

TODAY'S

WORLD



DECEMBER 1980

Briefs Briefs Briefs



Seminarians learn of Ocean Church

Father called a conference of all Unification Theological Seminary graduates who are not pursuing graduate programs, at Morning Gardens in Gloucester, Mass., from September 30 through October 2. Most of the nearly 200 graduates attended the conference. Jack Kiburz, former missionary to Libya and a 1980 graduate of the seminary, reported on the two and a half days spent with Father.

We arrived Tuesday evening,

and Father talked until about 12:30. After pledge the next morning, he spoke on the meaning of the pledge. Everyone knew that Father must have called us there for some purpose, so we were waiting for him to get around to telling us what he had in mind. He spoke, for instance, about Africa and asked if we would be willing to go to Africa. He mentioned that in Africa many people don't really have anything to eat. It is terrible that the white people went there and did not educate

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Father chooses new state leaders.

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"Today's World" is a publication of the World Mission Department of the Holy Spirit Association for the Unification of World Christianity. It is written for the foreign missionaries and the friends and members of the foreign missions of the Unification Church. The Reverend Sun Myung Moon is its founder. The purpose of this journal is to be a source of information and inspiration for its readers, a forum for their exchange of news and testimonies, and a sharing of heart among the brothers and sisters of the Unification Church's world-wide missionary movement.

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Ocean Church



Father and Daikon check out family boats moored in the Gloucester harbor.

God has reserved one activity for us; everyone else has run away from it. Now all conditions are ready for our organization.

Business on land has been dominated by people who hurt and even kill each other in order to survive. But the ocean is one area where God has not allowed that to happen. He has waited patiently for the Unification Church to appear, reserving that area for us.

The world is one third land and two thirds ocean. The ocean has whatever the land has and even more. Man can eat everything that lives in the ocean. In addition, America has three of the four best fishing grounds of the world, but has not been using them because there is no substantial market for fish here. The fishing industry has markedly declined in the past 30 to 40 years. Why the decline?

First, ocean-going life is harder than life on land, and young people do not want a hard life. Second, the market for fish has been unstable, with wholesalers paying as little as 5¢ per pound,

a ridiculous price; sometimes fishermen dump their catch in the ocean because nobody will buy it. Third, when husbands are away at sea for so long, their families start to break up and their wives leave. With no incentives, many older fishermen become discouraged and quit, and few young people want to take the risks. We are the only group which can overcome these three obstacles, through our ocean church program.

The current situation in America favors the rebirth of fishing. Americans are now learning that fish is a better protein than red meat and also that it is less likely to be contaminated than red meat. Also, with the hunger problems in the world today, if America does not catch the fish within her territorial waters, other nations will accuse her and demand to be allowed to enter her fishing grounds. However, if Americans do catch the fish, then they can sell it to hungry people.

When Father began tuna fishing several years ago, for 22 days he did not catch a single



tuna. There were some strikes, but nothing was pulled in. It was very difficult; still, he worked hard and raised the standard. Eventually, he devised a new system for catching tuna and has developed a perfect pattern that never fails.

"The current situation in America favors the rebirth of fishing."

Now you do not even need experience to catch tuna, because if a newcomer follows Father's directions exactly, he can catch a fish the first day. That happened this summer. Professional fishermen might catch two, three or maybe four tuna in one season. But our members who never fished before pulled in five, six and even seven in a single season. People were quite

"In the future, when people visit your port they will ask where the boat church is."

impressed and came to ask questions.

Last year our members caught 165 tunas. I believe that next year we can get 500-600.

If Father would offer a tuna seminar, he knows many people who would be interested in coming to hear him. He has ten hours of information to share. Even the tuna, if they had ears to hear him, would be very interested in listening!

Some people are born in such a way that fish will follow them. Just as some people are bound to make money in business, others are bound to catch fish.

(Many Barrytown Seminary graduates volunteered for ocean church, and 24 were assigned as leaders in as many port cities on the East, West and Gulf coasts of the United States. Eventually, there will be 30 ocean church centers in all. Each of them is to build up a foundation for 60 members. They will lead a religious life while fishing, and use this environment to teach people about God and raise them spiritually.)

First, those of you who will be going out will have to familiarize yourselves with the ocean. Many of you haven't been out to sea in a long time, perhaps never. So even if you are enthusiastic, you have to know what it is like. You have to become friendly with the sea.

Without knowing what you were getting into, you first became involved in fishing when you caught fish with Father at Barrytown, and worked with him to make nets. This was part of your initiation.

This year's summer tuna fishing was another part of the preparation. After fishing for tuna, everybody came to like the sea and like fishing. And once people get a knack for it, they never want to give up.

There are not enough Good Go fiberglass boats ready for all of you right now. So half of you should go to your assigned city and start to lay the foundation there until your boat comes. Those of you who have not had experience fishing this summer can talk to those who did and learn from them. When you go to your assigned port, visit people and ask them questions. Invite them to lunch or dinner and learn from them. Buy a book about the local fishing industry and study it.

The towns around fishing ports in America are declining because young people do not want to fish. Thus, the citizens are anxious to see their towns revived. They know that there is a good future in the oceans. You must visit the Coast Guard chief, police chief and mayor, introducing yourself and your goals. Tell them that your sole concern is to revive the fishing

"Tell the people you will do your best to lead young people and to reverse the trend of decadence to constructive activity."



industry in America. Soon many young people will come to work with you at the seaport; and boats, trailers and vans will follow. Tell them you will do your best to lead young people and to reverse the trend of decadence to constructive creativity. When these leaders understand our purpose, they will eventually organize support groups.

For witnessing, you can look for people who want to learn how to fish. Take enthusiastic volunteers, for instance those who want to go out on a charter boat, and teach them how to fish. You can teach them Divine Principle as well, while you are fishing. You will not charge them a fee and they can keep whatever they catch. In this way, you can develop a friendship with them.

We will offer a program to explain our objectives and ideals to any young men who are interested in working at sea. Organize material into lectures, and assemble groups to speak to. Eventually, there will be even 600 people applying for the 60 places on your fleet, and we will screen them through three, seven and 21-day workshops, accepting the best candidates.

When you have 50 members, you can order a trawler. Eventually, you should gather about 60 members, who will work in the fleet of ten Good Go boats and the trawler, plus selling fish. All will have to work together smoothly; then we will expand and grow, fulfilling the purpose of the church.

When you have that many people, you will have to supervise them all and train them well. You will have to embrace everyone; don't let them isolate themselves. Live with them and work hard to train them. Don't think so much about yourself. Rather, you should care most about the other members. Spend time with them on board.

As you finish educating somebody, send him fishing and continue with another person. Become like a mother hen. If you establish yourself in this way, then you can do anything.

You are not regular fishermen—you are the fishermen who will educate other fishermen. You have to teach Divine Principle, VOC and Unification Thought. You will have to educate new members and let them join the new heavenly activity. You have to be capable of teaching them.

The captain or leader has to know about everything. If you do not understand something, you cannot teach it to the others. You even have to

"You are not regular fishermen—you are the fishermen who will educate other fishermen."

be a first-class mechanic. If you do not understand much about engines, buy a manual and learn to fix them. Save money as much as possible.

On one of our commercial boats for instance, the fishermen receive a food allowance, in addition to a salary. They buy rice, kimchee, hot bean paste and one other staple. For the rest of their meal, they catch fresh fish. They say that the fish is so good they need nothing more. Then their unused food allowance is added to their salary. You can eat fish, too. If you spend much money, you will end up saving nothing.

You will be like a state leader, in a way. Don't try to settle down, however; be constantly on the move, along the coastline. If you do well, you can grow faster than the inland churches.

If you really move around and become creative, Father feels that a real foundation can be made. The whole town will notice your existence and will welcome you. Father feels that substantial numbers of high quality people will come to you for guidance. Then you can educate them and inspire them to work for the sake of the country. Furthermore, when other sailors and fishermen respect you, you will have established yourself.

Although you are leaders and directors of ocean-going people and not just administrators, you also have to learn how to sell fish. You have a visible objective now, catching fish. You have a tangible goal, not an abstract one. What do you do with the fish you catch? Sell it on the American market. If you do not have enough fish with what you catch, you can buy from other fishermen. If you have too much, you can sell it overseas.

Within a year, you will receive 11 boats: ten 28-foot Good Go's and one large stern trawler. You will have three years to pay for them. The fiberglass boats will last and last, unlike wooden or metal ones. If you take reasonable care of them, they will serve you for 30 to 50 years and will be a source of pride for the entire town as well as your household. The boats are beautiful. People who know something about boats are struck by their stability and special design.

Mayors and Coast Guard personnel will all want these boats, as well as those who patrol the ports. Every household would like to buy one also. Some day living on the boat will be a greater source of pride than living in a mansion.



and say, "Moonie, go home!" will be those who go out at 10:00 and return at 3:00. When the authorities investigate to see what is wrong with the Moonies, they will find no reason to criticize us, because they will see that we catch more fish because we work harder.



Next year, all 300 Good Go boats will gather in Gloucester for the tuna tournament. What a sight that will be!

Father can come out on a helicopter and visit all the different boats. He would like to eat a lunch of freshly caught fish with you. If you really implement this plan and make it a success, don't you think the members of the Unification Church will grow?

Daikon Ohnuki will be the advisor of the ocean churches. In addition, Rev. Kwak will visit you and give lectures and Mr. Sang Ik Choi will be available to help with public relations.

"Some people are born in such a way that fish will follow them."

Father is planning that each Unification Church leader be on the ocean for at least a year and a half. We have a saying in Korean, "The one who gets the first punishment gets away easier." If you get punished last, it is more difficult. So you might as well volunteer now and get on the boat earlier than anyone! If the idea doesn't excite you, even if you try, you will not bring success.

Actually, once you get accustomed to it, there is no reason to stick to the land. The sea has more opportunity. More people are interested in leaving the fishing business, but you have all kinds of reasons to enter it.

"Actually, once you get accustomed to it, there is no reason to stick to the land."

Would you unmatched members like to be matched with people from the land church or from the ocean church? It's up to you, because you, not I, will have to live with them.

When this ocean church is really under way, people will cherish it as a monument to the revival of their town.

When there is a famine in some part of the world, there are many resources that can be transported to that place. American companies sometimes have a surplus of products which become a burden to them because they must be stored. We have now created a foundation which can receive surplus commodities, plus a fleet to transport them.

Cold storage is the big problem in the fishing industry. Therefore, we are investigating advanced techniques of making dry fish powder that doesn't need cold storage. We will develop powders from different fish and combine them like multiple vitamins. This powder can be used in daily cooking, to supplement the overuse of flour and starch. You will be able to create a new cuisine for using fish powder in nutritious cooking. We will invite children to taste fish powder bread and wheat flour bread. Children are very honest. I am sure that they will all take the fish bread. Fish powder contains most of the nutrition you need. With a bag of fish powder, you can travel anywhere in the world, and eat wherever you are.

"The members will have a regular spiritual life, but their mission will be on the ocean."

I always thought that if people didn't like me, then I could build the kingdom of heaven on the ocean first, and then bring it to the land. I seldom eat a tuna I have caught, because I see it as a sacrifice for the sake of mankind. For me, tuna fishing certainly is not a vacation, it is a war and a battle.

When I see the enthusiasm American sport fishermen have for tuna fishing, I think that if they loved America the way they do fishing, it would have become the kingdom of heaven a long time ago. I always think that if Americans have that kind of heart and soul, why not harness it for kingdom building?

During the tedious hours of waiting for a tuna to strike, people complain and fight. But once a tuna bites, they are instantly united as one team. This is the unification spirit I am trying to promote. I want Unification members to come from all over the world to experience this.



Seminary graduates volunteering for ocean church.

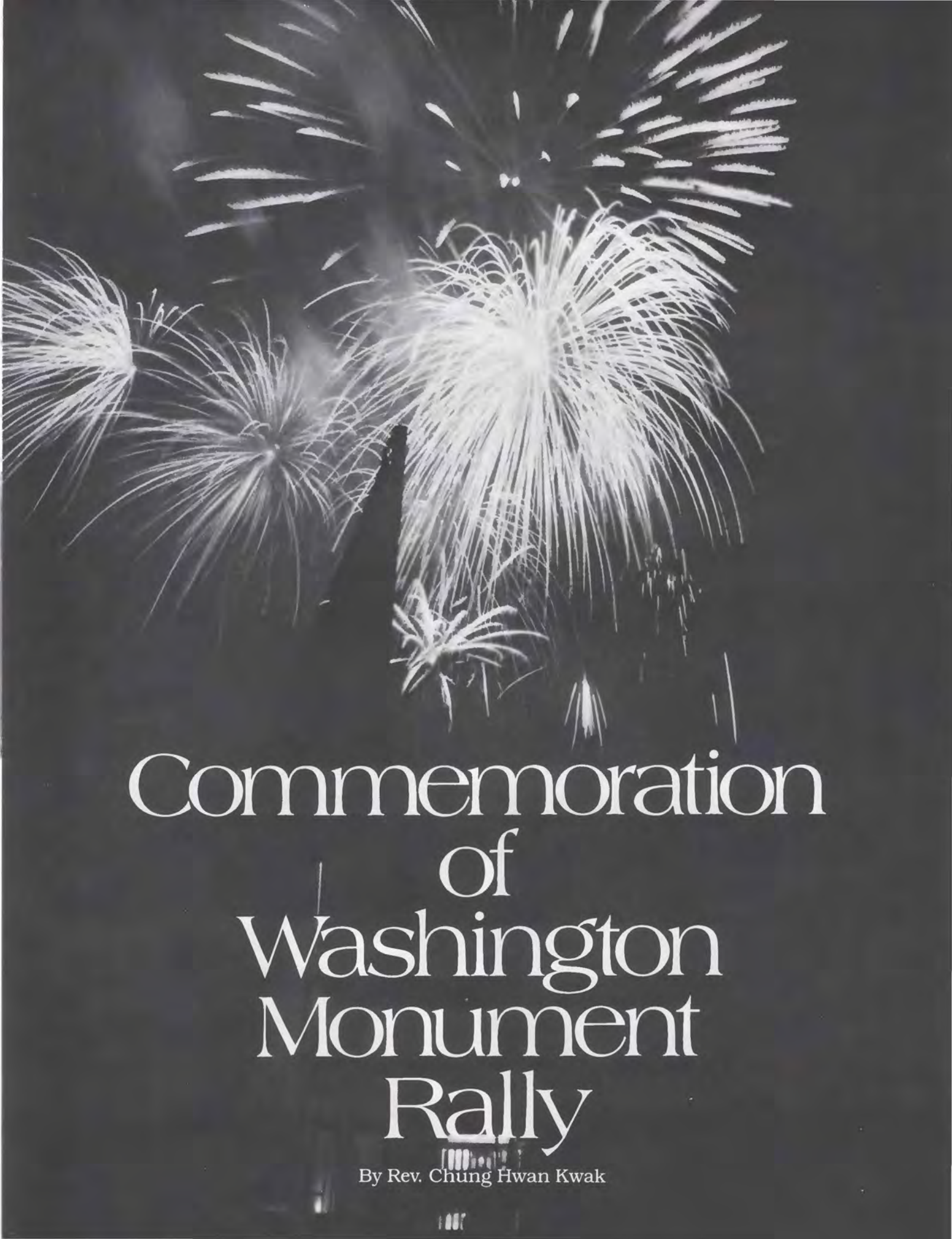




"When other sailors and fishermen respect you, you will have established yourself."



Father indicates locations of the first 24 ocean churches.



Commemoration of Washington Monument Rally

By Rev. Chung Hwan Kwak

"The importance of this victory lies in that it is a foundation of victory for the whole world. After the victory of Washington Monument, anyone who believes in True Parents is able to stand on the eternal foundation of victory."



As we come together to celebrate this memorable day, let us reflect on how much we thank Heavenly Father for His efforts and His heart in helping us achieve this tremendous victory.

We want to give our gratitude to our True Parents also, who worked so diligently to create the foundation for us to be able to inherit the victory of Washington Monument. Even now, although I am sure they desire to be here with us, our True Parents are in Gloucester, still sacrificing and working hard on the front line. Let us not forget that they have done and will continue to do this out of love for us.

We should be grateful, too, for the hard work of all brothers and sisters who participated in this historical rally four years ago. I also want to thank our elder brothers who gave so much of themselves in assisting our True Parents in the responsibility for successful completion of the Washington Monument campaign—Col. Pak, Mr. Kamiyama and Mr. Salonen.

God's dispensation is to restore the purpose of creation and fulfill the three blessings. Because of the fall, Heavenly Father lost man, who was His object of love and His child. Therefore, since that time, His purpose has been to recreate all people and the whole world back to His original ideal.

All fallen men became the enemies of God. Fallen man denies God and goes against Him and His will, yet God continued striving to find those who could go through the restorational course of becoming a servant of servants, a servant, an adopted son or daughter and eventually His own true son or daughter, finally accepting the role of a true parent.

"We can imagine our Father's tears and his prayers and how much he connected with the heart of God. He did all of this to lay the indemnity for restoration of the individual!"

At the time of the Second Coming, the Messiah must first restore and perfect himself as an individual. For example, all vertical conditions which in the past were never fulfilled must absolutely be restored horizontally within his own lifetime. Therefore, he needs to be victorious in passing through the course of being a servant of servants, servant, adopted son, true son and then true parent.

Actually, the position of the Messiah is that of a true parent, because he comes as the second or third Adam. We cannot see the actual path of his ancestry, which is as "invisible" to us as our own physical lineage. Neither can we see the condition of the True Parents' spiritual course. But we can imagine how his body was tortured; we can imagine the tremendous persecution which is so much a part of his history; we can imagine his tears and his prayers and how much he connected with the heart of God. He did all of this to lay the indemnity for restoration of the individual.

We can imagine, too, that the True Parents' foundation, which finally became visible in 1960, was the culmination of the Messiah's personal unchanging foundation which overcomes Satan's accusations.

The time from 1960 to January 1, 1968 comprised the first seven year course. During this time the True Parents laid indemnity conditions for the family level. The dedication of God's Day in 1968 actually meant that God found His true son and true daughter, in other words, perfected man and woman.

Before the True Parents made and fulfilled indemnity conditions on the individual level, they could not begin the family level dispensation. This is also true for the national level. After restoration of the individual and family, the central mission of restoring society, nation and world could begin. However, half way through any of these courses, Father can begin to lay the foundation for the next level.

For example, about three and a half years after his individual seven year course began, he started to prepare for the family level course. Furthermore, in 1960 the central dispensation for the family level began, but soon afterwards he sent members to pioneer each city of Korea, thus beginning to lay the foundation for the national level restoration. Following the same principle, during the restoration of the nation, in December of 1972 he arrived in America, which was the nation representing the world, and he began to lay conditions for worldwide restoration.

Father went back to Korea in December of 1974, and on January 16, 1975 he invited 550 representatives of the entire Korean society—including the leaders of Congress, cabinet members, top religious leaders, scholars, businessmen, etc.—to attend a gathering at which he spoke. At that meeting True Father shared with them his hope and vision for the country and the method of insuring Korea's salvation. It was an extremely significant meeting because they

"The Messiah needs a foundation which Satan has absolutely no base to attack or accuse."

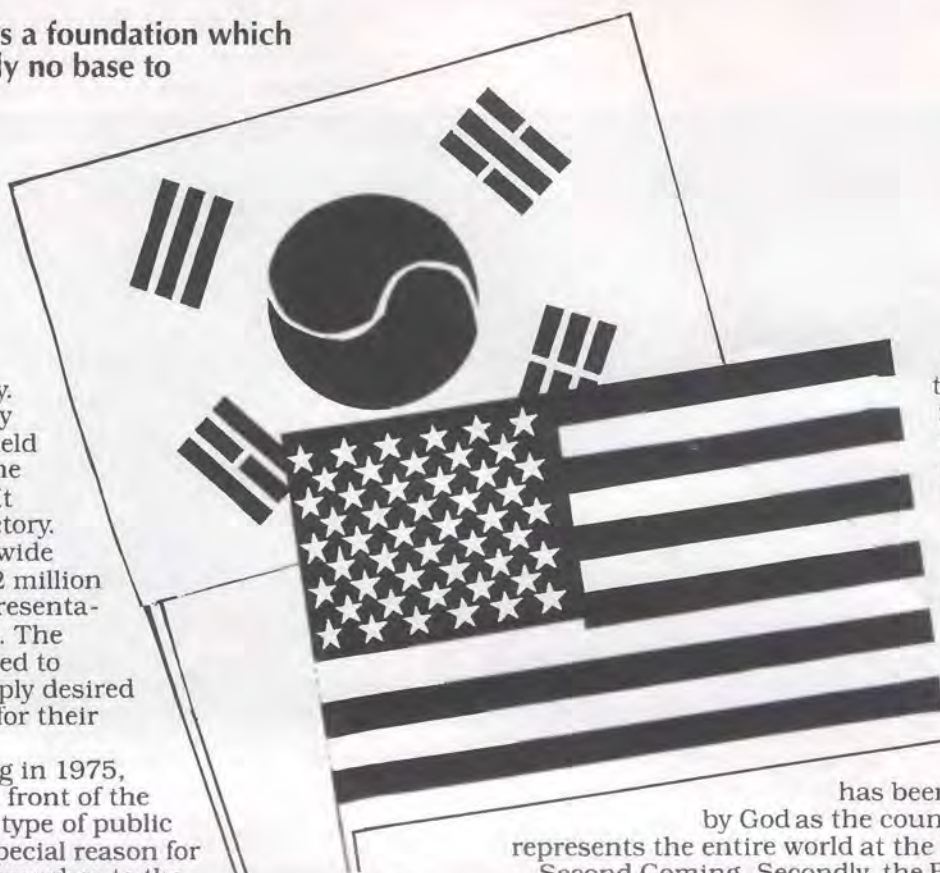
welcomed him so warmly and genuinely.

The June 1975 rally on Yoido Island was held with the support of the Korean government. It was a tremendous victory. The rally was a worldwide event, attended by 1.2 million people, including representatives from 60 nations. The people of Korea listened to Father speak and deeply desired to find the true path for their nation.

Before the meeting in 1975, Father never stood in front of the Korean people in any type of public meeting. There is a special reason for this. If he had given speeches to the Korean public before this time and the people had accused him, it would have made the process and timing of God's dispensation much more difficult. Of course it is true that our movement has received a lot of persecution and much negativity, not only from Koreans but from every nation; yet from Heavenly Father's viewpoint, it has not been directed at Reverend Moon. Instead, his disciples and followers actually received it in Reverend Moon's place.

Yet when Father did stand in front of the Korean people publicly, he did it with such seriousness—he represented God. He knew that Heavenly Father needed to wait for the time when the people would obey and welcome True Father, before Father would be able to give such a speech. Without a condition of victory on the national level, God's dispensation could not start on the worldwide level. However, because of this foundation of the victory in Korea, God could begin activities for the restoration of the world.

From 1975 until 1981 is the period of the third seven year course. In this time we must lay indemnity conditions for restoration on the worldwide level. True Father started to prepare a certain foundation, based on the victory of the national level condition, when he conducted the Madison Square Garden, Yankee Stadium and the Washington Monument rallies.



How could the Washington Monument rally connect to the world wide level indemnity condition? First of all, from the viewpoint of God's dispensation, America

has been prepared by God as the country which represents the entire world at the time of the Second Coming. Secondly, the Bicentennial movement in America forgot to mention God's ideal and true purpose. However, in the midst of such circumstances, our True Parents were able to organize and hold a meeting of worldwide representa-

tives. Centering on God, our meeting had the theme "God Bless America"; therefore, it had special significance among all the bicentennial meetings. In 1976, America celebrated her 200th anniversary as a nation. These 200 years came symbolically at the end of the 2,000 years of Christian history.

The year 1976 is symbolically important in God's dispensation not only because it was a culminating point of the 2,000 years of Christian history and the 200 years of American history, but also because True Father was able to shorten his first 21 year course that same year. As we remember, True Father proclaimed Year One beginning in February of 1977 and was able to shorten the last seven year course. This is the meaning of this moment in God's providential history.

Such a huge gathering of 300,000 people in Washington, D.C. represented America and the world. In his speech, "God's Will for America," Father mentioned that America's mission is not only to save the nation of America but also to accept her responsibility to save the world.



"Home church is one of the most important results of the victory achieved at Washington Monument."



As you know, Jacob was victorious in overcoming Esau with love. The detailed Biblical account tells us that Jacob kneeled and bowed before his brother and gave him many gifts. But the important thing is that with the agreement of God and Satan, Jacob had already received the blessing. Because Esau did not deny Jacob, a blessing was given him and restoration was accomplished.

Esau received God's blessing through Jacob. The external situation did not matter. Actually, it did not make that much difference if Esau completely and totally obeyed or even if Jacob kneeled. The important thing is God's blessing. In the same way, True Father told America and the world about salvation, about God's blessing; and all those in attendance, representing the entire world, listened, accepted and received his message. This has real significance because it is God's message to America and the world.

Yet even before either of these rallies were held, he sent foreign missionaries throughout the world; he needed to make a condition to announce God's message of truth to all nations throughout the world. Therefore, the Washington Monument rally actually connected America to all the nations. If True Father would not have sent out the missionaries before holding such an historical meeting, it could only have been an American rally. But it did have worldwide significance.

"Heavenly Father needed to wait for the time when the people would obey and welcome True Father."

After such a condition of victory on the national and worldwide levels had been accomplished, members sometimes still have doubts, because, for example, some Korean Christians still oppose us. Even after the great success at Washington Monument there are still many Americans who are negative towards our movement. Why is this? Think about what happened after Esau met Jacob and welcomed him. Did Esau completely obey and follow Jacob in everything? Did Esau discuss every decision with Jacob? No! The important thing, however, is that he conditionally obeyed and accepted God's blessing through Jacob. From then on, it did not make any difference what kind of attitude Esau had, God's dispensation would be able to move forward centering on Jacob. This is what has

meaning. The country of Korea has already conditionally accepted us through the representation at Yoido. Because of the Washington Monument rally, America and this world are in the same situation. By such a large representation coming, America and Americans accepted and received God's blessing; and this eternal foundation of victory is now going forward and developing for America and for the world, centering on the Unification Church.

What is the result of this victory? First, the True Parents have established a foundation of victory which Satan can never attack. Its importance lies in its being not only an individual, family, or national level foundation, but in that it is a foundation of victory for the whole world. After Jesus' resurrection, anyone who believed in him could begin to stand on his spiritual foundation and receive spiritual salvation. Likewise, after the victory of Washington Monument, anyone who believes in True Parents—no matter what his nationality—is able to stand on the eternal foundation of victory.

Secondly, from that point, Satan's destiny declined and Heavenly Father's destiny increased. There is one thing I want to remind you of concerning Heavenly Father's destiny. In the viewpoint of the dispensation, God's power and influence may be increasing while Satan's may be decreasing, but don't wait and hope for miracles to happen at once, simply because we recognize that Heavenly Father's destiny is now on the increase. These kinds of miracles will not come quickly or easily. Even after such a victory, I want to impress upon you how important it is not to have false hopes. The point of change is not a small hill or a simple mountain. Think about the historical course. The important thing is that we have passed beyond the crossroads.

Since this change has happened, Satan's persecution and accusation may increase. Can you imagine how he feels? He feels as if something is being stolen from him. It is easy to understand that he would naturally try to desperately wield his power even more strongly than before. That is his determination, even though he knows he is declining.

Thirdly, True Parents want us to be able to inherit the foundation of victory. Actually, our destiny of home church is one of the most important results of the victory achieved at Washington Monument. Each of us as a leader of our home church is in the tribal messiah's position. Therefore, we need to recognize how fortunate it is to be able to stand on this victorious foundation.

Sons and daughters want to be like their

"The year 1976 is symbolically important in God's dispensation, because True Father was able to shorten his first 21 year course that same year."



parents when they are proud of them. I have recently been feeling strongly that each of us must think more deeply about Father's daily schedule and lifestyle. For several years now, I have had the opportunity and privilege of going ocean fishing with Father. Until last year, his normal schedule was to rise and leave the house around 4:00 a.m. every day. This year, however, almost every day he rose and left the house by 3:00 a.m. Even though he would get up in the middle of the night to go fishing, he would never sleep before midnight. We must realize that he is no longer a young man; this year he turned 60. Still, because he keeps on living at such a desperate pace, we can realize that Heavenly Father must feel so sympathetic and yet so tortured in His heart that He wants to give Father more and more blessings. Another thing we should keep in mind is that he was severely tortured for years. Surely, it must have had a terrible effect on his health, but it does not stop him or even slow him down. I have been feeling so strongly that we need to learn so many lessons from him and how he conducts his life.

One scholar who attended the Acapulco conference and listened to my speech about Father's lifestyle came up to me later and sincerely expressed his concern about Father's health. He asked me to tell Reverend Moon not to work so hard because the world needs him so desperately. I told Father this scholar's response. Father smiled and was thankful for the concern he showed, but still does not feel he can lessen his own work or change his lifestyle. I believe that this is because we do not do enough; for that reason he feels that he must still work on the front line.

Reflecting on this point, I remind myself and want to remind you that actually there is nothing we can try to give as an excuse when we think of what he is doing and the kind of life he is living for God. No circumstance really merits our excuse. Each of us should compare his own daily lifestyle with Father's. Remember that it is not only in the area of fishing that he works so hard. Everything he does is done with tremendous force and energy in his desperation to fulfill all he can every single day.

Because of Satan's persecution and attack, especially in this period of the crossroads of good and evil, each of us stands in a dangerous position. However, as Father has told us, the crossing point has come, and Satan's power and destiny is declining while Heavenly Father's is increasing. However, this is not the most important point. What is important is that because of all the historical victories at each level, there is

potential for the destiny of any man to change. Therefore, we should remember the great importance of our attitude toward God and the True Parents.

If a person feels that he can never accomplish enough every day, begins to feel repentful and sorry for it and follows the way of the Principle—his feeling could lead him to a good direction which would have a positive effect on his personal offering to God's will. However, when people dwell too much on how sorry they are or how they did not accomplish enough, damage can often be done. Each of us needs to be careful which direction such a feeling might take. Whenever we feel this way, it is like God sending us a message which we can learn from. To be sorry that we did not do more is basically a good feeling; but when it turns to extreme guilt and builds up resentment, it is destructive. It is then impossible for us to achieve any result which would please God. His desire and hope for us is to always remember that even though we do not do enough, we are still in the position to receive God's grace. This is the important thing to dwell on. We should be grateful for God's unchanging love and for all the blessings we receive from Him.

Many of us witnessed for ourselves the actual Washington Monument rally four years ago. Of course it is wonderful to remember the hard work we invested in the campaign, but I feel that we must do more than just remember it. I feel that we must reflect on the True Parents' victorious foundation—a foundation which we can not only connect with but also inherit for our own future.

The True Parents want us to inherit this worldwide foundation, which we should each bring to the smaller unit of our own home church work. Using this broad foundation, we can make a microcosm in our home church area. Although our True Parents could not receive all the necessary support, we are still able to inherit the foundation. Therefore, we only need to conditionally go through the course of true son or daughter, before we reach the eventual position of parent. In going this path, we need to lay indemnity conditions and overcome many things, but it is still God's tremendous blessing to us that we can inherit this foundation.

Actually, we fulfill the roles of servant of servants and servant in the home church mission. In our position of servant of servants or servant, we should not expect or seek love from people. Rather, we should concentrate on our duty by sacrificing and working hard in serving them. Even though it is difficult to only follow



rules or laws, we have to follow the heavenly law. As a servant, we cannot expect to receive love. When we have the attitude of serving or attending, two kinds of results will come: First, we ourselves can lay indemnity conditions for our individual internal growth and accomplishments. Secondly, we are able to give life and energy externally to the people.

So many people don't understand God's love and have never experienced a relationship or friendship based on true love. Through serving the people in our home church mission, we can

give the very essence of life itself. They will be able to feel that the members of the Unification Church are the hope for America and for the world.

Once again, we celebrate this day not only by simply remembering it. We should once more feel gratitude to God and the True Parents that we are able to inherit the foundation they worked so hard to accomplish. Let us now work to strengthen this worldwide foundation through our own mission and through the providence of home church.

Unification – Muslim Dialogue

Together as God's Helpers (Surah 3:52) by Dr. Young Oon Kim



Dialogue continues in Barrytown lounge.

Once upon a time, almost a thousand years ago, Muslims and Christians were engaged in bloody combat, as they have been many times since. The leader of the Christians was Richard the Lion-hearted and the leader of the Muslims was the equally brave Saladin. Both gradually came to recognize the fruitlessness and folly of continuing enmity and such destructive bigotry. According to the historians, the two met, saying, "If you give me something you really love and I give you something I greatly treasure, perhaps then peace can be restored to our unhappy world." "Fine," said the other, "I'll give you my beloved sister and you give me your much-loved brother. If they are joined in marriage, then perhaps we can live together as one big family." As you well know, that plan never bore fruit. But this does not mean it was not the right way and God's way. If we as Christians share what we love and you as Muslims

"Both Muslims and Unificationists believe themselves to be commissioned by God to make history, and both understand the making of history as the actualization of the Divine Will on earth."

share what you love, our world can be a better place for all mankind.

My comments at this first Muslim-Unificationist dialogue are intended to show what impresses me about Islam. These remarks will be based on my world religions trilogy and some articles on Islam which have been published in several American, European and Asian magazines. But more importantly, my appreciation for Islam comes from visits to great Muslim cities like Damascus, Tehran, Delhi, Cairo, Beirut and Jerusalem. My deep respect for the Islamic faith is largely a result of seeing those parts of the world where Muslim culture is still a living reality. How could I forget the piety and beauty of the Mosque of Omar in Damascus, the tomb of Abraham at Hebron, the Taj Mahal in India or the Muslim masterpieces in Iran?

However, my main theme is to suggest what modern Muslims

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can do to improve and revitalize the West. We Asians are like most of you Muslims in one very important respect. Since we are not rooted in Western cultural traditions, we can look at the West quite objectively and sometimes critically. This does not mean we are anti-American or anti-European. Not at all. All it means is that we are able to evaluate its strengths and weaknesses from a different perspective.

For this reason, as an Asian and a Unificationist, let me repeat the substance of an assessment of our modern world made by the first secretary-general of the Arab League: In the past few generations the forces of materialism have been defeating man's spiritual life, he wrote. Without any aim or goal we have wrought havoc everywhere. In the name of women's rights, we are destroying the serenity of the home. In the name of nationalism, we are tearing nations asunder. In the name of social reform and revolutionary reconstruction of society, we are losing the freedom of the individual. We today are marching on to ruin. Those words come from a book entitled *The Eternal Message of Muhammed*.

What is there about Islam which is inspiring? First of all, its deep piety. By contrast with most Europeans, Americans and East Asians, the average Muslim is a man of prayer. Believers in Islam stand out because of their practice of daily prayer. No matter where I visited in the Muslim world I heard the call from the minarets for men and women to bow in adoration to God the all-merciful. Every day the small villages and big cities of the Muslim world pause to remember the supreme authority and unfailing kindness of God. There is nothing comparable to that in London or Paris, New York or Tokyo, San Francisco or Seoul. For Islam, daily public prayer is part of man's ordinary routine, as it should be.

This deep piety results from God's revelation of His will in

"If we as Christians share what we love and you as Muslims share what you love, our world can be a better place for all mankind."

the Quran. Let me quote only two brief texts: In Surah 3:51 it is written:

*It is God
Who is my Lord
And your Lord.
Then worship Him
This is a Way
That is Straight.*

And in Surah 11:61 one of the ancient prophets declares:

"Oh my people! Worship God: yet have no other God but Him. It is He who hath produced you from the earth and settled you therein. Then ask forgiveness of Him, and turn to Him [in repentance]: for my Lord is [always] near, ready to answer."

Why do Muslims affirm the necessity for daily public and private prayer? Because they recognize the absolute sovereignty of God. This belief provides a bridge which connects Islam and Unificationism. We too assert that mankind can never find lasting happiness here on earth or enjoy the eternal bliss until all peoples recognize His primacy and supreme authority. In Islam, religion is defined quite fittingly as "submission to Allah." In Unification theology, we say that God is our rightful subject and we exist to be His object. Or to use more common New Testament language, our most fundamental concern is to establish the kingdom of God on earth. As Jesus taught his disciples to pray, "Thy will be done on earth even as it is in heaven." Hence, our chief goal as Unificationists is to realize the universal reign of God throughout His creation and among all men.

Muhammed Iqbal, the ideological father of the Islamic Republic of Pakistan, was one of those who saw the social, economic and political implications of Quranic teaching about God's unique authority. To believe that God alone is God means that His servants must put everything else in second place. If God alone is God, we must reject the worship of anything less. We cannot worship our nation, our race, our class, our political party. To be a chauvinistic nationalist, a racist or a materialist is to commit the worst of all possible sins, by ascribing "a partner to Allah."

In most parts of the world, such thorough-going dedication to the rule of God has virtually disappeared. Like the Muslims, we Unificationists reassert the need for absolute God-centeredness. As we say so often, we believe in God-centered individuals, God-centered families, God-centered nations in a God-centered world. As I see it, against almost insuperable obstacles, Muslims are committed to the establishment of a theonomous social order and a theocratic world. That kind of dedication impresses me. We

stand on a common platform.

Let me briefly expand our common theocentricity in three specific areas. First, religiously. As you are well aware, the Quran contains numerous warnings against ascribing partners to Allah. God has no equals for He alone is God. The Quran contains some very barbed criticisms of religious people who have ignored that basic doctrine. Christians in particular are often upset by what the Quran says because they think that it is written with their doctrines and worship in mind.

For example, when the Quran declares that God is one and not three, isn't this a direct attack on the Christian doctrine of the Trinity? When we read that Allah has no wife, is this not a criticism of the Eastern Orthodox and Roman Catholic veneration of the Virgin Mary as the Mother of God (Theotokos)? Or when the Quran asserts that God has no son, is this not a repudiation of Christian belief in the Incarnation? Hence, for many traditionalist Christians there appear to be unsurmountable barriers to Muslim-Christian dialogue and cooperation.

Fortunately, for Unificationists these dogmatic disagreements are verbal rather than substantial, as they are for many liberal Protestants these days as well. Muslims do not agree with some historic interpretations of Christian doctrine. Yet today these dogmatic explanations are no longer held by some Christians either.

But let me comment on the Unificationists' position. We recognize the very common religious practice of identifying the messengers, prophets and saints of God with God Himself. That has historically led to all kinds of theoretical and practical difficulties. I was pleased to learn that Muslims do not like to be called Mohammedans. They do not submit to Mohammad but to God and only God. However important and exalted, the Prophet's role is subordinate to the higher authority of Allah.

A similar attitude was upheld

"Islam impresses me because it's a faith which deliberately embraces every aspect of life."



Dr. Young Oon Kim, Professor of Systematic Theology at Unification Theological Seminary, author of *Unification Theology and Christian Thought* and three-volume study of World Religions.

by Jesus and his first disciples. Original Christianity was theocentric rather than Christocentric. In fact, it was not the apostles, but their opponents who first called them Christians, according to the book of Acts. Only later was Christianity transformed into a Jesus-centered religion rather than a God-centered one. But there is no need to elaborate upon the Christological development. That story is clearly documented in almost any history of church dogma.

There is no time to go into detail about Unificationist reinterpretations of ancient Christological and Trinitarian dogmas. Unificationists do not believe that Jesus was God in the flesh. For us, Jesus was a

man who had been given a divine commission to establish God's kingdom on earth. Nor do we accept the Nicean and Chalcedonian doctrines of the Trinity. Like the Old Testament and the authentic teachings of Jesus in the Synoptic Gospels, Unificationists affirm that there is only one God, the maker of heaven and earth. When we use trinitarian language, we refer to a perfected Adam and Eve, two human beings, whose unity is based on their total devotion to God. Naturally, as Christians we affirm that Jesus of Nazareth was appointed to the messianic office by God. Jesus was the Christ, as the New Testament teaches. But his messianic mission did not make him part of the Godhead, a second person of the Godhead, Trinity or consubstantial with God, as the fourth century creeds claim. He was one with God in a unity of will, oneness of purpose, his total dedication to the Father.

Islam can be of immense benefit to the Christian world, it seems to me, if it reminds all of us to put God first and Him alone. What the churches today need is God-centered and God-dedicated and God-guided Christians instead of Lutherans, Calvinists, Wesleyans, Arminians or some other group whose primary allegiance is to their human teacher.

The doctrine of God's absolute primacy also greatly affects our understanding of man. If God alone is God, then all men should practice the virtue of humility. We are not self-sufficient and self-made. That is why Muslims prostrate themselves when they pray. That explains why the Quran describes the faithful as "slaves of Allah." "Thy will, O God, not mine, be done" is a prayer representing the core of piety.

To illustrate this virtue of humility, let me tell you a story I heard a couple of summers ago at an international Muslim-Christian dialogue in Hartford Seminary. Muslim peoples are famous for their expensive hand-woven carpets. A weaver will take many years creating a

rug of elaborate floral and geometric design. Each carpet has a unique pattern which is woven with painstaking care. Yet somewhere in the carpet the designer will make a tiny mistake, one so small that no one else can recognize it. Why? Because out of humility, the maker wants to confess his faith that only Allah can create something of perfect beauty. God alone is perfect and man, no matter how talented, can never seek a higher status than that of Allah's humble servant.

That's one aspect of the Islamic doctrine of man. There is a second which is just as important. The Quran teaches that God created man to be His vice gerent, His representative on earth. For Muslims as for Unificationists, man stands in a unique position, far above the rest of creation. To quote Iqbal again, man exists to "organize, synthesize, focalize, dominate and construct" the world in which God has placed us. Using language drawn from Genesis, we say man's purpose is to be fruitful, multiply and exercise dominion over the earth. According to Unification theology, God gave Adam and Eve that mission which has remained man's purpose in creation ever since.

Prof. al Faruqi has done an excellent job of summarizing the Muslim doctrine of man in his *Historical Atlas of the Religions of the World* (1974, p. 245). But probably you have never heard how much this Islamic understanding of human dignity has impressed the Koreans. We had almost no first-hand acquaintance with Muslims until the Korean War. Among the United Nations troops who helped us fight the communist aggressors there was a detachment of Turks. Very quickly Koreans began to admire those Turkish soldiers for their manly dignity, military bravery, disciplined life-style, unflinching courtesy and their respect for women and the elderly. "What makes you like that?" Koreans asked. "We are Muslims," was the reply.

My final point is that Islam

"Believers in Islam stand out because of their practice of daily prayer."



impresses me because it's a faith which deliberately embraces every aspect of life. Here let me praise the noble example set by the Prophet Mohammad. His was never an otherworldly, escapist or privatized piety. In Unificationism we say that God expects of each of us to fulfill three blessings: to achieve personal perfection, to establish a good family and to perfect our mastery over the world. As a loving husband, a kind father, an inspiring religious leader and a just ruler, the Prophet himself demonstrated that ideal. And ever since that time, Muslims have put their faith to work, expressing it in architecture and painting, philosophy and poetry, science and government.

Islam is proof of Tillich's epigram: a culture is the form of a religion and a religion is the substance of a culture.

Unfortunately the media has generally been as anti-Muslim as anti-Moonie. Consequently the Muslim attacks on materialistic and atheistic communism have seldom been given a fair hearing. Let me therefore quote a sample paragraph taken from the official magazine of the Muslim World League, published in Mecca: "This communist dreamland is a utopia such as would never be materialized in this world of reality. It belongs under the realm of delusion. Its basic assumptions, that the human being can ever be artificially made equal in possessing similar means of production and that all class-war shall come to an end when and if wealth is distributed evenly among all people and that humanity cannot progress except through interclass warfare, are altogether baseless and untrue. It (communism) represents an idealism such as can fascinate fools only. It originated out of materialism and ironically enough is supposed to be based on scientific principles and facts of life." (*Muslim World League*, Nov. 1973, p. 24)

We Unificationists are not discouraged by the present state of the world. Not at all, for we are convinced that our age can be a time for divine promise. As we engage in friendly dialogue, let's never forget what God expects of us today. What better way then is there for me to conclude my paper than with a final quotation from the Quran (Surah 3:52):

"When Jesus found unbelief on their part, He said: Who will be my helpers in [the cause of] God? Said the Disciples: We are God's helpers."

Whether we realize it or not, we Unificationists and Muslims are natural partners in all those things which matter most, because we are God's helpers in restoring His sovereignty over His creation.

Unification – Muslim Dialogue

The Living Reality of Faith Dr. Isma'il R. al Faruqi

In the name of Allah, the Beneficent, the Merciful. Praise belongs to Allah, Lord of the Universe; and may His peace and blessing be upon our Prophet Muhammad, last of the prophets, the first of the Messengers, and upon his companions.

Dear brothers and sisters:

Muslims of the world who have come to know a little about the Unification Church are full of admiration for the Unificationists as people who have faith in God. It is not fashionable these days to have faith in God. Our world is full of materialism and secularism; people are proud of rejecting faith in God as an old superstition. They think that it is scientific and modern to believe in a world in which God does not exist. They are committed to atheism. So in this age, for the Unificationists to stand with chest out and chin up—whether in Seoul, Tokyo, Chicago or New York City—and say, "I believe in God," is an act of tremendous intellectual bravery which we Muslims appreciate very, very deeply.

Faith in God. Faith that Allah, may He be praised and glorified, is indeed Allah—that God is indeed God, the Creator and Maker of the Universe, the Power that makes everything happen that does happen—requires tremendous insight. There are those who believe in a God of the philosophers—a kind of retired God, or *deus otiosus* as philosophers of religion like to call Him—who having once done His duty of creation has since then been twiddling His thumbs, doing nothing. But to see God as the one and only ultimate reality and to see the whole of nature as the creation of God and the effect of His sustenance is an act of supreme intellectual vision and abstraction. To breathe and to know that Allah is the cause of your breathing, to see trees and to recognize Allah as the cause of the growth of every branch and leaf, to feel the rain falling on your face and to know with absolute certainty that it is

"Muslims who have come to know about the Unification Church are full of admiration for Unificationists as people who have faith in God!"



Allah who sends it down—in short, to believe in Allah as Islam requires—is to be possessed by God and to live in an enchanted world.

For people brought up in an atmosphere of atheism, to convert to this faith is an act of tremendous bravery. The Unificationists are such people. Being all of one generation, most or all Unificationists must have once belonged to the atheistic culture of modern times. All the more worthy, therefore, is their rejection of that culture and their return to the life of faith. Such a return to God could not have come by accident. Its genuineness and intensity are evidenced in the Unificationists' discipline and action and in their proud and public assertion of their faith.

Such faith is indeed the work of God Himself. Beholding His divine work in this movement of faith, we Muslims bow in praise to Allah, for having stimulated their hearts, bringing them to faith in Him.

This is the first and most important aspect of any dialogue that we Muslims may have with Unificationists. It is one which rehabilitates them in our eyes and gives them the greatest esteem, regardless of the rest of their philosophy. To theorize about God and the world is a human activity that is always liable to error and omission, to falsification and prejudice. But to have authentic faith in God, to proclaim that faith and to call men to it is to have a base in which differences may be harmonized. All disputes may be resolved by referring to such a principle. It will always win for Unificationists the Muslims' greatest possible esteem.

Challenging secularism. The second point is that the faithlessness, materialism and secularism which have come to envelop the world pose a tremendous threat to religion. Unificationists have resolved to go against the stream and to challenge faithlessness in its very land and capital. The Unificationist challenge has not only won the admiration of Muslims but has also made them both brother soldiers on the same front. Brother soldiers working on one and the same front have an appreciation and willingness to cooperate which knows no limits, as long as that faith in God remains pure and intact.

Recognizing the purposiveness of creation. Thirdly, the Unificationists' faith in God is not empty. It is not merely a theological doctrine but is alive and bristling with content; thus it relates to every day's events. The vision of reality as God-centered is a modern—even supra-modern—vision. Only very recently, perhaps not before the last two decades, have scientists begun to speak of the teleological relations among the

things of nature, which constitute a system of purposes. To the investigation of this "new" teleological order of nature they gave the name of "ecology". The perception of the world as a system of purposes intricately linked together is identical to what religionists have called God's design for creation. Its individual threads, or *nexus*, cannot be ultimately explained except in terms of the overall system. This, in turn, is identical to the religionists' "unity of divine purpose." The purposes which God has implanted in every item of nature are linked together to form a system precisely because they are God's purposes. In other words, it is God who makes of the various teleological threads a system. If these relationships did not tend towards unity, there would be no system; furthermore, if they are to unite, their unity cannot result from mere chance, because that would destroy the teleology of the individual chains. Teleological unity in nature is indeed purposive unity. No better definition of Divine Intelligence exists than this teleological unity of creation. Thus, to see nature and human life as falling within a system in which everything works for God and realizes the Will of God is to give human life a great purpose and to apprehend in it a sense and meaning. What a great contrast to the colorless grey of utility, the senselessness of anonymity and the vanity of nihilism characteristic of our modern times!

The recent discovery by the atheistic scientists of a teleological system in nature is for us, the people of religion, something as old as religion itself. It is something we have grown up with, because the teleology of nature is the first lesson we learned as children. It is a pity that nature had to reach such a degree of pollution before Western societies awoke to any vision of ecological balance in the world. The Unificationists can give the inspiration and encouragement that the world needs for the salvation of nature. Threat to life and to

"The Unificationist challenge of faithlessness, materialism and secularism has made Muslims and Unificationists brother soldiers on the same front."



Dr. Isma'il al Faruqi, Professor of Religion at Temple University, Philadelphia, Pa. Originally from Palestine, he frequently visits the Middle East, promoting Muslim youth movements.

the very existence of our planet results from industrial pollution. It devolves upon Unificationists and Muslims to teach mankind and to spread this salutary vision of creation.

Rejecting the stumbling blocks of Christianity. Muslims admire Unificationists for their courage in saying a deliberate no to the stumbling blocks (in Greek, *skandalon*) of Christian theology: the trinity, the incarnation, the crucifixion and death of God, redemption as an ontological *fait accompli*, the church as body of God, the Pope as God's vicar on earth, the magisterium of the church, sacramentalism, etc. We certainly admire the clarity, precision and rationality with which Unifica-

tionists have rejected these *skandalons* of Christianity and opened wide the way for reason to work out a rational methodology in theology. Uncritical, irrational dogma in religion is always a curse, because any myth, prejudice or illusion can claim divine status and serve as the foundation for a religion. And if reason is utterly banished from the field of religion, then religion is lost, and the world is lost with it. So for Unificationists to reject once and for all these irrational dogmatic assertions of Christianity, reopening as it were the Councils of Nicea and Chalcedon, is an act of tremendous intellectual insight and bravery which Muslims admire and share. Muslims are extremely happy that the *skandalons* of Christianity have finally been outgrown— especially by Christians.

Witnessing through reason and example. A fifth point of Muslim admiration and approbation of the Unification movement is mission. To be a Unificationist means to assume a commitment to the faith that requires calling other men to it with decorum, good manners and an open mind. They allow reason to do its work, letting the best argument win and feeling free to convince and to be convinced. Muslims admire anyone with the courage of his own convictions. They admire the Unificationists who call men to God not only on the intellectual level but also on the practical level, teaching and convincing by their good example. Unashamedly feeling that the best is something that ought to be shared and enjoyed by everyone, and calling other men to God through reason and good example, Unificationists are men and women after our own hearts.

Promoting true internationalism. Sixthly, Unificationists have finally outgrown all claims of racism and particularism, perhaps the two worst scourges of humanity today. Let it not be assumed that since the found-



Dr. al Faruqi and Dr. Kim, with Mrs. al Faruqi (back row), Andrew Wilson and Shirley Bowers.

ing of the United Nations all racism and particularism have disappeared from human relations. All the governments of the world and most of their peoples are nationalistic and ethnocentric, and hence victims of contagion by that terrible European virus. Just ask your neighbor whether or not he would rejoice to have his own faith and nation shared immediately by a billion Chinese, or half a billion black Africans or three quarters of a billion Hindus. I think he would be horrified by the idea. Were this to happen to the genuine universalist, on the other hand, he would take it as the greatest conquest and the greatest victory ever that Allah might bestow upon him, his nation and the world. So, a true universalism sends missionaries around the world calling men to God, but without creating church compounds that isolate people from their communities and make them agents of a new kind of colonialism. To want the whole world to have faith in God and treat other men as one's equal, that is genuine universalism which Muslims share with Unificationists. If both groups compete with each other in this regard, that is truly the worthiest competition and the noblest endeavor.

"To want the whole world to have faith in God and treat other men as one's equal, that is genuine universalism which Muslims share with Unificationists."

Restoration ethics. Finally, Muslims are full of admiration for Unificationists in so far as the latter accept and practice "the ethics of restoration." This ethics of restoration works to achieve a return to God and an understanding of history and of life which is God-centered. Identical to Islamic views, the Unification Principle asserts that the family constitutes the highest purpose of God's creation and the highest form of human existence. Both call for self-discipline, or submission of the instincts and the emotions to the vision of God, and for the unity of mind and body as Divine Principle proclaims. Islam and Unification agree on a world-affirming ethics which sees man as the center of the uni-

verse, seeking a mastery of the world so that he may lead it toward good ends, the noblest of which is making the will of God supreme. This "ethics of restoration" is a field in which Muslims and Unificationists can cooperate, because both believe themselves to be commissioned by God to make history, and both understand the making of history as the actualization of the Divine Will on earth.

The Muslims' admiration of the "ethics of restoration" stands without regard to the metaphysical constructions on which it is based or which are derived from it, as we read them in Divine Principle. These belong to theological or metaphysical speculation. We place importance instead on the living reality. Thought always comes hobbling after living reality, and living reality is the most important, because, after all, it is reality. The reality in question here is the living reality of faith in God. Thus, the metaphysical embroidery of the Divine Principle may never be accepted by Muslims. But no Muslim will allow it to stand in the way of recognition of the living reality itself—nor of cooperation with that living reality in the cause of God on earth.

40 Day Pioneering

Lebanon & San Marino

Lebanon

This is the report of my 40 days pioneering condition begun on the 20th of August 1980.

When I arrived in my assigned town, I prayed for the town and for the "location." I was guided to one church with a big statue of Mary. I met a pious man who belongs to a Christian group. The members of this group do fasting conditions on Wednesdays and Fridays. They were so amazed to know that I was fasting for seven days. They respected me so much.

After 14 days, I left this place and could find a cheap bed in a hotel. I fundraised with just my missionary card, and in three days I could have enough money for the 40 days of the condition. I concentrated on street witnessing.

I was able to teach the six hour lecture of the Divine Principle to 18 young people. I contacted one group of young people and they invited me to teach them the Divine Principle. (Heavenly Father fulfilled one deep desire of mine: to be able to teach the Divine Principle to a group of people.) This was also what I needed to have much confidence in lecturing.

What I experienced most was God's guidance. I learned to not worry about what to do. When I put myself under God's command, He will guide me the way He likes. I learned also that God will not help me until I try my very best.

Some people wanted to chase me out of the town, and many young Christians mocked me at the beginning. Later on, everybody knew that I was very serious in my mission, so they changed their attitude.

I was able to develop a good relationship with many young people. One of my contacts invited me three times for meals at his parents' home. He is really a potential A member.

The owner of the hotel where

I stayed for 23 days showed me the room first and told me that I could choose one of the three beds. I chose the most miserable one (it was a large piece of wood fixed on the bed). On the 39th day of the condition I had a dream that I was lying in bed beside True Father and one of his sons came and played with me.

—Sabah

San Marino

In the beginning of September, I decided to write a letter to all the people of the village where I was born. In this letter I explained about my life and what I did during my nine years in the Unification Church. I also expressed my love for them.

I made many copies and sent the letter, along with the September issue of the Italian family's magazine which reported the conclusion of the Italian authorities after investigating the Unification Church during the past five years. It declared that nothing was wrong with the Unification Church or with Father. It also reported about Father's life.

I prepared everything very nicely and mailed out the letters and magazines. Even though I got sick for two days after mailing it, the impact was strong and good. Some people told me something about it, and they thanked me for letting them know what I am really doing. Most of them, however, didn't say anything, but it was a kind of silence which says much.

After that, I really felt more free to work, even in other places in San Marino, because I came out clearly about who we are and that we have confidence and strength.

I felt the necessity of facing my own people with love, but also with determination, and it gave more strength to me.

—Giorgio

"Until now, your mission has been teaching. If you want to understand me, you have to become like primary school children."



Next to Father at lunch (left to right): Dr. Mary Carman Rose, Dr. M. Darrol Bryant, Dr. Herbert Richardson and Dr. Richard Quebedeaux.

NEW ERA ADVISORS RESPOND TO FATHER

The continuing series of theological conferences sponsored by the Unification Theological Seminary recently gave rise to the NEW ERA (New Ecumenical Research Association). Its 21-member advisory board met October 3-5 in New York City to determine the future direction for work with theologians.

During the past several years, a considerable number of theologians have participated in dialogues on topics of the Principle or have attended Divine Principle workshops, but there was no on-going structure for

them to contribute to. This spring, the NEW ERA was organized and an advisory board chosen.

During its October meeting, the board decided to solicit membership from those who have attended the theological conferences, publish a newsletter and offer an advanced Divine Principle seminar in Puerto Rico next January.

In order to reach out to more theologians and offer a variety of activities to ERA members, the board designated six regions: four in the United States, one

in Canada and one in the British Isles. Regional dialogues and workshops will promote the goals of the association.

The theologians on the board expressed great interest in meeting with Father. When the word came that Father had invited them to lunch with him at East Garden on October 4, they became quite excited.

Near the end of the lunch, Father said, "You came here for more than lunch. You came to see me. But if you just look at me, it is not useful. You need to understand my thought. But before I explain my thought, you have to become like primary school students. Until now, your mission has been teaching, but if you want to understand me, you have to have the attitude of primary school students."

"I have attended many meetings between Father and important people," Rev. Kwak observed, "and I am always amazed at how he deals differently with each person. This was the first time Father met with theologians, and the group represented North American religious leaders."

Rev. Kwak reported that Father began by talking about God's love. God's main purpose, hope and desire was love; therefore, Father emphasized the importance of God's love for the purpose of creation. "I know you have published many works," he told them, "but have you explained about God's love through your works? If not, they are of no use."

The fall was not something simple, Father continued. Because of it we lost God's love and became enemies of God. It is not simple to restore ourselves from the position of enemy of God to that of His children. The beginning step of the process of restoration is that of servant of servant. Restoration means to be raised up from the position of enemy to that of servant of servant, then servant, adopted son or daughter, real son or daughter and finally parents. There is only one process. The Bible mentioned this, but nobody understood it clearly.

Father went on to explain his



Dr. Richardson, Dr. J. Deotis Roberts and Dr. Bryant.

main mission as restoring God's love. Satan conquered our ancestors by using God's main ideal—love. Although Satan is a false master, he used God's method—love.

Father is the only person who understood the process of the fall. Based on this explanation, Father urged them to focus on becoming the servant of servants.

When Father invited questions, one theologian said, "I have no doubt about you or about the Unification movement. I want to support you and the Unification Church activity. But what should I do?"

Maybe he wanted Father to answer that he should write a book supporting the movement. But Father's answer was, "If you want to support me, you have to become a servant of servants and receive persecution—until you die. Then someone will bring flowers to your grave."

Of course, the theologian was shocked. The others as well. But he accepted Father's direction.

"Then I thought about our situation," Rev. Kwak commented. "This was the first meeting with them. He could have given them some general ideas. But actually, he gave them historical teaching. He never spoke only about things which they could easily accept.

"I wondered, if he asked this of a theologian, what must he want to say to us? What must he want to teach us? Many times since that meeting, I have been thinking about servant of servants."

To another scholar Father said, "Maybe you thought you were the best scholar, because you interviewed me and researched about me. But you don't know God's love. Actually, you are not an easy person; if you bite once on something, you never give up. I liked this kind of nature in you. Also, in your eyes I see that you think deeply. That is why I let you interview me in the past."

The theologians were with him from 1:00 to 7:00 p.m. They became like not only primary school students, but even kindergarten students. They asked questions like, "Do you still receive revelations?"

Father does not just give simple answers. He explained the process of revelation: "If you can taste God's love, your daily life is a revelatory life. God works on the foundation of love. My talk about God's love is not fanciful. I have been to the spiritual world many times. In the higher levels you find only those people who express or seek God's love. There are no scholars! If you doubt this now, you will clearly understand after you die."

"If you can taste God's love, your daily life is a revelatory life."



Father, Mother and the advisory board of NEW ERA, at East Garden.



"Furthermore," he said, "in the future, you will have to think about me when you are in difficult circumstances. No matter what the obstacles may be, I will always continue in the same direction of God's love."

"If we become the servant of servants," someone questioned, "how can we love the enemy?"

Father answered, "Your enemy is an extension of your relatives. When you meet an enemy, think of him as your brother, or son or uncle—someone in your family. Then you can understand how to love him."

Another scholar observed that Jesus witnessed to the poor people when he was trying to gain disciples. "Why are you so interested in scholars?" he asked.

"When those people recognized him," Father replied, "Jesus' next stage would have been higher level persons. Actually, Jesus needed leaders, not followers."

A further question probed Father's plans for uniting people of different denominations.

"Of course, we teach the Divine Principle," Father replied. "But the most important factor is spiritual phenomena. Without the help of the spiritual world and Heavenly Father, we could never survive. The Unification Church was started not by man, but by God."

In concluding his report on this historic meeting, Rev. Kwak advised our members to maintain the position of servant of servant, and not focus on other stages. Actually, nobody likes the position of servant of servant, because we were created to be the son or daughter of God. But if we keep that position, he concluded, everything is solved.

John Maniantis, conference coordinator at Barrytown, had been nervous about the meeting between the theologians and Father. "It was amazing," he exclaimed. "After meeting with Father, these staid theologians were bubbling over like kids who had just seen their father and had been told what to do! Father handled them like a master—like the master he is."



Roy M. Carlisle and Dr. Henry Van der Goot.

"If you want to support me, you have to become a servant of servants and receive persecution, until you die."

One African theologian, trained as a revolutionary by the Russians and Chinese before he converted to Christianity, told John after the meeting, "Reverend Moon is truly a revolutionary, more than anybody else. You Unification Church members don't understand him."

October 4 commemorates the release of Father from prison in South Korea. "It was the South Korean Christians who caused Father to be put in jail," John observed. "It must have been comforting to Father to be able to talk so freely to these theologians on the anniversary of his release from prison and have them listen with so much attention."

The theologians ended their

meeting, planning for the advanced Principle seminar in Puerto Rico in January, which will delve into three topics: Unification lifestyle, the Principle of Creation and revelation.

The previous advanced seminar on the Principle was held in the Bahamas last February for 33 guests. Discussion topics included Unification lifestyle and hermeneutics (how to interpret the Principle, and how the Principle interprets the Bible). After this conference, Rev. Kwak proposed the establishment of an on-going structure. This proposal resulted in the formation of the NEW ERA and its advisory board, associated with the Unification Seminary in Barrytown.

"He is a quiet-spoken and scholarly man who walked away from a career in the classroom to march in a crusade for worldwide moral revolution, a Jew who abandoned the faith of his fathers for the promise of a new religious prophet."

"His mission is to interpret the church's eclectic and evolving theology to critics who regard the Rev. Mr. Moon's organization as a spurious religious movement with clear cultic overtones. And he is charged with nudging the church toward the mainstream of American religious thought in the 1980's."

So the *Chicago Tribune* began its feature story of October 16, 1980 on the recently-chosen president of the American Unification Church, Dr. Mose Durst.

His own explanation of his mission: "My task is to give maturity to our zeal. We have to learn how to work with larger religions and the academic community. We will not disappear—the foundations have been laid." (*Boston Sunday Globe*, September 14, 1980)

Since he came to New York last spring to lead national activities, Dr. Durst has been constantly on the move. He gave *Today's World* the following summary of recent developments:

There are a number of exciting things happening with our movement lately in America. Aside from the conferences this summer, we sponsored a number of banquets in September, in New York, Washington, D.C., and Chicago, and are arranging for November banquets in Los Angeles, Oakland, Seattle, Austin, Denver and Atlanta.

Basically, we not only have a core group of solid members in these cities, but we want to show the public that the Unification Church is here to stay. Our task now is kingdom building.

By having these banquets, we can draw together hundreds of people in each city—approximately 300 each in Washington and New York. These include professional people, major leaders, ambassadors and so forth who have worked with us over the years. We find that enormous numbers of people actu-

"We want to show the public that the Unification Church is here to stay. Our task now is kingdom-building."

Dr. Durst: Giving Maturity to Our Zeal



ally love our family. Oftentimes, we wonder who is behind us. Actually, we have numbers of people behind us, people of the highest level. It is just a question of tying them all together in a network, and we now have a very powerful network.

The Washington, D.C., banquet at the exclusive Cosmos Club was hosted by William Willoughby, publisher and editor of *Religious News*. He is a significant figure in the religious community. The banquet committee included Dick Gregory, famous civil rights activist and now an international personality. He and several leaders of local churches and community action groups spoke briefly.

The New York banquet at the Harvard Club was sponsored by Dr. Richard Quebedeaux, author and professor. Barry Farber, famous radio personality who ran for city mayor, gave a congratulatory message, as well as UN Ambassador Chavez, education and culture representative of 21 Spanish-speaking countries of Latin America.

They were followed by the new president of the New York Civil Liberties Union, Jeremiah Gutman, and by the director of the National Council of Church and Social Action, Rev. Dyson. The banquet in Chicago also served as a kick-off for the Midwestern Parents' Association. We also had wonderful media contacts at the University of Chicago.

On October 10, for the first time we were able to get major positive coverage on national television, on the program "Speak Up, America." This program draws an audience of 25 million. The poll after the show indicated only 67 percent of the people were negative, and 33 percent positive. Even President Carter at that time had only 37 percent positive ratings.

In the past few months, we have also had major positive articles in the *Boston Globe*, *Washington Star*, *Philadelphia Bulletin*, *Chicago Tribune*, *Oakland Tribune* and *San Francisco Chronicle*, as well as all major New York papers (except of course the *Times*).

All this has been part of the process to show the true ideal of the Unification Church. We have been able to turn the media around, turn professors around, turn parents around, and show them what we are really like. Rather than be objective to negativity, we are trying to be subject.

"We are still the new kid on the block," he told the *Washington Star* on July 16, 1980. People can't resist the urge to beat us up!

To the *Oakland Tribune*, on May 1, 1980, he explained:

"We are going to stop being defensive, because we have [done] nothing to defend."

"The last thing this religion is is a crutch or opiate. Being religious is hard work, and it requires constant thought. Others may speak or act without thinking of the consequences, but to be religious you must consider the morality, the implications of what you say."

Because of that, and because of the criticism and suspicion surrounding the church, he contended, "The question is not why anybody leaves the Unification Church, it's why anybody stays."

New Boats from Master Marine

The shipbuilding and seafood industry, under the guidance and direction of Rev. and Mrs. Paul Werner, has been growing now for three years in Bayou La Batre, Alabama and has expanded to Mississippi.

From just a small handful in the beginning, we now employ

over 300 people in our four shipyards and seafood processing plants. In addition, we have a fleet of seven of our own boats, which includes the "Sunrise," which many may have seen in Gloucester this summer at the World Tuna Tournament.

These businesses are providing

a wonderful opportunity for learning, training and experiencing all aspects of the marine industries. It is the beginning of what will be the economic hope for the future development of the sea and all its resources.





Father visiting Alabama shipyard in 1978.

Rev. and Mrs. Paul Werner aboard a new boat.



Unfinished hull at shipyard #4 in Mississippi.



Briefs Briefs Briefs

people and teach them to have a better life. So now Father says the white people must go and help the Africans, restoring the separation of races. So we began to think he might be planning to send out more missionaries.

But after a break, Father began focusing on what he had in mind. It was ocean church. We have heard a lot about home church, but now Father has added something new.

His idea is to set up ocean churches all along the coastline of the United States. Members will go out initially to 24 port cities and towns. When they meet people, Father said they should invite them out to sea and teach them how to fish. While at sea, they can also explain about the Principle. In this way, they can do spiritual work and also lay a foundation for American families. Father was so excited as he explained many details of his vision of life at sea.

Then he treated everyone to a lobster dinner at the New One seafood restaurant in Gloucester. From the restaurant, we could look out over the harbor and see all our boats. There is also a lobster processing plant right there.

Some of the 24 people assigned to ocean church were state leaders. In addition, some states had been without a leader for a number of months. So Father asked Tiger Pak, director of CARP, to choose from among those working with CARP the best people to be state leaders. Tiger Pak had already lost many CARP leaders to ocean church, but he selected some people. Then Father picked out 12 and assigned each to a state.

Then Father asked some members to give testimonies. Tiger Pak gave his testimony and reported on the activities of

CARP during the past year.

We all stayed at Morning Gardens, the former Cardinal Cushing estate which the church recently purchased. It is so beautiful. Mother also attended a part of each meeting.

Father is just incredible! He didn't really scold us so much, although he was disappointed that we couldn't do more. Our time together made me realize that Father has done so much. He has never given up on the ideal he wants us to accomplish. He wants us to be leaders who can fulfill; he depends so much on us.

Education for blessed families

As blessed children grow older and new ones are born, there is an increasing need for programs for them. Father started a blessed children's club ("Pure Child Club") with Ea-Jin as president. About a dozen teen-aged children attended a workshop at Belvedere, at the end of July, organized by Ea Jin. They also hold a service at 9:00 at Belvedere on Sunday mornings.

The Jacob House, which has been taking care of children whose mothers are on the CARP team, is setting up a pre-school for three-year-old children. They are presently looking for a location zoned for educational activities. At Barrytown, Gracemere and the New Yorker there are also Sunday school programs for children. At Barrytown, for instance, children are studying a series of programs based on Father's life. In New York, Ken Weber made filmstrips and video materials for use in Sunday school classes.

Since the engagement last

year, there have been meetings for blessed and engaged members in the New York area. Mrs. Nora Spurgin, director of the blessed families department, is organizing a new series of such meetings, emphasizing couples getting together to talk and share experiences. Under her direction, the *Blessing Quarterly* resumed publication this fall.

Carp aims for banner headlines

CARP members are now working on 40 university campuses in 20 states, witnessing intensively and educating students and professors on VOC.

They are now preparing a series of banners, about six feet high by 12 feet long, outlining theory, critique and counterproposals for different aspects of VOC. They plan to have a new set of banners each month. The banners will be set up on campuses, as part of a larger attraction of displays about the CARP movement and various CARP performing arts groups.

CARP headquarters in New York continues to publish the *World Student Times* every week, and has recently added an internal magazine, named *CARP Monthly*, with Vicki Wehring as editor.

Also in production are various movies about CARP activities, "to get people to jump into the mainstream and get their feet wet!" according to Michael Herbers, at CARP headquarters.

Last summer's intensive witnessing campaign brought in 120 new members on the East Coast, 80 on the West Coast and 40 in Boulder, Colorado.

