

TODAY'S

WORLD



INSIDE: CONVERSATION WITH HYO JIN NIM (PART I) P. 14
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HAPPY BIRTHDAY, SHIN GOON NIM!

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HAPPY BIRTHDAY, HYUNG JIN NIM!

September 1, 1984

HYUNG JIN NIM'S BIRTHDAY

by Leslie Holliday

It was a cool, autumnal first of September morning. The sun was just beginning to rise at six a.m. as leaders and members gathered at East Garden for Hyung Jin Nim's fifth birthday. Since it was also the day to renew our dedication for the new month, Mother asked that everyone arrive early.

Lots of gaily wrapped presents had found their way into the living room, including a bicycle decorated with streamers. The ceremony began with prayer, and ended with True Children and members sharing food from the offering table. Mother presided with grace and

authority. As members were finishing breakfast, Mother began to speak in the lovely, glass-panelled dining room.

Hyung Jin Nim is the last male child born to True Parents, she said. His name means, "everything goes well, according to the Will," and is like a helpful slogan for our movement at this juncture. Although there were many reports that could have been made about our activities, Mother explained that she was anxious to travel to Danbury. For the last 40 days she had been visiting Father regularly to bring him comfort and report, and she wanted to main-

tain her schedule.

Mother spoke briefly but poignantly about the significance of our movement's accomplishments during the 40 forty days of Father's incarceration. As she tried to describe what they meant to Father, she could not help crying. The Korean leaders sitting by her nodded sympathetically or humbly bowed their heads. Our hearts reached out to Mother as she tearfully upheld her leadership role, representing Father to all of us.

At the conclusion of her talk, Mother urged the blessed couples to become the center of ceaseless prayer, and to

conduct a prayer vigil schedule with real vigor during the next 40 day period. She explained that during the first 40 day period, True Children formed the center for conditional offerings at East Garden, but that now, although they would continue their spiritual work, they had to focus on school. She called our efforts in all of the rallies truly commendable, but stressed that in order to move on and harvest the substantial fruit of our undertaking, we should seriously connect to this responsibility. ●

MOTHER SPEAKS:

According to my understanding, God will never lose under any circumstances. Through the rallies you understand the reaction of the Christian ministers all over the country. During that time, we gained, God gained, our movement gained incredible benefit. What an achievement! Rev. Chung Hwan Kwak came this morning and reported to me about how difficult it is, for example, to try to change the concept of faith of one minister who has believed in his theology for 40 years or

his entire life, and transform the old tradition into a new one.

For instance, when the East Garden garage burned down, we began rebuilding it into a usable structure. If it had been designed and built up from scratch, we would have finished it a long time ago. But we are restoring an old structure, an old foundation, and trying to build on top of it. That takes an incredible amount of

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Publisher/Advisor
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Executive Editor
Associate Editors

Proofreader
Editorial Assistant
Designer

Rev. Chung Hwan Kwak
The Rose of Sharon Press, Inc.
Angelika Selle
Susan Reno
Susan Fegley Osmond
Laura Reinig
Kathryn Coman
Jean-François Moulinet

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*We must realize that this time is equivalent
to when Moses ascended the mountain
and fasted for forty days, receiving the Ten Commandments.*

TO LIVE IN UTMOST GRATITUDE

MRS. HAK JA HAN MOON
LEADERS' CONFERENCE
BELVEDERE, JULY 31, 1984

I know that all of you have been working very hard. Father urged us to have this leaders' meeting today, to unite our goals and our plans for the days and months to come. Knowing that you would all be coming today, I thought yesterday about what to tell you.

I have but one life goal: to live in utmost gratitude. Today I will be more grateful than yesterday; tomorrow I will be yet more grateful. However, I must confess to all of you that even though I feel that I have to be strong, determined, and constantly moving forward, it is sometimes inevitable that I feel rather weak, rather sentimental and emotional, and that is the truth of the matter. I always think: What is the true way to pursue a life of faith in God? If we have a way of knowing the will of God precisely, then to fulfill that will is, of course, ideal. But in many cases we do not have that good fortune. So we stumble, wander, and go back and forth—we all have some feeble tendencies. For that reason I feel that the best virtue in pursuing the path to heaven is to obey: Obey God, His will, and Father. I know we always learn great lessons from history. Seeing these, we redetermine ourselves, saying that we must not repeat some of the mistakes committed in history.

I am sure that 2000 years ago, before the coming of Christ, those people who believed in Judaism would have thought the same thing. They wanted to make no mistake when the time came. However, as you know, even though they did not realize it themselves, they made a great blunder. They committed the most serious error in history. You know the subsequent 2000 years of Christian history.

Today, where are we? Are we sure that we are not committing the same mistakes and blunders that people have made on many occasions and in different times throughout history? Do

we have confidence that we are not going to make the same mistakes again?

Father gave a parting word to me at the last moment before he left for Danbury. He said that you must not complain about the situation. Rather, you must live in gratitude about it. When you are completely united in gratitude, this will create a foundation for true, lasting unity. When there is unity a great miracle will come. Those were Father's last words.

You know Father's history very well. Father needs to be received by the people. The Messiah came to be accepted. If in the early days of his life the people and the nations had accepted Father, he would have gone a different path. However, people again and again rejected him. They rejected, and rejected, and rejected again. For that reason, Father had to always take the secondary path. But no matter what difficulties, persecutions and tribulations Father faced, he did but one thing: God's will. In each situation, when he found the best way to fulfill that will, Father committed himself a thousand percent, and didn't deviate even one iota from that will.

You have learned Father's history and his way of life through the testimonies of the elder brothers and sisters. After he arrived in the United States, you know yourselves what Father's path was. He lived every moment of his life with one principle in his mind—that he would never be indebted to others. Rather, he preferred that others feel indebted to him, feel grateful for him. He wanted to serve humanity and live for the sake of others. There is not a single moment of the day he does not try to serve humanity, knowing that he cannot afford to be indebted to others.

When Father left for Danbury, I saw him in utmost determination. Once Father saw that imprisonment was his destiny,



R. M. Davis/N.F.P.

at that moment Father forgot about himself and thought only about one thing: how to comfort Heavenly Father and redetermine himself to bring, under the circumstances, the best kind of victory he can to Him.

I have already gone to Danbury many times during Father's incarceration. I am sure you have previously heard that I spoke to another group of leaders here in Belvedere. Conveying Father's message I said that during the first forty days we must become miracle workers. I know Father wanted to comfort me and the children. He said, "Don't worry about me. I am not in pain. This forty-days is much better for me than a forty-day fast and prayer; it is better than that condition."

Father told me that 2000 years ago, when Jesus went up the Mount of Golgotha for the crucifixion, he was utterly alone. There was no sympathy, no understanding, no support, not even from his own disciples. But the difference today, 2000 years later, is that people see Rev. Moon has done nothing wrong. First of all the followers are with him. Secondly, the religious leaders now feel that he has done nothing wrong; they are united with Father. Moral people around the world are

supporting Rev. Moon. So Father is not alone. Furthermore, Father said that by his incarceration, unity will come to the Christian community, so that for the first time in history God's age-old desire for the unification of Christianity is now possible. Father notes that this is happening 2000 years after Christ.

As you know, Father has reiterated in his instructions through the years that we need 30,000 solid members in the United States to fulfill God's will. Unfortunately, we haven't complied with that wish. Now, Father said, the time has come. God is giving you the opportunity to bring unity among 30,000 ministers. This is the opportunity. You can do it. Father has clearly defined the goal. I am sure all of you regained the confidence to achieve that goal by attending the Washington Rally and Pageant on July 25 at Constitution Hall. The purpose of this meeting today is to expand the success of the Washington Constitution Hall Pageant to a nationwide scale.

A MODERN-DAY MOSES

I want to convey to you Father's message for all the leaders of the Unification Church. First of all, we must realize that this time is equivalent to when Moses ascended the mountain and fasted for forty days, receiving the Ten Commandments. Father is in the position of a modern-day Moses. Father entered the mountain, which happened to be Danbury, and he is proceeding with a special dispensation, fulfilling a special purpose there. This period particularly is a time for unity centering upon True Parents and the True Family in East Garden. All blessed couples should be united together. That is internal. We have already done all the external unity; it is all well set. Now all the religious communities and the denominations of Christianity are coming together. This is the time for all unity to take place. Father made that clear.

Four True Children have been blessed. Those four blessed couples are taking turns participating in the nightly prayer vigil at East Garden holy ground. And even those who are single, those who understand Father's dispensation, are vigorously participating in the prayer condition right now.

As you know, when Moses went up unto the mountain, he left behind chosen representatives, Aaron and Miriam, who were to pursue the mission and purpose in Moses' absence. When the leader goes into the mountain to do the work and receive the message from God, the representatives remaining behind lead the mission. Father has appointed his representatives for this time in our movement. These are the elder brothers of our blessed couples, Rev. Won Pil Kim, Col. Bo Hi Pak and Rev. Chung Hwan Kwak. These three must be absolutely united. This was Father's first direction. With this core of three forming one trinity in the center, Dr. Durst and all the leaders in the field are also in the position of Aaron and Miriam.

So, in this modern-day Mosaic era, my urgent instructions to you are that we must become God-centered Aarons and Miriams who will not commit the same mistake made by those two at the time of Moses. We must not repeat their mistakes in the modern era when our True Parents are in the center. You know what happened in the Sinai desert during the absence of Moses, don't you? But you have confidence that you will be better than Aaron and Miriam, that you will fulfill our Father's wishes in our time. From now on, we will go forward and have conferences under that spirit so that, as you said, you will fulfill the mission that Father and True Parents have given to you. ●

BE PROUD OF WHAT YOU ARE!

HYO JIN MOON
BELVEDERE, JULY 31, 1984

I don't know if I am ready for this debut. Father has been giving me a lot of chances the last couple of months, and I have been really trying to change in ways that Father wants me to.

First of all, I can talk about the workshop that we are going through with the blessed children. It is the first time that I have ever sat together with blessed children and had a workshop with them. For me especially it was an experience for which I am very grateful. I was most inspired by the love, the thoughts, and the feelings of each individual centering upon God. Everybody had a different perspective, but they all were really open to God's love and were really trying to unite and fight in their own minds to be standing where Father is standing.

I will not say much. There is one thing I really want to share with every one of you, because you are leaders. You are the stepping stones of our church, and you have great missions. What you are doing is not just a mission, it is not just a duty. It is making your own world, and making yourself, your individual self. It is not for the sake of anybody else, but it's for you in the long run. It's for everybody's benefit, for your grandchildren, for your generations to come. You are here for yourself, as well as for everybody's sake, and for God. And you really have to understand that. It is not just something that I am doing for somebody. You are under God's dominion, you are His children, everybody is. In a way you are doing it for yourselves.

So you really have to be proud of what you are doing and what you are. And you have to stand in front of all the followers you are leading, to be that example, so they can follow. You have to have that kind of strength when they need it, you know, when they are down, when they are really suffering inside, when they have some kind of problems, emotional problems. You can be a strong wall they can lean on so they will never, never crumble down.

True Champion of God

I see in this world there are many people who are champions in their own minds. We have to be true champions. What is a true champion, under God's dominion, under God's fundamental love? You have to be the one who is willing to give a hundred percent, not for others' sake, not for the glory, not for the moment of truth, no. For the true value—what you are really made of. I really feel this kind of person is a true champion of God. And we all have to be true champions of God, not just champions in our own minds, because if everybody is separated in that way, we will never unite. Father always tells us unite, unite. What is unity? What is unity when everybody is great in his own perspective?

I used to take martial arts, I used to play guitar. When I was taking martial arts, when I became an instructor, in my eyes nobody was greater than me, nobody was greater. To be a

martial arts instructor was the highest goal, the greatest achievement. But when I got there I looked at everybody through that eye of being at instructor level. I looked around at everybody and saw that they were not men. I had thought a man has to do martial arts, has to be strong, has to be fast. I found out I was wrong.

You have your own chosen field and you can be great at it, but you cannot look at other people without the direction of heart; because in God's eyes it's spherical, round. It's not just one direction. You might be holding just one direction, you might be doing something in one part, but that is not the whole thing. You have to be perfect.

What does perfection mean? What is perfection? I asked the question many times. Am I perfect to judge somebody because I am an instructor in martial arts? Or am I virtuous in playing guitar? No. I may be good at that, but there is something more to be learned and to seek, to gain. Humbleness—the word sounds so simple—but it has a very deep meaning I feel, very deep meaning. That is why although I used to be a very outgoing person, I cut off. I became very silent, because I haven't reached that perfection yet. I don't want to speak out yet because I want to know more. I have to know more. And there are so many things that need to be done, and so many people, so many different backgrounds and different personalities, different emotions, all different kinds of people. To touch those people, I have to be a part of them.

For me to really understand the beauty of something, I have to realize what is there to be emphasized, so I can make it into a better thing. There are so many flowers in the fields, so many trees, so many beautiful things in nature. But for me, to put a flower in a vase, to make that harmonious and make that beautiful, I have to pick out what it is that is beautiful. For that kind of vase, I have to put in that kind of flower, or this kind of plant. That makes it beautiful, not just the vase or the flower by itself. I feel everything in the world is there for us to see. We didn't make any of it. Einstein developed the theory of relativity because something called an atom already existed. He found that. He didn't make that. Because something already existed, he found it, he just found it.

Make a Beautiful Place for God

We have to try our best to make a beautiful place for God. Don't ever forget that. Make a beautiful place for God, and for everyone, for your children, for your family. I really believe in that. And you have to understand that, and you will have to teach your followers. If you are leaders, you have that duty to love them, to try to make them better for themselves and for their generations to come. Because you are in that kind of position, you have to set that kind of tradition.

What is the point if all of us here are happy, and all our children plus all our future generations are not happy? I know you are suffering very much, but that is honor, that is great



honor. Your suffering will be cherished for generations, for thousands and thousands of years. Think about that. All those people you read about in the Bible, all the people who are praised, they were Jesus' disciples. Father's standard is way beyond that point, and you are his disciples. You are his children, you are his followers. Think about that. Think about a thousand years from now. You'll be way ahead of that position. What an honor that is! That is a great honor. You should take pride in that. I think that Father wants that, too.

That is unity: to love one another. If I want to get something, I have to go out to buy it. I have to give something to get what I want. I walk around and I see many of you, and sometimes you smile at me, and sometimes I just walk away. And you think in your mind: How come Hyo Jin's not smiling at me? Let's say every one of you smiled at me. That's about 200 smiles I have to give every day. Sometimes, I am just not made into a smiling face. Sometimes I cry. Sometimes I have hard feelings. Sometimes I suffer. And sometimes I am very sick, physically ill. Every day is different. I am really sorry if I give to anybody that kind of misunderstanding. It's my fault, in a way. But maybe you have to try to understand a little bit, right? Maybe a little bit.

Same thing. I feel that you have to not just expect somebody to give you something, give you a smile. If you come up to me and I just walk away and don't smile at you, you think, "Oh! He didn't smile at me." Instead, if I didn't smile, maybe you could come up to me and ask, "Are you sick, is there something wrong?" That is giving. You could come to me and say: "Hey, I am opening my heart, I am giving myself to you. I want to earn your smile." Then if I still frown at you, I am a bad person. But if you come to me in that kind of way, I can only smile, I can never frown.

Love Your Fellow People

In that kind of way, you really have to love your fellow people. Just because you are leaders, you expect them to do something for you. Just because of that? I know you are doing very well. I know that. That's what I felt when I was doing the 21-day workshop. We were like a family talking to each other. Every day I spoke during prayer time, from six o'clock to

What you are doing is not just a mission, it is not just a duty. It is making your own world, and making yourself, your individual self.

seven o'clock in the morning. It was a family atmosphere. I studied everyone very carefully. If somebody was suffering inside, or if somebody had different kinds of ideas or thoughts, or somebody was mistaken inside his head, I focused on that. I would take that topic and *nicely* approach them. I don't just —blam—I don't just crucify that person. Anyway, in that kind of way it really worked out well. And with that kind of feeling, with that kind of emotion, I embraced those people, and they embraced me back because I embraced them. I gave my love, I opened my heart to them. They opened theirs. That is why we were so successful.

Many people are asking, "How did you do it?" I say: "I don't know. It just happened." But with that kind of mind, with that kind of heart, I tried. I tried very hard. Because, in a way, I was saying to myself that I was doing this for Father, but in a way I was doing it for myself, and for everybody else, and for my family.

I really feel this is the great opportunity for us to be really united, really united into one, and serve Father. For us to roll, we cannot have any kind of cracks, we cannot have any chips or it will always clunk. The chips will become bigger and bigger, and later on it will break. So, we have to make sure there are no loose spots.

Maybe you have something in your mind, you don't agree with other people. You think in your mind: "I don't agree with my central figure, whatever he says. I don't agree with that kind of leadership." But maybe try to figure it out. Try to see a further distance. Maybe your thought, maybe your ideas, maybe your revelation, whatever inspiration you got about that direction you try to fulfill, maybe it was just for a hundred years to come, while maybe your leaders see for a thousand years to come.

Think Three Steps Ahead

Right now, physically or materially, you may not be gaining anything. Try to think about it. Maybe internally, heart-wise, you are winning a lot, gaining more victory in the long run. That is a true champion. You know I was a fighter. I used to get into fights all the time, because I like to fight. Because I don't like nobody looking down at me. When you fight, you have to keep three steps ahead. You cannot just be standing like this, just waiting for somebody to punch you, or kick you, or to try to make a counter-attack. You have to think three steps ahead: Okay, I am going to do like this! He is going to block me this way, so I'm going to turn that way, and I'm going to give this kind of kick or whatever. The person who thinks three steps ahead is a good fighter. Always think at least three steps ahead, because what if he does something different from what I have thought about? Right at that moment, I'll break, he'll hit me and I will be knocked down, and I will lose.

So, you really have to give our leaders a chance. You really have to support them. I really feel this is a great opportunity, and you guys are very lucky. I am a very lucky person, and you are too, I really believe it. If you don't believe me, you

will believe me later on, maybe not in the physical world, but in the spiritual world.

Let's show what we can do. Show me what you can do. Show our second generation. They call us the second generation—I don't like that. Show us what you can do, because you are doing it right now, you are running. So until the next turn in the track, when the baton is passed on, until that time I will be looking, we will be looking. And I hope you can set a tradition, a strong foundation for us to follow. With that tradition, with that foundation, we will respect you.

You can be the center. How's that? Surrounding Father, you can be the center, then we can surround at a greater distance, and we can move on, and on, and on, till the whole world is on our side.

So please, we are looking. Please, don't make any mistake. That's not a threat. I really hope that you can do that. I am praying for it. Especially with Father in prison and all, I am praying for it. Father loves us so much, you know? Think about that. Why am I saying that? Think about that. I thank you very much. ●

HOW CAN I GRASP TRUE LOVE?

YE JIN MOON
BELVEDERE, JULY 31, 1984

When introducing Ye Jin Nim, Col. Pak said:

"Father's entire life was filled with tears. There is no one under the sun who shed more tears than he. Then in 1960, our Mother joined him. And again, in order to give rebirth to the entire universe, Mother shed tears, following Father's tradition."

"Right now, Ye Jin Nim is setting a beautiful tradition, inheriting True Parent's tearful heart in prayer. She is becoming the central prayer force in our time. Many times, hours and hours throughout the night, she just cries out to Heaven for the entire Heavenly world to come and help us. I want you to know that, wherever you go, whatever you do, that force of prayer from East Garden is with you."

"I have great respect, admiration and deepest love for Ye Jin Nim setting a tradition for our Unification life that is based on tearful prayer. She is a good example for us to follow."

My whole existence has no value if I cannot witness to True Parents, if I do not inherit and teach to the generations to come the kind of true love they possess.

When we say true love, it seems so simple. Because you come to Sunday service and hear Father's words, and you feel your heart suddenly uplifted, somehow you feel, "Oh, this must be true love. Father is giving out true love." But even throughout Father's life, as far as I can see, this has not been just a given thing. Father is working constantly to keep that position of True Parents, to always give true love. He's always giving, giving, and never asserting himself or thinking about himself. So nowadays I think more and more deeply about how I can capture and grasp true love. The more I think about it, the more incredible it is. It is the most difficult thing to achieve under the sun. My experience as a true child is that, even though we are direct children of True Parents, we are no different from most members. We are, in a way, far from True Parents most of the time.

You are familiar with the principle of Cain and Abel. Because Father is the one who practices that principle, Father is himself the Principle. His life is the Principle itself. He practices it every day in every situation before himself and before his own family, which is in the Abel position. Always his love has been one of giving for the sake of others, raising

members and giving them guidance. True Parents' way of life and their tradition has always been to love the members before they think about themselves, their own children, or their own suffering or difficulties. They are always worrying about others. I know that Parents, in their daily life at East Garden or wherever, are always thinking and praying.

Supreme Control Over Himself

If Father seems physically so tired many times, we ask him: "Please, can't you take rest?" Father says, "At this moment somewhere in the world, even though it might be not here, there are members working. When I know those members are working, I cannot rest." That is the parental heart, always pushing, always pushing. He wants to comfort the members, not be comforted. Many times in his prayers, even though he might be faced with incredible obstacles and many, many hills to climb, he never cries, "God, please help me." Rather he always says, "God, I will be the one that will fulfill your mission, the restoration of history. And I will be the one to sacrifice everything I have even unto my life. I will comfort you and I will liberate you."

Even when Heung Jin was dying at the hospital, if Father had been a regular parent—well, I also have two children and I compare, you know, if I were in that position, how would I have responded? But True Parents had a greater mission in Korea that had to be accomplished at that historical moment. So they couldn't come; only after they had accomplished their mission could they come. That could have been a very emotional and turbulent moment, but Father, our great Father, has supreme control over himself. He performed the Ceremony of Unification. No matter what difficult circumstances, surroundings, or events take place Father is always willing to turn them into a heavenly advantage. Even if it means to sacrifice to the utmost. Even if it means he must take what is most important and put it on the altar to trade it. If Satan demands the most precious sacrifice, Father is even willing to give that for the restoration of the world. Father never shed even one tear in sorrow or regret when Heung Jin was in the hospital. Father was very strong. Rather than receiving comfort, he comforted all of us, and he performed that Ceremony of Unification. Father once again forgave, even at that moment.



K. Owens/N.F.P.

Up to that time, you know, Father's family, and also the blessed children and blessed families and all the Unification members had not been completely united with True Parents. But Father forgave at that time and gave blessing. He gave the ceremony and asked God to give one more chance for the complete internal unity to come to our church, centering upon True Parents, True Family, and all the blessed couples and the older members. And ultimately, when the Unification Church is completely united internally, God can work through us and can perform miracles through us. Then all Christianity can turn and unite with us and the external Cain-Abel relationship can be totally accomplished; ultimately the Free World and the communist world will also be united.

We have witnessed that the world has risen against Father and sought to corner him. In this ultimate fight of the last days the heavenly forces and the satanic forces are fighting really neck and neck. It's the last moment, even though we might not realize it. We are not even armed, and it is not a physical fight, but spiritually an incredible fight is going on. Father said these are the last days; this is the turning point of the entire course of history. And even at this moment when that last battle is being waged, because of man's lack of perfection and his not completely uniting on the individual, family, or the national level to really support that heavenly force, even God has no power because Satan accuses God. He says, "Look at Your children. They aren't fulfilling, they aren't going Your way. You know I can't give up." It's a crucial situation. So, oftentimes God and True Parents stand at the center taking all the indemnity, and Father must walk through that bitter course of indemnity due to our lack of responsibility. This includes also myself, and of course it goes for everybody. Even though we might have been thinking that we were fulfilling our mission to the utmost, when Father was not resting, when he was shedding tears and praying for the whole world, we were in fact resting, thinking about our own children, our own family or many other minor things. All this self-centeredness has accumulated across the world at this crucial time. And as a result, so has the heavier burden that Father is carrying. Father is going through a course that was never to have been even an alternative.

God always goes through His course of dispensation in two

ways because there is always man's portion of responsibility involved. God cannot just give. You know, if God had said, "I will change the world in one day," and no human responsibility were required, God would have done it a long time ago. But as we know throughout the course of history, because man failed to fulfill his responsibility the restoration has always been delayed. Even in Father's own life course, many, many times, because we have not truly understood Father's desire and his way of life, his leadership, his guidance and his direction, we have forced the restoration to be delayed. Father, the ultimate Abel, has always carried that burden and gone

Father is working constantly to keep that position of True Parents, to always give true love—always giving, giving, and never asserting himself or thinking about himself.

through not only spiritual suffering—there is always spiritual suffering 24 hours a day—but also physical suffering. You know his prison course, in Hung Nam and also now in America.

To Learn From Our Mistakes

I believe what we need at this crucial time is to look back. But not to just sit and regret and mourn forever, but to learn from our mistakes in the past. To learn how we can change ourselves. How we can truly follow after Father's footsteps and his way of life. How we can inherit his total commitment 24 hours a day, and the way he does not look back in any other direction but only looks straight ahead. That kind of commitment is needed. Until we are totally restored internally and have really accomplished separation from Satan and his accusations, I really think we can't sit idly and ask God for a miracle to happen. We must be the ones who move God, who liberate God from Satan's accusations so that He can work miracles through us. I think this is our most crucial responsibility, and it is what Father calls upon all of us to do, even while he is in prison. It is the least we can do for True Parents.

I know that most of you have worked hard and have gone through difficulties and suffering in your personal courses. We all have, internally or externally. But when we compare our situation to Father's situation, and to the situation of God who has been suffering over 6000 years, we cannot even utter one word of complaint.

You know Father first came to live in this country in 1972. At that time, I was 10 years old. At that time, I became very, very ill, almost to the point of death, and at one point if Parents had not returned to Korea within a week I would have died. But even though Parents knew I was getting very sick, they are always people of principle, always thinking about the world and the complete course of restoration. And because setting the foundation in America was so crucial at that time, Parents didn't come back until the last possible moment. After that, you know, when I was growing up I had many very hurt feelings.

Even though sometimes I want to go to True Parents and tell them about my situation, every time I try to go to them I see them always, always thinking of the whole, not just about our

family, but the whole world, and caring for the people of the world, totally selflessly. Whenever I try to complain or tell them about my situation, I am always humbled and just can't utter a word before their great, great love and sacrifice. Even when we visit him in prison I feel Father is trying to educate us and give us comfort, even though he is not in the most comfortable surroundings there. He still has to tackle many worries even while he is in prison. But Father never thinks, "Oh, I am tired." He never utters one word of complaint. Rather, he is always thinking about the members and how we must pray for them. He always tries to give encouragement. I know you could say that maybe True Parents are born that way, but that is not true. True Parents are human too, just like any of us. They can feel hurt and fatigued. In fact many times they feel cheated and have anger and are many times disappointed; they have all the variety of feelings that you feel, that all of us feel. But for the sake of all of us, not for themselves, they suppress those sentiments and completely cut themselves off. That is always True Parents' attitude. They will never change. Because we know that they are the living embodiment of God's true love as parental love, I just wish that at this given time we can really change internally, so that we can ultimately free True Parents and liberate God so that He can work upon this earth.

I just wish that we can quickly be totally united centering upon True Mother and the True Family and all the leadership which Father has appointed, and always be obedient. As Mother said, this is the best solution. If we cannot understand how the course of the dispensation is going, the best way is to obey the direction. Because obviously if we just sit down and try to figure it out it will take millions of years. And as you know we have no time to waste, especially at this crucial time in history. I really call upon all brothers and sisters to think and to re-evaluate our situation, because we all have the same destiny—to reach perfection. And as Father many times has urged us, we should each be another Rev. Moon. Unless we all become another Rev. Moon, unless we become true children of True Parents, there can be no Kingdom of Heaven upon the earth. We must start the Kingdom of Heaven upon the earth ourselves.

Do Not Feel Lonely

We cannot blame the rest of the world and the rest of America for not recognizing Father, or for not returning glory to True Parents, when we ourselves have doubted Father and Mother many times and disobeyed them. Since Father is now in prison physically, we are also in prison spiritually. At this time we have to restrict ourselves from all the fallen nature which holds us back from going forward. We must really remake ourselves in order to become one with True Parents at this time. Father says, "Don't worry about me, worry about yourself, and the course that this country and the whole world has to go."

So, whenever you are faced with difficult situations, always think about Father and Mother's situation. How they must always give to the billions of people in the world. That is what True Parents and true love is all about. You know that Father's children are preparing for the generations to come. Our prayer is always with you. Do not feel lonely. We are all in the same boat. This is our destiny. This is why we were born. If we accept our responsibility and our course with gratitude, everything will be much easier to accomplish than if we just sit and complain. I think if we all have a grateful heart and mind, we can really make it happen this time; we can ultimately liberate our True Parents. Thank you very much. ●

FATHER, WE TO

IN JIN MOON
BELVEDERE, JULY 31, 1984

Good afternoon, brothers and sisters. With such a wonderful older brother like Hyo Jin, and such a heartistic older sister like Ye Jin, I feel so unworthy to stand here and talk to you about what I have felt and what I have experienced during, shall we say, difficult times in our Unification Church. Right now I cannot but feel unworthy in so many ways because truly, just like Mother said, Jesus didn't have to be crucified 2000 years ago. It was because the Israelites disbelieved and disobeyed that Jesus had to take the cross. Two thousand years later we have the tremendous blessing to live in a time when the second Messiah is here with us. We can see him day to day. We can listen to his heart. We can listen to him speak. Yet still many of us disobeyed and disbelieved in Father. And that is why he is in Danbury, Connecticut, right now, serving his 18 months in prison.

I have been in Danbury a few times, and I have seen my father. When I saw him the first time it just totally amazed me how calm, how poised he was, how warm his smile was for me, for my family, for my mother. I just cannot believe that at a time like this with all the suffering that he's experiencing in the prison—and as you know he cannot speak English very fluently—he could be receiving and almost welcoming us to where he is staying.

I felt, my gosh, even in prison he is humble and he is being sacrificial. I am amazed over and over again that I have not realized until now how precious our Father and our Mother are. I am so ashamed when I say to all of you that I am going to be 19 this year. Because I, as their true child, for 19 years have really not realized their value. I have right in front of me a precious jewel, and I have not realized its value until now. And I just feel so ashamed, and I feel sorry to our True Parents that I couldn't have been more of a true daughter to them.

Representing the True Family

And then, even in the midst of my shortcomings and my inadequacies, Father and Mother have bestowed upon me the greatest blessing, that is, representing the True Family, representing my brothers and sisters at the Constitutional Hall Pageant for Religious Freedom. When I heard Father had chosen me to speak I was stunned and I didn't know why such great blessing had come to me, to such an unworthy me. I was not sure if I could live up to Father's expectations. I was not sure if I could do my responsibility as his daughter in front of 4000 ministers. So that day, for the first time, I went on a cold shower condition. I was terrified, to tell the truth. I mean everything that came to mind I did. I prayed, I fasted, Lord knows what else I did, and I don't know how I went through that night as I did. And I don't know how I stood there without my knees falling apart below me and was able to give Father's message to all those ministers. I believe it was not I who was speaking, I believe it was Father who was speaking through me, because even as I was reading Father's letter, I felt so

ARE GOING LIBERATE YOU SOON!



K. Owens/N.F.P.

much of Father's heart in it. I almost had to hold myself back from just crying out and bursting into tears and shouting: "Look, you people, here we have the *Messiah* imprisoned in Danbury, Connecticut! What are you doing sitting here for this pageant?"

But, because they are ministers, and because I have to respect them, and because I have to be humble, I had to hold back my aggressiveness. I am born under the sign of Leo, so sometimes I say things that offend people, or sometimes I do things too abruptly, and I know Satan was testing me with his full force, to blurt out and say sharp things to all these people. But somehow I guess God helped me, and I guess Heung Jin helped me, and Father's spirit helped me to act poised, to act disciplined, like a perfect daughter should be.

Meeting Father in Prison

I want to tell you that spirit world alone couldn't have brought the success of this rally. It was really all of you and all the members who are working so hard throughout the world for our True Father, and I know that all of you here are working so hard to make people understand, to make people wake up from their sleep and realize the importance and the value of True Father. I know you are really shedding your blood, sweat and tears for this cause, and I just want to say at this time in front of Mother here, that I also truly pledge myself, just as all of you have done. I really want to become that true daughter Father expects all of us to be, because I love Father very much, I really do.

I am trying to put myself in True Parents' position, and especially in True Mother's position. How difficult it must be for her, and how many times she must be crying deep in the night because Father is there at Danbury in a cold room by himself, praying for the world. And when I think about my mother I cannot help but realize how great a woman she really, truly is. Knowing that her husband is in prison suffering, she has come before all of us here, has given us such a heart-warming speech, and is truly standing up to fill in the position of both Father and Mother. She is such a tremendous and beautiful woman, and I just hope that someday I will be able to measure up to my mother's tremendous standards. (*Here In Jin Nim's voice trembled with emotion.*) I really want to tell you that we must truly unite with Mother a hundred percent, and with my oldest brother, Hyo Jin, and with my older sister, Ye Jin, because only when we unite with them are we uniting with Father.

I want to tell you that even though Father is in prison, he's not feeling any grudge against the country of America that jailed him, and he's not feeling anger. Rather he is thankful to God that if by his imprisonment he can save the world, then he is glad to do that, he does it happily. When Father uttered those words to me in prison, I was moved once again, and sometimes I'm such a crybaby.

We can meet Father from eight to three. Everyday we go to meet Father. When it's nearing two o'clock in the afternoon, you feel very agitated, and you feel very uncomfortable because the clock is ticking and you know that in 60 minutes you will have to leave, and you are trying to say: "What can I do in 60 minutes to somehow uplift my father, somehow comfort him or try to make him see that we, as his sons and daughters, are doing the best we can?" But every time I try to do that, it seems like I fail and it is Father who is comforting me, and telling me that it is okay, this is God's will. It is destiny, and it must be done.

Every time I have to see my father at 3:00 p.m. walk back into the prison, it hurts me so much, because if everyone was willing, if everyone had a mind like Heung Jin who was willing to die for Father, if everyone of us was willing to live such a life, then maybe this tragedy wouldn't have happened to Father. I keep on thinking: What if I had done this? What if I had done that? What if I hadn't done this? What if I hadn't done that? But then reality dawns on me that Father is in prison at this present moment, and nothing can be done to change the past.

I am sure there are millions and millions of people in spirit world—all those famous saints, all those patriots who died for their country and for their cause—who are so much more worthy to be in our position, to be in our shoes right now, to be serving True Parents, than we are. What are we? We were given life, and we are living in the same time as our True Father, and still we are not doing our mission. I mean God has

How difficult it must be for Mother, and how many times she must be crying deep in the night because Father is at Danbury, praying for the world.

done ninety-five percent for us. He has given us everything, and all we have to do is such a small percent. But we struggle with it everyday, and we are not really able to perfect ourselves so that we can become better heavenly soldiers for True Parents. I am saying this for myself as well as to you, that we really must humble ourselves, and we truly must unite with Father and Mother a hundred percent, because they truly are

the living example of a true daughter and a true son of our Father up in heaven.

I know that during the time Father is in jail a lot of miracles will be happening, and I pray for them. Really, Christians are standing up and fighting for our Father. Especially at the rally, Dr. Joseph Lowery, Sen. Orrin Hatch, and so many, many other people were just wonderful. I have heard my father-in-law speak many times about how all these ministers, all these senators and these very influential people are supporting Father, but I thought, "Oh, no, it's one of Col. Pak's overblown stories, or it is just some 'inspiring message.' " (*The audience laughed, including Col. Pak.*) But I truly want to say that at this rally I was overwhelmed and I felt it to my bones how much they love Father. If outside people can speak out for Father like that with such conviction, why can't we, right? So, I don't have to say any more. I am sure you know also very well deep inside your hearts. I want to say to Father: We are going to liberate you soon! Thank you. ●



HAPPY BIRTHDAY, IN JIN NIM!

AUGUST 14, 1984

by Robert Rattley

Father has recently been giving his children regular homework assignments. When they visit him every other day, he commissions each of them to write a poem or essay, to concentrate all their heart and mind into expressions on paper.

From this turn of events, then, has emerged the talent of Hyo Jin Nim. Just as Father, at his most inspired, gives us virtually the words of Heavenly Father Himself, so now his eldest son has become a vehicle for a profound expression of Father's value, often with words that read as though they could have been written by Father himself. I was a guest at In Jin Nim's birthday this month, at which Hyo Jin Nim set the atmosphere by reading four poems for which Father had suggested topics.

From the beginning, In Jin Nim's birthday wish, sure to come true within a month according to Korean tradition, defined the atmosphere. While trusting that everyone present should fully enjoy the celebration, she shared with us her deepest birthday wish: that because of all

our activities during this first 40-day period since Father was sent to Danbury, some miracle will come about whereby Father may be welcomed back to East Garden.

As soon as Mother and the couples of the eldest children had come downstairs, we were all seated to begin the banquet. The mood at this breakfast was outwardly relaxed and contented. Although it certainly was not somber, everyone present must have had many things to think about—tasks to plan, problems still to be solved.

Other articles in this issue detail some of what transpired after Hyo Jin Nim's readings. If I'm at all representative, we who happened to be present that morning could not hope to absorb much of the full import of that gathering, and, for all our desire, we could perceive only a tiny portion of God's heart pouring out to the world. If Jin Sung Nim, the new son-in-law of True Parents, called himself a coal among jewels, what should we say in our turn?

But there we were, close to the source. It was very real. It was natural, simple, unfathomable no doubt, but not mystical. Mother and the eldest families of the second generation freely shared a moment of life with us.

In Jin Nim's birthday speech attested to the support she receives from her brothers and sisters, especially Ye Jin Nim and Hyo Jin Nim, as she strives to fulfill her role as public spokesperson for the True Family and our whole movement. Mother offered ideas that appeared to be spontaneous, but they actually conveyed to us the focus of Father's major message for this time. Ye Jin Nim and then others, including In Jin Nim herself, sang. And Hyo Jin Nim's profound and poetic sentiments suffused the air, a powerful manifestation of the deepest relation there is, that between parent and child. Mother and the eldest of the True Children shared with all of us something of their own awareness of themselves, of their destiny, and of their role in the providential events of our time. ●





“I Am So Grateful To Have Such A Beautiful Family”

IN JIN MOON
EAST GARDEN, AUGUST 14, 1984

I would like to thank you all for coming to my birthday. I know that at this moment Father is in Danbury thinking about my birthday. I want to thank my parents from the bottom of my heart for raising me.

I am 19 this year but I feel that throughout my lifetime I haven't given True Parents enough of my effort or enough of my love in return for all they have given to me. They have truly stood by me and supported me in every way possible. I respect them, I admire them, and I love my parents very, very much.

You all know what my birthday wish is: that during these 40 days a miracle could happen and somehow we could hasten the day when we can welcome Father back to East Garden. I know all my brothers and sisters, including all the wives and husbands and all my nephews and nieces, are trying very hard to unite, serve and support our True Mother here, and to pray constantly for our Father's freedom.

What I mostly want to say today is that I am so grateful that my oldest sister and my oldest brother have stood by my side so strongly during this time of difficulty. They have truly led the younger brothers and sisters, and they have supported us and taught us. Ye Jin has shown us an example through her faith and through her prayers, and Hyo Jin through his deep, deep speeches and all these prayer vigils. I am very inspired, and I am truly grateful to have such a great, true brother and sister.

I really don't know why Father chose me to speak in public. It's not that I am the most capable one to do the work of Father

in representing True Parents' family. I have been thinking about this. Maybe it has to do with the fact that I am the second daughter, maybe because I am the Abel figure in this family, just as Heung Jin was. Maybe that is why Father is pushing me to go out there and speak, but I want to tell all of you that it is not just me who is speaking when I go out there and speak in front of those ministers or the participants at the recent CARP rally. Like Col. Pak said, it has a lot to do with Hyo Jin's prayer, with the many people gathered at the rally, and people joining hands together in True Parents' room at Col. Pak's house while he pours out his heart. Also Col. Pak takes care of me and tells me: “You'll be fine. You are the representative of the True Family, so you have to do well.” The kind of support and loving embrace that he has given me, and also the fact that Ye Jin stayed at home and prayed very hard for the success of this rally, I think that has brought the success to this rally and to the Pageant.

When I went to visit Father in Danbury, he told me that I did a good job, but I truly want to say that it's not for me to receive the praise. I think the ones who truly should be rewarded and thanked by Father are my older sister and my older brother, and Mother. I am so grateful to have such a beautiful family and such a beautiful mother. I sincerely hope that in all the years to come we can prove that God did not make a mistake by giving us life on this earth, and that we will carry out our responsibility as the daughters and the sons of our True Parents. Thank you. ●

CONVERSATION WITH HYO JIN NIM

PART I

EAST GARDEN, AUGUST 26, 1984

From my adolescence I have wanted to be a leader, so for me the workshop for blessed children was special. All my life—at school or with my friends—I tried to discover what I believed to be true, and to be a guide for others. Many of the people that I knew misunderstood my point of view. Many came from unfortunate backgrounds and were misguided as they grew up. I tried to understand their situations and help them to become better people.

I have never wanted to be beaten or put down by anyone. I stand up to people and fight for what I believe is true, or against what I feel is wrong—I even physically fight. I was like this from my childhood. So I had many, many problems. I want to tell you honestly where I am coming from.

When I first came to America I was 10. At that time it didn't even occur to me that any prejudice existed in the world. All I had seen of America were picture postcards, of beautiful scenery and smiling people. But when I came here it was a totally different story.

Persecution at School

I met with prejudice as soon as I started school. First, I was a yellow person, an Oriental. Secondly, I was Father's son. People seemed to feel superior, maybe because America is a great nation. Anyway, because I am Father's son, I started to get a lot of persecution, in ways that were incredible! They joked about brainwashing, made fun of me, and called my father names. I wouldn't have cared if they had only called me names.

Father told me, "You have to hold it in. You have to forgive them. You have to understand them. They are just little kids. Their vision is so shallow. They cannot see into the future; they only see and act according to what they see and feel at the moment. You have to understand that."

So I tried and tried, but they didn't stop. I tried to talk to them, to reason with them. I tried to talk to them in ways they could understand, but it didn't work. It all kept on getting worse.

Kids like to follow bullies, follow a leader. When one kid started doing it, it became like a fad—everybody followed. They put me down just to be somebody. They would snicker at each other, "Hey look at him," and then they would make a

joke about me and slap each other, giggling. I really did not like that. But because Father had told me to, I tried to hold it in.

But everything has a limit, I guess. That kind of anger reached a limit in me. I couldn't hold it in any more. How could I? I wasn't weak. I was strong. I could beat those guys up physically. And that seemed to be the only language they understood.

I knew I had to be quiet and forgiving, to overcome myself for 10 or 12 years, coping with this every day! The kids at my school made fun of me and criticized me for nothing, for no reason. Just to get up in the morning and go to school was living hell!

One day I said to myself, "I can't take this anymore, or there will be no end. Even for their sake, I have to do something. Tell them strongly, in a language they can understand, that they are not right. They are wrong." The bully of the school was a big Italian kid. He was the boss and all those kids hung around with him. They followed him and acted just like him. The next day he came up to me and said the same thing he always said: "How many people did your father brainwash today?" I said, "Well, I don't know. I haven't seen one get brainwashed." "Yeah? I hear you saying this all the time," he said, and he started to call me names, those four letter words. I said to him; "Don't do that. I try to be nice to you. I try to understand you. I try to digest what you are saying, but I can't take that anymore. For your sake, not for mine. If what I do now was for my sake, I would have beaten you up a long time ago. The first day you talked like that, I would have beaten you up. But for your sake, I thought and thought, and I think the only language you will learn by is this." So I punched him and we fought.

And it stopped. The persecution stopped. At least the kids didn't say anything in front of me. They were all afraid to come at me, because I beat up their bully, their leader. He thought he was almighty, but I humbled him.

I told Father that I punched the bully. And you know, he just looked at me and smiled. He wasn't angry, because sometimes that's the way of male society. Everybody has pride. Men are strong and have that pride as a male figure, as a strong domineering subject.



What is "Cool"

Many kids have a certain idea of what is fun and exciting, or what is "cool." Going out and breaking the law, breaking the school law, going against the principal. The teacher tells you to do this and you avoid it. In the school system there are rules that some kids break just to prove something to each other. Many young people think that by being unusual, being something different, being something else than normal, that's being cool!

After I beat up that bully, some kids started to follow me. My thought at that time was, "I have to lead them somehow." Maybe it's because I was naive, but I said to myself that if I want to lead them, I have to be a part of them, or else they'll avoid me.

That life taught me so many things about people. We have to embrace not only people at the highest intellectual level, but people who are down and out—they're God's children, too. Some way has to be found to restore them, to embrace them. That means I have to know about their thoughts and their life, their environment, how they think. How else can we bring them back?

I really became a leader of those kids by being the toughest kid in school. But then everybody started depending on me in a physical way. Sometimes kids got beaten up by some bully or some gang from another school, and they relied on me.

I got kicked out of school and I went to stay at Col. Bo Hi Pak's house in Washington, D.C. Virginia schools are socially pretty tight. They separate kids into categories of people: fleabags, wombats, greasers, jocks, and nerds. I didn't want to be a part of any of them. I was just being Hyo Jin Moon, Oriental, 15 years old and doing martial arts—that's it. I didn't really categorize myself. I had many, many friends, all different kinds of people.

In order for any individual to cut from their past, he or she shouldn't reminisce about the good times. Candy is bad for your health, it's bad for the teeth, but it has a moment of sweetness—that's why people go for it. Criminal life also has a sweet moment, and indulging in fallen nature has a sweet moment. Those kinds of experiences stay in the mind and can't be totally erased.

Powerful music itself is not bad. Think about how boring it would be if the world were only made of flowers. No trees, mountains, cliffs, or waterfalls—just flowers. How boring! I wouldn't want to live in such a place for more than a week. All these things combine together—high-rising cliffs, gigantic waterfalls, great standing trees which show such patience, standing there for hundreds of years. How beautiful. Look at the great plains—how vast you can be, if you wanted to be. You have dominion over all God's creation. Mountains that stand with stubborn patience—all these things combined together bring unity and harmony into life. The same is true with everything else, music too. Beautiful music, strong music, eye-opening music, amusing music, very soothing music, very fun music—all are needed. But the concept behind it now is wrong.

Kids are wild; they *want* to be wild. What is wildness? When I see someone who is wild and strong for righteousness, that's good, but as long as it's for God. That's what I am trying to do right now. That's why I am staying on this course. I have a mind of my own. I don't just follow because Father is my father. No! Because it is true, I follow. If something is true, I follow it. I am that kind of person. If it wasn't true, if I didn't

WHEN I HAVE A HARD TIME
CONTROLLING MYSELF, I TELL MYSELF,
"YOU LOVE YOUR BROTHER. STOP IT.
TURN. WALK AWAY."

believe it was right, I'd say forget it. People in the world think that being wild is having a midnight brawl or weekend parties. That's wild in their mind. They use the power of modern technology to get these thoughts planted in young people's minds.

Look what's happened to American society. Look at the old hippies. Their thought were good: love, peace and flowers. But what is love, peace and flowers? What is beauty? Having an orgy, that's not beauty; getting high all the time, there's no beauty there. That's like an animal; it's just stupid. I don't see that as beautiful.

The hippies had good thoughts, but they didn't fulfill them. They stirred that whole generation. "We won't fight! We won't stand for wars! We want peace!" That's good. Who would deny that? Who in the world wants war? Nobody. But those people who yelled it out, those "voices of freedom," were confused. Their beliefs might have been good, but the way they carried it out was wrong. They gave a whole new meaning to hell.

All this focus on physical attraction—it's like Satan working behind disguises. If I grew a mustache, got an eye operation to make my eyes appear Western, bleached my hair, and raised my nose, I could pass as an Anglo-Saxon. But my true nature is that I am Korean. Satan uses masks to disturb and deteriorate people's minds. When people reminisce about those times [before beginning to live a religious life] when they thought that they were "cool," they may think it was fine, that they were having a good time. But that's wrong.

I mean, we are here to change all that. You really have to have pride in yourself. Pride for God—not for yourself, but pride for God. You have to believe in yourself. If you don't very strongly cut off that tendency to worry about whether you're "cool," and just push it away, you'll always suffer.

Love For Heung Jin Nim

I loved Heung Jin very much. I would have given anything to him. When I got my first car, a sports car, I would wash it every day and make it shine all the time. But I was going back and forth to Korea to study, and when I went to Korea, Heung Jin drove my car. I never told him he could, but he drove it and he wrecked it. When I came back he said, "Hey Hyo, I'm sorry, I crushed the car." He joked like that. I said, "Well, did you get hurt? It's okay, it's only a car. I love you more than my car. You cannot compare yourself to my car. I can fix it, that's okay." We had that kind of relationship.

"What's yours is mine and what's mine is yours"—we had that kind of relationship. I would go to his room and wear his clothes. He would come to my room and use my stereo when I was gone.

We shared so much. We shared a room together since we were very young. For 10 years we shared a room. We had a lot of quarrels, too, but we really loved each other. It's very hard to relate to God sometimes, because we can't see Him. He is not there when you want Him to be, you cannot touch Him when you want to. You cannot embrace Him anytime you want



to. He is not there, but Heung Jin, he was.

What I want to suggest to Unification Church members is, find somebody you can embrace like that, someone you can love like that inside this movement. That will give you strength to go on. That's why Heung Jin in spirit world is telling you that you have to unite with True Parents and their family. What is unity? How does unity come about? How are you able to want to die for someone or something you believe in?

You have to raise yourself to the level of wanting to die for someone or else you will suffer all the time. Every day you will suffer. I cannot relate to God so easily. But I love my brother very much, and that love gives me strength. When I have a hard time controlling myself, I say to myself, "Hey, stop it, you love your brother." I tell myself, "You love your brother. Stop it. Turn. Walk away. You love your father. Walk away." *[Hyo Jin Nim was very moved and had tears in his eyes.]* That's the way I feel. And I want to tell you, my brothers and sisters, that we really have to unite.

Finding Good in Others

What is unity? If you are a state leader or whatever, if you have people following you, you have to love them like your sons and daughters. Don't just try to get work done. There's more to it than that. You really have to understand, love and care for the members. How can you do that? Not by rejecting or criticizing the ways they are different from you or don't meet your expectations, but by trying to find something attractive in them, something of goodness.

In this world of hate, you see hate all over. But it takes a greater person to find the beauty, to find the greatness in one's self and in others. Anybody can judge a person. But trying to find beauty in one's self or in someone else, even when you are at your lowest, that takes a real heart. That's what you have to do. When you are taking charge of a church mission, you have to have that kind of attitude, that depth of feeling, or else it would be just like anything else out there in the world. There wouldn't be any difference. That's what Father is teaching. I feel this is the right way because I used to always find something wrong in people.

I know many church members suffer, but when you suffer for other people, when you give out all your energy for others,

ANYBODY CAN JUDGE A PERSON. BUT TRYING TO FIND BEAUTY IN ONE'S SELF OR IN SOMEONE ELSE, THAT TAKES A REAL HEART.

it's never wrong. You might not gain from it at this moment, but you are carving a path, a big room for generations to come, for them to see, for them to follow, for them to learn from that experience of suffering. By doing that, you yourself become hero in a way, a hero for generations to come.

Now, let's say some young kids who believe in something try to fight for it, but they don't have the right concept. The Guardian Angels have a good idea. But first they have to face the fundamental cause of crime. How can we overcome it? How can we fight it? How can we really make the world better?

Let's say you have arthritis in your hand. You can find fast relief through painkillers, but it'll always come back. But what if you want to get rid of it? You know that all the parts of your body are connected to your spinal column. And if something goes wrong with one disc, that whole part of your body goes wrong. All the bones dislocate themselves and calcium is deposited into that place to help you hold your posture. But some places get more pressure than others, because it is wrongly set. That's why you get arthritis pain in joints. If you want to fix it for good, you have to find the fundamental cause of the pain. You have to fix it or else you will always have to rely on painkillers. And you cannot go on forever like that.

You have to work on the fundamental causes of problems. All those politicians, they come on with a promise of fast relief. They do not see into the future. They cannot see 10, 20 years from now. That's what people are doing. That is wrong. That's why Father is speaking strongly at this moment.

Believing in a Greater Being

I realized all this when I was very young. At school, they explain all facts through the theory of evolution. I am God's man. I believe in God. God is my man. I don't want to worship a monkey, I don't want to even hear that an amoeba or a monkey was my ancestor. Do I have to go to the zoo, to a monkey's cage, to worship my ancestors?

At this moment, that is the most reasonable theory. That's why people believe it. But if I want to believe in theories, I'd rather believe in a being greater than myself, a greater being, as my Father.

Sure, that was a million years ago. Before Adam and Eve, there could have been human beings. But God said to Adam: Okay, you are My child. From that moment on, they were blessed. I like to think like that. I will find out about all of those mysteries when I die. There are many mysteries that I ask myself about all the time. When I die, I'll find out. I'd rather die believing in God than not believing in Him. Maybe I am very unbalanced, but I like to believe that my man, my Father, is up there. Scientists discover facts about life and then develop their own theories to explain them. But they just observed things that already existed, they didn't create them. But where did all this come from; how and why?

I am Father's son. I have my position to uphold. I have to have credentials. For the sake of the people out in the world, I

I THINK MANY PEOPLE ASSUME THAT FATHER'S CHILDREN ARE IN A VERY GLORIOUS PLACE. BUT IT IS THE PLACE OF THE MOST SUFFERING.

have to be prepared in every way, because people out there judge people by their title. I hate that, but I have to do it because I have to embrace those kinds of people, too. That's why, right now, blessed children have to study. I really dislike school. Many teachers' minds are so narrow, so blocked. I go because Father wants me to.

I used to love sports. I used to go to the gym and do martial arts. I was an instructor. I used to exercise. I used to box for hours. You know, box and kick and kick and throw and jump up and down, for hours. I used to *love* it! I used to love to run around. I was always out trying to train myself. I was too much of an outgoing person. But now I have to sit down in one place. That's what I am doing right now. This, for me, is suffering. I'd rather go out there and do something, you know. I believe in God and I want to do something about it.

I have a mission to follow, I have a mission to carry on. I say to myself, "Okay, this is preparation stage! I'm preparing myself for my mission." I always think to myself, "This is war! My pencil is my weapon! My enemy is over-anxiousness. I have to overcome it." I can overcome the physical pain, but I have to overcome the mental pain. Right now, I put that as a task for myself. I have to have a goal. You can always find yourself a goal, if you really look hard enough.

People in our church who were chosen by Father to get a Ph.D. shouldn't feel special because of it. They should feel more burdened. Because they have potential, that means they have to use their potential. That means more hardship. In a way I feel sorry for them. They shouldn't brag about it. They are the ones who have to suffer more.

I think many people assume that Father's children are in a very glorious place. But it is the place of the most suffering, because you have to bear all the suffering of the people. I have to lead all the members from now on. You know about being a leader, how hard it is to persuade, to make other people follow. You cannot do that by force. You have to constantly think all the time. The mental burden is greater than any burden.

I try not to miss even the little things. I look at an ant and wonder why he runs all the time. How can he move like that all the time? For what reason does he do that? What does he get out of it? And how much joy does he have? I sit there and I want to be like a rock. People look at a cliff and think it's just a cliff. But it has been standing there for thousands of years, always patient. That's the pride of the cliff. A tree gives its shade to a hot, sweaty person, giving him relief. It changes its colors four times a year, wearing different clothes. The cliffs don't change, not so much. They change only after thousands of years, but a tree can pride itself on being able to change often. It can make a place for mushrooms and the creatures that cannot grow out in the sunlight. There's lots of beauty there, right? You can always find beauty in yourself like that. It's how you see it. It's like a pair of dice. When you hold up a die you might see one dot, but I, looking from another angle, might see six dots. It has six sides on it. All six sides have different dots on it, but there's only one die. There can be two sides to a question, but only one answer is right. When there's

two sides, one is wrong. If one is right, that means one is wrong, doesn't it?

Unite in Brotherhood

I really feel that it's our church members' responsibility to bring interracial unity. I was shocked when I heard a complaint from a brother that he suffers a lot of racial prejudice in our church. He never experienced that kind of prejudice before. I don't know who is in the worse prison—the one receiving the prejudice or the one giving it out. The one who is prejudiced against another must be a great distance from God. I was shocked to hear it. I mean, in *my* church? I had heard reports that everybody loves each other here. I realize people suffer for many individual reasons, but prejudice? I never thought members suffered prejudice. That was a shock to me.

I love black people. One of my favorite friends is Reggie. You know Reggie? He's very emotional, you know. Black people stand up for what they believe. You know in the rallies you see the black ministers who have a deep feeling and just shout them out. Black people suffered a lot, they paid their dues. Through their blood, sweat and tears this nation could stand. They have a lot of love. White people and black people really have to cling together. We really have to show the rest of this world a true standard. That means we ourselves have to be one. When you're a bank robber, when you're a criminal, how can you say to your child, "Don't commit a crime?" How can you do that? If you have an honest conscience, can you truly say that to your child? Can you say "unite in brotherhood" to people who are walking around in the streets suffering or lost? Our church members have to really know this, they really have to understand this. We have to live our ideals. That's what Father wants. That's the only way we can go.

Some people pride themselves in trying to act very distinguished. They don't see any further than themselves. A person who goes beyond his limit—that's a good person. God needs that kind of person. God needs the kind of person who'll cry out for His sake. Not the kind of person who knows God exists but has to think about it in his own terms. I think that's wrong, that's no good.

I have hope for our church. I have hope for our members. Because those people who grew up with me—Reggie, Joe, John, Hiroshi, all different kinds of people, all different personalities—those people can sit in the same place and love each other.

When we play in our band together, we love each other. All of us who were in the band love each other. I feel I can say to them: You can come to me anytime, but God comes first, Father comes first and our missions come first. In order to make our children happy for eternity we have to suffer for that moment of triumph, for the moment of victory. Don't shed your tears—not for you, not for me. Bite your tongue, just go on, don't look back. Don't ever look back. What we want to reach is ahead of us, not behind us. We are here to fight. You and I know that very well. We are warriors, only going forward, never backward. We might stop but don't ever take a step back. ●

TO BE CONTINUED IN THE NEXT ISSUE

FUNDRAISING WITH THE BLESSED CHILDREN

Reflections From Two Team Captains



From June 20 to July 10, 1984, the first 21-day workshop for blessed children was held in Tarrytown, New York, at Belvedere. A total of about 52 members attended, including six of the True Children. The workshop was coordinated by Hyo Jin Nim and organized by Mr. Dae Gil Lee. One day was set aside for fundraising, to take place on Friday, July 6, and Rev. Chung Hwan Kwak asked Mr. Ryoji Sawamukai of the National Mobile Fundraising Department to organize this day centering on the MFT tradition. Mr. Sawamukai then chose five brothers to lead teams of blessed children for this historic day of fundraising. These five brothers were: Mr. Tetsuaki Izukawa, MFT Commander in Philadelphia; Roger Bair, a commander in Washington, D.C.; Roddy Portelance; Chris Ogden; and David Burke.

Leading a Team of Junior Sun Myung Moons by Roger Bair

From the moment I first entered the training center at Belvedere and spoke to Jin Whi Nim, to the final meeting with Mr. Sawamukai, our day was filled with one stimulating experience after another.

There is no question in my mind about the high spiritual level that these children of our elder blessed couples are on, but I quickly learned that this in no way should be made into a barrier that separates us from each other. Just as we all need give and take with other brothers and sisters in order to grow and develop, so do they.

For many of them, I learned, it was the first time they could meet and be with each other due to the vast responsibilities of their parents and the fact that they have been traveling all over the world. I can only imagine the incredible pressure they must feel wanting to serve True Parents so well in everything they undertake, and from what I could gather they seem to excel in everything they do. However, it also seemed to me that there was an incredible hunger on their part to experience, even for just a few short hours, what our brothers and sisters on MFT and other missions experience every day. Although for some it was not their first fundraising experience, it was for others, so the impact of reality versus concept really made an impression. Afterwards, each one expressed a deep appreciation to MFT members who have

been doing this mission for many years.

All of us captains were encouraged to respect their position as blessed children, but at the same time show them the strict standard and discipline of the MFT life. I must admit that it was not exactly easy to be as strict with them as it was with other teams I have led in the past, especially with Father's son sitting right next to me asking if he could play his favorite "rock-n-roll" station on the way to our fundraising area. I have not thought of that as being a very spiritually uplifting way to prepare for a day of fundraising, so I was very relieved when he agreed to wait until we were on our way home to turn on the radio.

The members on my team were Kook Jin Moon, Jin Bok Lee, Samuel Pak, In Ho Park, Jin Nam Hwang, Ye Sook Lee, He Oug Chi, Sun Hee Woo, and Koon Sook Choi.

We went out for two periods of about 2½ hours each. As far as I know there were no MFT records broken (in the first period of shop-to-shop only three people made any result), but the whole experience proved to be very fruitful indeed. Their courage, determination and desire was truly something to behold, not to mention their humility and perseverance when the result didn't come. During the next period in the house-to-house area everyone "broke through" and shared many of their experiences of Principle in

action. In short, because of their faith and effort, I felt like I was leading a team of junior Sun Myung Moons. I could really feel a sense of hope for the world as the time is quickly approaching for all of these blessed children to inherit responsibilities in the task of restoration.

I am very sorry that the foundation we have prepared for these children of God in America is so meager, but during this experience I felt that if from now we really work hard to expand that foundation they will undoubtedly lead us and our children to victory.

I would like to encourage everyone to have as much give and take with blessed children as possible whenever the opportunity arises. There is so much that we can learn through their purity of heart, and I believe we have a certain responsibility in helping to care for their well-being. If we can unite on this level and understand our Father's heart more deeply through them then I am confident that Heung Jin Nim and all of the spirit world will be stimulated to work with us to a greater degree.

Again, I am very grateful to all the blessed children and my central figures who made this day possible. I look forward to sharing these experiences with others and perhaps more opportunities for this type of activity in the future. ●





K. Owens/N.F.P.

Above: Birthday celebration of In Jin Nim on August 14, 1984. Together with her husband, Jin Sung Nim, she cuts her birthday cake, as Mother looks on.

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Left: In Jin Nim delivers her moving speech in Washington, D.C. on August 9, 1984.

* * *

Right: Hyo Jin Nim at the final celebration of the blessed children's workshop.



K. Owens/N.F.P.



Roger Bair

Tetsuaki Izukawa

Two teams of blessed children heading out to fundraise. Left: Mr. Izukawa's team, and right: Mr. Roger Bair's team.

The Most Exciting Day of My Life by Roddy Portelance

This July I was given an exciting mission to lead a team of blessed children in a day of fundraising. At first I was excited and honored to be chosen, but then shock set in. I started to wonder, asking myself questions such as: How can I take care of blessed children? What do I say to them? What are they like? Will these children see right through me and point out all my fallen nature?

I was nervous until Mr. Sawamukai explained to us clearly that this day was a day of education for the blessed children. He shared his feelings and the standard we should keep in relating with blessed children, but he said, "Today they must learn the MFT spirit." That's all I needed to hear. From then on I knew that July 6 would be the most exciting day of my life.

We started the day with some holy songs in Korean (everyone there was Korean), and opened the meeting with prayer. Hyo Jin Nim was coordinator and he explained to the rest of the blessed children who the captains were. Mr. Sawamukai was introduced, and he spoke to the blessed children about the history of MFT and why Father set it up. He made them aware that MFT isn't easy, and that some brothers and sisters stay on MFT four, five, six and even over seven years. He also shared some of his own testimony and told them to be ready for persecution—that someone might even hit them. He said, "Most of

you have never fundraised in your life, so I want you to challenge seventy dollars as a goal. You will only have about five hours selling. Can you do it?" "Yes!" was the loud cry from the audience. I realized then that these children were on fire. He instructed them about smiling and eye contact, attitude, motivation and finally the most important of all, that all glory received from selling had to be given to God and not kept for oneself.

David Burke and myself were asked to give a selling demonstration using puppets. That was fun and it brought forth a lot of laughs. Jin Whi Nim selected the five teams. We had a quick lunch and soon were ready to go. Mr. Izukawa and David went to Connecticut while Mr. Bair, Chris and I went to Long Island. I truly felt Father's love in Hyun Jin Nim right from the moment I met him. When he found out I was his captain he came over, placing his arm around my shoulder, saying, "We will be number one today." In the van we sang some songs to maintain the high spirit. I asked Hyun Jin Nim to pray, and then I asked everyone to pledge goals before God and True Parents. We got to our area quickly.

I explained to them how to do the shop-to-shop area and asked the famous question, "Who is ready to go?" That's all it took. Hyun Jin Nim, with a puppet in each hand and the bag already around his shoulder cried, "Let me out!" When

I looked back every team member had a puppet on each hand and was squeezing away.

I stopped the van and said, "I need two people here." Ten of them jumped out immediately. They all started walking away from the van saying, "What time is pick-up?" I said, "Wait a minute, I want six of you to jump back in the van and four can stay." I paired them up and told them, "Pray seven minutes together, work for 21 minutes together, then you take the left side and you take the right and I'll see you back here at five o'clock. Do you understand?" "Yes!" While I was giving the other two instructions, the first two were in prayer. When we pray on MFT we always find a place off to the side where it's not visible. But these blessed children didn't feel that way. Here they were, heads bent in prayer, right on the sidewalk. They were praying out loud in Korean with puppets on each hand while people were walking by and cars passing slowly. These children definitely had no concepts!

The day was just packed with exciting testimonies and inspirations from each blessed child. In the evening everyone gave testimonies of gratitude and appreciation for being on the same team with Hyun Jin Nim. The blessed children said they never thought MFT was so hard and gave thanks of appreciation. ●

WE ARE IN SPIRITUAL PRISON

REVEREND CHUNG HWAN KWAK
BELVEDERE, AUGUST 5, 1984

Father established the tradition of Belvedere Sunday service long ago; during these months that he cannot be with us we miss him and long to have him near.

Although Father is physically in the Danbury prison, in the spiritual sense he can never be imprisoned. Yet since Father went to Danbury, all of us have entered spiritual prison. Because of his position in this time era, when True Father went to Danbury, not only Unification Church members, but all Americans, all humankind became spiritually imprisoned.

Why, during the 2000 years of Christian history, have so many kinds of sacrificial indemnity conditions been needed for restoration? Actually, only a few people were directly involved in Jesus' crucifixion. However, it does not matter whether people were directly involved or not. All humankind can never escape from the historical events of Jesus' crucifixion; there have been serious ramifications since that time. Jesus was not an ordinary person, and he was not simply a saint or sage. He came to earth to fulfill the Messiah's mission, the mission of True Parents. All humankind must bear the burden of the historical mistake of putting Jesus on the cross. In order to reach the heart of Jesus, one must lay a certain amount of indemnity conditions.

None of us really expected that Father would have to go to jail. Yet Father himself says that this course is God's will. His attitude is so noble. Under any circumstances, he accepts all challenges with faith, respect and a heart of love. We must recognize that the path Father is now walking was not Heavenly Father's original desire. He is paying the debt for our mistake. And in this sense, from the spiritual point of view it is actually not Father who is in jail but rather all Moonies. According to spiritual law, there is no greater mistake than imprisoning God's true son. While our members did not directly convict him or put him directly in jail, we cannot deny that we had a part in it. We cannot deny that we did not fulfill our goals. If we had fulfilled our responsibilities, this would probably never have happened. We listened to Father's guidance and direction so often. But we did not fully obey and consequently did not fulfill his expectations.

The Significance of Repentance

Presently, the Unification Church lifestyle is necessarily one of repentance. The significance of repentance is that we have been doing something wrong in the sight of God. We must therefore stop and change our direction. Real repentance means to stop going in an direction opposite from God, and turn back to Him.

Because of our mistakes and sins, a distance is created between both ourselves and the True Parents and ourselves and God. This gap is something we must overcome. After the experience of a real and heartfelt repentance, we must lay indemnity conditions. A condition of indemnity is a condition for restoration. We must arrive back at the original position before we made the mistake.

I visited Father yesterday and found that his desire is not to go back to East Garden, but rather to do God's will. His mind

and heart are always pushing him to do God's will. He constantly thinks how to fulfill and accomplish God's expectations. At this time, his thinking is totally focused on how to restore Christianity and how our movement can unite with ministers. He thinks of nothing more. It is important to understand this point about Father—even though Father is in prison, his heart and goal never change.

Father's thinking is totally focused on how to restore Christianity and how our movement can unite with ministers.

I sat with Father seven hours yesterday reporting and listening to his direction. I forgot that we were in Danbury prison and not East Garden. His attitude is so natural. He feels there is no difference between the prison and his home, because his desire to fulfill God's will is so strong. He completely forgets about the environment. He talked continuously, just as he does in East Garden.

Throughout that seven hours together, I never sensed that he felt concern for himself, or that he wanted his freedom. His thinking, ideals and goals go far beyond his own freedom and liberty, they are focused on dispensational goals and activities. So often we are easily influenced by our environment or challenges and unexpected situations that confront us. Father is not like this at all. As you know, Father knows his role better than anyone. Even though we attend, respect and follow him, our degree of understanding is far below his. He knows his identity, his position before God and mankind. He knows how to attend God and what God's expectations are in relationship to his mission.

Father Overcomes Any Circumstance

When I saw Father I felt that he was not really in prison, because even though American law dictates that he stay there, he is smiling. We can realize just how much Father overcomes any circumstance and obeys God's will. Despite his true identity and position, he is humble to God's will and does not complain. Satan can find no point of accusation.

There are some dedicated leaders and members among you who understand this situation and share a similar lifestyle and attitude. But most of us go in an opposite direction. Externally we have our freedom. Spiritually, however, it is difficult to realize that because we violate many spiritual laws we are in spiritual prison. We don't recognize those violations. Father, however, is physically in prison, but spiritually has incredible freedom. Satan cannot accuse True Father.

After Father went to the Danbury prison we could not feel so much joy on the personal or family level; this is simply because we are in spiritual prison. We must be liberated. The day that Father physically returns to East Garden can be a day of true liberty. But we must not forget that it is essential to make indemnity conditions even after Father is liberated from

prison. How do we dedicate our life in the same way Father does? We have to learn his dedication, his desire, and how strongly he focuses on fulfilling God's will while forgetting the circumstances surrounding him.

Because of Father's environment, he is not able to continue frontline work in his daily schedule. Even though we are in spiritual prison, though, we have the physical freedom to do so. Therefore, we must dedicate our daily lives completely to the fulfillment of God's and True Parents' expectations.

Father often urges us not to worry about him. On the contrary, he wants us to feel encouraged that because he has gone to prison, the Unification Church can unite with all Christianity and all ministers throughout America.

Father never complained about his own situation or that we did not fulfill enough responsibility. He simply accepts his own situation with faith. In fact, he wants to comfort our minds. Because of his sympathy and comfort for us, he says that through the conditions which are being made now, Christianity will unite with us—it is God's expectation. If Christianity throughout America unites with the Unification Church, Father is happy to go to prison.

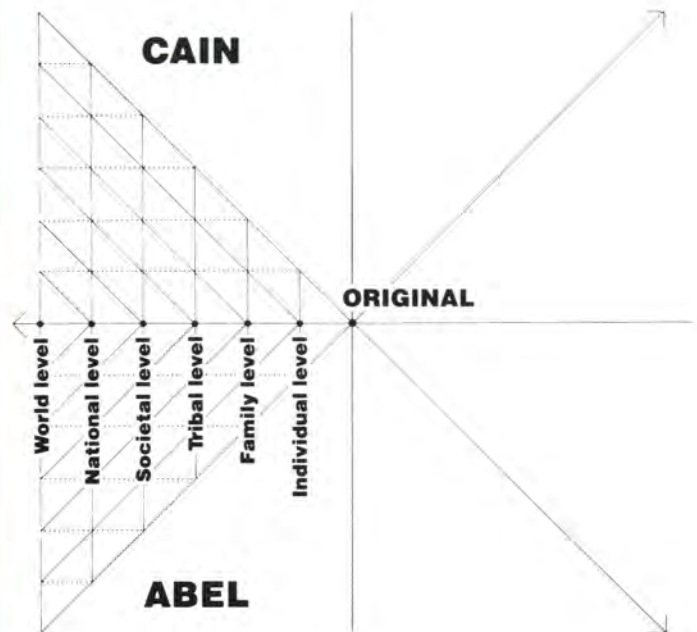
We must catch the true spirit and the true meaning of his speeches. We should listen to his explanations of our responsibility and of the importance and necessity of repentance. We need to repent. We need to listen to his speeches with repentant hearts and repentant ears. What is our condition of indemnity? We must fulfill the condition of working with the ministers and broadening Father's foundation so that Christianity will unite with us. Whenever I visit him, he continuously focuses on this matter.

I urge you to do two basic things. First of all, strengthen your desire and determination. Realize that this is an emergency time. Accept the fact that we are in a spiritual prison. Secondly, work to fulfill his expectations of unity with Christianity. Visit ministers and the existing churches. Even though it is a difficult challenge, don't be afraid. Don't be defeated by fear. Be strong, be confident. We have our True Father's example to follow. Father is spiritually liberated from his physical prison because of his spirit and desire to fulfill God's will. Even though we are in spiritual prison, we should work with our physical bodies for the unity with Christianity. This is the condition that will set us free. This is the most important indemnity condition we have to offer.

About the Importance of Work with Ministers

Father taught me by this diagram how to educate you about the importance of working with the ministers. Father wants us to understand this present era and the Unification Church stage.

If man had fulfilled God's will, it would have been the starting point of Godly history. We would have followed this line. Father explains that this line is the standard of heart. We must follow that standard of heart through listening to our original mind. Unfortunately, humankind denied God and went the opposite way. Even though we fell from the original blessing, fallen man followed the same form as the original blessing on the individual level, family level, tribal level, societal level, national and world level. The cosmos and universe multiplied and developed more and more. Unfortunately, this direction is in the opposite direction from God. We must come back and restore ourselves. Another serious problem is that originally man's mind was to be subject and his body object. After the fall, the body occupied the subject position. Above is the Cain side (body) and the Abel side



(mind) is below. In God's dispensation of restoration, history must come back to the original point. It is not a simple process, because we must overcome all the existing historical challenges by going in the opposite direction. We must overcome as well all levels both above and below. Cain and Abel must also be restored. This is the true process of restoration. God expected a healer to bind Cain and Abel together beyond the national and worldwide levels in the period just following the Second World War.

This is very important because God prepared a central personage through Christianity, and the power and authority of Christianity was very high at that time. The fact that Christianity, centering on America, was to influence the world, was a historical event prepared by God and related to the Second Coming. Only at that time, on the worldwide level, Christianity was the subject, and the secular world and all its institutions, object. God prepared these circumstances for a certain purpose. Unfortunately, Christianity failed to meet True Parents. Then Father, upon founding the Unification Church, led us to restore history by going back to the original point. That is why the Unification Church has received all kinds of challenges on the world, national, tribal and family levels.

Through this diagram, we are able to see that internally and externally Father himself received these kinds of challenges. He found victory in those challenges and grew closer and closer to the original starting point. He has started the new world through the new ideal by clarifying the true nature of subject and object.

It is God's desire that we overcome and restore and reach the original point according to a certain model. The line in the diagram that represents the challenges we face in order to complete restoration equals the line representing the original world. Historical challenges to an individual, family, tribe, nation, etc., are represented on this line. It represents the summary of world history.

Father's main point is that laying indemnity conditions alone does not bring freedom. We must follow a certain form or line. God prepared certain historical chances. Because they were lost, Father himself, with the Unification movement, must return to the original point. Adam should have originally

fulfilled his responsibility and exactly followed Heavenly Father's directions for the individual, which would have expanded to the family, tribe, society, nation and world. Jesus came for this purpose, and later so did Father. Father now expects us to unite with Christianity. The meaning of this is that Father has to overcome all the fallen conditions made throughout history, and must fulfill the original ideal, centering on the True Parents' position. His main expectation is that he must embrace Christianity. Why is the unity of Christianity with Father so important? Christianity originally was to occupy the position of Abel, while the secular world had the role of Cain. Abel should completely unite with True Parents, for after this, Cain (the secular and eventually the communist worlds) cannot accuse True Parents and Abel. In this sense, Father technically needs to unite with Christianity.

*God prepared certain historical chances.
Because they were lost, Father himself,
with the Unification movement,
must return to the original point.*

Today we have re-determined to liberate Father. But what Father desires, more than liberating him, is that we unite with each other and lay a strong and united foundation with Christianity. As always, on the basis of repentance and indemnity conditions, we have to achieve this goal. Leaders tell me that if we repent too much every day, we lose power and often feel unnecessary guilt. So don't indulge in too much emotion or sympathy in regard to Father at this time. You and I face, and are part of, a historical issue, a historical event.

Overcome the Emotional Impact

The fact that Father went to prison cannot be erased from history. It virtually does not matter how serious the impact is on you and me. It is important to overcome the emotional impact of this event. The real meaning of repentance is that it is not only for our own mistakes. The repentance offered throughout history by saints, sages and the Messiah was not only for their own mistakes, but for other's mistakes, for historical mistakes. More than simply generating a positive attitude, we must repent for history's mistakes. If we stay only at a certain stage of repentance it is not so favorable to growth. Have a positive attitude. Repent in order to change your direction. Through our daily life in the movement we must offer conditions of indemnity in order to liberate ourselves and the True Parents. Keep this positive attitude and overcome any feelings of guilt. We do not have time to be sad and simply feel guilty all the time. Rather our time should be more wisely spent in fulfilling the expectations of God and True Parents. In order to fulfill those expectations, we must offer conditions of indemnity.

Father wants all members to understand his concern. He asks us not to focus on him, but rather on accomplishing our missions. Of course, we worry about Father and he does need our prayers. We each must build a strong spiritual foundation and secure spiritual protection for him. We need to pray continuously and develop a strong spirit to offer True Parents our spiritual support so that Satan cannot attack him. We must also be concerned with his directions, concerned with our mission, our duty, and offer conditions of indemnity. ●

AN OPEN LETTER TO REVEREND SUN MYUNG MOON FROM PARTICIPANTS IN THE FOURTH GOD CONFERENCE

*Reverend Sun Myung Moon
Danbury Prison
Danbury, Connecticut
United States of America*

August 11, 1984

Dear Reverend Moon:

As invited participants at the Fourth International Conference on "God: The Contemporary Discussion" who have come to Seoul, Korea, from thirty-five different countries and who represent most of the major religious traditions, we wish to express our heartfelt thanks to you for making this gathering possible. We deeply respect the profound vision which underlies your efforts to realize world peace through religious dialogue and intercultural harmony. At this conference, we have experienced for ourselves the fruit of your labors. As a result, we have come to appreciate your dedication and your earnest efforts to facilitate increased understanding among the peoples and religions of the world.

We had anticipated that you would be with us in Korea as our host. Now we are profoundly saddened by the realization that while we conduct our deliberations as your guests in your native land, you have been denied your freedom in the very land whose Constitution has guaranteed religious liberty to all.

Having experienced the magnanimity and scope of your support for efforts towards religious harmony and world peace, we are grieved that the government of the United States would seek to hinder that work.

The history of religious and racial intolerance is long and painful. We are especially dismayed that this pattern has continued in your case. Your suffering has saddened us. Our hearts are with you. We pray for your safety, for your speedy liberation, and for your complete exoneration.

THE FOURTH INTERNATIONAL CONFERENCE ON



Photos: R. M. Davis/N.F.P.

"GOD: THE CONTEMPORARY DISCUSSION"

August 9-15, 1984, Seoul, South Korea

by Yolanda Smalls

O God, we give you thanks for this moment in time! We come here this afternoon as sisters and brothers in the one human family from the four corners of the globe, to share, to dialogue about You, our "contemporary discussion."

Though many, may we truly be one in You through our efforts to understand the deep insights that will be shared from the heart of each one. As we do so—help us bridge the gulfs of mutual ignorance and misunderstandings between our different cultures and religions and those of all the world.

We believe that if our sharing is sincere, totally loyal to You who are truth, and open to You who are reality, we shall indeed "lose our lives" and be "born again" in and through our interdisciplinary and interreligious encounters during these next few days.

In this "Land of the Morning Calm" may each word uttered about You, O God, be a gift, an experience of You in the very depths of our hearts.

With these words Sister Pascaline Coff opened the plenary session of the fourth conference on "God: The Contemporary Discussion," held in Seoul, South Korea, August 9-15, 1984. With the 235 God Conference participants at the plenary session were the 150 participants of the Youth Seminar on World Religions, which was ending its pilgrimage in Korea, and many Korean guests. The opening address of the conference by its chairman, Dr. Huston Smith, the Founder's Address of Rev. Sun Myung Moon (read in his absence by Rev. Chung Hwan Kwak) and the message

from His Holiness the Dalai Lama (read by a Buddhist monk) are reproduced in their entirety on pages 25, and 27-31. Many of the participants visited the Orient for the first time and took advantage of the opportunity of being in Asia to visit not only Seoul and Kyong Ju, the ancient Silla capital with its historic temples and shrines, but also to visit Japan and go to the shrines in Kyoto and Nara, or to visit the People's Republic of China and walk up the steps of the Temple of Heaven in Peking and climb the Great Wall.

Hot, noisy, bustling and friendly, Seoul was a revelation to many of us of one of the most rapidly industrializing third world countries in the world. From the 36th floor of the Hotel Lotte where the meeting rooms of the conference were situated, there was a panoramic view of downtown Seoul, the highrise hotels and office buildings, the surrounding mountains, the streams of buses and taxis, which provide very efficient mass transportation for the citizens and visitors to Seoul.

As in previous years, the international, interreligious and intercultural mixture of participants from 36 different countries provided an intoxicating environment for dialogue—meeting old friends, making new ones, or finally meeting face to face someone known for ten or twenty years as the author of books one has studied and taught.

As a result of the preparatory work of writing their own papers, writing a response to someone else's and reading the contributions in advance, the discussions were very stimulating and

enjoyable.

A total of 230 papers were presented in ten different groups, the topics of which were:

- Is there a Divine Intention for Male-Female Relationships?
- What Effect does Language as a Medium have on Knowledge of God?
- Religious Art: Images of the Divine
- Women's Experience of God and/or the Ultimate
- Science and the Ultimate: How are Divine and Natural Causality Related to One Another?
- Death and Immortality in the Religions of the World
- Is Faith in God Necessary to the Creation of a Just Society?
- Faith and Reason in the Great Traditions
- The Encounter of Eastern and Western Understandings of God in the Making of Modern Asia

"Death and Immortality in the Religions of the World" was so popular that it had to be divided into two groups of twenty participants each, while all the others had about twenty or more paper presenters and two or three observers.

There was deep disappointment that Rev. Moon could not be present to give his address at the opening of the conference. Many had looked forward to meeting and hearing him for the first time. As an expression of their solidarity and support, a letter addressed to Rev. Moon was composed by one of the participants and signed by most of those present. This letter was presented to Rev. Moon by Rev. Kwak on his return to the United States.

A participant from England wrote the

following about his experience at the conference:

In my theme group there were Muslims, Christians, Hindus, Buddhists, Jews, as well as Humanists and psychic researchers—all preoccupied with the issue of death and immortality. As a rabbi, I had never before encountered such an astonishingly broad range of opinions.

The session on "Is there a Divine Intention for Male-Female Relationships?" ended on the following note:

This session revealed to me how parochial I am in my religiosity. Into my holy place have come new treasures from the East. Indeed God has a divine intention for male-female relationships, for East and West, North and South.

One of the moderators of the session "Faith and Reason in the Great Traditions" ended his reflections by saying:

The discussions were distinguished by coherence and comprehensiveness though not necessarily by agreement, which is all to the good—otherwise what will be left for discussion at the next God Conference?

The fifth God Conference will be chaired by a professor of religious studies, Dr. Robert Scharlemann and is scheduled for December 1986. Until now the conference has been held annually, in 1981 in Hawaii, 1982 in Fort Lauderdale and in 1983 in Puerto Rico.

A new project is being initiated with the help and support of the participants of the God Conference and under the auspices of the International Religious Foundation. The Assembly of the World Religions will hold three meetings. The first, to be convened in November 1985 near New York City on the theme "Recovering Our Classical Roots," will bring together seven hundred spiritual teachers, scholars, lay leaders, artists and young people in preparation for two more, one in 1989 and one in 1993.

As in the past, most of the papers will appear as volumes in the series "God: The Contemporary Discussion," three of which are already in print: a volume of select essays from the first conference, *God and Temporality*, edited by Bowman L. Clarke and Eugene T. Long, and *Ultimate Reality and Spiritual Discipline*, edited by James Duerlinger.

The end of the conference was celebrated with a banquet at the Little Angels School, where an interreligious candle service, and farewell speeches were followed by a spectacular production of dancing, singing and musical fountains performed by students from the school. It was truly an unforgettable experience for everyone. ●

Message From His Holiness the Dalai Lama To God Conference Participants

April 19, 1984

I have always recognised the importance of the existence of each of the many different religions that the vast majority of mankind believe in and many practice. While pointing out the fundamental commonalities of the various religions, I would not advocate one particular religion in favour of the other nor a "new world religion." Certain people find Christianity more appealing while others prefer Buddhism because of its emphasis on one's own action rather than that of a creator. We can put forth similar arguments for other religions as well but the point is humanity needs all of them to suit each people's way of life, and diverse spiritual needs.

I see two basic tasks before the religious leaders who are concerned with world peace and harmony. First, we must promote better interfaith understanding so as to create a workable degree of unity among each others' beliefs and by emphasizing common concerns for human welfare. Second, we must bring about another workable degree of consensus of fundamental spiritual values that touch every human heart and enhance greater understanding among the humanity. This means we must emphasize the common denominator of all religions; humanitarian ideals. These two steps will enable us to act either in concert or severally to create the necessary spiritual conditions for world peace.

I extend my greetings and prayers for the success of this Conference.

An Open Letter to the President of the United States From Participants in the Fourth God Conference

August 14, 1984

Dear Mr. President:

We are deeply concerned about the sorry state of religious liberty in the United States, as shown by thousands of cases against religious leaders and churches. We are particularly concerned about the jailing of the Reverend Sun Myung Moon.

Although we are not ourselves members of the Unification Church, we have come to respect Rev. Moon for his deep commitment to seeking peace through worldwide religious dialogue. As scholars of religion, we can attest to his profound religious faith as well as to the many noble institutions and activities that he has founded and supports magnanimously. These projects seek to ameliorate the crucial problems of our time.

We are attending the Fourth International Conference on "God: The Contemporary Discussion," meeting in Seoul, Republic of Korea. This conference was founded and is supported by Rev. Moon. It is indeed ironic that while we attend this conference as his guests, he is in jail over a tax dispute. His absence from this conference distressed participants from over thirty-five nations who look to America as a symbol of freedom, particularly religious freedom.

As you know, America was initially settled by men and women who braved the perils of an ocean and an unknown continent for freedom to worship God as they felt called. Untold millions have drawn hope and inspiration from the guarantee of religious freedom in the Bill of Rights. So much greater the tragedy that the practice of the United States has fallen short of its preachment. Quakers, Shakers, Mormons and Catholics, among others, have been victims of religious intolerance. The case of Rev. Moon appears to us to be the latest chapter in this long and painful history.

Under these circumstances, we cannot remain silent. We are convinced that a great injustice has been done. This injustice must be rectified not only for the sake of Rev. Moon but also for the sake of the ideal of religious freedom for which America stands.

We urge you to give your thoughtful presidential consideration to the situation of Rev. Moon and other cases involving religious freedom.

FOUNDER'S ADDRESS TO THE FOURTH GOD CONFERENCE AND THE YOUTH SEMINAR ON WORLD RELIGIONS

REV. SUN MYUNG MOON

Seoul, Korea

August 11, 1984

Read by Rev. Chung Hwan Kwak

Honorable Chairperson, distinguished scholars and clergy, participants in the Youth Seminar on World Religions, ladies and gentlemen:

I welcome you to Korea, the site of the fourth conference on God: The Contemporary Discussion, and the final destination of the third annual Youth Seminar on World Religions.

It is natural and appropriate for the God conference and the Youth Seminar to be convening together here in Korea. Korea has historically been a unique meeting place of the world's religions. Here, Buddhism and Confucianism took deep root, maintaining harmony with each other in the context of the native Korean Tan-gun tradition and Korean folk belief. This year of 1984 marks the 200th anniversary of the arrival of Catholicism, and the 100th anniversary of the arrival of Protestantism and the flourishing of Christianity in Korea. Within our culturally homogeneous society, tremendous religious co-existence and cross-fertilization have occurred, and the precepts of these diverse religious traditions are embedded together in the people and society of the "Hermit Kingdom." From this soil has sprung the Unification movement, a movement seeking this unity-within-diversity on the worldwide level, striving to establish a world of love, sympathy and harmony based on the religious affirmation of the familyhood of all people under our common parent, God.

BLUEPRINT OF AN IDEAL WORLD

To create the world of this ideal we must have an overall model or blueprint. An important Unification image is that of a mature or perfected person with unity of mind and body. The highest ideals and purposes spring from the mental and spiritual life of a person centered on God. The nervous system transmits the directives of the mind to the cells and relays information from the physical body back to the mind. When this exchange occurs smoothly we say that the individual is in harmony. The mental and spiritual life of humanity can be likened to the mind, and the economic life of humanity to the body. The spiritual ideals, aspirations, and love of God manifest socially through religion, and around this religious essence theology, philosophy, art and all culture revolve; their material base is the substantial reality, the life of all people. Religious thinkers and theological and philosophical thinkers, then, are a central nervous system, transmitting, interpreting and developing impulses from God for the whole body of humanity.

I view religious leaders and scholars as being of crucial importance for the betterment of the world and for the creation of a new cultural revolution. Throughout history such leaders have always been the vanguard of culture in the rise of Christianity and the world of Islam; with the Renaissance, the Reformation and the Enlightenment.

Today, however, along with the unprecedented success of science and technology we also have unprecedented modern problems. Religion often fails to speak to the realistic prob-

lems of the modern world, and those taking the lead in social change are often under the anti-religious banner of communism. But communism welcomes violence as the means for change; it ultimately denies God, turns against religions, and tries to restrict our perspective to the material world.

I know that many supporters of communism have high ideals and are working beyond the scope of nation, race and culture; but their energy and idealism must be complemented by God-centered thought and action. Accordingly, the world needs religious leaders and scholars as sacrificial pioneers. The God Conference, the Youth Seminar on World Religions, and all the activities of the International Religious Foundation exist as a forum and structure for the fulfillment of this ideal.

As individuals, you are called to a renewed dedication of yourselves and your disciplines to the world. As representatives of the world's religions, you are called to bring your churches, mosques, synagogues, shrines and temples into a cooperative unity for the sake of world peace and human freedom, centered on God. Many people ask what religions can do in this secular age. I answer: The world's religions must provide a stable, universal foundation of values upon which governments can build true peace and harmony, science and technology can be fully utilized for the happiness of mankind, and the world's cultures can be purified, shared and exalted.

Truly, the ideal I am espousing is nothing other than the Kingdom of God on earth. I see it as a realistic goal toward which we can realistically work. People have been telling me that I am too utopian. I recognize that I am extremely idealistic, but I have no alternative: God has called me directly, personally, to this task and responsibility.

I have been concentrating not only on teaching people about the ideal of God, but also on promoting the accomplishment of that ideal on earth. It is for this purpose that I have dedicated all of my activities, such as missionary work, education, challenges to communist ideology, the ecumenical movement, social services, etc. Among these, I put greatest emphasis on the ecumenical movement.

INTERRELIGIOUS HARMONY

A major problem that humanity faces today is the lack of spiritual unity, both within Christianity with its various denominations, and among and within each of the world's religions. Despite all efforts to the contrary, division and animosities among various religious groups continue. Religious wars are still waged, as they have for centuries. In spite of the various movements toward ecumenism, it remains true that religious arrogance, intolerance and bigotry are still prevalent among devout believers. Thus, although most religions have professed the same God and often even the same views for centuries, followers of those great religious traditions have continually persecuted and warred with one another.

We must realize that God is beyond denominationalism,

doctrinalism and factionalism. God's purpose is, and always has been, to save the entire world, and not merely a certain race, nation or religious group. As religious people, we cannot help God in the task of salvation when there is fighting and animosity among ourselves. Many religious leaders are aware of this, but for numerous reasons it has been difficult to change that reality.

The essence of my teaching is that interreligious harmony is a necessary condition for world peace. Since no single religion has manifested God completely, diversity and differences of religion have been inevitable. Yet, as many great religious leaders have taught, because we are all children of the same Heavenly Parent we are all brothers and sisters in the one great family, and interreligious conflict and divisive hatred are unnecessary.

In my years of spiritual search and struggle I encountered God many times, and I also spiritually encountered the founders of all the world's great religions. I feel the continual presence and inspiration of God every day of my life. Without God, how would it have been possible for a man born in an isolated farming village in a small, oppressed and destitute nation to now be able to sponsor and address this august assembly of the world's religious leaders? I testify that the teachings of the Unification movement, its goals, and all its projects, are the result of God's direction to me. They are not my personal theory and activity; they are God's.

PARLIAMENT OF WORLD RELIGIONS IN 1993

The International Religious Foundation is planning to sponsor a Parliament of World Religions in 1993. That Parliament will commemorate the 100th anniversary of the 1893 World Parliament of Religion held in Chicago in conjunction with the first World's Fair. Prior to the 1993 event, two preparatory meetings will be convened, one in mid-November 1985 near New York City, and the other some time in 1989. Each of these gatherings will bring together more than 700 spiritual teachers, scholars, lay leaders, artists and young people. It is hoped that the three planned events will lead to other such programs in the future.

The 1993 Parliament of World Religions and the two preparatory meetings are designed to provide a new environment for global ecumenical contacts. The objective is to move toward disclosing the universal principles that underlie all life throughout the world and to promote with equal vigor the fullest diversity of its possible expressions. In so doing the Parliament will seek to advance and develop the aims of international peace and harmony for which the world yearns. Participants will be offered an opportunity to share their perspectives on our present spiritual condition and on the challenges of our present age.

The purpose of the Parliament will not be to legislate, either politically or doctrinally, but to promote mutual respect among the world's religions and to foster interreligious cooperation on projects initiated by them. The overall theme will be the renewal of spirituality and the establishment of world peace under God, and a variety of other questions will also be discussed.

I thank you for coming. I hope this conference will be centered not on human thoughts about God but on God's original ideal. I truly believe that your study and discussion will bring about tremendous progress in bringing God's ideal into reality upon the earth.

Thank you. ●

THIS RELIGIOUS MOMENT

Plenary Address by Dr. Huston Smith

God: The Contemporary Discussion
Seoul, Korea, August 11, 1984

Ladies and Gentlemen: As chairman of the Fourth International Conference on "God: The Contemporary Discussion," I have the honor of seconding the informal welcome that Darrol Bryant and John Maniatis yesterday extended to those of you who are in that group. And to the Youth Seminar on World Religions—you who arrived from Beijing last evening, tired but I gather exhilarated—I greet you as well. To both groups a hearty welcome to Korea, this Land of the Morning Calm, and to this first occasion on which these two parallel projects—junior and senior, student and teacher, parent and child one could almost add, inasmuch as the Youth Seminar grew out of the first God Conference—have assembled as one body.

I welcome you both, and I also thank you for your presence. Whichever group you are in, you have extended yourself to be here; we realize that, and we appreciate it. If you are in the God Conference you have made time in your busy schedules to write a paper and—as the Conference grew to unanticipated size due to the number of invitations that were accepted—you have read what must at times have seemed to be an interminable number of papers for your group. As for those of you who are in the Youth Seminar, you have cut the film experience, "Around the World in Eighty Days" almost in half while making the journey yourselves, not leaving it to camera-men. As many in the God Conference have also travelled great distances, I think of the rabbinic teaching that there are three things that weaken: sin, illness and travel. May you be free of the first two during these days in Seoul. And may you recover quickly from the third and settle in for what we hope will be not only an intellectual feast but a spiritual banquet for us all.

I

Those of you who are with the God Conference will recall that its letter of invitation said that the Reverend Sun Myung Moon would be with us this morning and included the hope that His Holiness the Dalai Lama would be present as well. A conflict has prevented the Dalai Lama from coming. His message will be read by his delegate immediately following my remarks. As for our host, Rev. Moon, it is common knowledge that he is not at liberty to join us here in his homeland.

This is not the place to retry the case that the Internal Revenue Service (IRS) brought against Rev. Moon, but as his imprisonment has deprived us of his scheduled presence, to pass over it in silence might raise questions that could unsettle the atmosphere of our discussions. So I shall give you my reading of the matter, asking you to keep in mind that what I

say here, in this first half of my talk, I say not as a member of the Unification Church—which I am not—nor even in my capacity as chairman of the God Conference. What I say on this subject I say as a citizen of the United States.

As we know, America was initially settled by men and women who braved the perils of an ocean and an unknown continent for freedom to worship God as they felt called. The memory of the persecutions that had driven them to those lengths was fresh enough in the minds of the Founding Fathers to cause them to build into the United States Constitution safeguards for religious liberty that are one of the glories of history—untold millions have drawn hope and inspiration from their ringing words. So much greater the tragedy, therefore, that the practice of the United States has fallen far short of its preachment. Anti-Catholic sentiment was part of our history until John F. Kennedy's election, and to some degree anti-Semitism is part of it still. We hounded the Quakers, the Shakers and the Amish. We drove the Mormons into an empty state that was worthless until they made it otherwise. As recently as six years ago a special act was required to bring religious freedom to the American Indians, and in places it is still today honored only in the breach. The record of the United States on religious liberty is not a pretty one. Sen. Orrin Hatch is conservative, so I was surprised to find him convening on June 26 his Senate Subcommittee on the Constitution to hear charges that a number of recent court decisions have violated the First Amendment. I was even more surprised to hear him say outright at those hearings that in the case of Rev. Moon, justice had (in his opinion) seriously miscarried. As I say, I was surprised by his courage in those respects until I realized that as a Mormon the memory of the mob that stormed a prison to murder Joseph Smith is probably always with him, honing his conscience where religious freedom is in jeopardy.

I attended those hearings of Hatch's committee, and out of what I heard there, as subsequently published in the Congressional Record, I want to set before you my understanding of why Rev. Moon is not with us this morning.

The IRS charged that in addition to taxes that Rev. Moon paid on his salary he should also have paid taxes on certain sums that he deposited in trust for his church but which the IRS claimed were actually his. As it is perfectly legal and common practice for priests and ministers to hold funds for their congrega-

tions in trust, many civil libertarians are disturbed right here, at government arrogating to itself the right to determine where religion may and may not draw the line between the public and private roles of its leaders. For the sake of argument, though, let us grant that in this no-man's land there is room for differences of opinion. Rev. Moon's case took on the clear guise of a vendetta in what happened after his indictment. When 60 percent of the respondents to a public opinion poll reported that if they were on his jury they would vote for conviction no matter what, Rev. Moon elected to be tried by the judge instead. That right was denied him. Commenting on this at the hearing, Sen. Hatch said that in his entire legal career he had never heard of another plaintiff who was denied his right in that regard; the choice was built into the law precisely to protect defendants from public prejudice, not subject them to it. Then, when the case did go to jury, the judge instructed it to disregard its religious aspects entirely. At the hearings, Laurence Tribe, professor of Constitutional Law at Harvard University, branded this "end run around the Bill of Rights egregious and horrendous," forbidding the jurors (as it did) to accord the church any religious rights at all. The jury was forced to consider it just another corporate body.

As a result of these abuses, Prof. Tribe continued, Rev. Moon will be not only the first religious leader sent to prison largely because of the tenets of his faith and the way it chose to organize its affairs. He will also be the first American in at least a quarter century, religious or secular, to be sent to jail for an alleged tax violation where the appellate judges could not even agree among themselves as to the tax standards applicable.

Are we really to believe—I am speaking for myself now—that it is simply by chance or impartial turnings of the wheels of justice that "the newest kid on the block," religiously speaking, got hit with these two punitive "firsts"? "By almost any standard of justice and fair play," John McClaughry wrote in his column for *The New York Times* on May 20, "Mr. Moon was railroaded for his unorthodox religious beliefs."

Meanwhile, [as the Bible says,] "even the wrath of man shall praise Thee" (Psalms 76:10). Rev. Moon is behind bars, but his presence there has, along with other recent governmental moves, alerted America's conscience. Forty organizations, ranging from the National Council of Churches and the American Civil Liberties Union to the

National Conference of Black Mayors, a coalition as politically diverse as can be imagined and representing a combined membership of 120 million Americans, entered briefs urging the Supreme Court to review Rev. Moon's case. The court declined, but we can take hope from the words with which Prof. Tribe closed his testimony to the Senate Committee: "The books of history," he said, "close very slowly on cases of great moment. The last words on matters of this kind have not been written."

Both the God Conference and the Youth Seminar are international bodies, so perhaps I should apologize to those of you who are not citizens of the United States for devoting half of my time to an issue for which you are nowise responsible. I may be unusually sensitive to this case because 34 years ago something very much like this happened to my parents in China. When the communists took over the Shanghai area, my mother and father were as missionaries placed under house arrest—in their case for nine months—for refusing to surrender a gun that in fact they had never possessed. But it is not from the irony of the present reversal—now my country is doing the imprisoning—or from remorse over my government's behavior and the need I feel to apologize for it that I have gone into the matter considerably. Rev. Moon's case turns out to relate more to why we are here than it first appears. It goes without saying that your presence here carries no obligation to agree with my reading of the event. But unless I am mistaken, you would not have signed up for a conference on God, or for a seminar on religion as the case may be—in short, you would not be here if the fundamental issue that underlies Rev. Moon's case were not important for you.

It is that underlying issue that concerns us integrally that I turn to in the second half of my address.

II

The Senate hearing to which I referred was not occupied solely with Rev. Moon's case. A broad spectrum of churches registered complaints, minorities prominent among them. "It's comin' on down," a black minister from Montgomery said to me in answer to my question as to why he was there, giving sober balance to Jesse Jackson's campaign slogan, "We're moving on up!" There were allusions to from six to nine thousand U.S. citizens currently experiencing harassment from the government for their religious beliefs. Those num-

bers were not documented, but enough evidence was cited to lead Prof. Tribe to register his

fear that the United States is departing dramatically from the relationship between church and state so wisely contemplated by the framers of our Constitution. Government institutions are arrogating to themselves the power to define new boundaries between the secular and the sacred, to swallow the life of the spirit into the bowels of bureaucracy, and to surround the secular halls of the state with the sacred garb of the church.

I want to stop talking about the United States and its problems; in dwelling on them I feel that I have already compromised the genius of both the God Conference and the Youth Seminar as truly international bodies. But for better or worse we live in one world, and it is becoming more so every day. Issues of religious freedom take different forms in different traditions and nations, but it is not likely that any of us in this hall is, or will be, totally insulated from them. So in this Orwellian Year of the Big Brother, 1984, one thing Rev. Moon's absence can do for us all is quicken our resolve to defend religious freedom wherever we find it endangered.

Any actions we may take, though, will be taken back home as individuals, for neither the God Conference nor the Youth Seminar are action projects; we do not pass resolutions, issue proclamations or sign petitions. Yet what the God Conference will do collectively, and the Youth Seminar has been doing for six weeks, relates crucially, if indirectly, to the religious liberty issue I have addressed, as follows.

Increasingly the operative religion in the modern world is coming to be nationalism. The only force that has the power to check unbridled nationalism—the insatiable claims of the nation state—is religion. It follows that the most serious danger to religious liberty is not any specific prerogative a government might seize. The gravest danger is decline in the degree to which mankind lives within, and out of, the divine life.

Here our two projects become central for the religious freedom issue that I have used as my entree into what we are here for. Beginning with Rev. Moon's absence (on the particulars of which we may differ), I have moved through the principle of religious freedom (on which we presumably agree but which is not our direct concern), to what, I take it, does concern us directly; namely, the reality of God and the presence of that reality in the lives we live. (I must ask



Dr. Huston Smith

Buddhists to excuse my clumsy vocabulary here. I emphatically include *sunyata* in my referent.)

Many factors—political, social, and psychological—work today to diminish God's presence in our lives, but I shall confine myself to cognitive ones, for we are mostly students and teachers and thereby jnana yogins.

Because of science's astounding accomplishments we look to it for truth. But scientific truth must establish itself through controlled experiments. It follows that nothing superior to ourselves can ever turn up in a scientific worldview, for we can control only our inferiors. So our cognitive deference to science saddles us with an inferior world. The world which used to be an "enchanted garden," to invoke Weber's memorable phrase, has had the enchantment drained from it, with alienating results.

Existentialism and phenomenology responded by setting out to reclaim territory the human was losing to science, but they made a serious mistake. Assuming that metaphysical objectivity is of a piece with the scientific, they turned their backs on both varieties and launched the "post-Nietzschean deconstruction of metaphysics." A surprising variety of schools joined this project: Anglo-American philosophy with Wittgenstein, Continental philosophy with Heidegger, Deconstruction with Derrida, the advocates of narrative over formal discourse, and theologians as well. "The Bible does not give us a worldview," we now read. The dis-

claimer goes back to Schleiermacher who broke with metaphysics to found religion on experience. The movement has left us sloshing in the historicism, relativism and subjectivity of a single-storied universe where time reigns supreme. In Walker Percy's current title, we are Lost in the Cosmos.

God has difficulty entering lost lives—or to change the metaphor, lives that have gotten themselves into the box of the modern Western mindset. But there is no logical reason to stay in that box; only psychological ones which, though they are powerful, can be dispelled. Those of you in Asia and Africa who have not been driven as deeply into the box as the rest of us can help us here. I speak not hypothetically but in testimony, for if I at least see the box—I struggle as much as the next Westerner to stay out of it—this is only partly because 15 years at Massachusetts Institute of Technology showed me how science can skew our sense of reality when overemphasized. More important were three decades of tutelage under masters of the Vedanta, Buddhism and Islam who, as learned as they were holy, brought me to the Jewish and Christian mystics as well and showed me that their worlds are as accessible today as they ever were. Reality hasn't changed—it is we who have closed important doors to it.

To reopen those doors we need to stop railing indiscriminately against metaphysics, objectivity and hierarchy, reserving our fire for instances where these have miscarried. With these conceptual tools restored to us, we can open ourselves to the world

- in which the invisible and immaterial—Spirit if you will—is not only as real, but more real, than matter;
- in which the positive attributes of being—power, wisdom, beauty, love, duration—increase in concert as they ascend being's golden chain to culminate in an absolute perfection which many call God;
- in which causation is more downwards, from superior to inferior, than the reverse as science postulates;
- and in which human life is indefinitely open to divine incursion to its eventual eternal beatitude.

You will see that I have not used this occasion to mold consensus; I know that many of you disagree with things that I have said. What I hope you will sense is the deep respect I have for you in admitting you to my personal thoughts on

continued on p. 34

4300 NEW ASSOCIATE MEMBERS

REVIVAL IN CANADA

by Shirley Inamori

As we know from the Principle and from our own experiences in faith, God works to give new insight when there is a certain basis of trust and love in our hearts. Similarly, in the restoration of a nation, if a foundation of sincere leadership has been created and there is unity among the members, when new leaders come, the basis exists for new and different insights into the Principle.

Change in the Canadian Family

When Rev. and Mrs. Paul Werner came to Canada in September 1983 as the national leaders, a great change took place in the Canadian family. Our metamorphosis began as we found that we were like little children in our understanding of the Principle and the value of our True Parents. Paul and Christel Werner have been following Father for over 21 years, have been with True Parents many times, and have gone through many challenging circumstances. From them we have learned more deeply the internal content of the Principle, expressed in a way we had never heard before. We have been taken by the hand and led to the edge of the world of heart and spirit and then taught how to make our own first steps into that world. For many of us it has been and is a long journey; our hearts had become so hardened through the years, even after joining the family. Nevertheless, God and True Parents are trying to melt away those stone hearts of ours.

When the Werners first came, a 40-day condition of street witnessing was initiated. We "old-timers," sad to say, had been compromising much in our life of faith and hadn't brought substantial success in witnessing. Thus we weren't so confident that success could come. Paul, though, had faith and trust in God and the full conviction that results could and would come. The basis for bringing success, he says, stands upon Father's teaching of being intoxicated with the love of God. As Father says,



Street witnessing in Toronto.

The basis for bringing success stands upon Father's teaching of being intoxicated with the love of God.

When you speak from the central point where God is, your words no longer come from you but from an unlimited reservoir, and you are intoxicated with love. In that particular position, you live and act and speak out of ecstatic joy with an elevated sense of accomplishment. Nothing that you do is your own deed or your own word; everything becomes a messenger or bridge for the love of God. Once you taste the love of God, then human life, human contact is a joy and stimulation.

(Word and Deed, 1-30-77)

Eventually the members came to be infused with his enthusiasm, and when this circuit of unity was completed on a rudimentary level God worked miraculously—within 40 days 700 people had come to the center to hear an outline of the Principle. Needless to say, we were overwhelmed.

Mobilizing Spirit World

Two more 40-day periods went by in which hundreds of people came. However, the people who visited did not feel pulled to return. The spirit world just wasn't mobilized to act. Father says that one should never look to the people or the nation as the cause of the lack of success, but that we are ultimately responsible. Perhaps we had not become responsible enough in loving others unconditionally and thus spirit world could not work. When in prison, Father sacrificially loved and served his fellow prisoners. Spirit world just had to work to bring him disciples. In the depths of hell, in that utterly impossible situation, Father won victory and mobilized spirit world through his unconditional love. We too can mobilize the

spirit world by taking responsibility for overcoming ourselves and loving others at the cost of our lives.

During all of this time, an inspiration had been growing in Paul's mind concerning how we could change the attitude of the people, touch their hearts, and bring victory in Canada for True Parents. It was in March that Paul received the inspiration to initiate an associate membership drive, and by April 8 we began the first 40-day condition.

Associate Membership Drive

In approaching people we introduced ourselves as members of the Unification movement founded by Rev. Moon, and we spoke about Father's vision, the Principle, the ideal and purpose of our movement, and the variety of activities we are involved in. Upon hearing these things many people were genuinely moved—they had never heard before what we are substantially doing and what Father's vision is. Many people thus wanted to give us their support, be associated with us, and receive information on a regular basis, in the way of *Unification News*, *Today's World*, and other literature. They wanted to have a source of information other than that of the mass media. Such a change in attitude was incredible to witness.

Over a period of 40 days we pledged to win 1200 members. When in the last quarter of the condition the goal had already been achieved, it was raised higher still to 1500 members. At the end of 40 days we had surpassed even that goal and had an overall total of 1556 members. To paraphrase Dr. Lowery, "God works in mysterious ways."

In whatever Father does, although he concentrates on one goal, he explores all possible avenues to achieve that goal. Keeping this in mind, we saw the need to make conditions to distribute God's word into all areas of society. In three major cities across Canada, 1200 copies of the pocket-sized version of the *Outline of the Principle—Level 4* were distributed to various schools and institutes. This will create another base for Heung Jin Nim and the spirit world to work. In conclusion, both direct and indirect witnessing have played an important role in our outreach to this nation.

Since we began this condition, spirit world has inspired many people to inquire on their own about our movement. Again, once they heard about Father's vision, many wanted to be asso-



Evening report at the Toronto center.

We too can mobilize the spirit world by taking responsibility for overcoming ourselves and loving others at the cost of our lives.



Rev. and Mrs. Paul Werner, national leaders of Canada.

ciated in some way.

At the end of May the condition was concluded victoriously, and Paul went to a Leaders' Conference in New York where he reported to Father what had transpired in Canada. Upon his return Paul declared that we would begin a new 40-day condition to raise the membership up to 4000. This would also set the basis for each member to make his 360 home church tribe.

So out onto the streets once more we went. Before the 40-day condition ended we had already surpassed the 4000 mark! At the end of the second 40 days we had over 4300 members. Seeing such visible success brought us an overwhelming feeling of joy and gratitude.

The key to our success definitely came from the exemplary leadership of Paul and Christel. Continuous talks of internal guidance, teaching members to do things such as "leave the house with a song on your lips for God," "become a magnet of love," and "live each moment with True Parents," created the fuel that generated a genuine enthusiasm among the members to go out in full force for this membership drive.

Walk With God and Pray Constantly

Paul constantly emphasizes the importance of prayer and educates us to become men and women who truly walk with God and pray constantly. Prayer meetings in our centers last for hours. As we prayed, many tears were shed for the nation and the world, and as we witnessed, much sweat was shed for the lives of our new members.

Every evening we met to reassess our witnessing situation. During this time Paul gave us very insightful advice on how to effectively fulfill our mission. As our unity grew, so did the external

The pentecost which has taken place here is the natural outgrowth of the initial pentecost—that of our own hearts and spirits.

results. The internal commitment to God, True Parents and to each other was a decisive factor.

Now we have moved on to the next phase of witnessing—aftercare. Associate members have been found and have been fired up by the vision, so now the

fires must be stoked up, maintained and developed through much love and wisdom. This is our real mission and challenge—bringing people to God. Because of the foundation and tradition True Parents have laid, there is so much to be harvested here and around the world. Father has given us his tradition in order for us to become second Sun Myung Moons. What we do with our pledge is in our own hands.

To set people on fire for God and True Parents and their vision, we ourselves must be on fire. True Parents have always stressed the importance of absolute obedience, absolute sacrifice, and absolute love, and especially the importance of having a strong prayer life.

Herein lies the secret to the revival and pentecost in Canada. Only through deep prayer and connecting to Heavenly Father's lonely, grieving heart can we become people of love and spiritual authority. Only through the foundation of many selfless tears can this world be turned around and saved. When Father's vision becomes our vision, when we take initiative and lead a life of uncompromising sacrifice, prayer and love, and when we trust in God, mountains *can* be moved. One mountain has been moved in this nation. The pentecost which has taken place here is the natural outgrowth of the initial pentecost—that of our own hearts and spirits. ●

NEWS FROM GREAT BRITAIN

Compiled from various reports

The British movement considers recent developments in its witnessing outreach very successful. They have more than accomplished their goals by finding over 5,000 new associate members during several 40-day conditions.

First, British church members went through all the rosters from the Home Church activities dating back to 1978-79 as well as the list of all ex-members. Members then visited every person on these lists. They did find that many had moved, but were not discouraged. Through door-to-door or street-witnessing, members found many Britons who agreed with the aims of the Unification Church and were willing to sign associate membership. To support the witnessing efforts, festivals were held.

The British church members attribute their "pentecostal" witnessing success to spiritual support and guidance from Heung Jin Nim.

During the second half of this year, the British movement plans to concentrate on the education of all these new associate members. Each one must first of course be visited again, so that church members can obtain a realistic vision of the education needed.

On July 8, a Victory Celebration Meeting was held at the Lancaster Gate church headquarters. Mr. Masatoshi Abe, director of the British church, gave a speech of gratitude for the members' efforts and for the victorious witnessing breakthrough. He told the members:

From now on our main concern is with the established Christian churches and the nation... In Great Britain there



Mr. Masatoshi Abe gives a report on the 40-day condition, July 8, 1984.

are 51,000 churches, 45,000 ministers and 7.5 million Christians. It will be our next task to unite with them.

If we are all determined to save this nation, we can achieve it. Already we have laid a foundation; success depends only upon our determination. Already we are ahead of our membership goals... In three years, the situation in this nation will be completely different. By believing in this, make your determination and go ahead. God will be with us to guide and lead us. ●

Dr. Huston Smith

continued from p. 31

what our times require. I have been able to do this because I feel comfortable with you, sensing you to be friends, and also because I see you as a priceless resource for setting me straight where I may be mistaken. It was an opportunity I could not resist.

So now to my coda:

Having joined the two previous Youth Seminars in their final week, I have some sense of the pride of achievement, the joy in new friendships, and the poignancy over immanent separations that will attend these final days for those of you who are in that group. As for the God Conference, though I have not read all of your papers, I have read enough to sense the excitement that is in store for your groups here. One of your papers captures the intent of these conferences so well that I cannot do better than to borrow it for my close. " 'The reconstruction we need,' " Henry Ruf writes, " 'never can be carried out by isolated individuals. It must be realized in dialogical communities. Today [these] are being distorted, undermined, and systematically blocked from coming into existence. There is no 'logic of history' that must inevitably lead to communities that embrace all humanity and in which rational persuasion flourishes. Such a movement gains reality and power only if we dedicate ourselves to the practical task of furthering the type of solidarity, participation, and mutual recognition that is founded in dialogical communities.' " Having quoted that passage from Richard Bernstein's *Beyond Objectivism and Relativism*, Prof. Ruf adds, " 'I assume that this is exactly what this conference is all about.' "

I agree. ●

61 PROFESSORS MEET IN ZAIRE

INTRODUCTORY SEMINAR ON THE UNIFICATION MOVEMENT, JUNE 8-11, 1984

by Maureen Gottesman

The first Introductory Seminar on the Unification Movement (ISUM) for professors of the Central Africa region was held in Zaire, June 8-11, 1984. Sixty-one Zairean professors attended. The seminar took place at the Presidential Residence at N'Sele, located at a peaceful, scenic spot on the Zaire River 50 kilometers from the capital city of Kinshasa. This residence has excellent conference and hotel facilities and is often used by the Zaire government and other groups for Party congress meetings and various official functions.

Staff members included Gregory Novalis, regional leader of Central Africa, as seminar director, Batubenga Pandamadi and myself as Principle lecturers, Sara Mfuaka, coordinator, and five group discussion leaders. Sara Mfuaka, Lau Khonde and Mpwanakaba Maa-Leying, three sisters from the Zaire Association pour l'Unification du Christianisme Mondial (AUCM), invited professors and made preliminary preparations for several weeks before the seminar took place. Much credit should go to Prof. Nziem Ndaywel, president of the Zaire chapter of the Professors World Peace Academy, who lent his time and help in preparing an invitation list and encouraging many professors to participate.

A Profound Religious Heritage

The people of Zaire have a profound religious heritage. There is a tradition of prophetic revelation in the country and an overwhelming majority of the people believe in God. The professors who attended ISUM were no exception. Throughout the seminar there was a refreshing atmosphere of openness and a desire to learn more about the Unification movement and the Principle. Because the seminar lasted just three days, only an overview of the Principle could be presented. Therefore, a large number of participants expressed a desire to attend the Level II Principle Seminar for academics. A proposal was made to form small study groups which would meet regularly to study the Principle more deeply. Several professors offered to do research on various aspects of the Principle.

Besides Principle lectures, one evening was devoted to a discussion of the Blessing and the lifestyle of the Unifica-

tion movement members. After showing a film about the Blessing of 2000 couples at Madison Square Garden in July 1982, an interracial couple, Kayembe Kalamba of Zaire and his Norwegian wife, Ragnhild, gave a testimony about their experience of being matched and blessed by True Parents. Together with their seven-month-old beautiful baby daughter Agonju, they offered a truly inspirational example of interracial harmony to everyone present.

A Visit at the Presidential Residence

On the second day of the seminar, during the time period which had been scheduled for an outing to a wildlife park near N'Sele, President Mobutu of Zaire, accompanied by President Diouf of Senegal, unexpectedly made a visit to the N'Sele Presidential Residence. Instead of going on our planned outing, all the participants of the ISUM were invited to join the welcoming party. Presidents Mobutu and Diouf and members of their families came by presidential yacht on the Zaire River to N'Sele. A large group of N'Sele Residence staff members dressed in colorful national costumes danced and sang to traditional Zairean music, making the afternoon a most happy, festive occasion. The Zairean president, certainly pleasantly surprised to be greeted by the ISUM participants, wished us all a good afternoon and thanked us for the warm reception we gave him.

On the last morning of the seminar Gregory Novalis read a speech prepared by Rev. Kwak for the seminar participants about Father's life. Afterwards, Mr. Novalis gave a speech about Father's court case that moved many professors to tears. One participant, Kalubi Nkola, professor and director of the Law Institute at the University of Kinshasa and leader of a large civil rights organization in Zaire, stood up after the speech and proposed that the participants draft a petition to be circulated and signed throughout Zaire, that would be sent to the President of the United States, Ronald Reagan, urging him to pardon Rev. Moon. Citing the historical examples of Jesus and St. Paul, he said that despite the injustice of Father's pending imprisonment, some good would come of it because during this time of persecution Rev. Moon's teachings would certainly flourish.

After this session membership forms were circulated. Six professors opted to become fulltime members, 40 professors signed associate membership, and several others became supporters.

The final banquet was highlighted by a farewell speech by Prof. Ndaywel, president of Central Africa PWPA, and a beautiful performance by the New Hope Singers of Zaire. (The New Hope Singers often sing on national radio and are regularly invited to sing at official state functions.) Everyone was enchanted by their performance and wouldn't allow them to stop until they sang almost an hour's worth of encores!

Unjustly Martyred

I would like to share one more remarkable experience that occurred because of ISUM. Several years ago seven students were expelled from the Institut Supérieur Pédagogique-Kinshasa, a Catholic women's teaching college in Kinshasa, for joining our movement. The director of the institute, a Catholic bishop, had had a particularly unfavorable opinion about the Unification movement at the time. His attitude later gradually began to change, however, especially after his own nephew joined the Unification movement some years ago.

Eight professors from the Institut Supérieur Pédagogique attended ISUM at N'Sele and were all deeply moved by their experience. They came to the conclusion that our Zairean sisters had been "unjustly martyred," and they returned to the institute after the seminar with a favorable report. Because of their report, the bishop that had formerly been so unfavorable toward the Unification movement expressed the desire to attend the next ISUM to be held in Zaire!

Before coming to Zaire, to be honest, I could never completely understand how our movement could grow so quickly there. Through my visit I realized there is an exceptionally strong Christian foundation in the country. I was also inspired by Gregory Novalis' leadership. He has been able to convey True Parents' heart to the members, encouraging them to take deep personal responsibility for their nation. The members were able to work together harmoniously and effectively to make the first Introductory Seminar on the Unification Movement for academics a great success. ●

THE OUTCRY IS GROWING

Rally and March For Religious Freedom

WASHINGTON, DC, AUGUST 9, 1984

by Howard Self

When True Father first went to prison he told us to expect miracles to happen in the first 40 days of his incarceration. On the 21st day, August 9, 1984, an important historical event occurred in Washington, D.C. The Rally and March for Religious Freedom, co-sponsored by the new University Alliance for Religious Liberty and the Ad Hoc Committee for Religious Freedom, brought together a dynamic coalition of professors, ministers, students and laymen.

Many of the marchers had come over long distances (six buses came from New York) to raise their protest against recent abuses of First Amendment rights, specifically for the cause of religious freedom. The rally was reported to have brought over 2000 people, who carried over 1000 picket signs with slogans such as "Religious Freedom Now," and "Free Rev. Moon and Rev. Sileven." Over 40 large banners, some held aloft by ten-foot brightly colored helium balloons, gave notice that a real happening was in progress. A mock jail constructed of shiny metal bars held a half dozen ministers from different denominations, closely watched by six "IRS" and "Department of Justice" guards. A sign on top of the jail declared in bold letters: "OUR FATE IF RELIGIOUS LIBERTY IS LOST." Near the end of the rally, a funeral service replete with a hearse, pallbearers, a silver casket, and a bugler playing taps, was held, marking the death of the First Amendment. The sign on the coffin read, "MURDERED, THE FIRST AMENDMENT." About 50 ministers wore sashes designating them "CLERGY FOR RELIGIOUS LIBERTY." Students from a variety of campuses carried signs declaring their school's place in the fight for religious freedom. For the first time since the civil rights marches and the anti-war demonstrations of the Vietnam era, ministers, professors and students were united and marching for a common cause. The religious liberty movement was now rolling.



Washington, D.C., August 9, 1984. Ministers in a mock jail cell during the Washington Rally guarded by the "Department of Injustice."

It was being led by In Jin Nim, hand-picked by Father to speak for him at this rally, the first for her in a series of public rallies. In Jin Nim was clearly the star of the event. Her powerfully righteous speech, remarkably reminiscent of another famous Moon's oratory, moved the hearts of everyone, including the until now skeptical reporter for the *Washington Post*. In a prominent article the next day, the reporter wrote both an accurate and objective account of the rally and march, including a photo of In Jin Nim. She quoted In Jin Nim: "My father sees the issue of today (religious freedom) as the very survival of America and the free world," and also, "My dear President Reagan, I applaud your stance for human rights in Central America...now you must stand up for religious freedom in the United States." The *Post* article included quotes from a Jewish rabbi, a Catholic priest, and Unificationist Michael Smith, now a student at the University of Illinois, who led the march around the White House.

In addition to the *Post*, the rally was covered by the Associated Press, the *Washington Times*, the *New York Tribune*, the *Los Angeles Times* and a host of other newspapers as well as by local TV stations and national networks, CNN and INN. Everywhere the message went out from the nation's capital that the fight for religious freedom is now raging and the outcry is growing. The campuses and churches are now united and will never be silenced.

As In Jin Nim prepares for a full slate of rallies and marches to be held across the nation, her father prays deeply in a federal prison. Those who know remember that 38 years ago, in August 1946, a man in North Korea was beaten to the edge of death by the communist police for teaching the word of God. They tried their best to still his voice, yet they failed. Today, others are trying again, yet his voice is never silent. It comes from the lips of his sons and daughters and grows louder and louder every day. ●

GOD'S RAINBOW COALITION

Rally and March For Religious Freedom

NEW YORK, AUGUST 28, 1984

by Eugene Curtin

About 4,000 demonstrators from a wide variety of faiths gathered at Battery Park in Lower Manhattan on Aug. 28 to protest the jailings of the Rev. Sun Myung Moon and the Rev. Everett Sileven of Nebraska.

The rally—which featured jazz great Dizzy Gillespie; the Rev. Joseph Lowery, leader of the Southern Christian Leadership Conference; the Rev. Greg Dixon, president of the American Coalition of Unregistered Churches; and In Jin

Moon, Father's second daughter (19-year-old)—was organized by several groups concerned with religious freedom that have sponsored similar events throughout the country.

Rev. Lowery said it is easy to persecute "that which is unpopular."

He cited the imprisonment of Father and Rev. Sileven as examples.

Sileven was imprisoned because the state of Nebraska refused to accept his contention that his Baptist Church school was exempt from state teacher-certification rules. Rev. Moon currently is serving an 18-month prison sentence for evading taxes on funds he continues to insist belonged to his church and were therefore non-taxable.

"Make no mistake about it," Lowery said. "Sun Myung Moon is in jail because he was unpopular, not because he was unfaithful."

Lowery told reporters that the IRS never was given authority "to decide what is a bona fide church." He also said it was "very unfortunate that the Supreme Court chickened out" by refusing to hear Rev. Moon's appeal.

In Jin Moon told the crowd that the day her father entered prison on July 20 seemed "as if the end of the world had come to my family."

"I never imagined in a million years this would happen to my father, particularly in America," Miss Moon said. "The nation my father so dearly loves has imprisoned him."

She said, "God needs America to save the world," and urged the protesters to "turn our anger and grief into powerful action to make this country free again."

Popular New York City radio talk-



Thousands gather in Battery Park at the southern tip of Manhattan to listen to speakers on the religious liberty issue, August 28, 1984.

show host Barry Farber, who served as master of ceremonies, told the protesters he had received criticism from some for attending a rally organized by a "Moonie front group."

"I've got news for you," Farber said. "This is not a Moonie front. This is God's front."

Farber, a Jew, said the "rainbow coalition" was a political term made popular recently by the Rev. Jesse Jackson, but that standing before him in the rally he saw a number of Protestant denominations, some Catholic friends and Muslim representatives.

"This is God's rainbow coalition," he said.

Rev. Dixon said he saw parallels between the treatment of Rev. Moon and

Rev. Sileven and persecution of Christians in the USSR.

"When you read the transcripts of the Rev. Sileven case and the Rev. Moon case, it sounds like what's happening in the Soviet Union," he said.

"Rev. Moon had a mock trial and so did Rev. Sileven. But so did Jesus Christ 2,000 years ago," he said. "We must have no more mock trials in America."

Rally organizers said the series of nationwide rallies is "just the beginning" and that the religious-freedom movement was growing in strength "every day." Rev. Lowery announced plans to mail information on their goals to more than "300,000 priests, rabbis and pastors throughout the United States." ●



The First Amendment in a mock casket is drawn through the streets of New York City in a carriage.



The March for Religious Freedom from Battery Park to City Hall. Leading the way (from left to right) are: Dr. Greg Dixon, Dr. Joseph Lowery and the other speakers.

The Priority of Religious Freedom Over the Freedom of Reverend Moon

by Gordon L. Anderson, Secretary-General, Professors World Peace Academy—USA

A recent *Washington Post* article (7/28/84), which discussed the relationship of members of the Unification Church to the Ad Hoc Committee for Religious Freedom, quoted one minister as saying he "felt a bit used" by his coming to the Washington Pageant for Religious Liberty and finding such a heavy emphasis on Rev. Moon. The writer for the *Post* was quick to notice that "No mention of Moon or his church appeared in the announcements." It is clear that he was trying to crush the enthusiasm for a genuine religious liberties movement in America by implying Unificationists have created, or are at least using, the religious liberties movement as a selfish and expedient way of freeing the founder of their church, Reverend Sun Myung Moon.

My purpose in writing this letter is to remind fellow Unificationists not to view the religious liberties movement as an expedient, as some providential force created for the purpose of freeing Father. Certainly we are all shocked and saddened that our leader was put in jail by forces of bigotry in the United States. I was present with a small group of followers when Father was escorted to Danbury prison. Our natural feeling, because of our love for him, may be to do anything to free him from prison. But here is where we encounter a serious ethical problem, that of ends and means. Our response to this question determines whether we remain "Moonies" or become "second Rev. Moons."

It is of utmost importance to remember why Father went to jail as a confident hero and not filled with resentment and complaint. Father went to jail with the conviction that he was serving God and the larger purpose of saving the world. He went to prison with the conviction that it could serve the purpose of uniting Christianity against godless forces in America. He also went saying that the central focus of members of the Unification Church should not be to worry about him, that they could best serve him by saying, "I shall become a catalyst, a central point of bringing unity to the world."

If a Unificationist spends his time complaining about the injustice done to Father rather than working to unify religion and the world for God, then he is betraying Father's central hope. If a Unificationist tries to manipulate the religious liberties movement to free Father without having a greater commitment to the principle of religious liberty itself, he will be the perpetuator of division rather than unity. He will find himself inside the Unification Church but not on Father's side.

This problem occurs if church members give higher priority to their relationship with Father than to their relationship with God. They have inverted their priorities. But, if members of the Unification Church view their relationship to Father in the context of their ultimate faith in God, then God will work to bring about an indissoluble bond between Father and his followers.

In ethics, the question boils down to means and ends. Can we sacrifice our principles to accomplish some immediate goal? Can we lie, deceive, cheat, use prostitution, drugs or whatever to raise money for our church? God could not bless such money in the long run. When I was in Vietnam, American soldiers engaged in immoral practices as they fought for "the moral values in America" and in the long run greater indemnity had to be paid, even if it seemed proper in the short run. Do we think that in the long run other ministers with other churches would see the Unification movement as a center for the unification of Christianity if they believed the purpose for a religious liberties movement was for the building up of the Unification Church? Of course not. In the long run, God would probably abandon the Unification Church and attempt to work through the religious liberties movement.

On the other hand, if Unification members work diligently for the unification of Christianity and all religions, if Unificationists value unity more than their own church or their own leader, then God will restore their leader and their church to them. If Unificationists place the principle of religious liberty

above their concern for freeing Rev. Moon from jail, it is exactly the condition of faith which will move the heart of God and the heart of other ministers. They will rally behind the Unification Church and lift it up; they will rally behind Rev. Moon and free him from prison. As Jesus said, "He who is willing to lose his life will gain it."

If we are willing to risk all that we have, our families, church, even our leader, then we have set the condition to gain them and receive God's blessing on the relationship. Martin Luther King succeeded not because his loyalty was primarily to black people. He succeeded because his primary loyalty was to God. What has frequently marked off "Christians" from Christ is that they are devoted to Christ and the Church while Christ is devoted to God. The same insecurity divides "Lutherans" from Luther; they cling to his words and doctrine for truth, while he depended on his relationship to God. The principle is no different for "Moonies." Will we, out of insecurity, promote the institutional Unification Church and use all means for the end of being close to Rev. Moon? Or, will we become "second Rev. Moons" working for God's liberation and the unity of humanity? This is the test for the next generation of Unificationists; will they just form another church or will they be catalysts for a genuine religious movement responding to God's call in the world?

The *Washington Post* article shows that the world is watching the behavior of Unificationists as Father is in jail. Will we succumb to dubious practices and bring down the wrath of God on our church, or will we righteously march on in faith embodying the spirit of unity which will lead to a great new religious revival in America and the liberation of Father in the process? This is the challenge to members of the Unification Church as we stand at the beginning of one of the most exciting times in history. in history. ●

If a Unificationist spends his time complaining about the injustice done to Father rather than working to unify religion and the world for God, then he is betraying Father's central hope.

ACCORD

THE MAGAZINE OF HUMAN DIGNITY

The Birth of a New Magazine

Awaiting the birth of a new magazine is no less exciting than awaiting that of a baby! Just visit the seventh floor of the World Mission Center sometime in the next few weeks, which for the moment is serving as the editorial and design offices of our movement's newest magazine, **Accord**, The Magazine of Human Dignity. The first issue will, in fact, be out this month.

Accord will be published monthly and will focus primarily upon timely issues and controversial topics of general concern analyzed from a human interest perspective. Although it will be a Unificationist magazine, that will by no means be the only viewpoint expressed. Our aim is toward a magazine of harmony, embracing very different opinions and seeking the original values in each. We hope to be a vehicle of understanding and an instrument of dialogue. Therefore, **Accord** will bring together liberals and conservatives, religionists and humanists, etc. The **Accord** staff has in a sense sought to blend the best aspects of *Time*, *Newsweek*, *U.S. News* and *World Report* and the *Reader's Digest* in order to reach out to North America.

The announcement you are reading right now resembles the way a page in **Accord** will actually look. The first issue will be partially devoted to in-depth analysis of several different aspects of religious liberty—encroachments and victories. Therefore, we have chosen a recent picture of the caged Statue of Liberty as our inaugural cover. An exclusive interview with Rev. Everett Sileven will be among the features. We will also include articles on the Olym-

pics, ethics in government, an editorial on the decrowning of Miss America, and many more items.

The idea and plan for this new publication came out of a series of meetings and discussions among Rev. Chung Hwan Kwak, his assistant Kem Mylar, and members of the International Publications Department (which brings you *Today's World*, *Blessed Family*, the *Level Four Outline of the Principle*, the *Home Church* book, etc.). After months of research, planning and searching for staff, the actual work began this summer. We hope **Accord** magazine will very soon be reaching the many contacts our movement already has and those we will make in the coming months.

Accord will welcome contributions of articles, book or movie reviews, editorials, humor and art or photo work. Of course, we can't promise we will print submissions without editing or without discretion, but we are committed to the principle of free expression. And we especially look forward to your response as a member of this movement to our first issue.

Accord can, we believe, help to connect and gradually introduce many people to our movement. This magazine will be unparalleled as a witnessing tool: It won't clobber people with Unificationism! **Accord** will aim to be a publication our members can be proud to give to contacts, relatives and friends. We plan to make special gift subscription packages available very soon. We hope you will look forward to receiving your first issue of **Accord**—a free gift from us.

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time, energy and money—two or three times as much is needed to finish the job. That is how difficult restoration is.

I am speaking to you about this today to remind you that we must know the heart of Heavenly Father, who has suffered for 6000 Biblical years. He is trying to restore the fallen generation. You can well imagine how difficult that is. Restoring one house is difficult; restoring one person of faith is more difficult. How much more of a burden it is, then, to restore this generation after 6000 years of fallen history. Furthermore, Father came to assume that responsibility, and for his 60 years has given his life, blood and sweat to restore humankind on behalf of our Heavenly Father. You can well imagine what a virtually impossible task it is.

In my 24 years of life with Father, ever since the Holy Wedding, I have encountered and experienced numerous critical and urgent occasions on which emergency was declared. Many times I thought that everything was lost. All effort seemed to have ended up without result. So many times I was faced with despair, doubt and hopelessness. But every time such a situation occurred, Heavenly Father poured upon us great blessing and extraordinary victory. During all these times, Father's steadfastness and strong faith and determination were extraordinary and incredible. He never shed tears under such difficult circumstances; he never weakened himself. He never became discouraged. Nothing under the sun can deter the spirit of Father. I observed that spirit all this time.●

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*Mrs. Hak Ja Han Moon
September 1, 1984*