

TODAY'S WORLD



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Front cover: Vicky Sheeran (Washington Times). Father fishing at Massachusetts: Michael Shea and New Future Photos. Tuna fishing: Hiroshi Suzuki. Court Appeal: New Future Photos. Youth Seminar: Vicky Sheeran/Jim Stephens. Mission country: Makoto Maeda. Press-conference: New Future Photos.

Subscription information:

U.S. \$32.00 per year
Europe \$57.00 per year
(2 or more to the same address, \$50.00 each)
Surface mail to any country: \$42.00.

Make check payable to:
HSA-UWC World Mission Department

Send payment to Today's World Magazine,
481 8th Avenue, New York, NY 10001 USA

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 members of the Unification Church. The Rev. 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 movement.

Today's World is a publication of HSA-UWC.



NEW HOPE
NEW YORK

*Anyone linked to a futuristic vision must be
interested in the ocean.*

VISION AND PROVIDENCE IN OCEAN CHURCH

REV. SUN MYUNG MOON
EXCERPTS FROM BELVEDERE SPEECH
AUGUST 28, 1983

Christianity, Judaism, and all great religions had some connection to the mountains. Moses went to the mountains to pray for 40 days, Jesus prayed and fasted on the mountain, and Buddha spent six years in the mountains searching spiritually. The Unification Church has experienced those sorts of things, but we don't stop there. We move on and create "Ocean Church" for the first time in history.

WHY DID FATHER CREATE IT?

When you look at the globe, two-thirds of the surface is water. So where, do you think, would there be the greater quantity of living things, in the ocean or on the land? In the water.

The population of the earth is estimated as 4 billion people, but how many hundreds of billions of living things are there in the sea! One more difference between the sea and the land is that all the oceans connect, so that you can go from one ocean into another. Land mass is also connected, but the oceans are all moving into each other as one harmonious whole.

The ocean is living and moving accordingly; it's not dead. Because the waters covering this planet earth are alive, we can see that the planet is alive.

So far the ocean has been used for transportation — but people haven't begun digging in the ocean to find its hidden resources.

In recent years, some nations have claimed a 200-mile limit as "territorial waters." More and more, the competition for ocean resources is sharply dividing the nations. Will the 200-mile limit still have meaning if there are no more fish to catch?

When people begin to discover resources from the oceans, maybe they'll begin to claim 300 miles, or even 1000 miles, as their nation's territory, and then the question will rise, "Who is the true master of the ocean? Who will be the true host?"

Suppose all of a sudden a gigantic land mass emerged — an island in the middle of the ocean. Who could claim that land? Volcanic eruptions can happen anywhere. Nature follows nature's laws.

While God is looking over His creation saying, "I created the ocean; who shall be the host?" what is He searching for?

He is looking for men of vision and courage.

Actually God is looking for a group of people who are organized and committed to meeting that challenge of the ocean. If such a committed group of ocean-loving people can be found, God will give the blessing to them.

Those people finally become candidates for lordship over the ocean. They must be thinking with the Creator's mind. As such courageous people from around the world come together and unite in one common goal, one ideal, that vision must transcend all national and racial boundaries. Once such an international group is set up, it will be very difficult for any single nation to challenge it, for it will truly have a global perspective.

What will Ocean Church do in the future? What is its purpose? It is to teach how to love the ocean, to utilize it under the concept of the Creator's ideal, and have dominion over it according to the Principle of Creation.

The dividing line between ocean and land is the coastline, so the coast represents the link to both worlds. Eventually the coastline will become most important. Coastline property will become most valuable of all.

OCEAN BEAUTY

The ocean encompasses an incredible variety of moods. The calm sea is like a beautiful woman, and the beach sand is like silk — dazzling beauty and peace. But that is not all the ocean presents to you — a little breeze and the water starts to dance — just a little bit. No matter what kind of a ballerina or dancer you may find, they can never compare her/him to the dancing of the ocean! The dancer is on a small, limited stage, but the ocean dances without limit. There is no end to its stage.

The sea birds are flying around, coming and going, landing and taking off, all with different shapes, but all with harmony. Seagulls come, they sing and present beautiful harmony. When you see that this is so beautiful, then suddenly there's a whale coming out of the water — almost like a volcanic explosion! The whale jumps out of the water and then the splashing water shines, reflecting the light — just incredible beauty. So much variety and change!

When the ocean gets mad it definitely shows its dignity and power as if it's saying, "Anyone who comes at me — I

God is looking for a group of people, who are organized and committed to meeting the challenge of the ocean.



will swallow you!" And indeed, the ocean will swallow anything riding on it.

Normally, a high-speed boat runs beautifully on calm water just like on a silky highway, but once those waters get mad, splashing with high waves, that boat becomes helpless. When the waves go up, the boat answers, "Yes, sir, yes, sir!" When the waves suddenly drop down the boat can only obey because there nature is the most powerful and the ocean says, "You listen to me! Here I am!"

For that reason, men and women who love the sea cannot be boastful, cannot be arrogant. They must know how to humble themselves to the overpowering strength of nature.

On the land you see green. Sometimes you see butterflies or birds flying around, but everything is stationary. In the ocean, however, the varieties of fish are moving in all kinds of ways and from one place to another, demonstrating their own beauty. So is there greater beauty and incredible mystery on land or in the ocean? (Ocean)

When you put yourself in God's position and ask, "Why did God make the ocean?" we might say, "It's because God would be bored with the land in just a few days, but the ocean is never boring. The sea and the ocean represent the future vision, the future dream."

Therefore, anyone linked to a futuristic vision must be interested in the ocean. In this way, he is bound to become a visionary person.

GREAT LITERATURE

What kind of people are found on the ocean? Courageous men following other courageous men. And what about women?

If the husband got very bad diarrhea, lying flat on his back, would his wife beg him to stay at home and postpone the journey, or would she stand up and say, "Well, come on. I'll take over! I'll continue the mission."

If she has that much determination then even the boat's steering wheel will wake up and be happy to find a woman's soft hands on the wheel after being handled by so many men's rough hands.

When you women take charge of the mission, then even the ocean waters will feel sorry for you. They don't want to be rough on such beautiful women; they want to be nice to you. Even the ocean spray raining down is smiling, and saying, "I want to cling onto your skirt!" (Great laughter)

It's so poetic, isn't it? That's the way great literature and great poetry were born.

When I start speaking about the ocean, there are many stories, legends, and myths to be told. Sometimes I speak to the birds and sometimes it's as if the birds are obeying whatever I am thinking, flying this way, or landing over there. And when I think, "Now go away," the birds will suddenly depart!

Literature is written in that form, expressing such communication with nature. Creation says to man, "If you leave me yet still love me, I will go away from you." Man and the creation are just longing for each other, like the love between man and woman.

If a man and a woman have a date on top of the Empire State Building, 102 stories above the ground, it's very romantic. But why is such a date considered romantic? Because such a tall building is unique, and the two people are getting together at one of the highest points on the land mass. And even though no one notices, they feel they're coming together as a king and queen, meeting on the top of the world.

Say a man and a woman meet at the South Pole. There's no one around. It's all ice and snow. That's being where only penguins are kissing each other. Even just imagining it is a romantic moment!

In order to have some incredible stimulating experiences, you have to go through what some normal people would not do — something unique, challenging, something special. Without it, you cannot derive that kind of intoxication and beauty of stimulation.

ALASKA

Recently I have traveled to Alaska two times. Alaska is a mysterious virgin land with hardly any people living there. It's a land of bears and wild animals. Most people think of it as snow-covered, with glaciers, rugged coast, and white whales, sea lions, and seals.

One day I went to a small island and encountered some

Men and women who love the sea cannot be boastful or arrogant. They humble themselves to the overpowering strength of nature.

sea lions. As soon as they saw me, they began giving their welcoming rally, "Arrh, arrh, arrh, arrh, arrh!" They started all at once, sounding, sounding incredibly unique! But there were two kinds of sound to distinguish: one was a male sound and the other a female sound. United in harmony, they built a resounding chorus.

There were also whales, and halibut, which are flat, 300-pound fish, like a giant flounder. Maybe there are many people who don't know about the halibut, and God is thinking, "You poor people. I created such an incredible creature, and gave it to you. All you have to do is come and claim it and use it for your benefit, but you never even bother to come! You never even look at my creation and try to enjoy it. You poor people!"

God is interested in courageous people. God Himself is adventurous, and He also made us that way.

AMERICAN WOMEN

Having all these special experiences, I was thinking about how American women should be!

In Alaska, I met a certain couple. The man lived there all his life, and I was interested in why this couple lived there.

"Why do you live here?" I asked.

"Because we love the freedom — total freedom."

They explained that in New York and other places, even if you're just trying to walk in order to get somewhere you're

always bumping into someone. Or else you're always stepping onto somebody's territory and they're telling you, "No, no, don't touch it." But in Alaska, they said, you keep running year after year, and you bother no one! "We are totally free!" they said. Doesn't it sound good? So even though Alaska legally belongs to the United States, men and women living like this couple in Alaska virtually have no nationality.

But then I looked at the woman. This particular American woman was so tiny and skinny, but that woman had guts! She had vision! And she had a universal mind! She had confidence and conviction, so that even if she went bear hunting, she could knock down the bear! (Laughter!)

So I thought, "That's the kind of woman's spirit that impelled the westward-bound Americans toward their new horizon. This was the Frontier Spirit!"

So how come she met and married a man like that?

She revealed that she'd traveled all around the world. So she'd met all kinds of men, including civilized and educated men. Then she came to Alaska and met simple and unassuming men. The ones who went to the ocean were fishermen, and to the mountains were hunters. Here was the hunter-fisherman combination.

Then there was this one man, who completely captured her attention by his rugged simplicity and his very natural and unassuming nature. She married him and remained living in that environment where whatever they were doing, they were just as they are — very real, very truthful. So when they met their neighbors, or even a stranger, they gave everything, and they loved these people much more than they'd love even their own brothers and sisters.

The man told his wife that he would show her the most beautiful places and he took her to where there was an abundance of wealth from the ocean, and when they went to the mountain they saw the hunting grounds with an abundance of wild game.

Normally when a fisherman has a good fishing ground, he keeps the secret for himself, but this man said, "this is the fishing heaven — you can catch even bigger ones." This man was really trying to be helpful and serve others, preparing bait and so forth for others, and when I was there he tried to have my party catch a big fish. He really wanted me to catch the big ones.

On that day, a lot of fish were caught, and I was truly appreciative, so at the end of the day, I wanted to give him a little token of appreciation, some gift. But the man said, "No, not at all. It's my privilege, it's my honor. If you give that to me, you are taking away my honor!"

I sent a representative trying to persuade him to please receive this gift but the man was adamant in refusing.

Finally, though, that humble man gave in and said he would accept a gift, since he saw the Rev. Moon's beautiful heart.

So I thought, "After many long years, I met the True American!"



Sisters attach a winch chain to their tuna's tail prior to the fish being hoisted onto the deck.

To have some incredible stimulating experiences, go through what normal people would not do, something unique, challenging, something special.

SALMON

Upon examination, I decided that the salmon shall be the fish of the Moonies — salmon symbolize the Moon Spirit.

The male and female salmon go swimming together side by side up the streams to the spawning grounds. The purpose for going all the way on such a journey is to lay eggs. The couple starts digging in the sandy bottom for a place to lay eggs, with the male swimming protectively around the female. Their skin color and their muscles change and after their egg-laying mission is accomplished they give up their lives and die. Their bodies decompose and become fertilizer for their babies.

This is their destiny of death, but it is for love, and in order to succeed in reproduction by the laying of eggs. Without fear, they go toward that destiny side by side. It's a beautiful thing to behold. I saw the image of the ideal couple in those salmon.

When all mankind is living like salmon, surely the dwelling of God will be with men, and God will be happy among men. Why did God create salmon? To educate men, to present the example to people in order that they can follow.

Let me draw a conclusion. Ocean Church has been created in order to teach the true ideal of God. His creation of the ocean, so that we gain true love for, and true dominion over, the ocean. Each person can become a co-creator with God, anticipating and participating in God's great task of creation, and understanding it as a friend.



Hiroshi Suzuki holding a Bluefish.



Ocean Challenge 1983 at the marina in Gloucester Harbor.

Everyone of you is required to take a basic training in Ocean Church, including navigation, repairing, and so forth.

OCEAN TRAINING

REV. SUN MYUNG MOON
EXCERPTS FROM LEADERS' CONFERENCE
EAST GARDEN
AUGUST 26, 1983

There are so many varieties of activities and different projects in our movement, but when the summer comes, the most important of all is Ocean Church.

As you know, only one third of the surface of the globe is land; two thirds are ocean. Therefore, without knowing the ocean we can never have dominion over the entire globe. So every one of you, every member of the Unification Church, is required to take a basic training in Ocean Church, including navigation, repairing and so forth.

It is just incredible to think that the ocean is not dead! It is alive and moving; not only moving by itself, but moving in conjunction with the land masses and the solar system's sun and moon. It's so wonderful to know the beauties and wonders that are hidden within the ocean. More than anything else in all of God's creation, the ocean is most sensitive to all the movements of the universe and the weather.

Once you understand the sensitivity of the ocean, have dialogue with it, and cope with it, you'll understand the most intricate of God's creations. By doing so, you can understand about land masses in no time.

The ocean is not only sensitive, but is also very changeable. Therefore, to know how to cope with this changeable situation provides us the best understanding of ourselves and nature. In order for us to mold our God-centered character we must know how to deal with the ocean, how to become subject over it, and how to have dominion over God-given creation.

Since God is presiding over the whole realm of dominion, God presides over all the changing and moving sensitivity of the entire creation. This is God's character, so we have to mold ourselves into resemblance of that character, particularly the American youth, because this nation is surrounded on three sides by the vast ocean. Generally, an American's interest is focused in one narrow direction, but that is not the way God likes. You must open yourself up to all four directions, and the ocean is presenting you such a training ground. American young people have had very little interest in the ocean. Without this interest you might find it all right just for the present time, but as to a future vision, without an interest in the ocean you will never be a leader.

Many people say the space age has arrived, but you cannot dwell in space. From the ocean, however, you can draw resources, you can make a living from it. For this reason I founded and created Ocean Church. I feel in the future, the Ocean Church foundation can be greater than the land

church. So far we've been living in the land church era, but from now on we'll be living in the Ocean Church era.

BECOMING FLEXIBLE

Another important point is that when you deal with the ocean, you cannot be stubborn, cannot be inflexible — there's no way that you could survive on the ocean. The ocean-going person must be flexible, and understanding of all situations.

For example land people work during the day and rest at night. There's no such thing on the ocean; you work day and night because the tidal waters are moving and all the fish groups move accordingly. When certain tidal waters and the fish come at night, then you've got to work at night.

Furthermore, even if you have a perfect schedule, when a typhoon comes, you absolutely have to abandon that schedule. You cannot go by your own will; you have to adapt to your surroundings and accommodate to others. So in ocean life, you have to make harmony with nature, particularly the ocean's nature. On land you can mostly plan and set your expectations, but on the ocean you cannot do so.

For example farmers are waiting for rain; without rain their crops suffer a great deal. But for ocean people, when the rain comes it presents a problem.

On the land mass there's one phenomenon that brings two opposite results; for example on one side of the globe is night, on the other side it is day. While on the land man confronts and tries to dominate nature, that ocean nature doesn't allow it so easily; therefore, men must learn how to live with the environment and how to be flexible. Instead of confronting nature, the ocean-going man must try to harmonize with it.

TRAINING FOR HOPELESS PEOPLE

Some people have an inherent difficulty with the ocean because they have seasickness. Father sees that those guys have very poor ancestors! (Laughter)

In the long run, it is true that there was something wrong with the ancestors, either they had ulcers, or some kind of physical problem, some kind of deficiency — you cannot deny that.

Unification Church members can be classified into three different groups. One is the *champions* of the ocean. You know we favor them, and the second class would be the *mediocre*: they're not so bad on the ocean but not so good

A nation is declining not because there are no strong people, but because there are so many hopeless or weak people.



New Hope crew, fighting a tuna.

either. Finally the third category is the *hopeless* group.

The Ocean Church mission is to use this hopeless group and make it into champions. This is true with any country that a nation is declining not because there are no strong people, but because there are so many hopeless or weak people. So the nation's well-being is assured by making the hopeless people strong, then the safety of the nation is assured. To transform hopeless people to hopeful people, that is the challenge of the Unification Church, particularly the mission of the Ocean Church. That means that the hopeless people will go to Ocean Church first, because they need the most training. So I have to tackle those people first.

EXPOSING HUMAN NATURE

I know how to train the hopeless people: take them and kick them into the ocean for three months. As long as they survive there . . . initially they look miserable, throwing up, looking pale like a green apple, and from every hole in their body there's some kind of mucous coming out. (Laughter)

But without hesitation, I say, "Kick 'em in." And one by

one they came out. Seasick people don't need any hospital; you just leave them on the land mass for a while.

There they get their appetite back, and restore themselves — this is the best hospital. And when their health is restored we kick them into the ocean again and repeat the same cycle. Then, after coming out again — almost dead, let them recuperate, and then for the third time, kick them out again.

This three time repetition will make everyone who is hopeless into a champion. To make hopeless people hopeful again, that's the true challenge for Ocean Church and it is just as true for the nation.

Also, those healthy people who have aptitude for the ocean are ready to go. Tyler just completed his Ph.D., but he never dreamed that he would be assigned to Ocean Church, yet I kicked him to the ocean. I'm sure he thought he'd make a good professor at the Unification Theological Seminary, or he could write a book, or go to other universities and teach. I'm sure he thought about those things. Tyler Hendricks is like a real gentleman-type. He's very suave, very cordial. But once someone goes to the ocean . . . there is no bathroom,

To transform hopeless people to hopeful people, that is the challenge particularly of Ocean Church.

not even on the *New Hope*.

This summer I gave a boat to the sisters and a boat to the brothers, working side by side. But when the bathroom time comes, what do you do? You've got to do something! You have to get yourself relieved! Whether there are sisters around, or brothers, it doesn't make any difference! (Laughter)

Then you need guts! You have to attend to your relieving mission. The men face such situations and deal with it naturally without panic. They have to have guts to deal with it. And when a sister goes to the ocean, there's not such a thing to be polite and always look nice; she's got to be like a man and survive and deal with the ocean. She's got to expose her hips sometimes. But she doesn't even mind; she just thinks, "Well, my hip is somehow exposed, but I know all the brothers will close their eyes, so I don't even have to shield myself too much."

She needs that kind of guts! And when the man is doing his "business" he knows that all the sisters will close their eyes. No problem. That's the way it goes. And if anybody doesn't close their eyes, well, they suffer the consequences.

Ocean training is like a crude, raw level; therefore, it will show the basic human nature. It exposes everything: you cannot hide on the ocean, so when you go out, you have to expose yourself. You can learn about yourself, about others and how to harmonize with others.

Another point: when you live on the land, you don't worry about record breaking or setting new records, but anyone who goes on the ocean always thinks about setting a record and breaking the record. These people are always goal-oriented.

In this land life, it's so complicated, so sophisticated, it's virtually impossible to try to stand up or find a place to make a stand. But when you go to the ocean you have a chance. Everybody is at the starting point. You go down to the zero point and start from there to rise up and win all over again. When you men and women go out to the ocean, try to be the champion, set a new record. That kind of goal-oriented life, I like very much.



Kook Jin Nim straddling Father's tuna.



*You must go beyond logic to get to the deeper
corners of the emotional heart.*

QUALIFICATIONS FOR SPIRITUAL LEADERSHIP

REV. SUN MYUNG MOON'S ADVICE
LEADERS' CONFERENCE, EAST GARDEN
AUGUST 26, 1983

At a recent meeting Father gave some insights into spiritual leadership and exhorted the members to become genuine leaders whom he could trust for any mission. While these words are directed specifically toward those young leadership trainees at the conference, Today's World wants to share this content with our worldwide family.

It's important to have Seminary graduates. The Seminary has been academically enriching, but so far spiritual education is lacking. Members tend to be young and energetic, but in pursuing religious life, you tend to become secularized unless you have a strong spiritual background — a real backbone of faith.

In religious history, celibacy was long practiced as a means to such a spiritual strictness or discipline, but the family man is more apt to listen to his wife. A wife is more realistic and secular, and she might be influencing her husband toward that direction. Also your children will begin influencing you toward their point of view. Once this happens, comparison emerges and they begin to think, "Why can't we be like others?" If your faith is not grounded on the rock-hard foundation, the husband will waver.

Please understand that I am initiating a revolutionary movement where the wife is the "economic sovereign" who takes care of the financial needs of the family. Wives are more likely to complain, so they must take responsibility for the family's economic autonomy, and also support the husband spiritually. Unless the husband has his own rock-bottom foundation, he may be negatively influenced. Upon your strong foundation, you map out your principles for your eternal life.

If your wife is totally providing for the support of the family and supporting your mission spiritually, you have a real treasure of a wife; there is nothing more that you can expect.

GAINING QUALIFICATION TO LEAD

Through your spiritual experience, you must absolutely know the principle of restoration by indemnity. You don't yet feel the need of indemnity to the bone! You don't know how the conditions you make are actually affecting your life and family and eternal life. You have no idea. If you haven't

really tasted this restoration by indemnity, you have no qualification to be a leader.

So far, you have no way of knowing how much indemnity you should pay, yet just by listening and believing and following those instructions that I give you, already you are paying indemnity.

Some spiritual experiences you should not reveal too hastily. Sometimes you should mention them only after one, three, or even five years. Once you receive revelations, then you should work at it, whatever the message instructed you to do, or whatever guidance you received. Then, maybe even five or seven years later, you can reveal that you had received guidance. You should always take the time and care to analyze and interpret the content of your spiritual experiences.

I created the Unification Theological Seminary and I've seen that there are those who graduated with a big head, and that head just keeps getting bigger, so those members become "analytic" after looking at Unificationism this way and that way as theologians do; and then they may actually lose their commitment. This happens when they water down the Principle into "one good theory," and they easily forget that Principle is a life or death matter that they're involved with.

How can you prevent this from hindering your development of faith? Whatever amount of time is used for study, you must give far more time for gaining spiritual experiences. The practicing of religion is not the practicing of theologians' statements. People consider theology to be like logic and theory, but religion is not a theory. It is a principle and a practice.

GAINING SPIRITUAL EXPERIENCES

How can we receive the spiritual experiences very quickly? There are two ways:

(1) Deep prayer life, and practicing the Principle by voluntarily suffering and giving hardship and tribulation to your own body.

(2) Getting persecution from an external source. You are already in suffering when you are persecuted.

The prayerful way is the internal way, opening yourself up and exposing yourself to spiritual experiences by voluntary searching.

The second way is sort of a given way, the external way in



that you are forced into suffering. Inevitably you have to receive spiritual revelation.

Either way, you deepen your spiritual experience with God and you become a true man of belief.

You must internally erect your spiritual foundation through good conditions; without this, spiritual experience cannot occur. These are our two ways: pray hard, dedicated prayer, and secondly, go out and fight and receive the persecution. If you are constantly progressing toward your goal, even a brief prayer can bring tremendous spiritual insights.

So you, who are the spiritual leaders of the Unification Church, either go out and receive persecution or really work hard making yourself totally knocked out by the work, in order to stay alive spiritually. This is what I am doing, minimizing the time of eating, time of sleeping, time of play.

When God knows you are totally committed to the task, then you can be given special understanding.

BE INSPIRED AND GRATEFUL

First you must be very inspired about bringing a great victory for God; secondly, you should be truly grateful.

When a man can consistently gain significant insights, I can commit that man to any mission, in any field, with confidence. Anything that needs to be done, he can do, because the spirit world comes down to him. No matter what or how great your thinking is, heart is the quality that is most crucial in a leader. Man can be awakened not by explanation, but by the touch of heart. Heart provides you with reason or explanation, but explanation alone cannot give you heart. My suggestion to you is to develop a heartistic relationship of longing for God. You must go beyond logic to get to the deeper corners of the emotional heart. Meeting persecution is like meeting your lover! Only having those longing tears will fill your heart.

My unforgettable experience in life was in prison camp. In those lonely places, where there was no one to communicate with except for God, there I experienced that longing for the one love, the one God. In those times, I had the entire day committed to Him in deep devotion.

When I had that experience of longing this much, it was intoxicating, in a way; so even though I was lifting hundreds and hundreds of bags of fertilizer every day, I didn't even remember that I was doing it. During such times of total longing, the spirit of God is with you, helping and comforting you.

The tragic moment is when you leave that longing. If you slip just once, sometimes the consequences can make an awful impact that lasts weeks, or even several months. Even one mistake causes much future spiritual damage. In order to restore that, it takes a lot of effort, hundreds of times over.

Having that lonely, longing experience of spiritual intoxication is the most precious experience. If you don't have it, you won't progress too far in faith. In all my life, I am only afraid of one thing — and that would be to lose that quality. Today is the first time that I have revealed this to you.

If you will be leaders, you must show the way — you must pass through this meaningful path. The person whom you are longing for becomes the master of your tears. When you cry with a longing heart, the entire universe will surrender to that heart — that's the most noble heart you can ever imagine.

When you pray to God with such a heart it is the heart of the child reaching to the parent, but you must know that however intense such a love and such a longing is, it is the parent who feels so much more than the child. With this I have revealed the secret heart of the Father.

My conclusion is that you need spiritual experiences.



In Jin Nim and Hyo Jin Nim.

A short note on In Jin Nim's birthday

She's a fine young lady all right, our True Parents' daughter, In Jin Nim. To see her dressed in a long pink gown on her 19th birthday was such a delight! After the official birthday celebration and ceremony, True Parents, their elder children and leaders from various mission fields gathered, as usual, around the table in the sun room to eat breakfast.

Unlike other times Father didn't request any extensive reports but instead asked one of his children to sing a song. I am not sure who started out first — most of us brothers and sisters were scattered around the place eating our breakfast. But, attracted by a beautiful voice and by clapping, I tried to get near the glass doors — as close as possible — to watch the spectacle. Hyo Jin Nim gladdened everyone with his beautiful deep voice. After almost all the True Children present had sung a song, it was the leaders' turn — Korean, American, Japanese — to sing. Mother always seemed to have somebody new in mind after the one performing had finished. Even the blessed children who had been participating in the Ocean Challenge program couldn't escape but were asked to sing a song each, and then all together. Somewhat shyly they tried their best (I wondered how they felt inside) and then disappeared again. Father and Mother listened deeply to each song presented, sometimes closing their eyes, sometimes smiling and laughing, just according to the mood of the song. Some of the songs created a rather happy and light atmosphere, others a more melancholy and thoughtful one. There seemed to be no end to singing, until finally Father asked Mother to perform a song, and — somewhat reluctantly at first but then joyfully — Mother presented a folk song in Korean. But could you imagine Mother without Father or Father without Mother? Of course, Father had to follow with his performance, too! Well, he was in a very good mood. After the first couple of songs, everybody clapped along, and suddenly some of our elder brothers, Mr. David Kim, Mr. Im, Rev. Kwak, Col. Pak, etc., jumped up, surrounded Father, and accompanied his songs with dancing and clapping. They got Mother to stand up and dance along, and soon everybody else joined somehow in either dancing or clapping. What a great heavenly party! Without drugs and alcohol!

Finally, everybody was asked to come outside in the garden to start the more serious part of the day — the conference.

Father had already spoken for a while about the ocean, when suddenly he interrupted his talk and asked for In Jin Nim. There were a few minutes of silence until she appeared. Father then asked her to give a short testimony about her experience on the sea with tuna fishing. (See next page)

Mother had silently come out of the house and was watching the action from behind Father. In excellent English with a good American accent In Jin Nim spoke freely from her heart. Father, sitting beside her, couldn't help but look at his daughter with pride and admiration, exploding with laughter at some humorous parts of her story. There was certainly a feeling of closeness and familiarity to hear from Father's daughter about her struggles and victory on the ocean. Everybody was delighted and inspired about that young, obviously courageous, "lady in pink." My wish at that moment was to hear many more stories and testimonies of our True Children, thus coming to know God's and Father's heart in a different, rather refreshing way.

I am sure that In Jin Nim's humorous but also moving story will inspire all those who read or hear it today and in the future. A.S.

Catching a fish has to do with having
your heart all prepared for it.

MY FIRST EXPERIENCE IN TUNA CATCHING

In Jin Moon

Hello, everybody!

I am the birthday girl. (everybody laughs) I'd like to tell you about my first experience in catching a tuna.

I had been up there in Gloucester this summer, but I didn't catch anything for 3 weeks. So I asked God, what am I doing wrong? Is it because my faith isn't strong enough or didn't I pray hard enough? Why am I not catching this fish?

Then one day I came to Massachusetts and felt so inspired and told Father, "I think I am going to catch a tuna today." And then Father said, "Go out and catch it."

This summer is very important because Father assigned two boats to blessed children; one to blessed children boys, and one to blessed children girls. It's really a great privilege for us. We never realized the real value of the sea — how challenging, how wonderful and how mysterious it is. We just have not realized until now. Every day we go out on the ocean we feel more of God's heart and the beauty of nature, and you are just so enchanted by all this that sometimes you forget what you are doing and sometimes when you are chumming you forget to keep on chumming. (laughter)

We have Father's *New Hope* and we have 35 *One Hope* boats with the *New Hope*, and it's really a great feeling to take over the whole southwest corner of the fishing grounds with our Unification Church fleet.

It's wonderful just being there with Father on a beautiful day, waiting for God's creation, for a beautiful gigantic tuna fish to come along and bite on to your line — it's really exciting!

And we, as blessed children, were desperate for a while because we didn't have any "hook-up". A hook-up is when a tuna bites and the line goes out real fast. That's the most exciting part! But we weren't experiencing any of this because there was no "hook-up." So we blessed children were sort of depressed and started making all these songs about tuna.

(In Jin Nim starts singing:) "I've been waiting for a tuna to come into my life. I've been waiting for something true to make me feel all right" . . . And the song goes on like that, and it says, "Am I chumming too hard? Or what am I doing wrong? Please, come up and eat my bait. I want you so much! I want to see your beautiful face!"

We were singing this every week I was up there. And sometimes outside boats would come very close to our boat. They were very interested because there were five girls on that boat. And not only were we just girls, we were Oriental girls! So everybody looked at us to see if we were doing the lines right, and everybody was fascinated by these skinny girls — well you know I am not so skinny — but the blessed children

I was working with were very small and looked very fragile. (Father laughs heartily)

These people were really observing us. A lot of the fishermen were very inspired because we women were going out there and catching something, while they weren't catching anything. I think that our presence actually made the outside people try harder.

I remember when I first went fishing with Father on the *New Hope*, some young fishermen used to come and blast their radios and say, "Hey, I am having a good time, let's wait for a fish," but they ended up catching nothing. I think that catching a fish has to do with having your heart all prepared for this. You just can't go out there saying, "God, I want a tuna fish because I deserve it so much." You have to have more of a humble heart and you have to say, "I don't deserve this. This is such a beautiful creation that You will give to me and this is such a great honor. I just wish that through this experience of catching tuna I can better myself and become better in some way."

Actually for me to realize this took me a long time, because I have been fishing with Father for about five summers. But when I was on the *New Hope* with Father I wasn't involved in the actual catching of tuna. I was up there on *New Hope* and was just watching everything that was going on. It was pretty exciting for me. But you know, all I could say was, "Wow, that's so beautiful, that's so wonderful!" That's all I could feel.

But this summer, Father gave us — the girls — a boat, and when you actually hold the tuna line and you actually fight it, and you actually see the tuna getting hooked up to your boat, you just feel so overwhelmed, and you just feel like, "Oh, my God, I don't deserve this." The tuna is such a beautiful creature that all five of us just started to cry. We didn't know why we were crying, we were so happy. And then the other people were wondering, "Why are they crying?" (Father laughs hard.)

When you are fighting a tuna, you raise this red flag. It's so exciting because then everybody knows that you are fighting a tuna and you are the center of attention. It's so exciting!

And then when you catch it, you raise a white flag and you come back to the fleet with the white flag and everybody is . . . And we are also girls! I don't think many — even Daikan and many Ocean Church members — expected us to really catch a tuna. I mean, let's face reality here, these "guys" are girls and they have never caught a tuna in their whole life! Mrs. Lee's daughter was the captain, and we were taking care of our lines, and I sort of did the chumming. I



In Jin Nim and the proud blessed sisters team with their friend.

mean, when you really look at the reality, it seemed almost impossible that we could catch a tuna.

And we also got a lot of smart remarks from the fishermen. "Where is the man on your boat, huh?" Or, "Women's liberation has gone too far!" (Father cracks up with laughter.) But we didn't mind, we just felt really great and we just said, "All right, let them say what they want! We are out here and we are going to catch a tuna!"

I think Father had really great expectations for us, and this is the first time that Father really gave us a chance to prove to the blessed children and boys that girls actually can do what they can do! Because . . . for so many years we have been put down (Laughter) with the attitude that, "You are females; you are servile creatures." (Laughter) But when we caught the tuna and we were coming back to the fleet we felt like, "Wow, we are the Women of the Sea! (Laughter) Look at me now, look what I have beside me!" (Father laughs so hard.) We were so excited, and that feeling can never be replaced by anything.

So many times I have seen Father catch tuna, yet it never

hit my heart. But when I really caught one myself, I just couldn't stop crying. We were crying, we were laughing, we were crying, we were laughing, like, "Hhhhhhh . . . O my gosh! . . . hhhhh, . . . O my gosh! . . ." Like that. (In Jin Nim imitates and Father cannot help but laugh again.)

We just didn't know what to do. I just wish that all of you could have experienced this feeling, because it's nothing like you've ever felt before. It's really beautiful.

You all really have to go tuna fishing one of these days. This summer, I realized the value of Ocean Challenge and what Father is really doing.

Many people think, "Rev. Moon is here just to make another profit this summer. Let's see how much money he makes," — but I realized that's not the real motive behind it. It's more what you learn — how much you learn about yourself and your spirituality.

I am so grateful to Father, and I am really happy that I got this chance (her voice begins to waver as tears fill her eyes) and I would just like to thank you, Father. (Father smiles, "hmmmm.")

A fisherman counts his tuna like counting your spiritual children!

TUNA TALES

by Hiroshi Suzuki

Hiroshi was born in Japan, but came to America as a foreign student in 1974. In 1978 he joined the Unification Church in Boston, Mass., and has traveled with the IOWC and with the CARP Sunburst Band. Later he played guitar with Hyo Jin Nim's Band and has recently been recording with J.C. Chen. This summer, Hiroshi participated in Ocean Challenge and came back to tell us tales of life on the ocean.

1. One Japanese sister worked for International Sea, and her husband was one of the *One Hope 22* captains. She prayed faithfully for the safety of her husband and that his boat, *One Hope 25*, would catch lots of fish. But her husband's boat was actually *One Hope 22*! That other person's boat, *One Hope 25*, had already caught four tuna!

So, she changed her prayer, and since that time her husband, Jean Francois, began to catch fish, but the *One Hope 25* didn't catch any more.

2. Every day the tuna fisherman's job is to chum, and you chum all day long. Sometimes we go for many days without catching any tuna at all, so sometimes you begin to wonder, "What's happening to all that chum? Are the tuna really eating it?" Actually, catching a tuna is like getting a spiritual child: it just doesn't happen every day.

When you finally catch a tuna, you want to find out if your days and days of effort in chumming have been worthwhile, so Father told us to check every tuna's stomach to see what kind of foods they had been eating. Usually we found sand eels and chum, or maybe other kinds of fish. One day, we found in the tuna's stomach the label

and string from a six-pack carton of Ginseng Up!

3. There were two sisters' boats, and I think Father was very happy to see sisters' boats out every day, competing with the brothers' boats and with other fishing boats, too. Toward the end of the season, Father made a Blessed Children's Sisters' boat, with Ye Sook Lee, daughter of President Lee, the captain. In Jin Nim was on that boat when the girls caught their tuna.

Many blessed children were there on the fishing grounds, including Kook Jin Nim and Hyung Jin Nim. I think Kook Jin Nim's boat did well. During the tuna fishing season, he celebrated his 13th birthday.

Jin Whi soon became captain of his boat. Tiger Park's son Chin Hun came, and one day he would be in Kook Jin's boat, and another day he'd be in Jin Whi's boat, and whichever one he got on, that boat would catch a fish — he caught seven tuna in ten days, which is just phenomenal. Father told him he was a very lucky man.

4. When a tuna is harpooned and caught, it is tied securely against the side of the boat, and then we pray. One time, Captain Zola began praying over this one tuna that was bleeding a lot. This one was still very much alive, and it was slamming its tail powerfully against the side of the boat.

Captain Zola, who several years ago had left his native Hungary, walking hundreds of miles across Europe in order to live in the West, prayed, "Heavenly Father, let this blood be shed instead of the blood of brothers and sisters in communist countries."

We all believe that this activity of tuna fishing is very providential. We

all come to know that, and I'm sure that our Father has put some special condition over this, for we could feel the importance of being on the ocean and the significance of catching these tuna.

Then I heard Zola pray, "Let this blood be the blood that is shed instead of the blood of brothers and sisters in communist countries. Let this be the offering, Heavenly Father." And that tuna continued to bleed so much, like being pumped, but I felt so strongly that that prayer was heard by God, and that this tuna was actually bleeding as a holy sacrifice, instead of martyrs' blood. I could feel this so deeply, and I can sense when prayer is heard. And watching this tuna bleeding was spiritually beautiful, actually.

Every time you catch a tuna, you feel so much love, so much of God's love.

5. Catching a tuna is very internal, in a way. This summer I caught four, and each time, as I look back on those particular days, I can see that there was always some kind of a good condition that I had made, like relating strongly with my captain. For example, maybe the captain yells at you, but you really "go underneath" him and overcome and really unite with his instruction. It always happens that when such a foundation of substance — and faith — is made, then you catch a tuna.

I felt tuna fishing is just like witnessing: sometimes you go days without catching one just like you go days without finding a guest for the evening program or workshop. But if you set some special kind of indemnity conditions, then God can give you a guest, or spiritual child, or a tuna. Also,

setting your motivation is very important. Father says the cleanest, most organized, and most quiet boat will catch tuna, but I would say absolutely that there is a close connection between the good conditions you make and catching your tuna.

6. My first tuna was caught on July 27. Our boat delivered chum to Father's boat, and I asked Father where to anchor. Father looked around and shouted, "Over there," so we were right next to Father's boat. We worked really hard, cutting the fish into chum to scatter into the ocean to attract the tuna. Father says the best bait is dogfish, which is a small shark. In less than an hour we hooked up.

Below the surface, the tuna are cruising — always moving — at a normal speed of 30 to 35 miles an hour. Even while they are feeding, they continue swimming. When a tuna bites a hook, he's moving and unless he gets "hooked up," he may be able to spit out the hook. When he does take the bait, the line leaves the clip with an unmistakable sound "snap-s-s-s," and you have to immediately grab the line, which is coiled into a basket on the deck of the boat, and pull it really hard so that the hook becomes "set" in the tuna's jaw.

If you lose the proper timing, the tuna will sense something is wrong and he'll spit it out, so you must set the hook. The tuna's head is strong like a rock, so once you get hooked up, the hook won't become dislodged.

Many times you put the lines out and then you just wait — that's all there is to do. Father never sleeps on the boat, and he doesn't want us to sleep either. So we wash and scrub the boat, and keep chumming.

7. In 1978, the first day on the boat I had been so very seasick during the whole trip. And then when I was chosen in June for Ocean Challenge (a 70-day program), I remembered it, and I casually refused, telling my leader that I had been so sick. Seasickness is really one of the most physically suffering experiences — it's really bad. Anyway, that same night I had a dream about fishing. I was flying over the ocean about 10 feet above the surface, way out from the shore. I dropped a line with a hook and went flying back to the shore. I could see big fish chasing the hook!



The next day after the dream I saw my wife for the first time since our blessing. I told her about the dream and she said, "Why don't you put everything in God's hands?" So I said that if my central figure asks me again, then I'd accept that it was God's will. Next morning Rev. McDevitt called me aside, just nodded his head saying, "Hiroshi. Gloucester!" And so I said yes, and told him of the dream.

Because of that earlier trip in 1978, I was determined to overcome seasickness. I knew that if I could overcome it, then this experience would be fantastic! But if I couldn't, it would be hell!

Mental attitude has a lot to do with overcoming seasickness, and I was completely determined. At Gloucester, I went around to the boats and started asking many people, "Can you give me any advice about overcoming seasickness?" One brother said, "Yes. Eat! You have to keep eating and let your stomach know that those things are there to stay in!"

The first few days I did everything on the boat, just to keep my mind away from thinking of becoming seasick. I cleaned and washed the boat, I kept busy cutting chum — just everything that I could find to do. And during those next two months I never got sick even once!

On that first trip in 1978, I had a shocking experience to see whales — even among the boats in the fleet. There were two whales swimming around and Father said, "They are entertaining you."

Tuna are so very smart — that's why in the tuna's world, getting caught is like an accident for them — it happens so rarely.

8. Maybe you've heard something about persecution received from the other fishermen of Gloucester, from 1979 or 1980. I don't know so much about that, myself, but it doesn't happen so much any more.

But one day while I was there this summer, there was this very tiny boat named the *Bottom Line* fishing right next to us. He got hooked up, but we could see that the only crew he had with him was a little boy. This guy was hailing another boat to ask it to call his friend on the radio to come help quickly! But the guy had to fight all by himself because they couldn't contact the other man by radio. Because this

little boat was so close to us, we had to drop our anchor line.

It's so easy to lose a tuna between the time the tuna strikes and the time he gets hooked up, so it's really necessary that everyone on the fishing grounds cooperate! If the fish swims toward your boat, you must quickly pull in all your own lines and even drop your anchor line, which always has a big buoy connected so that you can retrieve it later.

One way the tuna will get away is by wrapping around a tight anchor line (connected to a boat), and pulling. In this way, he can break himself off the hook and escape! By disconnecting the anchor line from the boat, the tuna cannot wrap around it so effectively. The boat that hooks up with the tuna tries to maneuver the fish, and itself, out of the fleet to a more open place, which is a better place with room to fight.

So, here we were and the man on the *Bottom Line* dropped his anchor line and started fighting. We felt he needed help so we came and offered our help — we could see he was exhausted. I hopped on the boat and took over pulling the line.

When the tuna comes to the surface, then someone must harpoon the tuna, but when I got onto the boat, this one man was both pulling the fish to the surface and trying to harpoon it himself, which is nearly impossible. He had a line in one hand connected to a 900-pound tuna and a harpoon in the other.

As I took the line, he harpooned, but because he was so exhausted the harpoon did not penetrate entirely adequately. But at the same time, the line in my hand snapped in two! The tuna still had a lot of fight left in him, but we could still fight him because the harpoon is connected to its separate line. And still we fought the giant tuna. Then we transferred our harpoon from our boat to this man's and he tried again. Just as the second harpoon struck the fish, the tuna broke free from the first harpoon.

But finally we conquered the fish! And this man was so thankful for our help. He told us that he had been fishing for 25 days without catching even one tuna. For a fisherman, this is really his whole livelihood, and just to pay for his gas for that many days might cost into the hundreds of dollars. This fish was big and might bring



him \$2000. Without us, he definitely would have lost it. And he tied his tuna onto the side and drove around showing everybody proudly how big it was. He and the little boy were so happy, I'm sure they won't forget that experience. And I really thanked him, too. He gave me what I came for, too — action and an exciting experience!

9. To me, it was easy to see an internal connection between tuna fishing and spiritual conditions.

For example, Galen Brooks was one of the squadron leaders. Galen caught his first fish of the 1983 season on his 21st spiritual birthday, which was his 21st day out fishing this year, and this was exactly the 21st tuna that he had caught in his life! A fisherman counts his tuna like counting your spiritual children!

10. One day about 30 to 40 guests came from KEA to spend a day with Ocean Challenge. Of all our boats, none caught a tuna that day except the KEA boat, and it was a huge one! They left the fishing grounds about two hours before the rest of us, and circled the fishing grounds to show their catch to the other boats before heading home. But it takes a boat with a tuna tied alongside about two hours to make the trip home, so the other boats left later, but arrived at the dock before the boat with the tuna. As they drove in, a beautiful red and golden sunset painted the sky, and all brothers and sisters from Ocean Challenge and KEA were waiting on the dock, cheering to welcome them home. The tuna weighed over 1000 pounds and turned out to be the largest caught so far this season. Somehow, with them leaving the grounds first, but arriving home in the sunset with everyone waiting, made me feel that it was God Himself, who set everything up so perfectly.



Reverend Moon's Tax Appeal

The Path to Vindication

HSA Legal Department

The response to the Court of Appeals ruling on Reverend Moon's tax appeal has been overwhelming. Religious leaders throughout the country are extremely alarmed at several key aspects of the decision that jeopardize important constitutional principles and they intend to support Reverend Moon's renewed appeal.

Typical responses included Reverend Dean Kelley of the National Council of Churches, who stated publicly that the theory advanced by the government and accepted by the Second Circuit in this case "[r]uns roughshod over constitutional rights." Earl Trent, counsel for the American Baptist Churches, stated that "this decision strikes a blow at principles of religious liberty which we cherish." And of course, Dr. Mose Durst, President of the Unification Church of America was empathic when he said "Our cause is just and our belief absolute that our founder, the Reverend Sun Myung Moon remains innocent and will ultimately be vindicated."

As Judge James L. Oakes, the presiding judge on the three-judge panel of the Court of Appeals stated in his powerful 12-page dissent from the court's ruling "... this case did not involve a claim that an ordinary, lay taxpayer held certain assets in a private trust for the benefit of another. On the contrary, the taxpayer here was the founder and leader of a worldwide movement which ... is ... on its face a religious one, the members of which regard the taxpayer as the embodiment of their faith." Judge Oakes wrote "... the issue of beneficial ownership as one 'central to the determination of guilt or innocence' in the case ... [t]hus, any defects in respect to the require reversal." He also wrote "In my view those instructions contained errors which because they were on the crucial issue of the case, must be considered prejudicial."

Professor Laurence H. Tribe of Harvard Law School, one of the nation's foremost constitutional

experts and Reverend Moon's attorney, said, "This ruling is so hard to reconcile with important constitutional principles that it must certainly be reviewed by a higher court. In addition this case will give higher courts an opportunity to decide whether the religion clauses of the first amendment permit the government to disregard the beliefs and intentions of those believers who entrust their property to their spiritual leader, intending that he hold it for their religion."

Reverend Moon's attorneys have now filed a petition for rehearing of the case by the entire United States Court of Appeals for the Second Circuit. This petition is a powerful statement of Reverend Moon's case. Although there are many issues in the case, the following are some excerpts from the two most significant constitutional arguments in the petition:

INTRODUCTION

Even the majority of the split panel that affirmed Reverend Moon's conviction recognized that the defense has raised "troubling issues of religious persecution and abridgment of free speech." Those issues prompted the filing in this Court of amicus briefs on behalf of the New York and American Civil Liberties Unions, the Christian Legal Society, and a group of churches with an aggregate membership over forty million. Because the panel's resolution of these issues is no less troubling, plenary reconsideration is required.

1. THE MAJORITY GRAVELY MISREADS CONTROLLING STATE LAW ON WHO OWNS, FOR FEDERAL TAX PURPOSES, PROPERTY ENTRUSTED TO A RELIGIOUS LEADER BY HIS FOLLOWERS.

The majority rejects defendant's challenge to the trust law instructions, reasoning that the trial court erred in deeming the evidence sufficient to require it to charge on the trust issues at all, and that the instructions given

were correct. Judge Oakes' dissenting opinion cogently refutes the majority on both points, and is a compelling argument in itself for rehearing this important case en banc. Only the following need be stated here. First, the majority concedes that there was indeed evidence that several donors "gave money to Moon, intending it as a donation to their church." But, under New York law, evidence that funds were given to a religious leader as a gift for his church is in itself evidence that the funds were given in trust for that church. For, if no trust restrictions were implied in such a gift, the leader would be free to use the funds for non-church purposes, defeating the intent of the donors. Accordingly, the presence of any evidence of such a gift sufficed to require that trust instructions be given — especially since, as the majority also concedes, the burden of proof on beneficial ownership rests on the government.

Second, the need to give such instructions in the form recognized in Judge Oakes' dissent, likewise follows from the basic proposition that, regardless of formalities, New York law seeks to prevent the intent of charitable donors from being defeated by faithless recipients. No one who has ever made a charitable donation would have it otherwise.

Third, the panel's very division on the principles of New York trust law that all concede lie at the heart of this case underscores that compelling need for rehearing en banc. As Justice Frankfurter observed long ago, "no matter how seasoned the judgment of [a federal judge] may be [on state law], it cannot escape being a forecast rather than a determination." The defendant who is sued civilly in federal court at least has the choice of seeking absention under Pullman on state-law questions. But since the state-law question here is wrapped in a federal criminal prosecution, the defendant here has no such choice — unless the Second Circuit should conclude that, despite the absence of a statutory cer-

tification procedure expressly open to federal courts, the views of New York's highest state court may be sought by the circuit court in aid of its jurisdiction. Given that absence of choice, the accused should at least be entitled to more than a mere forecast by a closely divided federal panel on a state-law matter that could mean his imprisonment. Fairness to the defendant, and fair respect for values of federalism, require that the panel's decision be reconsidered en banc, especially since disagreement over the issue of beneficial ownership — the issue of who owns church property, a religious leader or his flock — inevitably impinges in this case on the exercise of religious liberty. Neither religious donors nor religious leaders should have to hazard a guess, on pain of criminal prosecution, as to the ownership and taxability of religious contributions.

II. MISCONCEIVING DEFENDANT'S FIRST AMENDMENT ARGUMENTS, THE PANEL'S DECISION PLACES FEDERAL TAX PROSECUTIONS IN THIS CIRCUIT ABOVE THE RELIGION CLAUSES.

The panel repeatedly concedes that "the critical issue" in this case is an issue of property — whether the assets in question were owned by Reverend Moon or by the Unification Church movement. But there is no special law of property for federal tax purposes. As both the majority and dissenting opinions recognize, "federal income tax liability follows ownership . . . [and] [i]n the determination of ownership, state law controls." And, of course, whenever state property law determines who owns what in a religious community, it must do so within established Religion Clause constraints — constraints that limit the jury charge in criminal cases, see *United States v. Ballard*, no less than in civil. At least three such constraints were flouted here.

First, intra-church property disputes must be decided in accord with "neutral principles" calculated to "ensure that [the] dispute . . . will be resolved in accord with the desires of the members." Yet the panel concedes that, under the instructions here, the donors' intent was one of many factors that the jury was left free to consider or not, as the jury saw fit. Thus, the jury was invited to ignore what even the major-

ity recognized as the "testimony of three witnesses establishing that charitable gifts had been made to the Church."

Second, legal decisions turning on which uses of property advance the purposes of a religious body must be made on the basis of the religion's own criteria. Yet the panel implicitly acknowledges that the jury was left free to decide that a particular use of the property was not religious — and thus that the property was not church-owned — simply on the basis that the jury regarded the use as serving merely "business . . . or personal ends." The instructions this permitted the jury wholly to disregard evidence that, from the religion's point of view, the uses in question were calculated to advance its cause.

The panel radically misstates defendant's argument when it says that "[u]nder the definition now advanced as the Church's, any use of these funds by Reverend Moon was for religious purposes." Reverend Moon has never claimed or suggested that any use of funds by him was ipso facto a religious use; his objection to the instructions is not that they permitted the jury to distinguish between religious and personal uses, but that they permitted the jury to do so on whatever basis it wished — without a regard whatever to the tenets or purposes of the Unification faith.

Third, because a religion's choices of organizational structures and practices are themselves religious matters, a religion cannot be penalized for those choices. Yet the trial court listed as the very first factors the jury "should consider" in determining who owns the assets (a) "whether the Movement had a specific organizational structure . . ." and (b) whether "other Unification Church corporate entities" existed. This instruction clearly authorized inferences adverse to Reverend Moon based on the organizational choices of his religion.

Nor, contrary to the majority's view, was this instruction cured by the later instruction that a movement may beneficially own property even if not incorporated. For an instruction permitting the jury to penalize the accused because of his religion surely cannot be cured by another instruction adding the qualification that the jury also acquit the accused despite his religious affiliation.

It follows from these three errors that the jury was unconstitutionally charged and the conviction must be reversed, unless the Religion Clauses are actually held to be inapplicable in this case. Astonishingly enough, that is precisely what the panel held, saying that the Religion Clause precedents do not apply "in a federal criminal tax prosecution."

It is difficult to fathom a basis for this extraordinary ipse dixit. Perhaps it is the product of an unstated — and plainly erroneous — premise that, in federal income tax prosecutions, the Religion Clauses can be relevant, if at all, only by creating all-or-nothing immunity from tax liability. Why else would the panel ignore Reverend Moon's claim that the Religion Clauses were breached by the criteria the jury was allowed to apply, and, instead, incorrectly attribute Reverend Moon the claim that, "[s]ince the Unification Church movement can owe no taxes on income derived from church-related activities . . . neither can Reverend Moon?" No such claim has ever been made in this case. In fact, as the trial court instructed the jury, with the defendant's approval, nothing depends here upon whether the Church movement would itself owe income tax on the assets. Reverend Moon's position has always been that his lack of tax liability flows solely from the fact that he did not beneficially owe the assets; the movement did.

It bears emphasis that Reverend Moon's arguments under the Religion Clauses spring not from any claim of exemption from tax liability because of religion but rather from the simple propositions (a) that property ownership is a constant, and (b) that federal tax prosecutions turning on who owns what are as subject to constitutional limits on resolution of property issues as are all other governmental proceedings. In its mistaken concern that Reverend Moon's instruction arguments would allow religious leader to put themselves above federal tax law, the panel ends up adopting a rule that puts federal tax law prosecutions in the Second Circuit outside the law of property and above the First Amendment. Surely the Second Circuit cannot permit so extraordinary a holding to stand unreviewed.

Summary on following page

In summary, it is not in the courts of this nation that Reverend Moon's vindication ultimately lies. It is in awakening and educating the American people to the true reality of Reverend Moon's motives and purpose in coming to America. Our IOWC movement across this nation is so significant at this time. Lawyers and prosecutors can make impressive and complex arguments but it is the person with a pure and loving heart who can give the true testimony about who Reverend Moon really is. This is our mission and now is the time.

This is from the HSA Legal Department. If you would like copies of the petition, please write to 4 West 43rd Street, New York, New York, 10036.

NEXT STEPS ON FATHER'S APPEAL

Message from Dr. Mose Durst:

By now you have heard that the Second Circuit U.S. Court of Appeals upheld the conviction of Father and Mr. Kamiyama. Although the result was disappointing, there is much hope as Professor Tribe continues the appeal. As you may remember, six cases involving our church in the last 18 months were decided unfavorably towards us in lower courts and overturned in our favor in higher courts.

A positive aspect of the ruling was



At the press conference: (from left to right) Charles Sims, ACLU director; Dr. Mose Durst, president of the Unification Church; Defense lawyer Laurence Tribe, and Dr. Osborne Scott, of the International Coalition Against Racial and Religious Intolerance.

that the presiding Judge on the panel, James L. Oakes wrote a vigorous 14 page dissent from the opinion of the 2 junior judges.

On September 27, a motion for rehearing was filed on behalf of Father and Mr. Kamiyama. It will request that the full bench of eleven judges rehear the case — only three judges of the Second Circuit Court of Appeals sat on the panel the first time. The court will probably decide the motion within a few weeks. If they decide favorably, an oral hearing will take place. If they reject the idea, within 60 days a petition must be filed before the Supreme Court asking it to review the case. If four Supreme Court judges agree, the case will be accepted. Once this has happened, five judges are the majority needed to reverse the appeal.

Please pray for the September 27 motion, and please especially pray for the Supreme Court judges (below).

What is happening to our Father must be understood in classical, histor-

ical terms. It is not an isolated instance, but it is the same thing that happened to so many great individuals who challenged the status quo of great civilizations: Socrates in ancient Greece, Jesus in imperial Rome, and Martin Luther King, Jr., in modern America. We can have great faith in the goodness that Father constantly represents to us as he conveys the core of God's heart.

Bless you as you pursue your daily work!

Supreme Court Justices:

Chief Justice Warren E. Burger
Justice William J. Brennan
Justice Thurgood Marshall
Justice Byron R. White
Justice Lewis Powell
Justice William Rehnquist
Justice John Paul Stevens
Justice Harry A. Blackmun
Justice Sandra Day O'Connor

Quotes in response to the decision of the Second Circuit Court of Appeals regarding the tax case of Reverend Moon:

"We believe that this decision strikes a blow at principles of religious liberty which we cherish and are confident that our views will be affirmed upon further appeal of this decision."

Earl Trent, American Baptist Church

"I regret that I cannot be at this press conference this morning. The government is determined to make a martyr of Mr. Moon and to ride roughshod over constitutional rights in the process. I have every reason to believe the National Council of Churches will continue in its amicus (friendly) support of Reverend Moon's position in all further appeals."

Reverend Dean Kelley, Director for Religious and Civil Liberty, National Council of Churches

"The Court of Appeals has not given due consideration to the First Amendment issues raised in Reverend Moon's case. The Constitution distinguishes between religious and secular institutions. I believe in this case, the court has failed to make proper application of those distinctions."

John W. Baker, General Council for the Baptist Joint Committee on Public Affairs

One hundred fifty participants from 39 countries arrived in Barrytown on July 2, 1983 to kick off the second annual Youth Seminar on World Religions. A rich diversity of religious traditions and cultures assembled under one roof! Some of the countries represented included Austria, Australia, Canada, Chile, Ethiopia, Germany, India, Israel, Japan, Korea, Nepal, Netherlands, Nigeria, Pakistan, South Pacific, Switzerland, Thailand, Turkey, the United States, and Upper Volta. These young men and women had come to spend one week of orientation before starting their two month grand tour around the globe to study about God.

It was the second time that such a "spiritual pilgrimage" was launched. The first one had occurred one year before around the same time. (see article in Today's World September 1982)

How did the idea of this Seminar come about?

Over six years ago Father inspired theologians' conferences at the Unification Theological Seminary. These conferences have continued to grow both in size and depth, the largest being the annual "God Conference" in which religious leaders and teachers from major religious traditions gather to discuss God. It was after the "God Conference" held in December 1981 in Hawaii, that Father expressed to Rev. Kwak and Dr. Herbert Richardson his desire to have young men and women from all over the world study about God. As more concrete ideas developed Father suggested a travelling seminar for at least 150 students who would travel around the world and see firsthand the birthplace of every major religion, and study its theory and practice.

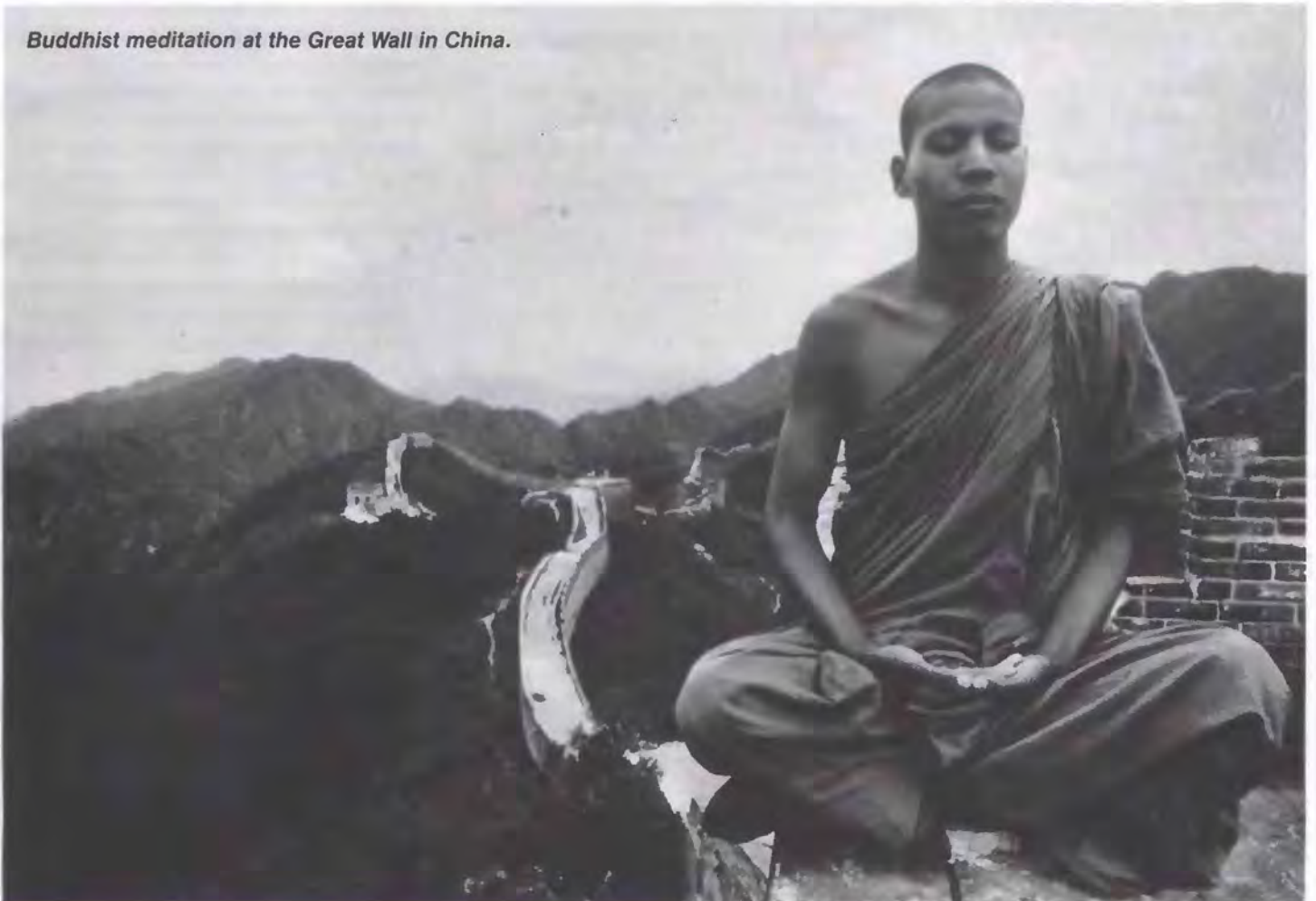
Inspired by this idea, more definite plans were made with the cooperation and input of theologians and professors and the special effort of Dr. Herbert Richardson. And three months later, the first Youth Seminar on World Religions was born.

John Maniatis, project coordinator of the Seminar, describes its purpose as follows:

"Father hopes that through this seminar we can help revive the major religions by inspiring more and more young people, religious leaders and professors to a greater appreciation of their own religious traditions and also of the other major traditions of the world. He hopes that this tour can be a catalyst for religious revival in the various places that it visits. And that it can forge alliances that can begin to solve global human problems and ultimately bring about world peace."

Travelling for two months together involves eating, sleeping, laughing and crying together, certainly a unique way of learning about and confronting different people, cultures, worldviews and religions. As Rev. Kwak concluded in his Bon Voyage speech at Barrytown, "It is not only by books, but by actually experiencing that you most truly learn . . . Rev. Moon is sponsoring your journey with historical vision, so that after you receive this education, you can make a significant contribution to future history, to your society, your country and furthermore to the world."

Buddhist meditation at the Great Wall in China.



*The 1983 program included the following stops:
Jerusalem, Israel; Istanbul, Turkey; Rome, Italy; New Delhi, India; Kathmandu, Nepal; Beijing, China and finally
Seoul, South Korea ending with a Farewell Banquet.
From the rich variety of testimonies — both from participants as well as staff members — we can share only a few.*

YOUTH SEMINAR ON WORLD RELIGIONS 1983

Father created this seminar, a spiritual highway around the world.

Staff members reflect:

... AND HARMONY

BY MEL HAFT

The city hall auditorium filled with over 700 guests, a wide and colorful spectrum of different races and ethnic groups that make up the kingdom of Nepal. Here is where Hinduism and Buddhism have historically thrived in the spirit of religious tolerance. Most guests came from the local religious, academic and diplomatic community of Kathmandu, Nepal's capital city. Among the guests, the orange colored saffron robes of the Buddhist monks stood out brightly. Some of the monks came from remote areas, some from the shadow of the Himalaya mountains and some of them taking as much as three days to arrive by foot.

Reiner, our German brother, was hurriedly dashing around, seating V.I.P. and media people in rows specially reserved for them. He had struggled for seven years as a missionary, witnessing and teaching English. But most often during those years he was fighting off malaria and the feelings of depression from not bringing results. It was an incredible opportunity for him to meet new people who had an interest in world religions. He was totally involved at the moment, serving and giving, flowing with the excitement of the audience and their anticipation.

The words on the banner above the stage read: "World Peace Through Religious Dialogue and Harmony." On the last day in each country that we visited the banner for the public program would be draped across a stage

in a large hall. In some cities the public meetings were very small, for example in Jerusalem and Rome. There wasn't one at all in Istanbul because such meetings were prohibited. But in India 200 guests had come and in Nepal and Korea up to 700 guests each.

After the completion of the first historic Youth Seminar on World Religions '82, Father initiated the idea of a 'rally' or public program for future seminars. At first no one was sure what these 'rallies' were going to be. From this idea first came to mind visions of crowds in St. Peter's Square in Rome, or Tiemen Square in Beijing, or Red Square in Moscow, the banner flying high, and people shouting loudly, "World Youth for God"! This would certainly make a clear public statement. However, instead, the Youth Seminar would dialogue in defense of God and the role of religion in bringing about world peace.

Three speakers and a spokesperson for the Youth Seminar on World Religions were seated on the panel. One speaker, a religious Buddhist scholar, spoke on the role of religion in bringing about world peace. Another speaker, a Hindu scholar spoke about the syncretism of Buddhism and Hinduism in Nepal. He emphasized how Hindus have a great tradition of assimilating the doctrines of other religions and fostering them as their own. "Unity in diversity is the main ideal of Nepalese religion and philosophical thought," he said.

The public talks ended with a sense of agreement, at least among the speakers. Perhaps for many participants though, a sense of emptiness

may have been felt because it meant the need to make a change within and in relations to others.

The cultural program shifted my thoughts to the beauty of the diverse ethnic groups of Nepal. Among the many creative dances was that of the legendary Sherpas, Nepal's mountain people who dwell at the foot of the Himalayas (they have a reputation as sturdy and courageous mountain guides). Their dress and culture is quite similar to that of Tibet. Another outstanding performance, a drum dance, depicted the 'exorcism' of sick spirits by a local medicine doctor (beating on his drum to drive away the spirits). It made us chuckle as the patient seemed more tormented by the beat of the drums than the treatment. The peasant was finally healed and the audience approved with hearty applause.

Afterwards, the participants, some in their national robes, rose up from their seats, faced the audience and warmly displayed their pleasure by each clasping his hands together, bowing slightly with the head, and offering a heartfelt 'Namaste', the traditional word for peace and goodbye.

The guests remained to see the final portion of the public program; the film on the 1982 YSWR. The film entitled "One Truth, One God, Many Paths" took us on the journey to all the religious centers of the world visited on the 1982 pilgrimage . . . At the conclusion of the program, 150 of the 700 guests boarded buses to attend a farewell banquet sponsored by the YSWR. There was a deep sense of gratitude in the hearts of the seminar participants for a very enriching experience in this lovely kingdom.



*Arriving at the
Little Angels School, Korea.*



Procession at the Vatican.



Capernaum



*Hindu-Buddhist-Christian
dialogue in Kathmandu, Nepal.*

The city hall emptied, the banner was taken down. Reiner and a Buddhist monk — a group leader on the YSWR tour and advisor for our program — were the last to leave. They spoke of forming an institute for the study of world religions. Reiner had already begun informally teaching

When Father first saw the proposal for the theme of the YSWR, "World Peace Through Religious Dialogue" he added "... and Harmony"!



Rev. Chung Hwan Kwak receiving a gift.



Dr. Huston Smith author of "The Religions of Man" gives introduction lectures. Dr. Huston Smith and Dr. Kendra Smith were chairpersons of the Youth Seminar on World Religions 1983.

classes on each of the major world religions.

A Buddhist monk, a participant, wrote at the end of the spiritual pilgrimage whether it is possible to find a way to World Peace through a secret means, whereas there are many other secular ways. If so, then how? Yes, he concluded at the end, there is a possibility. "What all the world religions have to say about world peace is contained in a single verse of the Buddhist Canon, "Do good, avoid bad, cultivate morality, love and live in peace" and also, "hatred can never be overcome by hatred, but by love, friendship; this is the eternal law."

When Father first saw the proposal for the theme of the YSWR, "World Peace Through Religious Dialogue," he added, "and Harmony." The YSWR reflects the personal conviction of True Parents to establish harmony by eliminating hatred and prejudice on the basis of religious life.

Father created this seminar, a spiritual highway around the world because he is convinced that the world religions have an important role in building a

foundation for world peace. And it would be the practical cooperation of the world faiths in solving specific

human problems, creating harmonious international communities and ultimately bringing about world peace.

It was an incredible opportunity for our missionary to meet new people who had an interest in world religions.

A LIFE-CHANGING EXPERIENCE BY BOB BEEBE

For me the tour was a consciousness-expanding event. I began to see how God really was the inspiration behind Islam, Buddhism, Hinduism, etc., — how in many ways they offered different approaches to God and life.

For many participants it was actually the first time they had ever been outside of their own country. Many of them formed deep friendships with people of countries, races, and religions they had never encountered

before. By the end of the tour I really felt the presence of God with us. Many of the participants expressed both publicly and privately their gratitude to the church and to Father for giving them such an experience. Several expressed a desire to study the *Divine Principle* more and to stay in contact with the church. It was both sorrowful and deeply touching to see so much tearful affection expressed when we had to go our separate ways at the end.

As for the countries themselves, I gained a sense of where the people were at spiritually and how much each country and people are affected by its past. Technology may be propelling us



Group shot following the Papal audience in front of St. Peter's Cathedral.

into the future but our hearts often keep us mired in the past.

In Israel, the tension between the Israelis and Arabs is the dominant influence on life there. Neither side can forgive the other for the hurt each has caused the other in the past. In Turkey the atmosphere was much less tense despite the military regime there and the people were much more hos-

temples and shrines that we visited without remembering the garbage-infested streets, people huddled in rags, many of them hungry, some sleeping on the sidewalks in order to forget their hunger. And beggars everywhere. The Indian scene imparts a sense of despair and hopelessness. In Nepal the poverty is sometimes just as great, but the people are more rugged, hardier,

positive light. No abject poverty. No beggars. Everyone seemed to have some function and purpose. Although providing a basic foundation of life-support, the system also works to suppress the spirit. Service to others is regarded as a duty rather than an act of love. Religiosity is prohibited outside of a church, mosque, or temple. So there is little chance for proselytizing and witnessing about one's faith.

South Korea was a breath of fresh air after China. In Seoul I felt that I was witnessing the unfolding of the "emerging Pacific culture" which Father has talked about. Because of its history of suffering, perhaps Korea has the spiritual foundation to employ modern technology in the proper way and lead the world toward a new future as a model nation. All of us were moved by the generosity and humility of the Korean people.

There are countless things I could share — personal experiences with children, youth groups, and families we visited — but most importantly for me the Youth Seminar has been a life-changing experience. My intellectual knowledge and awareness of other

After India and Nepal, Communist China in some ways appeared in a positive light. No abject poverty . . .

. . . but the system works to suppress the spirit. Service to others is regarded as a duty rather than an act of love.

pitable. Rome was busy, expensive, and felt like a city which had known wealth for much of its history. To travel from there to India was a culture shock. I cannot think of the beautiful

and happier than in India. I will always remember the innocence and beauty of the Nepalese children.

After India and Nepal, Communist China in some ways appeared in a

countries and religions became alive, the peoples' different way of life became real to me and affected me emotionally. I am a different person because of it.

I am so grateful to God and True Parents to have had this opportunity. And I am also grateful to my brothers and sisters who, because of their sacrifice, have made this trip possible.

TOUCHING FATHER'S VISION

BY COLETTE DELRUE

This summer I could touch more substantially what Father's vision is for mankind and my mind and heart grew a lot in appreciation and understanding.

In some countries we met conflicts, poverty, oppression, fear, lack of freedom . . . This made me more concretely understand God's suffering. I feel pain in my heart when I think about the oppressing poverty of India, the spiritual coldness of China and its lack of freedom and creativity, the

real conflict between Arabs and Israelis . . . but at the same time, I have a lot of hope because I could concretely experience that because of love, people of very different horizons can come together in harmony.

UNITY IN DIVERSITY THROUGH SINCERITY BY JOE STEIN

Among the most important components of the Seminar for me was the diversity in the religious perspectives of the participants. As we travelled around the world, we had the chance to see tremendous divergence in reli-

gious practices and beliefs. We could also gain insight into how spiritual values and philosophical perspectives influenced the political, social, economic, and religious life of different peoples and nations. Despite all of these differences, however, we could feel a tremendous desire to grow in our capacity to love one another. The world's turmoil inspired greater love.

I learned that unity among us as a small group representing the larger world did not come about through our common theological positions, common philosophical perspectives, or common rituals, but in our common sincerity to serve God and humanity. I could find the spirit of God in the beauty of sincere worship and humble devotion in each of the world religions, as individuals sought to develop their highest standards of love and service. I

Sincere love, dedication, and consecration of individuals to God would be the basis of unity in diversity.

gious practices and beliefs. We could also gain insight into how spiritual values and philosophical perspectives influenced the political, social, eco-

could envision a world in the future in which the sincere love, dedication, and consecration of individuals to God is the basis of unity in diversity.



Moslem-Christian dialogue in Turkey.



Participants in front of Birla Temple.



Western Wall (known as Wailing Wall) in Jerusalem.



Korean Buddhist monk (l) and Turkish Buddhist (r) participant.

REFLECTION ON TWO

WORLD TOURS

BY HERB MAYR

The second Youth Seminar on World Religions began the moment the first YSWR concluded. When people think of the Youth Seminar, often it's thought of in terms of moving over 140 people to and through airports, checking into and out of hotels, and moving on the daily trips. But there is also a mountain of preparation work. New literature was printed, bids were obtained on travel arrangements, letters were mailed out, religious leaders and teachers were consulted for advice and chosen for leadership roles on the tour, and the entire process for the selection of participants began.

Developing a "public program" for each country was an important new step adding to the Youth Seminar the dimension of public outreach.

It was almost impossible to imagine the enormity of this project. I remember being in the office of one of the largest airlines in the world and one of the executives looking at the proposed itinerary and stating, "I've never seen tickets like this before!" I remember the hundreds of applications that came in, the thousands of letters that we sent out, and the millions of questions that were constantly arising. I remember travel guides from the previous year confiding in us that when they had first heard about this large and diverse group that was supposed to come, they really didn't believe we would actually appear; it sounded more like somebody's dream. (It seems as though Father's vision is always at the fingertips of outstretched efforts.)

The YSWR 1983 was so much different from the first one — especially the participants. On the 1982 YSWR tour it seemed no matter how hard we worked and how much we gave, the participants had a difficult time trusting us. I can understand. What would the student think who is suddenly offered a free trip around the world sponsored by Reverend Moon, the most controversial religious leader in the world? But this year, we stood upon the foundation of the year before, and there was more time for questions to be answered.

Sometimes there are very special moments that symbolize something far beyond themselves. When I think of

the YSWR 1983 I'll always remember such an instant in a mosque in Turkey. One of the Muslim participants from Africa read several pages from the Koran in a beautiful melodic chant. The elders of the mosque were gathered around him, their lips moving with the words, nodding their heads in approval. In a short time there were dozens of local worshippers gathered around listening. When he was finished they were patting him on the back and thanking him for the experience and he was asked to offer a prayer for the moment. He prayed, and then there were so, so many questions . . . How could an African be here in this Turkish mosque reading the Koran so beautifully?

He began to tell them of the Youth Seminar. Many people there had read the article in the paper the day before, about a "mysterious group" and there came even more and more questions. But also some of our participants began to support him explaining the Seminar, testifying to its goals and purpose. It was quite obvious that in the middle of this huge mosque something very special was happening.

Furthermore this was "happening" across some difficult language barriers, for none of the Turks spoke English fluently, and none of the participants present spoke Turkish. But our foreign missionary could help out! At that moment all the foundation of the Seminar was his to use and to testify with. Truly the Youth Seminar was heaven's gift to him and those in the mosque.

Participants' view:

THE LAMPS ARE

DIFFERENT

BUT THE LIGHT IS THE

SAME

BY YAHAYA AHMED

(NIGERIA)

Personally this trip has enabled me to have a wider vision of what religion means. Born and raised in the Islamic tradition I knew very little of other religions. I was brought up to dislike especially all forms of worship in the presence of images. But through this seminar I have been able to observe for the first time Buddhist and Hindu worship, and I came out respecting and

admiring these faiths. The mere observance of these devout Buddhists and Hindus at worship made me believe in the value and genuineness of these religions and I now recognize their worth.

Back in Israel I was able to participate in two other forms of worship different from mine: Judaism and Christianity. At the Wailing Wall in Jerusalem I stood beside the rabbi watching him chanting and making a to and fro movement. And I tried to do as he did. I really felt something at that time.

Before this trip I was told by some friends that religion is just a fallacy and a projection of human desires. But this spiritual pilgrimage has shown me that man must have faith to live by. Wherever we visited we have been able to see men of faith deeply involved in their religious practices. And I came to agree with a Moslem saying: "The lamps are different, but the light is the same." World Peace can truly be achieved — I am now convinced — through religious dialogue and harmony.

TOLERANCE AND THE LACK OF IT

BY DR. CROMWELL

CRAWFORD (UNITED
STATES)

The underlying experience which I believe all of us had, the one lesson if it could be encapsulated in a single word, would be the word "tolerance." This learning on our own the message of tolerance was in a formal sense the vision of our great benefactor Rev. Moon . . .

(One experience) . . . there was the young man, our tourist guide. We came to know each other very well. And I remember when we stopped at that big square in front of Chairman Mao's Mausoleum, I began to ask him such simple questions as, "What place does Mao have within the thinking of the people?"

He began to give me rather short choppy answers. His conversation was in non-sequiturs and didn't quite make sense. Then he realized that I was catching on to his inability to express himself so he put his arms around me, he squeezed my neck and he said, "I hope you will understand, I can't tell

you what I want to tell you, and besides, I think we are being followed."

The idea of tolerance, the lack of it in this special moment where a young man whom I did not know previously, within a very short time begins to spill out his guts and pour out his heart and express the tremendous camaraderie which he saw among all of us. As we were people from different countries, he could not understand how so many different countries could come together and how we could have such a wonderful esprit among us without it coming as an order from the top.

I am glad there is this message which was given to us; it hasn't been "given to us from the top," as it was suggested, but we have made this discovery on our own.

FEELING JESUS' HEART BY VERED ZADOK (ISRAEL)

One of the most important questions with regard to this seminar is, "How can we understand somebody else's belief?" and whether it is possible at all.

When we were in Frascati in Italy — it was the last day in Italy — I walked with Cathy through the streets and we came to a church. I suddenly



A Buddhist monk giving presents to Rev. Kwak.

felt I wanted to pray there and I sat down on one of the wood benches in front of Jesus' cross and prayed. I don't know if you can understand, but for me as a Jew, the Christian Church has always been something very frightening, dark and mysterious. I liked to go to churches because they were beautiful, yet I always had some kind of very strange and uncomfortable feeling. But there I could sit and pray looking at the picture of Jesus in front of me! I felt his heart. It was a very

loving one and I felt very fulfilled.

In each country there were so many surprises, I just felt that somebody has given me and given me. I know that saying thank you is very small. But I really want to thank all the people of the Unification Church for that big opportunity. I watched the members who worked day and night. I want to thank also the people who weren't in the seminar but somehow made it possible.

IN HONOR OF REV. MOON AND THE UNKNOWN MOONIE BY JEAN-FRANCOIS MAYER (SWITZERLAND)

How many things have we done together during the past weeks. Remember we climbed upon Masada, Jerusalem, the Nepalese hill, the Great Wall, weren't afraid to descend into the catacombs, the tunnels at the 38th Parallel. We went to shrines and places of worship of many religious traditions. Deep impressions have been flowing into our minds and into our souls.

Now we will go back to our respective countries and homes; but that is not really the end of the travel, because now will begin the time of personal and peaceful reflections about our experiences and discoveries during this summer.

I must confess I had a fear when



Mounting the Great Wall of China.



Discussion after the lecture. (From left to right) Nigeria, Nigeria, America and Thailand.

applying for this summer — and surely I was not the only one. I feared that this seminar could promote some kind of religious syncretism. Fortunately that has not been the case! I have deeply appreciated meeting strong and wonderful and at the same time open-minded believers who, however, don't think they have to sacrifice their own faith for the sake of unity. And I think

express. This truth manifests itself under various forms. Of course it is beyond the forms, beyond the dogmas, but we are human beings, and as limited beings we need the help of those forms in our religious quest. So it doesn't seem necessary to be able to acknowledge, to recognize, the unity which already exists in depth between all the religions of the world.

We all feel deeply indebted to Rev. Sun Myung Moon, for giving us this unique opportunity.

this strong attachment to one's own faith is not incompatible at all with unity. Surprisingly, visiting many places of worship of various religions we didn't experience so much division as we could have expected. We discovered the fact that we can feel more or less at home in the places of worship of religions other than our own.

Actually we think now that the unity of religions does already exist — not superficially, not immediately recognizable — but in depth. The dogmas of the various religions describe aspects of the same universal truth that is much higher than human words can

As this seminar comes to an end, it's also time to express our feelings of gratitude to all people who made it a success and an unforgettable experience. To the coordinators, organizers, group leaders, we all say, "Thank you!" We were able to see and to appreciate the extraordinary tasks you have achieved despite the difficulties and the strenuous schedule. Thanks to you travelling around the world seemed to be easy.

And now there is a man without whom this event would have never occurred; a man who was inspired to sponsor this seminar. We all feel

deeply indebted to Rev. Sun Myung Moon, for giving us this unique opportunity. Listening two days ago to Rev. Kwak's speech we were impressed to know the number of projects that Rev. Moon and the Unification Church sponsor. I am sure we all have the feeling that Rev. Moon dares to do things nobody else would dare do today.

We don't only express our gratitude to Rev. Moon but also our admiration for his tremendous work. Before concluding I have still someone to thank. But first let me share a personal moving experience with you:

During our orientation week in Barrytown we had a day trip to New York City. In the streets of Manhattan there were many people in a hurry, drug dealers, and so on, but at the end of the day while coming back to the buses, I met at the street corner a strange person. A young lady. She wasn't in a hurry; she didn't seem to be, at least. She wasn't a drug dealer. No, she was a Unification Church missionary. I stopped and began to talk to her and we spoke about the Youth Seminar. And she said to me with shining eyes how much she would like to be able to attend this seminar. I don't know who this young lady was or where she came from, but she and thousands of Unificationists are working hard day after day, and their work made this Youth Seminar possible!

Rev. Moon is the mind behind this seminar. But the mind needs a body to act, and they are this body. After meeting this young Unificationist lady I felt unworthy to participate in this seminar. I felt we don't deserve such a privilege. Those hard-working Unificationists who made this travel possible for us have a thousand times more right to such a privilege.

On that day, in the streets of New York, I pledged to myself never to forget this young lady and to remember her all over the world. I remember her tonight, and she is like a symbol for those thousands of Unificationist missionaries who made this travel possible for us.

And if we think about it, I am sure that there will be in the hearts of all of us an internal flame shining in the honor of the unknown Moonie. To Rev. Moon and to the unknown Moonie we all say, "Kam-sa ham-ni-da!"



"Black" and "Yellow" dancing together.

THE NATIONS SOUTH OF THE SAHARA

by Makoto Maeda

A missionary's course is one of deep suffering.

My original mission country is located just southwest of the Sahara Desert. When I first went there, I traveled through Spain and took a ship along the edge of the Mediterranean Sea.

Suddenly, the continent of Africa appeared before me like a black mirage. This first impression of a 'dark continent' never left my mind. Morocco, Tunisia and Algeria have very old and famous cultures. The great city of Carthage was built in Tunisia. St. Augustine spent his childhood in Algeria.

Morocco once conquered Spain so completely that Europe was said to begin at the Pyrenees Mountains. Spain was under the influence of Islamic culture for more than two centuries. Historians have very little to say, however, about the Africa below the Sahara Desert.

Three major influences shaped the character of West Africa.

1.) In the 12th century, Moroccan King Almoravid conquered the Empire

of Mali and found a prosperous Islamic culture with many great mosques already flourishing there.

2.) From the 15th century until the 19th century, the slave trade cast a dark shadow over the lives of millions of African people.

3.) In the 19th century, France colonized West Africa. The intention of the French was to assimilate the African people into their culture. French education was emphasized, and many Africans came to regard Paris as the most wonderful city in the world. These countries became independent during the 1960's but France retained a powerful influence there.

My Original Mission Country

At one time my mission country was a center of French colonization in Africa. In the capital city brilliant flowers of hibiscus, bougainvillea and flame trees contrast sharply with the tall white buildings. The women are extremely conscious of fashion and

like to wear a mixture of Parisian and African styles. They are willing to go without food in order to spend their money on clothes and cosmetics. Many of our members fundraise with beauty products!

Over 80 percent of the population is Muslim. Every morning at 5 o'clock, the muezzins (priests) in the mosques begin praying loudly over their public address systems. Many times, Europeans complained to the government that their sleep was being disturbed! On Fridays, believers kneel to pray in the streets surrounding the mosques. When we walked past them, they glared at us as though we were pagans. Our weekend workshops had to be scheduled so that the Muslim guests could pray five times a day — otherwise the lectures would be disrupted!

It is very difficult to work in a Muslim country. One time I visited Morocco. This country is known as the "Watchdog of Africa" because it keeps a close watch on the whole continent. If something new or strange arrives in Africa, Morocco is immediately on the alert. In the movie named "Casablanca," the Moroccan city Casablanca seems like a romantic place. Actually it is an old Islamic capital with a tense atmosphere and noisy streets. Before, the French constructed many Catholic churches in the city. Today the buildings are still standing, but there are no Catholics! If any Christians are discovered, they are put into jail.



African beauty.

I had to stay in a hotel. Suddenly five strong men grabbed me and took me to a police station in their car. In a room just outside the prison cells, one policeman accused me for half a day, and finally seemed satisfied and released me. One policeman continued to follow closely behind me. This time, the door of the church center was unlocked, but the policeman wanted to go in with me! I turned and scolded him, "Even if you are a policeman, you have no right to enter this house!" He was defeated and went away.

I began to study the Bible, and I realized that my situation was similar to that of Abraham.

In my mission country I worked together with the German and American missionaries for about ten months. Then one morning a tough-looking policeman with a paper in his hand knocked on the door of our center. He ordered me to come to the Immigration Office, together with the German brother. There we met a French police inspector. Behind the thick glasses, his eyes were very piercing. He asked us many, many questions and finally realized that we were members of the Unification Church. Then he began searching through his file on religious sects but found no information on our movement. That day he released us, but several weeks later the same policeman came and summoned me to another police office. One month before, though our membership was very small, we had been able to arrange for our American sister to meet the president. She had presented him with a Divine Principle book. Perhaps this attracted the attention of the Islamic leaders and French secret advisors.

The police station was filthy. A policeman spoke many words to me in French, but at that time I understood almost nothing! Finally he remembered some schoolboy English and shouted, "You-have-to-leave!" He warned me that, if I tried to come back, I would be sent to a terrible



With a Zairian brother.



Makoto with a Chad brother.



Members in Zaire.



Invited to a big celebration in Zaire Church.

prison, on an island where slaves used to be kept for shipment. A few days later the German brother was also forced to leave.

Return to my mission country

After being forced to leave my country I suffered very much physically and spiritually. At that time I had a high fever. I felt defeated and couldn't understand why I had to leave. I decided to pray for an answer. I prayed for several hours. Suddenly I had a strong vision of Mr. Sang Ik Choi, the first Korean missionary to Japan. I saw him standing on the deck of a ship leaving Korea for Japan. On the dock below, Father was saying goodbye and watching him go. I began to cry, and I realized that a missionary's course is one of deep suffering. At that moment I pledged to continue my mission work, even if it meant prison or losing my life.

Once more I flew across the Sahara Desert. In the plane I thought, "Why is it that man needs passports and visas, when birds can fly so freely across national borders?" I did not know how I would get into my country! I thought about the sad history of Black Africa. Millions of people were forced to leave their homeland as slaves. Today newcomers are still resented and mistrusted. I remembered a beautiful place which I had visited, the village of Jufureh. It was the birthplace of Kunta Kinteh, the hero of Alex Haley's book "Roots." More than 150 kinds of birds sing in the forests around Jufureh — a bird paradise! But on nearby James Island stands a small fortress, only 50 meters square, which was the target of many bloody battles between the French and English as they fought to take control of the West African coast.

We landed at the airport. I just walked boldly past the immigration officials, and they never checked my passport! I arrived safely at our center. A few weeks later we learned that the police were investigating me and so I left again for a neighboring country.

I began to study the Bible, and I realized that my situation was similar to that of Abraham. When God called Abraham to leave his home in Ur of Chaldea, he obeyed without even knowing where he was going. He had such strong faith, yet later he failed in



Practicing African drumming style at a Japanese Missionary Center.

his sacrifice! Why? He became too preoccupied with his family and his personal problems, and forgot about God. At that time, I too was worrying every day about my personal problems. I repented, and decided to love that country more than any other place. I went out to witness. On the way to the witnessing area, a large nail gashed my foot badly. I ignored it and walked on with a bleeding foot. Only a few minutes later I met a boy who was very spiritual. The next day the American sister and I visited his home and invited him to our center. He soon became a member.

I worked in that neighbor country for one year. In my original country the American missionary had been able to stay and continue witnessing. Now she began to write to us about the many difficult situations which she faced there. When I read these letters I felt very sorry about her situation. I wanted to go back and help her.

Returning once more

I made up my mind to return, secretly, one more time. When I thought about how I would cross the border, I felt tense, like a high school student before his final examination.

This time I flew in a very small and very old airplane to a neighboring country. I was going to try and cross the frontier in a remote jungle area. Although the border was a long way from the capital city, it was well-patrolled by soldiers. I rode across the border in an old taxi, jammed between

two native people. Somehow, the border guard who checked our car never noticed me! As we drove away, my heart swelled with excitement and I said, "Heavenly Father, I made it! Mansei!"

I had been back in the center for several days when I went out for a walk. Suddenly a car hit me from behind. The impact knocked me three meters. By-standers gathered around me as I lay in the street and wanted to take me to a hospital. The pain in my back was excruciating but I was afraid that if I went to the hospital, I would attract the attention of the police. I forced myself to stand up and hailed a taxi to take me back to the center. Fortunately I was only bruised and could soon walk around again.

A few days after my accident I witnessed to a young man who joined the church. I felt that God could give me this spiritual child because I was willing to sacrifice my life to return to my mission country. I understood God's providence more deeply than ever before.

I found a job as a translator for a Japanese business company. In this way I could offer economic support to our center. Through this company, the Japanese government was supplying economic aid to the people of the country. Often I had to visit the offices of important government officials, like the Minister of Fishing. One day, while translating for my employer at a trade fair in a large hotel, I came face to face with the policeman who had deported me! My heart almost stopped with shock! But he did not recognize me, because I was wearing a business suit and tie. This occurred several more times while I was working for the Japanese company, so I was always tense!

I discovered that my spiritual son's uncle held an influential position in the immigration office. This uncle and his wife were very positive about our church, because they saw how their nephew's life had been completely transformed when he joined. They began exerting all their influence to get a visa for me. Their attitude moved me deeply because I realized that God was helping me directly. Before I learned the outcome of their effort, I was called to a mission in another country. By this time the difficult situation in our center had improved, and I could leave without regret.

SUBSTANCE & SHADOW

by David Hulme

Since I quit the Unification Church, friends and colleagues have been asking about the reasons why. They also want to know if I've been given a hard time or "pressured" by the church.

Another question which arises repeatedly goes something like that: "why would a seemingly reasonable, intelligent person want to get involved with an outfit with as bad a reputation as that of Rev. Sun Myung Moon?"

Here is an attempt to at least partially satisfy some of the genuine curiosity aroused by my "defection".

My first encounter with the Unification Church was on a dull, sleet-swept afternoon in Munich, West Germany, in late October 1972.

At that time I was on the loose, happy enough, but searching, I was quite disillusioned with religions, disgusted with politics and disappointed with the inability of science to apply its vast funds of knowledge and know-how to solution of the world's ills.

As I wandered in deep contemplation down one of the city's malls, inwardly trying to grind these problems to fine powder, I was accosted by a young, anorak-clad man who said in broken English, "Do you like to talk about God?"

Messiah or not, right or wrong, for good or evil, Sun Myung Moon is totally consistent with his own teachings.

Being at that particular moment in active pursuit of a saintly state of mind, I resisted the temptation to smack the guy in the chops and (though in a hurry to meet someone at my favorite beer hall) stopped to listen.

In the next few minutes of limited conversation I was presented with two statements which had a profound effect on me.

"We believe God exists in polarity," the young man, whose name was Bohdan, said. Interesting idea for one who had always been taught that God's existence is an ineffable mystery. But we couldn't pursue it far, and I said, "What else?"

"We also believe God is sad," said Bohdan.

Once again, no Christian I'd spoken to in my 25 years had ever said anything that seemed quite so sensible. Also, this Bohdan, struggling to convey novel ideas in an unfamiliar language impressed me with his sincerity, and I felt from the outset that the direction of his thinking was sufficiently at variance with dominant religious (and political) philosophies to land him in deep trouble — and was therefore worth looking at more closely.

I visited one of the Unification Church "centers" in Munich three or four times before traveling on to Holland and then London, where by chance I ran into another Moonie on the street and started visiting another center.

There was no sudden conversion or overnight decision. I studied the teachings (of Rev. Sun Myung Moon, without being too concerned for the time being about where they came from) thoroughly from top to bottom in my own sweet time over several weeks, and discussed them with friends and acquaintances along the way. I also studied the members of the center I visited with acute caution.

Two things stood out clearly:

First, that the organization was essentially a religion, and a very spiritual one, and the members conducted their lives in accordance with a prayerful consciousness of high moral and spiritual standards even though they were engaged in a wide variety of worldly activities.

Second, the ideology they lived by was sufficiently comprehensive, deep and intellectually satisfying to stand completely on its own as a stimulus for anyone seeking to broaden the scope of

their life's goal and purpose.

Now, ten years later, having worked with the Unification Church in Australia, the United States, Hong Kong and

I have no regrets or any resentment at having spent ten years in the church — it was an exceedingly rich experience.

Japan, and observed it for short periods in a number of other countries, I can say with absolute certainty that these observations were accurate. That the church founded by Rev. Sun Myung Moon is an essentially religious organization and that the "Divine Principle" ideology is its permanent motive force, are two central characteristics which are the basis for understanding (I'm not talking about accepting) the Unification Church. They are facts most persistently, and often deliberately, ignored.

What about Moon himself?

I could fill a book with impressions that may be more or less useful, but will have to be satisfied with a couple of quick statements. I never had the opportunity to sit down and have a person-to-person chat with him, but that is hardly as important as many seem to think.

Rev. Moon is often depicted as somewhat aloof, isolated, holding court in his mansion when it suits him with a covey of select lieutenants (or colonels, if you like), dreaming up ways to protect himself from criticism and expand his financial empire. My own experience tells me

this kind of image is the product of a large amount of extremely sloppy journalism, to put it kindly.

The fact is that though the structure of the Unification Church is intensely hierarchical, Rev. Moon communicates directly with an astonishing number of his followers, not only in groups but as individuals. His credo is not just to talk a lot and give orders but to project his personal lifestyle as an example, and he does this with enormous vigor, including members in activities he shares with his family (of thirteen children now) and vice versa.

I found that I'm really not that religious. There were a number of other factors in my decision to quit, but none affecting very much my opinion of the movement itself.

I've talked to many members who experienced Sun Myung Moon at close quarters, some for extended periods, and am willing to take their sober recollections seriously. I'm struck by the fact that in almost all cases, contrary to what one expects in general of religious leaders and political leaders alike, these members are vastly more impressed by their direct contact with Rev. Moon than they ever were by his reputation — even if they were convinced in the first place that he is the "Messiah." Furthermore, Messiah or not, right or wrong, for good or evil, Sun Myung Moon is totally consistent with his own teachings. Moonies may be exaggerating to call this aspect "unique," but it's all too scarce just the same, whichever side you are on.

Just in case this is beginning to sound a little one-sided, don't be misled. I don't want to present an argument in favor of Rev. Moon or the Unification Church. However there is no need for me to start raking over the mountain of garbage that's been spewed out about the man and his organization when I have my own experiences to relate and to come to grips with.

That brings me back to why I left the Unification Church.

Not because of its reputation, that's for sure. Not because of any allegations of shady dealing, brainwashing and coercion, dabbling in armaments, fanaticism, exploitation, etc., etc., either. All these things have very little weight, in the long run.

No, as I said before, the Unification Church is primarily a religious movement. It will remain so or cease to exist.

For myself, after a throughgoing test I found that I'm really not that religious. There were a number of other factors in

my decision to quit, but none affecting very much my opinion of the movement itself.

I informed those responsible of my intentions well in advance of taking any action. None, of course, in the church agreed with my decision, and they made that quite plain. Even so there was not even a hint of any attempt to restrict, threaten or harass me. I can't say I'm surprised at that either, for contrary to the popular myth, such actions would be completely against the policy of the church. They would also be against any kind of common sense, and that is something that the Unification Church — which despite its continued zeal is maturing admirably — has plenty of.

Here I should say that I know people who had had bad experiences leaving the church, usually after only brief periods of involvement. In the cases I know of irrational fears were the worst source of suffering for the individuals involved. Many also needed self-justification for parting with something they were at first very enthusiastic about but didn't really comprehend.

For myself, not being a religious type of person, I decided over a period of time that I'd be more comfortable as an independent person. My reasoning was not accepted, but has been respected. I have no regrets or any resentment at having spent ten years in the church because I took my own responsibility for that the whole way through — and it was an exceedingly rich experience.

Then why does Rev. Moon and his worldwide movement have such a rotten reputation?

Another book could come out of this question, and probably will.

The impact of the U.C. on various cultures and the similarities and differences of their responses is fascinating.

The church itself was built, of course, by Sun Myung Moon and his ideology. The reputation of the church has been fashioned by the media — and the media is poorly equipped to handle ideology and evangelical religion.

The Unification Church and its image are two entirely different things.

It was just too easy to accept the possibility that the new movement is some kind of political tool, an instrument of the KCIA or a monstrous pretext for garnering economic power. It makes good copy to have a bogey-man. And that is quite apart from the fact that anyone who takes religion (or politics, ethics and morals) seriously has an array of natural enemies from the outset, some of whom are quite capable of using the press for their own purposes.

So the Unification Church and its

image are two entirely different things.

In my own experience "reputable journalists" have pulled some of the most dishonest stunts imaginable in the scramble for "good stories" that increase suspicion of the church. The bulk of printed stories I've seen over the years tended to deepen public ignorance of the church rather than dissipate it.

I'm not attempting to insult my colleagues. The members of the working press do as they see fit, and mostly do well, but we tend to congratulate ourselves too readily over stories that are well accepted. My honest opinion for the present is that the integrity of the Unification Church, and of Sun Myung Moon, compares very favorably with that of the media as a whole.

There remain many questions.

For the media, the entry of the Unification Church into newspapers (and before too long it will be radio and television, probably wire services as well) makes the whole "Moonie" phenomenon that much more important to cope with rationally.

The media is poorly equipped to handle ideology and evangelical religion.

But there are other activities of the Moon organization that have gone largely unnoticed. Large-scale development projects are on the drawing board. Top thinkers in the fields of science, politics, industry and commerce, as well as theology, are actually drawing positive inspiration from Rev. Moon and his increasingly capable followers. The Unification Church is not going to go away. Its influence, in my opinion, will only increase.

I'm not about to tell my betters how to do their job, but at least it's time to stop pretending that the Unification Church is someday going to reveal itself as something other than it purports to be — time to treat its members as human beings with their own valid opinions, and to stop imagining that anyone who listens to Moon is being "manipulated."

There are some great stories to be had if we only look properly.

Editor's note: Mr. David Hulme is an occasional contributor to the New York Tribune, and was formerly an employee of The News World, working as a foreign correspondent in Japan. The above article was reprinted courtesy of the English language newspaper of the Foreign Correspondents' Club of Japan (The No.1 Shimbum) where it first appeared February 15, 1983.

Why do I read Today's World Magazine?

TODAY'S WORLD READERS' PROFILE



Stefan and Jae Sook Schmid

Since December 1974 I have been a member of our church in Germany together with my two younger brothers.

When Father founded the Go-World Brass Band in 1978 in Great Britain, I was given the chance to join this new project. But after four years in the band, I had to leave, in order to take over my parents' sausage business in Bavaria. Because of the distance from the church center and because of my business involvement, I value Today's World Magazine very much.

The most important thing about the magazine for me is having the chance to study Father's latest speech. From that I not only receive spiritual nourishment and hope, but also practical guidance for my day-to-day life, real insight which is especially valuable in my new mission as a sausage maker.

Perhaps the second most important aspect of the magazine for me is the message and precious guidance of Rev. Kwak.

Thirdly I really appreciate articles about Korean history, the early church, the testimonies of early church members, the news from throughout the world, and particularly the experience and progress of our foreign missionaries.

So you probably can imagine, when I am up to my neck in sausages, how grateful I am for that fresh breeze from the World Mission Center — brand new from True Parents.

The following letter from one of our Japanese missionaries reached us the other day. Even though we cannot mention his name or country for security reasons, we'd like to share with our brothers and sisters in other parts of the world the contents of his touching lines.

August 27, 1983

My warmest greetings from the sunshine country!

First of all, I want to express my gratitude to you for Today's World. All of us here are grateful to have and read the magazine, especially True Father's speeches.

Our mission country is in rainy season between two summers, so the weather isn't too hot, but this year it has always been between 40 and 42 degrees Centigrade (104-108°F). In such hot weather we haven't had electricity for two weeks. To be cut off from power is very common throughout the year, since the electricity supply is only half of the demand for power.

However, the rainy season is the worst period in the year. To live in such a situation is, of course, is not easy. Our baby is a victim of that climate: high temperature, humidity and no electricity. In this month he got malaria and heavy diarrhea. I have found that baby-medicine for diarrhea and fever are not available here.

I feel that our life is literally and substantially a course in the wilderness. Sometimes I feel God is showing me hell before I go to spirit world.

You may, fortunately, never realize what kind of life we are having here. I hope you will never experience such kind of life in the future either when you visit Africa or the Middle East.

Thanks to God, my wife and I are somehow fine now.

I thank you for your internal support.

Please pray for this region (North Africa) to gain peace and unity.

With Love,
ITPN

COMING NEXT ISSUE:
WORLD MEDIA CONFERENCE

