

TODAY'S

WORLD

January-February 1986



TRUE PARENTS' VICTORIOUS HOMECOMING (P. 61)
GOD'S DAY 1986 (P. 4)



Letter from the Publisher

by Rev. Chung Hwan Kwak

AS WE KNOW, TRUE PARENTS ARE NOT simply the leaders of a church; they are responsible for furthering God's providence on earth. Therefore, Father's actions are always connected with the providence. We should start 1986 by understanding Father's foundation up through 1985 and meditating deeply upon the results of his work.

The year 1985 marks the end of Father's 40-year wilderness course. Father, as the representative of heaven, had to totally direct the heavenly providence in a world dominated by Satan, and so he has received endless opposition from Satan. In every way possible, Satan has been trying to oppress and destroy Father on his path toward fulfilling the will of God. In such circumstances, Father walked the way of indemnity alone, brought complete victory, and succeeded in overcoming Satan's accusation.

Indeed, True Parents had to endure incredible external suffering, but they also suffered internally very much in making their offerings and sacrifices, a suffering too deep to even express. In the midst of these difficulties, Father laid the foundation for world peace and the establishment of the Kingdom of Heaven on earth, which has never been attempted before in history in such dimensions. He laid a foundation in four major areas: ideology and faith; science and technology; finance and commerce; and media. (See Father's Banquet Speech, p. 65.)

Mankind's history started from a wrong relationship among Adam and Eve and the archangel. So the Last Days is the time to establish true relationships among the Adam, Eve, and archangel nations, on a worldwide level. The historical failure has to be resolved. To conclude his 40 years of wilderness victoriously, Father had to

made a providential condition in the Adam nation within 120 days of his release from Danbury. Since the providence started in the Adam nation, the 40 years of establishing a victorious foundation on the world level has to be connected with the Adam nation, and the final condition has to be made there, including deep conditions of prayer.

True Parents arrived in Korea on December 10, and on December 11 a victorious homecoming banquet was held, which 2100 VIPs attended—government leaders, several heads of state, world religious leaders, and eminent scholars. December 16 was the day of the victorious IFVOC rally to welcome Father, which 40,000 people attended.

On December 18 a PWPA meeting was held, which marked the two-year anniversary of the Seoul Declaration of 1983. This declaration had been proclaimed on December 18, 1983, in Seoul, Korea, on the occasion of the First International Congress of the Professors World Peace Academy, by a contingent of PWPA presidents and vice-presidents from 72 countries. In this Declaration the scholars affirmed the pursuit of a harmonious world civilization founded upon love and heart centering on True Parents' New Cultural Revolution.

All these activities are the victorious fruits of Father's 40-year wilderness course. Also during these days, Father met many important Korean leaders. However, Father has often expressed the crucial responsibility of not just Korea but Japan, America, and Germany for the establishment of world peace.

World Unification Church members are witnesses to True Parents'

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FRONT COVER: True Parents wave flags of victory at the IFVOC Rally held in their name at the Chamshil Gymnasium in Seoul, Korea.

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Father's Midnight Prayer, God's Day, 1986

Loving Father!

We have now passed the year 1985, a year decorated with joy and sorrow. Please bless this hour, as we greet this God's Day, 1986.

Father, last week I delivered a speech at this church headquarters on the total settlement of God's restoration providence. I announced that the Old Testament Age was the age in which things were sacrificed to prepare the way for children, and that the New Testament Age was the age in which children were sacrificed to prepare the way for parents. The liberation of God has been carried out in the restoration providence through parents and children.

Now, centered on the final fulfillment of our responsibility, we are at this moment starting a new page of providential history from 1986. By the end of the year 1985 we were to have restored everything which Heaven hoped to restore in the unified realm of heavenly love, love on earth, and love in the direct and indirect dominions created by God. We are now reaching a new turning point in the restoration of the Cain-Abel relationship, reversing their original positions. At the same time, we are restoring the historical foundation to inherit the way of heavenly love through attending the True Parents.

During the tedious 40-year period since the Second World War, America centered on Christianity could not fulfill her providential responsibility to You, Father. You had hoped at that time to reach the threshold of world peace through the completion of the mission of Christianity, but the Unification Church and the rest of Christianity could not become one centered on Korea as the representative nation. Without establishing the foundation in Korea, Heaven could not help but be driven out on a lonely wilderness course.

Father, with our heads bowed low, we again remember that You have been faithfully traveling this 40-year historical course of suffering by letting us pioneer the true way of fighting against the opposing forces, on the levels of the individual, family, tribe, nation, and world. This morning, at the beginning of the year 1986, we sincerely ask you to forgive all the sins committed up to now by man-

kind and to have pity on and accept these sons and daughters who stand here in the name of True Parents.

During this past 13-year period You have gone through various paths of suffering and indemnity in the land of America based on the number 13. Through the suffering of the modern-day crucifixion, You have led the cause of the reindemnification of everything that was not indemnified at the time of Jesus. You helped us reach a monumental level in the indemnification of the foundation for world restoration. We cannot but bow before You and deeply thank You.

By connecting the foundation built in America to the nation of Korea we declare at this time a new start in the formation of a unified realm of the world's nations centered on Korea. Heart in heart and hand in hand, together with all the family members in Korea, we now renew our pledge before You.

Father, we know that from now on we must take up the tremendous historical mission of "Creating and Building the Kingdom of Heaven."

When I remember our paths of suffering during those trying past years, I think we should concentrate our efforts on going beyond the limits of the world, because I feel that our responsibility in this new free environment is very great. We know that an extraordinary time is coming when we should become children of filial piety and loyalty. We who are gathered here together should become one in heart and mind.

Due to the fall there has been a history of struggle between the conscience in the position of the second son, and the physical body in the position of the first son. We understand that in order for an individual to be connected with Heaven he should allow his conscience to naturally subdue his body.

In the dominant position of the satanic first son, the body, which should become one with the mind, has not obeyed the mind. As Abel's sacrificial offering was made in order to subdue Cain, similar difficult conditions remain to be established between our mind and our body. In this we are starting a new history.



In the restoration process, we know it is inevitable that Cain and Abel be born again as twin brothers through their mother's womb and restore the birthright of the second son, reversing the initial relationship. We understand that the father can be restored only when the two brothers are harmoniously united and loved by their mother. We know that this must happen step by step in the historical course of the individual, family, society, nation, world, and universe. We know that parental love starts when an individual, acting from his original human nature, is able to subdue his body as the restored second son by awakening the mind as the restored first son within himself. In such a place, the Kingdom of Heaven is supposed to start.

Such restored individuals come to develop a mutual relationship, and their horizontal subject-object relationship becomes similar to that between restored Cain and Abel. Therefore, Eve, who is now in the position of restored second son, must fulfill the condition for the restoration of the birthright of her husband, so that he may become the restored first son. We clearly know that this is the time to declare a standard for our Unification families—that a couple must become one through the wife's obedience to her husband.

We have a tremendous condition left to be fulfilled. In order to be able to attend Heaven, the wife's absolute obedience to her husband should be established within their conjugal relationship. We will accomplish this by resolving all the resentment of fallen Adam and Eve, and by solving the problem of reversed dominion. Without fulfilling this condition, we know that we cannot form the Kingdom of Heaven on the family level.

We realize that a couple can enter the Kingdom of Heaven only by becoming one, by attending the True Parents, by completing the realm of the four position foundation, and by establishing the ideal purpose of creation. In doing this, the unfulfilled work of the blessed families will be left behind with the year 1985. Now in 1986 our new tradition of families is for them to create a oneness of love and with that oneness of love attend the True Parents in order to form the family Kingdom of Heaven. I pray that You may allow us to follow the formula course for the foundation of the Kingdom of Heaven within each family, as heaven has ordered at this hour.

The victorious families centered on the realm of the four position foundation have started home church, thus forming the realm of the Cain family. When the restoration of the elder brother Cain and the younger brother Abel is established, then the tribal level elder and younger brothers have to become one. The four position foundation is accomplished by following this standard. Those of us who are blessed have to go out and extend the tradition of the realm of the four position foundation and the realm of brotherly heart and love.

Upon the foundation of attending tribal level parents, we know that the foundation to form the national level providence will unfold, thus forming the national level Kingdom of Heaven. Once the Kingdom of Heaven of the nation is formed, then centering on the nation, the Kingdom of Heaven of the world is formed. From then on, restoration will no longer proceed horizontally but vertically.

As in a true father-son relationship, people have to become one with the center of the restored nation. Father, we know that once the central figure of that nation and its people form a true father-son relationship, then a connection with heaven will be achieved. On the level of tribal restoration the task of undoing God's regret must be borne by the Unification Church. To do this, from now we have to earnestly begin home church activities. We pray deeply that You may allow us to become individuals and families without shame in the face of this new year.

When the standard of the nation is established then the world Kingdom of Heaven is established. Through the world Kingdom of Heaven the cosmic Kingdom of Heaven is established. God's liberation and the liberation of the whole will then be established on heaven and on earth. Thus we realize that all history is connected to one goal, Father. We sincerely hope and pray that You may allow us at this hour to sincerely make our resolution and pledge for a new start in the year 1986.

Now we gather our hearts together and wash the old historical providence away, and with a newly liberated feeling we attend God and True Parents. We realize that, however much difficulty we face, the individual foundation for the Kingdom of Heaven, the family foundation for the Kingdom of Heaven, and the tribal foundation for the Kingdom of Heaven have to be cleared up and put in order.

Otherwise, we realize we cannot be released from the realm of Satan's accusation. Father, we deeply pray that You may allow the new year of 1986 to become the year in which we pledge to complete our five percent individual responsibility in the world providential course.

We deeply ask and pray that You may accept that we, here and now, in True Parents' name, together with the True Children and the blessed families and their second generation, newly swear and pledge before Father that we will fulfill our responsibility without shame in this new year of 1986.

We pray that all the Unification Church centers connected with the headquarters in Korea; all the members in 120 nations centered on Japan, America, and Germany, which are also connected to Korea; and all the people in the spirit world who are connected to Heung Jin and Jesus on the front, back, left, and right—that is, all righteous spiritual lead-

ers, all virtuous women, and all God-centered kings of the past and their loyal subjects—may become connected to one place and become one under this new direction. We pray that heaven can protect the year 1986 and that this year can become the start of a new tradition of parental authority. We ask all this to be established according to Your will.

As we gather our hearts and minds together—as individuals, couples, families, and clans, representing the whole—we pledge to fulfill our new mission free from shame. Please accept all of this and please bless us so that we may bear the mission that we have accepted—the Creation and Building of the Kingdom of Heaven.

I pray and declare all this in the name of True Parents.

Amen! Amen! Amen! ♦



Before the midnight address on God's Day 1986, Father writes in Chinese calligraphy the motto for the new year—"Creation and Building of the Kingdom of Heaven."



天·主·創·建

一九八六年元旦

CREATION AND BUILDING OF THE KINGDOM OF HEAVEN

EXCERPTS FROM THE GOD'S DAY SPEECH
BY REV. SUN MYUNG MOON
JANUARY 1, 1986, 10:00 AM
CHUNG PA DONG CHURCH, SEOUL, KOREA

*My desire is that Christianity should survive,
and prosper once more, and that we should join together
in a great banquet, like a birthday celebration for God.*

THE YEAR 1986 HAS STARTED. THIS YEAR'S MOTTO IS
"Creation and Building of the Kingdom of Heaven."

The reason God's providence started on earth was because man fell. Therefore, God's providence has been the providence of salvation, to restore what was lost. It is God's regret, creation's regret, and mankind's regret that the ideal living environment was not realized. In Romans 8 it is written that the creation has been groaning in travail. Not just the world of creation groans, but also the Creator. If God's ideal of creation had been realized then no one would have to ask about the establishment of the Kingdom of Heaven; it would have been automatically realized centering on true love.

In order to form the Kingdom of Heaven there has to be original true parents centered on God, God's eldest son and daughter. They do not reach perfection immediately but have to go through a growth period until they reach maturity. In the beginning Adam and Eve did not have much understanding, but as their intellect developed, they could see that, in nature, everything lives for the sake of others. All things of creation come in pairs. In the mineral world molecules cannot escape from having give and take with each other. It is the same for the plant world and the animal world. They would see that the give and take motion of pairs always creates new life. As Adam and Eve understood the laws of the created world they would have formed an axis centering on God and would have originated the ideal way of life.

From the angels Adam and Eve could find out the facts about the spirit world and could understand their relationship with God. The more you mature, the more your senses draw you nearer to the awareness of love. When you know love, everything awakens within you. Not only do you come to know the physical world more deeply but your spiritual eyes open and you can come to know the multi-dimensional world and can face God directly. But before their sense of love developed, Adam and Eve had an immoral relationship and fell.

GOD NEEDS AN ABSOLUTE OBJECT

The reason why man was created was for God to feel stimulated and happy. God lacks nothing except one thing—love. Even though He created the idea of love, and has the nature of love within Him, He cannot receive the stimulus of love. It is the law of circular motion that, in everything, love comes through the object. The earth's magnetism symbolizes this. Magnetic power passes through the north and south poles, manifesting this law of the universe in form and symbol. Because of this principle, if God wants to be able to love, then He has to create an object being. Since all things touched by love want to be eternal, absolute God needs an absolute object.

Adam and Eve's natural tendency as God's absolute objects was to love God first. God is the parent and Adam and Eve are His children, and so in their deepest hearts the starting point of their love is not love for each other but love for the parent. Also in God's heart, the starting point of His love is not Adam and Eve's conjugal love but His heart of love towards His children. On the foundation of vertical love the horizontal love line should

be drawn. In the four position foundation, the matured man and the matured woman must make an absolutely horizontal subject-object line and meet the vertical parent-child line at a precise 90 degree angle. In that way, the love of God is connected to the earth.

Passing through the juncture of the two lines, God can go anywhere—360 degrees. Through that center children's love, man's love, and woman's love can go anywhere. The middle point is the focal point of all action and is connected to the whole universe. True love spreads out centering on that point. When you go into this center point and run into love, then you can form a complete global unity.

God cannot separate Himself from this point and perfected man also cannot leave this place even if he wanted to. God wants this point to be the stopping place for the ideal love of a husband and wife. In mankind's history, has there ever been such a stopping place for love? Because of the fall there is no such place. If such a stopping place came into being, then we would want to pass through that point first wherever else we wanted to go.

If the subject and object go into the center point and meet, what happens? During a storm when there is lightning, you will hear thunder, which is the phenomenon of a positive charge and a negative charge running into each other. This phenomenon symbolizes nature's invisible power of love and displays the ability of love to dominate all things. Has anyone seen love? Like electrical charges, you can feel love but no one has seen love.

THE HIGHEST AND DEEPEST THING

The deepest, widest, and highest line must be the straight center line of God's parental love. In your heart, you have this desire for God's love as part of your original nature. Everyone wishes for the highest and the deepest thing as well as the best thing. God's favorite thing is the place of love. He wants to build a palace of love in the midst of creation among His sons and daughters, and rest there. No one has ever known that. Most Christian theology today teaches that only the absolute God as Creator is holy and that all things of creation are dirty. That is because they do not know God's love.

The fall means that the center line was not firmly established at a 90 degree angle. If Adam and Eve had united horizontally at a 90 degree angle to the vertical line and reached the center point, then there would be no way they could have gone off the track. They would have collided in love, exploding like a flash of lightning, and there would never have been such a thing as the fall. They would have felt a bright light as their spirit and body became one.

Human beings are created in pairs. What power makes the two become one? Even if we used a compressor and forced the two to become one, they would still separate. But centering on the power of love they will never separate. All things that are complete, good, and valuable require and are based on love. To the person who helps you and loves you with a sincere heart, would you like to return his help a hundred fold or would you keep 10 percent and give him only 90 percent back? The only

*When your body and spirit in the position of Cain and Abel
become completely one, then the heavenly parents
can dwell within you spiritually.*

way you can return something a hundred times over is by the power of love.

You cannot enter the Kingdom of Heaven if you do not find the completion of your love. God cannot yet be in the Kingdom of Heaven because He did not realize the kingdom of love that He idealized. God stands on an incomplete place. Until the day man finds the standard of God's long-cherished ideal and God can say, "You are my eternal object—with you I can be eternally happy," the Kingdom of Heaven remains empty.

God wants to feel the love of Adam and Eve one hundred percent, and His children also want to feel God's love one hundred percent. Every person is the result of a father's and a mother's love together. A son and daughter want to feel their parent's love one hundred percent, a wife wants to feel her children's and her husband's love one hundred percent, and a husband wants to feel his children's and his wife's love one hundred percent. But is there any man on earth who has experienced one hundred percent love from his parents, his children, his spouse, or his brothers and sisters?

God's love should have reached the center point and be received by humankind, but it did not reach us, so we need to receive a new injection. We need rebirth. What is the principle of rebirth that Christianity talks about? Since you cannot return to your mother's womb, you must instead be engrafted onto the true olive tree, become part of the body and heart of the true olive tree.

THE BASE FOR THE KINGDOM OF HEAVEN

I Corinthians 3:16 says that we are God's temple. Why does a man need a wife? Why does a woman need a husband? Because that is where the house of love is. Why do children long for parents and parents long for children? Because that is where the house of completed love is. From this viewpoint, it is a great discovery that the Principle is based on the four position foundation of the family.

The family is the base for the Kingdom of Heaven. A father and mother have to appear who can stand in the object position to God and who can love as God loves. Did your father and mother stand in the object position to God and receive God's love and give birth to children with true love? You are sons and daughters born after the fall. There is no seed after the fall. You are like a dried-up chestnut hanging on a tree; when you open it there are no seeds inside—nothing. Has anyone received a passing grade in God's love and gotten a visa to enter the Kingdom of Heaven? Even Jesus is in Paradise, the waiting room for those who will enter the Kingdom of Heaven.

God was waiting in His heart for Adam and Eve to mature, but they fell and failed to become true parents. There could not be any true children because no true parent appeared. Thus God unfolded the providence of separating good and evil through Cain and Abel.

The person who is less evil than the other stands in the Abel position, on God's side. In an individual, the side that is less evil

is one's conscience, and the side that is more evil is one's body. Those who belong to a religion are nearer to God's side than those who do not.

You should have received God's blood lineage, but you received Satan's blood lineage. Because of that, individuals, families, societies, nations, and the world became separated. How are we going to solve the fundamental problems of the world? You must dominate yourself before you can dominate the world. You must overcome the desire for sleep, food, and sex. A doctor cannot make a sick person well. He can give you a prescription and treatment, but it is you who have to follow the directions and get well. Your body and mind have to become absolutely one. Could gold or the chance to hold the presidency take precedence over this?

God cannot decide who goes to heaven and who goes to hell. If God pulled someone to His side at random then Satan would immediately accuse Him: "You can dominate those who have achieved Your standard and have become one with You, but You cannot take those who failed the standard and are within the boundary of the fall. They are in my domain." God would have no reply, because we are all bound to Satan's blood lineage. For this reason Paul cried out, "I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am!"

THE WAY OF DENIAL

There is a course to follow in order to win the battle between good and evil. God has raised up countless religions throughout history which have taught the way of denial. Why is denial necessary? If you deny your attachment to Satan's world, then you come nearer to God's side.

Does anyone like to sacrifice and deny himself? Though I am the most responsible person in the Unification Church, I myself do not like the way of denial. But there is no other way. Jesus said the first commandment is, "Love God with all your heart and with all your soul and with all your mind." If you love God more than anyone else, then does this mean you can make an exception with your body?

What is the second commandment? "You must love your neighbor as yourself." Because of the fall, Adam, Eve, Cain, and Abel were lost. If Cain had loved his younger brother more than his own body then he could have embodied God's love. But because of the fall, the two brothers came to fight.

Satan always attacks first. If someone injures a person who did not take any offensive action, then the attacking person is on the side of evil. If the older brother hits the younger brother and makes him cry, the mother and father will go to the side of the younger. The person who receives the injury will get support, protection, and compensation.

What is the difference between God's strategy and Satan's strategy? Satan will hit, then he will lose everything. God's side will receive the blow and get compensation. Religions throughout history have prospered in the midst of persecution because of this principle.



Christianity received 400 years of persecution from the Roman Empire but prospered on the world level because it received protection from God. The Unification Church received 40 years of persecution but prospered because it has carried out God's strategy. Those who continue to persecute Rev. Moon and the Unification Church will decline within a few decades. If you can't believe this then you should kneel down and pray to God about it.

For two thousand years Christianity survived and prospered amidst torture and death, but suddenly, after World War II, Christianity deteriorated rapidly. Why? It is because the established churches tried all kinds of ways to destroy the Unification Church and Rev. Moon. However, loving parents do not seek revenge; I know how much God raised up the established churches and I know the historical sacrifice of many Christian martyrs. My desire is that Christianity should survive, and prosper once more, and that we should join together in a great banquet, like a birthday celebration for God.

THE FORMULA FOR PARENTS TO APPEAR

What formula will create and build the Kingdom of Heaven? The Kingdom of Heaven can only come from a true mother and a true father. If there is no foundation for Cain and Abel to become one then the parents cannot appear, but if the two brothers become completely one the parents appear. Forty days after Jesus' resurrection, the 12 and the 70 lost disciples became one and then they met the Holy Spirit, the mother aspect of God.

In order to restore the Cain-Abel relationship, the younger brother has to reverse and restore the standard of the elder

brother; otherwise, God's love cannot be experienced. Satan must be dominated by man, and cannot dominate man.

When the younger brother subjugates the elder brother with love, then the crime that the elder brother committed against the younger brother will become obvious to him and the elder brother will go back to his parents through the younger. You become the master if you persevere centering on love. True love has the ability to occupy the center.

In order to subjugate Satan man must stand in the restored eldest son's position. Then we can turn the world upside down with a higher love than the love from Satan's world.

In the story of Jacob and Esau, why is the birthright of the elder taken away? Why did the younger brother receive the blessing? Because the correct order has to be restored. Rebekah prayed when Jacob and Esau were struggling together within her, and God said, "Two nations are in your womb, and two peoples, born of you, shall be divided. The one shall be stronger than the other and the elder shall serve the younger." It was the same for Tamar's children, Perez and Zerah.

The formula of Cain and Abel applies everywhere. In order to establish the Kingdom of Heaven we must find parents, but until we find the oldest and the second oldest sons who are completely united on God's side, there is no way to find the parents. The family, centering on the parents' love, should create a solid foundation in order to enter the Kingdom of Heaven. To assemble this foundation has taken God 1,500,000 years (not merely 6,000 years as providential history is expressed in the Bible). In the Last Days, as we move towards one world of harmony, there is desperate fighting between the elder son, which is the communist world, and the second son, which is Christian culture. The returning Christ has to unite these two; otherwise he cannot create and



At 8 a.m. on January 1, 1986, Father prays at Heung Jin Nim's Second Memorial Service, held at True Parents' home.



*Knowing God's grief more than anyone,
I always refused to submit to Satan, even though
my heart was torn into pieces and crushed into dust.*

build the Kingdom of Heaven and stand in the parental position. The brothers alone cannot create and build the Kingdom of Heaven. Centering on God, the True Parents' absolutely unconditional love will start the Kingdom of Heaven.

Restoration goes in the reverse way—from servant of servants to servant to adopted child to stepchild to true child. Next comes the restoration of the mother, and then the father has to be restored. Christianity, in the position of bride, has to embody the quality of the mother and embrace the world. The time for this providential moment rushed in right after World War II. Why did the victorious countries give independence to all the defeated countries? Because the time was coming for a period of international brotherhood.

WHEN BODY AND SPIRIT ARE ONE

While communism and democracy coexist as enemies the parents cannot come. Only when they become one can parents appear. When your body and spirit in the position of Cain and Abel become completely one, then the heavenly parents can dwell within you spiritually. When you come to the Unification Church you should achieve unity between Cain and Abel; otherwise you should not be attending here, for that is the base for building the Kingdom of Heaven.

The individual Kingdom of Heaven comes when your body and spirit become completely one and are caught by the Holy Spirit, the feminine aspect of God. If you do not long for your father Jesus, then the connecting line of God's love will not reach you through the Holy Spirit. Jesus said, "You cannot become my disciple if you love others more than me." We must fulfill this word of Jesus.

You should not forget that in order to liberate God, I sacrificed my children and all my possessions. You must do the same to liberate your parents. If you love yourself, your wife, or your children more than your parents then you cannot become an offering. You have to know clearly that if you do not become an offering of love then you cannot go the way of attending your parents.

In the position of younger brother, I worked on the world level to restore the position of older brother. I was opposed at all levels—individual, family, clan, society, nation, and world—but I subjugated them all with God's love. Even as Jesus' body was being torn apart on the cross he prayed, "Father, forgive them, for they know not what they do."

The reason the things of creation were sacrificed in the Old Testament was to find God's sons and daughters. In the New Testament sons and daughters were sacrificed for the coming of the parents. Today, Rev. Moon, who has the name of True Parents in the Unification Church, has gone through tremendous suffering in order to free God; when all the people of the world set up the condition to love their enemies, then God can be free.

Since we are living in the satanic world, going the course of indemnity, nothing can be accomplished without loving your enemy. Unification Church members working in the four providential countries—Korea, Japan, America, and Germany—which were at one time enemy countries, should love those countries

much more than the native citizens do. Without these four nations uniting as one we cannot create the Kingdom of Heaven on this earth.

I AM TURNING THE ROAD OF DEATH UPSIDE DOWN

The restored Adam must love the archangel. Otherwise Satan will accuse him, saying, "If I had not fallen, wouldn't God and Adam have loved me? Even though I did fall, shouldn't you keep your original standard? If your sons and daughters want to enter the Kingdom of Heaven without setting a condition to love me as you do, then they do not qualify to enter. Are there enemies in the Garden of Eden? If your children have hostile feelings that are caused by me, aren't they on my side?" Indeed, hostile feelings have permeated the world, the nation, the society, and the family. That is why the communist world and the democratic world are opposing one another; the whole world is in conflict. The reason for my confinement in Danbury prison is because of this great world conflict.

In prison, to set up the foundation to save America and Christianity, I created many things. *The Washington Times* was initiated in the midst of the court trial. Many organizations that have stirred up the religious society were created while I was in Danbury, as well as a weekly and a monthly magazine. Seven thousand ministers have now been educated in CAUSA, and that number will expand to hundreds of thousands. The distribution of 300,000 Principle videotapes and books to ministers stirred up a lot of controversy. Ministers are smart and well-educated in theology, so they easily understand the Principle and have a lot to say about it.

In rain or snow, I have always worked from early in the morning, sometimes even forgetting to eat breakfast. Knowing God's grief more than anyone, I always refused to submit to Satan, even though my heart was torn into pieces and crushed into dust. I am marching down the road of death and turning it upside down.

When I started IFVOC work in this country, the established Christians denounced me. They insisted I was secretly working to make myself president. But what good would the presidency of Korea do me?

Rationally, I would be justified in cursing this country of Korea and abandoning it, letting it perish. But this is the historical altar that God visited, and I know how hard He has worked to raise this nation as an offering.

God has accomplished all the things I have prayed for. There is one question left and that is how, as a providential matter, North and South Korea can unite. If everything goes the way God wishes, then I believe unity will come soon.

COUPLES HAVE TO BECOME UNITED

It is of utmost urgency that you create and build your individual Kingdom of Heaven. Then you have to complete the family Kingdom of Heaven. The husband is in the position of the heavenly elder brother and the wife is in the position of the heavenly

Because I have been holding the American people close to my heart day and night, crying out to God for their sake, and fighting to the death, they have opened their eyes and are beginning to know the truth.

younger brother. In the past Abel was sacrificed to find Cain, but now the women in the Unification Church are sacrificing to raise up the men on God's side. As representatives of Cain and Abel you must pray with all your heart to become one with your spouse. Do you love your sons and daughters? This is a serious question. The couple that does not become united has no authority to attend the True Parents. The family Kingdom of Heaven will not come for them. We in the Unification Church family have to become one and at the same time do our home church activities.

Adam, born first, is in the position of Cain. Until now, I have taught you that, for three years, the husband should absolutely obey his wife. If he tries to assume the position of restored elder brother before he has risen out of his fallen position, then he crosses over to the side of Satan. But from today this is changing.

The family has to bring the Cain clan and the Abel clan into one; otherwise we have no foundation to attend True Parents on the clan level. Through the unity of the clan, the nation can become united. Jesus wanted to achieve this. The nation of Israel and the Jewish religion were to become one so that Jesus could march into the Roman Empire. Then Jesus would have become the king of kings. Jesus would have had a family, and a new blood lineage centering on God's love would have been established. Christianity would not have become divided into 800 different denominations.

This was not achieved, and Christianity centered on the popes became corrupted and lost the chance to unite heaven and earth. So God raised up the second generation of Christians, the Protestants, who crossed the Atlantic and founded the nation of America, representing Abel.

Since then, Europe's position has changed. America now stands in the elder brother's position. The time has come for America to unite the world. The Abel-type country of America liberated Korea and protected it. If, within Korea, True Parents and Christianity had become one and made one united Korea and had become connected right away with America, within seven years the world would have come under God's dominion. That was God's will.

But there was a great set-back, and over the following 40-year period Christian-centered democracy gradually deteriorated and people came to say that "God is dead." Who sympathized with God over this miserable situation? No one. Only Rev. Moon came forth, and he received a special mission from God to save America.

AMERICANS ARE BEGINNING TO KNOW THE TRUTH

Because I have been holding the American people close to my heart day and night, crying out to God for their sake, and fighting to the death, they have opened their eyes and are beginning to know the truth. They thought I was just a passing phenomenon, but they found out that I was God's ambassador.

If the Unification Church and established Christianity become completely one, they can attend the True Parents. Christians, who

have traditionally wanted to visit the Holy Land of Jerusalem, are now coming to Father's homeland. You should know that North Korea, where I was born, is the Holy Land. I imagine that when shouts of "Let's go to North Korea!" come from all over the world—from east, west, north and south—then Kim Il Sung will retreat. If he does not, pressure will be put on him from China, America, and Japan.

God has treasured the land of Korea through her 4,300 years of sorrowful history. I have felt God's heart toward Korea so deeply that I experienced the pain of her struggles as if my bones were being broken and my flesh were being melted. I love Korea with all my might. As I was crossing over the 38th parallel I pledged to God that I would remove Kim Il Sung, even if it were by my own hand. I have established a foundation in America, Japan, and China. If the situation in these three countries does not improve quickly the unification of Korea will be far off. As much as ten years ago, with the help of some German professors, I attempted to bring change within China. Also, China absolutely needs a highway; therefore, in 1981 I initiated the international highway project.

If we do not help China, Japan cannot survive and there is no way for Korea to survive either. I would like to see a program where Chinese technology students could come to Tong Il in order to receive training. In this way China can live.

However much the Chinese government hates me, if they do not accept me then they will soon be 20 or 30 years behind the times in the world of scientific technology. Through unifying scientific technology I am going to unify all people. The foundation for this is already being made. Through PWPA we are working for the reconciliation between Israel and the Middle East. I am achieving what ambassadors could not do, even persevering through tremendous ridicule.

I CANNOT WASTE ONCE SECOND

When most religious leaders kneel down to pray they are asking to receive some blessing from God. I always pray to become an offering, not to receive something good. We have to liberate God. Even when I am at the state of collapse from being hungry, I say to my stomach, "My silly stomach, we must go on!" and I fight on. I have been able to accomplish things unheard of in history. I continue to do enormously crazy things while receiving untold abuse. If I did not know God, I would not have received such abuses. But I cannot waste one second because I am always thinking of God, who has no one to trust. The last 2,000 years of history have to be indemnified and restored in 20 years.

When I started to follow the way of the will in my youth, my mother and father held me back, saying that they would give me anything that I desired. My brothers and my friends dissuaded me. When I established the Unification Church the Korean government dissuaded me. Even after coming to America I did things that people did not like and I received a lot of abuse for it. They wanted to kick me out of the country and I even had to go to prison. But because I know the value of what I am doing, I continue to fight. You also have to walk that road of the cross.



On January 2, 1986, Korean district leaders meet at Heung Jin Nim's burial site at Pa Joo, north of Seoul.

You have to win over persecution and suffering with your own cross.

Even if those in the spirit world want to build a bridge to earth, there is no way to do it. But Heung Jin, who received True Parents' love on the earth from the womb, is now in spirit world.

I know of a priest in England who is a spiritualist. Jesus has often appeared to him. One day Jesus brought an Oriental young man to him and introduced him as the "new Christ." Then that young man greeted the priest, saying, "I am the old Christ." From the point of view of heart and love, who actually is the older brother? It is Heung Jin. Jesus went to the spirit world first, but he handed over his elder son's position and now stands in the younger brother's position. Without going through the foundation of heart and love centered on True Parent's love, the door from Paradise to the Kingdom of Heaven cannot be opened.

Forty days after Heung Jin's Seung Hwa I performed the Holy Wedding ceremony with Hoon Sook as his bride so that he could have a connection of love on earth. By so doing it is now possible for him to come down to earth anytime. In the spirit world there is a foundation now for both Jesus and Heung Jin to be connected with the other Christian churches, so we must quickly move forward in our efforts to unite the Unification Church and the other Christian churches on earth. What we do not solve on the earth remains unsolved in the spirit world.

A DOOR HAS BEEN OPENED FOR ME

By my going to prison the door of the other Christian churches had to open. Established Christianity, which until now opposed

me, has changed completely. A movement has begun throughout the whole nation of America to vindicate Rev. Moon. Christianity has united and come over to my side. Also Jesus has come to earth with many saints and resurrected Christians. Presently, like a forest fire, the CAUSA movement is spreading even in rural churches. A foundation has been established for a God-centered president to be elected.

By doing a special ceremony this morning [Heung Jin Nim's Second Memorial Service] the unification of the physical world and the spirit world has been accomplished on a deeper level. The content of my prayer at this service was to allow those past kings who served loyally in Christian monarchical societies to be resurrected and become one with the Christian churches and the statesmen here on earth.

Now many good people in the spirit world can even go to hell and educate people there. That door was opened on February 1, 1985, at 3:00 a.m. in Danbury. I built a highway between the doors of hell and heaven. The good people in spirit world have started to buy cars and they are filling them up with gas and teaching those in hell to drive so they can go up to the heavenly side. In these days spiritualists are receiving revelations that all those following the heavenly banner of truth are gathered in one place. Everyone has to find that place and go there.

Until now, a person could be on the side of Satan without really knowing it. Now the situation is different. Daybreak is coming to the Unification Church and Satan's world is retreating into darkness. As more and more time passes, the dark skepticism surrounding the Unification Church will disappear, and we will taste the world of broad daylight.

All the secrets of the universe and the truths hidden in the Bible fit together logically within the Principle and are applicable even today, so that intellectuals can accept the Principle as unchangeable truth.

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1985. 12. 20 세계기독교통일신령협



On December 20, 1985, True Parents celebrate the 120th day after Father's release from prison, a providential period during which Father had to make substantial conditions in the fatherland to conclude his 40-year course.

All the secrets of the universe and the truths hidden in the Bible fit together logically within the Principle and are applicable even today, so that intellectuals can accept the Principle as unchangeable truth. As people open their eyes, they will realize the existence of God. They will realize that all the people of the world are sons and daughters of God and that all the nations of the world will one day become one. Today, therefore, many movements unifying clans, nations, races, and religions are appearing in the world.

NOW IS THE TIME TO TAKE DOMINION

For the Unification Church the age of persecution has passed and the age has come for the trumpet of freedom to sound. We must restore the fields of ideology, science, technology, economy, and media; otherwise there is no way for God to have dominion over heaven and earth. From 1986, for the next three years, I want to accomplish a substantial foundation in the four providential nations—Korea, Japan, America, and Germany. The reason I

came to Korea was to construct a 10,000-year plan for the future of Korea. The 40 million people of this nation should support my work and help plan Korea's rapid development.

The day a communist government takes over in these four providential countries, world democracy will collapse. I want to prevent that from happening even if I myself have to become a bomb. All of you have to be responsible to the extent that you would be willing to become a bomb to protect the side of heaven. Once a bomb is dropped, it cannot come back. All those who want to become a bomb, please raise your hands.

I understand that there are people here who would like to ask for financial help for their children's education. I think more about those who are collapsing in hunger in third world countries—where corpses get piled up because people are too weak to dig graves. I do not like to wear ties; and in the winter, I do not wear thermal underwear. A person of true love wants to liberate our brothers and sisters and is glad to walk the road of death. But such a person cannot die, even if he wants to, because he is in God's embrace.

There are people in prison in the Soviet Union and other communist countries who are walking the road of death because of me. No one knows that except me. At midnight I come up to my bedroom and pray for them. Because of my prayers, the missionaries who go through suffering and face death daily do not want to come back. Why? Because I become the motive for their existence. They know that God understands everything about their struggles and teaches them everything they need to know. But such spiritual phenomena disappear when they leave their mission country.

If you do not liberate God and True Parents quickly, then True Parents have to carry a bigger cross. Therefore, as the Bible says, "Do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'" For the Gentiles seek all these things and your Heavenly Father knows that you need them all. But seek first His Kingdom and His righteousness."

What does the word "righteousness" mean? The meaning in Chinese characters is "I am a lamb." Unification Church members have to offer their possessions, sacrifice their sons and daughters, and walk the road of the sacrificial offering. If your body cannot sleep because of your public mission and you struggle in tears, you will not perish. If the satanic world tries to prevent you from going this road, they will fail 10,000 times. The Japanese Unification Church also has to go this kind of road. I am worried, so I am telling you not to compromise with the secular world. You must establish your family Kingdom of Heaven by demonstrating a sacrificial heart that can indemnify the Old, New, and Completed Testaments.

"I AM PROUD OF ONE SOVEREIGNTY"

Let's examine the fifth paragraph of "My Pledge."

"I am proud of the one Sovereignty centered upon God." The basis for my life and existence depends on God's love. Therefore, only the absolute ideal of God's love—Godism—can be sovereign on the earth and reign eternally.

*As in the Old, New, and Completed Testaments,
everything has to be invested and you must make a goal
to become a consistent offering.*

"I am proud of the one people centered upon God." The people of the whole world are God's people. Not only white people are God's people. Not only Moonies are God's people. Therefore, I want to offer Moonies as a sacrifice to make the five races into God's people.

"I am proud of the one language and culture centered upon God." The true love language of God should have become everyone's mother tongue, but because of the fall Satan's languages came to be spoken. In order to restore and indemnify that, we have to create and build one language and culture. All the things of heaven and earth want to hear the words of love whispered in the language of God, and want to live within the sound of that language. The confusion of languages was a means for Satan to destroy mankind in the course of history, so the Unification Church has the responsibility to unite the languages. Blessed children from around the world are now coming to Korea to study. The worldwide Unification Church membership has until 1990 to learn Korean. In the future I plan to conduct world conferences without a translator, so those who have not learned Korean are better off not attending.

"I am proud of becoming the child of the One True Parent." If you do not become a child centered on your parents, you cannot enter the Kingdom of Heaven. Once the world recognizes the fall it will realize how precious the words "True Parents" are. Even if Cain and Abel become one, if you do not receive the approval from your parent, then you cannot enter the Kingdom of Heaven.

In Africa I have heard there is a religious body that recently changed its name to the "Unification Church." And the minister changed his name to "Sun Myung Moon." He says he did not do it because he wanted to but because the spirit world told him to do it. Doesn't the Principle say that the spirit world will come down and resurrect all religious people and unify all religions into one? Now these phenomena will appear like mushrooms after a spring rain. For example, recently one Moslem leader who has 3 million followers in Africa came to America to find me after receiving revelations about me. Jesus said, "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you." Those in the spirit world know this already and are teaching it.

I DO NOT SEEK A COMFORTABLE PLACE

You have all lived as you wanted to until now, haven't you? You must not forget I am doing this because I know the grievous circumstances of God, who has eternal regret in His heart. I can hear groaning sounds from all the places of death on the earth. I do not seek a comfortable place to rest.

I have bought clothes for many people but I could not buy one handkerchief for my mother and father. I think my brothers and sisters were slaughtered by the communists, but I could not pray for them. If I prayed and asked the spirit world, then I could find out whether they are dead or not but I have not prayed for that. To keep my loyalty and filial piety to God I cannot worry about my own family until I have fulfilled my responsibility.



At the Little Angels Performing Arts Center, the True Children take center stage at the grand finale of the evening entertainment on God's Day.

The distance you need to go in order to create your country and world and make them into the Kingdom of Heaven is too far, so I built a bridge. Now you should be centering on your clansmen and, as I did, resurrect the Old, New, and Completed Testaments. You have to receive recognition that you have loved God and mankind more than yourself. Only then is it possible for you to get a visa to enter the Kingdom of Heaven. From whom do you need permission for your visa—God, True Parents, or Satan? Satan signs first, then True Parents, and then finally God can sign for you to go to the Kingdom of Heaven.

I came back to Korea with a victorious foundation already built. So in order to inherit all the things of the world you must establish your individual Kingdom of Heaven, your family Kingdom of Heaven, and your clan Kingdom of Heaven. In order for Korea to become a true society and nation you have to establish a definite unity at the clan level; otherwise, the foundation for the Kingdom of Heaven for the nation will not manifest. As in the Old, New, and Completed Testaments, everything has to be invested and you must make a goal to become a consistent offering.

From now on, if you march forward with such a goal then the world level of the Kingdom of Heaven will automatically be achieved, and we can conclude that the Kingdom of Heaven can indeed be accomplished on the earth.

From today we must hurry up with our work. It is my thinking that within three years we have to go over this hill. We must pledge that we will go forward and walk this road without worrying about life or death.

Those who welcome this, please raise your hands.

Centering on 1986, for the Creation and Building of the Kingdom of Heaven, I declare a total forward march at this hour in the name of God, in the name of True Parents, in the name of all of you, and in the name of the world Unification Church.

So be it! Amen! ♦

*In order to transfer our lineage to become true children,
we have to be engrafted into the true love tree,
which is the tree of the True Parents.*

THE WAY OF THE CHILDREN

REV. SUN MYUNG MOON
EXCERPTS FROM FATHER'S SPEECH
ON CHILDREN'S DAY
NOVEMBER 12, 1985
WORLD MISSION CENTER

ARE THE PEOPLE IN THE WORLD OF THE SAME KIND OR different kinds? The question is simple, but there is no easy answer. It is very difficult to answer, as a matter of fact. Let's take a sparrow. Is there only one kind of sparrow or are there many different kinds? What is the language of sparrows in different countries? Do they speak the same language? There are many kinds of cows in different parts of the world; sometimes they come in different colors. Do they moo in the same language or in different languages? What about this man [Dr. Pak] standing beside me? Why he is standing there? In the original world, is it natural to have an interpreter beside you, or to speak directly? I do not bring out this man because I like to but because I have to.

So as you can see, there is a problem in our world today. If all people spoke only one language, there would have been far fewer wars, far fewer problems, and much less crime, on all levels.

Do you think that in the beginning there were many pairs of human ancestors or only one pair? Why should there be one pair? Why couldn't there be 100 or 1000 pairs? Of something that is absolute, something that is the best, there can be only one—there cannot be two. God created all things, but He created one thing that was supreme, the very best. Could He have been thinking of many things that were the best? If the Supreme Being desired to have some very perfect, very absolute, very supreme creation, there could be only one. What do you think the Supreme Being desires most? God has been thinking of only one thing. God desires true love.

When you talk about true love, it always denotes two parties. You cannot impart love all by yourself. In order to engender love, God has to have an object. What kind of object has God been thinking about?

A TRUE MAN MUST RESEMBLE GOD

Has God been thinking about the world's tallest mountain as the object to fulfill His love? Would He consider a beautiful bird as His best object because it can sing and fly? No. He desires a true man. What is the definition of a true man? Instead of two clumsy eyes does a true man have one eye on top of his nose? Does a

true man have two extra shoulders? That would be mighty powerful—instead of two arms, he could have four arms. No. A true man must be the very object God is most fond of. God likes Himself very much; therefore, in order to be liked by God, that person must resemble God himself.

So, whether we are men or women, whom do we take after? [God.] Well then, is God more like a man or more like a woman? God bears a resemblance to both. Do they have the same or different features? If they are two different kinds of beings, are they trying to get away from each other, or do they start from opposite ends and try to come together? If they are supposed to come together, when should they do that? When they are crawling babies? When they are little boys and girls? Man and woman can be truly united only when the mind and body come together.

When men and women grow to a certain age, there is an outburst of love; they come to understand, to feel, and to want love. Why do they want to be united? The reason is simple, but very important. A man or a woman individually cannot be a total entity of God. He or she is only half of God. So in order to create the total image of God, men and women have to come together. In a way, a man is trying to penetrate his spouse and come out on the other side. A woman wants to do that too. Each wants to penetrate the other, and be united.

God has two eyes but one focus. When men and women become united, they converge into one focal point. When they are focused upon total unity, then God can come and dwell within them. God will embrace them, saying, "Indeed, you are My image. You are My perfect image. I take delight and joy in you." In that way there is total unity.

GOD DWELLS WITHIN MEN AND WOMEN TOGETHER

To whom does love belong? Love belongs to God, man, and woman. When men and women are united, a horizontal unity of love is created, which allows them both to be vertically united with God. Otherwise, if God came down to only men, the women would complain. If God came down to only women, the



J. HALEMIO / N.F.P.

men would complain. God doesn't want to be unfair.

Love is eternal, permanent. Permanent love must have a storehouse. Love's storehouse is within men and women. But love does not actually exist within a man, or within a woman, but in between them and surrounding them. Both must possess it together. That is the ultimate reason why God created a difference between men and women. God created that difference so that love could bring men and women together horizontally in oneness with God, and so that the dwelling of God in humankind would become absolutely permanent. That is the ideal of creation.

Today, particularly in America, love has become a fun thing. Women go hopping around from one man to another—another night, another person. They think that's the way their happiness can be fulfilled. Do people like that deserve to be part of humankind? There is a basic moral principle of love, but the world is dropping down from that principle to the standard of animals. The Unification Church has reestablished the moral principle of human love. Even if the Principle were merely a hypothesis, we would still accept it, because there is no other way we can rationally explain the purpose of creation. How glad we are to have such a Principle, to accept it and to live it!

Where did you come from? How were born? The important thing is whether you are the fruit of just fun love, or the fruit of serious, true love. That is the key question. It is a tragedy if one is born as the byproduct of promiscuous, fun love.

THE DEPARTMENT OF TRUE LOVE

Let's say you want to become a university student and you want to take a special major. If there were something like a department

of true love, wouldn't you want to apply? You are, in a way, enrolled in the department of true love. You experience many ups and downs. Some people get tired, and some people flunk out, but those who try to succeed in the true love department are called Moonies. So you are attending True Love University, right? True Love University and the true love department offer probably the most difficult courses you can ever imagine. But they are the most worthwhile, aren't they? Even if you lose a leg or an arm, you will still want to continue. Even if you become just a stump, you will still want to graduate from the true love department. Today you are listening to the college president, coming out and preaching to you the true love theory.

What we are talking about is an *absolute* standard of love. There is no room for discussion or negotiation. If other scholars have special opinions, it doesn't make any difference; the true love principle has no compromise. Suppose you are a truly loving husband and wife, sitting down and loving each other. Do you want to have a third party come in and start up a discussion with you about the depths of your love? No. You want to keep the love between you as a husband-and-wife matter. You don't want to decide true love matters in a democratic forum.

[Father draws on the blackboard.] This is a true love tree, with many branches. Some branches reach all the way across the world, yet they are still part of the true love tree. There is just one root system; therefore the quality is the same. All the energy coming out of the roots goes to provide energy to every leaf and every branch in that tree, and visa versa. They can have give and take in that way. That is true love. True love has many flowers, many branches, and many leaves. All men were supposed to be born upon this true love family tree, but they were not. That is the tragedy of all tragedies.

*Whether you live well or live poorly depends on
how close you are to the central principle of love.
That is the measure of your happiness.*

TRUE LOVE IS THE COMMON DENOMINATOR

From this true love root, as the branch goes to the west, it becomes white people; as it goes to the east, it becomes yellow people; to the south, it becomes black people; to the north, it becomes Eskimos. That's how the human family was supposed to come from the same root. They were to be completely immersed and completely attached within the one most important institution God created: the family. The family is the building block. When you look at the love between husband and wife, between parents and children, and between brothers and sisters, are they supposed to be different in the white family, the black family, and the yellow family? No. Different colors are supposed to have the same love. What is the common denominator, the common bond to bring them all together? True love is that common denominator.

Whether you live well or live poorly depends on how close you are to the central principle of love. That is the measure of your happiness. Happiness or unhappiness cannot be determined by how much money you have, but by the purity of your exercise of love. Between a husband and wife, if there is another person

involved, one of them must be unhappy. How inconvenient a marriage would be if the husband called a different woman every night and said: "Oh, hello. I need you tonight." How happy would that couple be? But with purity between husband and wife, their love is preserved; that is the happy family.

In the Unification Church the marriage principle is absolute. Once you're blessed, that goes for eternity. Your couple shall be preserved as a true family coming out of one central root. I know it is not easy in many cases. But no matter how difficult it may be, would you like to pursue Father's way of life, or would you rather be like a butterfly, shopping around for your love? What do you think? Father's way or the butterfly way? We follow Father's way because that's the way we can be connected to God; that's the way we can possess God's absolute love. Once we possess God Himself, we possess the universe, we possess everything. Centering on true love we can even control God. How much happiness that will bring!

Rev. Moon is a smart man: If there were an easy way, a fun way, a convenient way, I would have gone that route a long time ago. But there is no such way. Therefore, I have been investing my entire life living and propagating this way of love. Do you think Mother is a happy woman? Is Father a happy man? Why? Because Father and Mother are united, centered upon God's love,



R. M. DAVIS / NFP

*Love does not actually exist within a man, or within a woman,
but in between them and surrounding them.
Both must possess it together.*

which is absolute. From here, we can know what the concept of True Parents is all about.

Centering upon this absolute love of God, the first man and the first woman were to become absolutely united in love and become a father and mother, actualizing the concept of True Parents. Humanity was supposed to have started from true parents. This is Children's Day; but if you do not know the concept and definition of True Parents, you have no way to know the definition of true children.

THE PROCESS OF ENGRAFTING

What kind of children are you? We come to the Unification Church in order to become true children. The whole of fallen mankind was born into the fallen lineage. Therefore, in order to transfer our lineage to become true children, we have to be engrafted into the true love tree, which is the tree of the True Parents. There's no other way you can truly change your lineage, except by going through the engrafting process.

In order to engraft one tree into another what is the first action to be taken? Should we start with the branches? No. First we must cut the root area. Then we have to get a section of a true root from the "true olive tree." That's the Messiah. Unless the Messiah, the true olive tree, comes, no engrafting process is possible.

The end of the world is the age of the coming of the Messiah. That is when the engrafting process becomes possible. In the whole wild olive tree farm, there will be a cutting process—all the roots will be cut and cut and cut. As you know, God has everything operating on a timetable. Until the true olive tree is ready, God will not start cutting the wild olive trees. But at the end of the world, both phenomena will occur at the same time: the preparation of the true olive tree and the cutting of the wild olive trees.

What is the Unification Church, then? The Unification Church is a branch of the true olive tree; it represents the true olive tree. Therefore, when the Unification Church is ready, under the husbandry of God, it will bloom and spread around the world. Then the grafting process will take place on every level: society, nation, and world. Accordingly, God is coming down on all levels today, shaking society up. Now, at the end of the world, all the pessimistic outcries of the dying democratic world, the dying communist world, and the dying religious world, give way to cries for life, the battle-cry of those who are ready to live. The engrafting process has been prepared. The wild olive trees have been cut. The Unification Church, shouting out with life, is the true olive tree. It is our responsibility and mission to go out now into the world so that we can engraft ourselves onto the roots of the wild olive trees.

If at least two thirds of a tree remain after being cut, the tree can still live; it can still get nourishment from its roots. But if 50 percent is cut, the tree will die. So before the trees die, the true branches must be engrafted into them. This is why I am busy sending out branches to South America, Central America, Africa, Europe, Asia, all over the place. The missionaries may complain:

"Oh Father, we are helpless, and you send us out into this remote country all alone?" But the branch has to be, in a sense, autonomous. You must go out and find the root and engraft the branch yourself. Throughout the entire world, there is a craving for true olive tree branches. We are the only ones who have the branches they need. Before they die, we have to engraft ourselves into their root firmly, to give them life.

This is the time. Therefore, I have declared an emergency in the Unification movement. This is the time for the wife to go out to the world with more love than she has for her own husband, and to love other children, embracing them and giving them life. And the husband will do the same. We must become the most loving parents, the very best. Instead of embracing our own children, our arms should reach out to many generations in many nations. Unification families must reach out to families of five different colors of skin, and let them have life through you, connected to the same root of True Parents.

The nourishment of the tree will be distributed fairly. The place where there are more roots, more leaves, and more activity will pull more nourishment to it. But no nourishment will be drawn by the inactive place where nothing is happening. The love of God always flows toward the place where there is more activity, more result. This is a law of nature.

EAST AND WEST MUST FLOURISH TOGETHER

The branch goes up toward the clear, blue sky, toward the beautiful sunshine. The root, on the other hand, goes down deeper and deeper to a much dirtier place, to get more nourishment. In that way they coexist. When you move the root from one place to another, the branch will also be moved; they flourish together. So there is a certain affinity between the branches and the root; the root can communicate with the branches, and the branches can communicate with the root.

The people who shall eventually govern the world are the people who, like the branches reaching out into the blue sky, have the highest ideals, but who at the same time, like the roots, strive to dig down deeper into the dirty, dark places. If both characteristics are found in one race, that particular race will flourish. Western civilization is something like the branches, growing higher and higher towards the sky and sunshine. Oriental culture is like the root, digging down deeper and deeper, trying to gain deeper meaning and more nourishment. These opposites characterize Western and Eastern civilizations.

So far, Western civilization has been rather boastful and arrogant, looking down on the Orientals: "Look how dirty they are, how clumsy and backward!" But then you must realize that Oriental culture has depth and energizing quality, and is therefore long-lasting; it will survive, it will flourish. A branch cannot create its own root, but in Oriental civilization there is always the opportunity to make new branches, and to grow; the root has that power.

Today, the West has a tremendous interest in Japan, which is a symbol of Asia. The West is studying what Japan does, hoping to

*Unification families must reach out to families
of five different colors of skin,
and let them have life through you,
connected to the same root of True Parents.*



Kwon Jin Nim Moon, Sun Jin Nim Moon, and one of the blessed children offer a song on Children's Day 1985, at the evening entertainment in the Manhattan Center, New York.

discover the secret of its success, trying to learn precision from Japan. This is, in a way, a survival action by Western civilization.

My order to the Japanese members is this: You must not become Americanized Japanese. The American people must themselves become Orientalized. I am not speaking from prejudice. I am speaking out of a certain destiny, out of a providential thrust. East and West are supposed to work together in harmony, like branches and roots, and when they come together both must survive.

DEVELOP A NEW UNITY WITH TRUE PARENTS

Today I am speaking with exceptional and extraordinary purpose and meaning, because this celebration of Children's Day is the first Unification Church celebration after my victory in Danbury. Therefore, beginning from the president of the church, and extending to all the members of the Unification Church, we must renew ourselves today, making a new commitment, grasping a new understanding of Father, and developing a new unity with the True Parents.

We are indeed privileged that we all belong to True Parents. True Parents are our root, the roots of love. With this privilege there is no limit to what we can do; we can move forward and

truly fulfill our task of engrafting the whole world onto the true root and creating a new, moral, God-centered world.

In this respect, in our movement the Korean language and culture has become very important. Its significance will soon be recognized all over the world. Why should we learn Korean? God contacted true love through one certain point on earth, and that is the land of Korea. God planted true love upon the earth in that land through the True Parents, who were the first people to speak the true love language. It is only natural, then, that their language should become our mother tongue.

The Korean language is the language of the motherland of love. So when everybody is pursuing true love, that language must become everybody's mother tongue. And since you have to speak that language, you have to know how to write it as well. With this language, we can get down to our deepest roots, to the very end of the taproot. We can ultimately reach the deepest place in the heart of God. Our original minds know that.

A TREASURE HUNT OF LOVE

We are on a treasure hunt through a labyrinth, looking for the passage to true love. How romantic life is in the Unification Church! The most serious undertaking is to go through the labyrinth and find true love. Each step is so precious, so important, so vital. Even if it takes one thousand years to take one step, still you cannot avoid this path. You must go ahead and keep searching for true love until you find it.

Can you go your own way, the way of your own liking, to find that treasure? I am the pioneer, the forerunner; everyone else must follow.

Do you think you have to make a lot of noise on this treasure hunt and put on a great show? No, you don't need cheerleaders. You have to go all by yourselves. It's a very internal path, very lonely at times. But no matter what you have to go through, if you can find your treasure, going this road will give you ultimate fulfillment. We are not talking about any material gain; we are talking about reaching the personification of true love. You will be living monuments of true love. That is the goal. Nothing else matters.

My mission is to create a true love highway, so that anybody can take this highway to reach the goal of true love. Eventually this will create the Kingdom of God on earth. The highway resembles the true love tree: There are the main highway, branch highways, and little roads, each ending up in some cul-de-sac which is like the leaf. That's the way the true love highway develops and a network is created. If you start on the top, at the cul-de-sac, the leaf, you can join the bigger roads, the bigger branches, and ultimately join the king of highways, the universal highway of true love, and go all the way to the heart of God.

ONE ULTIMATE POINT OF UNITY

Dr. Durst represents U.S. Route 1, so he must bring a lot of true love into that highway. Then there are the regional director highways, and the fifty smaller state leader highways, which also



PHOTOS: R. M. DAVIS / NEA

bring a lot of true love.

But then Dr. Durst, who is in charge of U.S. Route 1, might say, "Well, I want to make a totally different highway, an American highway. I don't want to worry about the king highway." That is a crazy idea. It will not work. The ideal is for U.S. Route 1 to be firmly connected into the king highway of true love. Any country that wants to follow its own way is trying to bend the trunk into its own direction. But that cannot happen, because the trunk begins from the True Parents, and moves straight up, all the way to heaven's throne, in one straight line.

There is a taproot, way down in the deepest corner, which is always connected to the highest part of heaven. As this root develops, it harmonizes with all the other roots, in Japan, England, Germany, South America, Africa. True love alone can melt them all together. Then all the roots will be joined together into the major highway, and be connected to the heavenly throne, so that every national characteristic can touch the trunk. There must be one ultimate point of unity.

Although Adam and Eve were created out of God's root, ever since the fall all kinds of diverse and perverted cultures have come into being. My mission is to bring all these perverted individuals, families, and cultures into one straight line centering on the True Parents. There's no way the rest of the world can go its own direction, because the straight line is the absolute standard.

I DIDN'T AVOID THE BARRIER OF PRISON

When the entire world is united around this one central line, Satan is automatically separated out. I went to Danbury in order to expedite this providence, so that the line which started from the original root, the Garden of Eden, would go straight up, unbending, all the way to the Kingdom of Heaven. Through the suffering of a modern-day crucifixion, this process has been expedited.

If there is a prison blocking you, you cannot shy away from it. You've got to penetrate the barrier of prison, and go over it, breaking down Satan's barrier. If I had tried to avoid prison by running away to Korea or Japan or South America, this would not have been accomplished. So if God has a plan for you to dramatically break through a certain barrier, you must not avoid it. You must stick with it; you must break through and go to the other side.

Satan doesn't like the place of sacrificial suffering. Satan is very boastful, and likes to live luxuriously. Satan loves to complain. He loves jealousy, greed, and vanity. You've got to know which way to attract Satan, and which way to repel Satan.

The prison is a place where people constantly complain, and

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MANY TRIALS OF A FAITHFUL DAUGHTER

Testimony by Mrs. Dae Wha Chung Kim

MY NAME IS DAE WHA CHUNG, wife of President Young Whi Kim. Dae means big, great, grand. Wha means harmony, intimacy, friendliness. Chung means true or real. At the beginning of my time in the Unification Church, Father said to me, "I hope you will become a really great harmonized woman in the world as your name says." I answered strongly, "Yes, Father, I'll try my best even at the risk of my life."

One day Father said, "Dae Wha looks like my younger sister." I was happy. A few years ago I met a cousin of Father who lives by Chung Pyung Lake. I asked him, "Do I really resemble Father's younger sister?" After he looked at me for a short time he replied, "Yes, you do. You do look like her."

We were one of the original three couples blessed in April 1960, five days after True Parents' Holy Blessing. The other couples in our trinity are Won Pil Kim and his wife and Hyo Won Eu (the first president of the Korean Unification Church) and his wife. We three couples are in the position of True Parents' three spiritual children.

We have two sons and three daughters. Our eldest son, Jin Kun, is now studying at Georgetown University in Washington DC. The other four children are in Korea. Two daughters are university students and our third daughter and second son are high school students. Our youngest child is 15.

MY EARLY YEARS

My family lives next door to the former Chung Pa Dong Church. In 1981 Father gave us the house where the True Family used to stay when they were in Korea. So we are spiritually protected because it is such a holy place.

I come from Whang Hai province which is now in North Korea. My mother is over seventy. She takes care of my children. My parents were blessed as a



Mrs. Dae Wha Chung Kim

married couple after the Yoido Island Rally in 1975. I have a younger brother, and a younger sister who was blessed as an 1800 Couple. Last year, unfortunately, my father passed into the spirit world. My grandmother was from the Moon clan.

During my childhood until 1945, I lived under the Japanese government. After that I lived under the communist government for three years, while I was a

middle-school student. So I know how wrong communism is from my own experience. In 1948, when I was 16 years old, my family crossed the 38th parallel and fled to the south.

In 1950, when the Korean War broke out, my family again took refuge, this time in Masan, a city in the southern part of Korea near Pusan. In Masan I became good friends with one of my classmates who attended a Methodist church. (I was Presbyterian at the time.) She was bright and sacrificial and smiled all the time. I wanted to live such a cheerful sacrificial life as hers. Therefore I followed her and attended the same church. But even though I attended her church regularly I couldn't see any improvement in my internal character.

After graduating from high school in Masan I entered Ewha Women's University, which was founded by the Methodist Church of Canada and is the best women's university in Korea. My major was home economics. My desire was to be a wise mother and a good wife because I thought that that would bring the ultimate happiness to a woman. During my university life I hoped to become a true Christian so that I could spend my life with a firm belief based on the truth.

DID HEAVEN AND HELL EXIST?

During my childhood I was rarely sick and almost never had to take any medicine. Suddenly at the age of 16, however, I suffered from pleurisy. Although I soon recovered, my body started to get weaker from then on. Pleurisy came again when I was 19, but I took quick action and got rid of it in time. Then while at the university I became sick again. This time it became quite serious and I was hospitalized for several weeks for treatment. Even though I was in the best hospital in Seoul the doctors couldn't discover exactly what

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was wrong with me. They examined me thoroughly, but they still couldn't give a name to my illness.

My whole body was swollen and painful as if hot pepper had been sprinkled all over it. I couldn't sleep day or night. My eyesight also became weaker. I took herbal medicines and had acupuncture treatments. I even tried the special Korean steam bath, which is heated by burning pine needles. It was a terrible experience, but in desperation I tried whatever I could think of. Finding no hope to go on, I concluded that it was better for me to die as soon as possible. The only thing which kept me from suicide was the knowledge that I would go to hell. Also, I would not be showing a heart of filial piety toward my parents if I died sooner than they. I had to make up my mind very firmly and find out whether God, the Kingdom of Heaven, hell, and life after death existed or not because my illness was so heavy.

The Protestant ministers at Ewha University couldn't teach me about the existence of God clearly. I tried going to the Catholic church with my Catholic cousin, but I still couldn't find the truth. At that time a member of Jehovah's Witnesses visited and advised me to study the Bible. I was very happy, thinking that I would find the truth this time. As I lay in bed, we studied the Bible together twice a week for two months. The Jehovah's Witness said there was no spiritual world after death and that when the time comes the dead bodies will be resurrected to live eternally on the earth. I couldn't believe this, so I said I didn't want to study with them anymore. They didn't come again.

My disease became worse and worse because no doctors could find the cause. I felt a lot of hopelessness. At that moment, my friend whom I hadn't seen for five years happened to visit me. (She was the friend I had had when we were taking refuge in Masan.) She spoke to me about the Principle of Creation and the Second Coming of the Lord and another chapter from the Principle. But she didn't say anything about the Unification Church. She just said that she was attending "Seoul Church." Even though I didn't understand anything very well from what she taught me, from that time on I began looking forward to seeing her again. For three months I waited for her to come back. In February 1955 she came back and said she would take me to a place where we could hear a wonderful preacher.



President Hyo Won Eu giving a lecture on the parallels of history.

JOY CAME FROM THE BOTTOM OF MY HEART

We went together to a small house. The situation reminded me of 2000 years ago when Jesus Christ had to move from house to house with his 12 disciples. In a small room was a man, lying on his back, teaching the Principle with zeal and heart. He was our former president, Mr. Eu, who passed away in 1970. [Mr. Eu had severe back problems and often had to teach from this position—Ed.] I listened to his lectures for three days with several

**MY STRONG DESIRE
TO LIVE ROSE UP FROM
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MY HEART. MY TEARS
OF REPENTANCE FLOWED
DOWN WITHOUT STOPPING.**

other people. I felt delight and joy come from the bottom of my heart. Everything changed—the mountains, rivers, grass, and trees all looked joyful to me. I felt new hope and at the same time I felt shame when I realized that until that time I had been seeking my own personal happiness. I was deeply sorrowful to hear that Jesus Christ was crucified because of the disbelief of the Jews. I actually felt that he had been crucified because of my own betrayal and disobedience. The first day I decided to join.

Through the lectures I found that God is a living God still working on earth spiritually and that He is my father and I am his daughter. I was deeply convinced that spirit world existed. In order to give me life many members prayed for me. One spiritualist prayed for me in a foreign tongue which I felt expressed my whole heart. I cried and cried and just couldn't stop. Through the spiritualist's prayers and the testimonies I heard, I came to believe completely that the Principle was true. My strong desire to live rose up from the very bottom of my heart. My tears of repentance flowed down without stopping. I couldn't stop crying even after I had returned home.

It was the most important moment of change in my life. My disease was cured as I listened to the Principle. It is clear to me that my ancestors caused my illness so that I could meet the True Parents. All my pain was gone; I came to have a good appetite and I slept well. My mind was very joyful. My body felt as light as a butterfly. As I understood how hard God had been working through history, I deeply determined to go anywhere and everywhere God asked me to, in spite of whatever trials or difficulties I might meet.

My favorite hymn at that time was "The Day of Joy." I liked it very much because it expressed my heart very well:

The Day of Joy

*The day God called me was a very
beautiful day.
I cannot forget this feeling and I*



Father with sisters, around 1955. The sisters standing are those who were expelled from Ewha University for joining the church. Mrs. Kim is in last row, second from right.

want to preach it all over the world.

This day was the day when God washed away all of my sins.

Please teach me how to awaken, how to pray, and how I can always feel happy.

Wonderful! Wonderful!

The day when God forgave my sin.

The joy and gratitude of being reborn and finding God has never gone away from my heart. It is still my biggest joy after spending 30 years in the Unification Church. When I faced the trials of Satan I always remembered that moment of joy and recovered my hope. I still do the same today.

AN INSTANT CLOSENESS WITH FATHER

I first met Father at the Heung In Dong Church near the old Seoul Stadium. I felt immediately that he was as close to me as my physical father. I had no feeling of being a guest or a stranger around him; I instantly felt intimacy and closeness. He

I FELT THAT THE ONLY REASON THE SCHOOL WAS STOPPING US WAS BECAUSE OF THE FEAR OF LOSING ALL ITS STUDENTS TO THE UNIFICATION CHURCH.

treated us as his brothers and sisters and sons and daughters. At that time Father was 35. I really felt that he was my father. One day I dreamt that I was crying and burying my face in my physical father's lap. But when I looked up at him he was True Father. In this way my dreams made me clearly understand that True Father is really my True Parent and he represents God. I was sure that the Principle could assure man's happiness and bring the Kingdom of Heaven on earth.

Two months after joining the Unification Church, I was still continuing my university life. In 1955 we started to witness to the students. Many students of Yonsei Presbyterian University and Ewha

University came to our church like a flowing river. A few hundred students came to listen to the Principle. The presidents of those universities were very surprised at this. One day Helen Kim, the president of Ewha University, sent Prof. Young Oon Kim to the Unification Church to investigate. (Dr. Kim had graduated from theological seminaries in Japan and Canada and was dean of the theology department at Ewha.) Dr. Kim came to the church and argued with Pres. Eu and Father for three days; during that time she asked many questions which she still had from the time of her theological studies. After the three days all her questions were answered. So eventually she became a member as well.

Pres. Helen Kim was very shocked and discharged five professors who had joined our church. These five were famous and respected professors whom the students liked very much.

In April 1955 the dean of students called all of us who had joined the Unification Church to her office and gave us a questionnaire to fill out. There were about ten questions, such as: How did

you join the Unification Church? Who first introduced you to it? When did you join? What is your impression of the Unification Church? Are you willing to risk punishment from the school for attending the Unification Church?

I COULD NEVER FORSAKE THE CHURCH

The meaning of the questionnaire was that we had to choose between the university and the church. In my heart I knew that I could never forsake the Unification Church even if I had to leave my school. It was there that I had been resurrected both in body and in spirit.

When I was expelled from Ewha University my mother went to the school and protested, asking why such a wonderful student as her daughter had to be expelled for attending the Unification Church. "There are atheists, Buddhists, and even communists attending this university," she said. "What's wrong with the Unification Church?" She made quite a fuss, claiming that the school's action was unreasonable and unjust.

In May 1955 a big happening took place in Ewha University. Fourteen students were expelled, and most of them were just about to graduate in June. At that time in Korea it was rare for girls to attend college, so their families were naturally upset when they were expelled. Newspapers reported about it. Some editorials said we had religious freedom, that no one could prevent us from going to the Unification Church, and that the university was wrong.

We asked the dean to explain what she thought was wrong about the Unification Church, but she wouldn't answer. She simply unconditionally branded it as evil. She hadn't visited our church and had never even heard the Principle. I, however, had been going there for many months and found nothing wrong. I felt that the only reason the school was stopping us was because of the fear of losing all its students to the Unification Church.

At that time spirit world gave us strength by speaking through us in tongues and giving us revelations. We stayed in front of the residence of the president for two nights, but she didn't give us any chance to speak with her and she eventually called the police. After we were expelled I transferred to Sook Myong Women's University to finish my studies.



Father praying after a lecture to early followers.

ONE DAY I DREAMT
THAT I WAS CRYING AND
BURYING MY FACE IN MY
PHYSICAL FATHER'S LAP.
BUT WHEN I LOOKED UP AT
HIM IT WAS TRUE FATHER.

THE SISTERS' FAITH WAS VERY STRONG

Those fourteen students received a lot of opposition from society and their families, but their faith was very strong even though they faced many difficulties. They were loved by Father and the brothers and sisters. Father and the members recognized them as precious sisters and said that their names would remain in the history of the Unification Church eternally. Some of the sisters of this group are now the wives of important leaders of our church, such as Mrs. Eu, wife of the late President Eu, the first Korean national

leader; Mrs. Lee, wife of the current Korean national leader; Mrs. Hong, wife of the president of a printing company; Mrs. Hwang, wife of the vice-president of a finishing company; Mrs. Lee, who works at Jacob House; Mrs. Choi, wife of Sang Ik Choi; and myself.

Father named us the Myung Won group. Myung is from Father's name and means brightness of the sun and moonlight; won is a circle and means making the world harmonious and peaceful. Father also gave us an official name last year—The Intellectual Women's Association.

In 1957, at the time I graduated from Sook Myong University, Father started telling us that he would go to America someday. I couldn't believe it. We had thought that Father would always live in Korea. I was very sorry to be separated from Father and wanted to attend him very much.

I asked myself why I had studied home economics. At that time it was difficult to become a full-time member, but finally I became a kitchen member. At first I

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HISTORICAL MOMENTS *and* THE MAKING OF A HISTORICAL PERSON

*Excerpts from a Sermon by Rev. David Hose
Brooklyn, New York
December 8, 1985*

THE THOUGHTS I'D LIKE TO SHARE WITH YOU TODAY come out of two unique and solemn privileges given me in the past couple of months—the attending of the Seung Hwa services for Martin Bauer in the Dominican Republic and for Chiyoko Iwamoto-Drevici in New Jersey. Also a third person, our brother Reinhard Jager, gave his life just two days before Chiyoko in the state of New Mexico while selling roses.

Of course for us, physical death is by no means the end of a person, but the moving on to a new phase of life in the spiritual realm. In this context, the Seung Hwa ceremony is, in a very warm, deep sense, an affirmation of on-going existence. But still, knowing that Martin and Chiyoko were taken before starting their blessed family life, and that Reinhard will not have the chance to physically raise his two little ones—there is an undeniable sadness. I would like to ask you, in light of the lives of our two brothers and our sister, to do some serious reflection with me.

As I look back, in each of the three cases of Martin, Reinhard, and Chiyoko, they met death in a split second—a moment.

Martin Bauer was one of the most vital guys I've ever known—a man of 53, just full of life and with the kind of spirit and energy of a 25-year-old. He would have said he had no time to die—too busy. One night he went to transact some business in a small farmhouse outside of Santo Domingo; little did he know that for three months the people in that farmhouse had been plotting to rob him and to do violence to him. On that night, after transacting business, he turned to go to the door, and as he turned the man behind him put a rifle behind his head and pulled the trigger. He was dead before he hit the floor. I had seen him just a month before.

It is a shock to hear that kind of news. It might be a shock for you that I should start my sermon out like this too. But as I looked down into Martin's final resting place and saw his face, which had been so animated a month before, I thought, how thin is the line between our physical life and the spiritual realm! How many 10,000ths of a second does it take for a bullet to pass from a gun through a man's head? Or for a sister to be run over?

I reflected in myself: How am I living day by day, and what are the contents of my thoughts? Where is my focus? What if



Chiyoko Iwamoto-Drevici



Reinhard Jager

tomorrow I get a bullet through my skull? What would be in my thoughts the moment before if I didn't know it was coming? Where do I expend my energy every day—mental, spiritual, emotional, physical? This is a very important reality. And there is nothing that brings the questions home more deeply than a Seung Hwa ceremony. It makes us think soberly about the quality of life we're leading, and the impact we are making.

Making a Historical Impact

We know of many people who have made an impact on history, but the *kind* of impact they made is important. Certainly Adolf Hitler had a profound effect on history—he was a genocidal murderer. On the other hand, Jesus Christ gave rebirth to hundreds of millions of people down through the years. So the impact one makes on history, for good or evil, is ultimately the impact one makes on people.

One who has developed a mind that is disciplined, quiet, concentrated, centered—that's the person who can make a powerful contribution to history.

Every moment I am on this earth I am making a historical impact on the world around me. But what direction it is taking? I got touched very powerfully by God when I was 22 years old. I joined this movement, and I thank God for it, so I could say, "Yes, I've been living for God for the last 18-and-a-half years of my life!" But what does that mean—living for God? You can equate it with living for history, or living for people. But does my living for God *really* equate with living for history or living for people?

I'm the father of five children, and sometimes I hear the children discussing what they want to be when they grow up. There's always someone who says he wants to be a great person, someone who thinks that, sooner or later, time and events are going to roll something up to his doorstep that is going to give him the opportunity for greatness. We all have big aspirations. Particularly following someone like Father, we do not usually adjust ourselves to small aspirations. We see our brothers and sisters making good somewhere and we find ourselves hoping that they will go all the way. Somewhere inside we feel that for ourselves too. But we have to be careful that we don't get caught in what little kids do—that is, having this dream that somehow the aspiration is going to come true when history presents us with the right opportunity, that it's going to come rolling up just like a big gift, and we'll just unwrap it and there it will be. It's going to happen one of these days. It's going to happen, sometime.

Things don't really work that way. Very, very seldom; maybe with Lotto but not with too much else in this life, especially the important things. But sometimes we tend to wait for these moments, and we can wait ourselves into the grave. The short years of our lives demand that we be initiators. The world needs godly people who can seek out opportunities to inject goodness, or to make, as someone once said, lemonade out of lemon situations.

Does history make the person or do people make history? I think we all know the answer—people make history.

A Tragic Unconsciousness

People who profess a faith, people who say they are living for God, are constantly faced with one problem: How do I bring the divine together with the daily? Divine and daily. The person who is sitting on a nice cushion of imagination, sometimes confused with vision, sort of waiting for the divine to enter his life, goes through thousands of days and doesn't realize that he could be making it happen daily, and while he is waiting, he is getting old and grey-haired and fat bellied. Nothing happens.

That's the way it is with the majority of the people in this world. And it could happen to you and me, because there's no magic "I've made it" formula that guarantees it won't happen.

Our planet is cursed with a tragic unconsciousness—sleeping with the eyes open and the tongue wagging. It's a terrible thing to think about. Early in the twentieth century a man named Gurdjieff said, "People are more awake when they're asleep than when they're awake." At least then their deeper minds are active. Just think—you and I live in a world where people are generally asleep, dreaming. In the moment there is nothing happening, or very little. "I'm hungry, I'm sleepy, I feel sexual desire, I'm angry, I'm happy, I'm this kind of person, I'm that kind of person."

What do we bring to the moments of our lives? It's such an important point. A historical person is one who has found a way to fill those moments with an inner richness. It doesn't come from outside of yourself, it comes from within yourself.

Have you ever walked down the street, looking from one set of eyes to another? I remember when I was a little kid, people on the street used to look each other in the eyes. I derived great joy from this because when you glance into someone's eyes something communicates. But have you noticed more and more today how people walk by and just look past you? It's sort of like avoiding the moment and looking into the mid-distant future, but actually, the future never arrives. It never arrives.

Living and Investing in the Moment

We don't deal with *this* moment, *this* person, *this* event. And it can be fatal, because it really means we don't deal with ourselves. People who do not live in the present moment and bring their deep inner resources to the moment will find themselves with an increasing burden of their own unresolved reactions.

It's one thing to recognize the unrighteousness, to see the problems, but it's another thing to rise above them and add something godly to the situation.

It is very easy to get stuck worrying about things going on around you, things that make you mad. But once you see the problem, the next question is—what will you invest at this point? It's easier to get upset, to be hurt, to compulsively analyze (yes, sometimes what we call "analysis" is nothing more than unconscious compulsive self-defense), to withdraw into oneself or to go away mad than to stand toe to toe with the situation and call forth through quiet self-reflection and prayer the things that can really help you cut through the situation.

Three or four years ago, when I was involved in the Education Department, we had a lot of 40-day workshops. Trainees

complained to me day after day about their central figures or about what someone had done to them. I got pretty burdened at that time, and not in a healthy sense. I began to store those complaints up inside without realizing what I was doing.

One time a sister came to me with a gripe about something in her life, a situation in her center that she really wanted to share. But before she got halfway into her story, I suddenly blew up and started to unload my pent-up burdens on her. She just didn't know how to react to me, so at the end she could only say, "Thank you very much, Rev. Hose." And I said, "Well, thank you very much. You gave me an opportunity to air some things out." But she was shocked, I'm sure, because she came for my ear, and instead probably walked out more distraught than when she came in. I too was shocked at the amount of junk inside of me.

I had to deal with myself shortly after this situation, because I recognized that I had some real bad feelings in me. While supposedly helping others deal with their problems I myself couldn't deal very well with them. I got completely affected by them. For all my "righteous indignation" at others' shortcomings I had to admit the fact that my own spiritual life was going downhill. I was losing a sense of wanting to invest in the situation, and I was beginning to derive a certain pleasure out of chewing on the ugly situations I had heard about. It's one thing to recognize the unrighteousness, to see the problems, but it's another thing to rise above them and add something godly to the situation; to not withdraw into a critical stance but to go forward.

Do I Live from the Outside In or from the Inside Out?

This is the question—do I live from the outside in, or from the inside out? What we've just been talking about is "outside in"—being so affected by the outer situation as to lose ourselves and wind up bouncing like a rubber ball off of people, situations, and events. The other way is living from the inside out.

Once we have seen the problem, can we, through the process of self-reflection, self-study, sincere prayer, and often through agony, bring something better to the situation, something beyond the predictable?

Instead of getting into a defensive posture we need to be able to stand out and speak from the heart in any situation.

Most people in the world are controlled by outside events. In other words, if I'm accepted I feel good, if I'm rejected I feel bad. If they're mad at me, I'm mad at them. If you love me, I'll love you. If you give me bad looks, I'll give you bad looks right back. We say we don't buy the communist worldview because they believe a man is a product of his environment. We have learned that the environment is a product of the individual. But many times, without seeing ourselves clearly, we are actually becoming an emotional product of the emotional environment around us. We find ourselves just reacting to it.

What this shows is a lack of gravity in our own spiritual lives. We are not able to pull the situations around us, but rather get pulled by them. There was a wise man, a street person, who once said: "Hey, brother, either you eat or you get eaten up." We get eaten many times—nibbled at. If we are to let our lives be

controlled in this way, little by little we will lose our lives, and it is no one's fault but our own.

So the question is, How I can I build and maintain true inner spiritual strength? How can I bring the quality of what I have built in my relationship with God and True Parents into the world, no matter what the situation, and never withdraw into uncontrolled passions?

The one who does this more than anyone else is Father himself. He is able to walk into the stormiest places, see the wrongs, the inequities, the hypocrisies, and the ugliness, and then invest everything he has in his hope for the future. That takes a tremendous inner strength. That takes a virtuous and powerful type of person.

Motivated by the Love of God

It's so easy to justify oneself by the ugliness of the world around us, to justify inaction and resentment, and to walk away disappointed. Father has had more reasons than anybody to be disappointed. But he refuses to succumb to disappointment; and that's his victory—the victory of love. He is not controlled by outside events but motivated by the love of God, living out of the heart of the redemptive, loving parent. We come from a history of hurt children, but we are trying to become true, loving parents ourselves who can heal other hurt children.

Being at those Seung Hwa ceremonies really made me reflect on my relationship with Heavenly Father. How much I see a need to develop and maintain that real core, that gravity, that confidence that comes through a strong relationship with God. Instead of getting into a defensive posture we need to be able to stand out and speak from the heart in any situation.

The historical person is not one who is suddenly going to emerge in the teeth of a great, once-in-a-lifetime opportunity. The true historical person may never make it to *Who's Who*, or even the newspapers. He or she may be completely unheard of. Maybe it's a family member. Maybe it's a crippled old woman who can't even leave her house, but because of her inner attitude, because of her relationship with God, she is contributing to a situation that no one else wants to touch. That person is having an historical impact, and someday we will come out and applaud her.

Perhaps the biggest challenge we have every day in becoming that kind of historical person is learning how to control this machine called the mind. We need to develop a truly centered and awakened mind—a mind that is not pulled off by the "traffic" around us every day, by juke boxes, by chatter, by sudden senseless impulses. The mind is really the most holy place within ourselves. One who has developed a mind that is disciplined, quiet, concentrated, centered—that's the person who can make a powerful contribution to history. If you're letting your mind get away from you every day, what kind of a contribution can you make? You can't even gather your forces! That's our common challenge.

The only time to deal with that is now. You can't do it tomorrow, you can't do it yesterday, only now. If you have been having that struggle recently, take up the cause; you might drop it a million times but don't give up. We live in a world with so many scattering influences. Quantity has replaced quality. We are being asked to take the way of indemnity and go back and find that quality. We are in a historical position by the nature of those we follow and the time we are living in. Whether we can become historical individuals is up to you and me. ♦

IN MEMORIAM: **Martin Bauer**

DECEMBER 25, 1932—OCTOBER 23, 1985

by Howard Comis

EVERYONE CLEARLY KNOWS THE struggles of living a life of faith and maintaining spiritual discipline in the midst of a society that is predominately engrossed in this sensual world, whose value systems often conflict with those of men and women of faith. Sometimes reading the Principle is not enough to clarify and reinforce our spiritual understanding and faith. Despite our diligent attitude in studying, doubts often remain and confusion lingers.

However, when we see an individual embody many of the realities that we have read about in the Principle, then the truth becomes more of a living reality: It comes off the pages of a textbook and into the very core of our life.

One regret that I have concerning the tragic murder of Martin Bauer was that I had the opportunity to know him for only a short period. He was so busy in such an enormous range of activities that it was difficult for us to spend time together. However, in this short time he made the Principle come alive for me as he walked his lonely and sorrowful path, a path other great figures such as Noah, Abraham, Moses, and Jesus walked before him.

It was not an easy road for our dear elder brother Martin. For the past 11 years, since joining the movement in New York, he poured out his sweat, tears, and finally his blood for this Caribbean island, the Dominican Republic. Like Noah he faithfully tried to build the "ark" as others, including early members, stood by unable to understand or support his efforts. As Abraham gave up his worldly profession, likewise Martin gave up personal success and wealth and position to dedicate all his energy for Heaven. Unfortunately Martin was never able to bring his physical family to the same level of dedication.

We can notice many parallels between Martin's life and the life of Jesus. Martin was born on December 25 and lived in the Dominican Republic for 33 years. Like Jesus, malicious rumours and false



Martin Bauer

accusations were fabricated and spread even after his death.

The Bible points out that there was a dispute over the bodies of both Moses and Jesus. Similarly, it was difficult to delay Martin's funeral in order for Dr. Bo Hi Pak to come and perform the Seung Hwa Ceremony because Martin's family did not understand our church's tradition. One can easily understand their point of view. In the end we were permitted to perform the Seung Hwa Ceremony because of their respect for Martin's personal faith. But because we were not allowed to delay, Dr. Pak was not able to personally conduct the ceremony.

I would have to write a very long article in order to fully explain all that Martin endured. To begin with, because True Parents cannot safely visit most mission countries, and because Father's sermons and other internal guidance material are not always available in other languages, many native members are not able to grasp Father's heart and way of life. Therefore, quite a few members, not knowing a heavenly standard, spoke disrespectfully to Martin. In the various businesses that Martin initiated not only

employees but members tried to steal from him. Martin was the victim of false accusations, some that were, sadly enough, communicated to his physical family and to this day are thought of as factual.

After educating and elevating members Martin was often betrayed; many walked away from the movement in the early years. In third world nations there is also the tendency for people to be corrupt from the highest positions to the lowest. Martin suffered a lot in trying to start and maintain business ventures due to this pervasive corruption. Martin gave everything while others often took without expressing gratitude. Even nature seemed an adversary as Hurricane David destroyed Martin's entire bakery operation in 1978. How Martin was able to accomplish so much in such an unfavorable environment is truly a miracle.

Despite these problems Martin always created a spirit of joy and encouragement around others. Martin's favorite expression in response to the question "How are you?" was: "Cada dia esta mejor (Each day is better)." But in reality each day grew more difficult as Martin fought to get bank loans to expand our flower farm in the Dominican Republic. Martin shouldered his responsibilities well, never complaining despite the lack of support. Martin once shared with me how precious were the times when he felt God's consolation. With comfort from heaven Martin could continue the lonely battle.

Martin Bauer was only one man, yet when his life was taken we felt such a tremendous absence, the same as members feel when True Father is not there to attend a Belvedere service or a church celebration.

Unfortunately, in spite of the many lessons we learn from the past, we often take lightly the value of a leader until some tragedy erases him from this physical life. Of course we know that Martin's life was not in vain, yet nevertheless, those here who knew him in a special way truly miss him. ♦



IT IS THE EVENING OF NOVEMBER 15, 1985. CHIEF RICHARD SNAKE OF THE Delaware Indian Nation, a noble tribe that once lived on the land he now stands on, lights a ritual fire of evergreen sprigs in the center of a large circle, representing the cosmos. In prayer he invokes the presence of the Great Spirit. Into the center from four points, symbolizing the structural lines of our earth's sacred geography, come a Buddhist, a Hindu, a Jew, a Zoroastrian, a Muslim, a Christian, a Taoist, and a follower of African primal religion, to light a candle from the common flame, symbolizing the interconnectedness of all faiths. Each one recites a prayer from his or her own classical religious heritage in its original language and then calls upon all those gathered around the circle to recite the prayer again in English. Surrounding the circle in the semi-darkness, over 600 spiritual leaders and seekers from 85 different nations of the world, symbolically representing all the peoples of the earth, past and present, stand together to take part in this sacred ritual. They are here on a pilgrimage to share the jewels of their own faiths with each other and to discover that their faiths are all drawn from one common source, "that Ultimate Mystery, Memory, Mind, and Heart from which all energy comes."

Thus began the first Assembly of the World's Religions, held November 15-21 at the Americana Great Gorge Resort in McAfee, New Jersey. Professors, clergy, artists, students, spiritual leaders, and

THE ASSEMBLY OF THE WORLD'S RELIGIONS

Recovering The Classical Heritage

AMERICANA GREAT GORGE RESORT, McAFEE, NEW JERSEY
NOVEMBER 15-21, 1985

by Laura Reinig



The main Assembly banner, created by Norman Laliberté, shows the Assembly logo surrounded by four birds, representing the four corners of the earth, with overlapping wings symbolizing world unity. At the top and bottom are symbols of the participating religions.

They are here on a pilgrimage to share the jewels of their own faiths with each other and to discover that their faiths are all drawn from one common source.

professionals in many fields were invited from all parts of the world to take part in this historic event. Sponsored by the International Religious Foundation (IRF), this conference was the first in a series of three interreligious and crosscultural conferences commemorating the centennial of the World's Parliament of Religions, which was held in Chicago in 1893. Assembly Two is planned for 1989, and Assembly Three for 1993.

Reviving the Spiritual Dimension



At the receiving line.

This incredible event was the manifestation of a vision for interreligious unity that Father already had 40 years ago. At that time Father wanted the religious leaders of the world to join with him in his urgent quest for dialogue, harmony, and action to help solve the injustices of the world. Now, beginning with this series of three conferences, Father is hoping to recover the primacy of the spiritual dimension of life in the face of the growing secularity of modern society, so that religious people can actually work together and fully contribute to world peace.

To bring out the spiritual aspect, the Assembly sought to create, not merely a forum for theological discourse, but an atmosphere for direct religious experience—through dialogue, lectures, meditation, prayer meetings, rituals, poetry readings, musical and dramatic performances, art exhibitions, and film and video presentations. In this way, participants could go beyond the dogma and doctrine that separate religions, and journey into the deep inner aspect, the spiritual center of life, or the heart. For it is only in the heart that true communication with God can occur; only through the heart can one receive real nourishment from and offer real compassion to one another.

The title of Assembly One was "Recovering the Classical Heritage." Participants had the chance to revive the beauty of their own diverse classical traditions and awaken to the richness of other faiths. It was truly a feast for the eye, ear, mind, and heart.

The spirit of celebration was bounteously manifested in the many-hued banners hung all over the hotel for the occasion, created by the famous banner-maker Norman Laliberte. Symbols of each religion were stylistically rendered in blazing color, adding greatly to the aesthetic environment.

The World's Pilgrims Shake Father's Hand

The week began with an opportunity for everyone to greet Father and Mother, Rev. Chung Hwan Kwak, Dr. Bo Hi Pak, Program Chairman Richard Payne, Project Advisor M. Darrol Bryant, and Dr. Huston Smith, a long-time ICUS and IRF supporter. Father greeted each one of the participants heartily with both hands and a big, radiant smile. The seemingly endless line of people offered a vivid display of turbans, cloaks, saris, robes, and habits—the diverse garb of the world's pilgrims. A number of the guests had been former participants of the Youth Seminar on World Religions, and were very excited to shake hands with Father and Mother. A majority had never been to an event sponsored by Father before, but had been invited through many PWPA, IRF, and other church contacts throughout the world.

After dinner the participants gathered for the opening ceremony, the spiritual convocation described above, which included delicate yet penetrating Middle Eastern melodies performed by the Alhambra Trio. Even from the very beginning of the conference a sense of awe and a shared transcendent experience connected each person there to each other and to a higher Presence.

At noon the following day the participants gathered for the opening plenary session. Theologian Dr. Herbert Richardson introduced Father. He shared how Father had been asked by God to implement the unity of the spiritual and the physical aspects of man and bring about the building of the Kingdom of Heaven on earth. Then Father gave his Founder's Address (see p. 40) in which he stressed the need "to purify the religious atmosphere into one in which believers can have living faith and every soul can communicate with God."

"All religious people should feel responsibility for the shaky spiritual foundation of this generation and should repent," he said. "Religions should stimulate spiritual rene-



K. OMENS / NFP

At the Assembly's opening convocation ceremony, representatives from the world's religions, having received the light from the common flame, prepare to recite their traditional prayers.

wal." With his words he set a tone of seriousness and urgency, asking the religious leaders of the world to take up the responsibility for the world's ills.

During the entire week, meditations in the varied religious traditions were held every morning before breakfast in six different rooms. Participants could join in the services of their own or of other faiths. In this way they could experience a real taste of the heart of each religion. It was also a challenging opportunity for the participants from different denominations or sects *within* the same religion to create a worship service that reflected not just one aspect but the essence of that faith.

Plenary sessions were held every day for the entire group, centering on the Assembly's theme of recovering the classical heritage. Before each speaker began, one of the participants offered an invocation, a prayer, or a chant. The moderators and the speakers afforded absolute respect to people of all faiths by referring to God in such varied and beautiful ways as the Ground of Being, the Perennial One, the Divine Source, or the Transcendent Spiritual Order. Public prayers were spoken without the usual "Amen" common to Western ears; they were left open-ended and thus created among those gathered an expectant receptivity for whatever followed. Talks were given on the Islamic, Buddhist, Jewish, Christian, Hindu, and African primal traditions by distinguished leaders of their faiths. Presentations were also given on "The Spiritual Heritage of Women" and on "Personhood, Peace, and Justice." Although each speaker touched on the very intimate and unique aspects of his or her particular religion, there was a quality of universality among all the offerings, as each speaker said in essence, "At the

Getting a Taste of Each Religion

ROBERT SPITZ



A Confucian ancestral ceremony.

As the water descending on
mountain crags wastes its
energies among the gullies,
those who view things as
separate waste their
energies in their pursuit.
But as pure water poured
into pure becomes the
selfsame—wholly pure, so
too becomes the self of the
silent sage, of the one...
who has understanding.

(A quote from the Vedas,
included in the Assembly literature.)



Mrs. Sonal Mansingh, with painted fingers, evokes the spirit of the Hindu gods in her classical Indian dance.



A Hindu prayer service.

A Visible Connection of Love

heart of each religion is the personal experience with God, and your God and my God are one."

Twice a day the participants met in small discussion groups of 15 or 20 people to discuss the plenary sessions and the papers that each participant had written prior to coming to the Assembly. Each group was centered around a theme, such as "Spiritual Disciplines and Practices," "The Encounter with Secularity," or "Stewardship of Creation and the Fate of the Earth." It was in the groups that people were able to develop bonds of heart with each other as they shared their beliefs, their individual spiritual journeys, and their aspirations with others of different faiths. In one group a Hindu who had almost been killed four times by Muslims as he was trying to escape from Pakistan after World War II, and who had developed a tremendous hatred for Muslims, found himself sitting with a Muslim in his group, and he was surprised that he could open his heart up to him.

There developed over the course of the week a visible connection of love among people at the conference. Such an atmosphere was created that in the halls and in the elevators people would eagerly read each other's name tags and exclaim with childlike innocence, "Oh, you're from Indonesia? Well, I'm from Sri Lanka! Are you going to the fifth floor? Let's go up together!" And they would start talking excitedly about their new experiences without any of the usual reserve one normally would have with strangers. Some of the participants had met each other before in various interreligious

Participants could go beyond the dogma and doctrine that separate religions, and journey into the deep inner aspect, the spiritual center of life, or the heart.

conferences in different parts of the world, but many new friendships were created.

One special aspect of this conference which lifted it above the realm of simply the verbal exchange of ideas was the emphasis on the transcendent, artistic experience. In the afternoons participants gave informal presentations of songs, poetry recitation, dance, music, chanting, and storytelling in their native traditions, which captured the intangible beauty of the heart expressing faith and love.

In the evenings, performances were held on a large stage. The most remarkable of these was the presentation of classical Indian dance. Two women, in turn, displayed incredible virtuosity in their rendering of traditional Hindu love stories into movement. One of the dancers, Sonal Mansingh, a highly educated scholar as well as a teacher at the Center for Indian Classical Dance in New Delhi, is famous throughout India. She was able to create by herself, through her supple body and especially through her astonishingly expressive hands, an entire rhapsody of emotion with such tremendous evocative power that one felt there had been dozens of separate personalities on the stage.

One day was spent on a field trip to New York City, where the group toured various sights in Manhattan and later gathered in Harlem, at the huge Metropolitan Baptist Church, where three speakers delivered talks and the preacher of the church even taught the entire congregation some real gospel singing.

The conference staff, mostly UTS students, had the blessing to meet every morning with Rev. Kwak, who offered valuable spiritual insights about Father's vision. He said that the most important job they could do was to unite internally with Father's heart and desire and try to develop deep, personal connections with the participants, which



A gift of a small statue of Buddha.



The voices of these four Tibetan Buddhists mingled sonorously, almost hypnotically, through the auditorium on the evening of traditional religious chanting.



Dr. Huston Smith greets Father at the head table.

could be the most valuable gift the people could carry back home with them. We members should be like the roots of a tree, unseen and yet invaluable supporting the visible growth of Father's achievements. He emphasized how Father, determined to find a way to achieve harmony among religions, struggled alone through many years without real support from anyone and made many serious conditions that are only now bearing fruit.

Spiritually Guided to Father

Rev. Kwak said that the spirit world is working very closely now with people on earth, and he told an amazing story about one of the special guests at the Assembly, a man from Senegal who is the spiritual leader of several million Muslims. About two years ago this man started seeing in his prayers a vision of Father surrounded by a bright light. God told him he was a man who was going to unite the religions, and that he was in America. Even though he didn't even know Father's name or who he was, he was determined to find him. By a miracle his visa was approved and he came to New York City, and he was finally able to find our church and come to the Assembly to meet Father. He spent many hours praying for Father during the Assembly, and he told Rev. Kwak that he is now resolved to completely follow Father's instructions for him.

As a practical outcome of the Assembly, a project emerged through the IRF staff—a program called World Youth for God, where young people of all faiths will be able to join together each summer in various third world countries to serve people in need. Assembly participants were encouraged to enlist the involvement of the religious organizations with which they were affiliated in their own countries.

"All religious people should feel responsibility for the shaky spiritual foundation of this generation and should repent."

In addition, some of the delegates from India were inspired to get together to discuss among themselves how they could carry back the vision of the Assembly to their own country, and how they could organize themselves to help India contribute to peace in the world.

On the final day, a closing plenary session was held in which each of the project coordinators—Richard Payne, M. Darrol Bryant, John Maniatis, and Tyler Hendricks—and several of the participants could express their deep feelings about the success of the conference. Each in their own unique way commented on the incredible openness and frankness they experienced in the groups, the mutual respect they developed for other faiths, the gratitude they felt towards Father, and the joy and wonder of it all. One of the participants, Dr. Chatsumarn Kabilsingh, expressed very well the potential value of this meeting. She said that this conference is something we cannot just put on the altar. It is not a completed offering; it is just a step. "The Assembly is a well-written introduction," she said. "Now we have to write the book."

The conference culminated that evening in a sumptuous farewell banquet. During the meal Father sat quietly at the head table, looking out over the sea of guests with a profound and parental gaze. Dr. Huston Smith gave some heart-felt and insightful closing remarks, cautioning that it won't be easy for the participants to explain this experience back home among their families and associates. He urged that they should make an effort to "cultivate the habit of God," training themselves and drenching themselves in "the fullness of the Divine Presence."

After that Rev. Kwak introduced Father (see p. 43), and then Father rose and gave his Farewell Address (see page 44). Father's talk sparkled with humor and ended with a warm and embracing feeling. He said that this parting need not be a sad moment if we take what we have learned here back to the community of faith from which we came. "The coming together of our various traditions and beliefs," he explained, "much like the meeting point of the branch rivers with the main stream, is full of cross currents and sometimes pretty rough water—but that is not a bad thing, it is to be expected. In fact, the river's flow to the great ocean will be stimulated by these many currents. For me, that great ocean, the goal of our living river, is the Kingdom of God on Earth."

After dinner the musical presentations bestowed upon the whole conference a final blessing of joy and hope. The New York City Symphony performed several new arrangements of heart-rending Middle Eastern melodies in Western symphonic form, composed by conductor David Eaton and sung by Isabella Ganz. East and West were woven together in sound in an incredible encapsulation of the spirit of the whole week of events. Another extraordinarily moving piece, composed by Kevin Pickard expressly for the Assembly and sung by Jamie Louise Baer, was presented, called "Morning of an Age." It burst out into the banquet hall like a jubilation, announcing that the long-awaited dawn is not just coming but is already here. The ancient hope that has been buried within each person was touched—and it brought many in the room to tears.

Departure time the next morning moved many of the participants to pledge to meet their new-found friends again, hopefully at the next Assembly in 1988, when the topic will be "Responding to Our Contemporary Challenge," or even at the third Assembly in 1993, which will have the title, "Strengthening Our Hope in the Future." A new dimension of faith had been touched in all of them; a realization that the essence, the inner core, of all religions and indeed of all people on this earth is really the same.

With the unity of heart developed from these conferences, the Assembly, in conjunction with other IRF activities, hopes to initiate many new collaborations among religions and to establish centers for interreligious dialogue and training throughout the world. ♦



At the Metropolitan Baptist Church.

**"Cultivate
the Habit of God"**



During the closing banquet the New York City Symphony performs for the guests.

DIALOGUE AND ALLIANCE

Founder's Address
by Rev. Sun Myung Moon
November 15, 1985

HONORABLE CHAIRMAN, SCHOLARS, AND LEADERS from religions around the world, and ladies and gentlemen!

I welcome you from the bottom of my heart to the Assembly of the World's Religions. Our gathering here is not an ordinary event. It is itself a great accomplishment that we, from 85 countries and with such a diversity of religions, cultures, traditions, and nationalities, should come together to open our minds, to harmonize with each other, and to share our concerns about the future of humankind. I am sure that God also is delighted with this historical event.

We come from different religious backgrounds. Our answers to the fundamental problems of human existence are not identical. Our understandings of the causes of human suffering do not have the same frame of reference. Our ways of seeking world peace are diverse. But still we have a common ground: all of us try to solve problems in the context of our relations with the Ultimate.

Throughout East and West, North and South, people living in the situation of sin, disbelief and confusion have yearned for love, happiness and peace that is true and eternal. They have been making every effort to overcome the temptations of their evil desires and, by following their good desires, to find the happiness with which their original mind will rejoice. Although human experience throughout history cautions us that pursuit of such ideals is rarely successful, people's original minds are not likely to give up. All humankind irrespective of differences in peoples and traditions pursues this ultimate goal.

WE ARE BOUND TO DEPEND ON THE ABSOLUTE

If we humans are not able to fulfill such a purpose by our own effort, then we cannot but depend on the eternal, true, absolute Being beyond ourselves. We humans know that we are finite beings. Since we cannot determine our own destinies, we are bound to depend on the Absolute to whom we ascribe supreme power. We believe that since there is an Absolute being who wills true love, peace and happiness, all these things can surely be realized only with Him.

We should know more about this Absolute, the source of the ideals which humanity is seeking.

I have become familiar with the content of the spiritual world through my own spiritual experience and by deep communication with the Absolute. I have learned God's will, love and heart. Religion is not merely truth or ethical teaching,

but centers on people's original impulse to find that upon which they can absolutely depend and relate with.

True religious intuition meets the Absolute and the Infinite. Through this intuition we can hear God's call for each of us. Such a state of original communion with the Absolute transcends any particular religious system or form. In such a state only do humans reach perfection and happiness. This God-human relation is one and universal. Because the Transcendental Power is one, and humanity's capacity to enter into the relationship which it offers is universal, the ultimate goal of human beings cannot be more than one. The goal of an individual is one. The goal of a family consisting of such ideal individuals is one. The goal of the ideal nation and world is one. All ways run toward God's ideal world of love, happiness and peace.

GOD'S MOTIVE FOR CREATION

The ideal of love, happiness and peace is not possible for an individual in isolation. It can be found only in relationship with another. Even the Absolute Being cannot fulfill the ideal without relationship. If God is alone, who is there for God to love? In what is God to find His ideal? In this light, we can understand God's motive for creation. God created humanity in order that God might realize His ideal and fulfill His love. Only in human life in the world can God realize such ideals as love, happiness and peace.

In this sense, how precious is the original human being! Human beings are not on the same level as God. However, God and human beings are supposed to be in relationship and ultimately to become one. In other words, God and human beings are in a parent-child relationship. Just as God is eternal and absolute, human beings also become beings of absolute and eternal value as the children of God.

Furthermore, human beings are the objects for the realization of God's ideal. God's eternal and absolute will is consummated where He becomes completely one with humanity. Thus, the purpose of human life is also absolute and eternal.

God is eternal, unchangeable and absolute. God's purpose of creation was also eternal, unchangeable and absolute, and was to found one ideal world, unified with one purpose. Today's world of sin, conflict and disbelief came into being because humanity fell from the original way. God has worked through the world's religions to restore fallen humanity to its original state. The salvation of fallen humanity will be completed by God's providence through the Messiah.



Father speaks at the Assembly's closing banquet.

THE MESSIANIC HOPE

As God's purpose of creation is absolute, the purpose of God's restoration providence must also be fulfilled at any cost. Therefore, the messianic hope of an ideal world is not just a vague dream, but should become a substantial reality in our lives. Likewise, the purpose of all religions is to realize God's will in our daily life on earth. For the purpose of the whole providence, God has been broadening the foundation of goodness through many religions, each appropriate for its own age, people and environment. But the ultimate purpose of all these religions is only to realize God's will, that is, the ideal world of peace and happiness. Religions should be concerned with God's will for world salvation more than with the salvation of the individual or the welfare of their own denomination. I think that now is the time for all religious bodies together to search again for the true will of God.

As far as I know, God is not sectarian. He is not obsessed with minor details of doctrine. We should quickly liberate ourselves from the theological conflict which results from blind attachment to doctrines and rituals, and instead focus on living communication with God. I think we urgently need to purify the religious atmosphere into one in which believers can have living faith and every soul can communicate with God. In God's parental Heart and His great love, there is no discrimi-

nation based on color or nationality. There are no barriers between countries or cultural traditions, between East and West, North and South. Today God is trying to embrace the whole of humankind as His children. Through interreligious dialogue and harmony we should realize one ideal world of peace, which is God's purpose of creation and the common ideal of humankind.

GOD IS CALLING FOR ACTION

Respected representatives of the world's religions! When we take an honest look at reality today, we come to see that it is time not only for belief but for action. Why do we find such serious problems prevailing in our societies, problems including confusion in value systems, moral corruption, drug addiction, terrorism, racial discrimination, genocide, war, unjust distribution of wealth, disregard for human rights, and totalitarian communism? These vices are the natural outcome of hedonism, atheistic materialism, and secular humanism that denies the relevance of God. All these are the effects of the declining faith and spiritual exhaustion of this generation.

Who can take responsibility for today's world? Can the military or the politicians? Can businessmen or people with new technology? Never. God is asking religious leaders, today's prophets and priests, to solve these problems.

All religious people should feel responsibility for the shaky spiritual foundation of this generation and should repent. Throughout the long history of religion, we have not made a convincing witness for our living God. We have not been sincere in the practice of love. Our past hypocrisy has allowed atheism to prevail. We should feel deeply guilty about all this.

Today God is calling us. All religious people, standing on the internal foundation of deep self-reflection, should challenge the prevalence of all evils and work creatively in order to realize God's will on earth. The living God wants to relate with us not merely in the context of scriptures and rituals, but rather hopes to dwell in the hearts of people who keep God's will in their minds and live it in everyday life.

BANNERS OF LIVING FAITH

After long prayers and reflections on the future of the world and humankind, I have begun to feel that God's enthusiastic hope and the Holy Spirit's strong power are sweeping over the whole world. Today the world should be renewed. Religious leaders all over the world should join together and encourage a movement of purification in every religion. There should be repentance and the renewal of true commitment. The world should change. There should be a new reformation. The banners of "living faith" and "practical faith" should be waving everywhere around the world. Every religion should work beyond its own benefit to liberate the world from poverty and disease. By the practice of love and the burning conviction of faith, our witness will convince even atheists of the truth of the living God. Only through a religious and spiritual revolution bringing great harmony, love and compassion will we finally realize the ideal world of peace.

Respected representatives! In response to God's sublime call, the world's religious bodies should come out of the quagmire of hostility, misunderstanding and ignorance. With mutual respect and friendship they should build a large cooperative community of religions. Then together, we should show our religious will in action and practice everywhere on this planet.

Religion is not merely oriented to the world beyond. The earth is God's creation, and it is on this earth that God's will is to be realized. If the Kingdom of Heaven or *Sukkavati* is God's ideal place, we cannot go there merely by hoping. Rather we should live for, love and care for our brothers and sisters and the things of creation. It is in relationship with others that we can realize the ideal.

UPHOLD THE TRUTH OF RELIGION

Even though religion transcends ordinary social ethics and social policy, we should not ignore its functioning in society. Religious people should be concerned with actual problems and apply God's will to their practical solution. Moreover, religions should stimulate spiritual renewal and give an elevated value perspective to those in charge of politics, the economy, social programs and education. With their minds enlightened by the Spirit, these people can solve the problems in their fields. God is calling for religious people with living spirituality to uphold the truth of religion and to relate it to the situations in their societies. People who are grounded in truth and in living communication with God are bound to influence others and bring about a revival of spirituality everywhere. True religions do not follow the trends of the secular

world, but, centering on God's will, should enlighten the world and lead the people, even in the face of opposition and persecution.

The movement for interreligious harmony and unity and for living faith may go through a lonely path for some time, but it will soon receive tremendous support from many fresh-minded people who see things from a historical and global perspective.

I have been putting all of my energy into reforming the world and realizing God's ideal on earth in accordance with the direction of God's providence. I have been mobilizing the total energy of the Unification Church to work first of all for world peace through interreligious harmony. I sincerely hope your religions also actively cooperate and join in this path, not because I want to reduce my effort or spare the financial resources of the Unification Church, but because I hope to see as early as possible a total mobilization of spiritual resources and creativity from all religious traditions in the direction of God's providence. This path will lead to the realization of the world of peace.

As you may know, the Assembly of the World's Religions is a project with historical significance. While even the secular world is seeking harmony through the United Nations and the like, should religious bodies fight each other? I have long been expecting certain leaders of the elder religions to initiate an assembly of the world's religions. After a long period of waiting, I have initiated this project, because I believe it should be done at any cost. While this meeting itself is a meaningful accomplishment, the Assembly will, I hope, become more and more significant with meeting after meeting.

I HAVE THREE HOPES

I have three hopes for these Assemblies. First, world religious traditions should respect each other and at least work to keep in check any interreligious conflicts and wars. Secondly, the Assembly will hopefully serve the world by becoming a cooperative community of religions. It will hopefully agree upon and make resolutions calling religious people to practical action, encouraging all people to live by God-centered values, and fostering the development of human minds and spirits. Thirdly, the Assembly should, I believe, develop into an organization in which the major leadership of all religions participate. The Assembly has to lift up the highest values and purposes of life and to offer them to all religious people, all groups, and all nations. Only in communion with the Absolute and with love for one another can individuals, groups and nations prepare for and become a part of the Kingdom of God on earth.

I hope all of you, as representatives of your religions, find spiritual unity that can be the foundation for a bright future and for a new religious reformation that can lead the world. Through presentations and discussions, during plenary sessions or in committee, in artistic performance, meditation and prayer, please respect each other's faiths and contribute as much as possible to the harmony of the whole. Let us all march forward to fulfill the world-historical mission of religions, that is—the realization of God's will on earth.

I thank all members of the Planning Committee for their efforts in planning and preparation and all the staff serving the Assembly's practical needs for their hard work.

May God bless this historical conference and each of you representatives. ♦



November 20, 1985 **Rev. Kwak**
Introduces Father at
the Farewell Banquet



DISTINGUISHED GUESTS, MEMBERS OF THE HEAD table, ladies and gentlemen: It is my greatest pleasure to introduce Rev. Sun Myung Moon to you, at this Farewell Banquet.

I have known Rev. Moon for nearly thirty years. I can testify to the intensity of his spiritual communication with God. Rev. Moon has an insatiable appetite for a daily life of prayer. Up to this very day, at 65 years of age, he still sleeps less than three hours a night. Upon awakening, he begins his day with several hours of prayer and meditation. He not only preaches to our church members every Sunday, but he spends hours every day giving guidance and inspiration to members and guests of the Unification Church. Every activity he initiates and takes part in is done with the motivation of serving God and humanity. In all my years with Rev. Moon, I have never seen him take any vacation from his intense commitment to God.

Unlike many people today, Rev. Moon does not see God as a mere human concept. Rather, God is an existent, living Being who is actively involved in our human lives. The same is true of the real existence of a substantive spiritual realm. For Rev. Moon, the affairs of the world cannot be considered apart from the presence of the Living God and the spiritual world.

Through his intense prayer, however, Rev. Moon has realized that God's heart is far from joyful. God's heart is filled with intense pain because human beings have not been able to understand Him and respond to His love. The image of Rev. Moon most deeply engraved in my heart, from my own experience, is the image of him in prayer with tears streaming

down his face. His deepest motivation is to comfort the heart of God. To me he appears always as a spiritual light and the father of life.

This desire is the basis for Rev. Moon's efforts to close the gaps that exist as barriers between nations, peoples, races and religions. God must be very joyful to see this Assembly of religions and traditions from around the world here this past week. How much God must desire that future gatherings and events such as the Council for the World's Religions can bring more people to a realization of the common world which we share, and of the Creator whose children we are.

Rev. Moon invited us here for this purpose: to make a *real* difference in the world and in history. Thirty years ago, in a humble church in Seoul, Korea, Rev. Moon spoke of God bringing an Assembly such as this about, and already started to lay the foundation for interfaith and interreligious dialogues. Since then, the first priority in his ministry has always been the efforts for the harmonious relationship among the world's religions. He clearly recognized God's hope for seeing that all religions become one in God's love. Few if anyone could believe him then; to see it realized here truly testifies to the greatness of God, and to the spiritual power of Rev. Moon. The vision he holds out to us at this moment also may not be believed by everyone here. And yet—who can doubt the power of God? And who would deny the vision of God's kingdom?

In my experience, it is through Rev. Moon that this vision today is revealed with the greatest clarity and authority. With great happiness and thankfulness, I introduce to you, the Rev. Sun Myung Moon. ♦



Father's Remarks at the Farewell Banquet

GOOD EVENING LADIES AND GENTLEMEN. I HOPE all of you have enjoyed this Farewell Banquet and this Assembly as much as Mrs. Moon and I have. It seems like we first gathered together for this historic conference as strangers to one another and now, even as we have come to recognize that we are truly brothers and sisters, it is time to depart. But this does not need to be a sad moment if we take it as an opportunity to carry this spark of renewed brotherhood back to our own communities of faith.

When I first told my wife I was to convene an Assembly like this she asked me whether I thought representatives of so many different religions with such different backgrounds could really get along. What would happen if they just fought all the time? I reminded her of our thirteen children—each one is so different they seldom ever all agree on anything. Did she really think any of them would rather be an only child? They are bound together in harmony because they realize how much their parents love them. So I believed, it would be the same with us. When we really recognize how much our Parent, God, loves each of us, how could we fail to get along? And I think we succeeded rather well, don't you agree?

Of course, my wife was also quick to remind me that a man alone cannot become a parent by himself. In the Orient, great pearls of wisdom are passed down in proverbs, like those of Confucius. In America it seems people do this by bumper stickers. I saw one the other day which said, "When God created man, she was kidding."

Actually that bumper sticker make a good point. We haven't always been able to feel the love of our Creator, because we didn't always understand that God is both our Father and our Mother. Then, as I see it, we really are all brothers and sisters.

Even though we have only made a beginning here at this first Assembly, I believe it will lay the cornerstone for a great

new beginning in world religious harmony. As I reflect on the gathering of so many religious traditions here at Great Gorge, it is very much like the gathering of many smaller river branches into one powerful central stream flowing toward the ocean. Those many branches, from every direction, are of many different lengths and volumes; they have flowed through vastly different terrains—some smooth and serene, some rocky and torturous. But here, having overcome all obstacles, the branches come together in one great stream. Indeed, this is a natural and necessary pattern for life, whether we speak of the meeting of rivers or religious traditions—for what hope is there if there is no point of congregation?

It is true. The coming together of our various traditions and beliefs, much like the meeting point of the branch rivers with the main stream, is full of cross currents and sometimes pretty rough water—but that is not a bad thing, it is to be expected. In fact, the river's flow to the great ocean will be stimulated by these many currents...

For me, that great ocean, the goal of our living river, is the Kingdom of God on earth. We may call that ocean by many names but it is One, and it is our common destiny. Again, we may be challenged by the saltiness of its waters just as we may have been challenged by coming here. But beyond ourselves let us go forward in faith with what we have started here.

I would especially like to thank the Planning Committee for their great effort to organize this meeting. Would you join me in giving them a hearty round of applause?

And I would like to thank all of you for your enthusiastic participation. Shall we give ourselves a round of applause?

Finally, I would like to invite all of you to give special thanks to God who brought us here together out of such diversity. Shall we give our Creator a round of applause?

God bless you and your work. I pray for your safe return home and hope we will all meet again in 1989, if not before. ♦



Reflections on their Assembly experiences were offered at the concluding plenary session by several participants.

Hafiz Farid

I CONSIDER IT A BLESSING THAT I GOT to go. The Assembly was probably one of the most beautiful experiences I have ever had. I'm still a little high off it. The experience definitely enriched me and I have become a part of it. It was like a great pilgrimage. There is a pilgrimage in Islam called Haj. Every year Muslims from all over the world journey to Mecca—Arab Muslims, African Muslims, Chinese Muslims, Russian Muslims. This was the closest thing to that I ever experienced. But this had an added dimension in that it was people from all faiths and cultures, all focusing on one thought—God and the return to our classical heritage.

I had never seen that kind of oneness before. People didn't want to leave. The first few days people were superficially cordial, but after three or four days people started gravitating toward one another. Friendships started to form and we really started to get to know each other. I was amazed.

We all had different bone structure, different skin tone, different hair texture, eyes, and face shape, but I started seeing similarities among everyone. When people stay together like this for a few days, all focusing on God, you start seeing how much all people are alike.

In ecumenical conferences of this type you usually hear speeches about how great everyone is, and what wonderful things the churches are doing. But on the

opening night Rev. Moon spoke and he pointed out our shortcomings. He let us know that the work is not done, that we're not really there yet. And everyone of us—even the great leaders of religions, swamis, imams, and professors—the speech humbled us all. He said that we have let atheists take the upper hand in the world because of our religious separation and our nationalism and because we don't truly understand the real meaning of our own religions.

I woke up the next morning at 5:00, full of the spirit of universal truth, and I wrote a poem. My thoughts all fell into place around the name Sun Moon. The moon and the sun are allegorical sym-

Two Participants Share their Thoughts about the Assembly

bols. We see in the sun the characteristics of God, the center of the universe, the light-giving force. The moon gives us light at night. And yet the moon's light is not its own light; it just reflects the light of the sun. It is like a great servant of God. And in so many of the conversations we had [in Danbury] Rev. Moon would say, "This is the time. This is the time for God to come in."

I read the poem at the Assembly during the artist's offerings one afternoon. It is entitled "Sun Moon."

An interview with Mr. Farid, who was in Danbury with Father, appears on p. 81.

Sun Moon

*It is time for the rising of the moon—a new moon, a young moon, an old moon.
A moon that has continued its cycle,
A moon that reflects the illuminating light of the sun.
A moon that shines for the sun, its master,
A moon that shines for the world, its servant.
It is time for East to meet West, for body to meet mind, for spirit to meet the soul
and be as one with the sun and the moon.
It is time for the colors of humanity to form a rainbow on the horizon of life,
To show the world its creative majesty—a rainbow of love, a rainbow of truth, a
rainbow of oneness, all emanating from one light.
It is time for Sun Myung Moon.
It is time to put the spiritual maps away and learn the way to God by heart.
It is time we see by the light of the sun and the moon.
Adam, Buddha, Abraham, Moses, Jesus, and Mohammed are brothers of one
love, one mind, one spirit, one truth, one God.
It is time for Sun Myung Moon.*



PROCLAMATION From the First Assembly of the World's Religions

November 21, 1985
McAfee, New Jersey

This historic occasion of the first Assembly of the World's Religions marks a beginning of a long journey towards religious harmony among people of all faiths. Through our dialogue with one another we are discovering our spiritual unity and how the real differences between our traditions might contribute to the wholeness of humankind. We want our dialogue to create the spiritual foundation for new forms of cooperation that can renew our common earth.

As members of this Assembly, we wish to thank Rev. Sun Myung Moon for his vision and his generous support. For his lifelong efforts to promote interreligious dialogue and harmony we are deeply grateful.

We are honored to have participated in this historic event. Its vision of dialogue, harmony and service is truly inspiring. We call upon our sisters and brothers, from East and West, North and South, inheritors of the multiform expression of the Divine Life, to join us in friendship and service to bring peace to our planet.

—Participants of the First
Assembly of the World's Religions

George Emery

OUR GROUP LEADER WAS WONDERFUL. He allowed something to happen in our group which was a heart-to-heart thing. We were coming from our hearts. Of course some people were coming from fear and defensiveness but others of us were coming from spirit through the heart. You see, if your heart isn't open, the spirit can't really penetrate the mind because the mind is so conditioned. That's why the open heart, the feeling realm, needs to be responsive and open to spirit.

We had a terrific time. I was very impressed with what we were able to accomplish. We could tell that there was a friendship developing—true friendship, not a relationship just in the mind. You could feel the energy. You could just come into that room and feel that we were loving each other, that we were really concerned about each other. We also realized that the spiritual substance that we generated was going out as a blessing to the world.

I think this conference has been a wonderful example of the kind of unity

the world really hasn't known a great deal of, because oftentimes when people get together there's competition, there's argument, there's debate. There was quite a lovely spirit here of people with their hands open symbolically, saying "Here are my jewels—here are things that are really precious to me—my doctrines, my beliefs, my concepts, my sacred books, my sacred rituals. I would like very much if you would look at my jewels. And now I would like you to show me your jewels so I can see and understand." That's a step in the right direction. But the more important thing, the only way to real unity and real peace of mind, is for each of us to listen to what our jewels are saying. They are saying the same thing that every other collection of jewels is saying, and that is: I am the jewel. You are the jewel. I am the gift. You are the gift. I am significant. You are significant. Because we are all made in the image and likeness of God. And when we accept that as our identity instead of emphasizing our differences, there's a similar spirit that allows us to have agreement and cooperation and creative interdependence.

One significance of the conference was that it helped people see where the answer isn't. The answer isn't in trying to make one world religion based on concepts and beliefs, and I think people realized that. It's not a matter of synthesizing the traditions, taking the best out of this and the best out of that. That will never do it. It's too mechanistic and you will never get an agreement. The answer is each of us taking responsibility for being who we really are, and when you are who you really are—the spirit of God and its expression—then we can see what we need to see.

I'm not under the illusion that this is going to happen with everybody. What I am betting my life on is that that pool of people who have had this experience, who are really coming from a place of unconditional love, will allow a breakthrough to happen in the consciousness of mankind and that the rudder will begin to turn in another direction. But it's the coming together with people who have gone through a common experience that's going to change the earth—not common concepts and beliefs. God isn't a concept to be understood but an experience to be realized and expressed. ♦

George Emery teaches leadership training at the Emissary Foundation International in Loveland, Colorado.

MANY TRIALS OF A FAITHFUL DAUGHTER

CONTINUED FROM PAGE 27

thought it was quite ridiculous for a college graduate to become part of the kitchen staff, but I found out later that three of the older kitchen staff had prayed deeply for a qualified person to come to the kitchen to attend Father. Thirty years ago there were no gas ranges, nor running hot and cold water in Korean kitchens. Our kitchen, separate from the dining room and with an earthen floor, was very cold in winter.

FATHER WOULDN'T EAT NICE MEALS

At that time Father's meals were very poor. He wouldn't allow us to serve him nice meals. He wouldn't even sit at a table; for many years he just used a tray which he placed on the floor beside him. Thinking of the pioneer missionaries in the countryside, he shared the hard life together with them. He ate cooked barley instead of rice and not more than three separate dishes at a meal. Father fasted on his birthday, and we also used to fast on our birthdays for the first three years after joining the church. At that time the pioneers fasted naturally because of their poor financial situations. You can't imagine how poor our early pioneering

MY MOTTO HAS ALWAYS
BEEN TO FOLLOW
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IN 1 THESS. 5:16-18:
TO BE EVER JOYFUL AND
THANKFUL AND TO PRAY
WITHOUT CEASING.

life was. Father sometimes consoled me, saying, "Even though you are working in the kitchen after graduating from college, you still have to consider yourself fortunate because at least you can eat somehow. Think of the members who don't have enough to eat."

Three days after the Holy Wedding of True Parents, True Mother came to the kitchen to cook meals for Father for three days. I was moved by her attitude and ability. She behaved so naturally and calmly as if she had been working in our kitchen for a long time. She cooked such good and delicious meals in spite of her young age. I was really touched by her and felt deeply that she was really a mother.

During that time Father founded the Little Angels and the Tongil Company. Even though the members donated a lot of money to the church, Father didn't use it for his family, but for the public mission and future work. There wasn't even

enough fruit or drinks for the children. I still remember how sorry I felt when I had to ask the True Children not to drink something and to save it for Father.

I was responsible for the preparation and making of the offering tables for the five holidays. These are celebrated in a very big way in Korea. Once some Japanese members visited Korea and one of them asked me, as she was shaking my hand, why the hands of the national leader's wife were so rough. I replied that it was not such an easy thing to be the wife of the president.

In 1970 the blessed wives went pioneer witnessing for three years. Later, as an itinerant worker, I traveled all over Korea. I had to help my husband, the president of Korea, so that the members didn't feel lonely after True Parents went to America. I took care of the members in the front line and was responsible for the household at the Chung Pa Dong headquarters.

In January 1982 my husband's mission changed; he is now the regional leader of Europe. So I have been helping my husband there since then.

My motto has always been to follow the advice given in 1 Thess. 5:16-18: to be ever joyful and thankful and to pray without ceasing. Through this motto my desire is to internally resemble True Mother more and more in her behavior and character. ♦

THE WAY OF THE CHILDREN

CONTINUED FROM PAGE 23

blame other people. Everybody has somebody to blame for their being in prison. Somebody *else* did something wrong. But when I entered the prison, I was silent. I decided, "I'm not going with this crowd. I'm grateful to God to be here. And I'm not going to utter one word of complaint." I knew why I was in prison. Where I go doesn't make a difference. The prison was the most important barrier God wanted me to break through.

ONLY YOUR RESPONSIBILITY REMAINS

Throughout history, so many saints died in the name of their religion, for the sake of true love. True love is greater than life's value itself. Therefore, even though you might lose your life, for the sake of the tradition of true love you've got to choose the path of sacrifice. That is my uncompromising principle.

Ultimately, the world is destined to come under true love. And I am the only one in history living this way of life. True love and the universal power have protected me. For that reason I have come this far. Now I am ready to command the world to join with me in true love.

I was born for this mission. I persevered through this mission, I suffered for the sake of this mission, and I created a couple, Father and Mother. This is a couple unique in all history, who

won a victory in the name of true love. For that reason, this couple is called the True Parents. True Parents are those who are victorious over true love. You are in a position to protect the True Parents; to not only know them, not only serve and love them, but protect them. And you have a mission to create heaven on earth.

The Bible says, Know the truth and the truth shall make you free. Now you know the truth and you are becoming free. In a way, you are achieving total, inner, spiritual freedom. Now only your responsibility remains. This is not mere Principle theory. It is workable. Particularly after my victory in Danbury, it can be physically accomplished right here on earth.

You cannot bypass this. You cannot adjust it to your liking. You cannot negotiate, you cannot compromise. However, once you reach the goal of achieving this absolute standard of love, then everywhere you go you are free, and you can enjoy everything in the entire universe. That's the way life should be.

Today, Children's Day, you should pledge to absolutely follow the True Parents. You should feel, "I'm honored to be your child, and I want to follow your path. I'm not going to fail you, but bring a victory to you. I'm not going to complain if I get tired. I'm going to be always vibrant, and be victorious over Satan. The most important thing is that God gave me True Parents, and I am going to fulfill my responsibility to them." If you can say this, stand up now and make your pledge. ♦

***Fourteenth International Conference
on the
Unity of the Sciences***



***Absolute Values
and
The New Cultural Revolution
Momentum and a Forward Leap***

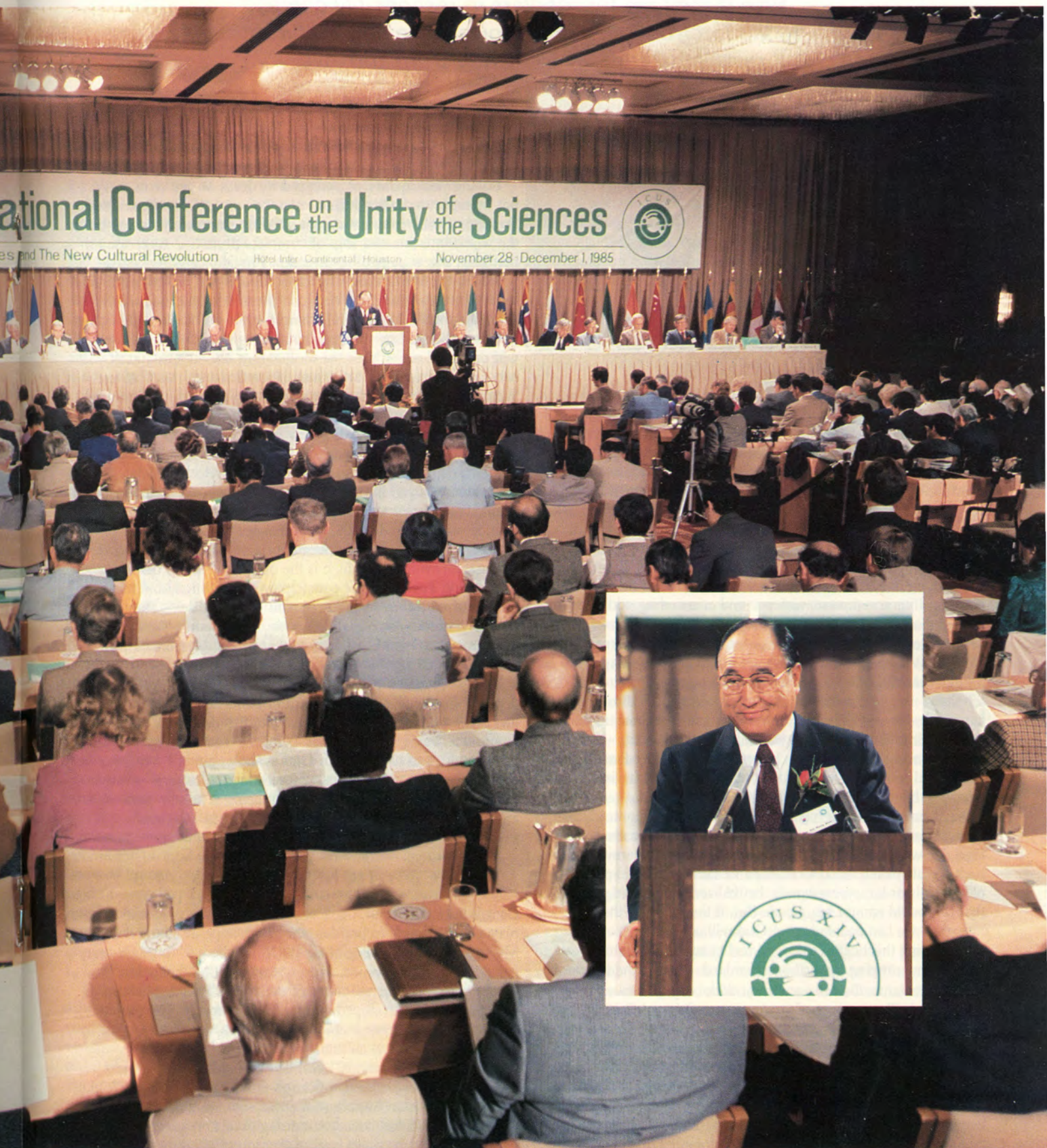
Founder's Address
by Rev. Sun Myung Moon
Houston, Texas, November 29, 1985

HONORABLE CHAIRMEN, EMINENT PROFESSORS and scientists, ladies and gentlemen:
As we begin this fourteenth ICUS meeting here in Houston, I would like to express my appreciation to each of you for your commitment to, and support for, this conference and its theme, "Absolute Values and the New Cultural Revolution." Since I was unable to be with you at last year's ICUS in Washington, I am particularly moved to stand before you this morning.

As you know, I was recently released from prison, on August 20, 1985, having spent thirteen months in confinement in the United States. I thank you again for being concerned with my situation caused by unfair treatment, for visiting me in prison, for writing letters to comfort me, and for your tremendous effort in making pleas to the authorities on my behalf.



J. HALENKO / NFP



*Now is the time for scholars to responsibly come
to the forefront, advancing toward the new cultural
revolution centered on God's truth and love.*

Those who were so eager to fabricate a crime and have me imprisoned invested a great deal of money, time, and effort in the attempt to block the work which God has called me to perform. However, despite opposition, the Unification movement prospers worldwide. Contrary to the expectation that my imprisonment would bring the breakup of the work of our church, we have received unprecedented expressions of understanding and support from all kinds of people, including Christian clergy. Through such an experience I have learned once again, as I always maintained, that victory comes through persecution countered with God-centered righteousness.

THE NECESSITY OF A NEW BREAKTHROUGH

My experience in prison has made clearer to me the critically dangerous state of the world. It let me feel the urgent necessity of a worldwide great awakening and of a new breakthrough. As a result, I have come out of prison with a renewed sense of urgency and determination to commit myself and the Unification movement to the cause of world peace and global prosperity at any cost.

Today's world shows us various miserable situations in spite of wonderful scientific development, efficient technology, and economic abundance in many places. There is constant strain and war among nations, and in most of the world such problems as poverty, illiteracy, disease, violence and crime, drug addiction and mental disorders, social discrimination and inequity, broken families, and teenage immorality make the future of this planet appear gloomy. Why do anxiety and agony increase day by day even though many leaders—especially conscientious, distinguished scholars—have been devoting themselves toward realizing a happy ideal world? The reason must be mental exhaustion and a moral, spiritual crisis. Traditional value systems are now inadequate for societies which are changing with unprecedented speed. Ethics and morals have ceased to fully function. Criteria for goodness have been disappearing.

At a time when these problems are causing self-contradiction, conflict, and disunity both in individual lives and on the societal level, how can we speak of moral standards or of eternity? If in such a reality there is no God, then we cannot at all expect complete ideals or happiness ever to be realized. We would conclude that the world cannot but perish. But, if there is God the Absolute, then we can conclude that God will conduct a Providence for changing this negative state of reality to the absolutely positive one by jumping toward one standard—that is, the standard of absolute value. God is our Parent with only true love for all humankind. The purpose of any negative effects of God's Providence in the past was never to destroy humankind. Such effects were only part of a process for a dramatic leap ahead; the undesirable effects were to be followed by new and hopeful things to come.

Throughout history there have been numerous moments of leaping forward. There have been many instances of people contacting God the Transcendent through moments of complete

negation of the present reality and then leaping toward a better future. Ordinary moments are not likely to be a ground for leaping. Pioneers, through positively digesting the paradoxical moments, have been able to leap and create wonderful things.

Loving your enemy, as practiced by Jesus on the cross, may not be easily understood. But Jesus showed us God's Providence for urgently changing a moment of being completely denied by the world into one of a leap of complete positivity. As a result of that leap, a new page of resurrection Providence was opened.

I think the Unification Church holds a world record in the history of persecution. However, such persecution has not always been bad for the Unification Church. If the Unification Church is not overwhelmed by suffering but overcomes it and lives God's will through leaping with the momentum, the suffering itself will become a preparation for eternal life centered on the Absolute. With such a view, we should recognize that the reality of today's world is not cause for despair, but provides momentum for God to permit us a leap towards a new world.

The initial motive for humans to develop science was the desire to realize world peace and prosperity. However, the methods employed in the specialized fields of science have not resulted in meeting that original expectation. Our expectation of science was centered on the well-being of humankind, but instead, science has mostly been concerned with developing the material environment, which is the object of human beings, who are subject. Therefore, the true happiness of humankind has not been realized by the scientific pursuit of higher living standards or by applying theories of politico-economic equality. We conclude, therefore, that scientists should be awakened to assume a new mission.

Today's man is urged to establish, through insight into the depth of his being, a new standard of ethics centered on the absolute order of reality. The new ethic requires us to love nature, to reconsider the dignity of human beings, to seek love among all humankind, and to search for God as the origin of love. Scholars are to assume a mission for accomplishing the cultural-spiritual revolution for the realization of such ideals as human perfection and world peace, along with the external, technological revolution.

MY EXPECTATIONS FOR SCHOLARS

Long before the first ICUS, I became certain that scientists should play a decisive role in building the good, hopeful, future society. My support and enthusiasm for ICUS for the past fourteen years has come from my respect and my expectation for scholars' potential to solve the problems of the world. I hope that such a potential can be developed and mobilized through ICUS, and that scholars with responsibility will actively contribute to the realization of the new cultural revolution.

This is the fourteenth ICUS. The number 14 is twice the number 7. According to Unification theology, the number 7, like the number 3, is an important number signifying perfection. Up until now, ICUS has been committing itself to relating scientific studies with the discovery and realization of absolute values. In

addition, it has been concerned with the integration of knowledge, that is, with an interdisciplinary and integrated approach to the understanding of reality. The criterion for absolute value comes from God as the origin of absolute love. Without establishing absolute values an integrated approach is not possible.

Many people have now come to recognize the necessity of absolute values. I am grateful that the chairmen and the members of the Planning Committee have overcome misunderstandings and walked on this new path as pioneers. From now on, where is ICUS supposed to head? Could we be satisfied with annual conferences just as before? My answer to this question centers on my recent emphasis on the "New Cultural Revolution." I think that the potential and foundation for realizing the original ideals and happiness of humankind is greatly endangered, since humankind is now challenged most seriously and essentially by evil.

We, as the ICUS family, should stand up and actively assume the great mission for creating the world of new culture, which must be established at any cost. Exploration of absolute values cannot be meaningful for its own sake; truth has eternal direction, and the ideal world centered on absolute values must be concretely realized. This realization requires that we act determinedly and leap beyond the difficulties found in the present reality.

A NEW CULTURE IS DEMANDED

Today, the world should change. Now is the time for scholars to responsibly come to the forefront, advancing toward the new cultural revolution centered on God's truth and love. The new cultural revolution should pursue God's ideal for humanity and all creation. In order for this ideal to be accomplished, each of us should fulfill our responsibility in realizing true love, not only knowledge, as absolute value.

Humankind should now leap forward. Creation of a culture of new dimension, through which we can completely overcome the limits of finite reality, is demanded. We should wake up from the illusion and laxity of any arrogant belief that the power of human reason alone can bring about the perfection of individuals and the world without relating to God's expectations for the original human character and without relating to God's Providence behind the turmoil of human history. Humbly recognizing the limits of human beings, we should fulfill the ideal of union with God through leaping forward, not missing the historical momentum introduced by God's Providence. Since God's ideal for the creation was wholly meant for human beings, it is a natural conclusion that the ideal should be fulfilled through human response to God's comprehensive concern.

Respected scholars! I have been committing my whole life to fulfill God's will, that is, to fulfill human responsibility. I never tried to avoid even the most rugged path of the pioneer. For instance, I determined to offer an alternative to the existing attitudes of the news media. I have closely watched the process of the news media's offering information, right and wrong, to the public. I know through my experience, as many of you do, that the power of the news media, if misused, can destroy reality and undermine the foundation of goodness. Therefore, for years we



J. HALENKO / N.F.P.

have been sponsoring at great cost *The Washington Times*. Recently, I inspired a weekly newsmagazine called *Insight*. Further, in this coming month, we are going to release a monthly magazine called *The World & I*. These projects aim to offer alternative media for education, and mass communication that will contribute to such values as truth and the common good.

I ASK YOU TO BECOME PIONEERS

I ask you to be pioneers in a new cultural revolution through participating in the continuous pursuit of truth, by actively contributing articles to *The World & I* magazine. Furthermore, I envision the publication of dictionaries for the different specialized fields of science, with the help of our worldwide PWPA membership and Paragon House Publishers. All this will become part of the preparation for publishing an encyclopedia of human events which will, under the guidance of absolute values, contribute to right insight into the original human character and become proper material for education.

Respected scholars! Remaining indifferent to the existing world of paradoxes, posing no alternatives, could we say that we have fulfilled our leadership and social responsibility? We must show a standard through not missing this precious momentum which has come not merely by chance but which God has granted us historically and globally. We should be examples ourselves by leaping ahead and firmly awaken all people to fight against injustice. Leaping involves risky adventure. Fully-dimensioned adventure on a false foundation would bring greater difficulties. However, wherever there is truth, there is always bound to be its practice. We must be champions for the practice of absolute values and actively lead the world.

I hope that this conference will not only become a forum for free discussions in which useful conclusions are reached, but that it will also become a historical event through which we, with our determination, can push this suffering world to give birth to the world of new culture. I deeply thank the members of the Preparation Committee for their very hard work for this conference.

May God bless all of you and your families! ♦



Farewell Address

by Rev. Sun Myung Moon
December 1, 1985

MR. CHAIRMAN, LADIES AND GENTLEMEN:
It seem like we just met, and now it is already time to say—not goodbye—but so long.

This year's conference has had a very special meaning for me. The year 1985 marks the conclusion of 40 years of my public ministry—a number of biblical significance, as many of you know. Many things have been accomplished in that time. Yet much more remains to be done. ICUS was one of our first international projects and I will always remember it...like a first love. It is very dear to my heart.

Yesterday my wife and children and I visited the NASA Space Center in Houston. We were especially impressed by the space shuttle and the moon landing craft. Did you know that the first word spoken from the surface of the moon was "Houston"? So you can see that Moon and Houston already have a long-established historical relationship.

My visit to NASA gave me a couple of other deep impressions as well. One is the power of science which brought about such extraordinary accomplishments. The other thing which impressed me deeply is the vastness of space, still largely unknown and uncharted by science. It can only be measured in light years.

One unique aspect of space is its character. Everything in the universe, including the earth itself, is round. Everything in the universe, down to the sub-atomic level, seems to either be spherical or moving in a circular motion. This spherical shape and circular motion alone is the perpetual motion of the universe. When we think in these terms of circular shape and motion, only then can the human mind begin to grasp the concept of eternity.

Every spherical object, large or small, without exception, has a center and an axis. Every circular motion revolves around an axis. Without an axis, there can be no circular motion. An axis is invisible, and yet it carries the entire weight of a body and repres-

ents the whole. As an anchor, the axis maintains order and discipline in the universe. In the ideal everything must have a center and an axis. Motion must be centered around that axis.

I have been reflecting upon how this principle applies to this conference. The position of the center is God. The axis is absolute value. For this reason, every ICUS conference has dealt with some topic in relationship to absolute values. It is my conviction that every aspect of human existence must begin with recognition of a center, and must revolve around this central axis, which is absolute value. Then individual life, families, societies, nations, and the world can have a definite purpose, discipline, and order. And most importantly, life could then have perpetual motion and exist for all eternity.

Scientists have always known about the physical axis of the universe. What I am adding to this is the idea that there is also a spiritual axis of the universe, around which everything revolves.

What do you think of this theory, my dear friends? Does Moon's Axis Theory make sense?

I have been very happy to hear from your reports that the quality of this conference has been second to none. As a matter of fact, my wife had some initial concern about choosing Texas as the site of the conference. Since Texas is famous for having everything bigger and better than anywhere else, she said to me, "Don't you think this ICUS is too small to be held in Texas?"

I told her, "Quality is more important than size." Once I talked to a Texas millionaire. Since he said he was a rancher, and knowing that everything in Texas is very big, I asked him how large his ranch was. Expecting that he owned at least several thousand acres, I was surprised to hear him say his ranch was only 40 acres. I was shocked. I said, "How can you be so rich from only a 40-acre ranch?"

He replied, "Well, my land is very special."

"What's so special about it?" I asked.

"It sits on top of 10 million barrels of oil," he answered.

I feel like ICUS is my 40-acre ranch, and your knowledge and experience is like 10 billion barrels of oil. When I look at you today, I feel like a Texas billionaire.

I would like to recognize one man who has worked tirelessly to ensure the quality of this conference. That man is Dr. Kenneth Mellanby, our conference chairman. Would you kindly join with me in giving him a round of applause?

We also have two distinguished vice-chairmen: Dr. Gerholm and Dr. King. Shall we also give them a round of applause?

Yet without having the presence of each one of you distinguished participants, this conference would never have been so successful. So let's give one final round of applause to the person sitting next to you.

I thank you for your hard work.

I think this conference has marked the beginning of a new era for ICUS. We are moving forward into a new challenge lying just ahead. We have more confidence than ever in the purpose and tradition of ICUS. Under the theme "Absolute Values and the New Cultural Revolution," we shall continue working tirelessly to lead a changing world in the direction of true peace, freedom, and prosperity for all.

God bless you, your families, and your work. Please have a safe journey back home. I am looking forward to meeting you again next year in Washington DC. I also want to say Merry Christmas and Happy New Year to you all. Thank you very much. ♦



ABSOLUTE VALUES AND THE NEW CULTURAL REVOLUTION

ICUS XIV



MARK ERICSON / N.F.P.

International Conference on the Unity of the Sciences

Hotel Inter-Continental, Houston, Texas, November 28-December 1, 1985

by Laura Reinig

THE CITY OF HOUSTON, TEXAS, was host this year to the fourteenth annual International Conference on the Unity of the Sciences, with approximately 240 scholars from 41 nations participating. ICUS XIV was significant in that it came at the very culmination of Father's victory after his 40-year period of public ministry and was his last conference in America before going to Korea to link all of his major activities with the fatherland.

Father created ICUS in 1972 with the conviction that science has the potential to bring about a new world order based

on universal values. Each year he has brought scientists together under the themes of "Science and Values" and "Unity of Knowledge" to engage in an international, interdisciplinary dialogue that he hopes will contribute to the establishment of a unified, global ideology.

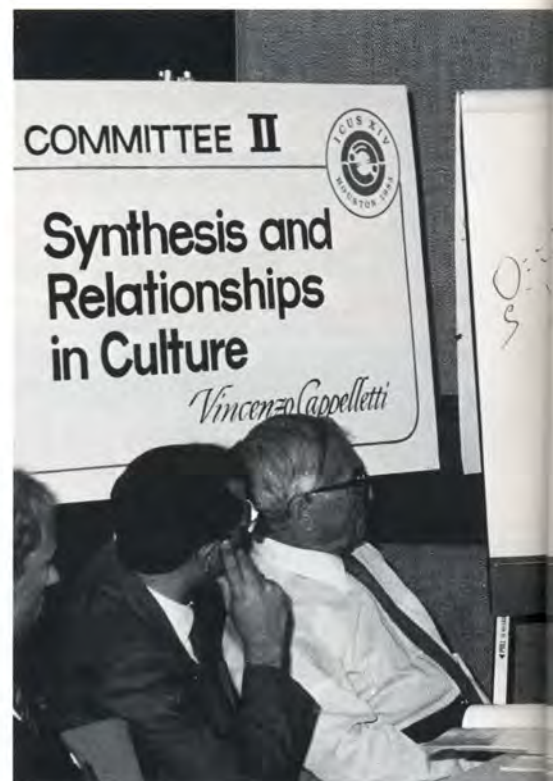
Father has never imposed his ideology on the scientists but gives them the liberty and the richest possible environment to delve into these areas and uncover universal concepts by themselves. Dr. Kenneth Mellanby, director emeritus of Monk's Wood Experimental Station in Huntingdon, England, and this year's, as

well as last year's, conference chairman, said at a press conference:

"Although I am not a member of the church, I think Rev. Moon is a great man. I am particularly impressed by the complete academic freedom he insists on for the organizers and participants of the conference to express their views.... He wants to build the Kingdom of Heaven on earth. By allowing academics to come together in this way he is taking a step in the right direction."



Dr. Gerard Radnitzky makes a point in Committee I.



Dr. Luigi Accardi presents his ideas on

Putting Ideals into Action

At the opening plenary session, Father was warmly introduced by Dr. Alexander King, president of the Club of Rome in Paris, France, and one of the two vice chairman of the conference. Dr. King was quite obviously thrilled that Father was back with them after his incarceration, although he admitted he did feel "a lingering regret" that he would not be hearing Mother speak again this year.

Father then gave his Founder's Address (see p. 48), emphasizing strongly the need for a "new cultural revolution," that the time has come for scholars to put their ideals into action and to "stand up and actively assume the great mission for creating the world of new culture, which must be established at any cost. Exploration of absolute values cannot be meaningful for its own sake...the ideal world centered on absolute values must be concretely realized."

He also said he was "determined to offer an alternative to the existing attitudes of the news media," and urged the scholars to help him by contributing articles to the new monthly magazine *The World & I*.

The ICF Founder's Award, which was last presented in 1982 and which carries a substantial cash prize, was then presented by Father to Dr. Friedrich August von Hayek, 86, a renowned political scientist and economist, who was awarded the Nobel Prize in Economics in 1974. Throughout his life and work Dr. Hayek has sought to provide a refutation of socialism, by stressing that innovation and progress depend on traditional institutions such as the family and the free market of goods and ideas.

Shortly before the conference Dr. Hayek was stricken ill with a bronchial infection and could not be present. His friend and biographer, Dr. William Bartley, was there to receive the award and also to read Hayek's plenary address on "The Presumption of Reason," which stated:

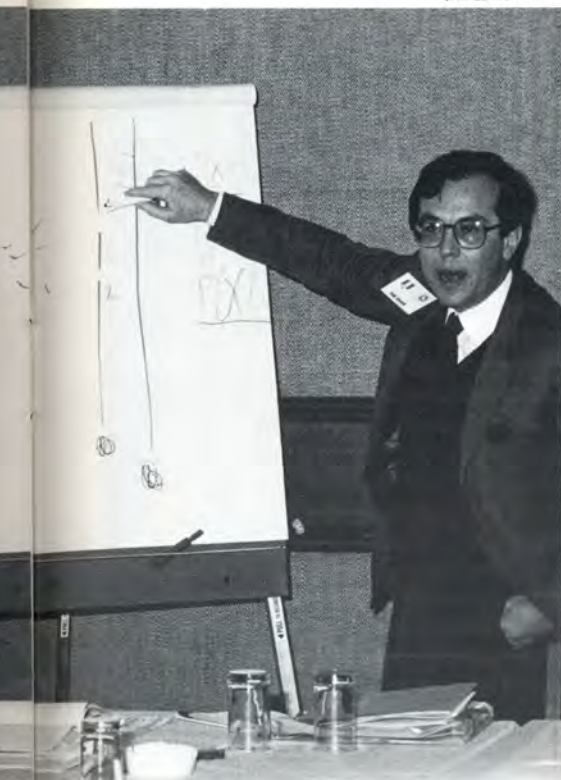
One should never suppose that our reason is in the highest critical position and that only those moral rules are valid which our reason endorses.... Culture has extended itself not only and not even principally because it rests on scientific insight.... [The] ethics of private property and the family, upheld by religion, have enabled us to form an

order of human cooperation which far exceeds the possibilities of any rational control.

One of the committee chairmen called Dr. Hayek's talk "polemical and provocative," and it provided much fuel for the participants as they sought to find links between the disciplines based on reason and those based on values.

Committee Topics Chosen Carefully

The committee topics were chosen very carefully by the conference organizers. **Committee I**, entitled "Unity of Science: Organization and Change in Complex Systems," was chaired by Dr. Marcelo Alonso, executive director of the Florida Institute of Technology. James Baughman, executive director of ICUS, explained the issues this group handled: "The way Alonso expressed the unity of all the disciplines was to say that there are certain common concepts about how things change and are ordered. Very principled—Chapter One. He's working on the key to the unity of the sciences. It's a very significant field." Some of the papers presented were entitled: "Gravitation and the Origin of Large Structure in the

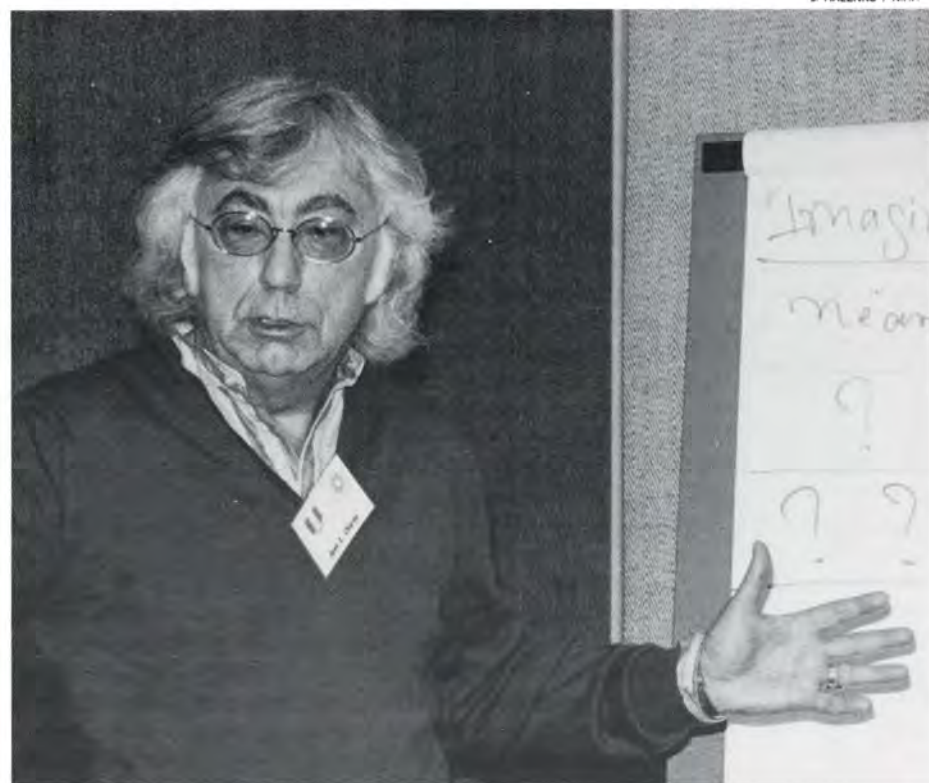


quantum theory to Committee II.

Universe," and "Mind: Mapping and Reconstruction of Reality."

Committee II, "Synthesis and Relationships in Culture," was chaired by Dr. Vincenzo Cappelletti of the Italian Encyclopedia Institute in Rome. "It is a very important concept," said Baughman. "How can you create a unity of cultures without losing the elements that make them what they are? Does cultural synthesis necessarily mean a loss of culture, a loss or a reduction of creative elements? It's a question that we ask in our own church. You can talk about it from a scientific, a sociological, a psychological, and an economic point of view. It's an amazing topic. It's something that I think needs to be addressed even more." Some of the topics discussed were: "Peace as a Project of Interracial Synthesis," and "The Concept of Evolution as a Synthetic Tool in Science: Its Strength and Limits."

Every year Father has wanted one of the committees to discuss the relationship between science and spirit, and this was handled in **Committee III**, "Forms and Symbols: The Root of Behavior," led by Dr. Jean Charon, a French theoretical physicist who led the same committee last year. Charon writes, "When perceived from the outside, the universe appears as



Dr. Jean Charon discusses the imaginary and the real in Committee III.

forms in motion (forms of space-time according to physics). But when represented deep in its structure the universe appears as made of symbols connected together through (generally) logical relations." This corresponds exactly to the relationship explained in the Principle between internal character and external form. Questions were raised in this committee as to whether symbols exist and are as relevant to human life as objective reality. Some topics: "The Roots of Behavior in Contemporary Physics," and "Paris, Ark on the Sea of Time: Modern City, World Without Memory."

Committee IV addressed the issue of "Modernization, Appropriate Values and Education," and was headed by Dr. John Oxenham of the University of Sussex in Sussex, England. The committee sought to address such questions as, What is the content of our education? How can we begin to teach global consciousness to our next generation? Has the emphasis on modernization led to the weakening of the moral values, and if so, how might that balance be regained? Some of the paper titles: "Modernization and Education of Young Children in Poor Developing Countries," and "Modernization and Life-Long Education."

"The Search for a Unifying Global Philosophy," the theme of **Committee V**, is a key topic in every ICUS. The organizing chairman was Dr. A. Durwood Foster, a professor of Christian theology in Berkeley, California. The papers touched on aspects of the philosophies of many thinkers—such as Plato, Kant, Nietzsche, Sri Aurobindo, Teilhard de Chardin, Heidegger, and Sun Myung Moon—which were vigorously evaluated in the inquiry into the possibility and even the desirability of a unified system of thought. There was much lively debate, including one scholar's idea to make up a new philosophy rather than adopting an already existing one. Dr. Huston Smith, honorary chairman of the committee, offered a wise note at the end. "The more deeply you go into your own particular faith or philosophy, then you will see the affinity of all faiths." He said it should be our aim to search within the truths we know, "rather than posing or teasing out a global philosophy."

Committee VI was uniquely suited to the city of Houston, home of the NASA Space Center, as it dealt with "The Universe and Its Origin from Ancient Myth to Present Reality and Fantasy." Papers covered the up-coming manned explora-



At the closing banquet, Dr. Kenneth Mellanby, chairman of ICUS XIV, presents the Houston Declaration, a statement of gratitude, to Father.

THE HOUSTON DECLARATION

Presented to Reverend Sun Myung Moon
from the ICUS XIV Executive Committee and Participants
December 1, 1985, Houston, Texas

As we gather for this Fourteenth ICUS meeting in Houston, Texas, we wish to extend our heartfelt appreciation to the Reverend Sun Myung Moon for the generous support and truly remarkable inspiration which he has provided for this distinguished conference series. We are especially pleased to have him with us this year, realizing that he was prevented from being with us for the 1984 ICUS in Washington DC due to unfortunate and distressing circumstances. We missed him and sincerely regret that he was faced with such difficult, undeserved persecution, and we celebrate the fact that he has clearly risen above that challenge.

On the occasion of the Founder's return to ICUS XIV in Houston, we want to express our support and appreciation for his vision which includes not only an affirmation of open academic inquiry into matters of value and truth, but also a call for responsible action in an attempt to solve global and life-threatening problems. We share this ideal and, in keeping with our ICUS themes, we agree with his conviction, as expressed in the Founder's Address, that "today, the world should change," and that "humankind should now leap forward." As the "ICUS family" we support Rev. Moon in this quest, and join him in seeking to bring about sound solutions to serious world problems.

—ICUS XIV Executive Committee

tion of Mars, the reality of UFO's, comets, astrology, the truth of the "big bang" theory, and the search for extraterrestrial life. It was chaired by Dr. S. Fred Singer, a biology professor in Fairfax, Virginia, who feels that the study of the physical universe provokes the search for the deeper meaning of life itself. In the words of one of the paper writers, Brian O'Leary, "The forthcoming space renaissance is a metaphor for human transcendence."

An Intimate Evening with Father

On Friday night, the IRF officers, the ICUS chairmen, the senior consultants, and their wives—those who have been loyally supporting ICUS for many years—were invited by True Parents for an intimate dinner together. Father surprised them by asking each of the professors to contribute a song. When Father and Mother, In Jin Nim, and Hyun Jin Nim also sang for their guests, a very warm, personal, family atmosphere was created. Father spoke to them sincerely about how his work in America is culminating and how he hopes that the scholars will really stand behind him and take responsibility to concretely carry out his vision in the years ahead.

A second plenary address was given on Saturday by Dr. Alexander King on "Multidisciplinary Perspectives on World Problems: The Great Transition." The paper dealt with the question of how science is to deal with the serious problems facing the post-industrial or information society of the near future, such as the overpopulation of cities, the use of robots, and the danger of alienation. He said:

"The paramount need of our times is seen by many not as a need for more and better science and improved technology, but for new ethical guidelines and moral values on which individuals and governments can operate. But can science contribute to the shaping of values?... There seems to be a real possibility that science...could form a basis for the determination of the values needed for survival and human development."

On Saturday afternoon, the wives and children of the ICUS participants had the unique opportunity to take a tour of the

Hotel Inter-Continental, Houston



PHOTOS: R. M. DAVIS / NFP

NASA Space Center at the same time the space shuttle was in orbit over the earth.

Everyone could browse daily through the participants' published books and Paragon House publications in the Exhibit Hall and walk through a photographic display of 13 years of ICUS' history.

Cards were available to be filled out in order for the participants to receive a one year's free subscription to *Insight* magazine, the new weekly newsmagazine published under the auspices of *The Washington Times*.

A Call for Simplicity and Clarity

At the closing plenary session on Sunday, to sum up the proceedings, Dr. King explained that although he found it "difficult to go straight into an assessment of the totality, especially in view of the enormous variety of topics under discussion," the search for clarity should be of utmost importance for the sake of the future success of the ICUS work. He expressed the need to popularize science, to explain new concepts in a "sufficiently

simple" way so that "mathematicians can understand what biologists are getting at and biologists what physicists are hinting at.... I think it's essential that we aim at writing with a clarity which enables this kind of transfer to take place. This, I think, has been largely successful at this meeting."

Dr. Tor Ragnar Gerholm, professor of physics at the University of Stockholm, Sweden, and also vice-chairman of the conference, said in his closing remarks:

"We have yet to make a determined conscious effort to get a better understanding of these evasive problems of science and values.... If progress is at all possible...and I believe it is, it is only through ICUS. This is true because ICUS offers the one and only truly international, interdisciplinary forum for scientific exchange of ideas on science and values.... Science is the strongest force for social change ever known to us.... As I see it, it is not impossible after all that science indeed is the means to bring about what Rev. Moon refers to in that intriguing phrase, "The New Cultural Revolution."

At the Farewell Banquet, Father offered his closing remarks, spiced with wit as usual (see p. 52).

"ICUS was one of our first international projects," Father said, "and I will always remember it...like a first love. It is very dear to my heart." He also said that this year's conference marked the beginning of a new era: "We are moving forward into a new challenge lying just ahead. We have more confidence than ever in the purpose and tradition of ICUS."

After his speech Dr. Mellanby presented Father with a proclamation of thanks from the ICUS participants and then Dr. King and Dr. Gerholm came up quietly behind Father and Mother and surprised them each with a Texas-style cowboy hat amid great cheering and applause. Father heartily embraced all the guests at the head table with love and a beaming smile.

Next year's ICUS will take place in Washington DC.

For more meaning and insight into the ICUS conferences, see accompanying article by Executive Director James Baughman. ♦

WHERE WE STARTED



WHERE WE'RE GOING

Excerpts from an Interview with James Baughman, Executive Director of ICUS

FATHER'S ORIGINAL IDEA FOR ICUS was for the participants to experience each other. Scholars today are trying to solve problems from just their own perspective, from a sociological, a psychological, a technological, a business, a political, or an economic perspective. The disciplines in the schools are not connected. In fact, they are at odds with each other many times. The physicists don't talk to the liberal arts people or the English people. They don't even talk to the engineering people. The mathematicians aren't in communication with the chemists. Even *within* each branch of science they are not in communication with each other, because they are so much into their own thing.

Nobody within academia is saying that we've got to address problems from a unified, interdisciplinary perspective. Of course, the Principle teaches unification. If you're going to solve world problems, you're going to have to do it from a unified perspective. Father wanted theologians to experience physicists, physicists to experience literary people, lawyers, politicians, economists, and so on. Father wanted them all to get together.

Not only that, but the problems are different and are seen differently in other parts of the world. Solutions are recommended in various ways because of different religious and cultural philosophies. So there also has to be an international solution to global problems.

A Broadening of Perspectives

Brought together in ICUS, the scientists had to start grappling with such issues as language—how to communicate with each other, how to respect each other's point of view. Father wanted them to broaden their perspective on issues so that

they could say, "Yes, there are some aspects of a solution that my own discipline isn't really addressing."

Father also wanted to create a foundation for generating other things, which eventually happened, of course. PWPA, the media conference, and in many respects IRF and New ERA were spawned out of ICUS. Some of the CAUSA people came from ICUS. The highway project ultimately came out of ICUS. ICUS is sort of the ideological core where Father could inject new ideas, and then the ideas would spawn off into more concrete projects.

ICUS has always been a forum for esoteric, philosophical discussion, the theoretical discussion of practical problems. It has never really been an action-oriented group. PWPA and the Washington Institute are meant to be that. But ICUS has to be more on a philosophical or theoretical level. Some people think that the only value is in the doing. If you just talk and you don't do anything, of course there is no value. But if you do things without having any kind of philosophical foundation to support what you are doing, then that's not any good either. You wander, you meander. It's important that ICUS first creates a philosophical base for a unified world, the creation of the Kingdom of Heaven—an interdisciplinary, international, completely integrated approach to solving global problems. Then out of that can come the more specific action-oriented, policy-oriented projects, so that together the two create what Father wants done.

On the Cutting Edge of Truth

For many years the religious leaders in America didn't respond to Father, but the scholars did. Why? First of all, Father

elevated them to a position of respect, and he wasn't doing it just out of goodwill or just to make an impression. Father firmly believes that the scholars have the potential to be the leaders in creating a new cultural revolution, a new world order, the Kingdom of Heaven on earth.

Scholars and philosophers from ages back have always been asking the hard questions. They have always been on the cutting edge of seeking truth, always on the fringe. They are never content to just stay comfortable with society as it is, but they are always trying to discover new things, trying to discover more about the human being, about life, about the universe.

If anybody is eventually going to discover God, it's going to be the scholars, because they are very serious about seeking truth. They have spent their entire lives, much longer than we have been alive, in seeking truth. And if a central truth exists, they are going to come face to face with it. It's inevitable that they are eventually going to discover God.

Father believes more than anybody else that it's going to be the philosophers and the scientists. Scientists are even investigating spiritual phenomena now. Physicists can't even prove that certain things exist tangibly, but they know they exist mathematically. So chemists, physicists, even biologists now are getting into a realm where they no longer can use the five physical senses to describe the things they are studying.

Some scientists say, "Look, that's not our field. We can't deal with it." But others say, "Well look, if a spiritual realm exists, we've got to investigate it. We have no choice because of the very nature of our enterprise. We have to seek out what's there if observations tell us that something's going on out there. We have no choice but to investigate it."

"There's Always Something More"

This is the academic enterprise. All throughout history the innovative scientists have had to battle with the status quo scientists, saying, "Look, your theories don't hold water any more. We found something else." There has always been this upheaval within science and academia because people are still saying, "There's something more, there's something more." Any scientist or scholar who is satisfied that he has found the truth is no longer a scholar. Because a scientist knows very clearly that truth is infinite, and that the search must continue.

Father put these scientists together to nurture this attitude, to help them realize that there is still more to discover outside of their particular discipline and even within their own discipline. They can't be content and satisfied with what they know. They've got to keep seeking the truth. And he wants them to seek it with each other.

I've seen some of the ICUS participants over the last ten years whose ideas have completely changed. They are now speaking other languages, they are communicating, and they're excited. I see people broadening off into other areas, trying to incorporate a universal perspective on things. It's a subtle thing; it's something you cannot measure with a tangible barometer.

Over the last couple of years many of us within ICUS proper and within ICF in general have been trying to define what the actual purpose and direction of ICUS is. It's only within the last year or two that we've really defined our themes—the issue of the unity of knowledge and the issue of science and values. We explained this vision a little more clearly this year to the paper writers in their pre-ICUS meetings. We attempted to get people to stop talking about just their own little area and start talking about it in relationship with the central themes and also with their specific committee themes.

This year it happened somewhat. But even the chairmen were frustrated. And that's exciting to me. That means the chairmen are aware that there's a problem. In fact, even in their proposals they were saying, "You know, we have to talk more about science and values. We have to talk more about the unity of knowledge."



Members of the ICUS Planning Board.

More Unity and Commitment than Ever

So in other words, more and more, the key actors within ICUS are beginning to think in terms of these themes. This is the victory that's coming about. Now it's rippling down to the papers writers and the participants. It's a development that's eventually going to shake the academic community.

This year Father wants all the chairmen for the next ICUS plus the Planning Board members to be taught Unification Thought and the Principle. And they are ready to go to a meeting. Now that ICUS is becoming more and more clarified they can really be committed to something.

Father feels a lot of solidarity now. Now the numbers are multiplying rapidly. People are not only excited about Father's vision but they are actively promoting it. It's not something tangible, but there is a sense now of unity and camaraderie and real commitment. Those of us who have been involved for years and years can sense this. When King and Gerholm stood up and put those cowboy hats on Father and Mother...well, I don't know how many people would have done that

in the past. That's how close they have become.

ICUS has a long, long way to go. We're definitely not there. But I think Father feels that we're on track with what he would like to see ICUS doing. I think we're moving in that direction.

A lot of the scholars said that it was one of the best conferences they'd been to. A lot of the staff did. It was the smoothest conference I've even been in. Mr. Salonen told me that Father didn't expect so much from ICUS this year. I don't know why. But he told me that the morning Father left, he was completely overjoyed. He was totally excited about it. He told us that ICUS should get a little bit bigger than what it was this year, and he gave us some ideas as to how we could ground it even more.

We are so far away from really addressing the issues in the way that the Principle needs to address them, but there's hope, there's direction. We are starting to get people who are really serious about these themes, and now if they can connect their fields and their interests to those themes, I think we can take off. Father believes in that and I have no other recourse but to believe it. ♦



VICTORY

국제 승공안보 결의대회
INTERNATIONAL RALLY FOR FREEDOM

환영
문신양 총재 겸려가국
자유인들아

WELCOME
WE WELCOME SUN MYUNG-KWON IN YOUR
ALL THOUGHTS FROM JAPAN

조국·통일·평화
주최·국제승공안보결의대회



DECEMBER 11-16, 1985
SEOUL, KOREA

TRUE PARENTS' VICTORIOUS HOMECOMING

From a Report by Dr. Hugh Spurgin

ON DECEMBER 11, 1985, a gloriously successful homecoming banquet was held in honor of True Parents in a jam-packed ballroom in the Hilton Hotel in Seoul, which was filled with 2,200 distinguished international dignitaries gathered to pay tribute to the conclusion of Father's 40-year ministry and to welcome him back to his homeland.

The majority of those present were Korean leaders from every field of human endeavor, although at the head table and sprinkled throughout the audience were dignitaries from Japan, the United States, India, Latin America, and Europe. Nine former heads of state of Latin American countries were Father's special guests [see the article on AULA, p. 78].

Prior to the event, Father held a reception for the international VIP's at which he shook hands with all of them and embraced many of them.

Rev. Yong Suk Choi moderated the evening program at the banquet, which included brief speeches by the following people: Dr. Joseph Lowery, president of the Southern Christian

On December 16, 1985, the Chamshil Gymnasium is filled to overflowing at the International Rally for Freedom welcoming True Parents home to Korea.



Luncheon at the Little Angels Performing Arts Center.

Leadership Conference; Dr. Cleon Skousen, president of the National Center for Constitutional Studies; Dr. Morton Kaplan, president of the Professors World Peace Academy International; Terry Dolan, president of the National Conservative Political Action Committee; Dr. Robert Grant, chairman of Christian Voice; Dr. Don Sills, president of the Coalition for Religious Freedom; Arnaud de Borchgrave, editor-in-chief of *The Washington Times*; and Dr. Syed Ausaf Ali, executive vice-president of the World Conference on Religion and Peace. These remarks were stirring testimonies to what Father has accomplished in America. [Some of these testimonies appear on p. 72.]

After that, Dr. Bo Hi Pak introduced Father, who then spoke in Korean on the topic of "The Path of Korea for the Sake of the World" [see p. 65].

Stupendous Performance at the Little Angels School

On December 12 a luncheon and program was held at the elegant Little Angels Performing Arts Center in honor of Father and Mother, which was attended by approximately 200 international dignitaries and 1500 leaders of local Korean IFVOC chapters.

Father spoke impromptu for nearly 30 minutes to the international VIP's, conveying special messages to the Japanese, American, Latin American, and Korean representatives. His speech was translated into both English and Spanish by Dr. Bo Hi Pak and Antonio Betancourt.

CONTINUED ON PAGE 64



Ambassador Jose Chaves, president of AULA, with Father.



True Parents shake hands with some of the former heads of state.

*Testimonial to the Rev. Sun Myung Moon
on the Occasion of His Return to His Native Land of Korea
and the Conclusion of Forty Years of Public Ministry*

A PROCLAMATION

Given at the Little Angels Performing Arts Center
December 12, 1985—Seoul, Korea

On the occasion of your return to your homeland after 40 years of worldwide ministry, we who lead the many projects you have founded and supported have come from every part of the globe to express our profound appreciation of your vision and for the fruit it has already borne. The period of your public ministry coincides with the four decades that have passed since the end of the Second World War. Although divided by communist aggression your native land has become a model among the free developing nations of scientific, technological, and industrial leadership. In your person, your native land has also demonstrated its capacity for international spiritual and cultural leadership. On this occasion, we are mindful of both your achievements and the many sacrifices you, Mrs. Moon, and your family have made throughout your career to bring your vision to realization.

Any one of your endeavors would have been more than enough for the life work of a single individual, yet you have succeeded in uniting in common purpose men and women of every major civilization. For more than 30 years you have gathered together renowned scientists and scholars so that they might apply their knowledge to the founding of an international order based on absolute and universal values. Ever mindful of the need for practical support for your initiatives, you and your followers have invested great resources in innovative technical and scientific development. You have brought together religious leaders of every faith and tradition to enhance the cause of religious understanding and to build the fellowship of all peoples under God. You have founded research institutions which enable leaders to understand the problems confronting their nations in depth. Of special importance has been your contribution to honest media of communications throughout the free world.

Through your teaching and your ability to inspire men and women, you have strengthened the resolve of national leaders to resist the spread of communist totalitarianism. None of these would have been possible without your religious inspiration. Your whole career, and most especially your vision of a world in which the family of mankind is united under God, serves as a model of how to work for the solution of our common problems. You have brought this vision of a united human family to church, mosque, and temple; to campus and factory; to the business world and the fishing fleets; to slum and university. This vision has affected journalists, the corridors of power, and the guardians of justice. You have enabled us to understand more deeply our fate as members of the family of mankind.

We have been moved by your vision. We share in it. We pledge ourselves to its support and enhancement. We call upon all peoples to join with us in this mighty undertaking on behalf of all humanity.

—Written by Dr. Richard Rubenstein and Dr. Morton Kaplan



Dr. Morton Kaplan and Dr. Richard Rubenstein, president of the Washington Institute and distinguished professor of religion at Florida State University, wrote and presented a proclamation [see p. 63] testifying to the vision and work of Father and asked everyone present who supported the sentiments expressed therein to stand and applaud this statement, which they did.

Then the guests viewed stupendous performances by the Sun Wha Orchestra and Choir, which offered classical works as well as Korean folksongs; the Universal Ballet Company, featuring Julia Hoon Sook Moon; and the Little Angels Folk Ballet.

At the conclusion of the program Dr. Pak and the emcee, Mr. No Hi Pak, invited Father, Mother, the former heads of state, and Dr. and Mrs. Joseph Lowery to come on to the stage to personally meet and receive medallions from the Little Angels.

Peace and Freedom Rally

On December 16 an IFVOC National Security Rally for Peace and Freedom was held the Chamshil Gymnasium in Seoul for a turnaway crowd of 40,000 people. The written invitation for the event was a call for Korea and the free democratic countries to unite and strengthen their spirit. "Now is the time for us to make a determination for national security," it read. "In these urgent times, Rev. Sun Myung Moon is leading the members of IFVOC in 137 countries. He has returned home, accompanied by several former heads of state and other distinguished visitors to take part in a rally for national security. We extend this invitation to you to attend and add your inspiration to the rally."

Speakers at the rally included the following people: Dr. Osami Kuboki, president of IFVOC of Japan, who read telegrams from both Japanese Prime Minister

Yasuhiro Nakasone and former prime minister Nobusuke Kishi [see p. 71]; Dr. Ahn Ho Sang, a former minister of education in the Republic of Korea; General Louis Ordóñez-Castillo, former president of the Republic of Colombia; Dr. Mario Echandi Jiménez, former president of Costa Rica; Richard Viguerie, author and syndicated columnist; Dr. Ronald Godwin, vice president of *The Washington Times* and former executive director of the Moral Majority; Dr. Robert Grant; Dr. Joseph Paige, executive vice president of Shaw Divinity School; John Le Boutilier, former congressman from Long Island, New York; Dr. Richard Rubenstein; and Mervyn M. Dymally, U.S. congressman from California.

The high point of the rally was Father's Founder's Address, "God's Will and Korea," in which he spoke about the role of the Korean people at this important moment in history [see p. 68]. ♦

세계를 위한 조국의 갈 길 THE PATH OF KOREA FOR THE SAKE OF THE WORLD

REVEREND SUN MYUNG MOON
DECEMBER 11, 1985
CONVENTION CENTER, HILTON HOTEL
SEOUL, KOREA



DISTINGUISHED GUESTS, LADIES AND GENTLEMEN:
You have assembled here from all parts of the world,
leaving all kinds of situations behind you, just in order
to welcome me and to encourage me on my return home. I
would like to express my heartfelt thanks to you for that.

To see the beautiful mountains and skies of my homeland
again and to be able to stand in front of you tonight evokes emo-
tions in my heart that are hard to describe. I believe that you
have come here tonight in order to welcome a man who has ded-
icated himself for the will of God and the ideal of "living for oth-
ers" rather than an individual called Rev. Moon. It is this fact that
makes this meeting today a truly historical event.

Korea will have to overcome its difficulties by awakening to the will of God and by following the person whom God has sent.

The very order of existence in the universe is basically one of living for others. A world of true ideals, true love, and true peace is God's ideal of creation and at the same time man's desire. The origin of ideals, and the origin of happiness and love, is found in living for one's counterpart. If we look at the universe, there is not one single thing which exists only for itself.

A FUNDAMENTAL LAW OF THE UNIVERSE

The mineral world exists for the sake of the plant and animal worlds, the mineral and plant worlds exist for the sake of the animal world, and the whole of creation exists for the sake of man. Then for whom does man exist? Man exists for the sake of God. God created all things and enables them to grow and develop for the sake of others. The basic law of the universe is that man is not born into the world as an end unto himself. Instead he is born for woman. The converse is true for woman. From the moment a husband and wife are married, each spouse should live with the thought: "I was born for you, I live for you, and I will die for you." The couple that does this can be called an ideal husband and wife. Living for others is a fundamental law of the universe. It is from this point that true love begins.

All beings exist for other beings. A truly pious son should live for his parents. Thus the love of true parents, the filial piety of true children, and the love of true husband and wife all originate in living for others.

If we extend this principle, we can conclude that a true people should live for the sake of the nation, and a ruler should live for the sake of his people. We can all find true happiness if we live according to this principle. Since this is the law governing all beings in the universe, true men that have lived for others will enter the Kingdom of Heaven, or Paradise, the world where God lives and where the same rule of living for others applies.

This is the reason why all religions teach about self-sacrificial service and the realization of love for the sake of others. The position of a person who lives for others naturally becomes the central position and a position that commands respect. For example, if the youngest son in a family gives generously of himself to the other family members he naturally becomes the focus of love and monopolizes their affection and admiration.

GOD SENT THE MESSIAH TO SHOW THE WAY

Living for others does not stop with the individual; if the family lives for others, then the family heaven can be established. If we extend this principle to the national level then we can realize the national level heaven. On the world level, when the whole of mankind lives for others then we can realize the ideal world of harmony and happiness. In this way we can bring about the world heaven. The ideal world is an eternally unchangeable world where God is the parent and we are brothers and sisters living for each other, a harmonious family of man. In order to



realize this world, a man was sent as the leader of God's Providence. He is called the Messiah or Savior. He comes to show the way to build the highway of love in this world where true love does not yet exist.

Jesus came as the Messiah on the foundation of Judaism and the nation of Israel in order to save the world. While he was trying to awaken them for the sake of the world he was rejected by them and nailed to the cross. Jesus' hope was for Judaism and Israel to live for the world, but they desired a God and a Messiah who existed only for themselves. The resurrected Jesus, however, spiritually guided Christianity as it expanded throughout all nations.

The United States is a nation chosen by God as a representative of world Christianity. It should be centered on God and take the leading role in the salvation of the world. The United States has the important mission to spread the Christian spirit and Christian ideals. The blessings which God has given the United States are not for the sake of the United States alone. They are for the sake of the whole world. America does not exist for itself, but for all people.

Knowing that this view reflects God's innermost heart and providence, I felt compelled to go to America. For the last 13 years I have been working like a madman to awaken that nation. While attempting to deal with the circumstances resulting from the Second World War, the United States often forgot its mission



to work for the whole world. When America failed to live up to God's expectation, the foundations of the free world were shaken. Numerous problems arose within the nation: racial problems, drug abuse, immorality of young people, destruction of the family, violence, crime, and the infiltration of communism.

There might be numerous reasons for these problems but, ultimately, it comes down to the spiritual and moral deficiency of the United States. God's expectations for America were bitterly disappointed. The internal problems of the United States have added to the sorrow of God. God has hoped for the appearance of one man and family in America who could totally dedicate themselves for the sake of the world, and for America to become a country exemplifying the principle of living for the sake of others. But in reality no such individual and family could be found, and the faith of the nation of America is shaking in its foundations.

MY MISSION IN AMERICA

God called me to America from Korea to fulfill this goal. The mission that heaven has given me is not something that I may relinquish whenever I wish or when things do not work out. My mission has been to continually search for a prepared foundation and to awaken people to reality. However, instead of repenting America rejected me. In spite of the severe persecution and deri-

sion aimed at me during my 13 years in the United States, I have worked to create loving individuals, families, and communities. My task was to raise up new people who would be able to live for the sake of the world.

God does not want people to just believe in Him. God wants us to fulfill our responsibility. Because I know God's will so clearly, I have dedicated my entire life to the accomplishment of this heavenly mission.

In the first place, during the last 30 years I have gathered together scholars from all over the world in order to teach and make this God-centered thought universal. As a result, a secure foundation has been established in 100 nations. Secondly, since the Kingdom of Heaven is not composed of spiritual elements alone, we had to invest a great deal of money and effort into technical and scientific development. We have since reaped much fruit from these investments.

Thirdly, we are establishing a worldwide economic foundation for the realization of God's will, developing different economic areas and researching into the possibility of international cooperation for a future monetary order. Fourthly, we have built up a worldwide media organization in order to provide society with honest and moral journalism. In addition, we are promoting activities in various other fields, all of them directly related to the task of realizing God's will on earth.

As you know, in August I was released from prison in Amer-



True Parents and Dr. Bo Hi Pak during the playing of the national anthem.

ica. The case against me had been fabricated and I was imprisoned, but throughout the 13 months I never stopped praying for the future of America and the world. I prayed for God to forgive America and help me fulfil my mission. I also initiated and directed countless events to rekindle the spiritual and religious foundation of the United States.

To fulfill the Christian spirit of service our movement bought 250 large trucks to be used for community service work. From prison I also began many kinds of new projects. Among these were international professors' conferences to discuss how to overcome communism, a movement for religious unity, a weekly newsmagazine, and a monthly magazine.

AN UNBELIEVABLE PATH OF ADVERSITY

Even while receiving unprecedented persecution and facing unjustified imprisonment, centered on God I did more for America and loved America more than any individual, group, or religious denomination. Furthermore, while carrying out that heavenly mission, I have walked an unimaginable path, more stained with blood and tears than any other person. But since it was a path for the world and to save America, I went through this suffering path gratefully, and overcame it.

Since I received the call of God, my life has been full of hardships. During the time of the Japanese occupation of Korea I

took part in an underground student organization and was imprisoned for my activities. When I was evangelizing in communist North Korea I was accused of being a spy and almost died in a labor camp in Hungnam. In the early days of my mission in South Korea I was held in Sodaemun Prison here in Seoul, accused of heresy. And, most recently, I was the victim of racial and religious discrimination in America. In this way, my life has been a continuous string of hardships.

In spite of a tornado of opposition and persecution, I did not waver from the heavenly way of living for others, and I have returned, having fulfilled the conditions of the providence. This victory is not my victory alone, but also a victory for God and righteousness. Do you think it was easy for such a victory to be gained while the whole world was coming against me? I am not trying to praise myself. If it hadn't been for God I would not have survived. I only glorify God.

As an unimaginable miracle unfolds in front of us in this moment, all of you have become partakers in this miracle. I hope you will treasure the memory of having been present at this occasion, commemorating a historically unique victory. I also hope that you will not be content to just be amazed by these accomplishments, but that you will try to find out the exact providential meaning of this event and connect yourselves to it and take this opportunity to make a great leap forward in your own spiritual life.



President Jae Suk Lee, president of the Unification Church of Korea, offers a triumphant Mansei!

I recommend this to you not only for yourselves, but also for your nation and your country. If Korea does not turn its back on the foundation I have laid, it will rapidly become a leading nation in the world. When we look from the standpoint of God's will, we see that the Korean people are a people chosen by God and that the Korean nation is a central nation in God's providence which should provide the world with a model of living for others. Many historical and unknown events in God's providence are intertwined and centered in Korea. This nation has the mission to take responsibility for the world and has set numerous spiritual conditions in providential history.

GOD'S EXPECTATIONS FOR KOREA

Although the Korean people have an excellent natural character and culture, they have walked a path of suffering which cannot be compared to that of any other people. Their suffering must be understood in view of the heavenly providence. The challenges and tribulations that Korea experiences are part of God's providence, and He waits anxiously for the nation to overcome them.

East and West and North and South meet in Korea, and spiritualism and materialism, theism and atheism are also concentrated here. It seems that this whirlwind of ideas in this country is the labor pain before the birth of a new era. The Korean nation cannot solve its national difficulties apart from the will and provi-

dence of God, and a solution cannot be achieved by Korea alone, but only in connection with the world. In order for Korea to provide spiritual leadership for the world, Korea will have to overcome its difficulties by awakening to the will of God and by following the person whom God has sent.

My foundation and that of the Unification Church has been established by strictly following the will of God and by completely living a life for others. Now the Unification Church and I have gained the victory and overcome all persecution.

If the Korean nation, on the foundation of my worldwide victory, lives for the world, then Korea can not only overcome its suffering, but can also become a center of love, truth, and peace before the world. It will receive an even greater blessing than America received.

Rev. Moon is not weak. He will not rest on his past merits nor yield before an unrighteous world. Even though the road may be long and the task of accomplishing the world of heaven enormous, I will continue on my way.

Ladies and gentlemen, on this occasion, I would like to express my heartfelt gratitude for your support and faith in my innocence during my court battle in America.

I pray for God's eternal blessing upon your family and our fatherland.

Thank you. ♦



하나님의 뜻과 韓國

GOD'S WILL AND KOREA

BY REV. SUN MYUNG MOON
SPEECH AT THE IFVOC RALLY
DECEMBER 16, 1985
CHAMSHIL GYMNASIUM
SEOUL, KOREA

MY FELLOW CITIZENS, DISTINGUISHED GUESTS, fellow colleagues working for Victory Over Communism here at home and abroad, ladies and gentlemen:

I would like to express my deep appreciation that so many of you have come here today to participate in this rally, contributing your time at this most busy season of the year. The title of my message is "God's Will and Korea," and in it I want to clearly show that Korea is the focal point of God's providence and that the key to the solution of the problems of the world today is to be found in the Korean peninsula.

Looking at the situation of the world at this time, there is no one among us who cannot but feel disappointment. In spite of humanity's cherished hopes for freedom, peace, and security, the world is becoming more and more confused each day. The future of humankind seems to hold no hope.

Despite the constant efforts of world leaders, the problems of the world are becoming more complicated and more difficult to solve. No religion or philosophy, and no political ideology, neither democracy nor communism, has proven capable of solving any of these problems. And the reason is that none of them understands the will of God. Because human history is the history of God's restorative providence, no fundamental solution to world problems is possible without understanding God's providential will.

THE HISTORICAL SIGNIFICANCE OF KOREA

God is promoting His providence for the world by focusing on the divided Korean peninsula. Therefore we must understand the significance of the division of the Korean peninsula. The demilit-

arized zone on the 38th parallel which divides this peninsula is the line of confrontation between the dictatorial system of communism and the free world system of democracy, between the left-wing forces on the side of evil and the right-wing forces on the side of goodness, between materialism and idealism, and between atheism and theism. From the standpoint of ideology and the socio-political system, we see the world at present divided between a democratic bloc and a communist bloc with the United States and the Soviet Union as their respective leaders.

The situation in Korea represents a paradigm case showing in miniature the division of the world; that is, the situation of the world is an expansion and elaboration of the Korean situation. Herein lies the deep significance of God's plan. God's will is to first accomplish the unification of the Korean peninsula, which represents the world in miniature, and then, by applying the same method to the world, accomplish the ideological and socio-political unification of the whole world.

There is another providential significance to the 38th parallel: it marks the separation and confrontation of two civilizations. One is the Judeo-Christian culture which has inherited the Hebraic tradition of Israel, the other is the communist civilization which is the culmination of Hellenistic culture. The Hebraic tradition and Hellenism should have been united by Jesus in Rome. But because of his crucifixion, the center for unification was lost. As a result, until this day Hebraism and Hellenism have coexisted in parallel lines of development, sometimes one predominating and sometimes the other, without ever being truly united. Today they confront each other across the DMZ. It is God's will that these two currents be united on the Korean peninsula. Understood in this light, this line of tension is of great providential significance.



The situation of the world is an expansion and elaboration of the Korean situation.

kinds of struggle and conflict can be reconciled and united through sacrificial love. We can also learn from this the lesson that any sinner can be led to repentance, if we practice God's love no matter how difficult the situation.

We must also understand that the two thieves represent seeds which would bear the fruit of the actual confrontation of good and evil at the consummation of human history. That is to say that the appearance in the Last Days of the right wing, or the free world camp, as the side of goodness, and the left wing, or the communist world, as the side of evil, originated at the crucifixion of Jesus. Moreover, this confrontation between the two thieves became the prototype of many subsequent conflicts and struggles. The historical origin of the names for the right and left wings in the present day actually lies in the thieves on the right and the left of the cross.

The thief on the right testified to Jesus while opposing the thief on the left at the risk of his life. Consequently, after his death, he was resurrected and entered into Paradise. This indicates that if the United States, which is in the position of the thief on the right, maintains to the last moment a strong stance against communism, which is in the position of the thief on the left, then it will receive God's recognition and be able to enter the Kingdom of Heaven on earth.

The actual situation of all the conflicts and struggles of today, whose prototype was the opposition between good and evil at the crucifixion, is intensely expressed by the present line of demarcation across the Korean peninsula. Therefore, this line of demarcation separating North and South Korea represents the cross which the Korean nation must bear in order to providentially redeem the division of the world. The Korean nation corresponds to Jesus on the cross as well as representing the foundation for the Second Coming of Christ. Why does God work His providence in such ways?

BEARING THE CROSS OF HISTORY

God allowed this nation to be crucified in order to call its people to His mission. The Korean people have been called by God because they have a tradition of reverence for God and because they have overcome long trials by the exercise of their moral purity and their peace-loving spirit. They have become the sacrificial offering of providential significance with the purpose of saving humanity in the Last Days.

The Korean people, who have gone through a history of hardships for several thousand years, have become the sacrifice for the salvation of the world, and, while bearing the world-historical cross of the division of their nation, they are still overcoming all kinds of trials.

The Korean people must realize that this is a glorious blessing for the Korean nation and at the same time a fearful and heavy burden. For if they fulfill their responsibility as the people of the sacrificial offering, they will receive a glorious blessing, but if they do not, then the heaviest misfortunes will befall them. It is well known that the Jewish people met with great misfortune throughout history because two thousand years ago they failed to

Geopolitically speaking, Korea is at a disadvantage because it is surrounded by four major powers. Providentially though, Korea has the advantage, in the sense that success achieved here can quickly be expanded throughout the world by the major powers because of Korea's position as the focal point of God's providence.

Then by what means will God accomplish the unification of the Korean peninsula? He will establish a central figure through whom He will promote His providential will so that God's love may be put into practice. That love is not only the love of neighbor or country, but love for the entire world, transcending national interests, and love even for enemies on the worldwide level. God's love is love which prays for the enemy and which is willing to sacrifice even its life for the sake of the enemy, if necessary. Jesus, who two thousand years ago came as the Messiah, was the very hero of this love.

CONFRONTATION OF GOOD AND EVIL

Jesus loved his enemies even to the point of allowing himself to be crucified. As you know, two thieves were crucified with Jesus. The thief on the left accused Jesus, but the thief on the right testified to Jesus and defended him, admonishing the thief on the left. Thus, the thief on the right came to represent the side of goodness, while the thief on the left came to represent the side of evil, and in this way the crucifixion was the focal point in the confrontation between God and Satan. There is deep providential significance in the fact that Jesus, who was the way, the truth, and the life, loved even his enemies, and suffered on the cross with good and evil on either side. This reveals the principle of reconciliation or unity, centering on God's love, and indicates to us that all

TRUE PARENTS' VICTORIOUS HOMECOMING

식 순 PROGRAM

사회: 황 현 수 국장
Co-Ordinator: Director
Hyun Soo Hwang

개회선언 Opening Remarks

국민의례 National Ceremony All Together 다 같 이

대 회 사 Rally's Address President Yung Suk Choi 최용석 이사장

귀빈소개 Distinguished Guest Introduction Dr. Bo Hi Pak (Special Assistant to Rev. Sun Myung Moon) 박보희 특별보좌관
President of the Washington Times
President of CAUSA International
위원장
회장
총재

축 사 Congratulatory Address V. I. P 귀빈
American Representative 미 국 대 표
Osami Kuboki President IFVOC of Japan 구보끼오사미
Shin Kanamaru Liberal Democratic Party of Japan General Secretary 가나마루신
일본총연합회장
일본국민당 간사장
Latin American Representative 남 미 대 표

경과보고 Progress Report Dr. Bo Hi Pak 박 보 희

꽃다발증정 Flower Presentation

승리의 탑 증정 Victory Tower Presentation (7 백만 회원이 드리는)
From the Seven Million Members Won Sik Chae (Chairman of Central Committee) 채원식 중앙위원장

치 사 Founder Address Founder Rev. Sun Myung Moon 문 선 명 총 재

결의문채택 Adoption of The Resolution Branch Manager Heung Tae Kim 김흥태 지부장

만세삼창 3 Mansei Dr. Sang Hun Lee 이 상 훈 원 장

폐회선언 Closing Remarks

fulfill their responsibility. In order to fulfill the mission as the sacrificial offering of providential significance which has been laid on this nation's shoulders, the Korean people must practice love, and at the same time they must come to know the truth of God.

Jesus, as a substantial body centered on love, said that he was the way, the truth, and the life. He was crucified as the embodiment of love and truth. This means that love and truth are necessary to reconcile both good and evil sides and to lead enemies to come together in repentance. The "truth" refers to God's word of love rather than to secular truth. God's truth is sent to earth as revelation which comes through certain providential persons. God's truth is the absolute truth, which is an all-powerful key capable of solving any problem, no matter how difficult.

I have encountered the living God through a long lifetime of prayer and meditation, and have been given this absolute truth. Its remarkable content clarifies all of the secrets hidden in the universe, and all the secrets of human life and history. When this truth has been applied to society, social problems have been solved, and when applied to the world, world problems have been solved. The unsolved problems of religion can also be resolved through this truth. And especially when it is applied to the critique of communist theory, all the falsehoods of communism have been brought to light and a counterproposal to communism has been established.

This is a new view of life, a new view of the world and the universe, and a new view of the providence and history, which have never before existed. It is also a principle of integration that

can encompass the whole world into one unity, while at the same time preserving the individual characteristics of all religious doctrines and philosophies. I have named this truth Unification Thought or Godism and have initiated the Unification movement and the Victory Over Communism movement on a worldwide scale, and they are now spreading like wildfire.

So far I have explained that the practice of God's love and the truth of God are necessary for the reconciliation and unification of all. The unification of the divided Korean nation will surely be accomplished if we embrace those on the side of evil with love, while teaching them to understand the errors of their thought with the truth of the side of goodness.

LIVING FOR OTHERS IS THE ONLY SOLUTION

Now I will speak more concretely about love. To love is to benefit one's counterpart rather than oneself. Love is established when there is a mutual relationship between subject and object. Love comes out of one's counterpart. Love without a counterpart cannot last. All of creation is meant to benefit the other; each creation exists for the sake of others. Not only human beings, but also animals, plants, and minerals exist for the sake of others. Even the realm of atoms exists for other beings and the movements of all the heavenly bodies are movements for the sake of other beings. In light of their physical structure, men exist for the sake of women, and women exist for the sake of men. Likewise,



parents exist for the sake of their children and children exist for their parents.

This principle of existence for the sake of the other applies to school, to one's place of work, and to the nation. But love should not be limited to the boundaries of the nation; people should love the world beyond their own national boundaries and should even love their enemies on a worldwide level. Therefore, the principle of living for the sake of others, that is, the principle of love, is the principle of Heaven or the Way of Heaven. If we practice the principle of love, even in the midst of hardships, then we will be sustained by the power of the universe and will never perish. If a person lives a comfortable life without observing this principle of living for others, he or she will soon decline. The saying, "The one who disobeys Heaven will perish and the one who obeys Heaven will prosper" is a truth spoken out of this heavenly principle.

Korea is bearing the cross on the national level. No matter how difficult it may be to unify this nation, we must follow a life of living for the sake of others, as individuals, as families, as a society, and as a nation, in accordance with the Way of Heaven united with the center of truth. And we must expand this to the international level. If we do this, then not only the unification of the Korean peninsula but also the salvation of the whole world

will surely be hastened. For this way of living is in accord with God's providential will focused on Korea. Not only will the unification of North and South Korea be promoted but the method of unification will become a formula for the whole world to follow. Through this movement of love and truth, then, all the difficult problems of the world will be solved and humankind will be liberated for the first time from its long nightmare of unhappiness and confusion, and everlasting happiness and peace will come for all.

Our fatherland, Korea, has been deceived and made to suffer throughout history; therefore, there is no better way for us to go but to depend on God. So far, I and the members of the Unification Church have been making incredible efforts in foreign countries to establish a victorious foundation on a worldwide level. Today I have returned to this country in the hope that this victorious foundation may be connected to Korea and that Korea may make a great leap onto the world stage. I sincerely hope that you will extend your kind cooperation to make this connected foundation more secure.

Finally I pray that God will bless your families, our fatherland, and the world.

Thank you very much. ♦

TWO TELEGRAMS FROM JAPAN

Read by President Osami Kuboki at the IFVOC Rally

Prime Minister Yasuhiro NAKASONE

On the event of Rev. Moon's victorious homecoming, I offer my congratulations and my prayers for the future prosperity and good fortune of those in attendance who have worked so tirelessly for world freedom and peace.

Former Prime Minister Nobusuke KISHI

To Rev. Moon and to the representatives of each nation of the world who have gathered for Rev. Moon's homecoming, I send my congratulations from deep within my heart. After 40 years, even with the efforts of so many people for the cause of freedom and peace for mankind, I know very well that communism still exists on this earth and continues to launch terrorism and violence. I firmly believe that mankind's happiness can be realized not by violent revolution but

only through peaceful methods—through loving one another. I think now is truly the time for those of us who believe in and who love freedom to concentrate our efforts.

I have met many people throughout the world and have experienced many things. I have always thought that politicians should not be dominated by matters in front of their eyes, but should create policies of far-reaching importance and deal with all matters bravely so that their countries can progress towards a bright future. ♦

TESTIMONIES TO FATHER

Given at the Banquet for Religious Freedom

Seoul Hilton International
December 11, 1985—Seoul, Korea



Dr. Hang Nyong Lee, president of PWPA in Korea, presents Father with a plaque commemorating the Seoul Declaration of 1983, in which PWPA professors pledged to support Father's work.

Testimony
by
Dr. DON SILLS,
*President of the Coalition
for Religious Freedom*

REV. AND MRS. MOON, DR. AND MRS.
Pak, distinguished guests, ladies and gen-
tlemen, friends:

I bring you greeting from the Coalition
for Religious Freedom in Washington
DC.

Rev. Moon, it is a delight to greet you
here in your home country. The first time
you and I met was in federal prison in
Danbury, Connecticut, under guard, and
you were unjustly confined. I'm grateful
to God for your safety during that time
and for your freedom today.

Freedom—what a glorious word. In
the breast of all men and women, regard-

less of homeland or religious heritage,
there beats a heart that longs for and
cherishes above all else—freedom. Free-
dom for themselves and freedom for their
offspring.

God's word to Pharaoh through Moses
was, "Let my people go!"

Jesus said, "Ye shall know the truth
and the truth shall set you free."

The Christmas season, upon which we
are now entering, is God's way of sharing
His Son, the Lord Jesus Christ, with

TRUE PARENTS' VICTORIOUS HOMECOMING

fallen and sinful man. We are individually born into a world of sin and the cry of humanity is one for release—for salvation—for freedom.

I have found a friend and a comrade of like desire in Rev. Moon in the cause for freedom.

Many have asked you, Rev. Moon, Why did you go to America? Why have you led your people into countries around the world? What is your goal? I doubt if even you could answer all the questions that are being asked.

Your facing prison was a major factor in the birth of the Coalition for Religious Freedom. Religious leaders from across America have taken a stand on your behalf. Over 15,000 ministers, plus another 100,000 people, have become a part of this movement to guarantee religious freedom to all mankind.

You, sir, have been maligned, ridiculed, mocked, and cursed at, yet you have stayed. Rev. Moon, Dr. Pak, as a pastor and a leader of pastors, I for one want to say thank you for your commitment to freedom. Our organization and the people represented by our board members total upwards of 50 million Americans, and I can assure you not one of them has a desire to live under communism.

Why have you dedicated yourself, created newspapers, magazines, organizations? Why have some of the most brilliant minds in the world risen to stand with you?

I believe it is because *you love freedom more than life itself* and to this end I will stand with you as an ally and a friend. Freedom is the most precious of God's gifts next to only life itself. It is because of your commitment to freedom that we have seen, perhaps for the first time, a gathering of people from every background and religious persuasion willing to find common ground and to stand together to defeat this all-assailing, tyrannical, godless movement called communism.

Tyranny brings ignorance and brutality along with it. It degrades mankind from its just rank into the class of brutes; it dampens the spirit; it suppresses arts; it extinguishes every spark of noble ardor and generosity in the breasts of those who are enslaved by it; it makes naturally strong and great minds feeble and little, and triumphs over the ruins of virtue and humanity. This is true of tyranny in every shape: There can be nothing great and

good where its influence reaches; for which reason it behooves every friend to truth and humankind, every lover of God, to bear a part in opposing this hateful monster.

When we stand together we can turn around the attacks of the media, we can educate and win our critics, but above all we can defeat communism.

At the recent summit meeting between President Reagan and Mikhail Gorbachev

there was a door opened for a people-to-people exchange. Why don't we take Gorbachev up on his offer and go to Moscow before 1988 and hold a rally for religious freedom at Red Square?

I call upon you, leaders and representatives of the world, to stand together and now to stand with me in tribute and honor to a great leader and freedom fighter—Rev. Sun Myung Moon. ♦



Father kisses the hand of Dr. Cleon Skousen after he testified at the banquet to the greatness of Father's work in America.

Testimony by **Dr. CLEON SKOUSEN,** *President of the National Center for Constitutional Studies*

REV AND MRS. MOON AND distinguished guests:

I am honored to be here tonight for two very special reasons.

First, to express my appreciation for the courage and supreme sacrifice of the Korean people who offered their lives and everything they possessed to resist the satanic forces of murderous communism and preserve freedom in this part of the Korean peninsula. I have written about you in my books and quoted General Douglas MacArthur on the greatness of the Korean people.

Secondly, I am honored to be here so that I can tell you some of the tremend-

ous things Rev. Moon has done for my own country, the United States of America.

The American people are also a courageous and generous people, but some of them became confused about communism. After all, the Soviet Union was our temporary ally during World War II fighting against Hitler. For a while, the Soviet leaders even pretended to be our friends fighting for the liberation of captive peoples.

But some of us knew their goal was conquest, not liberation. J. Edgar Hoover tried to warn the American people. I was sent out as his representative to give hundreds of speeches warning the people against communism. I finally wrote a book called *The Naked Communist* which became a national best-seller. But we needed more voices, more teachers, more books.

I did not know it at the time, but in 1971 Rev. Sun Myung Moon arrived in



Dr. Syed Ausaf Ali, executive vice-president of the World Conference on Religion and Peace, presents Father and Mother with a gift at True Parents' homecoming banquet.

America. He brought with him vast resources and a host of missionaries. Rev. Moon had a powerful but simple message: "God wants America saved!"

He explained that America is the foundation for the preservation of the free world. For the sake of freedom everywhere, God wants America saved.

When I heard this message, I knew he spoke the truth. I welcomed this great new voice for freedom with his inspired ministry to fight the forces of evil and break the stranglehold of communism among the enslaved countries of the Soviet bloc.

Of course, not everyone welcomed Rev. Moon. The left-wing elements viciously attacked him. Even left-wing elements in our government attacked him and finally ensnared him in the technicalities of the law which gave them an excuse to send him to prison.

But a great American patriot, Senator Orrin Hatch of Utah, who is chairman of the Senate Committee on the Constitution, advised me that Rev. Moon had been sent to prison illegally and in violation of the laws of the United States. He wrote an appeal to the United States Supreme Court. So did my own organization. And so did 40 churches, civil rights lawyers, and other national leaders. But it was to no avail. The Supreme Court refused to listen.

Nevertheless, while Rev. Moon was in prison something marvelous happened. Thousands of ministers of different faiths rallied together in regional conferences to hear the CAUSA lectures and resolve that they would unite in the name of God to fight against evil. And they resolved to fight communism and restore the Constitution so that America could be saved.

There has never been anything like it in the history of the United States.

Rev. Moon did something else. He saw that the American press had been invaded by left-wing elements. Americans were being fed heavy doses of disinformation. He knew the people, especially Congress, needed to hear the truth. Rev. Moon's movement, therefore, spent hundreds of millions of dollars to set up *The Washington Times*. I am told that it is the most widely read newspaper at the White House.

Next Saturday, I will be teaching a large seminar to those who work for senators and congressmen. Many of these are involved in writing new legislation for Congress. This seminar would have been impossible if Rev. Moon had not offered to help me with the expense of books and meals as well as a very attractive hotel in which to meet.

So, in closing, I have to say that something wonderful is happening in America. It is something that would not be happen-

ing if it were not for Rev. Moon and his powerful corps of dedicated followers.

I know of no single individual who is doing more to awaken America, uniting the churches, and extending such fabulous treasures in money and energy to accomplish this inspired work, than Rev. Moon.

Therefore, I thank him. I thank him for all America. I especially thank him for myself, my wife, our eight children, and our forty-three grandchildren! ♦

Testimony
by
TERRY DOLAN,
President of the National
Conservative Political
Action Committee

IT IS A PLEASURE TO BE HERE TO speak before this distinguished audience.

As most Americans are aware, Rev. Moon and his movement are quite controversial in the United States. America's media made much of many attacks on him. So I was cautious when first contacted by some of his associates.

But as I got to know Rev. Moon's movement, I discovered that the charges were completely false. I found something entirely different—a group of concerned people truly dedicated to a cause in which they believed. There were no hidden agenda, no ill motives, and no quid pro quo. Most importantly, they spoke the truth. That is more than I can say for most American political leaders.

It is not what Rev. Moon or his movement have done that has earned enmity from America's establishment; it is what he believes, and the fact that he is willing to fight so articulately for it. He has been—and will continue to be—attacked, persecuted, and perhaps again imprisoned for his actions.

But persecution in many instances should be worn like a badge of courage. John Adams, a great American patriot, was laughed at, maligned, and berated for advocating the radical view that the American colonies should seek independence from Britain.

Another great American patriot, Abraham Lincoln, was persecuted for advocating the abolition of slavery. History shows that often great patriots are also great

prophets. Lincoln and Adams are living examples. At great personal expense, they stood their ground, spoke the truth, and eventually won.

Rev. Moon, you have made an invaluable contribution to America and the cause of freedom. *The Washington Times*, which is read regularly by the President of the United States, is, I believe, the best newspaper in America. CAUSA is educating people about the evils of communism throughout the Western Hemisphere. You have made generous contributions to worthy causes throughout our country, and done other great things too numerous to mention.

The Bible says, "By their fruits you will know them." I am proud of my association with you, with Dr. Bo Hi Pak, and with virtually everyone I have dealt with in your movement. But most of all, I admire your ability to do that which is right despite the consequences.

I am convinced that history will repeat itself. Like John Adams, Abraham Lincoln, and others, Rev. Sun Myung Moon will go down in history as a great American patriot and a prophet. ♦

Testimony by Dr. ROBERT GRANT, Chairman of Christian Voice

DR. AND MRS. MOON, DR. AND MRS. Pak, world leaders, distinguished friends, ladies and gentlemen:

I am deeply honored to be here tonight on this wonderful occasion to join with you in welcoming Dr. Moon out of jail and home to Korea. This is a time of great joy for you.

I am a Christian. When Jesus said, "I am the way, the truth, and the life. No man cometh unto the father but by me," I believe that. I live by it. I am prepared to die by it. When the Bible says Jesus was "the Lamb of God slain from the foundation of the world," I believe that. I live by it. I am prepared to die by it. He is the risen Christ, the light of the world, the source of life, the Savior of mankind and my Lord. This I believe with all my heart.

The Bible also bids us to "give honor to whom honor is due." I am therefore delighted to join you in giving honor to a remarkable man to whom honor is indeed due.



His Excellency Dr. Mario Echandi, former president of Costa Rica, receives an warm embrace from Father as he presents him with a plaque marking the success of the AULA conference in Rome, Italy. On the stunning marble-and-gold plaque is an inscription of the pledge sworn by Simon Bolivar in the early 1800's for the liberation and unity of Latin America as he stood on the "sacred mountain" in Rome. At the AULA conference all the participants had solemnly reaffirmed the contents of this historic pledge.

The real character of any man is best seen either when persecution and adversity are at their peak, or when tremendous success is enjoyed. How does he handle persecution and adversity? How does he deal with wealth, power, and opportunity? Do persecution and unjust treatment make him bitter and vindictive? Do wealth and power make him arrogant and proud?

I am told that while Dr. Moon was in Danbury prison he prayed for hours each day and cheerfully scrubbed toilets and floors. I like that! That tells me something about the man.

I know from personal experience that he has generously helped dozens of worthwhile causes in America and throughout the world and asked for nothing in return except that they fulfill their God-given mission. That tells me something about the man.

A measure of a man's leadership also is seen in the quality of those who follow his vision. I am deeply impressed by the men who work closely with Dr. Moon, men like Dr. Bo Hi Pak. They are strong men of culture, of character, of vision, and of a generous spirit. This, too, tells me something about the man.

Dr. Moon's impact upon America and upon the world has been significant. I am aware of only a small part. I am told it is

great. His impact upon America has been impressive.

His vision has led to *The Washington Times*' becoming one of the most respected newspapers in America. The balancing point of view of *The Washington Times* was desperately needed in Washington. I am told that President Reagan reads it faithfully.

His imprisonment and generous financial support helped to contribute to the founding of the Coalition for Religious Freedom which is now the most powerful organization in America defending religious liberty for all. The unjust imprisonment of Dr. Moon had a catalytic effect upon thousands of American religious leaders of all varieties, who, under the banner of the Coalition for Religious Freedom, vigorously came to his defense.

I am told that his vision will soon result in a new television network that will provide a way to reach millions of American homes for the purpose of anti-communist education and to reach America for Christ.

With a militant communist movement committed to world domination and world enslavement, Dr. Moon has sounded a clarion call for all of those who love freedom to stand together as colleagues united against a common foe.

CONTINUED ON PAGE 94



Former Heads of State Meet the Pope and Join in Father's Victorious Homecoming in Korea

by Antonio Betancourt

IN 1983 FATHER WAS THE INSPIRATION behind the creation of an organization called AULA, the Association for the Unity of Latin America, to bring about Latin American unity and to work towards creating a constitution for the future United States of Latin America. These ideals were first championed by Simon Bolivar in the early 19th century, and in the revival of this cause Father can be seen as a modern-day Bolivar.

In May 1984 an inaugural AULA conference was held in Paris. It was a very successful conference, with one former head of state attending—former president Rodrigo Carazo from Costa Rica.

On December 3-5, 1985, another conference was held at the Excelsior Hotel in Rome, Italy. This conference was a total success. Twelve former presidents and three former prime ministers attended. The conference was divided into eight

commissions, each headed by one former head of state.

One reason it was so successful was due to the quality of the participants, respected men like former president Luis Herrera Campins from Venezuela, and former president Julio Cesar Turbay Ayala of Colombia. All the presidents that came, by the way, were constitutional presidents from long-time democratic nations like Colombia, Costa Rica, Venezuela, and Peru; that is, there were no "tin-pot" dictators or de facto presidents.

President Herrera Campins became the permanent president for the Commission on the Constitution for Latin America. He worked together with Dr. Cleon Skousen, the foremost expert on constitutional studies in the United States, to begin the study and discussion of a workable constitution for Latin America.

A Private Audience with the Pope

On the final day of the conference, December 5, 1985, Pope John Paul II received the AULA conference in a private audience. Dr. Bo Hi Pak, Mrs. Pak, all the missionaries, and the guests—the former presidents and prime ministers, ambassadors, ministers of foreign relations, ministers of government, and secretaries of state—met with His Holiness in the Great Hall of the Popes in the Vatican. The pope took the opportunity to deliver an important message in Spanish, which was addressed to all the people of Latin America. Afterwards, he shook everyone's hand. All the missionaries of the Italian family now have a historic picture of themselves with His Holiness.

When Dr. and Mrs. Pak went up to the



His Holiness Pope John Paul II shakes hands with Dr. and Mrs. Pak in the Great Hall of the Popes in the Vatican.

pope Dr. Pak said, "I am from Korea." Immediately the pope, beaming, addressed him in Korean. He said, "I was in Korea. It's a wonderful country. It's the most Christian country in the world. When I went to Korea, even though there are only about 500,000 Catholics there, the entire Christian community came. Millions of people welcomed me there." This meeting was a deep spiritual exchange, since Dr. Pak is part of the True Family.

By the end of the conference all the participants were very excited about AULA. They realized that there is no other organization that can bring about the unity of Latin America but AULA, and that there is no other individual besides Rev. Moon who could have supported this incredible endeavor as he did. So nine former heads of state and several other leaders agreed to come and honor Rev. Moon in his victorious return to Korea after 13 years in the United States.

At the Korean Rally

I would like to share an interesting experience at the rally involving one of the

former presidents. Some of the women in the movement have felt, "Oh, I should have been the bride of the Messiah." Therefore, it was very significant that Mother's greatness could be acknowledged at this time in the providence by the representatives of the nation of Korea and especially by the women. When one of the former presidents got up to speak he said, "I would like to make a request to the entire audience, and to the people of Korea, to allow me to humble myself before Mrs. Moon and to kiss her hand in gratitude for what she has done for this great world leader, the Reverend Sun Myung Moon."

This was a very unusual request, because in Korea a man doesn't kiss a woman's hand. Men don't humble themselves to women or bow to women; it's the other way around. But when he said that, the entire Chamshil Gymnasium—40,000 people—rose in tumultuous applause, and Mother stood up and gave her hand to this man. It was beautiful. The Koreans loved it. The act was entirely spontaneous and unplanned. This was a tremendous honor given to the accomplishments of Mother, and of course this inspired Father very much.

Another incredible moment came as one head of state stepped forward and, before starting his speech, kissed the Korean flag. This deeply moved the Korean audience, who immediately stood up and applauded.

One former president from Colombia, who during the Korean War was a naval commander, praised the Korean people. He said, "If you ever forget about the blood that was shed for the freedom and prosperity that you possess right now, you will be sorry. And if the North ever attacks, and because of your complacency you don't listen to Rev. Moon's message, those Colombians who died in Korea will rise up from their tombs, get their weapons, and fight once more. We will come and fight for this country again." This also brought the people to their feet in an incredible standing ovation.

The True Purpose of Power

Some of the former presidents had heard only negative stories about Father. However, they trust Amb. Jose Chaves, president of AULA, very much, and they wanted to come to Korea to have the



Father and Mother with some of the former heads of state who participated in the AULA conference and honored True Parents in Korea at their homecoming.

opportunity to see Rev. Moon and form their opinions about him firsthand.

When I tried to explain to one of them about the deep religious convictions behind our movement, he replied, "Don't talk to me about God or religion. At our level, the only reality is power, the exercise of power, and propaganda. These are not necessarily evil. But Rev. Moon has a lot of power, and I want to find out what his purpose is."

The morning after the rally Father agreed to meet with him. He gave this man a one-hour lecture, and in his lecture Father revealed himself to him. He said, "The world needs a teacher of true love. All the problems of the world—political, economic, or social—derive from the fact that there is no true love in this world. I am the one who is to come to teach the world about true love. Everything you see our movement doing is only to teach the world about true love."

The president was in tears. He said to Father, "Now I know you are truly a religious leader, and behind all this economic and political and media power that you

have, there is a strong religious foundation and a strong principle at work. I never heard anything so beautiful as true love." At that moment he pledged to Father that he would do everything he could to fulfill the goal of Latin American unity.

Father told him, "My mission is to bring peace and harmony to the world through the teaching of true love. In North America our movement has been very active in working with the Christian churches. Protestantism in America now understands that my message is good for America, and that without my message there is no hope for America. But my heart grieves, because in Latin America, unless people listen to my message and understand that they need this teacher of true love, there will be no hope for Latin America, war will break out, and millions of people will be killed."

This is a man who is not emotional or passionate, but a man of cold intellect. But when we came back to the hotel, he said to me, "In all my life, nobody ever aroused emotions in me before as Rev.

Moon has done. No one could ever do that, but Rev. Moon did. It is because of the message he is preaching—the message of true love." And then he said, "The world had better watch out. The world may ignore religion and God, but it can never ignore the prophets. Every time the world ignores them, we are in trouble. So we'd better listen to the message of Rev. Moon."

Later Father called me to report about what these former heads of state had felt. I said, "Father and Mother, you won the hearts of everyone, even the most difficult ones. Everyone was in tears. They said, 'We will do our very best to destroy the myth that has been created around the Rev. Moon and the Unification movement.'"

The banquet and rally in Korea were incredibly victorious moments for True Parents. We all have to be grateful to God and to those in the spirit world for helping us so much in our crusade to inspire the Christian ministers, and now these former heads of state. We look forward to 1986 with great expectation. ♦

"Being in Danbury Was a Blessing from God"

by Hafiz Farid

I MET REV. MOON THE MORNING after he came to Danbury. I won't forget it. It was a very warm sunny day. He and Mr. Kamiyama were sitting on two rocks, watching the young men play basketball. I was walking over to the basketball courts.

Of course by this time everyone knew that Rev. Moon was there. I remember the night he came in. There was lots of fanfare—helicopters hovering overhead, news reporters outside. It was probably the most exciting thing that had ever happened in Danbury. When he came in that night it was about 11:30 and I didn't try to disturb him. I know the feeling of coming into a prison, leaving your family, leaving what you have, and coming into a situation like that. The clothes you have are taken away and you're given prison clothes, you're assigned a number, a mug shot is taken, and you're fingerprinted. One of the most negative experiences I remember was getting fingerprinted. A guard just grabs your hand and presses your fingers down, presses your thumbs down. That experience is something I will never forget. So knowing that he just went through all this, I didn't want to disturb him.

But I knew that I wanted to speak to him. Just being interested in him as a controversial figure was one thing, but my being a religious man was another. I am a student of theology. I am a Muslim and have been for about 15 years now. I had heard of Rev. Moon. I had seen his posters while walking around New York.



Hafiz Farid is a writer who lives in East Orange, New Jersey, and participates in a cultural center in Newark. Since his release from Danbury he has maintained close contact with Mr. Kamiyama and other church members, often bringing his son with him on visits to the World Mission Center. In November he participated in the Assembly of the World's Religions. He shares about his experiences there on p. 45.

But all I had heard was the propaganda, the slander, how he takes people and seduces them into his cult, brainwashing them and all that. Now I didn't necessarily believe that hook, line, and sinker. I had a different perspective than most people in Danbury, because I had come from an organization that had also been persecuted, so my relationship with Rev. Moon was of a different nature, I think, than probably anybody else there.

First of all, the discrimination that I have known because of being black in America is very real. Rev. Moon said in court that if he had been a white man and Presbyterian his trial would never have taken place. So there was a kindred spirit between us. We bore a similar burden, so we could have a certain connection.

My Reason for Being in Prison Started to Unfold

And then I was one of the few people at Danbury who believed in God. I was the leader of the Muslim organization in the prison. I was called an imam. There were about 10 or 12 inmates in our organization; sometimes even as many as 20. Our religion has had similar propaganda, and has been vilified by the press, so I could understand very, very well. I had seen religious people, people like Martin Luther King Jr., go to prison. So was looking at Rev. Moon from a different point of view from most people. I now had a chance to meet Rev. Moon face to face and I knew that it was a magnificent

His entire lifestyle, 24 hours a day, seven days a week, from what I and other people have seen, is an act of submission to God.

opportunity, a great opportunity, and I recognized that my being in Danbury was a blessing from God. My reason for being in prison started to unfold.

I saw Rev. Moon sitting there and I took the opportunity to go over to see him. No one was talking to him at the time. I heard that the night before a couple of people had come down to speak with him, mostly out of curiosity. But I think I was the first person to actually come over and sit down and talk with him. I asked Mr. Kamiyama what his name was and I said my name was Hafiz Farid, and that I was glad to meet him. Mr. Kamiyama is a very warm, personable individual. Not that Rev. Moon is not also that way, but Rev. Moon, like all religious people, has a certain firmness and strength. One has to be very strong to be a true servant of God. One has to make sure in this world that one has high moral excellence, uncompromising standards, and no weakness. But on the other hand he has a loving aspect, a compassionate aspect. I'm sure his pictures convey this. He is a very loving man, and a very warm man, but he is also very stern, firm, and strong.

So Mr. Kamiyama and I started talking. I said I didn't know whether Rev. Moon spoke English at that time or how well. I had heard that Mr. Kamiyama was designated as his interpreter. I said I'd like to ask Rev. Moon a question. And then he kind of turned to Rev. Moon, and Rev. Moon said, "Not now." He referred to the fact that the guards were watching very closely so that he didn't preach to the inmates. But I said I just wanted to know what the basic tenets of Rev. Moon's church were.

Having been told not to preach, Rev. Moon and Mr. Kamiyama didn't want to start talking. It was their first day in prison and they were trying to comply. But I

said, "Well, we're just talking." Then I explained to him that I was the leader of a Muslim organization, and there was this immediate recognition. You know, religious people have a sort of affinity toward each other, a common bond that you just don't see among atheists. And my saying that kind of struck a warm chord, so I sat down. And Rev. Moon answered my question very briefly. He said, "Unification. Oneness. All religions should come together to fight Satan." Then he asked me a question. He said, "Do you think God likes to see Muslims killing Christians, Christians killing Muslims, Jews killing Christians, or Jews killing Muslims? God does not like that." I could find no reason not to accept that truth. It was basic to my own teachings and I think to all religious teaching.

I Started to See His Greatness

In Islam we believe there is one God, the father of all humanity. And the prophets are a line of messengers sent to preach to the people. The ultimate aim of all people is to return to God. So the historical and scriptural teachings of Islam are compatible with Unification thinking.

So because of what I believe in, I was immediately impressed by what Rev. Moon said. I didn't see any way-out, cultish type of ideology in anything he had said thus far. I automatically could understand, because we were speaking from a universal plane of consciousness.

We continued to talk, and Rev. Moon said that he had recently sponsored a world tour for young people to visit all the religious centers of the world. I was amazed. In our religion, in Islam, for a man to sponsor a trip to send people on a religious pilgrimage around the world would be one of the greatest acts of charity that could be done. To go yourself would be a great act of obedience, but to send other people at your expense would be an act of devotion that would please God immensely. I just thought about the greatness of a man who would do that. I started to see the greatness of Rev. Moon and his relationship with God.

At first Mr. Kamiyama would start to translate, but then Rev. Moon would break in and speak in English. Many people there never knew how well he could speak English or understand it. Rev. Moon has an aloofness, characteristic of his wisdom. He didn't make a display of

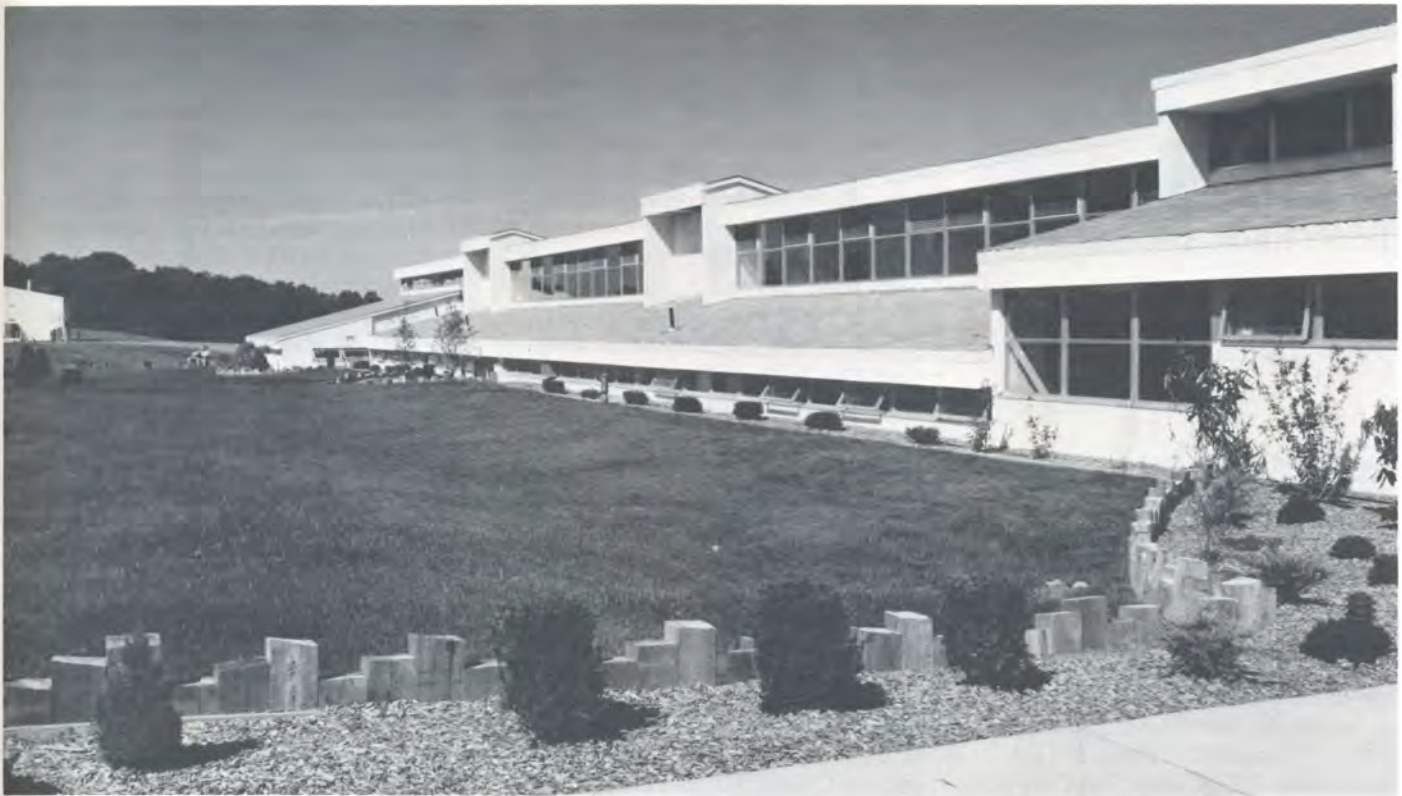
his knowledge. I think it is characteristic of a person's wisdom not to talk too much.

People often ask me, "Did you have trouble talking with Rev. Moon? Was there a language barrier?" Most people don't know how well he speaks. Of course he has a heavy accent and his voice has a rather gruff quality. But even that aspect has a certain attractiveness to it. It is not the voice of a trained actor. Just a very real voice. When God called Moses, he said to God, "I can't speak very well." The passage implies that he may have had a speech impediment. So God said, "I will give you Aaron. Aaron can be your man, but you're *my* man." God is not looking for eloquence or articulateness but for pureness of heart and faith. And I have learned that. A lot of great men in history have had that same quality—a commonness, a realness. Not phyness, not eloquence, but an emphasis on truth and reality. When people asked me about the language barrier I would say that Rev. Moon's words weren't as hard for me to understand as his accent.

Rev. Moon's Terminology

The problem most people had was in understanding his theological terminology. I would have had the same problem had I not applied my mind for years studying theology, religious terminology, the scriptures, and the words of the prophets. And being able to understand what he was talking about made me feel very good. Sometimes Rev. Moon would just be totally engrossed in a topic with me and someone would just barge in. Some people just don't have the proper manners or etiquette to excuse themselves; they just interrupt the conversation. They would come in thinking they were right in tune with what we were saying and try to get in on the conversation, but they would actually be totally out of tune. Rev. Moon would not become angry or refuse to respond to them or tell them to go away. But what would happen was, after sitting there listening for a minute, they would usually leave, because most of the time Rev. Moon's terminology would sound like a foreign language to them.

He used certain words, especially when he talked about God. Throughout all the scriptures—the Bible, the Quran, the Torah—allegories and parables are used. Rev. Moon would use those as well as



R. M. DAVIS / NEP

scientific terminology. One time Rev. Moon was discussing God and creation and the relationship between object and subject, and it was hard for anyone else to come in on the conversation.

But sometimes he would talk about very simple truths. One very important thing he talked about was marriage. He said marriage has to be grounded in God's love. If it not based on God's love it cannot stand, it cannot last. One time I had a conversation with him about racism. We were talking about Martin Luther King Jr. and Malcolm X and their teachings about racism. Rev. Moon said that's not the way racism is going to be destroyed. Condemning racism just kind of fuels it. But what we have to do is come together in love and marry between different races and have children, and through the generations the differences in color will start to diminish. This is what God wants. He said, "I know many people in America hate me for saying this, but this is God's plan. If they don't want to go along with it they will have to go to the back of the line."

Most people there were misinformed and had some very negative misconceptions of Rev. Moon. Not only has racism permeated American society, but there is also an anti-foreign prejudice, too, that is very, very pervasive. This is starting to be

broken down now. There is an upheaval, so to speak, the rising up of people who have traditionally been held down and looked upon as rejected people. You can see the rise of Japan as a technological giant, and the rise of Korea. Rev. Moon and I used to talk about this. Oriental culture is coming back again to be the great and glorious culture it once was. Rev. Moon would talk about the providential time, and how God is actually causing this to come about now, finally bringing East and West together, and I find the relationship to be very, very beautiful.

His Life Is a Prayer

Every morning Rev. Moon could be seen with Mr. Kamiyama sitting outside at about 5 o'clock, meditating and reading. I would be up going to work and I would see them. I wouldn't interrupt them at that time. We Muslims have prayer in the very early morning hours also, the dawn prayer. Someone asked me once, one of his followers, "Is it true that Rev. Moon prays all the time and gets only two or three hours of sleep?" And so I said, "Well, I never watched Rev. Moon 24 hours a day. But I can tell you this: His entire lifestyle, 24 hours a day, seven days a week, from what I and other people have seen, is an act of submission to

God." Prayer is a ritual, and different religions have different rituals, but the real meaning of prayer is when you actually get up from the prayer—how it reflects in your life, your will, your thoughts. In our attitude we have to be bowing every day.

So his life is a prayer. I've never seen him angry, I've never seen him complain. I never saw him speak harshly to another individual. I never saw him reject any individual's question, or refuse to answer him.

Rev. Moon was always reading. One thing that really impressed me about him was that he was a man of great knowledge, great wisdom. I knew that he had to have a lot of knowledge to be able to speak about the subject of God and theology and religion and withstand the attack of scholars and scientists. One has to have done his own work. And yet with all his wisdom, he was continually studying. And this made me understand that he is still open to new knowledge. He has not reached that point that some men reach where they think they know it all.

There wasn't anything special about the way he worked; he displayed a simple quality of humanness. Most of the prophets of God were men who went among the people: Jesus was a carpenter, Moses tended sheep. They simply went about their tasks with no feeling of arro-

Although I know that his study was very serious and intense, never once did he give me the feeling that he didn't have the time.

gance or an attitude that they were too good for the job. Every person had to admire Rev. Moon, even if they didn't agree with him, for the fact that he was a man dealing with the reality of the situation with no complaints; he didn't ask for anything special. He didn't walk around acting different. That's admirable. There are so many famous people who clamor to be noticed, who clamor for the microphone. I think that's a litmus test for God's man, that he doesn't seek the praise of other people, but focuses on God.

There Weren't a Lot of People Around Him

Danbury was very picturesque. From the back, Danbury overlooked a beautiful lake. Rev. Moon would sit out on the hill, always in a cross-legged position. Most of the time he would be sitting there by himself. Later on Bill Sheppard became his companion and also a man named Tony. But Rev. Moon spent a lot of solitary hours; there weren't a lot of people around him.

There was a common feeling among most of the prisoners, a mentality common in America, that men really have to be macho. Most of the inmates had never been to prison before, so they came in with this arrogant feeling that you have to be tough or else other people will push you around. And along with that were the propaganda and the misconceptions about Rev. Moon, about his being a charlatan and a cult leader out to take people's money. That attitude pervaded the camp. So because of all those factors a lot of people didn't come to Rev. Moon, even though they might have wanted to know about him. They had an opportunity to have asked him questions face to face, but they missed it because of their attitude.

When I reached out to him that first day I knew there were going to be conversations about me but I didn't care. I just wanted to have the benefit of saying, "This is what he told me himself." It was an invaluable opportunity. But because of the inmates' misconceptions and their feeling that, "Well, I know where he's at," most of them wouldn't even go near him. They never told him directly what they thought about him; they would only whisper about him, because his whole demeanor is one of firmness. And a lot of people didn't approach him because they were afraid other people would laugh. But there were always some people who would come up to him, you know, people looking for jobs. They had heard about his wealth and so they thought he might help them out.

There was a little joke going around that if you were seen talking with him, someone would come up to you and say, "Well, I guess you'll be selling flowers soon." They started calling Kamiyama Half Moon, and another one of his companions Quarter Moon. I didn't have that problem. For one thing, Muslims have earned a respect in prison systems throughout America. Somewhat of a fear, but at least a certain respect because of our diligence and the discipline of our faith. I didn't have to worry about my image. Everyone there knew who I was within the Muslim community. I wasn't worried that someone might think I had been converted.

Rev. Moon and I had a healthy respect for each other. In our conversations we didn't argue about religious dogma. It was a dialogue, a sharing. We would talk about the will of God and the desire of God.

He Always Had Time to Talk with Me

During the quiet times of the day I would sometimes go out and sit down with Rev. Moon. I always had my pencil and pad because I am a writer. I'm going to write a book about this whole experience. One day Mr. Kamiyama suggested to me that I write a book. That's where I got the idea. So I thought of taking notes of our conversations.

At that time in the afternoon I would go over to Rev. Moon and he would usually be deeply engrossed in reading. I would apologize for interrupting him and say, "I'd like to talk with you." Although I

know that his study was very serious and intense, never once did he give me the feeling that he didn't have the time. And I would sit down right next to him and ask him a question, or we might talk about what could be included in the book. We would talk about comparative religions, God, Satan, Jesus, marriage, American politics, racism, everything.

I think there is no place where people are more observed than in a prison. You see each other sleeping, walking, talking, shaving, bathing. You see how people move, you notice their body language, their face language, you feel their vibrations. From that observation, you can tell if a person is serious about what he believes in. You can tell if he is a no-nonsense person, a person not to be played with. You have to admire that kind of person whether you agree with him or not. That's the kind of person Rev. Moon was. He was a person who demanded respect, who gave respect. Mr. Kamiyama was the same way. Kami had more interaction with people but Kami himself also was serious, sober-minded, rational, as well as warm and personable.

I left Danbury before Rev. Moon got out, on June 26. I'll never forget the day I left. I wanted to say goodbye to him. When I told him I was leaving that day he just smiled from ear to ear, with genuine happiness. Usually when someone is getting ready to leave you can feel the negative vibrations, the anger and jealousy among the other inmates. But I really felt Rev. Moon's warmth. He reached out and embraced me and he said, "We will connect on the outside." And then he said, "Farid, we have had many, many talks about doctrine and scripture." He had given me some of his books while he was there and I had had my friends search and search throughout New York for a Quran to give to him. First we found a Chinese Quran and then we finally found him a Korean Quran. He said, "Always remember one thing, Farid. God's love is greater than God's law." That very profound statement really kind of summed up all the conversations we had had. No matter what dogma you follow, no matter what particular faith you have, if you don't have love, God's love for humanity, for people, for creation, then the law doesn't mean very much. God's love is greater than God's law. ♦

OUR PERSONAL DANBURY COURSE

by Rev. Reiner Vincenz

ON JULY 26, 1984, OUR FATHER GAVE THE WORLD A historical message beginning with the words: "My faith will not change, wherever I go. To say that your faith will never change means that your mind will never change. By the same token, the world that I am pursuing will not change, either. Wherever I go, whether to a high place or a low place, my life will be the same life."

In December Rev. Chang Sung Ahn, our IW and one of the 36 Couples, came to our region and visited us in Minneapolis. He spoke in great depth about Father's course in restoring the birth-right by loving his enemies and the people around him.

His lecture moved me to tears, and I realized how small my understanding was about our True Father's sixth incarceration, this time in the leading Christian nation of the world.

I cannot help feeling ashamed towards God and our True Parents every day. My shame was great during Father's actual time in Danbury, but now my shame is so much greater, as I realize that Father had to go through Danbury because of us, because of me. Danbury became necessary because of me.

In the five times before, our Father was declared innocent. But now, the sixth time, a declaration of his innocence has not yet come. Every day when I wake up and God gives me a new day to invest myself in, I feel the overwhelming desire to hasten the declaration of his innocence, which must come from the Christian leadership and the government of the country that brought him to this modern-day crucifixion.

Father Asked Us to Create Our Own Danbury

When Father was released from Danbury prison, he asked us, his followers, to take up his burden and his cross. Father has asked us to create our own Danbury and do it for a period of three years. In my prayer since then there is very seldom a moment that this particular request of Father does not come to my mind.

This year of 1986 marks 50 years since God first spoke to our Father, saying, "Please take this mission in your hands." In the 50 years that have passed since then Father has had to go through prison six times. His imprisonment even surpassed Jesus' crucifixion, but Father successfully overcame his suffering. Thus Father could pay the price to Satan for all mankind to be saved. We members of the Unification Church have been given a chance to reach our final destination; we have received through our Father's imprisonment and victory the potential to arrive safely in the promised land. But it is *we* who have to accomplish the journey.



I feel the overwhelming desire to hasten the declaration of Father's innocence.

The world powers, good and evil, are preparing for the final battle, and the battleground is the mind of man. The followers of our Father must be the ones to determine the outcome of this final confrontation.

In prayer I have asked these questions so many times: Jesus, why are you not appearing on this earth more strongly in Christian circles? You saints and sages from the past, why do you appear so seldom in the Christians countries? The faith of many Catholics was renewed by the appearance of Mary in the beginning of this century in Fatima, Portugal, but as far as I know she hasn't appeared since then.

Why haven't there been any more of these kinds of appearances, especially since our Father accomplished so much in Danbury? Even in the moment I am writing these lines tears are coming to my eyes, and God is trying to tell me: It could not yet happen, because your part of Danbury is missing. Yes, my Heavenly Father, my part is not done, and unless I do it, Father's innocence and true nature cannot be revealed to very many people. What a deep, important part of the victory is still to be borne by me, what a great part, what a scary part, but also what a hopeful part!

How Much Are We Willing to Pay?

When I was 25 years of age I found the Principle. In a short period of 21 days I understood and accepted this new message and the reality of True Parents. A little while ago I passed my twenty-first birthday in our church. And since Father came back from prison, an unknown seriousness has surrounded me. In light of Father's Danbury fulfillment I feel that now I want to actually join this church again; I want to rededicate myself and become a true follower of our Father and Mother.

A short time ago the Christians of the world celebrated the birth of Jesus Christ. Our God sent Jesus to save and liberate us



so that we could liberate God together, but every Christmas my heart is very sad. It must be the same with God and Jesus too, seeing the world celebrating the birth of the Son of God, but without knowing the meaning. For Jesus Christ Christmas is possibly the saddest moment of the year.

Jesus intended to liberate God's heart in his lifetime. Our Father came with the same intention. Satan tried his utmost to execute Father as he did Jesus, but Father resisted Satan's attack and successfully surmounted it.

Father told the world that the day he was released will be remembered for eternity. I feel that in order to make this happen I have to become successful in my own Danbury. Father paid the price. What about me?

How much do I really understand the meaning of my own Danbury course?

Our Heavenly Father is leading us with His son into Canaan. I have to ponder, am I ready? We all are now beginning this new, decisive year of 1986. Our hope is that the realization of our own personal Danbury and our commitment to it may be accepted as an offering on God's altar, so that Father's 40-year course can be extended to include our own three-year course.

Father said that if we want to make our own Danbury course, we will have to be willing to take up the worldwide cross. I can see that finding and teaching the 70,000 ministers in America is the beginning of this worldwide course. The beginning of the march into Canaan must be accomplished by us in 1986 if we want to succeed in our own Danbury course.

My Own Test of Faith

I'd like to share one example of my life of faith during this past year, which is for me an enormous source of strength.

For many years Father has entrusted my wife and me to lots of different missions around the world, and we have always accepted them with a thankful heart. Many members around the world call us "the suitcase couple." Last year our Father changed my mission from Chicago to Minneapolis. When this change

took place, we discovered that my wife had cancer. I did not hesitate one second but left my wife in the hands of God and in the hands of our brothers and sisters in Chicago. Here in Minneapolis I jumped immediately into my mission. On the day of her operation I was deeply in prayer.

After a few hours of prayer, God confirmed to me that the scheduled operation had been completely successful. I immediately went back into my mission. Several hours later the hospital from Chicago confirmed the operation's success to me over the phone. I received the information thankfully but told them that already I knew it. What a great Heavenly Father we have!

In light of Father's Danbury fulfillment I feel that now I want to actually join this church again.

Later on, my wife came to Minneapolis and joined me on the front line. A few months ago here we discovered the possible reappearance of cancer on my wife's shoulder. We did not want to pay attention to it at first, and we put our minds fully into the mission. But when the development looked more and more alarming, we made telephone calls to East Garden and to Japan.

In December my wife left for Isshin Hospital in Tokyo. Externally we said goodbye, but with our absolute faith we both know that since we were successful in the operation in Chicago, we also will be successful over this.

As each of us follows our True Parents loyally over several years, in a very natural way our faith is tested and proven on many stages. If we determine to become successful in our own Danbury, nothing can stop us from developing a deep, loving relationship with God and our True Parents. In 1985 I learned that the great tests of faith we accomplish successfully are the means God uses to give us strength to make us ready for our new journey—entering into the promised land. ♦

Reflections of A SUNDAY SCHOOL TEACHER

by Stephen Child

THE LAST COUPLE OF MONTHS I've been teaching Sunday school at a church in Brooklyn, New York. Hiroshi Goto, founder of Fort Greene Home Church Association, helped me make this connection through a home church contact of his. I've been working with four other teachers there. The students in our group range in age from 2 to 11.

After Sunday school I attend the Sunday service. I like to attend the Sunday service because it gives me an opportunity to meet the children's parents, and talk to them about what we're doing in Sunday school and especially how their child is doing. Through attending the service I also support the minister. But the most important reason is to set the example for the children themselves to attend Sunday service. How would it look if the Sunday school teacher, after teaching Sunday school, just left and didn't go to service? All the children would follow!

I have come to feel some of the intense love God has for little children.

I'm very grateful for the chance to teach at this church. Through this experience, I have come to feel some of the intense love God has for little children, and I can understand how much Jesus was trying to convey when he lifted up the child before his disciples and the crowd, in Mark 10:12-16:

People were bringing their little children to him to have him touch them, but the disciples were scolding them for this. Jesus became indignant when he noticed it and said to them, "Let the children come to me and do not hinder them. It is to just such as these that the kingdom of God belongs. I assure you



Jesus blessing little children.

that whoever does not accept the reign of God like a little child shall not take part in it." Then he embraced them and blessed them, placing his hands on them.

Most people feel that this parable is just trying to show us some wonderful qualities that children have, and how we should be innocent and trusting like a child in order to enter into the Kingdom of Heaven. But there's a lot more to it than that.

Father and Son

Picture this image in your mind's eye: Jesus "embraced"; this means he hugged the child! In other words, Jesus lifted the child up, as a father hugs and lifts up his very own child whom he loves. Jesus held the child up so that his disciples and the crowd could see.

But at this moment, the disciples didn't really understand who Jesus was, or what Jesus was all about. In a sense, they just saw details, a string of miracles and healings. The Bible says that the disciples were always "spellbound and amazed by his teaching and power."

How deeply we feel this love towards others, best exemplified by the father-son love, is what will determine our heaven or hell.

The disciples just saw the *power* of Jesus. So that's why they scolded the people and told the children to go away and not bother Jesus—because this *powerful* man was too busy for that.

When Jesus overheard them doing this, he was indignant, and he rebuked them. Then Jesus held up for them the whole message of his existence, the center principle of all the universe. When Jesus lifted up the child before them, he was holding up the very image and symbol of the father-son relationship.

Jesus himself was the son of God and God was his father. By the advent of Jesus, God was holding up His son before the whole world, and saying, "This is my beloved son, in whom I am well pleased."

Jesus didn't want the people to just get hung up in details, and see only Jesus alone. He wanted to show the world the big picture—the image of God as a father holding up his little son Jesus in his hands.



Stephen Child with his wife and son.

The revolutionary and unique feeling that Jesus had, the very feeling that elevated him so far above all others, was that Jesus had this parental love toward a child he had never seen before. To Jesus all those who did the will of his Heavenly Father were his children. He wanted to show us that God is the center of the family. And that makes all of us brothers and sisters, or mothers and fathers, or children, to each other.

How much do we have the feeling that God is our father and that others, even apparent strangers, are our brothers and sisters? How often do we see people as our own mother and father if they are older than we are, or as our children if they are younger than we are? How deeply we feel this love towards others, best exemplified by the father-son love, is what will determine our heaven or hell.

God Is Being Questioned Everywhere

Another thing I gained through teaching Sunday school was that I could come to feel the anguish of God about the situation of the world today.

During class one Sunday, Mike, who is 11 years old, asked me a question. He asked me to show him where God is.

Mike said that his friends had asked him the same question, and they made fun of him when he couldn't give them a good answer. Mike had tried to tell them something like, "Look at the creation. Who made it? That proves there is God." But his friends were all prepared for that

kind of answer, and they simply said that creation "just happened." And concerning evil, they said evil was just a "part" of creation—"as is."

I felt so sad when I heard this. I thought to myself, "Everywhere the sovereignty of God is being questioned, being attacked. Even little children are victims of these attacks!"

Michael's mother was one of the other Sunday school teachers. It meant that even his own mother, a Christian and a teacher, couldn't answer her own son. I saw that Christianity had become so weak and confused.

I began to realize why an atheistic ideology such as communism was spreading so quickly all over the world. People are hungry for answers to their questions, and when Christianity fails to answer, the Marxist-Leninists are right there, supremely and smugly self-confident in *their* answers. How anguished God must feel about this! What about *His* people? Where are their answers?

If children are asking, "Where is God?" it means that the parents don't have the answer.

I reflected on something else. Of all four Sunday school teachers, I had been the only one to show up consistently, every time. For every class it seemed at least one of the teachers didn't show up. And one time, the teacher who was scheduled to actually lead the class for that Sunday didn't show up! It means Christians just aren't investing themselves into their Christianity.

Why weren't Christians doing any better than atheists? I felt so ashamed of this.

I realized America wasn't so far away from that kind of atheism and humanism that is spreading all over the whole world like a forest fire. I realized that there is a growing element of people in America who consider that America is doing fine, that it needs no savior, no morality, no God. These are the people that tell us that pornography is no problem, you're free not to look at it; that abortion is no problem, you're free not to have one; that sending elderly parents away to "homes" is no problem, it's most humane; that free love is no problem, it's only harmless play; that divorce and broken marriages are no problem, it's natural to "grow" out of relationships. I realized these kinds of attitudes have just taken over America.

We've really lost our moral sense.

If children are asking, "Where is God?" it means that the parents don't have the answer. It means also that the churches are not giving the parents the answer, either.

Home Church Ideal

About three or four weeks ago, while I was meeting members of the church after the service, an elderly woman named Mildred came up to me and introduced herself. Mildred is 83 years old, and is the senior member of the church's Board of Trustees. She had noticed me coming to the service every Sunday as the new Sunday school teacher, so she wanted to meet me. After introducing herself, and making me feel pretty good by telling me about all the good reports she had gotten about me, she asked, "Do you belong to a church?"

I got the feeling that she was leading up to something, so I said, "Yes. I'm a member of the Unification Church."

She said, "Unification Church! But isn't that Dr. Moonie?"

To which I replied, "Yes."

Astounded, Mildred exclaimed, "Do you mean they let you out?"

"Yes."

Mildred, still incredulously, went on, "Do you mean you can go to other churches?"

"Yes," I replied.

Upon reflection it actually did seem odd. Why was I there? Why would any minister push the members of his congregation to go out to other churches? Mildred had a right to be so surprised.

Home church is where we can do our best to bring God into each home, the very place where God should be, and wants to be.

But I asked myself, "What are we doing in the churches? Why are we in here?" We should be out *there*—in our neighborhoods, in the homes of the people that are hungering and searching so much for answers. We should be teaching them, loving them, and serving them.

Home church is where we can do our best to bring God into each home, the very place where God should be, and wants to be. We should serve to streng-

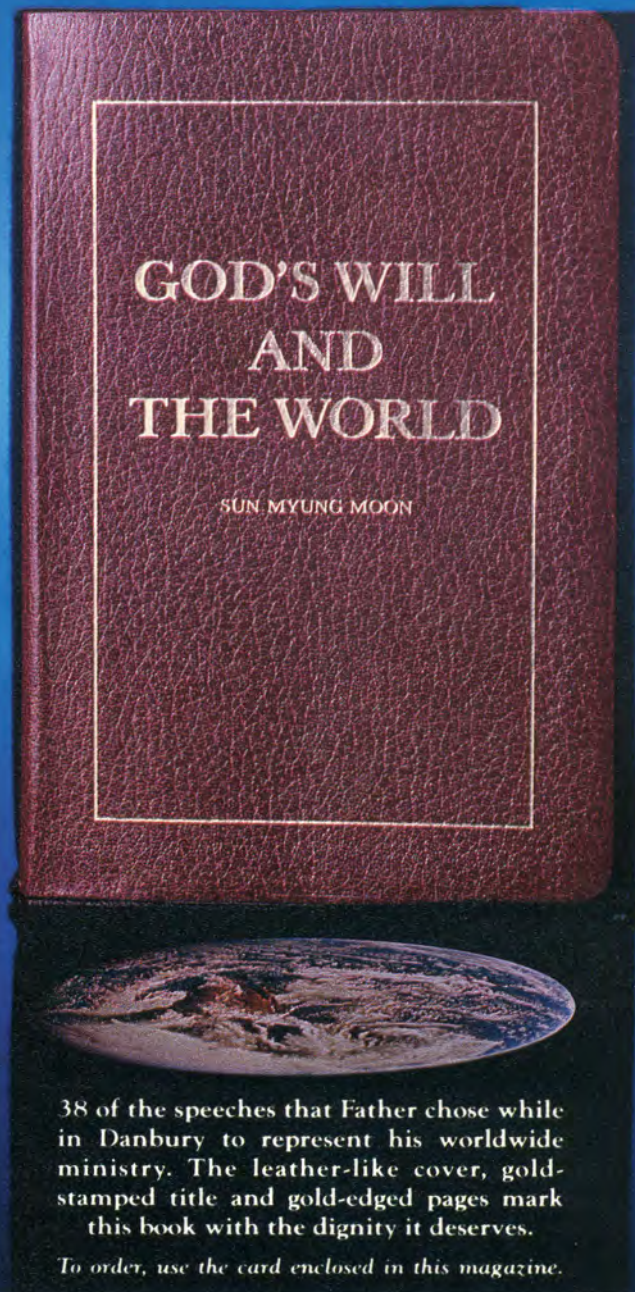
then and resurrect the churches in the neighborhood, too, for they have been there, trying to love and serve God as much as possible, long before we got here. In home church we can help others understand God's nature more deeply, so that they can come into a real and loving relationship with God.

If we enter into people's homes and share with them True Father's insights about making a relationship with God,

then that home can become God's home. That home can become our church. And that's the church where we should be. We're not really supposed to be in a church building but in the neighborhoods where we live, each home of each family.

That is our church. That is our home. That should be the object of our love, devotion, and service. If we can do this, the yearning in God's heart can be satisfied. ♦

Precious Words from Heaven



GOD BLESS ZAMBIA CRUSADE

May 21—October 25, 1985

by Robert Williamson



ON OCTOBER 25, 1985, A CHRISTIAN interdenominational rally was held in Lusaka's Nakatindi Hall, concluding our special five-month program of witnessing to ministers and their congregations.

This "crusade" started on May 21, with a total of 17 members involved in the outreach. The crusade held a dual purpose—to witness to ministers about our church, and to reach out to the public in general in order to gain associate membership.

To fulfill the goal of 10,000 associate members which was given by Father to all third world nations, the crusaders were divided in four teams of four members, each team being given responsibility for a large section of Lusaka and surrounding townships.

To begin with we went from street to street seeking to find any church or minister and to determine the location of all Christian establishments.

We also approached the headmasters and principals of secondary schools, requesting permission to introduce the Principle in their schools. Some scripture unions in several schools were wary about seeing us and would not allow us to come in, but in general we were well received. One school even decided to replace all its religious education classes by our lectures for a whole week. Students asked us many questions, and it happened on several occasions that they refused to go on to their next scheduled class because they wished to continue with their questioning. As a result of the school lectures, a number of students came to attend further studies at our education center in town, and some of the headmasters gave us warm recommendations. However, this program was cut short because of school recess.

In Three Weeks We Passed the 10,000 Mark

This period for us was a time of constant miracles. Father's goal had always been looming in the back of our minds, but we had not emphasized any all-out campaign before. And even though it was Father's express desire, we initially had the feeling

inside that it was impossible to ever accomplish it before the end of the year as Father had requested. Yet when we received the goal to find the 10,000 associate members before Father's release from Danbury, after the initial shock we felt we should focus more deeply on our faith. Through simple mathematical calculations we realized that if each of us found 50 people every day who were willing to support our True Parents and our church, we would need just over 10 days to fulfill the goal. It took us a little longer than that, yet it was with deep humility and awe that each night we totalled the number of signatures collected throughout the day.

Our associate membership drive led us through a very intense experience—approaching people near town markets, at bus stops, at the post office, and in their homes. We would introduce the Statement of Purpose of our church and if they agreed with it we asked the people to sign their approval of our goals and direction. We set a minimum age of 16 for anyone to sign these forms. Beginning this drive on June 23, we passed the 10,000 mark by July 13.

Our members went through very tiring spiritual battles during those days, but with perseverance and the tangible proof that God was working very hard through us, we accomplished miracles in our fight to fulfill Father's desire. It was a tremendous boost to our faith, especially since we also started to hear and read about more and more communist defeats in various nations that were participating in the same drive as we were.

Towards the end of our third week a bomb blast one night around 10:30 p.m. echoed in our buildings. The next day, it was found that a communist terrorist group in Lusaka had been attacked by another group, this way publicly bringing to the attention the presence of extremely well-armed terrorists right in the center of town.

The Signatures Carried Spiritual Weight

At around the same time President Kaunda, pressed by communist diplomats, called a meeting of all

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major church organizations in Zambia and told them of a recent request by the communist representatives to introduce socialism into the public school system. Of course, the churches voted an absolute No to this proposal, and besides that called for a three-day fast among all of them. The fact that the President turned to the church body for advice in such an instance was one more proof for us that these signatures we were collecting were carrying more spiritual weight than we could imagine.

After this accomplishment, we turned our focus once more on ministerial outreach. Every month we organized a luncheon during which we showed the ministers videotapes such as "Rev. Moon: The Man and the Movement," and videos on the rally for religious freedom in Washington DC, the Youth Seminar on World Religions, and others. Afterwards, many questions would come from the ministers concerning their doubts and the rumors they had heard about us. As their doubts gradually diminished, we started gaining some respect among the ministers who participated in the meetings. One aspect of our meetings that always amazed them was that we could bring together ministers from at least six or seven different denominations on the same platform. They enjoyed these encounters very much.

We also had a special appearance on a talk show on national television, which brought more credibility to our crusade for ecumenical cooperation, because the churches could see our determination to reach our goal.

Every Saturday afternoon we traveled to a different township around Lusaka, and with our band, the Light Reign, we drew public attention. Two of our members would give 15-minute speeches which were then translated into the local dialect. We would always end our presentation by inviting the audience to our "God Bless Zambia" Rally in Nakatindi Hall on October 25.

We decided that this year, the second year of the "God Bless Zambia" Rally, instead of only our church members being on the stage, we would make it an interdenominational event.

Celebrating Zambia's 21st Year

When October 25 had finally been decided upon, we could bring our focus more clearly to the spiritual meaning of our rally. On October 24, Zambia celebrated her twenty-first year of independence. We decided to emphasize the idea that, to begin this country's new year, there would be nothing better to do than to invite God to bless and guide the nation through another year. Through our witnessing work, several church organizations opened up to us. We eventually had seven church choirs lined up to perform and two ministers to speak alongside our members at the rally.

For about three months, President Kaunda had been repeatedly appealing to the Christian churches in Zambia to unite and work together for the betterment of the country. We sent an official invitation to the state house, asking if the President could join us for our rally. Unfortunately, our letter came on too short a notice, and we found out that President Kaunda was already scheduled to appear at another religious function that day. We only heard four days prior to our rally that this other "religious function" was supposed to take place immediately across the street from the Nakatindi Hall, and was in actual fact a contest among various church choirs.

Some of our invited choirs were suddenly pulled out to attend this other program, as well as several congregations that had initially planned to come to our rally. Still, on that afternoon, our guest choirs really gave their best. The audience, though small, was very responsive, especially since their own churches were deeply involved with our church through various projects.

Our three speakers were also very inspired and consequently very exciting to hear. The first speaker, Rev. M. Munthali, president of the African Emmanuel Church, supports our work very much and has always received us warmly. After he gave an initial acknowledgment and praise of our church, he spoke of our need to unite as one. He also mentioned that despite the economic crisis which Zambia now faces, we have had 21 years to

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Second Conference for Koreans Overseas

September 26-29, 1985 Los Angeles, California

THE SECOND CONFERENCE FOR Koreans overseas, sponsored by the Research Institution on World Affairs, a division of the International Cultural Foundation (ICF), was held at The Marriott Hotel in Los Angeles on September 26-29. Seventy scholars and community leaders from 10 different countries met to discuss two main topics: the unification of the Korean peninsula, and the educational methods of the children of Koreans living in many countries overseas.

Dr. Il Pyong Kim, chairman of the conference and professor of political science at the University of Connecticut, said in his opening address: "The purpose of this conference is to study and analyze in a scholarly way the situation of Koreans overseas who are scattered around the world—1.9 million in China, 800,000 in America, 600,000 in Japan, 500,000 in the Soviet Union, and many others. We want to understand the cultural gap, and to examine and preserve a sound identity in [all] cultures and environments..."

He went on to say, "This is a special moment in history—40 years after the

Korean liberation and 40 years since Korea was divided into north and south."

Rev. Chung Hwan Kwak, chairman of ICF, mentioned in his welcoming address: "Even though the unification of the Korean peninsula is our long cherished hope, our methodology must be selective in order to avoid another national tragedy and more suffering. The unification of our fatherland must come through peaceful and democratic methods, not through war.... I hope this conference can draw out useful conclusions through which our people can learn. I also hope this conference can explore the right standard for the future of Koreans overseas."

This conference was a valuable opportunity for Koreans living abroad to discuss these issues. Koreans who live in North or South Korea are necessarily heavily influenced by their government's stand on the reunification of Korea. But Koreans living overseas have the benefit of various perspectives on the issue, and the scholars felt free to openly discuss the situation and come up with new ideas, as Rev. Kwak urged, on unifying the peninsula.

The participants also realized that

Koreans living overseas cannot simply hold to their identity as Koreans, nor can they easily adopt a second identity as Americans or Japanese or Russians. They realized the need to adopt a new, synthesized cultural identity and yet maintain strong cultural unity. This issue was vigorously discussed and debated as problems pertaining to all Koreans were brought to light.

At the end the participants felt that this was a historic moment in Korean immigration history, and that it had been extremely valuable to share their common concerns for the future of all Koreans living abroad.

The first Conference for Koreans Overseas had been held in December 1984 in New York. At that time delegates from the People's Republic of China (mainland China) were invited, who proved to help open the door for Rev. Kwak to later visit that country on behalf of Father.

A third Conference for Koreans Overseas is planned for the near future. ♦

Information on this article was supplied by The Sae Gae Times and by Mr. Dae Gil Lee, secretary general of the Research Institute on World Affairs.

*With
perseverance
and the tangible
proof that God
was working
very hard
through us, we
accomplished
miracles.*

be grateful for, years of peace and political stability and of being looked after by our Heavenly Father. Instead of moaning about our future we need to count our many blessings, he said, and remain grateful.

Our second speaker, Rev. M. Tapisha, representing both the Christian Council of Zambia and the United Church of Zambia, gave a short talk, recommending the need for hard work and for seeking the guidance of the one God, who is the same for all of us.

The last speaker was one of our older Zambian brothers, Dannie Nyendwa. Though a junior compared to the stature of the two previous speakers, Dannie was the one quoted by the media for his call to all churches to unite and prepare together to receive the returning Messiah.

Broadcast All Over Zambia

The rally was a success in terms of the spirit generated. Yet the outreach was greater than we expected. The television and radio stations announced as the second item on their news broadcasts (the first one as a rule concerns the President) that "the President's request for the churches in

Zambia to come forward in helping the nation solve its economic problems through turning to God was echoed by the Unification Church at their interdenominational crusade held at Nakatindi Hall."

So the attention of all the people in Zambia was brought to our church in this way. A few days later, Mrs. Munthali, our first speaker's wife, called us and asked how she could become a member of the Unification Church.

Things are happening in Zambia. Yet we cannot quite imagine what all this has meant for Heavenly Father. We know we received help from spirit world. We always encouraged each other in times of doubt, by reminding ourselves that surely Heung Jin Nim and Jesus would be helping us. We knew that our whole church was praying daily for the success of our crusade, and that our conditions would not be in vain. Yet, now that this crusade is over, we still keep hope in our hearts for the future of Zambia. We are still concerned that God can find a foothold strong enough, through the conditions made by the participation of so many churches, to guide Zambia to a future where True Parents can be at the forefront. We deeply and sincerely hope so. ♦

Today's Weather: High 30 to 35
Wind 15 to 20 mph. A 30 percent
chance of evening showers
tonight, then clearing. Low
around 20. Mostly sunny. New
Year's Day: High near 40.

New York City Tribune

Richard Grenier takes on
the media over its
treatment of Sylvester
Stallone and the new
American hero. P.12

WEDNESDAY, JANUARY 1, 1986

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FIFTY CENTS

City Tribune is Back with Its Distinctive News and Views

The New York City Tribune resumed publication with a new look today after a 4-month hiatus, giving the metropolitan area the news and views that the other dailies don't, according to the paper's editor in chief.

City Tribune circulation officials said a limited edition would be available for mail subscribers on Jan. 1-3, and that the paper would reappear on City newsstands as of Monday, Jan. 6.

The paper, known for its award-winning investigative reporting and

See editorial, "We Have Returned," page 11.

investigative commentary section, was the original publication of the News World Communications chain, which now includes *Sobitos del Mundo*, *The Washington Times*, *The Middle East Times*, and the magazines *Insight* and *World and I*.

City Tribune Editor in Chief Robert Martin said that a major purpose of the paper is to correct the "one-sidedness" of the

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commentary here, which has in recent decades encouraged the abandonment and overthrow of America's friends.

Moreover, he said, such lack of diver-



THE TORCH IS BACK: Workers dismantle scaffolding and begin to reveal the strong lines of the Statue of Liberty's gleaming new torch.

1985's Year of the Spy: More Arrests, Sentences

By BILL GERTZ
The Washington Times Service

WASHINGTON — The United States

sonal secrets to the Soviets, brings to 11 the number of people arrested or indicted for espionage offenses this year.

The American public can be assured

NEWS OF THE DAY

A bill requiring journalists to be licensed has been submitted to the Israeli government, it was reported in Jerusalem. The bill, proposed by an unidentified minister, would empower the Israeli Press Council to prosecute, punish and even expel journalists from the industry, the reports said. Israeli journalists and foreign correspondents must already register with the Government Press Office and agree to submit their copy to the military censor before receiving credentials.

Pakistan's President Mohammad Zia-ul-Haq lifted 8½ years of martial law but gave no indication he will relinquish the reins of civil and military power. Zia announced the return of civilian rule to a joint session of Parliament and said all martial law officers and military courts had been disbanded, allowing the predominantly Muslim nation of 85 million people to enter 1986 with a civilian administration. But the return to a civilian administration was not expected to have a significant effect on the political status quo, as Zia will continue as president until 1990 with unquestionable, wide-ranging veto powers over Parliament as a result of a controversial referendum he held last spring.

Lax Security Aided Terrorists At Two Airports, Experts Say

By EVANS JOHNSON
New York City Tribune Staff

The airport massacres in Rome and Vienna on December 27 might have been prevented or minimized if earlier security warnings and requests had been forcefully acted upon, according to intelligence experts.

Terrorists firing Kalashnikov assault rifles and flipping hand grenades burst into airports in Rome and Vienna at 9 a.m. as throngs of holiday travelers waited to board planes. Including three terrorists, 15 people died during or after the attack on the El Al Israel Airlines counter inside Rome's Leonardo da Vinci Airport. As many as 70 people were wounded.

In Vienna, one terrorist and two travelers died, and 47 more were wounded as the gunmen assaulted an El Al departure lounge at Schwechat Airport.

Terrorists captured alive in both countries carried Moroccan passports, but indicated they were Palestinians loyal to the main PLO faction. Al Fatah, headed by Yasser Arafat, or to the shadowy Abu Nidal group, allegedly opposed to Arafat.

The toll in the Rome attack was particularly severe because the El Al counter is near those of Trans World Airlines and

Pan American World Airways. According to employees of Italy's national carrier, Alitalia, security at da Vinci was very lax.

"The controls are ridiculous," employee Ferdinando Caltrà told Italy's *Corriere della Sera* newspaper. "Any terrorist could enter without danger, place a time bomb in the toilets and get away easily."

"At international departures, you often get a gun with just a passport, without showing a ticket," Caltrà said.

Caltrà quoted another unnamed employee as saying, "It's not too easy for terrorists to come in and out without any danger. They could plant 1,000 bombs."

However, according to at least three security organizations, the airport has ample warning that a terror strike was imminent.

Both the Federal Aviation Administration (FAA) and Interpol said the attention of the attacks that they had issued warnings in November, saying European airports might be targets for terrorist attacks during the holiday season.

The Paris-based Interpol (the international criminal police organization) said airports in Europe were told in November to be on alert but did not mention specific airlines.

... AIRPORTS ...

New York City Tribune returns

by Robert Selle

THE CLOSING OF THE *New York City Tribune* for four months was not only an unusual news event, reported with interest in metropolitan-area newspapers and on local TV—it was the beginning of a spiritual odyssey. For those four months, after the shutdown of the paper on August 26, 1985, a group of *City Tribune* editors, reporters, and photographers, myself among them, put down their pencils and light meters and worked to stir up the religious community of the United States.

We responded to the urgent nationwide need for church members to promote CAUSA seminars, volunteering to work in more than a dozen states from Maine to Oregon, until many of us were called back to bring out the first issue of the resurrected paper on God's Day, 1986.

Going out to the states or staying in New York City to work with clergymen involved for most of us a great leap of faith. Switching from a secular to a spiritual mission required a spiritual changing of gears. Just as in accepting a new leader or loving an enemy, we found that we had to swallow our concepts and proceed

into the future with faith that God would guide the outcome.

On returning, some of my coworkers shared with me about their experiences. The *City Tribune's* international editor, who worked as city leader of Pawtucket, Rhode Island, said,

Having spent the past ten years in various secular missions, it was an extremely valuable experience for me to concentrate on spiritual work for an intense period of four months. It was a chance to prove to myself personally that the standard of self-sacrifice required in center life and that demanded by my mission as an editor are the same, though in totally different ways, and that I am capable of both.

Our deputy international editor, who remained in his Queens home church neighborhood to work as an assistant district leader, shared:

In the church, through lack of contact with the "outside world," we get to think that everyone is against us. But the refreshing thing about this work [with clergy] is that I met quite a few ministers who are open-

minded, not only about CAUSA but about Father and the Unification Church as well.

The paper's Captive World editor and computer specialist had a productive experience in Boston, where he served as the region's workshop director and contacted clergymen and others for CAUSA seminars. He told me:

After having spent three and a half years at the paper without lecturing Principle, and the previous seven years lecturing Principle solely from the Koran [he was a missionary in Tunisia], I was doubtful about my ability to reach an American, basically Christian, audience. So during workshops, late at night and early in the morning, I would study *Divine Principle* and the Bible quotes to go with it. And I would pray desperately that I could reach the hearts of the guests. I'm still moved when I remember praying with tears beneath the midnight sky at the workshop site [in the mountains of New Hampshire]—the sky encrusted with an awe-inspiring blizzard of stars!

The feeling of *City Tribune* members was well summed up by one brother who said:

I am eternally grateful to our True Parents for giving us this valuable opportunity. We were all able to symbolically share in a small way our True Father's indemnity in Danbury, and to be elevated with him to a new stage in the dispensation.

A New Look

The *New York City Tribune*, formerly called *The News World*, was the original publication of the News World Communications chain, which now includes *Noticias del Mundo*, *The Washington Times*, *The Middle East Times*, and the magazines *Insight* and *The World & I*.

The new *City Tribune* to which the

members have returned is a paper of twelve pages daily (Monday through Friday) with an entirely new, more conservative look, including vertical rules between columns of type; smaller headlines that deliver more information; a revolutionary new quadrant format for page layouts; and fewer and therefore more prominent photographs.

The paper has won major awards for its investigative reporting and is well known in conservative circles for its innovative Commentary section, which gives readers a diet of incisive opinion to help them penetrate the intellectual fog that tends to lie so heavily in many quarters of contemporary society.

The new *City Tribune* continues its tradition of being a paper with a punch far in excess of its size. Before ceasing publication, for example, it scooped the nation's media in revealing the questiona-

ble business dealings of Democratic vice presidential candidate Geraldine Ferraro and her husband, John Zaccaro. For its series, the paper was given the Investigative Reporters and Editors (IRE) first-place award, a recognition that has been called second only to the Pulitzer in prestige within the journalism profession.

In addition, the *City Tribune* shocked the New York press in the summer of 1984 by publishing on a weekly basis an exclusive column by Mayor Edward I. Koch at a time when his book, *Mayor*, topped the best-seller lists. One major city tabloid unsuccessfully sought permission from the *City Tribune* to reprint the columns.

Also in 1984, the *City Tribune* won the coveted National Press Club award for an investigative series on New York City's subways. ♦

TESTIMONIES TO FATHER

CONTINUED FROM PAGE 77

I stand with him in this cause, without reservation and without hesitation. He has earned the right to lead. He bears the wounds of a North Korean and an American prison. He has given above measure and he has set a worthy agenda. Communism can and must be defeated. This will only happen as freedom-loving people stand and work together toward that common goal that Dr. Moon has so clearly identified.

It is in this unifying vision and goal that Dr. Moon will accomplish his greatest good and, I am convinced, go down in history as one of the genuine heroes of the 20th century in the battle against godless communism.

This champion of freedom is indeed worthy and due our honor. ♦

**Testimony
by
Dr. MORTON KAPLAN,**
President of PWPA International

IT IS AN HONOR TO TESTIFY ON behalf of one of the great religious leaders of this or any age. I have had the privilege of associating with Rev. Moon for more than 10 years—first with ICUS, that most remarkable conference of intellectuals from more than 100 countries that has contributed annually to the store

of human knowledge. The tenth and largest conference with more than 1000 participants was held in 1981 here in Korea.

More recently I have been associated with PWPA, which has more than 80 national chapters and which is devoted to the cause of peace and justice. This past summer we held the Second International Conference of PWPA in Geneva on the subject of the impending collapse of the Soviet Empire. In 1987 we will hold a conference on the future of China. PWPA has an international scholarly journal on world peace and it sponsors many national and regional projects on peace and justice every year.

Rev. Moon has founded Paragon House, an international publishing company that will bring the fruits of human knowledge to humanity. He founded *The Washington Times* and *Insight* magazine in the U.S. and more recently *The World & I*, a monthly journal of 700 pages that combines the best of journalism and scholarship and that one day will be translated into many languages.

These vast enterprises and others, too many to mention, in the fields of religion and social work reveal only part of Rev. Moon's intense concern for the future of humanity and his broad and inspiring vision. But more than this I have learned from Rev. Moon what true courage and dignity are in the face of imprisonment on a charge of which I know he is not guilty. I visited Rev. Moon in prison and found him radiant, humble, hard-working beyond belief, and ceaselessly concerned

with the future of mankind. Every sentence he spoke manifested his concern for others and his lack of concern for himself. He is an inspired and inspiring leader and it is my privilege to know him and to work with him. ♦

Letter from the Publisher

CONTINUED FROM PAGE 2

providence, their miracles, and God's work in this world. We should not just be moved by and enjoy these miracles, but we should testify about the meaning of these miracles to the hearts of all men and women throughout the world.

Until 1985 the Unification movement has been like the people of Israel in the Old Testament, wandering without a home during their 40-year wilderness course. Now as we enter the year 1986, because of Father's victory we have victoriously crossed the Jordan River into Canaan. An extremely important part of our responsibility in 1986 is to be bold and strong and become completely united in the new land of Canaan. We need to bring down the walls of Jericho.

It is our task until 1988 to clean up the situation in Canaan and organize Canaan according to heavenly principles and without fear. It is very important that we march forward with total confidence. If we who are on God's side are fearless, God and spirit world will surely assist us in accomplishing this goal. ♦

Home Church Theme Song Contest

Dear Participants of the 1985 Home Church Theme Song Contest,

On behalf of President David S.C. Kim, I want to thank everyone for your participation in this year's contest. The entries, I feel, have been the closest yet to the song for which we are looking. As was the case last year, the contributions for the 1985 contest came from members in many parts of the world in many different missions, including from home church members. It was the most difficult year to choose a winner.

The song chosen, finally, was a simple and beautiful song called "Home Church is the Way" by Hans Lorentzen and his 15 and 13-year-old sons from Arnes, Norway. Mr. and Mrs. Lorentzen were blessed in Camberg in 1981, and also have a 10-year-old daughter. Mr. Lorentzen works for the Norwegian family's cleaning company, and his wife works at the training center.

Here are the lyrics to "Home Church is the Way":

*All man seeks to find
Peace in heart and mind.
Love, for which we search,
Is fulfilled through home church.*

*Let us sing this message out
Home church is the way, no doubt.*

*Man had never learned
How to be concerned,
How to love and care,
To forgive and to share.*

*Let us sing this message out
Home church is the way, no doubt.*

*But the time has come—
God seeks everyone.
He would like so much
That we all do home church.*

*Let us sing this message out
Home church is the way, no doubt.*

In February or March of this year we will launch the next annual contest. You can start tuning in for inspiration from now. We would like to extend a special invitation to the members in the foreign missions. We did receive an offer of a home church puppet show, but unfortunately we don't yet have the forum for anything but songs. But don't give up!

We look forward to your entries. Watch for details. As always, thank you for your work for True Parents all over the world.

In Their Names,

Andrea Higashibaba
(1985 Home Church Theme Song Contest
Coordinator)

"IN SPITE OF A TORNADO
OF OPPOSITION AND
PERSECUTION, I DID NOT
WAVER FROM THE HEAVENLY
WAY OF LIVING FOR OTHERS,
AND I HAVE RETURNED,
HAVING FULFILLED
THE CONDITIONS OF
THE PROVIDENCE."

Rev. Sun Myung Moon
December 11, 1985, Seoul