

TODAY'S WORLD



EVANGELIZATION
IN AMERICA

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*From this time on, we will experience
what it would have been like if Jesus had been
totally welcomed and accepted by the Israelites.*

ENTERING INTO THE TRUE UNIFICATION ERA

REV. SUN MYUNG MOON
WORLD MISSION CENTER
30TH ANNIVERSARY OF HSA-UWC
MAY 1, 1984

The prayer I have just offered on this historic day, the thirtieth anniversary of the foundation of the Unification movement, was centered upon the theme of unity. In my prayer, I asked Heung Jin in the spirit world to achieve unification there; all the barriers between people there have been broken down. Through the cooperation of the work of Heung Jin in spirit world and the work of the True Parents on the earth, an unprecedented unification between those two worlds shall be achieved. We are moving into a new era, in which we shall realize the creation of the Fatherland here on earth. Likewise, we shall realize the unification of spiritual and physical worlds; we shall see the unification of different parts of this world, including all the races and religions of man. However, the subjective role must be fulfilled on the earth; the earthly dispensation has always played the central role. For that reason, the spirit world can only respond to the degree of your performance here on earth. Thus you are in the subjective role for the entire dispensation. It is not just Adam and Eve who were in the position to be subjects to the archangel; today the True Parents' work here on earth, supported by all the members of the movement, shall take the central, subjective role. Spirit world, centered upon Heung Jin, will respond to the earth to the degree that we accomplish. That was the central theme of my prayer today.

We are here today to celebrate the thirtieth anniversary of the foundation of the Unification Church here on earth. I would like to give you a message. Here on earth there are powerful nations which are playing a major role, whether on the side of good or evil. An example is the Soviet Union; it is playing a historical role at this time. Likewise, the United

States is playing a central role on behalf of the free world. These two powerful nations are confronting each other. For the sake of the consummation of human history, we must somehow achieve unity, rather than conflict. The original ideal is that of one nation under God, as well as one ideal world under God. That was the original blueprint when the earth was first begun. Therefore, it is the ultimate and final goal for humankind as well.

THE DIFFERENCE BETWEEN GOOD AND EVIL

Who shall play the major role in accomplishing this one world under God? Of course, it is human beings who must do it. There are multitudes of people in the world and we could classify them into two categories—those who are good and those who are evil. They are all intermingled in this world. What is the definition of good or evil people? We need to understand the difference. Today we must come to realize a very fundamental reality: whether people believed in it or not, the spirit world has always been interacting with the physical world. Human beings have lived in both worlds since the beginning of history, so spiritual phenomena have been with us continuously, in the past and the present. Therefore, all people living on the earth are being affected by either good spirits or evil spirits. Thus we can classify people according to what kind of spirits are affecting them. Good people are being assisted by good spirits and bad people are being affected by bad spirits.

What is the definition of good spirits or evil spirits? One simple definition of good people are those who are following a



constant, unchanging goal in life. Evil people are continually changing, depending upon their own interests. All human beings are born with an original nature, which is basically good; therefore, all people are born with the tendency to be good. This good, inborn mind of people is represented by what we call the conscience. We can measure the actions of anyone according to his or her standards of conscience and determine whether he or she is a good or an evil person.

There is an ancient Oriental understanding that the person who lives according to his or her own conscience is the good person. There are two straight lines. The person who follows his or her conscience aligns himself with the vertical straight line. The body moves in a horizontally straight line, which creates harmony with that vertical line; that makes the perfect human being. Humans are the sole creation of God that walks upright, on only two legs, because they are supposed to follow the vertical line of their conscience. The body is a symbol of the conscience. People walk upright, not stooped or bent; there is only one straight way, not two or more. Therefore, all human beings—whether black, white, or yellow—are supposed to follow the one straight way, represented by the vertical and horizontal lines.

The harmony of a ninety degree relationship between the vertical and horizontal lines will create harmony within a person. When you draw two lines at exactly ninety degree angles, you create four angles of ninety degrees each; altogether you have 360 degrees. If someone is building a tall building such as the New Yorker, it is most important that the foundation be built upon an absolutely straight horizontal line. As the building is built upward, it must maintain an absolutely

vertical, ninety degree angle with the foundation. Building the kingdom of heaven requires the same thing. The building material is men and women, who must grow in an absolutely vertical and absolutely horizontal direction. That kind of blueprint will produce the “tall buildings” called men and women. Such perfect people create the skyscrapers of the ideal human world.

Before we can build the ideal world or the Kingdom of Heaven, we have to be able to produce a seed or a prototype which can be used as the standard for the men and women of that world. Where can such a perfect prototype be found? That has been the question of people throughout history. Where can perfect men and women be found?

THE ORIGINAL SEED

Because of the human fall, all the original seeds have been destroyed; therefore, humankind has not been able to find the original seeds. Therefore, God has told us through His revelations that He will send to this earth the original seed, the prototype for all people. Good spirits have wanted that original seed to come to the earth as quickly as possible. But there are a lot of evil spirits too, who have said, “No, no! We don’t want to see that kind of seed! What we have is good enough!”

Goodness must always be founded upon an unchanging quality. Even from the materialistic viewpoint, those things which are considered treasures are gems like diamonds, which represent unchanging hardness. Likewise, people value gold for its unchanging color which will never tarnish. Pearls, too, have the unchanging ability to harmonize. These jewels represent qualities of goodness.

Before we can build the ideal world or the Kingdom of Heaven, we have to be able to produce a seed or a prototype which can be used as the standard for the men and women of that world.

Looking back on human history, we can see how many different philosophies have arisen and then failed. So many different nations and political powers have come and gone. But one thing has stood the test of time and that is the basic principle of the religious way of life; that basic principle has remained and has not changed. All the greatest saints throughout history came out of the religious world. Why is that? What they were teaching was one unchanging principle and they truly represented goodness and God. That goodness came only out of the religious way of life.

Evil has come and gone throughout history. Evil nations have sprung up and prospered for a time but then they eventually crumble. Those evil nations have always been destroyed by their own evil; the principles of goodness worked against their corruption. Always the chastisement of those evil nations and people came from those within the religious realm. It is those people who have told the evil world, "You are evil. You are going to perish if you don't change." Relentlessly, those predictions have come true. When an evil nation is in the midst of prosperity, it thinks it can survive forever but it is always destroyed eventually. Evil nations do not endure. Good nations have to pay much indemnity; sometimes evil nations attack the side of goodness. In this way, God uses evil nations to make good nations pay indemnity.

Do you think that once the ideal world—the utopian world—arrives, it will change constantly or will it be guided by an unchanging, eternal principle? Is that eternity applicable only to white people? Do you think that only the developed, wealthy countries will be happy and the underdeveloped nations will be their slaves in the eternal world of utopia? No, the ideal world must be a world in which everybody is happy and everybody is treated fairly and justly. Goodness in the ideal world belongs to everybody.

The world of goodness will not be one of conflict and competition. The only competition between people will be to outdo each other in giving and serving for the sake of others. There will not be destructive competition. But evil has the manner of always trying to challenge, confront and control the other. Evil has always tried to destroy goodness, saying, "I'm going to knock you out." Goodness has always responded, "I have the power to destroy you, but I'm going to be patient. You can run yourself down doing your evil work and you will eventually run out of power."

Let's compare two people. One person is always acting in a belligerent, aggressive way, trying to hurt the other while the other is able to take his hatefulness with patience and not return it. We can say that a good husband is one who can take sharp treatment from his wife and still be patient. She might act like a sharp-clawed cat who scratches him from head to toe. Or perhaps she is like a mean bulldog who bites him all the time. The good husband is one who never reacts in anger towards her.

THE RELIGIOUS WORLD HAS NEVER BEEN DESTROYED

Likewise, we can look at history from this point of view. There is always one party which is constantly aggressive, seeking to crush others. Another party is always being hit and taking it, surviving. These are the religious people and nations throughout history. The amazing thing is that the religious world has never been destroyed; in fact, it has always survived and even prospered in the face of persecution. That is another important principle in history. The history of the world is nothing more than the extension of the history of individuals. Have we seen that the good people have been in the position of greatest power and influence in the world? Have we seen that good spirit world has been working with those in the wealthy and comfortable positions, or with those who are religious and suffering?

How can we classify the authenticity of a religion? We can determine the depth and strength of any religion by its ability to withstand persecution. Does that make sense to you? Do you agree that the religion with the most goodness is the one which receives and survives the most persecution?

Although I started my mission as a solitary, unknown individual, I had the goal of achieving the salvation of the entire world and humanity. Thus even when I was alone, I always looked at the Korean nation within the context of the larger world. I always looked at my own family within the context of the Korean nation and myself within the context of that family, that nation, this world. That vision of the world has never been dim for me; it has always been clear. Therefore, even when I was working on the individual level of the dispensation, my battle was always universal and with historical and universal significance. This is because Satan knew that my goal and my power was for the sake of the world; therefore, he mobilized his forces throughout the world to stop me and destroy me.

From the very beginning, I was battling as God's champion and I was consistently being challenged by the worldwide Satan—not just the Korean satanic forces, not just the family satanic forces—the world and universal forces of Satan. Thus when I won the victory on the individual level, the significance had worldwide impact and I was able to move forward to the family level. I won as an individual, for the sake of the world. Then Satan mobilized his worldwide forces to destroy me at the family level and that is the way it has gone all the way up to the present.

As I mentioned earlier, humankind has been awaiting the arrival of the original seed and prototype, which is the Messiah. The Messiah means True Parents; True Parents means perfect man and perfect woman. That means the vertical line and horizontal line have achieved the perfect ninety degree intersection for the first time in history. Satan knew that the perfect man and woman becoming the True Parents would be his most formidable enemy so he mobilized his universal forces, desperately trying to stop that from happening.

*The job of the Messiah is to do the grafting of
all the men and women of the world...
changing the roots and lineage of humankind.*

THE BLESSING IN THE UNIFICATION CHURCH

Within the Unification Church we have the tradition of the Blessing. Do you know what that Blessing is all about? Young men and women come out of the world, from the wild olive trees of the world. True Parents are stripping the branches from all the wild olive trees and transplanting them to the true olive trees. You are those branches and that is what the Blessing is all about. While you are being cut away from the wild trees, you will naturally feel the pain of that severance. Everybody will complain and say, "Oh, no! I don't want to go through this!" Your parents will oppose you; you will not like what you are going through. However, without going through that process, there can be no new grafting and new growth.

Even after you branches are grafted into the new tree, you may not feel much joy. You still feel pain from the process of the grafting. Many think, "Boy, that's my husband? Is that my wife? Is this the ideal?" and your wounds have not been healed yet. But then after three years of married life, you will see all the new growth that is resulting from your union and you will find a great amount of satisfaction and joy. It takes at least three years together for your wounds to heal and for you to become new men and women.

OUR HOMETOWN

The job of the messiah is to do the grafting of all the men and women of the world. This is the most important job of the messiah—changing the roots and lineage of humankind. What is the hometown of the Moonies? The simple answer is that wherever the Parents are, that is your hometown. Right now, your home is the Grand Ballroom since the Parents are here.

Suppose your parents were to come and observe you sitting here on the floor on this anniversary of the founding of our movement. They would be shocked that you are not sitting on chairs. After all, that is not the American way! This is a weird church to them.

We are able to unite with both the Oriental and Western cultures. We can sit on the floor or we can sit on chairs, without any problem. Is that all right with you? Do you like this way? Well, then why must I still rely on my interpreter? You think you know the True Parents' love, but you are still very far away from it. You don't really know it. All you have known is distorted, secular love; even perverted love in some cases. But that has nothing to do with True Parents' love.

Do you have a home country? What is it? When you go to spirit world, people will ask you, "Where are you from?" but they don't mean what town or nation. They mean what planet are you from? What is your "home world"? You can say, "The planet Earth is my home world, the place where True Parents came to dwell." Your hometown is the same as that of the True Parents; your home country is the same as that of the True Parents; and your home world is the True Parents' world—this is your destiny. Thus for all the Moonies around the world, East Garden is their first home base. You should not look at East Garden through your eyeglasses tinted with nation-

alism. Don't look at East Garden with your American glasses, German glasses, or Japanese glasses. If everybody is wearing eyeglasses, they challenge and accuse those who are not wearing them, saying there is something wrong with them!

As I have said, the original seed of humankind should appear here on earth. The original man and woman who have the perfect ninety degree intersection between the vertical and horizontal lines are what we call the True Parents. Of course, God knows when the True Parents appear; but so does Satan. Satan mobilized every power at his command to stop the True Parents so God had to have some sort of protection on the earth for the True Parents. That protection was the "fence" of religion.

God had an original plan for how human history was to proceed, but because of the human fall that plan was thwarted. Improper dominion came about and the forces of evil took the upper hand in history, while the forces of goodness were on the bottom. The history of restoration is one of goodness moving up toward the top position and evil moving down to the bottom position. They are like two parallel lines which are moving toward the center, eventually to clash and cross to the opposite positions.

Evil spirit world has been occupying the upper position in the world, dominating the good spirit world. Thus evil has always tried to stop goodness from exerting influence and rising to the upper position. The good power, which was supposed to be controlling and dominating the upperlevel, has been in the lower position, dominated by evil. So you see that all repression comes from evil. Evil always tries to suppress goodness.

"DO NOT" RELIGION

One individual victory was won by Israel's ancestor, the forefather called Israel, whose original name was Jacob. This first triumph, in the time of Jacob, was the first foundation for victory. Goodness won over evil. Jacob had twelve children and they created the first tribe. In trying to guide those children into a tribe, the teaching was always "do not." It became a "do not religion." Old Testament teaching has always been "do not": Do not worship idols. Do not kill. Do not lie. Do not covet. Elementary teaching has been "do not" teaching. When you are trying to safeguard your children what do you do? You say to your children, "Do not go there...Do not eat...Do not smoke...Do not drink," and so forth. You do this because you are trying to protect your children from evil influences.

Jacob worked in his Uncle Laban's home for 21 years. He experienced incredible hardship and persecution, yet he endured. He endured and saved his money, amassed his fortune, and had twelve children of his own. When he left Laban's household, Jacob met and was confronted by his elder brother, Esau. Only when the brothers united was the victory of Jacob completed. According to the Divine Principle, the elder son should be the one to receive the blessing or inheritance. In the second son's position, Jacob could not receive that blessing until he obtained the birthright of the elder son.

Therefore, one day Esau, the elder brother, was so hungry that Jacob offered to give him some cereal or pottage if Esau would sell the birthright. Actually Esau took his birthright lightly and easily sold it, so the condition was given to Jacob. For that reason, Jacob could receive the elder son's blessing from his aged father, Isaac. Jacob, with the assistance of his mother, entered into his father's tent and received the elder son's blessing, because he already had that condition established. The elder son's position must be restored in order to get the blessing from God.

MOSES' REAL ROLE

Jacob's family foundation had to be enlarged to the tribe foundation. The Exodus occurred for that reason. As you know, Joseph and Jacob's other sons went into Egypt. The entire family grew in Egypt, a satanic country. Six hundred thousand people participated in the Exodus, led by Moses. The people came out of Egypt, went through the Sinai desert and entered into Canaan.

I want you to understand one thing that even Principle doesn't explain. Moses was supposed to become the king or pharaoh of Egypt. Then the Exodus would have been a lot easier. He could have accomplished the Exodus and transformed the nation, because he would have been king. But that was prevented because of Moses' hot, short temper. He had no endurance and reacted very violently—he killed the Egyptian. For that reason, extra hardship occurred and he had to flee Egypt, not as a king. He had no kingship at all. He, as a mere tribal leader, tried to bring the people out of Egypt and then to enter Canaan. With the authority of a king, he could have brought his people into the land of Canaan. Twelve tribes of Israel would have had no problem entering into Canaan and destroying all seven satanic tribes. However, Moses could not enter Canaan in the capacity of a king, not at all.

Actually, if Moses had become a king and had entered Canaan with his people, it would have accelerated God's dispensation. Then Moses could have established an empire. The Messiah would have come upon that foundation. It would have been no problem for a large empire such as that later ruled by Rome to come under the power of this kingship. Moses, however, failed to become king. For that reason, his own six hundred thousand member tribe received incredible persecution from all sides. Fighting against opposition, he was to enlarge the scope of success from family to clan, to tribe, to nation.

A SPECIAL KIND OF ORCHARD

Still, however, God had great hope that in the laying of the foundation, the people of Israel, the chosen people, could completely repel all kinds of opposition. So actually, by the time of Jesus, good should have already restored its original position to the upper line; evil should have come down to the lower line. The time of Jesus was, in God's plan, to be the fulfillment of the history of God.

Why was the chosen nation so necessary? Because to bring the Gentile into harmony with God's dispensation would have taken so much time and effort. So God created a special kind of orchard, wild olive trees, yet cultivated, so that He could restore them first. That was the nation of Israel. And that is why the Jewish faith came about. The ideal situation would have been that when Jesus came as the Messiah, Judaism and the nation of Israel should have embraced the Messiah one hundred percent.



But what actually happened? The people of Israel said, "Who are you? We followed Moses. We don't know you. You are rumored to be the man of demons." They rejected, and rejected, and rejected Jesus. How could Jesus install True Parenthood in such a situation? With this rejection, the chosen people became Satan's domain. The crucifixion of Jesus was the inevitable consequence of the circumstances. This was the rebellion, the total rebellion, of the chosen people and the chosen church, the Jewish people.

NUCLEUS OF THE FAMILY

God's original plan was to install the authority of True Parents, the name of True Parents, in the Kingdom of Heaven here on earth and in spirit world. That was God's original ideal. There is no way that this kingdom can come without True Parents. The fallen world all this time has never seen the True Parents. That has been human history. How could you ever imagine that those in the fallen world have True Parents' love? Therefore, no one had ever been elevated to spirit world that had known or experienced True Parents' love.

In the nucleus of the family, all kinds of love can be encapsulated—the love of men and women, the love of parents and children, the love of daughter and son, the love of God. This is the nucleus and the total atom of love. When men and women are united in this nucleus, centered upon God's love and True Parents' love, and grow up in that kind of atmosphere, there will be no special education, no special church, no special prayer. Automatically men and women would be brought up into citizenship in the Kingdom of Heaven. That was the original plan.

Even within a family with such a nucleus, there are little squabbles. When there is a little dispute, it doesn't matter. The most important thing is that nothing will ever break up the nucleus. But the family today, without this nucleus, without having the True Parents' ideal, is incinerating and falling apart.

You are heading toward ideal heaven, ideal utopia, and that goal will only be reached through the route of the true family. Only Adam and Eve's mature love could automatically combine them into one, making horizontal love appear.

How can true love come to you? Where can we find true love? True Parents are the best gospel of all, because without True Parents there is no way you can taste or receive true love. The coming of the True Parents to the fallen world is the greatest happening in human history.

Everything depends upon your attitude; once you have the correct mind set, incredible power will come down.

ENLARGING THE ABEL REALM

Human history is looking forward to the crossing junction. Then good will completely climb up to the upper level and evil will come down to the lower level. That will be consummation. Then how can evil be pushed out of existence? By enlarging the Abel realm. So when you say, "end of the world, the last day," that means the coming of the Messiah. Soon the showdown will be made at the crossing junction. The Messiah comes upon the national foundation, and that changeover or crossing will be made completely. Then that new era, the new nation will begin. That is the definition of the end of the world.

When the crucifixion came because of the rejection of the Messiah, the son of God, history ran in the opposite direction. Instead of coming to the East, Christianity spread first to the West, toward the Roman Empire. That was the indemnity course. Restoration came through indemnity.

So Christian culture moved to the Western world, toward England, then moved across the Atlantic Ocean to the United States, and then moved on across the Pacific toward the East. But the time came for a worldwide showdown: the showdown between satanic power and Christian power. World War II was a test of Christianity's survival against satanic power. The Christian cultural world was confronted with the anti-Christian world on a worldwide basis. Victory in World War II, centering upon the United States—a Christian nation and a melting pot of people from other lands—created a base for Christian unity. Cultural unity was formed for the first time in history. Christian dominion of the world was possible after the victory of World War II, because Christian cultural nations had united and subdued the non-Christian nations.

UNIFICATIONISM CANNOT BE SEPARATED FROM CHRISTIANITY

The age of the Second Advent is the age of the blending of two cultures, Eastern culture and Western culture. The Lord is coming a second time to blend the cultures, to bring the two worlds together. Today that is happening in our world. Eastern culture and Western culture are becoming one.

I want you to understand why the Unification Church cannot be separated from Christianity. Many people say, "Why can't we make a new religion?" It's impossible. Why? Because when you say "Second Advent," this is the second coming of Christ, the second coming of the True Parent. True Parents were supposed to come in the Garden of Eden. Adam and Eve were supposed to be the first True Parents. They failed. Jesus came to become the First Advent and to be a True Parent. That did not occur. Now for the second time, it is happening in our world. There is continuity in history. That is, Unificationism comes after Christianity and cannot be separated from Christianity.

Christianity started from the coming of Jesus. At that time the base was a national base; the Messiah came on a national base. But the second coming is totally on a worldwide base. The dispensation of God is worldwide. This is the one show-

down which would bring the entire world into restoration. That's the difference.

The acceptance of the Messiah by the Christian United States would have been most ideal. Together with the Korean nation and Korean Christianity, had unity been formed, it would have been the ideal base.

I want you to understand that the last forty years was the most active time in all of human history. So many things occurred. So many tragedies. So many wars, so many problems, simply because God was trying to condense two thousand years of Christian history into forty years of restitution. I want you to understand that Judaism persisted all these thousands of years; Christianity prospered for two thousand years. But all of a sudden in the last several decades, you see the crumbling of Christianity and Judaism, as well as of many other religions. Why are all these things happening? The new ideal is coming. Therefore, all other religions are weakening.

Now, the new generation of young people is affected by this spirit and an incredible new movement has begun, particularly after Heung Jin's *Seung hwa* ceremony. And that incredible movement is beginning all over the world.

WORLDWIDE PENTECOST

Upon the ascension of Heung Jin, a worldwide pentecost is taking place. Two thousand years ago, 120 disciples gathered together in the Upper Room and received the Holy Spirit. Today, 120 nations have come together to receive the Holy Spirit, centering upon Heung Jin's crusade in the spirit world.

The developed nations, such as the United States, must, as a matter of policy, work with the nations of the Third World. Through this, the industrial countries will learn from the less developed nations and discover who Reverend Moon truly is. During these three years, I am bringing together the four dispensational nations—Korea, Japan, the United States and Germany. They represent Adam, Eve, the Archangel, and Cain and Abel. These four nations, formerly enemies, are now uniting. This is the harvest season and we are bringing in the fruit. The harvest is coming first in the unity among those enemy nations.

I inspired the creation of the Inchon film for the purpose of awakening the American public. Likewise I inaugurated the creation of *The Washington Times* to inspire righteous public opinion for the sake of America. These deeds will be recorded by future historians as manifestations of loving one's enemies. I have been loving my enemies in spite of everything, including this recent court indictment and trial.

The court battle is still going on. The final showdown is coming up during this month of May. We will see who will be the victor. I have done nothing wrong and have nothing to be ashamed of.

I want you to understand that I was supposed to have united the Christians of Korea by the time I was thirty years old. Thus the national level of unity would have been established by then. However, because of the opposition and resistance of Korean Christianity, that was not possible. Today we are celebrating the day that the Unification Church reaches the age of thirty.

*Have no fear. You have nothing to fear.
Heung Jin has already set up the victory sign.
All you have to do is walk toward that sign.*

After reaching this age, we shall establish the worldwide foundation.

When Jesus was crucified, disunity was everywhere. His disciples deserted him, and the nation of Israel was against him. But today, Reverend Moon is being crucified through a legal process. This crucifixion had to come because I was in the position to restore the crucifixion of two thousand years ago. Today, however, Christianity has stood with me; American public opinion is for me, not against me; ultimately the heads of this nation will be in the position to support me. President Reagan can either support me or not, but because of public opinion he will be forced to support me. Over 120 million religious people are represented in the support of our case at this time. Because my court battle is the equivalent of Jesus' crucifixion as restoration everyone should come together in support of the case.

LEFT-WING AND RIGHT-WING

Two thousand years ago, two thieves were crucified on either side of Jesus. The one on the left side of Jesus mocked him while the one on the right supported him. The modern terminology of "left-wing" and "right-wing" has its roots in that. Now, during the twentieth century and on the occasion of the coming of the True Parents, the left and right sides of the world, that is the communist and free worlds, must come together to support the Messiah. The thief on Jesus' right said, "You are the son of God," while the thief on the left said, "If you are the son of God, why don't you save yourself and us, too?" He laughed at Jesus; he was the representative of the godless power. Since that time, the right and left sides of the world have been disunited; however, now that the True Parents have come, these sides will unite.

Jesus was dying and was unable to speak to the thief on the left and convince him to support him. But today I am alive and can speak and convince those on the left to support him. Thus I am teaching communists, "You are wrong. Please change and save yourselves." I have never been silent and the world view I have brought is being proclaimed.

The Christian religion, representing the thief on the right, is supporting me in this court battle. I knew that Christian unity would come, and five years ago I created our Interfaith movement. Today many Christian churches are wide open in their acceptance of us.

PENTECOST IN AMERICA

The power of the pentecost is coming closer and closer to the United States. Once you people—the Abel people—representing 120 nations of the world are totally united, centering upon the True Parents, the rest of the world will become one. The ideal of one world shall become a reality; the struggle of Cain and Abel will finally be finished. Abel will take the position of elder son and Cain will be naturally subjugated. Their true brotherhood will be manifested and they will attend the True Parents together. That will be accomplished during the next three years; at the most, it will be prolonged to the next seven years.

Today I did something unusual—I prayed at the beginning of this talk. The reason I did that was to make a declaration to heaven and earth. I said that I sent my son, Heung Jin, to spirit world as the Messiah to unite the spirit world. My prayer was a declaration of unity between the spirit world, centered upon Heung Jin, and the physical world, centered upon True Parents. The True Parents are the subject of the entire universe.

You must pray for Heung Jin. The ascension of Heung Jin and the Holy Wedding eliminated all possibility of accusation from Satan against any sort of thinking for personal comfort or advantage. Thus when you pray in unity with Heung Jin's spirit, there is no way for Satan to touch you. The elimination of Satan's accusation against you automatically means you are restoring Satan's property to the True Parents. This is a key point: It means that the universal turning point has occurred. You should be saying to Heung Jin, "Don't worry about me. I'm going to do my share and completely repel all satanic accusation." That is the kind of strength I want you to have because you are in the subjective role, in the physical world, to the spirit world. Don't lose the dignity of your subjective role. You will see the incredible things that will happen. Everything depends upon your attitude; once you have the correct mindset, incredible power will come down.

These three years are the most blessed ones. You will be able to make incredible, even miraculous, things happen. It is not as important to have your own sons and daughters at this time; it is more important to restore the world now. You can devote these three years to going out and liquidating the satanic world; that is more important than anything else and that is in Heung Jin's spirit.

Many of the people in spirit world were ignorant of Heung Jin's position when he first went there. They thought, "Here comes a Chinese boy." But Jesus Christ was behind that "Chinese boy." The people knew then that Heung Jin was an important person. Jesus turned to those in spirit world, saying, "Don't you understand? I am the elder Christ and this is the younger one. Yet he is my elder brother."

AGE OF THE FLOOD

Who else can understand these things I am saying? Everybody else in the world would just say, "Crazy!" But when you understand me correctly, you can understand what is going on in the spirit world. This is the age of the flood—the time to work like a flood or an avalanche. Have that kind of an impact upon the world—overwhelm them like a flood. Have no fear. You have nothing to fear. Heung Jin has already set up the victory sign. All you have to do is walk toward that sign.

Today, on this thirtieth anniversary of the Unification Church, we are entering into the true unification era. So far, we have been in the era of persecution. From this time on, we will experience what it would have been like if Jesus had been totally welcomed and accepted by the Israelites. By the same token, the acceptance of the Unification Church by the world will begin from this day forward. This is the turning point and beginning of the new era of unification. ●



Happy 24th Holy Wedding Anniversary True Parents!

by Angelika Selle

On April 16, 1984, our True Parents celebrated their 24th Holy Wedding anniversary. Most of the True Children and around thirty representatives of our movement were on hand to attend a breakfast at East Garden in order to celebrate with True Parents. April 16th also marked the hundredth day since Heung Jin Nim's ascension.

Around 7:00 a.m. True Parents came down and were welcomed with warm applause. They were dressed casually. Everybody stood around the table with Father and offered a prayer. A beautifully decorated anniversary cake was sitting on the table, the candles lit, and Father and Mother in unison blew them all out at once. Kwon Jin Nim and Sun Jin Nim then presented two bouquets of flowers to Father and Mother. It was a very special and momentous day.

After the breakfast dishes were removed, Rev. Kwak explained about the meaning of True Parents' Holy Wedding anniversary:

In order to understand the meaning of this day, it is necessary to understand the significance of True Parents. They are necessary in order to: (1) restore all of past history, (2) solve humankind's problems and today's world situation, and (3) to establish the

ideal world of the future. Because of this fundamental role of True Parents we have to investigate their personal lives and the content of the dispensation.

A couple of times Father taught us that if someone is most deeply concerned about God and all humankind, prays constantly and asks Him what the most important thing is to Him, after three years of prayer, this person might receive two simple words: True Parents. I think Father himself came to this conclusion after three years of intense prayer. Furthermore, he himself realized it.

Rev. Kwak also summarized Father's early ministry. God had specially prepared spiritual groups to recognize and to follow him, but they failed. Grandmother Hong, Mother's physical mother, was a member of one of these Christian spiritual groups. The leader of this group recognized that there was something extraordinary about Grandmother Hong's daughter, and offered a special prayer over her. Because this spiritual leader later failed to recognize and accept Father, and this leader had prayed in this way over her as a child, symbolically, Mother inherited the blessing and foundation of that group.

Rev. Kwak explained:

In my understanding it is God's responsibility to send the Messiah, but it is the Messiah's responsibility to educate and raise his own spouse. Therefore, Father's utmost concern, in addition to his dispensational course, was always how to create God's real daughter.

Father's and Mother's married life, however, was never "normal" or simple, because of their incredible historical mission.... Their life was always in public view as they built step by step the family foundation up to the worldwide foundation.

Therefore, even if we see Father and Mother laughing, we should always know about their sorrowful situation, and when they show excitement, we have also to catch their sincerity and seriousness.

True Parents' lifestyle had no blueprint; they had to build the God-centered family tradition totally from scratch.

Then Father shared his heart for about three hours. He expressed how difficult it was to finally establish the heavenly four position foundation (family) since that is precisely what Satan hates most. On every level—Old Testament, New Testament and Completed Testament—Father had to pave the way from the



indirect dominion of God to the direct dominion. Father said,

Satan occupies the middle area. He always controls the indirect dominion. God's problem, therefore, has been how to connect the direct and the indirect realm. For that purpose, God cultivated religion throughout history.

True Parents' responsibility is how to go from the indirect dominion to the direct dominion. Satan always protects his dominion very strongly from the individual to the universal level.

I always stood between God's side and Satan's side. To be not accused by Satan is taking the position of indemnity.

The Goal of the Completed Testament Age

Father has been knocking down walls and overcoming Satan on every level. Finally, in 1960, Parents Day was established, which also marks the beginning of fallen man's restoration.

Father explained that the main goal of the Completed Testament Age is the God-centered family and the realm where Satan cannot claim anything. Once that family is established under God, Satan has no power; therefore, the True Parents' family and all Blessed families are an incredible threat to him. This can be seen very clearly in the strong opposition and resistance which met each Holy Blessing up to the 1800 Couples. After the 1800 Couples Blessing, which marked three times six, the end of the satanic era, hardly any opposition was felt for the following great Blessings.

Father said:

Why was that? What is Satan most afraid of? The God-centered Blessed family. Once a family is formed, united in love, granted by True Parents and Heaven, Satan can never relate to that heartistic domain. It is beyond his reach.

Father stated that it would eventually be so obvious to the world that our Blessed couples are happier than anyone else—even though there might be hardship in the beginning—that people would voluntarily want to stop their fallen way of life with drugs, free sex, alcohol, etc.:

This contrast is what God is trying to show so that people will join the Unification movement even without understanding the Divine Principle. There will be a day in the near future when grandfather, father and the eldest son and daughter—three generations—will recommend to their children to join our movement.

Unity between God, True Parents and Abel

Father also spoke about the vertical unity between God, True Parents, and Abel. When those three unite completely, they can easily pull Cain to the heavenly side. In the ideal, the first-born and his parents should become completely one to draw along Abel (the younger one), but in restoration that process is reversed.

In a recent morning service at the World Mission Center, Rev. Kwak shed more light on this topic:

After we unite completely with Father, he is no longer our Abel, but

our Parent. However, if there is no heartistic unity between him and us, he is still our Abel. If you are completely one with True Parents, they become your Parents, and you automatically become Abel. You need True Father and Mother, not Abels.

Father said during the celebration at East Garden:

Because Adam and Eve went completely to the satanic side, Cain was also totally on the satanic side, and together they pulled Abel by force and violence and by all illegal means toward evil; and they have been doing this throughout the Old and the New Testament times right up into this Completed Testament era.

Another way of looking at it is that centering on Parents' love Cain and Abel become harmonious. That is the purpose of religion and God's dispensation.

Father next extended that concept to the worldwide level.

If Korea, which represents Adam, Japan (Eve), and America (Abel) unite harmoniously, Germany (Cain on the heavenly side) will follow easily, and that will be a condition for the rest of the world to follow. It would also mark the transition from the indirect to the direct dominion, if these four countries become united.

Father also spoke about Mother, the tremendous job she has been doing—giving birth to fourteen children within twenty years! With the foundation she has, nobody has a right to think or do anything against her.

Later that day, Father asked Nora Spurgin to connect with the thirteen American wives of the 43 Couple Blessing and invite them to a forty day workshop, and mentioned that he has a special mission for them.

After Father finished speaking, he called upon individuals to sing songs. It was a nice, intimate atmosphere. Outside, heavy rain drummed on the sun porch's glass roof and streamed down the outside of the glass walls. Inside, everything was warm and cozy, like a close, small family. Father and Mother ended the singing with some Korean songs.

To our surprise, that wasn't yet the end. Mother invited everyone to stay for a wonderful Korean-style lunch. It was amazing how this 24th anniversary of our great True Parents was celebrated in such a modest way. From Heavenly Father's point of view, they surely deserved the biggest banquet! Rev. Kwak later indicated that a huge celebration would, in fact, be given to them on their 25th anniversary next year. ●

Without Tang Gam, salvation or restoration is impossible.

탕감

TANG GAM

The Real Meaning of "Indemnity"

REV. CHUNG HWAN KWAK

MORNING SERVICE AT THE WORLD MISSION CENTER

APRIL 11, 1984

Our faith has several unique tenets that are not found in Christian doctrine. One of these is the principle of indemnity, which is better described by the Korean term, *Tang Gam*. Although the principle of *Tang Gam* is one of the most significant elements of our faith, many members do not understand it. However, each of us should be aware of how to set up conditions of *Tang Gam* as well as what results such conditions might bring.

Originally, Adam and Eve should have reached perfection through the fulfillment of their responsibility. We can conclude that Adam and Eve failed because they did not fulfill their own portion of responsibility. After their fall from God, they lost the chance to reach perfection and to fulfill the responsibility with which He had endowed them through the Three Blessings. Fallen human beings must restore the chance to fulfill that responsibility. In other words, we have to regain and restore our original position through *Tang Gam*. However, many members misunderstand this concept. Some people may feel that if Adam and Eve had not had a portion of responsibility to fulfill, they would not have fallen. It is true that if man had no responsibility, there would be no chance to fail. Yet God had a reason for giving us responsibility.*

Satan took and dominated humankind's chance to fulfill the original responsibility. The only means to restore ourselves to our original position, then, is through offering God conditions of *Tang Gam*. If we do so, God can give us His grace and blessing. It is through this grace that fallen men and women can be restored. If fallen people did not have the possibility to lay conditions of *Tang Gam*, they would have absolutely no hope to be restored to God's side. In several of his speeches, Father has mentioned that if Heavenly Father or a central figure ever told you it was no longer feasible to offer conditions of *Tang Gam*, it would be the most severe judgment possible. Without *Tang Gam*, salvation or restoration is impossible.

* For a full explanation of the difference between the way of the Principle and the way of indemnity, see the following articles by Rev. Kwak in previous issues of *Today's World*: "The Formula Course and the Blessed Couples' Tradition" (August 1982) and "The Age of Our Responsibility" (August 1981).

Tang Gam—A Form of Responsibility

Therefore, we now must completely change our old concepts of the meaning of *Tang Gam*. It is nothing bad; neither is it punishment. Rather, *Tang Gam* is a changed form of original responsibility. It is the main route by which God can bestow His blessings upon us.

Basic Christian doctrine teaches that Christians are saved primarily through the benefit of God's grace. This is partially true, but tends to place too little emphasis upon human responsibility. Of course, without God's grace, it would be impossible to receive salvation or to restore ourselves. Yet we must understand that since the fall, humankind has been completely under Satan's dominion. Satan certainly does not want to give up his hold on fallen humanity. Because of this, in order to restore or save us, God needs us to offer certain conditions in order to loosen Satan's grasp. Surely, if God did not need people to offer something so that He could restore them, the history of restoration would not have taken such a long time.

God had a beautiful plan at the time of creation. Unfortunately, Satan stole everything from God, including His ideal of love. Until today, all humankind has remained under Satan's sovereignty. Therefore, even though our God is almighty, without human fulfillment of conditions of *Tang Gam* there is no way He can restore people back to Him. We must clearly understand how absolutely essential laying conditions of *Tang Gam* is to our personal salvation.

Tang Gam is a term unique to the Principle. This expression has been loosely translated from Korean to the English word "indemnity." However, an exact translation does not exist in English. "Indemnity" in English has a rather negative connotation. According to my understanding, the English word has two main meanings: it denotes paying back (as in a loan, etc.) or it implies a penalty. However, the meaning of *Tang Gam* entails neither "paying back" nor "penalty." Rather, the concept focuses upon the proprietor granting favor or grace, not on a debtor paying the deficit, suggesting thereby that the debtor has no capability to pay back his or her debt. The real meaning of *Tang Gam* is that a debtor offers his or her creditor (i.e., a landlord) all of his or her possessions, representing his or her total assets, even though this is insufficient compensation for the debt. The debtor asks for the creditor's grace and forgiveness, and that the debt be cancelled on the basis of the offering. The

debtor's attitude is, therefore, very important. A debtor must approach the creditor purely, humbly, and sincerely.

Fallen humanity's situation is exactly like that of a beggar. We have no hope to pay back our debt to God, especially considering how His heart has been broken. This is why Father chose the descriptive term, "*Tang Gam*."

It is in this sense that we must reflect on how to offer our conditions of *Tang Gam* to Heavenly Father. The most important point is whether or not God accepts our conditions, whether He can really forgive us and cancel our debt. Conditions offered but not acceptable to God are of no consequence.

God's Grace and Acceptance

Until now, many of you might have thought from time to time that laying conditions of *Tang Gam* was too difficult and wondered why you should continue. When you have had this type of feeling, you must have vacillated in your faith and become tired. You did not understand *Tang Gam* correctly and you had the wrong attitude. The most significant part of the principle of *Tang Gam* is God's grace and acceptance. We have no right to complain. Offering conditions of *Tang Gam* may be difficult, unless we view it as the amazing blessing it is. Instead of focusing on the conditions themselves, concentrate on whether or not God can accept them. Your faith will stabilize as a result, and you will never become tired of this way of life.

From this time on, if you emphasize the blessing of receiving God's grace and whether or not God can accept the attitude with which you offer your conditions of *Tang Gam*, your heart will naturally develop gratitude. Too much emphasis on making the conditions themselves will only serve to exhaust you spiritually.

Tang Gam is not based on the debtor's authority, power or the condition offered. Without the permission and acceptance from the creditor, a debtor cannot actually make an offering of *Tang Gam*. A creditor still holds the authority and power to ask that all liabilities be paid back. If Heavenly Father asked humankind to pay back all damages resulting from the fall to mend His broken heart, we would have absolutely no way to comply. Yet we are not in such a situation. Instead, God has granted us the opportunity and privilege of offering conditions of *Tang Gam*. *Tang Gam* is the avenue through which we can reach Him, and He in turn, can reach us. When we understand the true nature of *Tang Gam*, we should joyfully accept such opportunities.

God has permitted *Tang Gam* in different ways at different stages of the dispensation. Generally, God has always wanted to allow ultimate *Tang Gam*, and give ultimate grace, so all humankind could become His sons and daughters. Gradually through the dispensation God has permitted more and more *Tang Gam*, and given more and more grace. Thus, Old Testament people were permitted a different level of *Tang Gam* than New Testament people.

How to Lay Conditions of Tang Gam?

How is it possible for us to lay conditions of *Tang Gam* that God and True Parents will be able to accept? There are two basic ways. The first way is to offer them aggressively. After joining the church, members offer to God conditions of fasting, prayer, study, etc. and live a sacrificial lifestyle. Aggressive conditions involve self-sacrifice. For example, people generally eat three meals a day; fasting involves sacrificing that desire to eat. Centered on God, not self, fasting is regarded as *Tang Gam*; however, dieting through fasting would not be regarded as such.

In the doctrine of many other religions, too, the concept and practice of self-sacrifice has always been regarded as an essen-

tial quality for those who aspired to live a religious way of life.

Secondly, even though it may not be an aggressive condition, receiving persecution allows us to offer *Tang Gam*. If one makes a mistake and there is a valid reason why one receives scolding or persecution, it cannot be regarded as *Tang Gam*. However, if one is harassed without any basis, even though one was not originally seeking to make a condition, it can be regarded as *Tang Gam*.

In this context, the word "persecution" has two basic connotations. One: Moonies generally keep long hours and have daily schedules full of public or mission oriented activities. If you work hard, seeking even aggressively to accomplish more, no matter what your mission, through such a sacrificial lifestyle, you lay conditions of *Tang Gam*. Two: Through your mission (especially ones such as fundraising or witnessing), you automatically are provided with many chances to receive verbal abuse. This persecution can be regarded as *Tang Gam*. If, as Moonies, we live a public life and gratefully accept even verbal persecution, we have chances throughout the day to make conditions of *Tang Gam*.

The most important point is whether or not God accepts our conditions, whether He can really forgive us and cancel our debt.

As I stated previously, the most serious aspect of *Tang Gam* is whether or not God can accept our conditions. There is an important reason behind my statement. More than four billion people now live on this earth. The majority of people who live in the third world or Communist nations lead an extremely sacrificial life. In some cases, our life of sacrifice in the Unification Church does not even compare. Yet self-sacrifice is not considered a condition of *Tang Gam* unless Heavenly Father allows it, in connection to His dispensation. Therefore, when people are not centered on God, their condition of sacrifice is not *Tang Gam*; it could basically be thought of as suffering rather than a sacrifice offered to God. In some cases, a soldier in his nation's army, while quite loyal and patriotic, may be willing to sacrifice his own life for his country. Yet this sacrifice could not be considered *Tang Gam* because this man is not working in the mainstream dispensation under the direction of God.

After joining the church, even though we have no particular foundation to receive the wonderful benefits which *Tang Gam* provides, we work in God's mainstream dispensational activities. All these activities are connected to the principle of *Tang Gam*. Whatever you sacrifice, you must always question whether your offering is on God's side and whether or not He can accept it. There are members who are motivated to lay conditions of *Tang Gam*, and there are others who are not. However, when we examine either of the two types of *Tang Gam*, we would have to admit that from God's viewpoint, none of us are really absolute in making our offerings. Therefore, it is imperative that we constantly check our activities, sacrifice, motivation, prayer, and lifestyle to discover whether or not God can accept them.

Tang Gam—For Our Own Salvation

Please consider the following points. First of all, at minimum, we should always seek to purify ourselves internally. We can easily discern whether our motivation is self-centered or for the purpose of the whole. If it is self-centered, some impure attitude

has already entered into our offering; God will not be happy with it. Among our members we can see that even though many people follow the same time schedule, there are those who are excited and happy to sacrifice their lives, while others find it difficult and struggle. One explanation is that our ancestral lineages are all different; people have different amounts of necessary *Tang Gam* conditions because of their ancestors.

People also come from different personal backgrounds. This is a reason why one's approach to life may not be the same as another's. One person may struggle continuously, repeating impure or bad attitudes in offering conditions of *Tang Gam*; until he or she changes those attitudes, struggle will be repetitious. Also, struggle often results from comparison with other people's conditions of *Tang Gam*, based on their ancestors and attitudes. There are people who dedicate themselves completely, while others have a much more self-centered approach to living a life of dedication. I urge you to examine yourself. Try for one day to live with a pure mind and a pure dedication. Then try it for one week, one month, etc.

The reason we need to offer conditions of *Tang Gam* is for our own salvation. One of the motivations behind Adam and Eve's fall was self-centeredness. If our motivation is self-centered, Satan has cause to break our relationship with God. I received a letter recently from a missionary who expressed that quite some time ago she had made a small mistake in her life of faith. It was not until later, though, that she could recognize at that point Satan got much more involved in monitoring her life. If we develop a self-centered attitude, Satan will come immediately, breaking our conditions of *Tang Gam* and claiming them for himself.

Try to purify yourself. Even though it may be unexpected, the more you do so, the more clearly your vertical relationship will develop. This is yet another aspect of God's grace attached to the principle of *Tang Gam*.

If you meet a certain challenge, try your best to overcome it at the moment and don't try to run or hide from it.

Even though two members may offer the same condition of sacrifice, one member may feel what a wonderful opportunity it is to receive God's blessing. Such a member would automatically have a grateful heart towards God. Yet, as I mentioned before, if you only focus on living the life of sacrifice itself, you will lose power. When this happens, a negative concept has already found its home within you, and it will be difficult for you to feel grateful to God.

When I observe the lives of members, I notice whether they are self-centered or purely dedicated. Always check yourself. True sincerity in a person is a quality very precious to God. It is easy to misjudge a person who is sincere, yet it causes so much damage. One case in point is how the world views our True Parents.

How can the Messiah or a God-centered person extend God's territory? There are two ways. One is aggressively to witness and live a sacrificial lifestyle, laying conditions of *Tang Gam* for the world. Another way is through keeping a sincere attitude while receiving persecution. The person who does the accusing ultimately will lose power.

If we nurture a pure mind, and completely dedicate ourselves to lay conditions of *Tang Gam* with a heart of gratitude, we expand God's and True Parents' territory and stabilize our faith.

Our individual course centers on the True Parents' 21 year course. They have already established a foundation of victory in laying conditions of *Tang Gam* on the levels of the individual, family, nation and world. It is up to us individually to inherit this foundation. In 1981 we started the Children's Course, but even before that, our way to inherit the victorious foundation of True Parents has been through the avenue of *Tang Gam*.

We Cannot Escape

This channel remains open to us, regardless of whether we have failed in laying conditions of *Tang Gam* or made mistakes in previous conditions we offered. We cannot escape walking the path of *Tang Gam*. It is a condition absolutely necessary for our own restoration.

Sometimes people beg me to change their central figure. Occasionally a member claims to want to dedicate him or herself to God's will but feels blocked because of the central figure. In some instances, a central figure may have made a mistake or perhaps does not have a proper attitude and therefore it may be beneficial for the member to change central figures. However, in some cases, the member in Cain position needs exactly that kind of central figure for his or her condition of *Tang Gam*. When a member in such a circumstance obtains a different central figure, in many cases, the new central figure is the same type of person as the old one. Therefore, the same type of difficulties await the member.

This is one simple example of our way of faith. We each have a certain destiny, but this is not the negative meaning of destiny. According to Heavenly Father, we are destined for total salvation. Therefore, while traveling this restoration course, all of us need to offer certain conditions of *Tang Gam*. Don't try to protest or escape. Two or three years later, the same difficulties will confront you again. If that is the case, you will have lost two or three years of precious time. If you meet a certain challenge, try your best to overcome it at the moment and don't try to run or hide from it.

There are many kinds of *Tang Gam*. All people must at minimum lay conditions of *Tang Gam* on the individual level. Yet the *Tang Gam* offered on the family level also depends on your spouse. After the Blessing, God and True Parents no longer look upon you as single individuals, but as a couple. As a couple, you need certain conditions of *Tang Gam*. Some members lay many conditions of *Tang Gam* before the Blessing. Some do not offer many. The family level *Tang Gam* you extend to God depends on how much you and your spouse invest. You absolutely need your second messiah! If you stay on the family level and enjoy your life, you will become ashamed in front of True Parents and God, because of their sacrifice and God's heart. Couples must inherit True Parent's lifestyle of laying conditions on the national and world level.

Another point: don't count the amount of your *Tang Gam*, or you will become very tired. Personally, I have decided that until my physical life is finished, I will go in the same direction, following the tradition of God and True Parents. Then there will be no problem. Also never compare your *Tang Gam* with another's *Tang Gam*. Your ancestry is naturally different.

Tang Gam is absolutely necessary for your foundation to receive the Messiah. After meeting the Messiah, based on the foundation of faith and the foundation of substance, salvation will occur. All details in your daily life relate with meeting the Messiah in heart. It is a daily life relationship. Father is waiting for us to lay *Tang Gam* conditions in our daily lives. Our mission itself is not important. What is most important is our relationship with God and True Parents. ●



Revival in a Brooklyn church.



*Brooklyn joint worship service.
About 250 exuberant Unificationists joined in the spirit.*



*New York. Singing and fellowship was very warm and rich
at the Introductory Seminar.*



*Rev. Michael Jenkins explaining the interdenominational work of
our movement to Chicago Mayor Harold Washington.*



*TAMBO in Chicago. Rev. Morris Tynes delivers profound
inspiration for the unity of all races.*

THE UNIFICATION CHURCH AS A MOVEMENT FOR UNIFICATION

by Dr. Tyler Hendricks

Approximately one hundred fifty years ago a visionary Presbyterian named Alexander Campbell established in the American hinterlands a movement to unite all Christian denominations. They called themselves, simply, "Christians," though others called them Campbellites. Needless to say, they did not succeed in uniting all Christians. Their movement later split into three major denominations (The Disciples of Christ, The Christian Church, The Church of Christ) plus a few other offshoots.

Approximately thirty years ago, a visionary Presbyterian named Sun Myung Moon established in the Korean hinterlands a movement to unite all Christian denominations. They called themselves HSA-UWC, though others called them Moonies. Needless to say, they have not yet succeeded in uniting all Christians. Whether or not they will succeed eventually will be determined in the same way all world historical religious changes are determined: by the interworking of God's providence with human responsibility.

Study of the Principle and of Father's life reveals the state of God's providence, and that will constitute the first part of this article. Knowledge of the work our members are doing within American Christianity reveals part of the state of human responsibility, and a report on that work will constitute the second part of this article.

Principle and Providence

The ideal of Christian unity has been everpresent in the church, whether expressed as an institutional claim to be the Catholic (i.e., Universal) Church, or as a theological affirmation of the transcendent unity of Christendom—the

The absolute goal which has guided our Father's work is the providence for the unification of Christianity as the key to the Kingdom of God.

body of Christ. Hope has emerged afresh in the twentieth century that the seamless garment could be realized in reality. Principle considers various aspects of modernity to comprise a providential preparation for this unification. For example, advances in communications and transportation have brought to mass attention the fact that we are in fact one human family living in a global village. There have been significant political and social developments in relation with this, setting up the possibility for religious resolution as well. The spirit and intellect of human beings has also matured significantly, bringing on a yearning for human fellowship in a world of peace. Over the last two centuries many movements, including the Campbellites, the Bahai, Nicheren Soshu Buddhism, the World Council of Churches, Vatican II Catholicism, and so forth have arisen out of this common yearning. What has been lacking, ultimately, has been a world-level spiritual leader. People use different names for this universally awaited figure. We call him Messiah.

Principle views the providence as having prepared the United States as a social base for the Messiah's work. Fundamentally this refers to the *de jure* religious liberty established here, resulting in separation of church and state and the legal

right for all religions and denominations to exist. This novel arrangement by and large has been very beneficial to church life. Of all parts of the Christian world over the past two centuries, the churches in the United States have exhibited the most vitality. Here in a relatively open society, denominations and sects of all theological, racial, ethnic and social varieties have developed. It is not an unrelated phenomenon that in this same time and place has occurred the greatest modern expectation of the millennial climax to world history, of the inbreaking of God's Kingdom on the earth. The great surge of Christian missionary work in the nineteenth century gained its impetus in large part from a sincere faith in Jesus' statement that when the gospel had been taken to all the nations then he would return. When American missionaries carried the gospel to the final corner—Korea—in the 1880s, they were struck immediately by the intense piety and zeal of their Korean converts. Could any of them have foreseen that their awaited Messiah was to be born in one of those hidden Korean villages?

The absolute goal which has guided our Father's work is the providence for the unification of Christianity as the key to the Kingdom of God. This goal could have been attained in the late 1940s in North Korea. It could have happened in the mid-fifties in South Korea. The early seventies in the United States was another crucial period. In each instance history shifted against him, with the powers of the world rejecting him as a sectarian trouble-maker, as an immoral heretic, as a pseudo-religious industrialist. Constantly the way of the cross, the burden of human sin, has been upon his shoulders.

And yet, providentially, faith bore fruit for the unification of Christianity. Interfaith work in Korea has brought about a strong ecumenical foundation with the "Supra-denominational movement," and the International Christian Professors Association. Through the seed of the Unification Theological Seminary, a great network of religious scholars has developed under the banner of ecumenical research, and upon this foundation Interdenominational Conferences for Clergy (ICC) has brought hundreds of Christian ministers into a working relationship centered upon ecumenism and social action. Combining with the New ERA theological foundation is the social action foundation of the National Council for Church and Social Action (NCCSA), based upon which the ICC could meet and coalesce so many ministers. Through the late seventies the Council laid the foundation for this work with painstaking love and care, and with the 1983 ICC meetings the full weight of Father's attention is now upon the renewal of Christianity. The providential preparation is there, for us to develop.

Reality and Responsibility

In February of this year, Father appointed ten leaders to take responsibility for ecumenical social action. These leaders—Shawn Byrne, Michael Beard, Tom McDevitt, Tom Cutts, Michael Jenkins, Richard Beussing, Bento Leal, Jim Flynn, Matthew Morrison and Patrick Hickey—were called to serve both the IOWC/State center sphere and the NCCSA/ICC sphere. From the IOWC side they are known as "Itinerant Lecturers," and are guided by Rev. Won Pil Kim. From the NCCSA/ICC side they are known as "Regional Coordinators" for the International Religious Foundation (IRF), and are guided by Rev. Chung Hwan Kwak. They are also guided by the Christian ministers in their regions, and here it starts getting interesting. The mission of the Itinerant Lecturer/Regional Coordinators (ILRCs), officially, is to facilitate the cooperation of our members with other Christian churches to bring about revivals and social action. The revivals are to benefit *their* churches, bringing *them* new members, reviving *their* spirit. The social action is to serve *those* communities, bringing *them* services, enhancing *their* prosperity.

The idea is that as we all become involved in this work, we become a true "unification movement," and we do so because we are truly unifying, working together to serve the world and making

In the process, the Unification Church becomes a movement within Christianity, where it was supposed to be from its inception. That means our movement is changing.

one whole real body of Christ in the process. Through the ICCs we are educating ministers in Principle, and working to develop the expression of Principle for the ministers to use in educating their congregations, thus connecting all people to True Parents. At the same time we become educated ourselves, inheriting the tremendous foundation of Christianity, accepting directly the fruits, fables and foibles of the continuous ministry of two thousand years since the resurrection. In the process, the Unification Church becomes a movement within Christianity, where it was supposed to be from its inception. That means our movement is changing.

The following testimony could be multiplied many times:

The IOWC people and the minister parted with grief and even some tears. The eight members of the IOWC had been canvassing door-to-door for the previous two days to bring local people to the minister's revival. They had acted on the minister's instructions, passed out his fliers, they had prayed, eaten and fellowshiped together...a church member insisted that they sleep overnight in her house. The pastor insisted that they stay with him the next night. On the street and at doors they were well received. They experienced joy and vitality. So did the pastor and his core people.

And then the mischief started. A church member began to call others to persuade them that, since the helpers were "Moonies," their help should be refused and they should be sent packing. Enough pressure was developed that the pastor decided, with keen regret, to call off the project for the present and have the IOWC people leave his church. I am sure tears were shed in heaven, too.

Interspersed with testimonies like this are equally significant victories, and sometimes the smallest church will yield unexpected results. In Chicago, for example, Rev. Michael Jenkins was working with a small church, the Holiness Community Temple, pastored by Rev. Zephery Barnes. After a successful, though small, revival, Rev. Barnes held a birthday party for her close friend,

Chicago's Mayor Washington, at her church, inviting all the IOWC members. Rev. Jenkins could strike up a friendly relationship with the mayor, bringing great promise for the advance of social action in the city. In another Chicago church, our members participated in the TAMBO revival ("That All May Be One"), sponsored by Rev. Morris H. Tynes. Rev. Tynes is a graduate of Yale Divinity School, and he has held Father in high regard since first hearing him speak in the 21 city tour. Rev. Tynes came up with the TAMBO idea based in part upon his inspiration at seeing our members' efforts for ecumenism and social action. TAMBO brought ministers of all colors onto the same pulpit. Rev. Jenkins gave the morning sermon, Rev. Tynes presented a commentary, and four other ministers participated in the afternoon program. The attendance was over 250, and the interracial composition of the clergy brought joy and inspiration to all.

In the New York region, under the guidance of Rev. Michael Beard, churches have become continually involved with ecumenical revivals. Rev. Beard has spoken at several services, and has initiated the participation of hundreds of New York members in these services and revivals. Approximately fifty ministers have attended local introductory and advanced seminars in the Unification Principle, and have thereby established an ongoing ecumenical dialogue in conjunction with the practical NCCSA work. Based upon the insights generated through these discussions, three ministers at a recent revival testified to our movement. One of the three proclaimed that he is a Unificationist.

It is apparent that the pastors working with us are more inspired than we could have imagined. A dozen of them suggested to us that we hold a giant ecumenical revival in Madison Square Garden before the end of the year. One Hispanic minister wants Rev. Beard to help him set up a conference for seven thousand Hispanic members of the clergy in the New York area. One elderly bishop has requested to hold his fiftieth anniversary in the ministry celebration in one of our church facilities, to which he would bring up to one thousand members of churches he works with. The possibility has even emerged for the President of an African nation, visiting the U.S., to have a special banquet with our World Mission Department. We are planning to send hundreds of guests up to the Unification Theological Seminary for its annual Spring Open House, at



TAMBO in Chicago. The four speakers of the revival gathered at finale. From left to right: Rev. Vesta Dixon, Rev. Jeff Grove, Rev. Michael Jenkins and Rev. Morris Tynes.



New York. Dr. Osborne Scott and Rev. Michael Beard, co-conveners of the Advanced Ministers' Seminar, concluded the meeting by calling everyone to prayer.



New York. Some of the advanced seminar staff from IOWC team #100.

A great substantial movement is beginning, and we have a large role in helping the Spirit maintain its direction toward the Kingdom of God.

which Rev. Beard will give the major sermon. Rev. Beard has received substantial support from the New York Unification Church, but even with a solid staff behind him we are having trouble keeping up with all the opportunities for ecumenism and social action in the New York area.

We meet many Christians through the ICC who really do catch the heart of our work: "I greatly admire (and heartily agree with) your desire to pull all religious bodies together in action toward common goals, your acceptance of the validity of other religious approaches (including the non-Christian), and your desire for the establishment of peace based on universal love," wrote one participating minister. Wrote another, "I want to confess how deeply impressed I have been by the dedication, commitment and sacrifices that you young people have made and are making in poor communities and areas across this land and I should hope the theologian and the activist would establish working relationships." Another minister took things a step further:

The Sunday after our return I preached on the subject, "Mesmerized by the Moonies?" I had them (a full house, I must add) sing "Tongil" and then shout "Mansei." Following that I told them they had just sung a Moonie hymn and chanted a Moonie chant, that their worst fears were realized, and they were all now Moonies. (I got a good laugh.) Had a good sermon—lots of good response. It opened a lot of eyes.

The work is just picking up steam now, with dozens of revivals, ministers' breakfasts and luncheons, and seminars for clergy planned for the coming weeks. In addition, NCCSA chapters are blossoming throughout the nation. A great substantial movement is beginning, and we have a large role in helping the Spirit maintain its direction toward the Kingdom of God. Relating to this, I would conclude with two observations. One, in

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Photo on pages 20-21: Father and Mother on Yeon Jin Nim's birthday in February 1984 at East Garden. ►





"To love the world as a family" means that we are not loving the world as individuals but that we love the world with the love of True Parents.

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terms of Father's work in America, we are viewing a new horizon, fraught with unique dangers and blessed with unprecedented opportunities for God to act. The stakes are higher—failure to sacrifice *our own movement's short term interests* and serve the people of Christian congregations, will result not just in personal or family level setbacks, but in the alienation of whole churches, whole denominations, whole interdenominational networks. Never has our wisdom and ability to love *as a family* been so tested. And this leads to my second observation.

"To love the world as a family" means that we are not loving the world as individuals but that we love the world with the love of True Parents. True parental love is a unified love—its precondition is that the parents are unified with each other. The child cannot understand or receive the father's love which contradicts the mother's love. Now, all the "departments" of our movement should represent one love, True Parents' love. Inevitably we all understand that love differently, and to some degree express it differently, but if what is communicated to the world is not essentially one love then we have failed, and we are allowing our own partial love to muddy the stream of Parents' love. Occurring with the providence now in America is an unprecedented mingling of departments—IOWC, state centers, National Headquarters centering on the tax case work, CARP, NCCSA, IRF—all aimed at the same goal. And that goal is not only spiritual, but has political and economic significance. These departments have been horizontally somewhat separate heretofore, and thus have had varied tendencies in their approaches to the providence. Now is the opportunity for *give and take*, for integration of heart, mind and will on all sides. Through our oneness, our internal communication, Father will be in the position to generate in America a religious, social, and spiritual power never before realized. ●



Interview With NCCSA Executive Director Kevin Brabazon

Kevin Brabazon was born at Goostrey, Cheshire, a town midway between Liverpool and Manchester, England. He earned a B.Sc. in mathematics at the University of London. He joined the Unification Church in 1970, a year before his graduation, and started a CARP center on his campus that year. After teaching high school for a year, Kevin went to work at the English church headquarters at Rowlane Farm, Redding, as a lecturer, administrator and fundraiser—selling church magazines on the street. He came to the USA in June of 1973, and spent his first nine months in the Louisville, Kentucky, center. During Father's 21 city tour Kevin managed to have Father and Mother proclaimed "Kentucky Colonels" (quite an achievement, considering their patronage of restaurants). Kevin worked on Reiner Vincenz's IOWC during the 32 city tour, doing Public Relations work for the Watergate campaign in the process. Finally that IOWC settled in Seattle, where Kevin lectured and began his social action work with the National Association of Blackfeet Indians. Blessed with Maria Gill in the 1800 Couple Blessing (they now have three

children), he spent his next two years in Europe. While working in Germany with the IOWC in 1976, Kevin received revelations concerning his future mission. At that time he undertook a serious study of American history, focusing on black history and the civil rights movement. In May 1977 Kevin returned to the states, joining the Interfaith department, where his wife was working. This was the time of the First National Conference on the Church and Social Action, at Fordham University. He created a program in Harlem called the "New Society Social Services," which soon merged with the Harlem NCCSA, newly established by Shawn Byrne.

● Kevin, tell me more about the genesis of NCCSA.

Out of our Fordham and Georgetown conferences came the realization on our part that something had to be done in terms of substantial social work. Bruce Casino established the first NCCSA chapter, in Washington, D.C. This was in April 1977, and ours in New York began soon after that. Our guiding support at that time was David S.C. Kim, President of the Unification Theological Seminary.

● **My impression has been that the early NCCSA work was a bit haphazard and uncertain.**

Is that accurate?

No, it was actually very carefully planned. There was a lot of struggle, however, over the structure the organization should take: was it to be centralized and centered on conferences and research; or decentralized, with local autonomy, concerned more with the real problems and getting things done. Bruce and I pushed the second agenda, finally organizing the Council as a federal type body, with local representation, patterned after the American democratic system.

● **What did you see at that time as the purpose for NCCSA?**

One fundamental purpose was to give Father the vehicle he was trying to create prior to the creation of the HSA, that is, an interdenominational movement of Christians. This agenda occupied the first eight years of Father's ministry. We were absolutely conscious of this as our internal purpose. Bruce and I first discussed this directly with Father on Children's Day 1982. He was supportive.

A second aspect of our purpose was the reconstitution of the American civil rights movement on an Abel-type basis. We realized that if Father had been accepted by Christians in Korea in the fifties, he would have had great influence with the civil rights movement among American Christians in the sixties. We wanted to reconstruct that situation. The third aspect of our purpose was to bring together the Cain and Abel elements in American Christianity. Our concept is that from the time of the formal division in this country of black and white churches, in the late eighteenth century, the black church more than the white has been pursuing the founding principles of this nation. This is a generalization, but it culminates with the leadership of black Christians in the civil rights movement. Hence we feel that restoration of Christianity in America must center on the black churches. This also happens to coincide with the pragmatic reality that the ministers most interested in our work are black. So there is a combination of theory with pragmatic reality. A lot of the original ideas getting NCCSA started came from black ministers, such as Rev. Albert Tyson, Rev. Earl Jordan and Rev. William Hawkins.

● **Why did Father not take more direct initiative in founding the NCCSA?**

One fundamental purpose [of the NCCSA] was to give Father the vehicle he was trying to create prior to the creation of the HSA, that is, an interdenominational movement of Christians.

I think this work had to emerge from the established Christian world, not from Father. Christians rejected Father in Korea, therefore Christians here had to reach out on their own to Father. Of course this did not preclude Unification movement members stimulating that development.

● **It seems that Father is giving great attention to the NCCSA and work with Christian ministers of late.**

Why is this?

Father, of course, has always kept informed about our work, through President Kim and Rev. Kwak. However, Father's real attention began on Children's Day 1982. I think that the offering had reached a point where Father could accept it and begin to work with it.



Maria Brabazon, David S.C. Kim and Kevin Brabazon at an NCCSA conference at Georgetown University.

● **Was that when the Interdenominational Conferences for Clergy began?**

Yes, the first steps were our proposals for Divine Principle seminars for ministers, early in 1982. The suggestions crystallized after the Children's Day meeting, and plans were drawn up in February 1983. The first ICC was that June; there were two more the following October and two this last February. About eight hundred clergy have attended these conferences so far. One major result of these meetings has been

the expansion of NCCSA from having ten chapters in March 1983, to fifty this March. That's a 400% increase.

● **When Father gets interested in something some things always start jumping. How has his eschatological input affected theretofore "rational" development of the Council?**

Well, we've always stressed as our major theme the building of God's Kingdom on the earth; this has been our core point. Our social action has had a specific goal, you see; we don't want just to deal with problems but to solve them. One effect, however, has been that now my tasks as an administrator are heavier, and this gives me less time to pursue my home church work in Harlem. I feel this work is extremely important, for my efforts with NCCSA are directly rooted in that local community activity. My family has lived in Harlem for six years. I'm on the Community Board, which acts as an advisory board to the New York City Council. You might say that Harlem is the archetypal black community, and we can help create a model, a pattern for community development there. For me it's essential to keep this connection all the way through.

● **Do you see that with its democratic structure the NCCSA should be able to more or less run itself?**

Yes, it is geared very much to the generation of local energy through local responsibility. We're strong on the self-help principle, you see, emphasizing responsibility on the individual and community levels. Here is where the religious base of NCCSA is crucial, for it is through religion that the purpose for self-transcendence enters in, based upon an ideal beyond simply the external needs of the community. NCCSA is unique in social change organizations in that it centers the action around churches, the Christian root.

Another thing about the Council's expansion. Rev. Alex Chambers became the Council President in 1980, and really our expansion started then. He has traveled all over the country to establish new chapters, and he has been the convener of the ICCs. He is a man of enormous energy and insightful effectiveness.

● **One major development for our church of late, which impacts NCCSA, has been the designation of the Itinerant Lecturer/Regional Coordinators (ILRCs), and their work with the IOWCs and the churches. How does this relate with the Council?**

The development was not a surprise to me. We expected Father would find a

major use for the NCCSA vehicle. We expected this ecumenical work to come into the mainstream of the movement, although we of course couldn't foresee the exact structure it would take. This development represents the living out of our doctrine that the religious organization lives for the sake of *other* organizations. Therefore we work to gain members for other churches, not for ourselves.

● **How is the IOWC work with the local NCCSA chapters coming along?**

It looks very promising. A number of IOWCs have lent volunteers for local chapter work. And they have helped in getting chapters organized.

● **How does the revival activity relate with the NCCSA?**

We see the revival work as a means of touching the internal condition of the churches. It affords a means to get whole congregations involved, whereas now it is sometimes just the ministers. I see the goal of the revivals as being to get the whole congregation serving others, living their faith. This would be the reformulation of the church as a training place for love and service, as exemplified by Christ. Thus there is a deep give and take relationship between the revival work and social action.

● **What of NCCSA's relations with white churches?**

Involvement of white churches is growing, and we have several white chapter presidents. Also our first Native American and Hispanic chapters are beginning. We have the express principle of interracial mixing, and it is happening. Just as in the sixties, the civil rights movement began as a minority issue with the blacks, but eventually developed huge support from white Christians and Jews. NCCSA seems to be moving the same way.

● **Do you foresee international development in the future? And beyond Christianity as well?**

Yes. Already there are Muslims involved here in America, and a few rabbis have attended the ICCs. We will be pan-ecumenical, involving all religions. To be honest, we see NCCSA ultimately as an answer to communism. And this is of great interest to Father. Communism developed where Christianity failed to deal adequately with social problems. We are providing a Christian alternative to the Communist proposals, and we seek to out-manuever

We are providing a Christian alternative to the Communist proposals, and we seek to out-manuever the Communists—out-feeding them, out-educating them, out-housing them.

the Communists—out-feeding them, out-educating them, out-housing them. We have our first overseas chapters now started in the Caribbean. This work can easily bring two developments: one, a religious united nations, where world religious leaders can meet to discuss and formulate projects; two, the strengthening of churches in countries controlled by materialistic systems. Through organizational support, training, materials, education and moral support we will enable the churches to become powerful social forces, challenging those governments to change substantially, and offering realistic countersolutions. I foresee the real power of religiously-based policy alternatives, which can have great practical effect.

● **Thinking so globally, you naturally enter the sphere of all our other Unification programs which are projecting onto the same level.**

We do and will continue to work together with all phases of the movement. There is now a board of several Christian bishops and New ERA theologians which functions as a thinktank to produce an ecumenical theology for social action. Similar developments hopefully will take place when the time is right between NCCSA and PWPA, the Washington Institute, etc. Work together with CARP, bringing college students out into the community, has just been initiated. The NCCSA also may provide channels and applications for the various industries and businesses associated with the Unification movement.

● **There is some disparity between the NCCSA "democratic" structure and the way most of our movement is organized.**

Will this become a problem?

I don't think so. I make a strong distinction between our present hierarchical system, which I see as an interim vehicle set up for specific providential reasons, and the ultimate ideal. We all accept that we are sacrificing many of the blessings God means for us to have,

such as family life, property ownership, even vocational preferences, for the sake of Kingdom building. A natural or original autonomy also is being sacrificed by our members, partly for reasons of our own spiritual growth, and partly for providential reasons.

● **You have helped set up in the NCCSA something quite unique in our movement, and I know it couldn't have been easy.**

What is it that keeps you going?

Actually, it's several things. First, the vision of the new world, which was with me before I met the church. I was preaching a theocratic government before I ever encountered Father's teachings.

● **What was your religious affiliation at the time?**

I was a lapsed Catholic, but newly reborn as a Christian without church affiliation. The second thing that keeps me going is my belief that I have to help Father to fulfill his mission; that he cannot do it by himself; that I am a mini-Messiah, who has responsibility for one portion of the jigsaw puzzle. This also I realized before joining the church. Third, I had an undying experience with Jesus before the church, which even though Father is alive and victorious, taught me something I need to know about Jesus' heart, Jesus who had to die. Sometimes it is harder to stay alive and keep on plugging away, but if you have to die, and give it up...it would be unimaginably hard. I experienced Jesus' feeling at Gethsemane; I experienced how much Jesus loved the world, and that there was not one person who could receive that love. I could feel where God was really at. Fourth, and maybe most important, is my absolute conviction that Father is the Messiah. Fifth, the Principle keeps me going. At times it is a ruthless taskmaster, but it provides such a tremendous understanding; it gives the way to overcome and solve problems and obstacles. Sixth...my hatred of injustice. At times hatred keeps me going; my anger with exploitation and racism. But this points to something more basic for me. It's a concern for people...a love for people, really, which won't allow me to give this up. ●

(Interview conducted by Dr. Tyler Hendricks).

IFVOC MOBILIZATION IN KOREA

A SISTER'S PERSONAL TESTIMONY

Today's World: Can you give us a brief outline of your experiences in Korea?

Rosa Davies: I was asked to go to Korea by my central figure. It was a big surprise! I had already gone to Korea once before, in 1975, to represent my country, El Salvador. My husband and I prayed about this request and we felt that it was very important for me to go, since Father was asking representatives of each nation to mobilize in a time of emergency. Father's speaking tour in Korea in December had been a great success; now he was asking for three members from 72 nations to come and start a campaign to get seven million new IFVOC members. I felt that Father was calling me again, and I wanted to go and serve. Circumstances made it impossible for me to go for an indefinite period of time, but I was able to dedicate three months to the campaign.

About three hundred members arrived in Korea before the *Seung hwa* ceremony. I was very surprised when I came to the Little Angels School and saw the altar where Heung Jin Nim's body lay: the whole auditorium was completely filled with members! The international representatives sat in the first rows with some of the 36 Blessed couples. We knew that Heavenly Father didn't want us to grieve, but it was almost impossible not to shed tears. It was not like a regular funeral: it seemed that the purpose of the ceremony was literally to be with Heung Jin Nim during the process of transition to the next world. I began to have some realization of how Heavenly Father wants us to feel when someone passes from this world to the spiritual world.

After the ceremony at the Little Angels School, everyone left to go to a



THE PEOPLE WERE SO MOVED—ESPECIALLY THE OLDER PEOPLE, THE GRANDMOTHERS AND GRANDFATHERS—AND THEY WOULD CRY!

special mountain located in the northern part of South Korea. It took two hours to get there by car. One elder Korean member told us that Father's family, Mr. Eu, and Tiger Park were buried in this mountain. Another ceremony was held there for Heung Jin Nim. It began with prayer and song. Afterward, the True Children began reverently to shovel the earth back into the grave, followed by elder leaders and members, and finally the international representatives.

After the *Seung hwa* ceremony we had a seven day training session. We heard VOC lectures and testimonies from some of the first Korean members. At

the same time we were given our first lessons in the Korean language.

From January 19, we were divided into ten teams, and sent to our respective provinces. My province, Jeon Buk, located in the southwest of Korea, is not as cold as Seoul in the wintertime—but it is still very cold! Our brothers and sisters from Africa and South America had never seen snow in their lives, and didn't have the proper clothes.

Our team had 27 members from Africa, Europe, Central and South America, and the United States. Sixteen different nations were represented. Mr. Moon In Song, the church leader for the city of Jeon Ju, said that the number sixteen was very symbolic, since sixteen nations had assisted Korea during the Korean War.

For while, at first, we couldn't conduct our activities directly because there was some difficulty with our visas. The residence cards and visas which we finally obtained permitted us, as members, to observe campaign activities.

Our basic strategy in the beginning was to present VOC lectures at large meetings with between fifty and three hundred participants. One lecturer from Seoul, Professor Sol Yong Su, who is famous in Korea, would often come to teach. These meetings were held in many towns throughout the province, which were about two or three hours away from where we lived. Sometimes three, or five, or ten members would go, and sometimes the whole team. The lectures would run for at least one hour, often two. The VOC office in our province would arrange to hire a hall where we could meet. These meetings were not only for the common people; often leaders of companies, other anti-communist organizations or large communities would come. Most of the participants

had been contacted previously through the work of IFVOC in their communities. Sometimes the team would visit schools and we would introduce ourselves to as many as a thousand students at one meeting. Most of the time, almost all of the students over eighteen years of age would sign an application after hearing the lecture. In fact, most of the people who attended these meetings signed membership, and even took applications with them for their families, relatives and friends.

At the meetings we simply introduced ourselves in Korean; we had memorized how to say, "Hello, my name is..., and I come from a different country." After the introductions we would sing songs in Korean. The people were so moved—especially the older people, the grandmothers and grandfathers—and they would cry! When we would sing *Arirang* or the Korean national anthem, they would sing with us, but with tears in their eyes. It was a very moving experience for us, too.

It was our mission to attend these meetings about one to three times a week. Direct witnessing activities didn't begin for us until February. Some members went door-to-door, but I worked on the street. For these witnessing activities, we would stay in only one city. We set up two or three tables in the city of Jeon Ju, the most important city in Jeon Buk. My table was located outside of a department store and usually about four foreign members and two or three Korean members from IOWC would work together there.

We foreign members had memorized how to say to the people, "Hello, I am from this anti-communist movement, IFVOC." We would then present them with an application, and they would come to the table and sign up. Occasionally the people would ask many questions. In desperate moments when communication became difficult, we had to rely upon the Korean members. Soon, however, we learned how to fill out all parts of the application in Korean, and the process became easier and more natural. After two or three weeks we were able to take care of the people when they came to the table and we could encourage them to sign. Only when they had really deep questions did we have to call the Korean members for help; we had mastered the basics but still didn't know how to speak deeply.



AFTER BEING IN THE CHURCH ELEVEN YEARS AND GOING TO KOREA, I FELT THAT THE KIND OF HEART THAT EXISTS AMONG THE KOREAN PEOPLE IS WHAT FATHER IS TALKING ABOUT.

The goal in our province was five hundred thousand signatures. The Korean members that we were working with in our province were known for having done very good IFVOC work in the past, so we were determined to finish by the end of February. By that time, we had accomplished only 50% of our goal, but three weeks later we were able to fulfill the other 50%.

TW: Did you set any special conditions?

Rosa: We set many conditions in our province. After Heung Jin Nim's *Seung hwa* ceremony we did a forty day condition during which we said Pledge after rising at 5:30 in the morning, and then again at night. At the end of the forty days we did an all-night prayer vigil. After that we just said Pledge and listened to a speech every morning, and prayed very hard at night. We didn't do any fasting, but we offered a lot of prayer.

TW: What happened after February?

Rosa: Father asked us to continue; but during the week after we completed our goal, the spiritual atmosphere became very heavy. We all felt that something was happening, but we didn't know what it was.

One IFVOC leader in our province, Mr. Ho, took his car to his office at about 8:00 a.m. In front of him, a big bus stopped without any signal. He swerved quickly to the left, but didn't see an oncoming school bus. He didn't have time to brake, and he collided with the school bus. It began to turn over, but the trees along the side of the road prevented it from turning over all the way. No one was killed, but many of the children were injured. None of them was injured drastically, but some had to go to the hospital right away.

Mr. Ho's car was totally destroyed. When the police saw it they thought Mr. Ho must be dead, and later said that it was a miracle that he survived. He was seriously hurt in the ribs and the left ear, and the doctors requested that he stay in the hospital for at least forty days. But he recovered; he can speak clearly, and now he is fine.

I visited Mr. Ho three times in the hospital before I came back to America. He told me that he feels God saved his life because he has a great mission. This man is very dedicated; he worked so hard, and he always looked as if he never slept! The first time he spoke with us, he cried; and through an interpreter he said, "I wish I could communicate with you; I wish I could speak English!" He had such a deep heart and love for brothers and sisters, and True Parents. He is a 777 Blessed couple. Mr. Moon told us that this leader paid indemnity for Korea and for the campaign.

Still later, the Monday following Mr. Ho's accident, a Japanese brother had to be taken to the hospital for appendicitis. It was an emergency: the appendix had already burst, so the brother came close to death. It was very serious. Mr. Moon said that this brother paid indemnity for all foreign members.

So the province really suffered at the end. We felt that Satan was attacking because we were bringing great success there. I went to Seoul the day before I came back to America, and I learned that the campaign had reached five million new members. Since our province had such potential, the team continued working in order to help other provinces that had not yet reached their goals.

TW: Did you receive persecution?

Rosa: We received persecution mostly from Christian people, but it was not very heavy. They asked, "Is this the

Unification Church of Reverend Moon?" and then they just didn't want to sign.

Otherwise I was amazed by how easily the Korean people signed the membership applications. We had a billboard with a map showing all the communist countries in red and all the countries in danger of being invaded in pink. Sometimes the people would just read this, come over to the table and say, "Where do I put my fingerprint?"—especially the older people who had already experienced communism. Without even questioning or being able to understand my Korean, they were very willing to sign! I know that if I tried to do this in New York City, it would be a different story.

TW: What was the team's everyday life like?

Rosa: Food and sleep, of course, were very different for us. The food consisted mostly of rice, soup, and some very hot vegetables. Ten sisters slept with blankets on the floor of a small room, squeezed tightly together. The Korean heating system is in the floor, so sometimes I almost felt as if I were burning myself because the floor was so hot. On the other hand, while standing up, I couldn't even breathe because the air was so cold! Personally, I liked to sleep in the corner so that no one would step on me when they got up to go to the bathroom, even if it was a little colder. One brother in another province wrote to a sister on our team that he was desperate because he didn't have money even to buy soap or take a public bath!

After a while, we adapted and overcame these physical struggles. We did not suffer so much because spiritually our leader was taking very good care of us. Mr. Moon and many of the Korean members in our province tried to serve and support us in many ways. Every time one of us was sick, Mr. Moon or his wife would come to the room and visit, like real parents and good servants.

Sometimes the schedule of activities was not so clear. It was difficult to organize because of lack of funds and transportation. Because of this there were times when we just had to stay home and study. This situation created some struggle for us because everyone was eager to work. Sometimes the physical foundation for our work was not entirely adequate.



MY REAL, BASIC STRUGGLE WAS NOT BEING ABLE TO COMMUNICATE, TO EXPRESS MY HEART. MANY TIMES THERE WERE MISUNDERSTANDINGS, AND I WISH I COULD HAVE SPOKEN KOREAN!

TW: What was your best personal experience?

Rosa: For me the greatest experience was the heart of the Korean people. They are so caring. The last time I went to Korea, I was only able to spend about eleven days; this time I was able to experience more—not just in Seoul, but in the villages among the people. After being in the church eleven years and going to Korea, I felt that the kind of heart that exists among the Korean people is what Father is talking about. My experience confirmed my feeling that these are God's chosen people.

TW: What was your most difficult experience?

Rosa: I adapted to the physical struggles. My real, basic struggle was not being able to communicate, to express my heart. Many times there were

misunderstandings, and I wish I could have spoken Korean!

TW: What special points did you learn?

Rosa: After being in New York, having an office mission and starting family life, it was a great experience to go and witness to the people again, and to live and work together with brothers and sisters on a team. Actually I was the oldest sister there, so I had a lot of responsibility as a team mother. I felt that I could pray more, and it is easier for me to pray even now, after having come back. I have a closer feeling when I hear someone such as Rev. Kwak pray in Korean: tears come to my eyes even though I still don't understand completely. These three months were a rebirth for my spiritual life. I hope I can keep this feeling, even in New York.

TW: As a member from El Salvador, how did you feel about the situation in your own country regarding communism?

Rosa: When I prayed for nations like El Salvador that have no native members working in their own countries, especially those that are suffering under communism, I felt that what I was doing in Korea would directly influence and help those nations. I felt that what I was doing in Korea, I was doing for the world. ●

TO FIGHT COMMUNISM, WHY AND HOW?

Speech at the PWPA Banquet
Cheong-Ju, Republic of Korea
December 21, 1983

by Dr. Aleksandras Shtromas

Dr. Aleksandras Shtromas was born on 4 April 1931 in Kaunas, Lithuania. From 1941-43 he was an inmate in a Nazi concentration camp near Kaunas, and after having escaped from it he lived in hiding for one year (1943-44). Dr. Shtromas worked first as a defense lawyer in Lithuania, and later became a professor of law in Lithuania and Moscow in the years 1952-73. In September 1973, he emigrated from Moscow to the United Kingdom to join his sister's family.

Since 1977 he has been an Honorary Research Fellow and Honorary Visiting Lecturer in Peace Studies at the University of Bradford, UK. Since 1982 he has also been a Visiting Professor of Political Science at the University of Chicago, USA. In 1983, Dr. Shtromas became a Reader in Politics at the Department of Politics and Contemporary History at the University of Salford, UK. He will be a Visiting Scholar at the Hoover Institution, Stanford University, USA until May 1984. Throughout the many books and articles Dr. Shtromas has authored, his insight into Communist strategy is profound, based on his personal experiences and studies.

Following are excerpts from a speech he gave on 21 December 1983 to PWPA professors at a banquet in Cheong-Ju during the VOC rally tour in South Korea.

Western misconceptions of the Soviet Union are many. The one which I consider to be most responsible for the naivete, indeed innocence, with which the Soviet Union is treated by the West and from which, accordingly, the Soviets gain most of their strength, consists in the view that the USSR is not much more than a mere continuation of the pre-revolutionary (pre-1917) Russian Empire and that, therefore, the communist ideology upon which it claims to rest is, in fact, of no real political substance. To be sure, this ideology is used by the Russian Soviet state as an effective and succinct device for pursuing on a worldwide scale its national-imperial goals, but that is about all there is to it.

Nothing can be farther removed from the truth than that assertion. For the Soviet Union is first and foremost an ideological state whose very substance is communism and whose rulers have at heart only one single interest, that of Communist domination not only over Russia and its vicinities but over the entire world.

Western Policies Need Revision

Faced with such a political reality, the West should start without delay a thorough revision of its policies toward the Soviet Union and define in a more consistent fashion what they should be. The policy of seeking a lasting accommodation with the Soviets by making concessions to their demands is illusory. There

will never be a real accommodation between the Soviet Union and the West, and Western concessions to the Soviets will only encourage them to pursue their global plans more actively and energetically than before.

The policy of accommodation by deterrence and containment can have only a temporary and relative effect. It is a good policy insofar as it makes Soviet moves less provocative and drastic, but as a policy aimed at stopping Soviet expansion altogether, it is doomed to failure. No open Western-type society could ever effectively contain a closed, ideology-based one for the simple reason that the latter can always penetrate and subvert the former from the inside without it being able to reciprocate in kind. It is like trying to contain a cancer cell from metastasizing, which up to now humanity has been unable to do. This means that the policy of deterrence and containment is not a self-sufficient policy. It is valid only insofar as it assumes a subordinate, military security-providing role within the wider framework of policies aimed at the total defeat of communism. To this policy whose strategic goal is the elimination of Communist powers from the face of the earth and the restoration to their proper national selves of all nations captured by communism, inclusive of Russia herself, there is realistically speaking only one alternative—that of surrender to communism.



Dr. Aleksandras Shtromas.

To be Red is as Good as to be Dead

This alternative is advocated by those who have coined the catchphrase "better red than dead" or agree to subscribe to it. This alternative, however provocative and mindful of peace, is hardly valid. The problem with it is that unfortunately one cannot become red on a global scale and also remain alive. To be red, in the end, is as good as to be dead, and one should make no bones about it. This is so because the new Communist world will by no means become a monocentric system.

Even now the Soviet Union is already unable to control all the Communist powers which were in the first place established and controlled by it. Moreover, after having split away from their founding "Soviet mother," these powers either became extremely hostile to the Soviet Union—China and Albania are cases in point—or, as in the case of Yugoslavia, became the targets of Soviet hostility. If not for the powerful presence and containing influence of the West, the Soviet Union would have certainly attacked Yugoslavia in 1948 and China in 1969 with bloody wars ensuing as the result of these attacks. We have already witnessed a Vietnamese Communist invasion and subsequent occupation of an equally Communist Campuchea, as well as a Chinese Communist attack against an equally Communist Vietnam. Just imagine what the situation would be if the whole world became Communist

and no restraining influence could be exercised on it from outside. The Orwellian scenario of 1984, according to which the three totalitarian Communist super-powers are in a constant state of war with one another, would have been beyond any doubt not mere fiction but historic reality.

It is unlikely that wars between Communist powers would be as sloppy as Orwell has envisaged them to be in his novel and that they would proceed along the lines of the present war between Iran and Iraq. It is much more likely that these wars would be fought on a full nuclear scale, thus exposing mankind to a much more real threat of extinction than now. That is why to be red is tantamount to being dead, not in any figurative sense, but literally. That is why there is no real choice between being red and dead, whatever some myopic pacifists think about it. Communist world domination spells not peace but war, and one should never allow oneself to forget that when discussing Western policies toward the Soviet Union.

This practically leaves the West with no realistic policy option other than fighting communism resolutely and to the very end—that is, until its final defeat everywhere it is in power—and with no other strategic goal than that of a world without communism. No more, but no less either. This policy is much more than the policy of defending freedom and our own way of life. It is even

THE SOVIET UNION IS FIRST AND FOREMOST AN IDEOLOGICAL STATE WHOSE VERY SUBSTANCE IS COMMUNISM AND WHOSE RULERS HAVE AT HEART ONLY ONE SINGLE INTEREST, THAT OF COMMUNIST DOMINATION NOT ONLY OVER RUSSIA AND ITS VICINITIES BUT OVER THE ENTIRE WORLD.

more than the policy of liberating all individuals and nations from Communist oppression. It is the only real policy assuring peace and physical survival of mankind and thus a policy to which any thoughtful pacifist should subscribe. Sooner or later the West as a whole, including its pacifists (but of course not its Communists), will have to realize this fact and, however reluctantly, accept it. It had better happen sooner than later, since later can be too late.

This briefly answers the question, "Why fight communism?" and shows the vital significance for the future of the whole of mankind of the campaign for Victory Over Communism (VOC) launched by Reverend Moon here in Korea.

How to Fight Communism

Another question, "How to fight communism?" could be quite easily answered if one would turn it around and ask, "How not to fight communism?" The answer would be clear-cut and simple—one shall not fight communism by waging war or employing any other military or violent means. On the contrary, one has to deter communism from waging a war against the West. This could be achieved only by the West making itself unassailable to a Soviet attack. After having secured that, one can assuredly begin to fight communism by using exclusively non-violent, peaceful means.

REVEREND MOON HAS CONSTANTLY EMPHASIZED THAT SPIRITUAL VALUES AND IDEALS GREATER AND BETTER THAN THOSE EXPOUNDED BY COMMUNISM ARE THE WEAPON WITH WHICH COMMUNISM SHOULD BE EFFECTIVELY FOUGHT AND DEFEATED.

In his speeches all over Korea, Reverend Moon has constantly emphasized that spiritual values and ideals greater and better than those expounded by communism are the weapon with which communism should be effectively fought and defeated. This, in my view, gives the right clue for answering the question "How to fight communism?" in positive terms. The victory over communism should and will be decisively won by the determined engagement of the West in the battle of ideas, not of arms. The greatest asset in that battle is that communism as an ideology is already entirely and irreversibly dead within the hearts and minds of the people ruled by the Communists.

The Society of Total Dissent

My experience of life in the Soviet Union for about forty years, as well as my many years of thorough research of the Soviet political system, led me to the conclusion that Soviet society, not to mention societies of other Communist countries, is one of total dissent. In 1974 for the first time after more than a decade, I met a convinced Communist. This happened, however, after I came to Britain, and the convinced Communist I met was, of course, British, not Russian. In Russia I met only convinced anti-Communists or people who were not convinced about anything except their personal well-being, which insofar as official Communist values are concerned, is one of the obvious forms of dissent.

Communist societies are, however, not only those of total dissent; they are also societies of almost total obedience to the powers that be. This apparent paradox becomes not paradoxical at all if one remembers the indiscriminate terror the Communist authorities have for a great many years relentlessly waged against every nation they took over to rule.

Apart from its lasting intimidating effect, this terror was instrumental in shaping the new Communist order. Under this order, national societies

became so effectively atomized that people in them were left with little choice but to bow to the government which took effective charge of all socially relevant activities of every single individual and group. In addition, the government, by fully controlling all material resources and their allocation, made people totally dependent on it for their sheer survival.

Even under these circumstances Communists did not bring their rule by terror to an end. To be sure, by the mid-1950s the Soviet authorities stopped using indiscriminate active mass terror, but they replaced it with the passive mass terror of total supervision, enabling them to repress, now in a truly selective but nevertheless determined and ruthless manner, every non-compliant individual or act. The terror changed its form and became more institutionalized and orderly, but it is still there. It is just its "spectacular" part which has gone, not the essence. No wonder that under such circumstances people are still forced to keep a low profile and avoid doing anything which the authorities would consider controversial, almost as much as during the time of "active terror."

The Eruption of Dissent

This is how total dissent in the Soviet Union goes hand in hand with almost total outward obedience to the regime. That obedience is, however, a thin facade beneath which total dissent is simmering and getting ready to burst out into the open at the first convenient opportunity. In Hungary in 1956 and in Czechoslovakia in 1968, the whole world was witness to the abrupt end of that total obedience and the eruption of total dissent onto the surface of these societies. After the Soviet invasion of these two countries, the world also witnessed how fast total obedience was restored, with dissent again becoming almost invisible. It was fear and nothing else which made dissent disappear so quickly from the surface, but fear does not change people's hearts and minds, where dissent remains intact, grows ever stronger with every such experience, and awaits the next realistic opportunity to achieve vic-

tory before bursting out into the open again.

These two events provided the most convincing demonstration of how dissent and obedience in Communist countries are intertwined with one another and what in certain circumstances makes the one prevail over the other. In addition, the Poles who have provided such demonstrations on so many previous occasions—in 1956, 1968, 1970, 1976, not to speak of 1980—are now showing to the world something very different and new. Calmly but effectively they refuse to become obedient to the Communist authorities again as fully and unequivocally as they were before August 1980. This is how the deterioration of Communist authority proceeds before the eyes of the world, making the latter for some strange reason worried rather than joyful about it.

The Potential Power of Dissent

Total dissent in Communist countries is indeed a tremendous potential force. What it needs most to transform itself into an actual one is Western support and full non-hesitant solidarity. If this support were forthcoming (and as yet it never has been, since the West has always been more afraid of undermining the status quo than of the Communist threat), the collapse of Soviet rule from Berlin to Vladivostok would be a matter of not years but of weeks and months.

There are as yet no signs that the West is ready to review its political priorities and become bold enough to challenge and change the status quo, in spite of a realistic possibility of doing so. The West is still even willing to go out of its way to rescue faltering socialist economies of the Soviet bloc countries whenever such a need arises. With the COMECON's overall debt to the West now reaching the one hundred billion dollar mark and projected to rise in 1984-85 by another 25-50 billion dollars (for these figures, see Walter Laquer, *America, Europe and the Soviet Union*, Transaction Books, New Brunswick and London, 1983, p. 122),

THE GREATEST ASSET IN THAT BATTLE IS THAT COMMUNISM AS AN IDEOLOGY IS ALREADY ENTIRELY AND IRREVERSIBLY DEAD WITHIN THE HEARTS AND MINDS OF THE PEOPLE RULED BY THE COMMUNISTS.



PWPA banquet in Cheong-Ju, Korea.

there is no way one can pretend that these generous credits make any economic sense. With no political or even managerial strings attached, they are obviously irretrievable and spell a huge financial loss which, in the end, the Western taxpayer will have to bear. Nevertheless, the West insistently continues to pour huge sums of good money after bad, and the reason for its doing so can only be political. Indeed, by bailing out the almost bankrupt economies of the Soviet bloc, the West secures political stability in the countries of that bloc and thus tries to maintain intact the status quo in the world at large. The question is whether this goal is worth the effort and the expenditure. In my view it is not. It is indeed time for the West to abandon such policies altogether and, instead of siding with Communist governments, to come resolutely to the side of the dissident nations of Communist lands striving for political change.

The West Should Aid Afghanistan

There is not so much that the West has to do to achieve this change of attitude. In addition to bringing an end to economic aid to Communist countries, it has to start a policy of full support for and close cooperation with the peoples who are already engaged in an active struggle against communism. The forefront of this struggle is today in Afghanistan, which means that the West has to help the Afghans to achieve political unity under a legitimate coalition government, and then to assist that friendly government in its legitimate struggle for the country's freedom from foreign occupation. To make this struggle fully successful, it would be of ultimate importance for that Afghani government to appeal to the Soviet soldiers and officers to join the Afghani liberation forces and fight communism

together under the old slogan, "For your and our freedom." There is little doubt that this appeal would be effective enough to force the Soviets to withdraw their troops from Afghanistan fairly quickly.

The victory over the Soviets in Afghanistan could by no means remain an isolated event of mere national significance. If the Afghans were to prove—and that would be the first such proof since 1920—that the Soviets may be rolled back, other nations suffering under Soviet Communist oppression would regain their hope of freedom and try to follow the Afghani example. The West should be ready for such a development and without hesitation extend its active support to these nations' efforts to get themselves engaged in an active struggle against communism, too.

"Rolling Back" Communism

In the first place, however, it is necessary for the West, already in the initial stage, not to limit its active support to Afghanistan only. To make itself truly credible as an ally of the peoples of Communist ruled lands, the West would have to extend its help simultaneously and on a basically equal level with Afghanistan to Jonas Savimbi's UNITA forces in Angola, as well as to the less visible forces of armed resistance to communism in Mozambique and Ethiopia.

Secondly, the West would have to declare publicly its full solidarity with the Polish nation. It should be made clear in this declaration that in case of Soviet or any other Communist country's military invasion into Poland the West will act exactly in the same way as the one suggested above for Afghanistan. Moreover, such a Western commitment must be given not only and exclusively to Poland. It has to be extended also to nations in the rest of Eastern Europe and elsewhere, thus becoming equally applicable to all cases in which Soviet invasion, in reaction to a nation's attempt to regain its freedom from communism, could be expected.

THE VICTORY OVER COMMUNISM SHOULD AND WILL BE DECISIVELY WON BY THE DETERMINED ENGAGEMENT OF THE WEST IN THE BATTLE OF IDEAS, NOT OF ARMS.

One should not be scared of the Soviet reaction to such declarations and actions. The Soviet Union is not going to go to war with the West because of them. As was already pointed out, the Soviet rulers are not suicidal, and it is not in their interests or traditions to start a war in which the survival of their system could be put at risk. All the wars which the Soviet Union in its whole history since 1917 has started were "safe wars." They were always waged against smaller nations (such as Finland or Poland) and only in a situation where no major power was prepared to provide the nation under Soviet attack with any substantial backing. There was never a case of the Soviet Union on its own volition openly engaging in military conflict with any major power. Even Japan was attacked by the Soviets only at the very end of the war when no real resistance on the part of the Japanese was possible. There are no indications that the present Soviet rulers are likely to change this constant "hyena-like" pattern of their international behavior. On the contrary, the indications are that they will not.

No doubt, the Soviet reaction to such Western declarations and actions will be even more hysterical than usual. The Soviet abuses directed against the West, the amount and tone of their anti-Western propaganda, will certainly increase to an unprecedented level. But the limit of it all will be intimidation aimed at making the West retreat from its intransigent stance. On the other hand, the Soviets as "peacemakers" won't spare any effort to get the West to agree with them on a new arrangement which would basically mean the restoration of the previous situation. They would do no more. Therefore, there would be no real reason for the West to concede under Soviet pressure anything which would amount to reducing Western commitment to supporting the captive nations of Eastern Europe and elsewhere against Soviet aggression, potential or even actual. The West's main problem in this process is not to lose its nerve, not to "blink first," so to speak.

If the West were able to come to grips with this problem, the process of "rolling back" communism would be effectively started without the Soviet Union being able to do much to stop it. And even if the Soviets did do something, events would probably get out of their control quite quickly anyway, primarily because the Russians under such circumstances would themselves be likely to join the anti-Communist resistance forces. In that case there would be no need for any direct Western involvement in this "rolling back" process at all. The nations in Communist captivity would be perfectly able to take care of it themselves.

Korea's Special Role

Korea, in this context, is in a very special position. It is very likely (as incidents such as the Rangoon massacre suggest) that the specific circumstances of Korea will turn her into the actual forefront of the real fight between the forces of communism and liberty sooner than anything of that kind develops in either Afghanistan or Poland. Reverend Moon was therefore absolutely right to come to his nation and to start the work aimed at its mobilization for the victory over communism now. This is a far-sighted move for which we should all express our unqualified approval and support. Reverend Moon's present campaign should be especially appreciated for the fact that it is advocating not a mere defense from communism but a full and total victory over it. Indeed, as was already shown above, if one were successful in rolling back communism in one place, let us say in Korea, one could rest assured that communism would start rapidly disintegrating everywhere else. And if Korea, because of the adventurism of Communist rulers in the North, were destined to become such a place, it will be this glorious nation which will bring about the beginning of a new world—a world without communism—which has been so long awaited by all captive nations suffering under Communist oppression in Europe, Asia, Africa and America.

When Reverend Moon speaks of the necessity to oppose communism with values greater and ideals better than the Communist ones, he certainly does not have in mind the nations already ruled by the Communists. For these nations know only too well that every other ideal, every other system of values is better than what communism offers. They learned it the hard way, with their own skins. What they need is political support enabling them to translate their mature anti-Communist convictions into practical deeds. Communism must be fought primarily by opposing to it better ideals and greater spiritual values not in the Communist but in the free world where its major strength is ideology and organization, not yet political oppression.

Soviet Subversion through Communist Parties

Communists in every country outside the Soviet realm are a natural constituency of the Soviet Union. Through them the Soviet Union learns about the world and optimizes its influence upon it. Trying to destroy the system under which they live, the Communists become, consciously or not, the instruments of Soviet policy of inner subversion of each country not yet under Communist control. Moreover, it is mainly by enabling the local Communists to get to power that the Soviet rulers conduct their policy of global Communist expansion. In this respect, foreign Communists are indispensable to their Soviet counterparts since, as was demonstrated above, without that expansion they would hardly be able to sustain themselves in power within the present realm of their rule.

It would not, however, be fair to say that the Soviet Union uses foreign Communists for its own purposes as some sort of agents or mere stooges. The Communists outside the Communist world sometimes need the Soviet Union even more than the Soviet Union needs them. For, in most cases, they are power-greedy political minorities which without

BY EFFECTIVELY FIGHTING COMMUNISM IN THE FREE WORLD ONE REDUCES AT THE SAME TIME THE SOVIET UNION'S CAPACITY TO EXPAND, AND, BY THAT, ALSO TO SURVIVE.

Soviet assistance and support would never have been able to get even near to power, let alone to grab it exclusively for themselves and then use it without restraint for the implementation of their Communist ideological goals.

It is thus that an unholy alliance between the Soviet Union and the Communist parties outside the realm of its rule is formed to advance the expansion of Communist totalitarianism throughout the world, the goal which is equally in the interests of all parties involved in this alliance, not just the Soviet Union. This alliance is the main device which keeps communism afloat and allows it to succeed both in the Soviet domain and in the world at large. Therefore, by effectively fighting communism in the free world one reduces at the same time the Soviet Union's capacity to expand, and, by that, also to survive. That is why this fight is so crucially important. On the other hand, the intensification of the fight against communism in the free world should produce more public awareness of communism and the USSR, which could be helpful in the West's switching its policies from supporting the status quo to the support of change in the USSR and its dependencies.

One should, however, stress over and over again that one has to fight communism in the free world solely by ideological means. Political repressions tend to strengthen communism, making its cause morally more plausible. A party which in order to enhance its sectarian goals uses the posture of a champion of the poor could be made more influential and dangerous by conferring upon it an aura of martyrdom. Many anti-Communist dictators have had the opportunity to find it out but, alas, not as many drew from that experience the necessary conclusions.

Four-Point Strategy for Victory Over Communism

As you may have noticed, I tried to outline here briefly a four-fold Western strategy for the victory over communism which is my answer to the question,

"How to fight and defeat communism?" without ever resorting to war or any other violent methods. To summarize briefly, one could say that in order to fight and defeat communism it is necessary:

(1) To deter Communist powers from direct aggression against the non-Communist world, preferably by means of equitable multilateral disarmament, but if this proves to be impossible because of Communist opposition, by a determined engagement to win the Communist-imposed arms race.

(2) To help dissent in Communist countries to assert itself by means of effective use of Soviet-endorsed international instruments concerning the protection and enhancement of human rights and of the freedom of obtaining and exchanging information (broadcasting and sending literature to the Communist countries being in that context the most important activities), and also by effectively stopping Soviet-sponsored or simply Soviet-supported expansion of communism around the world.

(3) To stop helping, economically and otherwise, the rulers of the Soviet Union and its dependencies to maintain themselves in control over their countries and instead, to start supporting and encouraging the forces engaged, or about to be engaged, in fighting communism for the national and social liberation of their respective nations.

(4) To concentrate more actively on fighting communism ideologically in the non-Communist world, particularly by using to the fullest extent the potential of those few people who properly and adequately understand the real essence of communism and the Soviet Union.

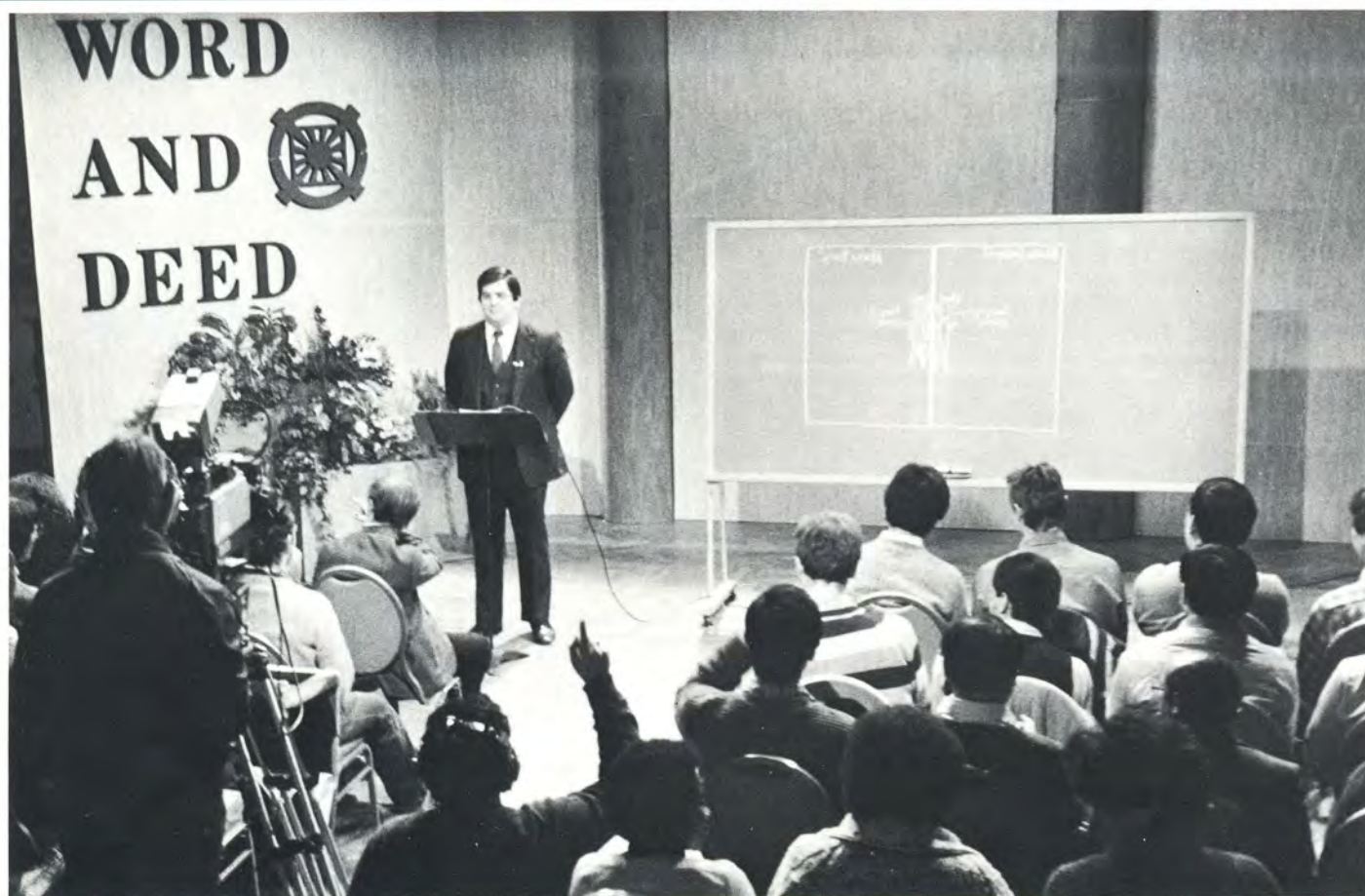
As scholars we have a special responsibility for the latter part of this four-fold strategy and a major role to play in its

application. It is up to us to enlighten public opinion. It is up to us to produce valuable and objective studies of the Communist and Soviet phenomena. It is up to us to suggest unbiased, rational and analysis-based strategies which should lead to the victory over communism. Let us always be conscious of this responsibility and act in concordance with it.

I regret that the PWPA has not been very active up to now in the above fields. Among PWPA's members, at least in Europe and the US, there are at present very few specialists in Soviet studies or Communist affairs. I hope that with Reverend Moon's new campaign for Victory Over Communism, PWPA priorities and composition will start gradually changing, so as to enable it to respond more adequately to the demands of this campaign. I also hope that specialists who are studying the Soviet Union and Communist affairs will get from Reverend Moon another venue where they could regularly meet, not only among themselves but also with political leaders, journalists, businessmen, leaders of refugees from Communist countries, etc.—people from different walks of life—to discuss problems of mutual interest as well as actions directed to the solution of these problems. With the establishment of this venue, we could contribute to the victory over communism a great deal more than now.

Let me finish by expressing a special wish. As we know, the Second International PWPA Congress will be held in Washington, D.C. in 1985. The third such Congress is being planned for 1987. Well, I would like to see that Congress held in Moscow—in free Moscow, of course. It is to a large degree up to us to make this possible. Let us therefore not be discouraged and work for this goal together as hard as we can. And if we do, I am sure we will prevail. I will see you all, dear friends, in Moscow in 1987. ●

MORE THAN “ELECTRONIC CHURCH”



CABLE TV AS A WITNESSING TOOL

by Edward Reno

The Terrace Room of the World Mission Center is filled with a blaze of light and the murmurings of hundreds of voices. "Camera three, pan right and zoom in slowly." "Stand by, Kevin's mike." "Stand by, cue Kevin. Ready, camera one. Dissolve to—one, cue Kevin." A man wearing headsets crouching in the audience jabs his finger toward Kevin McCarthy.

"Welcome, everybody." A warm smile spreads across Kevin McCarthy's face. "Welcome to our first lecture on the Divine Principle, the first in a series of programs called Word and Deed. Tonight we will discuss...."

If you have never heard the term "Electronic Church" before, you might think of something that would appear in a model train set. In reality the idea is

much more than that. It began with the early days of black and white television, when Bishop Fulton Sheen addressed millions of people every Wednesday night using a blackboard to illustrate his points. Since then hundreds of others, such as Robert Schuller, have used television to broadcast their understandings of God's word. Many Unification Church members have envisioned the day when Father's message would be broadcast to millions of people. Now it seems we are one step closer to that goal.

In early 1983, at a leaders' conference, Father asked for information about cable TV—was there any way to use it in our witnessing providence? This created a broad groundswell of research and as the facts came in, a picture began to emerge.

WHAT IS CABLE TV?

Cable TV is a commercial industry which began in the 1960s. It was originally used in areas where normal television reception was of poor quality, due to distance from the aerial or a large natural obstacle (such as a mountain) between the broadcast tower and the home viewer. Commercial companies would put antennas high on a mountain or other structure to capture strong TV signals and then run a cable into each customer's home, hook it up to the television set, and charge rent. In this way cable TV began in small pockets across the United States.

However, large broadcasters, such as NBC or CBS or ABC, soon complained. They claimed that because they were putting out their television signals for

free, it was unfair that cable companies could use the signals to make money. The Federal Communication Commission (FCC) decided that cable companies could continue, but would be obliged to provide a special service, known as Local Origination, to the communities they supplied. The cable companies were to originate television programs concerning community activities in their cable area, at no cost to the local subscribers or community. This would provide cable subscribers with information about their own areas and help keep them in touch with their neighborhoods and cities. In the early 1970s people were tremendously excited about cable TV. Television was no longer a one way street of mass marketing. Instead it fostered the relationship between communities and the people with a need to reach the public in an immediate way, such as political groups and community service programs. For awhile cable TV was hailed as the "new television community messiah," and many thought cable TV would revolutionize the American way of life.

In the early seventies the FCC changed its ruling, and cable companies only had to provide access to the cable at no cost to the public, and local communities had to produce their own programs. Communities were slow to respond. As the old saying goes, all that is needed for the forces of evil to succeed is for enough good men to do nothing. First-run movies appeared with the ultimate goal of having a continuous pornography channel in every home. Fortunately that idea did not take hold. HBO and Cinemax, which in the early days showed X-rated movies, today restrict their programs to nothing below an R rating.

God's forces are now beginning to group for an assault on the public access frontier in America's largest city, New York. Manhattan Cable TV and Group W sponsor a channel solely for the New York City municipal government, one for New York University, and two channels on which local productions can air their programs for free (Channels C and D). During prime time, 7:00-10:00 p.m., these channels are filled with programs created by civic groups, community organizations, political groups, special interest groups, and of course, churches. Manhattan's cable companies have a combined subscribership of over two hundred thousand New Yorkers.



Edward Reno, Technical Director and Ron Paquette, Director, at work.

All these individuals worked across department lines like a group of seasoned professionals.

HOW THE PROGRAM DEVELOPED

When Rev. Ken Sudo became the Director of New York Church earlier this year, he initiated a telephone witnessing campaign. This facility could provide a base for cable TV outreach as well. The number of the telephone witnessing center would be announced on the program, and viewers could then contact members for more information.

Father approved the project, to be carried out under Rev. Chung Hwan Kwak's guidance. Contracts were immediately signed with the cable TV companies. The first "air date" was less than four weeks away, leaving little time to plan and produce the series of 52 half-hour programs.

As Executive Producer, Rev. Chung Hwan Kwak worked closely with Rev. Ken Sudo (Director of Promotions and Outreach) and Rev. David Hose (Producer) to assemble talented individuals from different departments. They chose Ron Paquette, director of the film "People of the Quest," as Director; Edward Reno as Technical Director; Larry Parker

as Production Assistant; Kokichi Tachibana as Engineer; and Klaus Gunther as Lighting Director. The camera operators included Joan Groom, Edward Alleyne, and Jim Casola. Doug Williams constructed the set. Il Sung members worked under an incredibly short three day deadline to make the necessary technical changes in the Terrace Room to facilitate the production.

Kevin McCarthy of the Education Department agreed to be the Lecturer. Shirley Stadelhofer and Georgia Lewis were asked to be the program's hostesses. All these individuals worked across department lines like a group of seasoned professionals. The first program was completed only a few days before the deadline.

The program, entitled "Word and Deed: The Unification Movement Towards the Ideal World," is a half-hour show comprised of two parts. The first part is a ten minute interview, conducted by Shirley Stadelhofer or Georgia Lewis, with various spokespersons from Father's humanitarian and educational projects. The second part is a twenty minute lecture on the content of Divine Principle.

We can certainly look forward to the day when there will be Unification programs broadcast nationwide, perhaps even with Father himself speaking on our own weekly program. State, CARP and IOWC leaders may now initiate the program in their own areas. Electronic church is something that must and certainly will develop. ●

AGAINST HARASSMENT OF CHURCHES

In April, a group of American religious leaders wrote an open letter to President Ronald Reagan regarding government interference in church activities, referring specifically to Father's case. At right is the text of that letter and the names of those clergymen who signed it.

An Open Letter To The President Of The United States

*Honorable Ronald Reagan
The White House
Washington, D.C.*

Dear Mr. President:

The undersigned are men and women who have devoted their adult lives to the services of their respective churches. In recent years the government has taken a number of actions aimed at policing church activities. These actions are deeply disturbing to us.

The pending prosecution of Rev. Sun Myung Moon is an example. The government contends that income from church funds held in his name was his income. Many churches follow the practice of holding funds in the name of an official. The practice may be wise or unwise but this should be a matter for the church itself to decide. If an official steals money or uses it for personal purposes, he must suffer the consequences like anyone else; but for the government to tell churches how they must handle their money is an unwarranted intrusion into their affairs.

Moreover, the fact that Rev. Moon was indicted when the question could have been decided on a civil basis, coupled with the government's refusal to permit him to waive trial by jury, has ugly connotations. It suggests that Rev. Moon was prosecuted because he and the Unification Church are widely disliked, and that the government sought to capitalize on public feeling against them before a jury. Government harassment of a church, large or small, orthodox or unorthodox, popular or unpopular, interferes with the freedom of the individual to accept that church or reject it. That should not be the business of government, and should not take place in the United States.

We call upon you, Mr. President, to use the powers of your office to get the government out of the business of policing religious affairs, now, and to take a firm public stand against such actions being taken in the future.

*Dr. Balfour Brickner, Jr., Senior Rabbi,
Stephen Wise Synagogue, New York,
New York*

*Rev. Dr. Jon L. Regier, Executive Director,
New York State Council of Churches,
Syracuse, New York*

*Dr. Harvey G. Cox, Thomas Professor of
Divinity, The Divinity School, Harvard
University, Cambridge, Massachusetts*

*Dr. Donald W. Shriver, President, Union
Theological Seminary, New York, New
York*

*Rev. Theodore M. Hesburgh, C.S.C.,
President, University of Notre Dame,
South Bend, Indiana*

*Most Rev. Melvin G. Talbert, Resident
Bishop, Seattle Area, United Methodist
Church, Seattle, Washington*

*Dr. Joseph E. Lowery, President,
Southern Christian Leadership
Conference; Minister, Central United
Methodist Church, Atlanta, Georgia;
Chairman, National Black
Leadership Forum*

*Rev. Dr. Eugene G. Turner, Synod
Executive, Synod of the Northeast,
Presbyterian Church USA, Syracuse,
New York*

*Rev. Eddie Osborne, Southern Christian
Leadership Conference, Atlanta, Georgia*

*Most Rev. Ernest L. Unterkoefler, Jr.,
S.T.L., J.C.D., Bishop of Charleston,
Charleston, South Carolina*

*Rev. Dr. Edward K. Perry, Bishop, Upper
New York Synod, Lutheran Church in
America, Syracuse, New York*

*Most Rev. Joseph H. Yaekel, Resident
Bishop, New York Area West, United
Methodist Church, Syracuse, New York*

(Titles for identification only.)

*Dr. Doris Anne Younger, General
Director, Church Women United,
New York, New York*

Father's Case

A Day in the Life by John Biermans

Filing a legal brief can be a rather complicated matter. But when it comes to preparing and submitting the most important legal brief in history, there is a little more involved.... I have certainly discovered this to be true in recent months, working on Father's appeal. However, it has never been as dramatic as it was during the last 24 hours, so I would like to describe what happened.

First, a little background. As you are aware, Father's lawyers, led by Professor Tribe of Harvard University, filed a petition for certiorari on January 26 of this year, requesting that the Supreme Court hear Father's appeal. Since that time, sixteen amicus curiae (friend of the court) briefs have been filed on behalf of forty different groups and individuals in support of our appeal. Then, on April 9, the government filed its brief opposing the appeal. This did not come as a total surprise since it is normal practice. Nevertheless, we had hoped that the government would have been somewhat sensitive to the many religious and civil rights organizations who are convinced that the constitutional rights of Father and our church were seriously violated. Their concern and fear is that the government's abuse of Father's rights will have far-reaching implications for all religions.

The government's brief with its "dirty story" about Father's case totally ignored their concerns, simply dismissing the amicus briefs as uninformed. (Lawyers often use the term "dirty story" in this type of situation to describe an attempt to discredit someone's character.) This set the stage for a powerful and incisive response by Father's legal team. There was very little time to prepare such a response since the clerks of the Supreme Court were already reading all of the briefs in preparation for a conference by the nine Justices to consider this historic case on April 27. For this reason, Professor Tribe immediately began drafting our "Reply Brief" from the moment he read the government's brief on April 9.

It was extremely urgent that a strong response be made to expose the government's many false explanations and distortions about Father and our movement. By Saturday, April 14, more than ten drafts had already been written. Mean-

while, many lawyers were making suggestions about how to improve our response to dispel all of the government's terribly misleading statements about Father's appeal. Suddenly that evening, after receiving all these suggestions, Professor Tribe had finally hit upon just the right way of exposing the government's "dirty story"!

This commenced a furious and tireless effort on the part of our entire legal team to prepare a brief which could go to the printer on Sunday evening at 6:00 p.m.

On Sunday, April 15, Professor Tribe gave us his new enlightened version and our team at 43rd Street began a marathon effort to complete this brief. This involved constantly running back and forth between Professor Tribe's hotel and 43rd Street with new drafts, corrections, revisions and all types of legal supplies. Our secretary's fingers literally flew over the keys of the word processor—the urgency of the situation intensifying her efforts. At 8:00 p.m. we were asked by Professor Tribe to bring the latest, most complete draft to the printer in a lower Manhattan warehouse. We knew we were in for a long night....

The typesetter, a middle-aged man named Lou, had just been called to come in to work—unexpectedly disrupting his Sunday evening plans with his family. However, he was very sincere and began work on his line-o-type machine at about 8:40 p.m. Then there was Hamilton, a wonderful elderly man, one of the proprietors of the printing shop, who also sacrificed all of his previous plans in order to work all night to print Father's brief. These two men were truly prepared for this mission and they responded with an absolutely willing heart. This was very important since the printing plant we had originally contracted could not find willing employees to work throughout the night.

And so the process began of receiving copies of the proof sheets and proofreading them for any mistakes, delivering them in five-page installments to Professor Tribe and two other lawyers for corrections and then going back again to the printer. By 6:30 a.m. we had completed the brief (or so we thought) and it was brought to Professor Tribe. We anticipated that only minor

corrections would be made, so Lou, the typesetter went home to bed.

However, when Professor Tribe received the latest version, he and the other lawyers felt that it just wasn't perfect yet, and that more improvements were needed to make it exactly what would dispel all the false impressions left by the government brief.

This is when I began to worry! When the new corrections were made, we raced down to the printer again and began making frantic calls to arrange for another typesetter. Ham began valiantly to make the corrections but he was simply not fast enough. Why were we so desperate? Our plan had been to complete the brief by 7:00 a.m. so that it could then be printed immediately and delivered to the Supreme Court in Washington, D.C. by the afternoon. We were very anxious that it be received by early afternoon, so that it could be distributed to each of the Justices and their law clerks before the close of the day. If our reply brief was not distributed on this specific day, it might have been too late for some of the clerks to read it in time.... This could not happen.... This would be disaster... So we became desperate to complete the job on time.

Professor Tribe called the Supreme Court Clerk and was told that if we could deliver forty copies before 4:30 p.m., they would be distributed before the end of the day. However, it was then 10:45 a.m. and the brief was not nearly complete—many corrections were yet to be made.

Fortunately, we were able to contact our typesetter again and call him back in from Long Island after only thirty minutes of sleep. No one else was available on such short notice at this time because it was Passover and the beginning of the Easter Holy Week. However, as soon as he began, Lou injured one of his fingers. Fortunately it was not too serious so that he could continue after a short time.

Eventually, the work neared completion. Professor Tribe came down to the printing plant himself to do the final proofreading and to give final approval for the actual printing to begin.

The excitement and tension began to mount since by this time it was already 1:00 p.m. In order to make it on time, we knew we had to catch a 2:30 or 3:00

p.m. flight to Washington. We left the shop at 2:30 p.m. and headed for the Brooklyn Bridge. There was traffic everywhere—a semi was blocking the street we wanted to take—where is the Brooklyn Bridge when you need it?!

Nevertheless, we did not give up hope—we eventually found the Brooklyn Bridge. But then, where do you go once you get off the Brooklyn Bridge—downtown Brooklyn...but where is La Guardia airport? By 2:45 p.m. we were sweating. We drove frantically but there was such heavy traffic and our hopes sank fast.

Suddenly the heavy traffic broke. We made it for the 3:00 p.m. Eastern shuttle with two minutes to spare. I found a seat as close to the front as possible for a quick exit. During the flight I held the package of forty briefs very tightly, praying over them the whole way down, hoping desperately that they would have some kind of profound spiritual impact on whoever would be reading them.

You may think I was breathing a sigh of relief—I was—until we arrived in Washington twenty minutes late—at 4:15 p.m. I had no idea how I could make it on time—I could only try despite the rush-hour traffic and the very limited time. So I rushed out of the plane—racing ahead of everyone and jumping into the first cab available. My cabbie was great—he fulfilled his mission by driving at top speed (my offer of a large tip might have had something to do with that...). The rush-hour traffic going into Washington was actually nonexistent for some “unknown” reason. The cab driver was incredulous; usually at that time of day that highway is “the biggest parking lot in the world!” And so we very quickly arrived at the Supreme Court building at 4:26 p.m.

Not knowing where to go, I went to the wrong entrance. Fortunately, I received proper directions, signed into the building at 4:28 p.m. and arrived at the Clerks’ office at 4:30 p.m. I was assured that the briefs would definitely be distributed to all of the Justices and clerks that night!

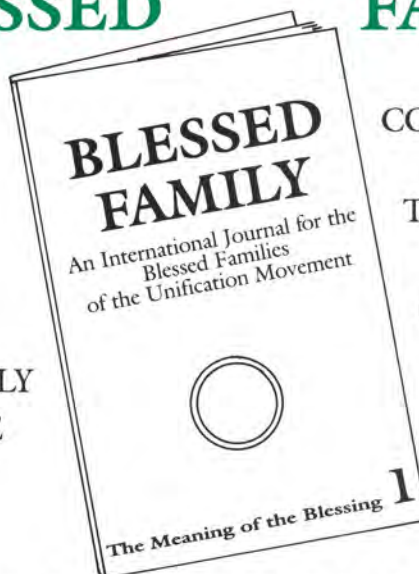
I felt so victorious and grateful that we had been able to accomplish despite all odds. This became especially significant later when Professor Tribe told us that he had been advised that he “must make sure to file the brief today if at all humanly possible....” It wasn’t “humanly possible,” but with the help of a few of our friends in other realms, we were able to accomplish this critical mission. ●

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COMING ISSUE:

THE IMPACT OF FATHER'S CASE



FACTFINDING TOUR IN ASIA

ERRATA

In the March 1984 issue on page 14, the term Won Hwa Do is incorrect. The correct term is Won Hwa Won. Won Hwa Won is the theory of One World under God (or the Four Position Foundation on the world level, the Kingdom of Heaven, etc.), and was taught by Father to Mr. Pak during their time in prison.

