mission of bringing down the Kingdom of God to this earth, to fulfill the will of God here on earth, to restore this world into perfection. That is why he is coming back!

God said, "I will do it." Therefore His Son is definitely coming back. And Jesus will do it. He will make the Kingdom of God a reality here on earth.

When Jesus Christ was brought before Pilate, the Roman Governor, Pilate wanted to release him. He could find no fault in Jesus. But the people surrounding Pilate's court—Jesus' own people—shouted out saying, "No! Let him be crucified! Let him be crucified!"

Jesus died not of his own will but because of the will of disbelievers. Jesus did not

come to die, but was killed by the will of others!

The traditional Christian churches have believed that Jesus Christ came solely to die on the cross, and that because of his shed blood, our salvation is complete.

Let me ask you, if that is the case, why did God so meticulously prepare the chosen people of Israel for the coming of the Messiah, for 4,000 years? Why did God need a chosen people in the first place?

If being rejected and being killed on the cross was the sole mission of Jesus Christ, don't you think it would have been a lot easier and faster for God to realize His purpose by sending His Son among non-believers, or barbarians? No, that was not God's will!

God's will was the acceptance of the Son of God by His own people.

God asked King Solomon to build a temple. It was a gorgeous temple. Do you think that God asked Solomon to build that temple because God did not have a house to dwell in? No. We read in Acts 7:48, "The Most High does not dwell in houses made with hands."

God does not dwell in houses made with our hands. God dwells only in the temple that He Himself has made. *This body is the temple. Jesus Christ*

was God's temple. You are the temple of God in which He is to dwell—a living God-made temple. This is the house of God.

Then why did God ask Solomon to build the temple? God wanted to make sure that when the True Temple, Jesus Christ, would come that the chosen people of Israel would not blunder and reject him. God was staging a kind of "dress rehearsal" for the coming of Christ, with a "mock up" temple of God.

Jesus died not of his own will but because of the will of disbelievers; Jesus did not come to die, but was killed by the will of others.

Tonight, before this show, all our members went through a dress rehearsal, because we wanted to make no mistake in the actual performance. *God did not want the chosen people to make any mistake when His Son came to his own people.*

Before General Dwight D. Eisenhower launched his famous Normandy landing operation, he put his troops through many meticulous dress rehearsals. Why? He could not afford to make a blunder at the Normandy landing.

The coming of the Son of God upon this earth, where Satan is the ruler, is like God's Normandy landing operation. God could not afford a blunder, so He trained the people through Solomon's temple, preparing the chosen Israel to be absolutely ready for the True Temple of God, Jesus Christ.

Yet, *that very blunder happened*. Stephen was right! The chosen people of Israel resisted the Holy Spirit and betrayed the Law of God delivered by the angels.

Also, Jesus Christ worked very hard to be accepted. One day, Jesus' disciples asked him, "What must we do to be doing the works of God?" (John 6:28)

Jesus did not then answer, "Put me on the cross. Let me shed my blood. That will give you salvation." Instead, "Jesus answered them, 'This is the work of God, that you believe in him whom he has sent.'" (John 6:29)

Jesus was saying, "That one is me. Accept me. Believe in me, unite with me. That is your job. That is all you have to do. Then the Kingdom will be yours. Your sins will be forgiven."

Jesus Christ did not have to die for our sins. Why? He himself said in the Bible, "The Son of man has authority on earth to forgive sins." (Matt. 9:6)

And furthermore, Jesus said, "Those who receive me have eternal life and do not come into judgment, but have passed from death to life."

This is the formula, to receive him as the Son of God. Then we have already passed from death to life. This is the power that Jesus brought to this earth. He can forgive sin, cleanse sins, totally liquidate sin, and make us whole, make us new creatures.

All we have to do—as all the chosen people of Israel had to do—is to merely *accept the Lord*. If they had done that, then the Kingdom of Heaven would have been a reality at that time.

Jesus Christ is like heavenly ajax. Ajax can remove stubborn stains. Our sin is like a stubborn stain. But no matter how stubborn the stain of our sin is Jesus Christ doesn't care. As long as men and women accept him and recognize him, then he has the power to forgive and cleanse sin—like heavenly ajax.

During his ministry, Jesus healed many people. But when he did, he did not say, "You will recover your health. You will have your sight. Your leprosy will be gone." He did not say that. Instead, he said, "Your sin is forgiven."

If every single one of the people of Israel accepted Jesus Christ as the Son of God, what

would have happened? Their sins would have been completely forgiven. Then Jesus would have indeed become the King of Israel, as predicted in Isaiah 9:6-7. He would have come, "Upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and forevermore."

If that had been fulfilled, then tonight we would not need the Celebration of Life, because we would have been living in

Nathan Hale: "I have only one regret, that I have but one life to give for my country."

abundance of life for 2,000 years already. We wouldn't need to come here. No further celebration of life would be necessary. We would have nothing more to offer!

Ladies and gentlemen, we know that in the Garden of Gethsemane Jesus prayed a very painful prayer. "My soul is very sorrowful, even to death; remain here, and watch with me." And going a little further, he fell on his face and prayed, "My Father, if it be possible, let this cup pass from me;

nevertheless, not as I will but as thou wilt." (Matt. 26:38-39)

He prayed this way not only once, but twice, even three times. The conventional Christian churches have often interpreted this passage in this way: Even though Jesus Christ came solely to die on the cross, to shed his blood for mankind, when the time came for his death he suffered from the weakness of his human flesh. So he prayed this way out of his human weakness. In other words, Jesus was tempted to run away from his destined responsibility.

But can this be true of our Lord Jesus Christ? In Rome, in the early church, thousands of Christians under the reign of Emperor Nero became the prey of lions in the famous Coliseum. Yet those early Christians did not pray, "Let this cup pass from me."

The martyr Stephen, when he was being stoned to death, did not plead to God, "Let this cup pass from me." He said, "Lord Jesus, accept my soul, and forgive their sins."

And even in American history, there is a moving story about a young officer named Nathan Hale, during the Revolutionary War. When he was captured by the British army and about to be hanged, he was asked if he had some final words. Young Nathan, this

handsome officer, who was gloriously victorious in his faith, said to them "I have only one regret, that I have but one life to give for my country." He did not say "Let this cup pass from me."

In Matthew 10:28, Jesus taught his disciples, "Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell."

And all of the disciples and followers of Jesus followed this commandment to the letter. Do you think that Jesus Christ our Lord alone could become the violator of his own law? No! This is the worst insult to the Lord. We have never understood the broken heart of Jesus.

He was not afraid to die. He could have died 1,000 times if the cross was the only way to consummate his mission. But he knew that his crucifixion would not bring total salvation to mankind. He knew that by his death on the cross he could bring only partial salvation. That is, he could bring only spiritual salvation in the Resurrection, after giving up his own body.

Jesus knew that for the sake of the physical salvation of mankind, his own body could not be forsaken. As the Author of life, by his spirit Jesus saves our own spirit. And by his body he was to save our bodies. So when his body was finally

forsaken, the "redemption of the body" for all mankind was also forsaken.

Physical salvation is also necessary. Jesus Christ knew that physical salvation—called in the Bible the "redemption of the body"—would remain unfulfilled until the Second Coming, until he could come back again. He knew that when his body was forsaken, that the physical salvation of man, the redemption of the body, would also be forsaken, and that the Kingdom of Heaven on earth could not be realized.

Today, we in the Christian world have salvation in Jesus Christ. You have salvation, I have salvation. Yet, our salvation is only partial. We have spiritual salvation only. Physical salvation, the redemption of our bodies, is yet to come. Our physical bodies, and our physical world are still under the bondage of sin, no matter how good we may be as Christians!

Let me once again read from the words of St. Paul. Indeed, he was the best kind of Christian that ever lived. Yet even St. Paul, after accepting Jesus Christ, said in Romans 7:24-25, "Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I of myself serve

the law of God with my mind, but with my flesh I serve the law of sin."

Today we have a contradiction within ourselves. A great battle is being fought inside us between spirit and body, between mind and flesh. This war is going on within us constantly, every day, every second. I of myself serve the law of God with my mind, but with my flesh I serve the law of sin.

Our spirit and mind are going towards God. We have spiritual salvation. But our flesh, our bodies are going after sin. And this situation will remain until the redemption of our bodies will be completed, when Christ comes again to wipe out sin, establish perfection and the Kingdom of God on earth.

This is why Jesus prayed in the Garden of Gethsemane so sorrowfully, in such anguish. He knew the way of crucifixion could not bring total salvation. He knew that by giving up his body on the cross he was giving up the chance for man's physical salvation. He knew he would have to come back to establish the physical kingdom on earth.

So he was making his final plea to God, saying, "Father, even at this late hour, is there any way I can remain here on earth and fulfill my total mission?"

That is the meaning of his prayer in the Garden of Gethsemane! He did not pray out of human weakness, but solely for the sake of his mission. He pleaded to complete it.

He knew his death on the cross would bring untold human tragedy. He knew that many Christians would have to suffer and shed their blood as he did, that they would all have to carry their own cross.

Jesus could endure any amount of suffering of his own. But he could not bear to have humanity suffer. He came to relieve the suffering of man.

Furthermore, Jesus was sorrowful for the heart of the Father. He knew what the expectation of his Heavenly Father had been. God expected His Son to be accepted, and to establish the Kingdom. God then expected for His Son to have a glorious homecoming.

When Jesus had to return to God in this lonely way, without the Kingdom, forsaken by his own people, he knew and felt the broken heart of God.

All these things made him cry out in the Garden of Gethsemane, "My Father, if it be possible, let this cup pass from me." (Matt. 26:29) On the cross, Jesus shouted out, "My God, my God, why hast thou forsaken me?" (Matt. 27:46)

If the crucifixion was the

sole purpose of God, and the only way for salvation, Jesus would have said, "God, I am honored! Rejoice, Father, I am victorious!"

Jesus knew that he had to come back to consummate his mission, to establish the Kingdom of Heaven on earth. And now the time has come! His Second Coming is near.

This message has been revealed through Reverend Sun Myung Moon just in time, so that we would not repeat the same mistakes of 2,000 years ago.

We must truly understand our Lord Jesus Christ. And when he comes, we must accept the Messiah.

This world of ours is deeply troubled. All human efforts, all solutions we have tried, have failed. The answer is not in human hands. The answer lies only in God.

Christ is coming again.

What this world needs is God's divine intervention. And this intervention is to come in the form of the Second Coming of Christ. Christ is coming once again.

You and I are living in that extraordinary era of fulfillment. So what is the most important thing for us so that we will be ready for the Lord? We need a true understanding of the Lord Jesus, a true understanding that he did not come to die 2,000

years ago. We *killed* him! We must repent for this sin, this rebellion. Otherwise, we will rebel against him and kill him once again when he returns.

The coming Christ is the only hope for the world in its despair. The Day of Hope is coming. He will transform this world into a utopia, God's Kingdom, the world of love. But we must do our share. Our responsibility is to accept him.

This is one voice crying in the wilderness to be ready for the Lord. This is the cry of John

We must hear his voice. We must recognize him, welcome him, and accept him!

the Baptist in our time.

"Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me." (Rev. 3:20)

He is coming only up to the door. Jesus did not say he would open the door. It is we who must open the door once we have heard his voice. The Lord has told us clearly that this is man's responsibility.

We must hear his voice. We must recognize him, welcome him, and accept him! □

a new culture

by **MARION DOUGHERTY**

Throughout this moving and colorful production, our greatest fulfillment is in meeting you and having a chance to share with you how we have come together in the Celebration of Life. Beyond the music, we want to extend our deep friendship, love, and relationship with God and Christ.

We feel we are truly at a turning point in history today.

More than ever before, people are seeking something new, something to bring together science and spirituality. In the last fifty years science has progressed at such a tremendous pace that our cycle of history has gone faster than in all the history of man, to the point where we can even harness energy itself—at least externally. But I doubt that this will help our ability to understand the nature of man, internal reality, and communicate who we are, why we are here, and what is our standard of value. Up to now, religion has served as a stepping stone of understanding to bring together the external and internal

realities. But we are fast approaching the time when our faith and knowledge need replenishing and reviving to raise our understanding to meet God with spirituality. Even Einstein said before he died that if he could live his life again, he would study the matters of the mind, for herein lies the potential of man.

We feel that we are beginning to fulfill the turning point in history and that this is really a great time to be alive, because we are witnessing history in the making. Jesus said, "Blessed are the poor in spirit, for theirs shall be the Kingdom of God." Never before has there been such an evidence of spiritual hunger and seeking an internal value to apply in our everyday life. Many people coming from many different backgrounds, seeking that kind of understanding have linked arms in the Unification Church.

When I was younger, being brought up in a small town in New Jersey, life seemed very or-

derly, but it was difficult for me to understand the terminology of Christians. I used to ask my many friends who were Episcopalians, Methodists, etc., how they came to believe in Jesus Christ. Many of them gave different explanations. But in no way could I find in those explanations a day-to-day, hour-to-hour way of thinking and understanding.

Two years later an unusual experience took place in my life that opened up a way to a different course. During my art classes in college, my instructor who was a very deeply religious and Christian person would give us lectures while we were painting and provide a very pleasant spiritual atmosphere with music. While I was painting one day I became completely lost and forgot myself in what was happening there. I don't know how much time went by, but when I stepped back and looked at what was created, I was amazed, because the colors and design really didn't come out of my own capacity. I asked my teacher what this might be, and she said, "You had an inspiration. This is a manifestation of a relationship with God." In her opinion, it was an experience of being in the presence of God. I thought, if only this could happen every day of my life—this kind of creativity. How wonderful, how happy, how fulfilling our lives would be. After that time, it

was quite difficult to stimulate that experience again.

A few years later, in California, a birth of a new culture took place. Many of you remember that time. The year 1960 started with a dynamic prayer breakfast in Washington, D.C. where President Kennedy and Billy Graham came together in a fervent prayer for the nation. President Kennedy said, "Don't ask what your country can do for you, but ask what you can do for your country." That was the hope for the beginning of the 60's.

In California, all tradition was stepping aside and new ways of living were coming to play in Los Angeles and all up and down the coast. A new street life began, and new community living. The basic question was "how shall we live?" There seemed to be a new freedom born that caused people to break away from the established, conventional living they knew and seek out something different. A new culture began in Haight Ashbury, San Francisco, where young people were trying to find a way of life that would revolve around friendship and love of one another. Their motives seemed pure and good, but with the approaching drug problem, they lost their original concept.

Then in 1963 a tremendous impact on the whole nation occurred with the assassination of President Kennedy. All the aspi-

rations of the 60's came crashing down with the unprecedented event. Many people turned inward to question the true values of life. What was it that we were missing? Why were we breaking down on the individual and family levels? Why was it that in the face of so many scientific discoveries, so much physical enjoyment and perfection, we were crumbling inside?

I will never forget that week. It was one of the first Sundays I attended church, along with many thousands of non-churchgoers. The minister had little sympathy with those who attended that morning and he challenged us to find the will of God, that if we were humble at the brink of the 21st century, we would realize that we could not save ourselves but must turn to the Creator. I will never forget those words. Prayer had been very remote throughout my life, but I found myself needing to pray that morning. The minister said that the time would come when mankind will no longer survive in the free world under the banner of being a Presbyterian, Methodist, or Catholic but that the world would only survive when we can unite in one body under the one Christ throughout the world.

Throughout the rest of that year, through the questioning and discussion that took place among myself and my friends, it

became increasingly clear that whatever we had in our lives was not fulfilling to us, but a compromise or contradiction, and that there was a fundamental importance we were all missing. Many of my friends turned to their personal goals—a career, family life—but no longer concerned themselves with anything that didn't touch their immediate lives.

Feeling kind of discouraged, isolated, and disappointed, I broke away and left the United States, taking up studies in Rome, Italy. There was an even greater challenge in arriving in a foreign country—not only the language problem, but realizing that the shattered life experience in America was also spreading in Europe. The hippie movement that had begun in Los Angeles and San Francisco was also spreading throughout Rome and Europe. The divisions that I had seen in the families and government in America were also happening in Italy. It was also the time of elections, that year, and it was astounding to see 45 percent vote Communist, in northern Italy. This was never reported in American papers, but it was a shock to the Italians and Americans who were there.

The ecumenical movement was at its peak in Rome, and I began attending the American church there, where different denominations were all present to

study the Bible. They were discussing challenging, fundamental questions concerning Christ's mission, the origin of human suffering, what to expect in the future. We were trying to revive our faith and be remotivated towards helping mankind. But all the diversities and interpretations of the symbols of the Bible were only more confusing to us, preventing us from uniting in a true brotherhood. I met a Catholic girl who was attending classes, and she invited me to come and meet a unique group that was also under a Bible study program. She said it was a different kind of study, because these people were coming together to hear a new revelation that had been given to a modern-day prophet and missionary who was now conveying the message in many languages. I was surprised to hear the word revelation being used in our time, as I had read the word only in the last book of the Bible, and the symbols and parables had been so complex that I couldn't imagine how God would speak through man today. But she really encouraged me to go with her to the group, so I went.

At the meeting, aside from the warmth and genuine love of the people there, I was struck by the many varied backgrounds, not only religious, but non-religious, who had all come together in a common concern to know God, to know the reality of

the living God. I had never heard such a prayer as this family prayed that evening. It was so fervent, so moving and so familiar with God. Even new people who were there for the first time felt a kind of freedom and a bond of friendship with one another. It was a very deep and revealing truth to all of us. After that evening, for the first time, I began to pray sincerely to God, to find out who was God and how was He moving in our time. In a few days I had a wonderful, real experience of His presence in my life, speaking to my heart, and revealing that God is and has been planning for us. Even more than we have been seeking God, either consciously or unconsciously, God has been seeking for man. Soon I joined the work these people were doing, convinced that they were true—from their hearts, from their lives, and in every way they were fulfilling the will of God.

Tonight, later on in the program, you will have the opportunity to hear directly the divine revelation received by Reverend Sun Myung Moon, who struggled through many long years of study and prayer to give this answer to man. And I hope tonight that you have come, expecting, and open to the presence of God to move among us, and regenerate our hearts in an open expression of the unity and brotherhood. Thank you for coming. □

LOVE



In Minneapolis I talked about how we could give love and practice love within our members and within our family. People will be changed by the vibration and by the radiant spirit within us. As the dawn of human history began with lying, in order to restore ourselves, we must start with absolute honesty with ourself and with God. God already knows everything. The most important in all things of life is purity. The loss of purity brought the fall of man. For restoration, we need the presence of unstained love.

We must restore love, first directed to God and Christ. As brothers and sisters we have one concern, to direct our love, unstained, to God and Christ. This is the only way we can be welded together in the body of God. This is the only way we can receive our salvation. Our movement is about a revolution of love—our entire heart and mind are to be directed

to God and Christ. When you love someone with all your heart, soul, body and mind, there is no room for anything else. If we are to be crazy about something, we should be crazy about God and Christ. We must mutually assist each other so we can direct our love to one point. The third point is selfless devotion. Take the route of the cross.

When we practice these three, we consummate our love. If you do these three to God, you are loving Him. If you do these three to Christ, you are loving him. If you do these three to your brothers and sisters, you are loving them.

The struggle of faith. When people come to Christ, they are caught up in the burning joy and excitement. But before too long, many become disillusioned and discouraged. This is in a way a natural process. We will always have that.

FAITH

by COL. BO HI PAK

All of us have low periods. No single one of us may be the exception. This is because nothing can progress in a straight line. It always goes in a wave. So also our faith. We have to struggle every day, up and down.

We must therefore know some secret—how to overcome ourselves when we reach a low point. How can we spring back to the high point? In our daily life, this is very much needed.

If you study the Divine Principle in depth, you know the secret. The Divine Principle is always the key.

The first sign of weakness comes in the form of complaint. In the realm of God there is no room for complaint. You can complain in any position, once you start. If you are a king or a queen, you could still complain. Therefore, complaint comes from a state of mind, not from the environment. We

could make a prison a place of joy even, with the right mind.

How can I diagnose my state? One symptom is complaint. Why does that person act like that? we ask. Why is that person so beautiful? When you start asking those questions, I want you to know, that is an alarming sign. The true person dwelling in the love of God is always grateful.

Jesus could have said to God while on the cross, "Can't you do something about this suffering?" But he didn't. The Bible says he cried "My God, why have you forsaken me?" After that came an unspoken sentence. "Even if for some unknown reason you want me to die, rest assured, I will not fail you." Because of this absolute loyalty, God exercised the power of resurrection. When Reverend Moon was in the Hung Nam prison camp he could have complained "God, don't worry about me."

But he always thought, "I am busy serving the Father." This is a new standard of serving God.

The secret. This is the secret to overcoming our low periods. We must know that the fall of man came by man's distrust towards God. Man turned around, leaving God alone. God did not kick man, man kicked God out. So in order to come back to God, we must go through the law of restitution. This means that before you are given the title of true sons and daughters of God, God must kick you, once. Adam and Eve said, "God, I don't know you." So in our course, God will say, "I don't know you."

At that test, many say, "You kicked me, God. Why? I'm leaving you." In the Divine Principle, however, we learn why God kicked His children. We must demonstrate our worthiness to receive God's blessing by being separated from Satan.

Take the example of Job. Job was a millionaire and a loyal worshipper of God. Satan told God, "Sure Job serves you; you have given him such great wealth. Take away his wealth and he will curse you." So Job woke up one morning and found everything he owned gone. But still he served God. So Satan said to God, "Sure he loves you, he is so healthy." So Job became leprous, his body like the surface of the moon. When urged to curse God and die, Job said,

"My life, my health, my fortune all come from God. If He takes them away, why should I complain?" Job did not curse God.

When one's faith reaches that state, Satan becomes powerless. Then, whatever God's blessing, Satan cannot accuse. God wants us to be victorious over the fallen serpent—Satan. But God cannot do this for us. By demonstration of such absolute faith we can separate ourselves from Satan and be completely free.

This is not Job's story; this is Bo Hi Pak's story, this is your story. This is the beauty of the Bible.

I want you to know that in your life too there will be a time when God will say, "Bo Hi Pak, I never knew you." When you first come to God, He is always embracing you, comforting you. But then the moment will come when God will say, "I don't know you." So you say to Him, "God, I know more than you. I know why you have to say that."

The Divine Principle is so wonderful. It teaches us how to prepare ourselves in advance. If we don't know, we can be really lonely and confused. The moment Jesus was nailed on the cross, God was saying, "I never knew you." Jesus said to Him, "Whatever you do to me, I am with you."

Abraham's test. In the Bible there are many such moments.

God gave Abraham a son, Isaac, at the age of 100. The same God later asked Abraham to offer his son as a burnt offering. Abraham could have said to Him, "Are you crazy, God?"

His little boy Isaac asked, "Daddy, where is the lamb?" He had been to sacrifices before. He knew there had to be special animals. Abraham had brought the wood and the knife. But where was the lamb? At that moment Abraham could have said, "What kind of God are you to do this to me?" But Abraham said, "My son, God will provide the lamb."

He raised his knife, ready to kill his son. In another moment his son would be dead. At this very moment, if Abraham had a trace of complaint, even though he might have killed his son, the offering of his son would have been rejected by God.

So many times we do good things, but if our heart is not there, the deeds do not blossom in the glory of God. If Abraham had complained, the purpose of God's glory would not have been achieved. But when Abraham lifted his knife, there was no hesitation. God will respond to man's heart, not to his deed. Deed is the manifestation of the heart. If we do things without the right heart, it is not acceptable to God. With our heart we can separate ourselves from Satan.

Satan's temptation to Jesus

was the first showdown between Jesus and Satan. Satan lost. So Satan changed his tactic: he moved into the hearts of the Jewish people. The Bible says that Satan entered the heart of Judas. He wanted to make the hearts of the people rebellious.

I want you to know, Satan is really aiming at you as individuals, searching where he can invade. He is like a disease germ. When you have strong enough defenses, it cannot invade. But when your defenses are weak, the germ invades. Therefore, each of us must know the secret, how to overcome the moment of disillusion.

We must be prepared, with our faith strong enough and ready enough. Then you will overcome difficulties many times over. What is a good enough faith in the sight of God? Good enough for God and Christ to say, "I don't know you; go to hell; die"—and for you to turn around and say, "God, I am with you."

Then God will shake His head and say, "I can do nothing with him. He is impossible." Satan has a little black book with everyone's name in it. After such a person's name it reads, "impossible." So Satan won't even touch him. He will go somewhere else where he can work.

Through your faith, you can turn God's no to you into a yes. So let's become impossible persons in Satan's black book! □



New Hope Singers International —A Real Spiritual Stretch—

by **RANDOLPH L. REMMEL**

When I entered into the Cincinnati Unification Church center in November, Col. Pak began to exuberate over a new idea, a "Celebration of Life"—a big production.

At that time we were simply a Christian choir. His whole idea was within my comprehension, but far beyond what the New Hope Singers were at that time. Reverend Moon wanted to make

something out of the singers—a snappy opening scene for the program, followed by dances from the Korean Folk Ballet. Then some international songs and closing with "Arirong" together with the dancers. They asked me to make some proposals.

I presented my proposals in December in Chicago. They included small instrumental and vocal ensembles and a fairly exten-

sive program. Reverend Moon announced that he was very pleased.

Then the 32-city Day of Hope tour began. It was phenomenal—certainly the hardest thing we ever did. All through this I was thinking about the Celebration of Life, names of musical pieces, props, and designs, and so forth.

I could make the decisions, but could not act on them. I had decided on the props in Seattle in January, over coffee in a drug store on a Sunday morning. At the end I had a fairly good idea of what was supposed to happen, since I communicated with Col. Pak fairly regularly.

In Anchorage in April, Col. Pak said, "Go to Salt Lake City, get your costumes, raise funds, and put together your music." I read lots and lots of music. Everything in Salt Lake was really providential. We had no idea just how we were going to fundraise, but then we found some really good Finnish chocolate which was on special sale and also found a florist who gave us \$100-\$150 worth of flowers (wholesale) every day for selling.

Costumes were a real problem. We started ordering costumes in Seattle, but how to get them within three weeks was a great question. In Meyer Frank's in Portland, we bought suits for formal occasions. They had just been put on the racks, so we could get all we needed.

"Miracle City." In Salt Lake City we stayed with a man named Tony Escobar, who happened to come from the same town in Australia as Robert Ratley, one of the singers. We nicknamed Salt Lake City "Miracle City"—because of so many incredible events.

After Portland (our final city of the 32-city Day of Hope tour), we returned to Salt Lake City, where we had put a downpayment on three apartments. Tony Escobar, the manager of the apartment complex, took a liking to us and said he would give us the complex's recreation hall for a rehearsal room and recording studio. He gave us all kinds of things, and was really impressed with our people and the way we conducted ourselves. He persuaded the owners of the apartment to give us one apartment rent-free as a donation.

We found a tailor shop named Lory Men's Originals. We needed blue shirts with large white polka dots within two weeks. He said "We'll do it." Nobody else would even consider it. He made pink shirts for us later and gave us a nice discount.

Shoes were a problem at first, but towards the deadline we bought shoes from Kinney Shoes and the Hourbox Department Store and received them right away. At 10:00 the night before our first performance, the ladies' spectator pumps, which had to be flown in from Denver, arrived at the airport—after the shipping of-





At the Austin, Texas Celebration of Life program, the New Hope Singers introduced their startling International Songs. Dressed in typical costumes of eight different countries, small groups of singers sang representative national songs. After considerable arguing among the countries each trying to outsing the other, they all linked arms (above) in a plea for the brotherhood of man.



rice was closed. Only one man could get them for us, and we were told he never did such favors. But soon he drove up, saying, "I don't know what it is, but you all must have something really great going for you. This is really impossible otherwise."

We had bought one truck—Goliath—to transport our equipment for the Day of Hope campaign. But we had so many new costumes and stage equipment now. Tony helped us get a second-hand International Harvester truck, which we named Behemoth, from a friend of his for \$3,800 (we had gone shopping for a new one in the \$9,000 range). The owner got an offer to sell the truck for its full retail price from another man, just after we had agreed to buy it, but Tony persuaded him to live up to his commitment to sell it to the New Hope Singers. Tony was just phenomenal!

The costumes arrive. We also planned special costumes for the ensembles. I wanted salmon colored shirts and burgundy pants of a particular shade. I found just the right color in one store, but when I went to pick them up, the store was not able to get the sizes we needed. But I needed them right away, so I bought the one pair and within a half hour I found the other four we needed at nearby stores.

The shirts for the Kearney Boys had only been cut out by the

night before the first performance. We took the material to two other seamstresses, who stayed up all night to finish them, one of them skipping her regular work.

My wife Linda looked and looked for formal gowns for the women. She finally found the ones she wanted at a shop and got them all within a week, for a considerable discount.

While the singers were out fundraising and Linda out shopping, I arranged the music. I had bought sheet music all throughout the 32-city tour. We wanted to sing many international songs, and I decided to arrange three numbers for each of the countries represented: France, Japan, U.S., Germany, Scotland, England, Ireland, Jamaica. I especially adore Jamaican music.

It was a lot of work. Arranging the music was really difficult. We rented a piano in Salt Lake City and I did all the writing there. I would be writing hours on end, grabbing a bite to eat and going back to the piano. Then I would fall asleep at my desk for a little while, wake up, and start again.

The daily program. During those two weeks we all rose at 6:00 a.m. for prayer meeting and breakfast. After seeing the fundraisers off, I would resume writing. At nights after the fundraisers returned, we'd meet and I would have them sing the songs I worked on during the day, to see how they

sounded. Everyone worked really hard.

Props were a last-minute problem. There were a couple of other shows in Salt Lake at the time, so all the set men in town were occupied except for one, who was really tired out from a five-week tour. But he built and painted 120 collapsible parallel boxes for us in just a few days. In addition, he built the three crates which carry all our props, and the pigeon-holed shoe boxes.

We discovered to our surprise that the third largest costumer in America is located in Salt Lake City—Cliff Allen. He mobilized his entire shop to make our international costumes for us, at a cost of \$50 apiece. We had gotten estimates as high as \$800 apiece in California.

Central Junior High School allowed us to use their assembly hall and theatre for rehearsals, providing we gave an assembly program to the whole school at the end. They were so nice to us, allowing us to stay later at night than they usually lock up.

A real spiritual stretch. This tour makes us become three-dimensional people. It is a time when people change their personalities a lot. We need to have a much broader understanding of the Divine Principle and how to best make use of it.

A difficulty is the incredible amount of organizing needed to

get this show going. We are still working at that. We want to have regular study sessions on the Divine Principle, for instance.

This tour has made us think big. I am very confident that this is the means of conducting a crusade—it is a gift from heaven. I think we are going to learn a lot. We have now crossed the threshold in becoming a different kind of church.

We also become much more aware of what our real potential is. There are so many things going on in each state, and our movement is learning higher standards.

It is never so obvious anywhere as on stage how vital it is to reach the people's hearts. In order to reach them it is really necessary to sacrifice ourselves. In theatre, people sacrifice their identity every night. We have to do the same.

We will have a lot of trials. So steadfastness is really what we need. It is going to cost us a lot. To really do this effectively, we have to make a much more blatant sacrifice than we have yet realized. We have to come across with verve—make a real spiritual stretch.

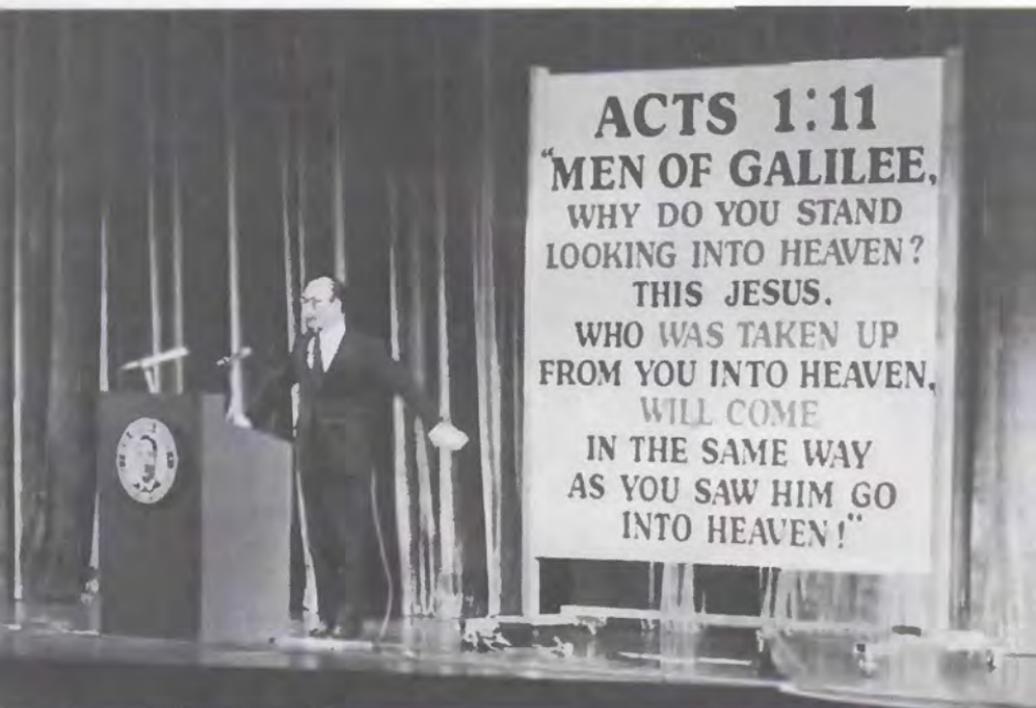
There has been considerable amount of growth in our members. The foundation of our movement is certainly much more in evidence here. We are amazed at the experience of becoming world citizens, with people of so many nations working together.□



The New Hope Singers International sing at an outdoor rally in Oakland, California (top left). Randy Rimmel (right, center) leads the singers in dramatic songs on stage. The Kearney Boys (lower left) entertain the audience with a lively folk song.



How Is Christ Coming?



ACTS 1:11
"MEN OF GALILEE,
WHY DO YOU STAND
LOOKING INTO HEAVEN?
THIS JESUS,
WHO WAS TAKEN UP
FROM YOU INTO HEAVEN,
WILL COME
IN THE SAME WAY
AS YOU SAW HIM GO
INTO HEAVEN!"

by **COL. BO HI PAK**

Tonight I would like to speak about one of the most vital issues of our time, the coming of Christ. How is he coming? In the New Testament alone there are more than 38 times that

Jesus speaks of his Second Coming.

In the final chapter of the Book of Revelation, Jesus says "Surely I am coming soon." (Rev. 22:20) And the Apostle John responds to the Lord by saying "Amen. Come Lord Jesus!"

This is the conclusion of the New Testament.

All of Christianity has been built on the hope that Jesus is coming back. Last Sunday Billy Graham said on television, "The time of the coming of the Lord is at hand."

Then how is he coming? In order to successfully meet someone important we need some information. We need to know where he is coming, when he is coming, and how he is coming.

The Bible says something about how Christ is coming, in Matthew 24:30, "They will see the Son of man coming on the clouds of heaven with power and great glory." We also read in Revelation 1:7, "Behold, he is coming with the clouds." On the other hand, we read in I Thessalonians 5:2, "The day of the Lord will come like a thief in the night."

If the Lord is coming with the clouds of heaven with power and glory, with a procession of angels, I don't think our Lord would make a very successful thief, could he? However, many

Christians today seem to have set their minds on the clouds of heaven looking forward to the coming of the Lord out of the blue sky.

We must realize, however, that this generation is not the only one which has been expecting someone very important to come from the blue sky. In Biblical history there have been two previous occasions when people were expecting someone very important to arrive from the blue sky.

The return of Elijah. The first occasion was the return of Elijah. The prophet Malachi had foretold, in Malachi 4:5, "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of the children to their fathers." God promised the return of Elijah prior to the coming of the Messiah, the Son of God. The people expected Elijah to appear before the Messiah could come.

Who was Elijah? He was a great prophet of Israel, who lived approximately 900 years before Jesus. The Bible records that Elijah ascended into heaven in a chariot of fire.

Since Elijah ascended in that manner the people of Israel reasoned that he would return in

the same way, coming down from the blue sky.

But they never heard the news of Elijah's supernatural return. Instead, one day the people of Israel heard a most extraordinary declaration, that the Son of God had come. They heard Jesus of Nazareth being proclaimed to the world as the Messiah.

The chosen people of Israel were puzzled. They asked, "If Jesus is the Son of God, then where is Elijah?" When Jesus' disciples went out into Israel preaching the Gospel proclaiming that Jesus was the Son of God, the scribes and Pharisees rebuked them,

saying, "If your master is the Son of God, where is Elijah?"

The disciples could not answer that question. They were very much embarrassed. So they decided one day to ask Jesus for help with this problem. We read in Matthew 17:10-13, "And the disciples asked him 'Then why do the scribes say that first Elijah must come?' He replied 'Elijah does come, and he is to restore all things; but I tell you that Elijah has already come.' Then the disciples understood that he was speaking to them of John the Baptist."

This was a bombshell. Was John the Baptist Elijah? Yes.



Jesus said so. Jesus speaks the truth. However, this was not convincing to the people of Israel because John the Baptist did not come from the blue sky. He was born as a man in the flesh just like you and me.

However, we read in Luke 1:17 a prophecy concerning John the Baptist before his birth. God was already foretelling the mission with which John would go forth into the world. "He (John) will go before him (Jesus) in the spirit and power of Elijah, to make ready for the Lord a people prepared."

John the Baptist was chosen by God to be the harbinger of the Son of God, Jesus Christ. He came to prepare the way of the Lord. Indeed in the sight of God, John the Baptist was Elijah. God gave him the power and spirit of Elijah.

Furthermore, we read in Matthew 11:13-14 that Jesus reinforced his statement about John. "For all the prophets and the law prophesied until John; and if you are willing to accept it, he (John) is Elijah who is to come."

So we understand that the prophecy of Malachi was indeed fulfilled in the sight of God, in the sight of Jesus Christ. John the Baptist was the fulfillment of Elijah. However, he did not come from the blue sky.

The expectation of the chosen people of Israel was betrayed. This was the first occasion of expecting someone to come from the sky that did not happen in the way people expected.

The coming of Jesus.

Another occasion was the time of the coming of Jesus Christ himself. The people of that time thought very simply that God was living in heaven—up there. So the Son of God must be up there, too. So they thought that when the Son of God would come, he must come from the sky.

Furthermore to support this belief, the prophet Daniel had written, "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man." (Dan. 7:13)

Daniel was saying that the Son of man, Jesus, would be coming with the clouds of heaven. So the people's conviction that the Messiah would arrive from the clouds of heaven was strengthened by Daniel's prophecy.

Was that fulfilled? You and I know that Jesus indeed came from the heavenly Father. But he did not come from the blue sky nor on the clouds of heaven. He came to the home of Joseph, through his mother, Mary, through the natural

process of childbirth.

Again, the coming of the Messiah was fulfilled. But the expectation of the people was betrayed.

This generation of Christians today is inclined to look to the clouds of heaven for the coming of Christ. But do you have a guarantee that your expectation will not be betrayed this time?

Looking up a chimney?

Tonight, you and I must take a deeper look at this most serious question. I want to invite your

On Christmas Eve, I find my children looking up into the chimney, waiting for the arrival of Santa Claus. I say to them, "Children, why do you look into the chimney?"

attention to a most important verse from the Bible, with which we will begin our search for truth—Acts 1:11. "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way you saw him go into heaven."

This particular verse has been used by the Christian world over and over as an iron-clad proof that the Lord Jesus is indeed coming from

the clouds of heaven.

This passage records the scene of Jesus' ascension into heaven after his resurrection. His disciples were gathered together watching him go up into heaven. Then suddenly two angels appeared and said to them, "Men of Galilee, why do you stand looking into heaven?"

Let us analyze from this point. This sentence has a negative connotation. I don't think that the angels were encouraging the disciples to look to heaven for the Lord's return.

Let me illustrate: Let's say that on Christmas Eve I find my children looking up into the chimney, waiting for the arrival of Santa Claus. I say to them, "Children, why do you look into the chimney?"

When I say, "Why do you look into the chimney?", I am almost saying that *it is no use looking there*.

If God was planning to send His Son Jesus from the blue sky, then the angels should have said, "Keep looking. Keep looking into heaven." But instead, they implied that it was no use to look into heaven, because he would not be coming from that direction.

The meaning of heaven.

Then the angels explained, "This Jesus, who was taken up from you into heaven, will come

in the same way you saw him go into heaven." We must take a very close look at this verse, for the angels explained how Jesus is coming.

First of all, there are two meanings for the word "heaven." The first appearance of the word "heaven" refers to the sky, because the disciples were standing there looking up into the sky

The second "heaven" however, does not mean the sky. Jesus was not taken up into the blue sky, into space. "Taken up from you into heaven" means that Jesus Christ was lifted up into the spiritual kingdom, where God's will prevails, where nothing sinful, nothing carnal can exist, where only spiritual beings can dwell. This is the spiritual realm of God's kingdom in heaven. This is where Jesus was taken, not up in the sky.

A few years ago, Moscow radio broadcast a very eloquent message on Christmas morning. "Our rocket has bypassed the moon. It is nearing the sun, and we have not discovered God. We have turned off the light in heaven that no man will be able to put on again. We are breaking the yoke of the Gospel, the opium of the masses. Let us go forth, and Christ will be relegated to mythology."

This was a very impressive

statement, but they missed the whole point! They had been looking for God up in space. God is not up there in space. Jesus has not been flying around up there for 2,000 years. Neil Armstrong did not say he waved to Jesus Christ in outer space on his way to the moon.

Physical space is not God's dwelling place. Jesus indeed was not taken up into space. "Taken up" means that Jesus ascended into the spiritual realm, which has nothing to do with this physical elevation or altitude.

Then this means that he "will come" again from this spiritual heaven, God's dwelling place, the place of the Most High. So Jesus' descension also has nothing to do with physical descension.

In John 3:13, Jesus said, "No one has ascended into heaven but he who descended from heaven, the Son of man."

Indeed, Jesus had descended from heaven.

Let me illustrate this point with this little parachute. Do you think this is what Jesus meant by descension? No, Jesus did not descend in that fashion.

Returning in the same way. Jesus said he had descended from heaven. But his descension was through the natural process of childbirth. He was born as a baby, just like

you and me. He grew into manhood and proclaimed the truth as the Son of God. In the sight of God, that was Jesus' descension.

Jesus began his heaven-bound journey with his descent into this world at the very moment of his birth. And from that time, man witnessed how Jesus lived, how he ministered, how he suffered, how he prayed in the Garden of Gethsemane, how he was crucified on the Mount of Calvary, and how he was resurrected. All these were part of the process of his ascension, his journey into heaven. Jesus' ascension began at the moment he descended. This is how we saw him going into heaven.

Therefore Acts 1:11 shows the angels predicting that the Lord will not be coming on the literal clouds of heaven. Instead, he is coming in the same way as we saw him going into heaven—as the Son of man in the flesh.

The Lord will come down to us in the same manner that Jesus, the Son of God, descended to earth 2,000 years ago, as the Son of man in the flesh.

Indeed Jesus is coming again. But he is not coming in a supernatural manner. Instead he will be coming as another man born in the flesh.

This is why we read in

Revelation 12:5 a clear-cut description of the coming of the Son of God: "She brought forth a male child, who is to rule all the nations with a rod of iron."

Who do you think could have the right to rule all the nations with a rod of iron? The President of the United States? No. The Queen of England? No. The Pope of the Roman Catholic Church? No.

No one has the right to rule all the nations with a rod of iron except the coming Lord. And the Bible clearly shows that a woman will bear this child into the world, even indicating that it will be a male.

Now the Bible, which has been such a book of mystery, begins to make sense to us. Tonight, of course, I am not going to recite all the relevant Bible quotations. But in order to reinforce this important revelation, let me note just one or two particularly important passages.

In Luke 17:20, we read, "Being asked by the Pharisees when the Kingdom of God was coming, he answered them, 'The Kingdom of God is not coming with signs to be observed.'"

But if Jesus really were to come from the clouds of heaven, with the trumpets of angels, in power and great glory, then these would indeed be extraordinary signs. But

Jesus said there would be no visible signs to be observed.

First he must suffer.

Furthermore a most extraordinary statement appears in Luke 17:25. "But first he must suffer many things and be rejected by this generation."

If Jesus came back to our world with the clouds of heaven with power and glory, with the procession of angels, who would dare to cause him to suffer, or reject him? Would you? I don't think so.

When Neil Armstrong

Physical space is not God's dwelling place. "Taken up" means that Jesus ascended into the spiritual realm, which has nothing to do with this physical elevation or altitude.

returned to earth from the moon, the President of the United States was out there on the Pacific to greet him.

If the Lord would come with power and glory on the clouds of heaven, with the procession of angels, I'm sure the Pope would be there to meet him. I'm certain that Billy Graham would be there, along with thousands of evangelists, clergymen, and priests. You and I wouldn't even be able to get a ticket to attend the welcoming ceremony. We

would probably end up welcoming the Lord on our television screens on an NBC special.

However, he said he would suffer and be rejected by this generation. This is the word of Jesus Christ himself. Why? He is coming once again as the Son of man, in the flesh, the same way he entered into our world 2,000 years ago.

And initially no one will recognize him, just as Jesus was not known at first. Until the day that he appears on the throne of God to judge the world no one will recognize him. So Jesus said that at first he would suffer. But in the end, he will be victorious as the Lord of judgment and establish God's kingdom.

In Luke 18:8, we read that Jesus says, "I tell you, he will vindicate them speedily. Nevertheless when the Son of man comes, will he find faith on earth?"

This seems like an outrageous question. Today there are millions of Christians waiting to receive the Lord in churches throughout the world. But Jesus asked if he would find faith!

Two thousand years ago, there were many faithful people in Israel. The synagogues were filled with priests, elders, and scribes, every one of them among the Jewish faithful. But

did they welcome Jesus when he came as the Son of man in the flesh? No. Not even a single one of them accepted Jesus as the Son of God. In the sight of God, there was absolutely no faith on earth when Jesus came as the Son of man in the flesh.

Unless the Christian world today awakens in time, we shall repeat the same mistake the Jewish faithful committed 2,000 years ago. This is what Jesus was predicting may happen. This prophecy will be fulfilled when he comes once again as the Son of man in the flesh.

Depart from me. Let us consider one more verse from the Bible, Matthew 7:22-23: "On that day many will say to me, 'Lord, Lord, did we not prophesy in your name and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers.'"

This is the word of Jesus Christ. How could that happen to devout Christians, believers who constantly called upon the name of the Lord? How could Jesus say to them, "Depart from me, you evildoers?" How could they become evildoers?

Throughout history, many grave crimes and the worst sins have been committed in the name of God, the name of the

Lord. Two thousand years ago, those who plotted to kill the Author of life, Jesus Christ, were those who prayed day and night in the synagogues calling upon the name of God.

When Jesus was brought before the court of Pilate, the Roman Governor, Pilate had no desire to crucify Jesus. He could find no fault in him. But the people surrounding his court—priests, elders, scribes, and Pharisees —shouted out, "Crucify him! Crucify him!"

And that very night, those same people went into their

The Lord is coming once again as the Son of man, in the flesh, the same way he entered into our world 2,000 years ago.

synagogues and prayed in the name of the Lord, the name of God, as if they had acted righteously. And yet they themselves had killed Jesus Christ, the Son of God.

When Jesus returns once again among us, as the Son of man in the flesh, this situation will undoubtedly be repeated in the last days in our Christian world. Many Christians will pick up stones to throw at him. Many Christians will call him a blasphemer, a heretic, and

accuse him of being possessed by demons. Those were the same charges brought against Jesus 2,000 years ago.

However, Jesus is not coming to be crucified again. He is coming as the Lord of Glory. He is going to establish God's kingdom, by judging this world, separating good and evil. He will destroy evil, and make the goodness of God prevail upon the face of the earth.

In Luke 17:26-27, we read, "As it was in the days of Noah, so will it be in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all."

This is the description of the days of the Son of man. And this will happen when the Lord comes as the Son of man in the flesh.

As a man, the coming Jesus will declare the Kingdom of Heaven. But nobody will pay attention to him. Furthermore, the people will laugh at him, ridicule him, and persecute him, and do all kinds of evil against him.

And in the meantime, the world will continue in its wicked, carnal business—eating, drinking, marrying—until the day the Lord will be lifted up to the throne of judgment. And when they recognize him as the

Lord of judgment, it will be too late! The ark will be closed. The judgment will already be at hand, and the Lord will say to them, "I never knew you. Depart from me, you evildoers."

I would like to explain the true meaning of the "clouds of heaven." We must know what the Bible means. Jesus once said "I am the vine, you are the branches." This is a symbolic expression.

Symbolic clouds. By the same token, the "clouds of heaven" has a spiritual meaning, not physical. We read in Rev. 17:15, "The waters that you saw, where the harlot is seated, are peoples and multitudes and nations and tongues."

The Bible indicates that water is a symbol for the multitude of fallen mankind. What are clouds? They are vaporized water. But water on earth is impure, dirty, with many foreign elements in it. But when water is vaporized into clouds, it is pure and genuine.

By the same token, those people who are vaporized and purified from the waters of mankind are symbolically in the position of the clouds of heaven.

Jesus is coming among those prepared people, God's people. He is coming among the consecrated, reborn

Christians, among those who are purified, elevated, cleansed from sin. Those will form the foundation of the Kingdom of God when Jesus returns to our earth. This is the true meaning of the clouds of heaven.

Would we want the Lord to arrive here transported upon crummy physical clouds? I think we would rather send a Lincoln Continental or even a Boeing 747 for our Lord, to make him more comfortable.

Physical clouds have nothing to do with the spiritual realm from which our Lord is coming. Clouds in the Bible have a spiritual meaning, reborn Christians.

So today, our duty is to know how to become reborn, consecrated Christians—how to become God's people. Many may think, "Well, I read the Bible." I tell you that is not enough. Many say "I'm going to church every Sunday." That is not enough. Some might say, "I was born in a good Christian family. My grandfather was a great Christian." That is not enough!

Others say, "I give my tithe every month." That is not enough. You may say, "I participate in all sorts of prayer meetings, prayer breakfasts, and give many contributions to charities."

All of these things are good, but they are not enough.

Tonight, we must know that there is something more important.

The fate of the arrogant.

The Bible says, "For behold, the day (of the Lord) comes, burning like an oven, when all the arrogant and all evildoers will be stubble." (Mal. 4:1)

Two thousand years ago there were many people who read their Bible day in and day out, going to their synagogues to pray every day and night. But they were not the ones who received the Lord Jesus Christ. Why?

They had done everything, except one thing. They were not humble, they were not meek. There was no humility. They were not open-hearted.

Today, how many Christians are like this, believing that their place is heaven is absolutely assured, lock, stock and barrel? We are too rich in spirit. God meant us to be poor in spirit.

Those poor fishermen of Galilee, like Simon Peter, didn't know anything about the Old Testament. They didn't know anything about the Mosaic Law. They never went to the Temple or the synagogues. They did not pay much attention to ideas about the coming or going of the Son of God.

But when Jesus approached Simon Peter and

spoke to him, Peter was poor in spirit, thirsty in righteousness. His heart was open. Therefore, the spirit of God could move into him immediately. He had humility and meekness, which enabled him to recognize Jesus as the Son of God. He became the chief disciple of Jesus.

The Lord is coming as the Son of man in the flesh. Unless you are really poor in spirit and really thirsty in righteousness, you will not meet him.

Expect new truth. There is one very important thing to

Physical clouds have nothing to do with the spiritual realm from which our Lord is coming. Clouds in the Bible have a spiritual meaning, reborn Christians.

remember. When Jesus Christ returns to our world, he will bring with him another Bible. That's very strange, isn't it? The Christian world has believed that this Bible, the Old Testament and New Testament together, is the only Bible.

We must realize that 2,000 years ago, before the coming of the Son of God, there was no New Testament. When Jesus came, he brought the New Testament. However, this was not all the truth he wanted to

reveal. Jesus said to the people, "If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?" (John 3:12)

He said "I have yet many things to say to you, but you cannot bear them now." (John 16:12)

Furthermore, we read in Revelation about another scroll of God, with writing on both sides, sealed with seven seals, waiting to be opened. When the Lamb of God, Jesus Christ, comes back to our world, he is going to reveal the truth contained in that scroll.

Jesus said, "I am the way, the truth, and the life." (John 14:6) He did not say that the Bible is the way, or that the Bible is the truth. And when he comes, he will not speak the language of 2,000 years ago. He will speak your language, the language of the 20th century.

The most important thing that we must realize tonight is that Jesus Christ is not coming merely to repeat the New Testament. He is coming to reveal the new truth, which might be called the Completed Testament.

When St. Paul had a vision of heaven, he saw that heaven had three different levels. The Bible, the word of the restoration of God, will also

eventually have three parts: the Old Testament the New Testament, and the Completed Testament, or whatever name the final part will have.

We must remember that Jesus was rejected and persecuted 2,000 years ago because he was not simply repeating the Mosaic Law. The people said, "We know that God has spoken to Moses, but as for this man, we do not know where he comes from." (John 9:29)

Jesus spoke new truth. He said that he did not come to

We must be humble, meek, open-minded, and let the spirit of God speak to us directly. This is the attitude that Christians must have to meet the Lord.

destroy the Law, but to perfect it.

And in the same way, the perfection of the New Testament shall be revealed by the Lord Jesus Christ when he comes again to our world. Then we will know the whole truth. The Bible says "When the perfect comes, the imperfect will pass away." (I Cor. 13:10)

On that day, we will no longer see in the mirror dimly, but face to face. We will understand the truth fully. That

is the understanding that Jesus Christ is going to bring.

Our attitude for receiving Christ. The Christian world today must not repeat the same crime that the Jewish faithful committed against Jesus Christ. This is why we must be humble, meek, open-minded, and let the spirit of God speak to us directly. This is the attitude that Christians must have to meet the Lord.

A popular saying among many thinking people today is, "We need a new revelation." The cry of many Christians is "This age needs a prophet, not preachers." Why?

In Amos 3:7, we read that God says, "Surely the Lord God does nothing, without revealing his secret to his servants the prophets." God must reveal His plan for this age. The answer must come from God. And God is doing that.

The time of the Lord's coming is near. Therefore God has summoned the modern-day prophet, the Reverend Sun Myung Moon, as a channel, to speak to the world, revealing God's word.

Do you think that the message you have heard tonight came out of my own brain? I am not that clever. Nor is any man. If the human mind could produce such a message, it would have not

come to us to do it. John Wesley would have done it many years ago. I'm sure that John Calvin would have done it, or John Knox. Or that great scholar and theologian Paul Tillich would have done it.

No, this thought would never have come to a military officer, who has never even gone to seminary!

God works in strange ways. These are not my words, nor are they Reverend Moon's words. Reverend Moon is merely an instrument, through which God is revealing His message, with the fullness of time, so that the Christian world could be ready for this day of hope, the day of the coming of the Lord.

In conclusion, let me say this. We have so many great and beautiful churches, with stained glass windows, and plush carpets. These are the houses of the Lord. And when our Lord Jesus comes, he is the Master of those houses.

However, unless the Christians of America have listening ears for this new revelation, when the Lord Jesus comes, I'm afraid that Christians here and throughout the world will never let the Lord inside their churches to walk on their plush carpets.

The Bible speaks of "the great and terrible day of the Lord." We can understand that the day of the coming of the

Lord would be great. But why should it be terrible? The Lord is coming to judge the world, to separate good and evil. So the day of the Lord will be great for those who recognize him, because they will belong to the Author of life. But it will be terrible for those who fail to recognize him as the Lord, because they will be cast into the unquenchable fire.

The Lord is coming as a man, in the flesh. He is coming with the sword of truth, to judge the world, and to establish God's Kingdom here on earth.

He will kindle the fire of revolution in your heart. He will remake you. He will re-create you. We will all become new creatures. We shall become the first citizens of the Kingdom of Heaven.

We must make the day of the Lord a great day, not terrible. And the coming of the Lord as a man in the flesh will be great for us only if we can accept him as the Lord. And only by the words of truth can we recognize him.

Today, this truth has knocked at your door. Are you listening? Blessed are those who are poor in spirit, for they shall inherit the Kingdom of Heaven.

Jesus is coming as the Son of man in the flesh. Are you ready to receive him? Then you are the prince of this age. □



a word from the emcee

by GIL FOX

I was on the first Day of Hope tour in 1972. Since then I have seen an unbelievable amount of growth in this movement. Reverend Moon said our movement would grow, but I could hardly believe it then. He took a group of 75 young people and turned them into effective workers for God. They are doing all kinds of things now. We have seen an amazing change and transformation throughout the movement.

Since the 1972 Day of Hope

tour I have worked in Alabama and Illinois. I have found that work rewarding and valuable, but I feel happy to be able to be on the tour this time. I never did get the experience of going from state to state on a One World Crusade team. I am really enjoying the experience of this tour. It is so exciting, so fast-paced.

I am working with a saint, Col. Bo Hi Pak. He is so uplifting, so encouraging. He is training me to be an evangelist someday. That is a great honor. I feel I am in a training period at this time, and

now I would just like to do the best I can with him and for Christ.

Finding the right way to introduce the Celebration of Life is not easy. I have to be full of life, and show great joy and vitality and radiance. I have to find the words to say correctly what I am feeling. Sometimes the words just aren't there until I get out on the stage and the spotlight is on me. Just before the spotlight comes, God hits me. I jump out on the dark stage and grab the microphone. God hits me like a storm trooper and shows me what to say. When I start speaking, it is inspired.

I feel that the Celebration of Life is a very powerful spiritual experience for people that can change their lives. I just personally want to help convey that.

I look forward to every city I go to. Right now I am just bursting with excitement to get to New Orleans. I know Nancy Callahan very well. Two years ago she was left off in New Orleans just a couple of hours before I was left off in Birmingham, Alabama. When I get to New Orleans, it will be the first time I have been there since that day.

The New Hope Singers International. The New Hope Singers International is basically made up of men and women who formed the New Hope Singers on Reverend Sun Myung Moon's 1973-74 Day of Hope tour. A notable addition is Mr. Ivan Janer. Mr.

ADMISSION FREE
A 21st Century Experience
Music, Dances, Inspiration

Celebration of Life

with Regular Artists by the
NEW HOPE SINGERS INTERNATIONAL
Glorious Chorus by the
KOREAN FOLK BALLET
Singing Inspiration by
BO H. PARK

May 15, 16, 17
8:00pm
Paramount Theatre
of the Arts
Orléans, Louisiana

Janer is a professional soloist, formerly with Leonard Bernstein's *The Mass*. He has been a member of the Unification Church for several months, and in the short time he has been with the New Hope Singers International he has added a great deal. His personality matches his talent. He is a remarkable person.

We have come a long way from the choir's original conception, which was to sing three or four numbers at the opening of the banquets and speeches. Their numbers have been choreographed for the Celebration of Life by Mr. Randolph Rimmel,

who is not only their choreographer, but also their director, arranger, and spiritual advisor. Mrs. Linda Rimmel accompanies the choir on the piano.

Three ensembles have been formed from the singers. "The Light of the Moon" performs on the third night program. This is a quintet of young men playing jazz, arranged by Mr. Rimmel, sometimes with soloist Carol Rogers. The second night features "Lou's Folks"—a folk quartet playing American folk music with a good strong beat.

On the first night a folk trio sings—the "Kearney Boys." On

As the Day of Hope tour ended, the singers looked forward to the new potentials of the Celebration of Life program.



the Day of Hope tour, as they were going cross country on a icy road about 3 a.m., their truck jumped off the road, ran over the embankment, flipped over, and landed on its wheels. Two men were sleeping in the back of the truck. Of the other two in front, one received a slight contusion on the back of his head and he went back to the choir. The other three, who were unhurt, stayed in the nearby town of Kearney, Nebraska until the rear axle was fixed. They had to support themselves and also raise the money for repairs. The three played music and raised almost enough money to pay for half the repair work. They found homes to stay in and made many friends there. They therefore named their folk trio the "Kearney Boys," after that town.

The singers include different types of people from twelve countries and cultures—but they work together very well. What is interesting to me is that they are able to travel together across the country with great efficiency, without delays. Forty or fifty people travel together in a bus, almost as fast as one could travel by himself. They are constantly working to improve their act. It is getting better and better—with additional numbers and changing arrangements.

The Korean Folk Ballet. It makes everybody on the tour feel really good to be with the Korean Folk Ballet. They are so loving

and pure. I think their innocence is just so disarming. They have helped me out so much. They laugh about the funniest things, the simplest things. But I know that after a year or so in America, they will change.

Miss Na Kyung Pak is the daughter of Col. Bo Hi Pak. She was raised in the Washington, D.C. area, and knows English very well. She is a very serious girl, always considering how she can do everything possible to help accomplish our goal and mission. She is a very mission-oriented person, and it is very inspiring to work with her.

A typical member of the Korean Folk Ballet is Miss Ki Hang Yoon, the aunt of Na Kyung Pak and sister of Mrs. Bo Hi Pak. I feel she is typical in her true beauty and innocence. As the head of a lion in the Mask Dance, she works so hard, running around bent double in a large lion skin, carrying a heavy lion head. Her health had been delicate all her life, but she wanted so much to be part of the Korean Folk Ballet. So she practiced very hard. The lightest girls carry the head, because at the end of the dance the back girl has to lift up the front girl and the head both. I have seen Ki Hang come out of that costume with tears in her eyes, exhausted and faint from the heat. But the girls just keep going, with real dedication.

Another member, Miss Sun

Hi Moon, a niece of Reverend Sun Myung Moon, traveled in this country with the Little Angels when she was nine. Philip Burley, now an IOWC regional commander, traveled with the Little Angels at that time and remembers having met her. They rode together on the bus many times, conversing in her broken English, trying to piece together some things about the world. He can remember telling her then to always smile, because she had the most beautiful, radiant smile. When Mr. Burley met the Korean Folk Ballet in Austin, he came up to greet them and recognized her, and she in turn recognized him. She told him she always remembered his advice to keep on smiling.

There are lots of stories of the Korean girls traveling across the country. It seems that they would rather trade their hamburgers for ice cream any day. They really haven't developed a great taste yet for the American food, but you never hear a word of complaint from any of them.

Their leader, Mr. Moo Kyung Lee, is a genius. He can come into a stage with no lights at all and set up a light extravaganza, all by himself. But he is a humble man, and won't take any credit for himself. All of us on the staff love to work for him. Mr. Dae Oh Son teaches the Divine Principle in Korean. When they have time they go through the entire Principle, and

then take an examination. This weekend in Austin when we held a workshop for guests, the dancers also heard lectures all day Saturday and Sunday.

Many contribute to the complete show. When Marion Dougherty comes on stage, she shows such sincerity, depth of character and heart, and desire to set the world on fire that she really inspires me. Col. Pak has really been working closely with her to help her improve her talks, giving her great love and support.

The technical staff has been doing a dynamite job. They have gone from having to set up lights, movie screen, and a projector at the Day of Hope banquets to putting on entire theatrical productions. And they haven't gained any more members! In fact, they have a couple less now.

Mark Nilson has a "Super Trouper," a gigantic spotlight, the best kind one can get. Tom Burkholder uses an entire sound console—he can just about launch a rocket ship! Dan Bozarth takes responsibility for the entire stage management. He seems to have the job right under his thumb. Tony DiMarco arranges the entire front end of the program, handling the crowd, literature, and setting up the Rainbow Reception. He never complains; he always exhibits good sportsmanship, encouragement, and a supportive spirit.

The workshop. The workshop staff gives guidance and counseling and coordinates arrangements with the regional director. Mr. Sudo sent Gil Fox (Illinois Mobile Unit Commander) and Susan Finnegan (Ohio State Representative) to the workshop staff. At the head of the workshop staff is Terry Walton, a lecturer from the Belvedere International Leadership Training Center. He brings the standard of workshop presentations that we want to see established across the country.

We feel the workshop has a special mission. The Celebration of Life is the heaviest responsibility of the summer for the regional IOWC teams and directors, who are putting a lot of effort into making the program a success. The ability of the region to organize the followup to the three Celebration of Life programs is really greatly limited, so Mr. Salonen felt that in order to have a good followup we should have a basic staff traveling with the Celebration of Life.

Susan and I have had the responsibility for organizing the workshops. Our pattern is very simple. We usually arrive on a Tuesday and visit the workshop site, going through a checklist to make sure all the facilities are up to par and sufficient for a weekend workshop.

Our workshops consist of a large group divided into smaller sub-groups or teams, of eight to ten people. A team of eight people

would be ideally made up of three or four members and four or five guests. Most workshops have had ten to fifteen teams involving guests and almost an equal number of members only. The teams are headed up by state leaders or mobile unit commanders, and focus on developing a deeper understanding of the Divine Principle and a deeper and more mature commitment to God and Christ.

The guest teams have been staffed by team leaders from the local area or the regional IOWC. Our feeling is that the local area has to be the one to nurture the guests. Susan and I don't appear in front of the group so much; rather, we encourage the team leaders and give them direction.

The workshop has developed in every way—from the organization of registration and getting the first lecture on the go as quickly as possible, to organizing a schedule which will offer the most of the Divine Principle and also develop the deepest relationship among all present.

We no longer have a light fellowship on Saturday night of the workshop. Instead, we have a deeper sharing, hoping to create an experience in which people can feel God and experience His heart. So, we often have an inspirational talk followed by certain games which develop trust between people. Then we have deeply spiritual songs, often led by



Terry Walton lectures at a Celebration of Life workshop.

Frank Kresen from Kansas City. Such songs can strike a very deep and personal note. We close the night with a very serious and stirring prayer, led by some deep member. We encourage both the guests and members to more thoroughly commit themselves to the second coming of Christ and prepare to receive his spirit.

We feel that this is a foundation laid on Saturday night for people to be able to receive the conclusion of the Principle the next day. In our first four cities, about half of the people who have come to workshops have signed membership and have moved into a center or have gone on to follow-up workshops the week afterwards. We believe that the

workshops can be so effective that 90 percent of the guests can join. People have been having a conversion experience, through receiving the Divine Principle, sharing in very serious fellowship, and hearing deep inspirational talks. Across the country, we need more deep, inspirational speakers.

The workshop staff is very united. We trust one another and work together closely to accomplish our goal. We listen to each other's comments and criticism and accept them. Mr. Salonen has worked very directly with us and is very much interested in the workshop plans and what we are going to do to accomplish them.

The workshop in Minneapolis was located on a camp by

the beautiful St. Clair River. I think that campsites by a river could very possibly be the best kind of workshop location, offering a very peaceful and relaxing feeling. Going out into the country separates people from their old kind of lives; life is more primitive, so they depend on each other more. It is easy to create a good spirit. All this is helpful, but the key factor is how much we can unite with and trust each other.

The Minneapolis workshop was a high experience, although Mr. Spurgin, the regional IOWC commander, was not able to attend the workshop because of a national conference. Everything gradually developed until we had a very dynamic group and many, many very deeply moved guests and members. Many people commented that they had been resurrected and reborn spiritually because of the workshop. Eleven of them stayed on for a five-day retreat, starting the day after the workshop.

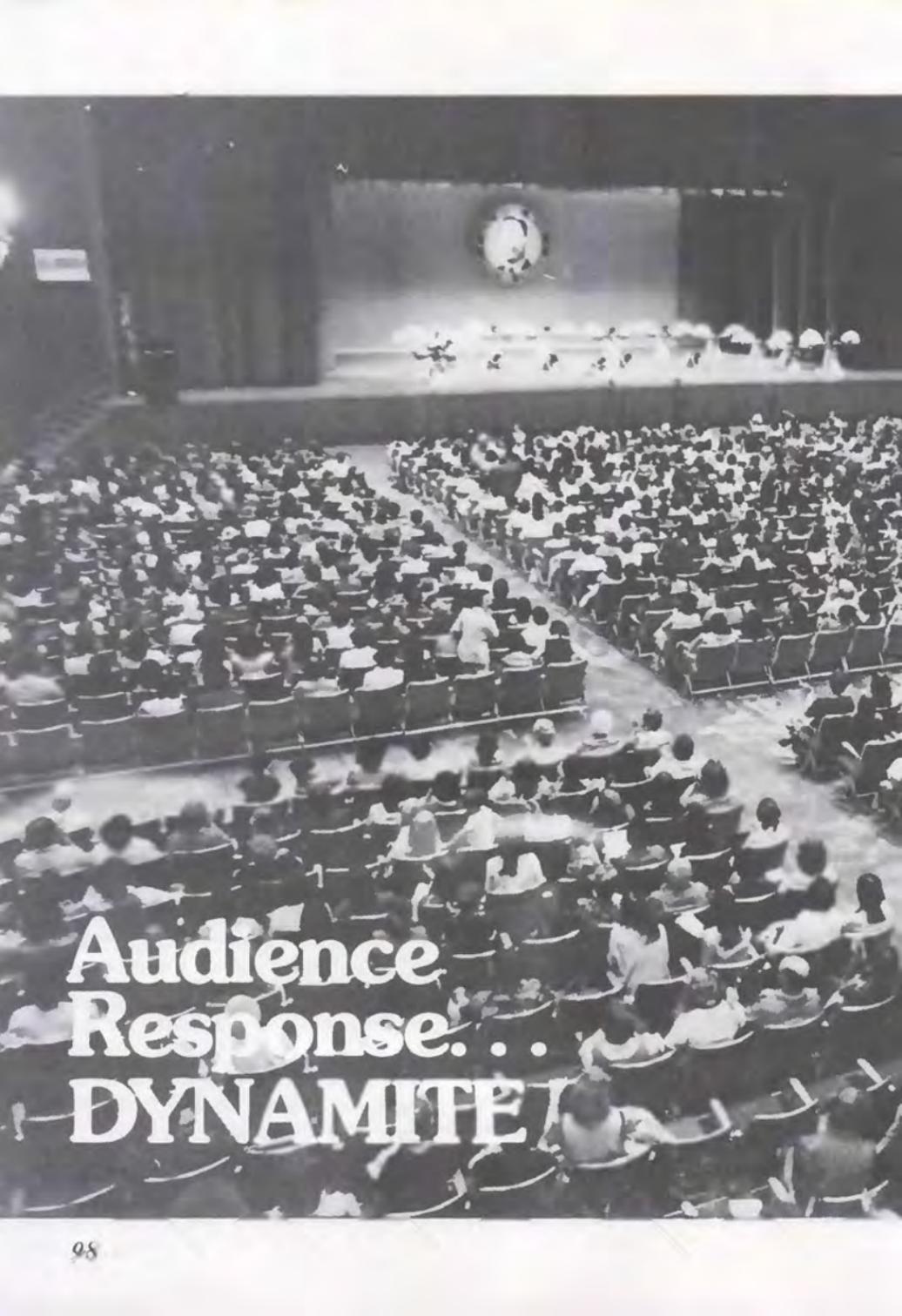
Maybe we are on the brink of a revival in the Unification Church. I have felt a change in the movement in the month of May—a powerful upswing. A lot of people have gone through troubles, but are overcoming them and are entering into the spirit of this new work. The workshop is offering a great deal of hope and light to our whole country. I wish I could go to a workshop every weekend in all 50 states. Mr. Sudo's region, for

example, has workshops every weekend. The lectures he teaches are the most powerful experiences; all the members in that region are on fire. Mr. Sudo is stirring up the country and there is a revival going on in the Mid-West.

A small group can take a few guests out to a nearby park, lake, river, or stream and teach the Principle. It doesn't need to be an expensive weekend. It can be very primitive. The Ohio Unification Church used to take a tent and camp out. Everyone had to help build the fire, and they lived primitively together. That will give people an experience with God faster than almost anything else.

Our job is to show how workshops can be effective, how we can move people to tears by just bringing them to God. When they know the truth, they can't help but cry. That's the point. So we have a great hope and we will do our best for God and Christ.

In Austin, Texas, we have had the experience of hearing Dr. Joseph Kennedy speak at the workshops three or four times, for over an hour each. These have been the most inspirational and moving talks. He can lift people up, and just shake their hearts and show them how God is really working today. I hope that we can learn from him. I feel like he is a special older brother God has sent to us. Dr. Kennedy can share with us the soul and heart of the Principle. □



**Audience
Response...
DYNAMITE!**

"The world and the spirit of brotherhood is so much enriched by your coming and spirit. I really enjoyed the evening."

"Thank you, thank you all for your marvelous contribution to Christ. The sermon was magnificent and truly inspired. A great joy to listen to and believe! God bless you all!"

"Very impressive, truthful, and inspiring. I really enjoyed it. It gave me a new, odd, and beautiful feeling inside. The most enjoyable program I have seen in all my life."

"The music and dances were very lovely—very beautifully performed. The young people were very warm and radiant. Thank you for a lovely evening."

"Very rewarding experience and a big inspiration. Dynamite."

"Very interesting program—and it is wonderful that so many young people give of their time and themselves for and to the Lord's work. The reception has been wonderful and the singing, folk ballet and solo has been great. The message was very good and I plan to return for another evening of God's word. Bless you each and every one—together we shall see the King some day."

"I would very much like more information about the workshop. This Crusade is very inspiring and captivating. But what thrilled me most was the word of truth. Because of my desperate search for the 'true' word of God, I believe my husband and I were led here tonight. And in some way or another I believe God is going to use my life. I do not confess to be a Christian, because Christ is not in my life. . .but in some mysterious way I believe God is working with me."

"Words cannot fully express the lump in my throat that was put there by the beauty and humility of your people's spirit. Yours is the only answer possible for a world that has lost its spirit, as I have lost my spirit. Your great gift has rekindled a belief that love is possible through belief in love. God bless you all."

"Talent superb! Reveals hours and hours of excellent training. I thoroughly enjoyed the neatness and cleanliness of each young person! Surely nice to see. And of course, the sprinkling of wit and humor is delightful! I feel I experienced a high degree of intelligent observation. Thank each person individually for their contribution toward an enjoyable show. You all are to be highly

commended. Hope all of you enjoyed Austin even though it was hot and humid during your stay. And do plan to come to Austin again —please.”

“The most dynamic since time itself and most rewarding.”

“This is a beautiful preview of how this world can be when it has been purified by the return of our Savior. I’m just sorry more Austin people didn’t take advantage of this beautiful show and inspiring messages by the Colonel.”

“Your Celebration of Life is truly an experience of joy. The sincerity evidenced by the New Hope Singers, the Korean Ballet Dancers and especially Colonel Pak is a very rare experience for me. While intending to come for many varied reasons to this celebration, I found myself returning here again for still another chance to hear your thoughts. I am very glad that my life was touched by your spirits and your hope. May you continue to be granted the rare and beautiful blessing of bringing your message to people of the world.”

“The entire group gave a most inspirational and spiritually moving performance. I laughed, cried, sang and felt more in love with God than I did before I came in. I feel certain that they are all in love with God, because they express it so perfectly each in their own per-



sonal exuberant way! God bless ya’!!! Please pray for my son. He is 17 years of age. I wish he could talk with some of your wonderful young people.”

“Dear family, dear most wonderful sir, where does one begin when the message you are bringing through your faces, your music, your dance, your words are the most complete explanation of life in truth I have ever, ever heard, seen, and more importantly felt. I am young in life but old enough to know for certain that ‘things’ in life are not, as they are, right at all. And I am old enough to know and appreciate what I saw last night and tonight as the closest expression to what I in the past had con-



A few peeks at the Celebration of Life show a banner advertising the Oakland, California program; the book table in the foyer of the Texas School for the Deaf auditorium in Austin; and Michio, of Philip Burley's IOWC team, inviting passengers into his decorated van.



For each there shall be rainbows
And flowing in this song,
The soul of man finds every truth
Immediate and one.

The infinite within the heart
Shines pure and full and clear
The silence of the joyous wind
Allows the ears to hear.

And in celestial heights of communion
We find our dreams come true,
Which were all along only perceptions
Of the real me and you.

Prepare yourself and gird your loins
For it may pass you by
And those who journey to the Truth
For others can but sigh.

Danton Spivey
written after the first night of the Celebration of Life
in Austin, Texas

sidered the most wonderful expression of God's creativity — the sunrise and the sunset. But you, for being human and (at least seemingly in the performances) overcoming all the frailties of the present human condition, are more powerful and wonderful than all those sunrises and sunsets. A decision of mine concerning a commitment to your family needs to be made, but whatever it be I must now thank you not so much for your song and dance (for those I understand as being an expression of God's love) but for the courage and strength to do what you are doing. There are not many things in life I am certain about. But one is that I *know* that you are making God most happy. God, we know, blesses you and smiles because of you."

"The young people are vibrant with love! Thank you for an inspiring experience. I loved the Korean Ballet and now understand why my nephew married a Korean girl. I have yet to meet her in Hawaii. When men realize that they can only convey our God by seeing him in each other's eyes, then the true revelation will arrive. Bless you all."

"We spent two enjoyable evenings here with our two girls, 3 and 4 years old, and found your program and Col. Pak's message to be most exciting—many new concepts to think about! Thank you. The



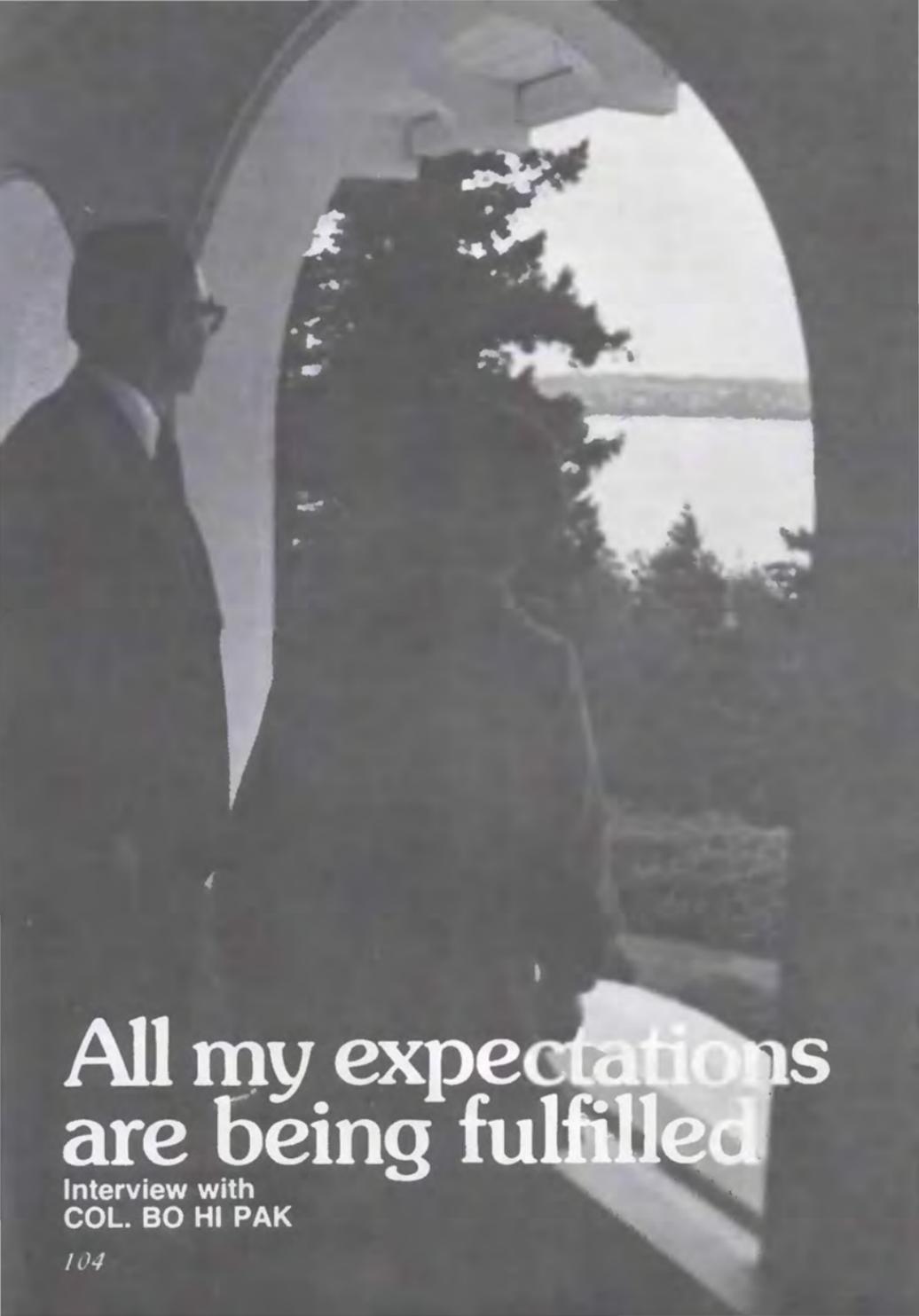
choir, jazz singers and dancers were all wonderful!"

"The young people offer great encouragement and inspiration in these difficult times. God bless you all."

"The young joyful faces are an inspiration to all of us older people."

"Nothing short of fantastic."

"I think the program was the most beautiful I had ever seen." □



All my expectations are being fulfilled

Interview with
COL. BO HI PAK

What are your memorable experiences on this tour?

All in all it is really wonderful. I really feel joyful and happy because I have been dreaming for the last fifteen years that something like this would happen and it is happening. The most joyful part is that what I saw will happen. I have been dreaming of certain formulas and I felt that they would definitely happen. And all those expectations are really being fulfilled. They are really happening. That part is marvelous.

This Sun Myung Moon Christian Crusade, Celebration of Life, is in a way a revolutionary concept in the world of evangelism because this is a new form of evangelism. We are bringing a free expression of joy in music and dance. We are introducing a 21st-century style formula for evangelism. So this has revolutionized the world of evangelism. We are very glad that the Unification Church is doing it. We are spearheading it, we are making headway. We are becoming a pioneer and a champion for a new form of evangelism that will be effective in reaching out to people, particularly non-Christian people. We will reach many, many young people, non-Christian people. Evangelism in the past was tailor-made to evangelize among Christians. This is the way we can attract many non-Christians, many non-believers. We come to them

in a beautiful way, in a most impressive and favorable way, to introduce them to God and Christ.

Secondly, we are revolutionizing the teaching of the Divine Principle. In order to be able to cope with the mass media, great numbers of people and auditorium audiences of thousands, we should have a new form of presentation of the Principle. We must make the presentation of the Principle simple, fantastic, and heart-warming. That is the formula I wanted to come up with; I wanted to pioneer it. And even though I do not feel my task is completely over, I do know it is working, I know the direction now. We can work harder and harder, and we can perfect it. I think it would be a powerful message for the public, for a mass convention or assembly. In other words, we are elevating it from the classroom type presentation to mass evangelism. We are now capable of presenting it on this scale, and it becomes so powerful, because none dare compete with the truth of the Divine Principle, once we find the formula and tailor-make it for the public.

In this particular crusade I have picked out the three key points representative of our movement. These three points are: Jesus did not come to die; Christ is coming not on the clouds of heaven but as the son of man in the flesh; and the original sin was a misuse of love.

Would you explain the impact this can have on church members?

Two things are primarily happening among our family members. First of all, by inviting people to the Celebration of Life they are positively identified as people who can truly command the respect and admiration for our movement. People want to be known by this wonderful group. We are becoming the target of envy. In many cases, our family members were like the underdog. There were many unkind things said about them and they did not have many prospects for successful and winning days. They had to fight through many persecutions. These have been the local situations in our movement.

And now the Celebration of Life brings a different attitude. We are in a sort of commanding position. We are so positive. Even those people who came to oppose us came and said nothing. They became competely neutralized, and in some cases they changed their minds. We are so confident, so good, so refreshing, so honest, so sincere, how could they say anything about it? We are giving new confidence, new hope, new dimensions to the world. So they see how good we can be. They feel very happy to be part of this Celebration of Life Crusade and to become a pioneer together for God and Christ.

Secondly, they truly feel close to God and Christ, because

through this presentation of the Principle, even our family members have never before experienced such joy and a realization of conversion, the truth coming into your whole being, centering on God and Christ. It brings a real heart to heart relationship.

What has your work on the Celebration of Life meant to you?

This has been a really rewarding experience personally. I have wanted to do this for a long time. This is the kind of thing I have been dreaming about. It is a dream become a reality. So I have a tremendous personal satisfaction. Through this I have come to know God and Christ in a deeper sense. I have been the one most blessed and rewarded by having the Celebration of Life, because I am the one that has been most uplifted. I have experienced God's kingdom and His loving heart, and so I have become closer to God. So this is really a tremendous uplift on the personal side.

My family also feels the same way. By doing this, my family is becoming more happy and united. My wife is enjoying the tour, and we can share much joy and excitement and hard work together. My daughter Na Kyung is an integral part of the Celebration of Life, so she is sharing our joy together. My son will graduate soon from high school, and he would like to join. So our whole family is centered around the Celebration

of Life and the work of God. I cannot think of any other way that we could better do the work of God and experience together harmony and happiness in the family.

What are your expectations for the future?

I think our future is simply great. I have great expectations. However, things will happen in a far greater and far more intense degree than anybody can envision at this time. This world may change. The world in which we live truly needs a great realization of the presence of God, because everything, all aspects of human life, are running toward a deadlock. We need a new dimension. Otherwise, the survival and the very existence of human culture is in question.

Where can we find the solutions to today's conflicts? We have tried everything, and we cannot find any ultimate solution. So the solution has to be a spiritual one, because the fundamental core of the universe is God, and God is Spirit. God is the subject of the universe. No matter what we might do, the solution must come from the subject point of view, from God and from the spiritual world.

We are doing precisely that. We are not talking about the problems of the world. We are presenting the solution. We are working not on an analysis of the problem, but on the cure to the problem.

That is the fundamental principle of our work. About the future... only God knows. The sky is the limit. This whole world is waiting to be saved. We need help from God and from God's power, and from a spiritual awakening and enlightenment. We are providing the answer to the world.

The Celebration of Life is one segment of a great movement that will ignite millions of people and give them a fresh outlook on life. That is what we are doing. I really feel good about it. I have waited a long time for the Celebration of Life. The Sun Myung Moon Christian Crusade is going to be the greatest crusade ever launched. It is going to be a pioneer. Only history can tell what magnitude it will have. But I think this crusade will remain until the Kingdom of Heaven comes on earth to the full extent.

We will soon move on to other parts of the world—Europe, the Middle East, Asia, Latin America, Africa, etc.

Initially, American settlers started from the New England area and pioneered the virgin land of the West. We are doing the same way. We are like the Mayflower of heaven landing on Plymouth Rock in New England. We have tribulations and hard work to do, but that is nothing. We are pioneers, we have to take all these things. We are on untouched land. A whole new horizon is waiting to be cultivated spiritually. □

news & reports

north america

FROM NEW YORK

Countdown To September 18

Of all the sell-out audiences that have ever filled New York's Madison Square Garden, none has been more widely heralded nor promises greater cosmic consequences than Reverend Moon's September 18 "New Future of Christianity" program.

"September 18 could be your re-birthday," brilliant blue posters with four-color photographs proclaim. Television spots conclude glimpses of Reverend Moon's previous public speeches, the Korean Folk Ballet, and the New Hope Singers International with "Happy Re-Birthday!"

The September 18 speech of Reverend Moon will mark the focal point of his three-year public speaking tour in the United States, 1972-74, and a clarion call to the American people to turn back to God and prepare to receive the coming Christ. On April 20 of this year Reverend Moon completed a speaking tour that carried him to all 50 states of the United States. His fall speeches will encompass eight cities across the United States, including Philadelphia, Washington, Atlanta, Chicago,



Seattle, San Francisco, and Los Angeles, in addition to New York.

This call for individual and national rebirth in preparation for the 200th anniversary of the founding of the United States of America is being issued by a Korean who has endured much personal suffering in his search to discover universal truth and a way for all mankind to fulfill their purpose of life.

Supporting Reverend Moon's proclamation in America are ten International One World Crusade teams, who will arrive in New York City on August 15 to make preparations for the program and events surrounding it. The approximately 700 IOWC members will live in the Paris Hotel, a

GOD'S PROPHET

REV. SUN MYUNG MOON

Sept. 18 Madison Square Garden

FOR INFORMATION, CALL: (212) 686-6673



24-story building on Manhattan's West End which miraculously became available after weeks of fruitless search.

In addition to the IOWC teams, each of the forty nations where Unification Church members live and work will send representatives to assist in the campaign and participate in an international missionary conference following the speech. Unification Church members from all over America also plan to go to New York on September 11 to prepare for the speech.

The New York Unification Churches have been making plans for several weeks for the event.

The IOWC teams will join them after a five-day training program in Barrytown, conducted by the highly regarded Divine Principle lecturer Ken Sudo, commander of IOWC # 4.

The advertising campaign for the Madison Square Garden program includes posters, leaflets, transit ads, newspaper ads, and 30-second television commercials taken from films of the 1973 Day of Hope tour and the Celebration of Life programs. The Dentsu advertising agency is coordinating the media campaign with the New York Unification Church leaders and Washington National Headquarters. □

1974 Day of Hope Tour

City	Date	Place
New York NY	Sept. 18	Madison Square Garden
Philadelphia PA	Sept. 27	Academy of Music
Washington DC	Oct. 16	DAR Constitution Hall
Atlanta GA	Oct. 30	Civic Center Auditorium
Chicago IL	Nov. 12	Arie Crown Center, <i>McCormick Place</i>
Seattle WA	Nov. 28	Opera House, <i>Seattle Center</i>
San Francisco CA	Dec. 9	San Francisco Opera House
Los Angeles CA	Dec. 23	Shubert Theatre





THREE DAYS AT THE CAPITOL

by JOY SCHMIDT

Three solemn days in July—America's top leaders debating the fate of a President and 610 of America's youth praying for a new vision and new direction for America and her leaders.

Rabbi Baruch Korff, in planning a second annual Citizens Congress for Fairness to the Presidency in Washington, thought of holding a prayer and fast vigil as part of the program. The only volunteers for a three-day fast were members of the National Prayer and Fast Committee.

The fast was planned for July 22-25, to take place on the East Capitol steps. Each faster would carry the name and photograph of one person, for whom he would pray during those three days. Reverend Sun Myung Moon, whose

Watergate Statement stirred wide interest when it was issued on November 30, 1973, planned the focus of the fast and promised to go fishing for enough fish to feed 610 fasters at the end of three days.

As events turned out, the week chosen for the fast was a momentous one. The Supreme Court handed down a decision limiting executive privilege. The House Judiciary Committee opened its final debates to the public and at the end of the week passed three articles of impeachment. Not long afterwards, when transcripts of Presidential conversations showed Nixon was indeed aware of the Watergate break-in and ordered its cover-up, Nixon announced his resignation.

This was a time for serious prayer, as has been the American tradition during times of past crises and new beginnings. As the 610 prayed for Nixon and leaders of Congress and the Supreme Court, they will continue to pray for America's new President, Gerald Ford.

National Prayer and Fast Committee President Neil Salonen briefed the fasters on July 19, 1974, in Barrytown, New York. "The underlying principle of this whole demonstration is sacrifice. We must demonstrate a deeper heart and more dedication than others who have come to the Capitol to demonstrate. Each one of you has come here with a deep commitment, but I expect that

you will leave with a deeper commitment than when you came."

Mr. Salonen recounted the other public events of the National Prayer and Fast Committee since the issuance of Reverend Sun Myung Moon's Watergate Statement on November 30, 1973. In Washington, D.C.; Huntsville, Alabama; Chicago, Illinois; Saginaw, Michigan; Nashville, Tennessee; and Phoenix, Arizona, rallies were held, calling Americans to unity in the spirit of forgiveness and love. In addition, rallies at least in one major city in each state focused attention on the nation-wide appeal.

As Mr. Salonen recounted recent developments, the 610 who had gathered for the prayer and fast gained a deeper sense of the significance of their act. Fasters had gathered from each of the ten International One World Crusade teams in the United States and their region. For many of the fasters, it was their first occasion to meet Reverend Moon and to participate in such a nationwide rally. For many it was also to be their first experience of fasting.

The enthusiasm was high, and upon Mr. Salonen's announcement that the 610 young people would be fasting and praying on the Capitol steps day and night, with no place to sleep, there was an outburst of clapping and cheering.

"The way to bring unity," Mr. Salonen continued, "is to call

people to their greatest moment. God will inspire them if they turn to Him. The vast majority of our congressmen are sincerely trying to do a proper job. We have had experiences in the past two months that congressmen and senators have really changed their hearts through your prayers. I don't think that there will ever be a demonstration of the magnitude and intensity of this one."

Mr. Salonen explained according to the Divine Principle the reason for supporting the Presidency. The functions of government in American democracy are divided into legislative, executive, and judicial branches. These three functions are comparable to the three main organs of the human body, the lungs, heart, and stomach, which function according to the directives of the brain. Ideally, in human society there should be smooth give and take among the legislative, executive, and judicial branches, centered on the will of God. But the executive branch, comparable to the heart, is the most central organ. If the heart is ruled by the stomach (as when the legislative branch controls the executive branch) the organism cannot move forward. Mr. Salonen gave as an illustration of this point recent political developments in Europe, where Prime Ministers are often subservient to the legislature and therefore the governments cannot be truly stable. "The President should not be tied

to the internal struggles of Congress," he concluded.

He explained further, "When God gives His forgiveness, He does it in an unconditional way. Peace will never come about by one side clobbering the other; peace only comes through a perfected relationship between a Cain and an Abel figure."

After a film of the 160 Japanese youths who gathered in May 1971 for a public prayer and fast to protest Japan's recognition of Red China, Reverend Moon spoke to the gathering.

"It is a historical occasion when over 600 young people make a fast for something," he began. "This is fantastic—to make a fast for the purpose of a whole nation." He urged the fasters to sing and pray and do all things as if they were not fasting, and to seriously pray and summarize the purpose of the fast before breaking it.

"Your ancestors came to this nation as exiles," he continued, "and now your nation is in crisis, not fulfilling God's will. If we have no clear view of our nation, and no clear view of our family, where can America go? Because of the present individualism, people don't care about the nation of America. Now there is no tie between the nation and the family. Each individual goes his own way, and each family goes its own way, and each nation its own way."

"Who will stem the flow?" he challenged. "Christians as indi-

1200 hands clapping—all around me—
like jungle rains on the tin roof;
filled with God's love

God's tears—

God's joy.

Waters gathering—shining faces—
pure and swelling the rivers.
The End at last bursts open;
the flood cannot be turned back!

600 voices lifting as one—in prayer—
like Niagara waters: white, falling,
thundering;

filled with God's power

God's determination

God's victory.

Waters rushing—excitement gathering—
filling, brimming the ocean:

"The waters that cover the seas."

Thank you, oh Father! Thank you!

B.R. Mikesell

July 20, 1974







Fasters lead in singing and prayer in the "Christ is the Answer" tent on the Washington Monument grounds.

viduals and as groups do not have this power. We are the only ones who carry this destiny on our shoulders. Because of you, your ancestors' expectations will be fulfilled."

Reverend Moon recounted how ethical decay and corruption has been the cause of the fall of nations in the past. "This is going on in this nation," he affirmed. "But if people have a positive stimulus, maybe this will change."

He attributed the loss of faith in God and the rising individualism to the failure of Christianity. "Therefore, God is raising up spiritual groups to bring a new tradition for the new future of Christianity. By 1977-78 we have to fulfill this part."

"You are making a tradition for the future," he encouraged the fasters. "This is a great hope for God. You are going to restore morality to God's standard. You will be the great champions to reconstruct the heavenly family. Because of you, a new America shall be born."

In farewell to the fasters, Reverend Moon urged them to "pray for God to accept me as the sacrifice for all mankind."

Vans, busses, and cars left the large training center in Barrytown, New York for Washington, D.C. to begin final preparations for the fast beginning at 11:00 a.m. on Monday, July 22. NPFC Executive Director Dan Fefferman explained the organization of the staff of the

fast, which included Wolfgang Waldner, coordinating public information; Dr. Joseph Sheftick, in charge of the program; and Keith Cooperrider, organizing special services.

As Dr. Sheftick organized the fasters into eleven tribes, according to geographic regions, he exclaimed, "Everything is moving like an orderly, flowing organism. I wish you could see a moving picture of all this. It is so beautiful."

And Dan Fefferman added a final note of encouragement to any apprehensive member, "I am sure that God is going to guide us in an unprecedented way during this time."

Washington, D.C. National Prayer and Fast Committee members had worked day and night in preparation for these three days on the Capitol steps. About 560 posters were silkscreened and identified with the photograph and name of a senator, congressman, Cabinet member, Supreme Court official, or the President and his family. Each senator and congressman was informed in advance about the prayer and fast vigil and invited to come out to meet the person who was praying and fasting for him. Also, permission had to be obtained from police and Secret Service and Parks Department officials for the various activities planned during the period.

By 11:00 a.m. Monday all arrangements were completed and the 610 fasters arranged them-

selves on the central steps of the east front of the Capitol. Mr. and Mrs. Neil Salonen donned the placards of President Nixon and his wife Pat, and Mr. Salonen gave an opening speech before the fasters, newsmen, congressmen, and passersby.

"Over 600 members of the National Prayer and Fast Committee will be praying for congressmen, senators, Cabinet members, the President and his family, and the Chief Justice of the Supreme Court," he began. Continuing with a history of the founding of the National Prayer and Fast Committee with Reverend Moon's Watergate Statement and its subsequent action, he said, "We are determined to pray and fast on these steps for at least three days, so that God's spirit can move in this land."

Mr. Salonen recounted the mission of America, founded by people of all nations and cultures. "God has given America special blessings and responsibilities in the moral leadership of the world. We have mixed emotions. We cannot condone moral decay, but there is a definite need for a strong Presidency rather than one subservient to the legislature."

He strongly emphasized that in the past dictators such as Hitler and Lenin took power on the heels of weakened leadership. "We ask God to keep the hurt we feel now from growing into bitterness," he added. "We hope that God will



lead us in rebuilding our characters into His image."

After recounting Nixon's achievements in international affairs, Mr. Salonen expressed hope that our "acceptance of him as our brother will inspire him and his workers to good leadership. America can build a good society maintained by conscientious people."

"We hope that as a result of our progress, God will make His will known," Mr. Salonen continued. "We hope that God will accept this sacrifice and that it will bring His presence to the Supreme Court, the Presidency and the Congress."

"This begins a commitment that will not cease until righteousness is restored in this nation. This is our pledge to peace and harmony in the world."

Following this speech, Mr. Salonen led in an opening prayer for the nation and its leaders. Congressman Tim Lee Carter of Kentucky also addressed the crowd: "It gives me great pleasure to be here today and to take part in this prayer for the people of America and the world. We return to the principles that have made this country great—Jesus Christ and his teachings. Let us put them into practice."

Rabbi Baruch Korff of the Citizens Committee for Fairness to the Presidency briefly visited the opening ceremony and added, "I have come to declare my per-

sonal solidarity with these young people who are following the path of their forefathers who 198 years ago declared a day of prayer and fast." He pledged to fast for one day in the spirit of the demonstration.

There was little chance for boredom during the three days. Eighty-one congressmen and senators came out to briefly address the fasters. Song and prayer services four or five times a day developed a deep spirit of love for America and her leaders and a strong desire for God's will to become known and carried out in a time of national crisis.

Monday evening the demonstrators rode to the Washington Monument for a prayer service. The next afternoon's activities included a march on foot the three miles from the Capitol Building to the Lincoln Memorial. The 610 marched and sang down Pennsylvania Avenue, the traditional route of violent anti-war demonstrators, and Constitution Avenue. A color guard and costumed dancers dressed in period clothes of the revolutionary era added considerable interest to the parade.

At the Lincoln Memorial, a candlelight service captured the tradition of American visionaries calling for a land of freedom and justice under God. At the Lincoln Memorial in 1963 Martin Luther King delivered his renowned "I have a dream" speech. "With this faith," proclaimed the American

civil rights leader, "we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day."

Col. Bo Hi Pak, who had just finished a ten-city tour with the Celebration of Life program calling Americans to a new spirit of

love for God and Christ, joined the marchers. At the Lincoln Memorial he announced, "This is my greatest day, walking down Constitution Avenue with all of you. In spirit hundreds and thousands of brothers and sisters will join you. There are millions of people around the world who will join you in the cause of the brotherhood of man and the fatherhood of God. America was founded by blood, sweat, and tears. We are determined to restore it with our blood, sweat, and tears. We will unite America under God and Christ."

At the close of the service



each of the fasters lit one of the candles that lined the sides of the reflecting pool between the Lincoln Memorial and the Washington Monument, signifying the hope for a better world. The third day's activities included a motorcade to the Washington Monument and the Lincoln Memorial for evening prayer and worship.

"It's worth every minute of it!" Mr. Salonen exclaimed at one point in the three days. With each succeeding day, congressmen and senators who came to speak to the fasters expressed more amazement that young people should be so dedicated to God and their country to sacrifice so much. Over and over they stressed that if ever America needed prayers, it was now. Many speakers stressed that they could definitely feel the impact of prayer on their own lives and in their work.

"I think the three most powerful words in English are love—for our nation and each other, prayer—for the future, and freedom—the desire for continued freedom."

—Cong. Ralph Regula, Ohio

"I don't believe that there has been anything more exciting or memorable to me than seeing you all on these steps. This must be the most constructive effort to put this country on the right footing again."

—Cong. Bill Archer, Texas

"The job is monumental—I need all the prayer possible. It will require

all the wisdom man has, bolstered by divine guidance."

—Cong. Mario Biaggi, New York

"I don't know if you know what it means when you people come and visit our office. You don't know how much your prayers mean to us. It is very difficult to make decisions sometimes, and your prayers do help."

—Cong. Angelo Roncallo, New York

"I hope you are hungry like I am for truth and fair play. If there ever was a time in the history of our nation or the world that we need a real spiritual revival, now is the time. Ask God to exorcise the hate in the hearts of people and fill that vacuum with God's love. I am satisfied if that happens, that the future of this nation is secure."

—Cong. Bill Young, Florida

"The thing that inspires me more than anything else is the prayers of the people in my district. I really feel it is the thing that enables me to go on."

—Cong. Marjorie Holt, Maryland

"You brought something we need—enthusiasm. Also, you have something we need—a deep respect and faith in God. I receive the prayers you are offering for me with deep thanks."

—Cong. John Wydler, New York

"You bring clear air to America, to a somewhat polluted Washington. You are praying for us and we will pray for you."

—Cong. John Zwach, Minnesota





"Continue to remember us as we go about our difficult work. I promise you, we will come up with some answers that will make you proud of your nation."

—Cong. Victor Veysey, California

"Let me thank you on behalf of the other 37 members of the House Judiciary Committee—we need your prayers now more than ever in our deliberations. I thank Reverend Moon for what he is doing for the people of this nation and the world."

—Cong. Charles Rangel, New York

"There is nothing wrong with this country that a good, old-fashioned revival won't cure. Almost every Sunday I can be found in a church, no matter what denomination, speaking about God. I belong to the congressional prayer breakfast and my wife often speaks to prayer groups. Stand by God and your beliefs, and we cannot be beaten."

—Cong. John Hunt, New Jersey

"We have so many blessings, we haven't thanked God enough. I pray, 'God, I don't ask you for anything more, just let me keep what I have a little longer.' Forty-nine countries changed hands last year. Time was when people would pray for their leaders instead of condemn them."

—Cong. Tennyson Guyer, Ohio

"You are like a warm embrace. It

is very difficult unless you have people like you around."

—Cong. George O'Brien, Illinois

"I'll pray for all of you. I'm glad I found the person who is praying for me."

—Cong. Henry Reuss, Wisconsin

"We congressmen have been receiving letters, often with a rock, which read, 'He that is without sin among you let him cast the first stone.' All of us need the strength that comes from God."

—Cong. Garner Shriver, Kansas

"Our founding fathers came to this country often because they were denied the right to pray as they wished. They had a prayer before they got off their ships. . . . They placed their destiny in the hands of their Creator."

—Cong. John Myers, Indiana

"You have been a great inspiration to all of us."

—Cong. Donald Clancy, Ohio

"Thank you for your love and faith. It is one of the evidences of what is right in America and with a great Christian movement. Thank you for giving us a demonstration we can be proud of."

—Cong. Barber Conable, New York

"It is a pleasure for us to come over and visit you. Prayer for this country and all the people around the world should be on the lips and hearts

of each one of us. It's good to be with you."

—Cong. Bill Chappell, Florida

"I had some practice sleeping sitting up, too. I don't know about fasting, but I do know about praying. Thank you very much."

—Cong. Albert Quie, Minnesota

"Although I came here yesterday, I just can't stay away. This sort of patriotic enthusiasm does catch hold of me. One congressman said at a very high level meeting what an exciting experience he had this morning. I came by to see how you are bearing up. You are doing very well. Maybe we should all do that. We must be positive, we must be confident."

—Cong. Earl Landgrebe, Indiana

"I believe that we are one nation under God, and that God listens. I believe our prayers will be answered if we but listen. I think that with God's help our nation will remain strong and be a beacon of light to freedom-loving people around the world."

—Cong. Chalmers Wylie, Ohio

"You are clad in the armor of a righteous cause."

—Cong. O.C. Fisher, Texas

"George Washington laid the cornerstone of this Capitol. The British burned it. It was rebuilt because of the faith of the people. We need faith in this land."

—Cong. Mark Andrews, North Dakota

"I think it is a marvelous thing you all are doing—praying for this country. We all need it, not just members of Congress."

—Cong. Henry Smith III, New York

"None of us try to direct our prayer other than that right shall prevail. We take a solemn oath that we shall render impartial justice. At our family prayer service at the breakfast table every morning we close our prayers, 'Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths.'"

—Sen. Charles Percy, Illinois

"I greatly admire and respect the love of your country that has brought you here. I want to assure each of you that I will make no judgments until we have all the evidence."

—Sen. Alan Cranston, California

"Please tell all the young people I admire their determination and to please keep up the work."

—Cong. Charles Wiggins, California

The first day of the fast was a typical sunny and very hot Washington day. The lines back and forth to the water jugs never ceased. But the sun descended below the Capitol building about 4:30 and brought welcome relief. The afternoon and evening of the second day brought intermittent





Among the 81 congressmen and senators who visited the rally and met the person praying for them were Cong. Seiberling (above) and Cong. Zion (below).



FOR WHAT ARE THEY HERE?

Like all other people
they have parents, brothers and sisters and children,
and a home they can go anytime to rest.

They are not crying for hunger,
they are not crying for clothes,
nor they crying for individual unhappiness.

Also indeed,
they are not mad (crazy) people
then, why, the six hundred young people
are they there like crazy people
crying out in the streets without shame, and without
eating?

This country, America
has a great origin of its building
and a proud history,
and today, she was given the responsibility of a guide
for the world.

However,
the leaders and the citizens of this country
leaving God, truth and its mission,
forgot the true meaning of true freedom and
democracy
wondering in degradation and bewilderment of ideas.

Accordingly,
the future of this country, America, is at stake,
the tomorrow of the democratic world is in peril,
and the future of world and its way of history is
dangerous.



Therefore,
they are praying without
eating,
under the hot sun and
pouring cold rain
looking up to heaven and
appealing,

they are crying out
to the leaders of America,
to the citizens of America,
to repent, forgive, love
and unite.



Therefore,
to safeguard the great
tradition of this
country, America,
to take up the great
mission of the
establishment of the
ideal world,
they are appealing.

Now, even at this
moment,
it's not late, it's not late.

Kwang-yol Yoo
July 24, 1974

light rain, and the Capitol police allowed the fasters to retreat under the central portico to doze during the night. After this, the weather was kind.

Many tourists and employees of the Capitol stopped to try to listen to the singing, speeches, and prayers throughout the three days, but the police consistently forced them to move on, preventing the rally from having a substantial impact on the minds of the passerby.

However, news reporters and photographers abounded because of the Supreme Court hearings and the House Judiciary Committee debates. More than 350 stories and/or photographs appeared in newspapers throughout the United States. Overseas wire services carried photos and stories to Europe and Asia, which appeared in print in Spain, France, Germany, and Denmark. Television coverage was extensive, especially the first and last days. Barbara Walters interviewed Mr. Salonen and Susan Hughes on NBC-TV's Today Show for five minutes on Thursday morning.

One professor at Asbury Theological Seminary in Kentucky noticed a picture of the prayer and fast and told his students about it. Five of them drove through the night and arrived in Washington, D.C. about 8:00 a.m. They stayed for about four hours, observed the rally, and talked with Gary Fleischman, Unification

Church state representative in Kentucky. According to Gary they were moved and inspired by their experience.

Some visitors came from even farther away. One was Mr. Heinz Seal from Germany. Last March God told him to go to America to help support the President and help America be one nation under God. "God is giving the U.S. a new chance," he said, "to live under prayer, and to live in peace and joy for many generations. This can only be done through God's grace." Mr. Seal met the fasters during their first evening's service at the Washington Monument and joined in the remainder of the prayer and fast.

Los Angeles Church of God pastor, William H. Luke, addressed the fasters at the Washington Monument: "I am a bit weak at the knees, but my heart is strong for God. I feel that this above all places in America is holy ground. I feel a burning commitment, for I behold the promised land.

"I can see not just a land flowing with milk and honey, but flowing with the order and holiness of God. Not only do the heavens declare the glory of God, but He would have all people declare it.

"I don't just see a land that Dr. Martin Luther King saw, where children can play together. . . . I see a time when legislation from without can no longer suffice. In this time we



Pastor William H. Luke shares his heart at a Washington Monument prayer service.

need legislation from within; then people will live a Godly life, because the very nature of God is controlling them.

"The tribe of Judah was set upon by a million Ethiopians. They prayed to God and went out to war, and overcame the Ethiopians. As they came back, the prophet came out and said, 'Hear, O Israel, the Lord is with you. If you will be with Him, He will be with you. But if you forsake Him, He will forsake you.'

"The people took this seriously; they fasted and prayed and vowed that if anyone strayed from God, he would be killed.

"If you want to see our sin-sick land healed, God is the an-

swer! He promised, 'If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.' (II Chron. 7:14)"

And praying was as natural as breathing during those three days, whether led by Congressman John Ware, or at 6:00 in the morning as the fasters prepared to begin another day, or under the big tent with the "Christ is the Answer" crusade. Throughout the day, individuals and groups sat quietly and studied the Bible or prayed quietly as well.

Fasters ranged from the



Mr. and Mr. Neil Salonen opened the three day prayer and fast with prayers for the President and other government leaders. Below: Mr. Salonen and Susan Hughes appeared with Barbara Walters on the Today Show.





Washington Star-News Capital Special

Cyprus Cease-Fire Taking Hold



Nixon Backers Keep Capitol Visit

Conferees Agree On Budget Limits

Impeachment Would Be Tragic to Nation





Speakers at the final service included (left to right) Rabbi Baruch Korff; Neil A. Salonen; Bruce Herschensohn, Deputy Special Assistant to the President; Reverend Sun Myung Moon; and David S.C. Kim.

youngest, Jo-Ann Lurie (age 11) from New York, who told us, "I have never loved America before as much as I do now," to the oldest, Dorothy Haley (age 66) from Florida, "I now have many sons and daughters that I am very proud of."

The first night the House Judiciary Committee's hearings were open to the public, the fasters returned from the Lincoln Memorial to sing and pray in the East courtyard. One reporter (Saul Kohler) covering the event must have been struck with the differ-

ence in atmosphere inside and outside and wrote,

"It was pitch dark outside the massive marble-and-granite Rayburn House Office Building... and voices of six hundred persons—still musty after two days without food or sleep—sang to the glory of God and nation...."

"Outside, clearly it was nicer. The full foliage on the trees blocked out the light of the mercury vapor lamps, and if you have never heard the 'Star Spangled Banner,' 'America the Beautiful,'

the 'Battle Hymn of the Republic' and 'A Generation of Righteousness' under those conditions, you haven't quite led a full life."

The heavy atmosphere that had settled around Washington for the past two years during the investigations of the Watergate scandal pressed more heavily during this critical week. The 610 gathered for fasting and prayer felt like representatives of all of America calling upon God for forgiveness for this land and for guidance for the leaders of America. Many received new visions of the mission of America and the depth of God's personal love and care.

As the three days drew to a close, Reverend Moon came down from New York. "We represent the people of America," he said. "We are here on behalf of the senators and congressmen and President and Cabinet. We participated in this fast in order to bring unity to the three branches of government, to lead them to become one, centering on God."

Deputy Special Assistant to the President, Bruce Herschensohn, read a telegram from Nixon, and Rabbi Baruch Korff gave his benediction: "Heavenly Father, the image of our President is before us and we pray that we may evoke your blessings upon him, and sustain him during this ordeal. We pray that you endow us with the wisdom of mind and compassion of heart, to invoke thy blessings, repeated by Aaron and his



sons, 'The Lord bless thee, and keep thee; The Lord make His face to shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace.' "

Breaking the fast was a truly joyous occasion, celebrating with fruit, yogurt, rolls, milk, and soft drinks. After the Capitol steps—our home for three days and three nights—were completely cleaned off, I looked back and thought I could still hear the beautiful songs and prayers of the 610 who came to bring hope to God and their country. □

The World Needs Someone Like You

by REVEREND SUN MYUNG MOON

I express special thanks to God that under such hardship you have completed your three day prayer and fast.

This cathedral or temple [the Capitol Building] is a symbol of America. This is the heart of the nation of America. This cathedral is created not for America alone, but for the whole of mankind, centering on God. God has always thought that this place would be the center for Him, not just for one nation.

When you look at the situation today, America is in crisis. If we have no oneness here—unity of Congress, the Senate and the White House—there is no oneness in this nation, and there can be no unity in this world. The reason we participate in Watergate Declaration demonstrations goes beyond national boundaries; we are centering on God's will for this nation and the whole world. We have been fighting to make unity among the Senators and Congressmen and the President and the people. Now the time has come to fulfill this goal, which all nations have been striving for.

With more than 600 National Prayer and Fast Committee members from all over America, we in-

itiated this three day fast right here. We represent the people of America. We are here on behalf of the Senators and Congressmen and President and cabinet. We participated in this fast in order to bring unity to the three branches of government, to lead them to become one, centering on God. The three day fast was for the three branches of government in this nation to become one, centering on God's will—not on their own will and not on only one nation. We spoke out on one of the biggest issues for this nation and for the whole world.

We are youth, young people. We must take the responsibility for the state of this nation, for America and for the future. All other American youth are in despair, they have no place to go. Of the young people in America, very few think of the nation, of Congress or of the people. They think about themselves all the time. In contrast to these young people, you are a special breed who will take responsibility for this nation's future and destiny. The nation of America needs young people like you, centering on God. Not only this nation but the whole world needs someone like you, because you are centering on God, not on

yourself.

We have to be united into one, more desperately, more solidly. We have to increase from six hundred to six thousand young people, and from six thousand to six million. We have to unite all young people who are willing to risk their lives, willing to sacrifice for the sake of the nation and the whole world. You are the ones; you must be the model. I hope you will be pioneers in this area, carrying on in the spirit of the founding fathers. Then you shall be the

leaders of the nation and of the whole world.

I appreciate this, and thank God and thank you. You have completely accomplished your mission of the three day prayer and fast. Also, I give my special thanks to all other people who helped, such as Senators and Congressmen who came out to show their gratitude and cooperation with your operation, to make it successful. Thank you very much for your generosity and public support, and especially I thank Rabbi Korff.

PMS NATIONAL PRAYER AND FAST COMMITTEE
219 PARK LANE BUILDING NW
WASHINGTON DC 20006

AS YOU COMPLETE THIS THREE DAY FAST ON THE CAPITOL STEPS, I WANT EACH OF YOU TO KNOW HOW TRULY GRATEFUL I AM FOR THIS GREAT SACRIFICE YOU HAVE MADE. I REALIZE THAT MANY OF YOUR SIGNS CARRY THE WORDS, "GOD LOVES NIXON," BUT I KNOW WE ALL SHARE THE SAME BELIEF THAT THE MESSAGE OF GOD IS TRULY A MESSAGE OF LOVE FOR ALL MANKIND. THE WORLD HAS ALWAYS KNOWN THE SHRILL VOICES OF ANGER AND FRUSTRATION, BUT WHAT HAS SAVED MANKIND EVEN IN THE DARKEST HOURS OF OUR CIVILIZATION HAS ALWAYS BEEN THE VOICES THAT ARE RAISED IN PRAYER AND A SPIRIT OF LOVE FOR ONE ANOTHER. WHATEVER LIES AHEAD, I KNOW WE CAN COUNT ON YOU, THE MEMBERS OF YOUR GROUP, AND MILLIONS ACROSS THE NATION, TO MAINTAIN THIS SPIRIT, OF LOVE, SO THAT IN OUR PRAYERS AND IN OUR WORK WE WILL HELP ONE ANOTHER TO REALIZE THAT INDEED THE PEOPLE OF OUR COUNTRY HAVE THE MORAL AND SPIRITUAL IDEALISM TO CONTINUE TO MERIT GOD'S BLESSING ON OUR LIVES AND ON ALL OUR ENDEAVORS.

WITH MY HEARTFELT APPRECIATION
RICHARD NIXON.

Rising New Leaders and the World's Destiny

by DAVID S.C.KIM

It is my honor and privilege to deliver the welcoming remarks of the opening of the Second International Leadership Seminar to all the representatives from five nations on behalf of the Reverend Sun Myung Moon and the International One World Crusade.

Very recently, in the July 15, 1974 issue, *Time* magazine had an extensive article on "Leadership in America" in which it devoted thirty-five pages out of the total ninety-six to profiles of rising young leaders in America. This article mentions "reasons for lack of leadership in America" and also discussed the "criteria to be leaders today in American society" based on the various opinions of American social scientists in universities. *Time* selected what it felt to be a sampling of two-hundred rising young leaders for future American society. The flow of the article indicates the hope for America rising from despair to reconstruction, from pessimism to optimism, and from negativity to positivity. Also, it is very interesting to note in this article that America, as one of the leading nations of the free world and one of the two superpowers, is confront-

ing the issue of leadership at this time, with special concern for rising future leaders in America. This is a challenging and demanding issue for America, because it regards the future destiny of this gigantic nation, with so many unsolved problems resulting in confusion and chaos.

In the midst of this big social concern in America, I dare say it is more than a coincidence that nearly three hundred young intellectuals from colleges and universities in Europe and the Far East have come here to participate in this seminar, in order to develop international leadership potential beyond their individual and national boundaries. I think it is very timely to have this kind of seminar on the international level in order to influence the whole intellectual youth and world community on college campuses throughout the world. How can we say you can influence the youth and world community? Simply because you young intellectuals in campuses throughout the world are the future leaders in your countries and in the world community at large. I am sure that very soon you will become this kind of leadership material.



Speaking of the rising new leaders, your dynamic, powerful, and enthusiastic leadership is definitely needed, not only in your own nations but in the whole world, in order to make a better world for all mankind. We must aim beyond the individual, the family, and the nation, to the new concept, "One World Family Under God." Even if one nation develops great material prosperity, if other nations are in turmoil and extensive poverty as have-not nations, the prosperous nation will be influenced in the long run, leading

to an unhappy nation and an unhappy world. Eventually, the prosperous nation will be unable to reach a state of total happiness under these unbalanced world circumstances. Until total happiness for all mankind is realized on earth, there will be no real happiness on this planet, or in heaven as well.

No longer can one nation exist by itself without proper relationships with other nations, based on equal human rights and equal economic prosperity. Human history has proved that whether we like it or not, mankind and human history is clearly heading toward this direction of international equality, mutual understanding, and perfect harmony between all nations and people, based on the new concept of "One World Family Under God." Therefore, international and world leadership is absolutely necessary beyond the individual and national levels. To meet this urgent demand, the International Leadership Seminar has been designed to fulfill even the "partial needs" of the above-mentioned areas of international leadership.

Even though many social scientists agree with some of the qualifications for an individual to be leadership material—such as the ability to reform the existing contemporary social and political systems, the ability to persuade the public in the democratic system, and the ability to inspire trust

from the public—those things alone are not enough to qualify one to be an international leader.

In other words, an international leader or potential leader for the future will have to work in the following three inter-related, yet distinct, areas:

(1) He has to provide answers to the fundamental questions of life and mankind.

(2) He has to have the ability to analyze existing systems of politics and economics and be able to re-evaluate them to find out the best workable approach to contemporary problems.

(3) He must provide a new ethical and moral value system based on the new concepts of a 21st century philosophy.

If I may go into a little more detail, the *first item*—providing answers to the fundamental questions of life and mankind—can be obtained through the Unification Principle. It clarifies all the unknown facts in the Bible, gives a logical explanation of the existence of a supreme being, and explores the depth of God's dispensation for men throughout human history. Thus you can predict the direction of history and accomplish the divine ideal plan for man and the universe. When equipped properly, you people will be international leadership potential. In this seminar, you have access to this area.

On the *second item*, the ability to analyze existing systems of poli-

tics and economics. This deals most essentially with the "Problem of Communism in Modern Days." To meet the second criterion for being world leaders, you have to understand deeply the overpowering force of Communism, its control of one third of the globe, and its absolute dictatorship which disregards individual human rights and the solemn value of the human soul. We have to know how to analyze and evaluate this theory so that new social and economic systems can be developed to bring the future Golden Age for all mankind. Not only will you have the chance to examine in depth the philosophy of Communism, especially its weaknesses, but you will also study a counterproposal which can even overcome the philosophy of Communism and its ideology. Through this counterproposal we can develop a better God-centered social and economic system than the ones existing today.

On the *third area*, a new ethical and moral value system based on the new concepts of a 21st century philosophy. Such a new philosophy must emerge for the new age to come. This system of thought is not based on any present political or philosophical thought, but is a brand new system, which synthesizes the past and present philosophies of both Oriental and Western Christian backgrounds. In our circle, we call this "Unification Thought." It

will meet this urgent demand to qualify you in the third area. It gives you the qualification not only to be potential leaders in Japan, Korea, England, Germany, and France, etc., but also in the international realm.

In this seminar, not only will you be equipped in all three areas, but you will also have a chance to engage in dynamic group living. Here different races, with different cultures and backgrounds, can live together in peace and harmony—"just like a perfect United Nations"—through the proper relationship and interaction among all brothers and sisters from all over the world under the name of "One World Family Under God." On top of that, you will have a chance to become acquainted with young people of the Unification Church International who come from all over the world and who are trained in the above three areas to be potential future leaders in twelve nations. Through your association with these potential young leaders, you can test and verify the validity of my statements on these three areas for future international leadership. I hope you have enough time and enough courage to test it during your forty days seminar in America.

I mentioned awhile ago that during your forty days in America this seminar will fulfill your "partial needs" to be future leaders; but in order to meet your "total

needs" you need more training in the following areas:

(1) Public relations—in order to promote your thoughts, ideas and beliefs to the general public.

(2) Financial independence—you must have the ability to be self-supporting financially under any circumstances so that finances do not hinder your goals or missions.

(3) Complete knowledge of the truth—Not only must you know the truth, but you must be able to apply it in the actual practice of your daily life on earth in the existing world.

In order to fulfill these areas, the Belvedere International Training Center has a program to produce potential leaders and world missionaries in the Unification Church International. During my executive directorship for the past two years, I have vividly noted the tremendous changes which take place in all potential young leaders during the one hundred days of training. All the graduates then go back to their own countries and automatically become potential great leaders in their countries. Therefore, with all my experience, I sincerely invite you to join our Belvedere International Leadership Training Program. The door is always open for all of you at any time.

I again extend a warm welcome and hope you have a happy and joyful time during your forty days stay in America. □

Becoming International Leaders

The Second International Leadership Seminar drew 219 students from Europe and the Far East for a forty-day summer program at the Unification Church's International Training Center in Barrytown, New York, July 15-August 23, 1974.

Students from England, France, Germany, Japan, and Korean residents in Japan arrived on July 14 for the opening of the program. Featuring lecture series, group experiences, travel, and sports, the program focused on three subjects: *The Divine Princi-*

ple, Unification Thought, and Communism: A New Critique. Distinguished professors from nearby universities also gave special lectures.

Last summer the First International Leadership Seminar drew students from major universities in Great Britain and Japan for similar forty-day programs in Tarrytown, New York and San Francisco, California. This year, students came from a greater number of countries in order to provide a more truly international experience and multiply the impact of this new approach to leadership training.

In its statement of purpose, the seminar expressed its aim "to build a bond of understanding among all of the participants that will enable them to lead their countries to world peace." This is to be accomplished "by the study of principles that transcend particular national, religious and racial barriers and by the sharing together of common experiences. This study will be supplemented by a group living situation and practical activities designed to create situations that allow unity to occur."

The seminar was sponsored by the International Cultural Foundation, with the cooperation of the Unification Church and the



Freedom Leadership Foundation. Each student was interviewed prior to his acceptance into the program and was required to attend a introductory weekend seminar on the Divine Principle in his country. Students also promised to live by a high moral code and paid a \$200.00 deposit, which was to be returned upon satisfactory completion of the program.

Lecturers for the European students included Michael Warder, Joe Tully, and Takeshi Furuta. Japanese lecturers included Hideo Oyamada, Gentaro Kajikuri, and Kenji Nomura. Yong Suk Choi, Ok Jyo Yang, and Sung Ho Kwah gave lectures to the Korean students who are residents of Japan.

Eight professors from nearby universities gave special lectures on subjects of international interest: Prof. David N. Rowe (Yale University) on "Far Eastern Foreign Policy of the United States"; Prof. Norman Isaacs (Columbia University); Prof. Roger Hilsman (Columbia University) on "The Politics of Policy-Making: How U.S. Foreign Policy is Made"; Prof. Amitai Etzioni (Columbia University) on "Basic Human Needs and the International Community"; Prof. Samuel Huntington (Harvard University) on "After Watergate: The Future of the American Political System"; Prof. Samuel Beer (Harvard University) on "Politics of Watergate"; Prof. Franco Mod-

igliani (M.I.T.) on "Prospectives for World Trade: The Lessons of 1973-1974"; and Dr. John Eccles (University of New York at Buffalo) on "The Human Person."

Executive Director of the seminar, Michael Warder, commented on the international experience of the program. "In the beginning, the Koreans and the Japanese were in the majority, and the Europeans a minority. The Europeans were shocked at being outnumbered, since they were accustomed to thinking of Europe as the cultural center."

According to Mr. Warder, the Orientals did things like exercises in a unified manner, while the Europeans stood around watching.





JULY 15th - AUG. 23 1974

Reverend Moon (above) addresses international seminar students on "The Hope of Youth"; Col. S.K. Han interprets. Below: Mr. Michael Warder and Mr. Takeshi Furuta gave lectures to the European seminar students.



"The Europeans saw group cooperation in action by the Japanese, and at first thought of them as sheep following a leader blindly. But they began to realize it is not as simple as that."

Language barriers were something of a hindrance, some of the French not being too conversant in English and most of the Japanese knowing almost no English.

Students from the various countries came with differing expectations for this year's program, so Mr. Warder expects that for the third seminar next summer, each of the participating countries will make more uniform preparations.

About half of the students were graduate students and about twenty percent were women. Mr. Warder noted that the women helped keep group interactions on a higher level than last year, when all students were men.

In an interview one week before the end of the program, Mr. Warder said that many of the students had developed a good understanding of the Divine Principle; four French students scored exceptionally well on tests. In two fifteen-hour cycles of lectures he had covered most of the topics of the Principle, and in the final cycle of lectures he expected to cover the historical sections intensively, since the students were the most interested in them.

Many of the students came to the program without much faith in

God. Most of the French were Roman Catholics in name only, although some have had a deep personal faith. "The lectures on the creation, fall, and redemption really opened their eyes," Mr. Warder added. "But Unification Thought and Communism: A New Critique were less easy for them to grasp."

The students were very eager to meet Reverend Moon, and some of them stood in the windows to listen to him speak to the 600 Americans who came to Barrytown to organize for the three day prayer and fast. The others asked to be invited to sit in on his talks, so when the 600 fasters returned to Barrytown after the three days, the international seminar students were invited to listen to Reverend Moon's opening speech, "The Hope of Youth." Their response was strong and deep.

"A number of the students were deeply affected by seeing 600 Americans sitting on the floor for six days to listen to Reverend Moon and then to Mr. Ken Sudo's lectures on the Divine Principle and on the life of faith," Mr. Warder reported.

Meeting the 600 Americans and later the 700 International One World Crusade members who came for a training session prior to the Madison Square Garden campaign gave the students a perspective on the scope of this movement. The Japanese and Koreans

were impressed with Americans listening to an Oriental, but many Europeans, especially the French, were brought up not to like Americans, and so were not as interested.

"They are not used to our wider perspective, but to a more selfish one," Mr. Warder observed. "The students were generally impressed with the thoroughness and togetherness of our ideas and programs."

The Korean students participated in the first fourteen days of the program. When asked why they wanted to come to this seminar, a number of them mentioned first that they wanted to meet Reverend Moon. Their visit to the United States concluded with a trip to Washington, D.C. for sight-seeing, a reception at the Kennedy Center hosted by Korean Embassy officials, and entertainment at the Lincoln Memorial by the Korean Folk Ballet.

Field trips included sight-seeing in New York City, Boston, West Point Military Academy, and Washington, D.C. Since an opportunity to visit the United States was a major motivation for many of the students, the field trips were very popular. But sometimes the students got more than they expected. In Washington some students, wishing to meet a congressman, visited Congressman Williams from California. They were astonished to see a copy of the *Divine Principle* on his desk.

In Boston, after Professor Samuel Beer's lecture on the Watergate crisis, one student sarcastically asked him what he thought of the idea of forgiving, loving, and uniting. Professor Beer replied that *if* Nixon would repent and bare his heart to the nation, it seemed like a good idea. It would be one way, he thought, to save the country.

American staff members saw their own country through different eyes. At West Point the students were shown the second largest pipe organ in the world, costing more than \$1,000,000. One student observed that in America, people think that if something costs a million dollars it must be good!

Mr. Warder commented that the seminar was as much an experiment in international leadership for the staff members as for the international students. "It made them develop their leadership and gave them experience in working with international groups of people," he observed.

After the seminar ended on August 23, the students returned home, hopefully to participate in local activities of the International Cultural Foundation and the Collegiate Association for the Research of Principle.

Next year the seminar will be intensified and the program condensed to 21 days. Students from Holland and Italy will be invited as well. □

Drugs: A Problem of Education

by JAMES COWIN, Coordinator
Unification Church
Drug Education Program

The United States is discovering a new need in the educational field—the need for education against drug abuse. During the past fifteen years many of our education programs were developed in response to a problem. For example, Soviet successes in the “space race” produced a demand for increased emphasis on technological subjects. A decade later colleges began restructuring their curriculums because students claimed that many courses denied channels for self-development.

Today, the greatest problem among American youth is the increasing use of drugs for recreation and “mind expansion.” The potential for serious damage to this generation is staggering. According to a survey done in 1973 for the Shafer Commission on Marijuana, almost twenty-six million Americans have smoked marijuana, thirteen million of them on a regular basis. Most users are between 18 and 25, but drug usage has been increasing rapidly in high schools and even junior high schools. While use in many “problem” cities appears to have reached a saturation point, it continues on the upswing in areas which for-

merly did not have a drug problem. While most users are students, a number of young executives and professionals, as well as workers, have joined the drug culture.

Increased knowledge of the extent of the problem only causes more sleepless nights for parents, teachers and youth workers. Not enough research on drugs had been done for them to clearly state the dangers of drug use. Detailed work has been done only on amphetamines, and most recently on marijuana. The newest conclusions of the marijuana researchers were presented before the Senate Internal Security Subcommittee in mid-May of this year, and have not yet received widespread publicity.

“Bad trips” have made students wary of drugs such as amphetamines, hallucinogens, opiates and even barbiturates. But the American public has gradually been led to believe that marijuana is less dangerous than alcohol. The latest scientific research, however, reveals that marijuana is quite toxic and can have pronounced effects on vital organs, especially the brain.

Although there is a crying need for drug education, efforts in this area have had only limited success. A survey of sixteen drug abuse organizations in the

Washington, D.C. area, done by the Drug Education program, reveals a probable reason. The various programs are based on an incomplete understanding of human nature.

“Liberal” and “conservative” approach. The “liberal” approach appears to be based on compassion for suffering of individuals without full understanding of the cause or solution to their predicament. Liberal educational groups, oriented toward white middle and upper middle class youth, stress that the ultimate cause behind drug abuse is the desire to escape from an intolerable situation generally caused by a lack of love. Until this love is supplied, the drug user will take drugs as a substitute. Liberals also feel that drug abuse has become so widespread that attempts at elimination are “unrealistic.” Educational programs should attempt to reduce the dangers of drug use by showing youth the difference between “hard” drugs such as heroin or cocaine, and “soft” drugs (relatively harmless) such as marijuana (sic).

Liberals oppose “cynical put-downs” of drug taking in anti-drug literature. Mention of the extreme harm drugs can cause is labelled “scare tactics.” Most liberal groups feel marijuana is less harmful than alcohol.

“Conservatives” feel that man suffers because he has failed



to uphold certain behavioral standards which are necessary for his well-being. He must achieve these standards to save himself.

Conservative drug educational groups directed at the same white middle and upper middle class youth feel that they take drugs mainly because they do not realize the danger to themselves. Conservatives feel that a “Drugs can kill you” approach is necessary. They regard marijuana as being more dangerous than alcohol, and they regard alcohol and tobacco as dangerous drugs.

Groups oriented toward black, inner city youth take a somewhat conservative approach. They emphasize both the dangers of drug abuse and the need for blacks as individuals to accomplish something for themselves, their families and their race.

Black-oriented groups deal mainly with hard drugs such as heroin or cocaine, where addiction can be a life or death situation. White-oriented groups deal with a

wider variety of drugs, where toxic effects may not be as pronounced in the short run.

Religious groups. Several groups have united both approaches. Religious groups, such as the Teen Challenge of Washington, D.C., the Catholic Office of Drug Education (CODE) and B'Nai B'Rith appear to be in the forefront. The District of Columbia Narcotics Treatment Administration (NTA) has also had much success.

CODE and B'Nai B'Rith emphasize that if a young person does not receive love and inspiration from his parents, his own hope for his life will diminish and he is more likely to turn to drugs. Parents are urged to give their children proper values. CODE emphasizes the family's relationship to God as the key to raising good children.

Teen Challenge witnesses especially to teenagers. It emphasizes Christ's power of love as the force which gives youth no need for drugs.

NTA also concentrates on high schools, with young ex-addicts telling their personal experiences. The director of the educational unit is a former addict who made a deathbed conversion to Christianity. He promised God that if healed, he would devote his life to overcoming the drug epidemic.

Every drug education pro-

gram, however, has to overcome the pro-drug pressures outside the classroom. Movies like "Easy Rider" (glorifying marijuana), songs like "Lucy in the Sky with Diamonds" (LSD) and "Mary-jane" (marijuana) and popular adaptation of the language and clothing of the drug culture gave drug usage a flying start. The campaign for legalization of marijuana may push the drug irreversibly ahead of the drug educators.

The steady, rapid increase in marijuana smoking has federal and state governments considering the legalization of possession to keep many otherwise decent teenagers out of jail.

The D.C. survey recommends a steady continued nationwide publicity campaign, making full use of the media, as well as a nationwide, coordinated educational campaign, as the only possible means of reversing the trend of increasing drug use. Such campaigns are not yet in existence. Hopefully some organizations will develop them in the near future.

Recommended focus. Marijuana is the first choice as the drug of entry into the drug culture. Most people realize that amphetamines, opiates and hallucinogens are harmful. An increasing number are realizing the same about barbituates. Many, however, believe that marijuana is harmless.

It is also the most controver-

sial. The drive for legalization has given it much publicity. Most of it unfortunately proclaims the harmlessness of marijuana. Recent testimony before the Senate Internal Security Subcommittee has shown it to be very dangerous.

Its use is increasing rapidly. Almost twenty-six million Americans reported usage, thirteen million regularly. (Shafer Commission Report, 1973). Fifteen million Americans reported use of it in 1971, ten million in 1970. The Drug Enforcement Agency reports a low (thirteen percent) rate of success in seizure of marijuana supplies in the U.S.

The Senate testimonies provide a very strong position, which the pro-marijuana forces should not be able to refute. Many parents, confused and alarmed at its popularity among teenagers and the uncertainty of its effects, would welcome a very strong stand backed by scientific evidence. (There is a possible limitation, in that research presented before the Senate is "preliminary." It has not been verified by repeated experiments by many scientists over several years.)

Recommended programs.

Mobile educational teams, complete with props, displays and literature to visit schools, churches, etc., to lecture to parents and exhibit the displays.

Follow-up groups at centers to train young people in drug edu-

cation techniques. These students will then educate their peers, under the supervision of the follow-up group.

Public relations teams, both mobile and at the centers, to influence the media and politicians.

A central office in Washington, D.C. to: supply resources (literature and aid in developing programs) to the educational teams and to other drug educational groups; maintain contact with scientists doing research on drugs, with the aim of obtaining copies of their material for distribution and possibly scheduling them for speaking engagements; publish a newsletter; and raise funds.

Regional offices to coordinate programs and raise funds in their region.

Underlying philosophy.

Although all drugs are basically harmful in some way, as medicine they counterbalance other harmful materials. Everyone should know the dangers of drugs and not take them unless given a prescription. "Highs" as relaxation or recreation should be sought through give and take with other people and with God, through family activities, religious activities, athletics, music, etc.

Peer influence is stronger than parental influence for a teenager. Parents will be asked to volunteer their teenagers to be trained as drug educators to speak to their peers. □

Belvedere Hosts 10,000 on July 4th

Forty thousand red, white and blue fliers advertised a free fireworks display and international singing at the Unification Church's Belvedere Estate in Tarrytown, New York on July 4, 1974. An estimated ten thousand men, women and children flooded the Belvedere grounds in anticipation of a "bigger and better display than last year." Several thousand more were turned away because there was no more parking area.

New York area residents who have become increasingly more aware of Reverend Moon and his projects jumped at the opportunity of hearing him speak at the program, his first public speech in New York since last October's Carnegie Hall Day of Hope programs. Preceded by patriotic band music and about an hour of international entertainment by Belvedere leadership trainees and New York Unification Church members, Reverend Moon spoke strongly of each individual's responsibility to live for others and of America's responsibility to the world.

"My message to you today is that God created man to live for others, to serve others," he spoke.

"Today America celebrates a birthday. It was born in the Christian spirit, based on the teachings of Jesus Christ. All throughout the Bible we are taught to serve others, to give ourselves for our fellow man."

Reverend Moon recounted some of the blessings God has bestowed on America, but warned that blessings never come without a responsibility. America can only survive by serving other nations, he added.

"I came here to bring this nation closer to God, and I pledge my entire heart and soul to that purpose," he said. "The destiny of America depends on how much closer this nation moves toward God."

Reverend Moon's 45-minute speech was interpreted by Col. Bo Hi Pak, who flew in from the Louisville, Kentucky Celebration of Life program for the occasion. Reverend Moon's theme was similar to that of his "God's Hope for America" speeches during his 1973 Day of Hope tour and his Watergate Proclamation of November 30, 1973. On a day honoring the long tradition of independence and individual freedom in America, Reverend Moon



issued a serious challenge to the audience to live for others and for God. Each person who came was given a copy of Reverend Moon's speeches, "Christianity in Crisis/New Hope," and an invitation to the Madison Square Garden program on September 18.

Those who had attended the July 4th program last year had been very impressed with the dramatic fireworks display, the singing, Reverend Moon's talk, and the kindness of the young people, and many returned this year with their friends.

A small dinner party for special guests last year was expanded

into a gala reception and Korean-style banquet for about fifty local dignitaries, including the mayors of Tarrytown and nearby Hastings-on-Hudson, a state assemblyman, a state senator's representative, several professors, and a judge. As during last year's dinner, Reverend Moon sang for the guests and several, caught up by the spirit, spontaneously sang solos in return. Dinner guests received gifts of corsages and boutonnieres, ginseng tea, and the chopsticks from their plates.

Much hard work on the part of the Belvedere trainees and national staff members from



Washington, D.C. created the stage, singing, refreshments, decorations, and logistics which made the event pleasant and successful for the thousands who came. Bobby Wilson, general manager for the Belvedere Estate commented, "It's really beautiful. I feel a connection with all the people working; the carpenters worked day and night to construct the stage. In lectures we learn the truth, but on this project we are being taught to grow."

All the arrangements for the celebration were coordinated by Keith Cooperrider, executive assistant to Unification Church pres-

ident Neil Salonen. Mr. Salonen shared with early celebrants his vision for the evening: "We want to show our spirit for America. People will sense our happiness for God and for America, and our love for each other this way." Door prizes of a potted plant, a three-month supply of ginseng tea, and matching Korean marble vases were given just before Reverend Moon's speech.

In introducing Reverend Moon, Dr. Joseph Kennedy reminded the listeners that 198 years ago, people gathered here because they had a need—a psychological, political, economic, and spiritual



need—for freedom. “These men gave their lives that a nation might exist; they gave their lives for the cause of life, liberty, and the pursuit of happiness that had never been known anywhere else.”

“We have come here as guests of a man who believes in America,” he added, explaining Reverend Moon’s first-hand experience of the threat of Communism and his “forgive, love, unite” campaign. “Someday when you travel around the world,” Dr. Kennedy went on, “people will

ask where you are from. When you say ‘Tarrytown,’ they will answer, ‘Oh, that’s where Reverend Moon is from!’ ”

The spiritual celebration was climaxed by the long-awaited fireworks display. In what may become a yearly tradition in the New York area, the fireworks emblazoned the sky with unbelievably dazzling shapes, colors and roars. The Tarrytown newspaper the following day took due note of the “rousing display” and “appreciation of the crowds.” □

FROM TENNESSEE

A Floating Four Position Foundation

On July 8, 1974 students at Memphis State University (Tennessee) were flabbergasted to behold four eight foot diameter weather balloons floating in configuration in front of the student center. They were even more amazed to find a young man vigorously pedaling an exercycle at the base of the floating configuration.

Almost everyone’s curiosity was evoked. Hundreds of students and teachers approached the young man in the course of the day to ask him to explain the purpose of his strange occupation. Each of them was greeted cordially and handed an introduction to a new campus organization, the Collegiate Association for the Research of Principle, and a simple

explanation of the principles of dual characteristics and the four position foundation.

Originally we had planned to send the balloons aloft at the dawn of the first day of the month as a pledge to our Heavenly Father. Due to technical difficulties, however, we were only able to send the “God” balloon soaring in the morning sky before students began arriving for classes. Wishing to surprise the student body, we decided to begin again on the eighth day of the month. So, because we were not able to materialize a complete four position foundation before the students began to arrive, we decided to pull the “God” balloon down.

Helium gas is so expensive, so we tried to store it in the room of



our faculty advisor. We carefully ushered it down long corridors past smiling faces (most people united with the balloon instantly because of its size and beauty). But our hopes were dashed when the "God" balloon exploded against a rusty nail in the wall. We grieved in our hearts but were not defeated. Foreseeing similar problems next time, we ordered extra balloons.

On the eighth day of the month the "God" and "Adam" balloons were proudly swaying together in the wind before 6:30 a.m. And then the "Eve" balloon was filled with helium and ready to

be tied. She was, however, ripped away by a raging wind and propelled thousands of feet into the morning sky. This time we were prepared for tragedy and quickly filled another balloon and restored "Eve."

So, when students began arriving, we were positioned in the most strategic location. Everyone saw the four position foundation floating above a young man vigorously pedaling an exercycle. We thought it was an excellent condition because the people came to us and asked us to explain the four position foundation. So we gave each person our explanation. □

Columbia CARP Attracts 1,000

Over 1,000 people crowded into Columbia University's Wollman Auditorium June 25 to participate in a colloquium on "The Fact of Communism and America's Future" sponsored by the Collegiate Association for the Research of Principles (CARP).

The event, which commemorated the 24th anniversary of the outbreak of the Korean War, was characterized by one old time New York organizer as "the largest event of its kind ever held at Columbia."

Featured speakers at the symposium were Rabbi Baruch Korff speaking on "Communism and Religion," black minister and former Young Communist League member Rev. William H. Luke on "Communism and Race," and FLF Secretary-General Dan Fefferman on "The Communist Threat and New Hope."

During a documentary film on the Korean War which preceded the symposium, a group of about 25 radical students raised objections to the presentation. Chanting "Fascist, Fascist! Park Chung Hee! Seoul, Korea will soon be free!" the radicals marched down the aisles of the darkened auditorium and began overturning CARP literature tables.

The disrupters were ushered out by CARP members, but several of the cohorts remained inside. The disrupters were soon silenced by the moving personal testimony of Rabbi Korff. With characteristic zeal, the Rabbi explained "I have lived under Black totalitarianism (Fascism) and Red totalitarianism. I despise them both. But I despise the latter more! For while the Black totalitarianism sought to kill my people's body, the Red totalitari-



anism has sought to kill their soul!"

Rev. Luke warned in his talk against the Communists' use of civil rights issues as a means to increase contradiction in society rather than further the cause of minority rights. "The Communists have nothing in mind but power," he told the audience. "I urge my black brothers and sisters not to be deceived by them."

Rev. Luke said he had been lured into joining with the Communists through deception during his days at Los Angeles City College before his conversion to Christianity.

FLF leader Dan Fefferman emphasized the need for understanding the Communist ideology in order to formulate a "viable policy of detente." Warning against the possible consequence of too generous concessions to the Soviets at recent summit meetings, Fefferman declared, "Progress in diplomacy must not be confused with an abatement of the Cold War. The Communists have by no means given up their goal of world domination, and they see diplomacy only as one means toward that end."

Fefferman nevertheless thought there was still hope for peace, as he said, "through an ideological victory." He stressed the need for intensified educational programs about Communist theory and practice, calling on the audience to join in efforts to create

a "constructive alternative."

Pointing out that Communism thrives on conflict, Fefferman declared: "Our greatest weapon is unity. Nothing helps the Communists more than people thinking of themselves as whites against blacks, young against old, worker against boss, men against women, Jew against Christian, Chicano against WASP. We are all Americans! And God blessed America as a nation which could fulfill His ideal of creativity and universal brotherhood. When we recapture and fulfill this ideal of our forefathers, then the ideology of Communism will be destroyed and the future for both America and the whole world will be bright."

New York CARP organizer Thomas Azar closed the meeting with an invitation for the audience to become more involved in CARP activities.

He too stressed the idea of American unity and brotherhood, asking the people of New York to work together "to create an example and an inspiration" for the rest of the nation.

Some people might say Mr. Azar's exhortation, especially in New York, is too idealistic. But then, any group which can mobilize more than 1,000 people for an anti-Communism symposium at Columbia University in the dead of summer can certainly claim it knows how to put its ideals into practice. □

New Morning Has Broken

by JAIME CANTON

The time is 12:00 p.m. and a hazy afternoon sun is slowly greeting this twenty-second day of June, 1974. Looking out across the Washington Monument fairgrounds from the stage of the Sylvan Theatre, my eyes scan the activity. About eighty people dressed in a variety of white turbans, dungarees, ties, T-shirts, orange robes are working, spread over a 600-yard area surrounding the stage in a huge semi-circle. Some people are erecting booths where elaborate multi-media shows will be given; others quickly join beams together to hoist a parachute to form an enclosure. Still others are testing instruments, sound and recording equipment which will serve to document the events of this day.

Dave Richmond, Public Relations Director for the Divine Light Mission in Washington, D.C., breaking into a smile, looks over at me as I wipe the sleep out of my eyes.

"Sorta like a circus, you know?"

"Yes," I reply, "an educational circus." David and I along with twenty or so other representatives of the spiritual community have been working to create a productive educational experience here in the Washington area.

Today would be a very long day.

The New Morning Spiritual Festival was the first large-scale gathering that succeeded to unify a majority of New Age spiritual groups on the East Coast. The festival was an educational experience that represented many ideals of unity and cooperation that have never before substantially manifested.

All kinds of people: young and old, black, yellow, red and white; Christians, Buddhists, Moslems, Hindus traveled from all over the eastern United States to be involved—to share being here now.

Many came quite far for a one-day event. The Yoga Folklore Theatre traveled from the mountains of Pennsylvania, as did the Atlantic Devotional Band from Georgia and Paul Silby's Collective Star spiritual music group from New York.

This event was a chance for people to stop talking about the fantastic ideals of unity and start doing something about it. This was real. Philosophy without action is barren.

The goals of the New Morning Spiritual Festival were: 1) to celebrate and honor the original Creator—God; 2) to demonstrate the power of God working through many individuals and groups in many different ways to unite the

from becoming one. As I looked up across the expanse of the monument fairgrounds, 200 people had joined Adnon in a free-form expression of whirling and dancing. Slowly my feet liberated my body as I danced to experience the moment. It felt fantastic! Mike Beard, master of ceremonies, shot me a quick smile across the stage and then—it rained.

Towards late noon, some people gave short talks and one in particular sticks in my mind.

"The comet is a symbol of change symbolizing the change yet to come and the change which the founding fathers of our great nation have made upon the world's consciousness. Some astrologers believe that the Aquarian Age began in 1776. The promise of America can only be fulfilled by man's living by America's philosophy of brotherhood of man and the fatherhood of God—Liberty, Equality, and Fraternity." This talk was given by Bob Hieronimus, Director/Founder of AUM University in Baltimore, Maryland, as he explained the mystical significance of America in the New Age. His talk helped people to see themselves beyond the level of individuals or even groups, but rather as a collectivity of *Americans*, embarking on a new voyage.

One simple aspect of the festival was that people entered into the awareness-place of other people. People were sensitive and

conscious of the needs of others. There was the chance for total encounter—all you had to do was invest yourself beyond the level of "Why I'm afraid to tell you who I really am." Then the realizations came. Yes, we all essentially have the same needs and God is really pouring out His Spirit upon man.

Communication = Awareness = Synthesis = Change (according to time, place and people).

"He alone is modern who is fully conscious of the present"—C.G. Jung

I think in helping to coordinate the New Morning Spiritual Festival, one thing became crystal clear. We all are experiencing too many things, faster than we can understand and deal with them. Future Shock is now. The problems come when we are motivated unconsciously by our experiences rather than by the understanding of our experiences. This festival was not just a nice day of music, love, and peace. This festival was an attempt to bridge the gap between experience and comprehension by bringing people together to unite and sustain group consciousness.

The New Morning Spiritual Festival is not over. Physically, the music has stopped and the dancers have gone home. Spiritually, the internal alchemy lives on as new doors are being opened and the possibilities for unity come closer and closer to becoming a reality.

□

Campaigning With The International One World Crusade

by KEVIN BRENNAN

In May 1974, I was sent from San Francisco to enter a new mission in Minneapolis, Minnesota, as a member of Mr. Hugh Spurgin's International One World Crusade team (IOWC #8) in the five-state region of Minnesota, Iowa, Nebraska, North Dakota, and South Dakota. About sixty of us gathered in May to form this new team.

Mr. Spurgin personally interviewed each one of us, spending considerable time reviewing everyone's background in order to select team leaders and other persons to fulfill specific responsibilities.

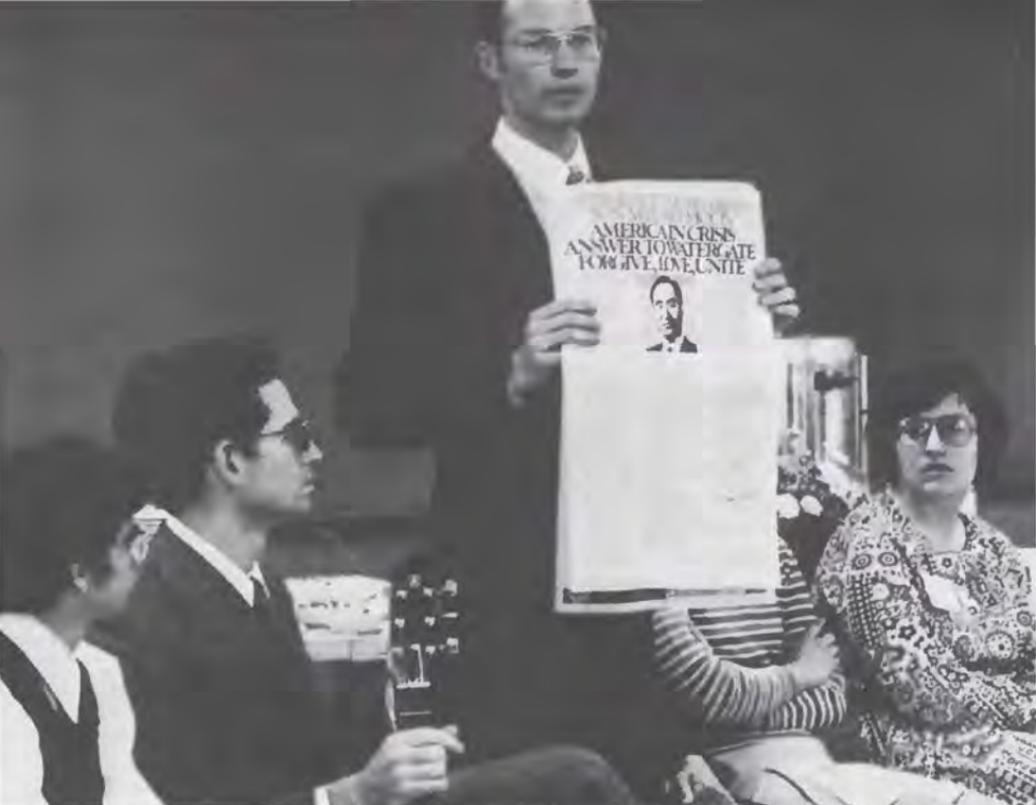
Soon we started our preparatory campaign for the Celebration of Life in St. Paul, Minnesota, scheduled for May 29-31. During this period there was some fundraising, but witnessing was the major portion of our effort. Every day, seven days a week, we went out by 9:00 or 10:00 a.m. to downtown St. Paul, downtown Minneapolis, university campuses, or door-to-door in residential areas. We would talk to people until about 9:00 p.m. Occasionally we had rallies, at which some of our brothers donned the costumes of an elephant or gorilla for their por-

tion of being "crazy for Heavenly Father."

During this time we stayed at a camp about eight miles east of downtown St. Paul, where we had our "storefront" Unification Center. By day we brought people to lectures at the storefront, usually at 1:00, 3:00, 5:00, and 7:00 p.m. However, our emphasis was more on mass leafleting for the upcoming Celebration of Life programs.

The various teams would return to our campground with invited guests for 10:00 p.m. dinner. This started with songs and introductions of guests, which became longer every night as the number of guests grew. Later in the evening, we had international songs by Austrians, French, Japanese, or people of any other country. We closed the evening with a prayer. Then the Minneapolis church members (who came every night) would take home guests without cars.

In the morning we arose at 6:00 for our morning service and Divine Principle study. After breakfast we held an organizational meeting, followed by inspirational words by Mr. Spurgin or someone designated by him. Afterwards, we left for the day's activities.



Mr. Hugh Spurgin explains Reverend Moon's Watergate statement to One World Crusade members in Minnesota.

The three nights of the Celebration of Life in St. Paul followed closely the pattern established in Oakland, California. About 500 people attended the first two nights (May 29-30) and about 1,000 the third night (May 31). Afterwards, Col. Pak told us that we could expect many people to come to the Minneapolis Unification Center. Immediately following, we held a workshop, to which many people came. About fifteen of those guests went to our retreat at Spirit Lake, Iowa, for the following week to learn in depth

about the Divine Principle and family life.

For three weeks our team raised funds in the five-state area and then from June 24-July 8 we concentrated all our efforts on individual witnessing in Omaha, Nebraska. Because of the strong feeling of the urgency of the time, we presented the whole range of the Divine Principle compacted into two three-hour lectures. This reduced the number of lecturers needed at the center from many to two. Lectures were set up for 1:00 and 4:00 p.m. Dinner for members

and guests was at 7:00, followed by fellowship and another lecture.

We were instructed to concentrate on bringing someone to a lecture and staying with that person throughout the activities—dinner, entertainment, lecture, whatever. Mr. Spurgin, knowing that people seldom keep promises to come, asked us to bring people from the street to the center or the downtown storefront. After about one week, when everybody had brought one or more guests, we had more and more people coming to our workshops.

Then we spent July 8-18 in Lincoln, Nebraska. The brothers on the team slept in a big tent at the city campgrounds and the sisters slept at the Center. In Lincoln, we had up to forty persons a day come to our meetings and sign our guestbook. Our schedule in Lincoln was somewhat different: lectures at 11:00 a.m., 1:00, 4:00, and 5:30 p.m. at the storefront,

and 9:00 p.m. dinner and fellowship at the tent. At dinner, there were always many guests; introductions got so lengthy that we refrained from the usual applause to save time. From 10:00 a.m. to 8:00 p.m. daily we talked to people in downtown Lincoln and on the university campus. Throughout the time, there were many new guests at the Spirit Lake retreat, most of them from Nebraska.

After July 18, the American IOWC members began another three weeks of fund-raising to prepare for our forty-day campaign for the Madison Square Garden program. The international members remained in Lincoln to follow up on our contacts or worked in other centers in our region.

We are praying now for the time when all ten IOWC teams will converge on New York City and work to bring 25,000 to 30,000 people to hear Reverend Moon's message on September 18. □

FROM NEW YORK

A Day Off For The Fund-Raisers

by **KEN WEBER**

Jesus once said that we must be "fishers of men," and he sent his disciples out into the world. Yet, what an honor it must have been for the fund-raisers who were invited by Reverend Moon to go out into the ocean to catch live fish!

At the close of the fund-raising contest at Belvedere on June 28, 1974, Reverend Moon took the leading fund-raising teams out fishing. A boat was chartered for the fund-raisers and Reverend Moon later joined them with the "Flying Phoenix." Much to the surprise of the captain of the

boat, everyone seemed to love the stormy weather out on the ocean. When the captain warned everyone that soon the waves would be breaking over the front of the boat, many people rushed forward where they would be splashed, and one of the mates informed the captain that it looked like they would be disappointed if the waves did not splash over the front of the boat!

Because of the stormy weather few fish were caught. But it was a day of much excitement and adventure, and the fund-raisers constantly received inspiration by seeing Reverend Moon nearby in the "Flying Phoenix."

Many of the fund-raisers were exhausted from the week of fund-raising and a few fell asleep inside the boat. But, for the most part, the boat was always alive with enthusiasm generated by everyone on board. The captain of the boat, who had thought that our members would not be able to stand up against the stormy weather, finally

gave in to their enthusiasm and took the boat out into the roughest part of the ocean, where everyone wanted to go, and gave them a ride through the waves before going back to shore.

Upon getting back to shore the captain apologized that the weather hadn't been better. (He still couldn't believe that everyone had enjoyed themselves so much.) But everyone cheered and said that the weather had been beautiful. Everyone then thanked him and he walked off smiling, still somewhat amazed at everyone's enthusiasm.

After that Reverend Moon took everyone to dinner in New York City and then to see the movie, "The Sting," with Paul Newman and Robert Redford.

Then, after saying good-bye to Reverend Moon everyone went back to Belvedere with a fresh new feeling, now realizing that even a day of rest or play has the most value when you have poured all of yourself into that day. □

Reverend Moon and the Flying Phoenix join the fund-raisers.



FROM SWEDEN

Swedish Watergate Changes The Tide

by JAN-PETER OSTBERG

In May 1973 the leftist magazine *Folket i Bild/Kulturfront* published an article concerning a hitherto unknown Swedish counter-intelligence agency, the Bureau of Information (IB). The magazine had acquired the information concerning IB in the classical manner—through tapping and through an informant, the ex-agent Hakan Isacson. The magazine accused IB of using murder, thefts, burglaries, and illegal tapping of phone calls for collecting information. On May 8, 1973 two men connected with the magazine appeared on television and presented documents which they said proved cooperation between IB and Shin Beth, the Israeli Intelligence.

Later that month, the magazine claimed that IB was spying on Swedish leftist organizations and named one of the agents. Meanwhile, the Swedish Minister of Defense admitted that SAPO, the Swedish Secret Police, kept an eye on young Swedes "that play with fire," members of organizations such as the Swedish-Palestine Association.

On May 22, Captain Gilbert Ericsson of the merchant navy



Swedish Prime Minister Palme

admitted giving information to IB concerning ports and war-ships in the Mediterranean Sea area. The chief prosecutor Carl-Axel Robert started an investigation on the accusations made by FiB/K concerning murder, etc.

Before the national election in mid-September very few things happened. In the election, which ended in a tie, the Social Democrats suffered a set-back, but could still stay in power with their 156 seats plus 19 Communists seats (175 total) against the combined non-socialists' 175 seats.

One week after the election, FiB/K said that IB helped the American CIA to spy on North Vietnam. The government acted quickly: Prime Minister Palme commissioned the chief pro-

secutor to investigate whether FiB/K had violated the law concerning the freedom of the press.

Later, on October 22, 1973, the Swedish police raided the office of FiB/K and confiscated electronic wiretapping instruments and some intimidating documents. At the same time five persons were arrested, four of them in Stockholm and the fifth in Lund in southern Sweden. Two were soon to be released, but the remaining three: Jan Gillou, a French citizen long a Swedish resident; Peter Brattan, a conscripted ex-officer; and Hakan Isacson, an ex-agent of the IB, were charged with espionage and illegal investigation.

These events of course created much ado, and the Communists were not slow to use it for presenting themselves as the defender of democracy and to scandalize the government: it was immediately labeled "a Swedish Watergate."

On October 23, about 6,000 people in Stockholm and 4,000 in other cities demonstrated against the arrests. An impressive campaign started. Radio and television and many newspapers, heavily infiltrated by Communists, did their utmost to create a mass opinion for the benefit of the three accused of espionage, the magazine FiB/K (also threatened by legal actions), and the government. The slogan was, "Release the political prisoners."

Quite an impressive move-

ment was created. For example, in theatres after the performances pro-Communist actors made an appeal for the political prisoners and made the whole audience join in the shouts: "release the political prisoners!"

The Communists have infiltrated other political parties, and not just the political youth organizations but the parties themselves, especially the Social Democratic Party. This became clear when local SDP organizations took a stand against their own party leaders and for the three men arrested—a rather shocking experience for the SDP leaders, used to a strict party discipline. Typical also was a rumor that IB had kept an eye not only on Communist and pro-Communist organizations but also on the non-socialist parties. No doubt these rumors had the purpose of creating trouble for the government in the Parliament, with its present uncertain situation. The non-socialists, however, backed the government since it was a question of national security, even if the Conservative Party criticized the government for some minor mistakes in dealing with the matter.

The trial of the three arrested men ended in January 1974, and all three were convicted. But the sentences were mild, one year of prison for Jan Guillou and six months for Peter Bratt and Hakan Isacson.

The most interesting aspect

of the affair is what it reveals of the relationship between the government and the Communists and the Communist influence in Sweden today.

Concerning the latter, it clearly revealed how deeply many organizations and even political parties were infiltrated. Many SDP members went against their own party, trusting the Communists more than what their party leaders said. The affair also indicated the Communist infiltration of the mass media.

Concerning the relationship between the Communists and the government, this affair casts a strange light on Prime Minister Palme. Previously, he posed as anti-American and pro-North Vietnam, and also in general rather leftist. At the same time, he obviously was aware of and supporting IB's spying on North Vietnam for the U.S. Those who suspected that Palme's anti-American attitude was just for domestic policy reasons and that he tried to convert people's discomfort over problems in Sweden to indignation that a big nation would fight a war with a small one, may be right.

What was the effect of the whole affair? At first it looked like a Communist success, but now it looks like the contrary. Even if the Communists were able to mobilize an impressive number of people, they did not win many new sympathizers. It never became a popular movement. People in

general—after their first reaction of astonishment and indignation that Sweden also dealt with espionage—sided with the government and thought that the IB was justified.

The attitude of the government toward the left changed, as earlier it had been passive or even benevolent; now it is rather suspicious and hostile. In June 1974 the government and the employees of the Swedish Radio and Television Company (SR) clashed, and the government cut down on the expenses of the SR. Asked about his opinion of the SR, Palme answered, "Does anyone love SR?" Mr. Palme's anti-American views are now less outspoken, and in April he met President Nixon in Paris, where they had a hearty talk.

It looks like the Communist influence on the Swedish people and their hopes of becoming a popular movement reached a peak in the winter of 1973-74. Last year, for instance the National Liberation Front of Vietnam had 100,000 members and sympathizers; now it has only 10,000. The Communists have not found a substitute for Vietnam in Chile or any other country, and even though they have tried hard, they have no longer found people so interested. The Communists are now forced to put more emphasis on other methods in order to conquer Sweden. It looks as if the tide has changed. □



FROM ISRAEL

Israel's National Consciousness

by NEAL DRUCKER

I imagine that nowhere else in the world is there such a "National consciousness" as exists in Israel. The primary cause for this is very clear. In history, carrying the key position in God's providence, she received special consideration. That people grew from an individual, to a family, tribe, and finally to a great nation, all according to God's restoration plan.

Approximately 2,000 years ago, that nation seemingly disappeared as it was dispersed throughout all other nations. A religious Jew feels that this was the result of his ancestors' failing to live by God's commandments to man. This, in fact, is not altogether wrong, for if his ancestors

had really lived up to the requirements set by God at that time, and if they had listened carefully to God's messengers, the prophets, then they probably would have recognized the most important central figure since Adam in God's work of creation and restoration.

It was the rejection and crucifixion of Jesus that sealed the fate of the Jewish nation of a homeless future. However, the circumstances at that time, the intense confusion, the many different conceptions of how the Messiah would make his appearance, and the failure of the central personage who was to prepare the way of the Lord made it very difficult for the people chosen in God's providence to accept their promised Messiah. Very probably, if we had lived in that time we also would have rejected him, due to such unfavorable circumstances.

Without a home, they became a minority in every country in which they settled. Yet a flame burned deeply within the chest of every devout Jew, seeking the time when the many prayers would be answered in a return to their homeland. Their strict observance of the Jewish traditions kept them alive even through the gas chambers of the Second World War. The almost consistent persecution throughout history and the present has strengthened their

character in such a way that they have been able to meet all who oppose them even when the odds are very much against them. It has kept them together as a people, and now, again, as a nation.

In 1948, they returned once again to establish a Jewish state, in which the battle fought was for literal survival. Even today, to the average citizen, existence is day-to-day. After the outbreak of war last October, everyone knows that war could again start at any time. They do not expect too much help from anyone; therefore, they must be ready for any renewed conflict.

In conversation with many persons, there is revealed a kind of acceptance of this battle. Some point to history and say that there will always be fighting, so there is no realistic hope for a future of peace; and seeing a kind of situation where no one really lends them full support, they are drawn closer together and more separate from the world. Yet ties remain, in the form of exports to the world, especially fruits, to other items, and the aid she has received from the United States.

Now, people are living and working without really knowing how to act. Politically they want peace, but are divided between various views of how to achieve that desired peace. They suffer a spiritual state of uncertainty, even though there is a very deep expression of heart. This comes out in the close family life, songs, and

festivals. Even the older children keep close contact with the family.

For the Arabs who live in Israel, it is a very difficult situation, as they are torn between reaping the benefits of Israel's incredible growth and development in the past few decades, and their own people who are opposing Israel's very existence. Although there is a varying opinion, most wish only to be able to raise their families in peace. Their family has also very deep ties. Both Arab and Jew must come out of the past and renew their relationship to God as it pertains to this age. A new way of relating to God must stand between these peoples to unite them into one, as Abraham's grandsons, Jacob and Esau. Jacob's task was a most difficult one, yet nothing could prevent him from achieving the goal. Both religions can hinder their development when God is put far far away and their practice becomes only automatic. We were created by God as His children. Should we not be able to relate to our Father?

In this time must come a new understanding that will stand as a mediator between Arab and Jew. And they must be able to be free from merely conventional beliefs, and seek God through humble prayers and ask, "God, what is *your* solution to the Middle East conflict?" And when they are willing to act accordingly, God will once more dwell with His people Israel. □

FROM NEW ZEALAND

An Unforgettable World Day 1974

by SIEGRUN KUHAUPT

As time progresses, changes seem to shake this country with increasing rapidity. June has seen Reverend Moon's Unification Church move in leaps and bounds towards uniting the people of New Zealand into an international brotherhood.

The climate in this country has fallen to its coldest ever, and widespread flooding has hit most parts of New Zealand. Many houses, cars, shops and entire farms have been destroyed. Several lives have been lost due to the flooding.

However, the spiritual climate in New Zealand is at the other extreme. At the beginning of this month we had our most successful Parliamentary meeting ever.

Minister of Parliament, Gerald O'Brien, invited us to a meeting a week after he had completed a tour of Australia and the Pacific Islands. Near the meeting time we rang Mr. O'Brien to confirm the arrangements and then Graham Dun, Robin Bracefield, and I went to the Parliament

House to see him.

We waited for nearly an hour before Mr. O'Brien arrived. He was very pale and weak looking. As he approached us he staggered and slumped against the corridor wall. Graham and Robin grabbed him and helped him into his office. I ordered a cup of coffee while Mr. O'Brien sat down to rest.

With his head in his hands he told us how an old back injury was paralyzing his neck and shoulders. His tour of Australia had been a particularly rigorous one and on several occasions he had to consult doctors.

After he had recovered sufficiently we offered to leave and return at a more convenient time, but he made us stay. He cancelled all telephone calls and shut his door to all his visitors. He said it was enlivening to see such "young, fresh, healthy and hopeful faces." The circumstances obviously were not conducive to any deep discussion about Divine Principle, but perhaps even more important we were able to come to know Mr. O'Brien as a person. From the beginning our meeting was placed on a very human level. There was none of the pomp and ceremony surrounding the usual Parliamentary meeting. As circumstances would have it, we were able to communicate on a plane free of seniority.



Wellington Unification Church welcomes guests to tea.

From the deepest corners of his heart Mr. O'Brien spoke of his ideals, his hope for New Zealand, the world, and his own life in relation to his aspirations. Mr. O'Brien has set his sights at the top—world peace.

Often as he spoke about his past—his achievements and failures—tears welled in his eyes. "I haven't even told my wife these things; why am I telling you?" he said at one stage.

He reached an emotional peak when he quoted the words of St. Paul: "And now abideth faith, hope, love, these three—but the greatest of these is love" (I Cor. 13:13). He believes and lives as close as he can to these words.

He was recently elected vice-president of the New Zealand Labour Party and is very likely to win the presidency when it is next contested.

As we were leaving, Mr.

O'Brien kissed me on both cheeks and said "God bless you." He embraced Graham and Robin and spoke some words of encouragement. He was really moved by our meeting and when presented with a copy of *The Way of the World* was overjoyed to see an article about the wife of the Minister of Education, Mrs. Jill Amos. He was very happy that other government ministers were hearing about Divine Principle. He took the copy to the afternoon's Parliamentary Session to read more fully about the international progress of the Unification Church. When we parted he promised to invite us for another meeting very soon.

World Day 1974 was a day New Zealand will never forget. On World Day four people moved into our Unification center. One new member is a Dutch boy, one a Scottish boy and the other two a married couple.

The married couple, John and Jessie, understood the full meaning of Divine Principle a couple of days before World Day but we hoped that on this day of celebration their hearts could be won and they could move in with us.

Reverend Moon's World Day 1973 talk was read during the evening and it was these words that really won this couple's heart. Both went home that night and began packing their belongings ready to move in. It was so much to talk, sing and laugh about with

four new members in our Wellington center.

We spent World Day touring Wellington in our vans, and then went for a trip over some hills and to a farming district outside of the city. It was a really beautiful sunny day for the middle of winter and the scenery was picturesque. The day was full of joy, as we sang in the vans and experienced the beauty of God's creation. It really was a World Day.

Leading up to World Day we all spent several full days talking to people on the street. Many of our contacts came straight from the street to the center. On the Sunday after World Day all the members from other cities returned to their centers by plane. The greatest joy was to see two sisters, Rosie and Robyn, board a Dunedin-bound flight to set up New Zealand's fourth Unification center. Dunedin is in the far south of the South Island and the second largest city in the South, after Christchurch. The city was founded by Scotsmen and still retains a strong Scottish flavor. The name Dunedin means "Eden of the South." Rosie and Robyn are determined to substantiate this name.

Rosie and Robyn met some girls on their way to Dunedin and were offered a rent-free room in a flat very close to the city center. This offer was accepted with all possible gratitude. It meant that the girls could concentrate on find-

ing a permanent center and also speak to people in Dunedin's city center—the Octagon.

Two days after arriving in the city the two girls found a suitable four-bedroom house, ideal for a center. The process of restoration is now beginning on the house and then they will go full speed ahead for New Zealand's fourth center. Our Heavenly Father has prepared Dunedin well for this occasion.

Also we have organized a permanent four-person mini-mobile team. The team will travel in a van throughout the whole of New Zealand, beginning in Dunedin. We plan to feed more and more members into the team to establish a strong hard working mission team.

But most of our prayers are with Reverend Moon and all our brothers and sisters throughout the world. May we all unite in the love of our Heavenly Father. □

FROM AUSTRALIA

People Expect Our Sandwich Boards

by CHRISTA JENSEN

The Adelaide and Melbourne Families celebrated World's Day together in Melbourne. Our Heavenly Father blessed this meeting. Again He showed us how to speed up the restoration of this

country; always more effort and more dedication is required.

The mission in the recently established center in Adelaide is progressing and the Family members work hard to set up a firm foundation for this city. The activities are similar to the ones here in Melbourne. Adelaide presents itself with a more European atmosphere in the streets; the people are friendly and warmer in their responses. Australia is a country with hundreds of different faces and aspects; our mission is like an expedition in which we discover the soul of this last continent little by little. It is the greatest privilege to know about our Heavenly Father's work in this age and to be called to pioneer the way for many who will follow.

At the universities, colleges, and various schools here in Melbourne, the Unified Family has received a very positive reputation; students talk about the Divine Principle and our activities. Several editors of student newspapers have agreed to publish articles about the movement and our aims. It will be another channel to spread the Word.

After many repeated processions every Friday night, the Melbourne people now expect us with our sandwich boards; it looks rather impressive—a single file marching in silence around a certain area in the city. Recently people have come into the center to hear more details. □

September 18th Could Be Your Re-birthday. Rev. Sun Myung Moon



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For the illumination in the East.

—Rabindranath Tagore

