

TODAY'S

# WORLD

April 1988



FATHER'S SPEECH ON THE DAY OF VICTORY OF LOVE (p. 4)  
TESTIMONY OF DR. YOUNG OON KIM (p. 16)





## Letter from the Publisher

by Rev. Chung Hwan Kwak

GREETINGS TO EACH OF YOU. I AM WRITING THIS letter from Korea, where I have been with our True Parents since well before God's Day.

With True Father's presence here, and his daily guidance, the movement in the Fatherland has been experiencing amazing developments. To begin with, the Citizens' Federation for the Unification of the Fatherland (CFUF) has laid a foundation throughout the entire nation on the county, city, town, and community levels, even down to the level of 10-home blocks. You cannot imagine how powerful this is for the unification of our Fatherland.

Through the CFUF, we are educating concerned and influential people who have an interest in current social issues, but above and beyond addressing the common concern for development in the democratic South, we are stressing the unification of the Fatherland, or the "two Koreas." Father wants each person to understand the meaning of true patriotism. The CFUC movement centers on this most providentially crucial purpose. Our efforts are not confined to communities alone, but include much on-campus work with students, teachers, and professors. As well, our lectures are reaching the labor community, war veterans, and even congressmen.

We have been holding a series of National Leaders' Seminars. So far, 619 people—including congressmen, former congressmen, and current National Assembly candidates—have attended the three-day seminars, held in a hotel in the Seoul area. Prominent at the bottom of the invitation letter is Father's signature, and I have noticed that the invitees are very accepting of the letter because of this.

The seminars include lectures on the Principle worldview (taught by myself), on overcoming communism, and on Father's proposal for the unification of Korea. As a lecturer in these significant seminars, I have been moved by the excellent response to the lectures by the participants. Even though many attendees are in the middle of busy campaign schedules, they fully participated with genuine interest and sincerity. They respect Father in a natural and open way.

Recently I've been reflecting on some of my experiences lecturing 20 or 30 years ago; I recall what it was like to mention Father's name even once in my presentation. With even a slight reference to Father, I remember how people were so ready to react negatively. Those were difficult years.

Now many audiences are open to Father and his worldwide foundation and vision. The people's hopes are more and more concretely linked with True Parents. After attending the National Leaders' Seminar, many participants commented on how much the presentations clarified their understanding of Korean unification and have re-energized their hopes.

Honestly, many Koreans, even though they desire the unification of the peninsula, have had no idea when or how such a dream could be fulfilled. Now, Father's precise understanding shows a practical way to accomplish this, and here is the source of the hope.

In September of this year, the first issue of the *Sae Gae Times* of Korea will be published. Preparation is already in full swing. There is, of course, much more to explain, but I will start by sharing that I feel it is a great blessing that I have been named the president and publisher. In truth, the *Sae Gae Times'* daily publication is an amazing and meaningful historical event. In the past 25 or 30 years, the Korean government has not actually allowed the publication of any new major daily newspapers. Again, there is a new attitude of openness toward Father's work in many areas.

During these past months in Korea, I've met a large number of my old friends, school alumni, and so on. Many of these individuals now have good positions or are important national figures in many areas of Korean society. Repeatedly, they've commented that I remain young looking and bright in contrast to them. To you I can say it is only because of True Parents; I am so proud of Father and Mother and proud of True Father's victorious foundation. I constantly give thanks to God that I can stand with them.

Dear worldwide brothers and sisters, once again we should recognize our treasure and pride and the source of our life and happiness—we have our True Parents. As we follow them and learn to stand on their foundation, we will find it to be the source of our joy and our life's meaning. If you or I should lose that foundation, we would have no true purpose.

Check your own heart, your internal state of affairs: Are you standing 24 hours a day on True Parents' foundation? There is no more important issue in your life than this. God bless you until next month.

*To our readers: Today's World has a new look, which you will see from this issue. We have begun using a new desktop publishing system. Switching systems has unfortunately caused this issue to be delayed, and we regret any inconvenience to you because of it. —The editor*



# TODAY'S WORLD

April 1988



True Parents' Birthday speech, p. 10



The history of the CWR, p. 26



ICC—Fulfilling the dream, p. 41

## THE MEANING OF THE DAY OF VICTORY OF LOVE

Rev. Sun Myung Moon 4

## "SUBSTANTIALIZE THE IDEAL!" Speech on True Parents' Birthday

Hyo Jin Moon 10

## THE IMPORTANCE OF SHARING Guidance from Heung Jin Nim

Received through  
Jarmo Karjalainen 14

## MY SUCCESSFUL SEARCH FOR GOD Part I: My Spiritual Pilgrimage

Dr. Young Oon Kim 16

## FAREWELL CELEBRATION FOR DR. YOUNG OON KIM

Rev. Ken Sudo 22  
Rev. David Hose  
Dr. Young Oon Kim  
Mrs. Nora Spurgin

## "OUR JOYOUS RESPONSE IS LIKE PERFUME" A Dream about True Mother's Value

Angelika Selle 24

## THE DEVELOPMENT AND VISION OF THE COUNCIL FOR THE WORLD'S RELIGIONS

Interview with  
Frank Kaufmann 26

## ON HOLINESS

President Mose Durst 32

## FROM A SCHOLAR'S VIEWPOINT Interview with Two Professors from the Korean Professors World Tour and Seminar

Dr. Wang Rok Chang 36  
Dr. Ki Kun Chang

## THE POTENTIAL OF THE ICC

Jim Stephens 41

## TURNING CONFRONTATION INTO VICTORY Progress Toward Christian Unity in Liberia

Bamfo Bismarck 44

## LIFE IN THE FIRST DAYS Tears of Restoration

Dagmar Siivonen 46

## BIRTH OF SHIN WON NIM

47

**FRONT COVER;** The happy True Children pose with Father and Mother on March 17, 1988, the day True Parents came back to America [see p. 30].  
(Photo: Ken Owens, New Future Photo)

PUBLISHER/ADVISOR: Rev. Chung Hwan Kwak

PRODUCED BY: Vertizon

EXECUTIVE EDITOR: Victoria Clevenger

ASSOCIATE EDITOR: Laura Reinig

EDITORIAL ASSISTANT: Tamara Grapek

DESIGNER: Toyozo Narihata

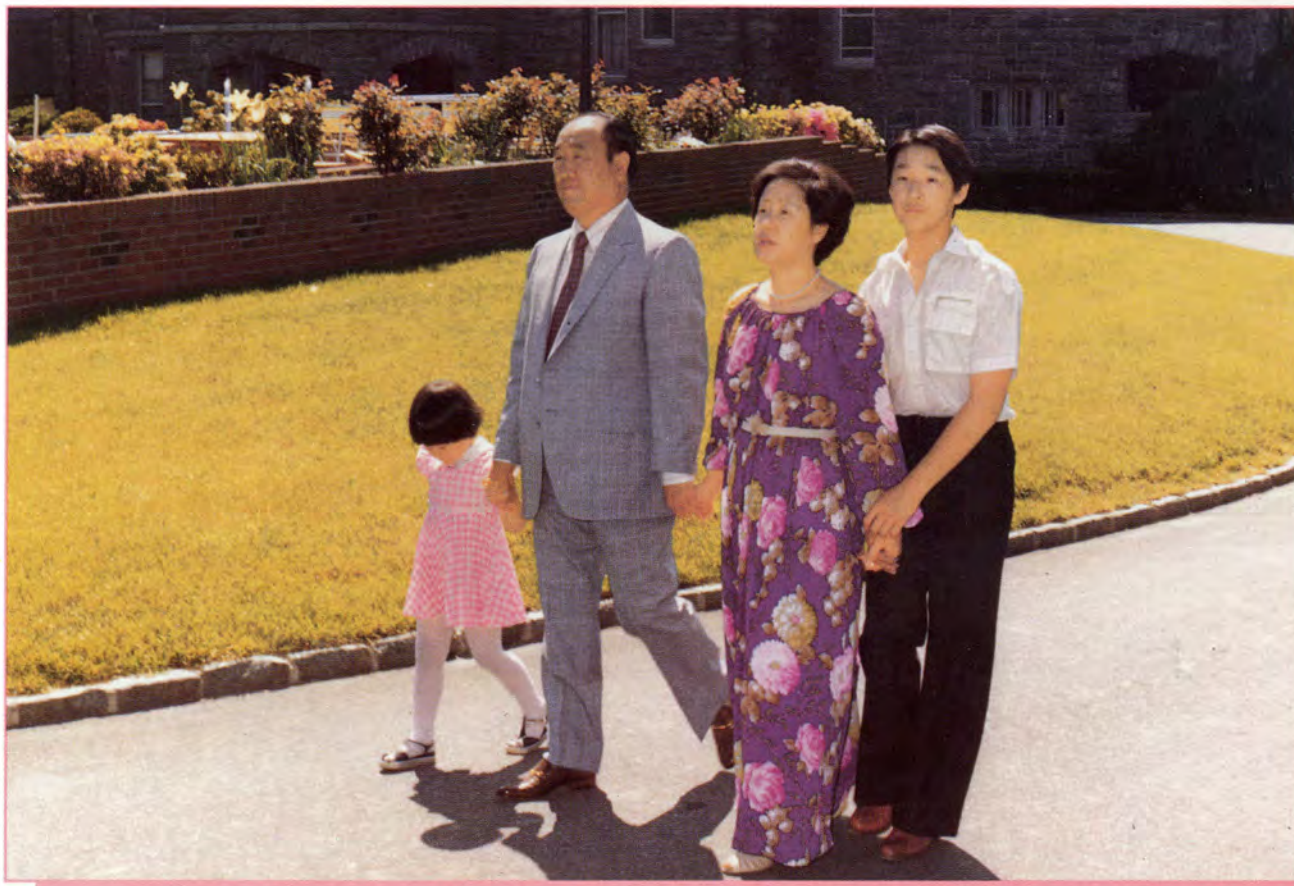
VOLUME 9, NUMBER 4. TODAY'S WORLD is a publication of the World Mission Department of the Holy Spirit Association for the Unification of World Christianity. Founded in 1980 by Rev. Sun Myung Moon, it is written for the foreign missionaries and the members of the Unification Church. The purpose of this journal is to be a source of information and inspiration for its readers, a forum for their exchange of news and testimonies, and a sharing of heart among the brothers and sisters of the Unification Church's worldwide movement. Members of the Unification movement generally address or refer to Rev. and Mrs. Moon as "Father" and "Mother."

TODAY'S WORLD, 481 Eighth Avenue, New York, 10001. Tel. (212) 279-6778. SUBSCRIPTIONS: United States: \$44 per year, \$23 for six months. Airmail to Canada and Mexico: \$65 per year, \$34 for six months; to Central America and the Caribbean: \$72 per year, \$37 for six months; to Europe and South America: \$86 per year, \$44 for six months; to the Middle East, Africa, Asia, and the South Pacific: \$100 per year, \$51 for six months. Surface mail to any country: \$60 per year. Make check payable and direct all inquiries to: Accord, 481 Eighth Avenue, New York, NY 10001. Tel. (212) 967-4371.



# THE MEANING OF THE DAY OF VICTORY OF LOVE

REV. SUN MYUNG MOON  
JANUARY 2, 1988  
HAN NAM DONG, KOREA



## Father prays:

*Today is January 2, 1988. Thank you so much, Father, for allowing us to remember that four years ago today, Heung Jin offered himself. Let us remember and celebrate this day as the Day of Victory of Love.*

*Thank You very much for letting us build the foundation of victory on the earth so that 120 countries could be connected with True Parents' realm of heart and so that the spiritual world and the physical world could be connected to heaven, upon the sacrifice of Heung Jin.*

*Thank You very much for allowing True Parents to have dominion over heaven and earth. Even more, I thank You with deepest appreciation for Heung Jin's resurrection and his embodiment on the earth within four years, centering on a new foundation. Please allow us to spread all over the world until Your will is completed on the earth. Bless us so that all the deceased may resurrect and that we may be rid of all evil spirits*

*and expand our shield of victory.*

*Please be with us and receive this ceremony as Yours, Father, so that the heavenly heart can now connect with earth, so that all the people in the spirit world may resurrect on the earth, and so that we can remember this sublime day and celebrate the Day of Victory of Love centering on the historical year of 1988.*

*Please let Jesus Christ and all moral people, good spirits, and all spiritual people who lived their lives for the sake of Heavenly Father be with Heung Jin. Please let all Unification Church members be Your troops that can protect Heung Jin horizontally and connect with all the descendants of those in the spirit world.*

*I sincerely ask that we could celebrate the Day of Victory of Love with the happiness of heaven and earth.*

*I pray everything in the names of True Parents.  
Amen.*

**Above: Father and Mother with Heung Jin Nim and Sun Jin Nim at East Garden.**



*We can't overturn Satan's sovereign power all at once. We have to overturn it gradually, starting with one individual, then one family, one tribe, one race, and one nation.*

**T**ODAY IS JANUARY 2, 1988. THIS IS THE FIFTH YEAR WE ARE celebrating the Day of Victory of Love, after four full years. Having this kind of gathering is very important both for the spiritual world and the physical world. On the first Day of Victory of Love, all the spirit world became one, with one direction, and all points of the dispensation on earth were connected together. It is one of the days we must remember.

In my family, second sons have always been the offerings. My family has a long history. My great-great-grandparents were the first ones to move to the location presently called Sang Sa-Ree. They lived under very difficult circumstances, but fortunately, with great blessings from heaven, they prospered and built a strong foundation for the coming generations. They had three sons. My grandfather was the eldest son from their direct lineage. The second eldest was my great-uncle Moon, and the third was my great-uncle who lived in Pa Joo. The second son died while he was studying away from home. He was a sacrifice. All second sons of my other great-uncles' families died while in school away from home. In the next generation, my father was born as the eldest son of an eldest son. In my generation, I am the second son. All second sons in my generation died also.

Many kinds of suffering that you cannot imagine occurred in my lineage. I was born during the time when Korea was suffering under Japan's 40-year rule. Just before my birth there were three years of bad harvest. For four generations in my family, all second sons had been attacked by Satan. I was spared, but even my own second-born children got attacked. Hee Jin, my second son [from a previous marriage], died while away from home witnessing. He had attended a seven-day Principle workshop and was so overwhelmed with joy that he wanted to be the first one to go out and witness. He died in a car accident. Heung Jin also died in a car accident while I was in Korea for the rally of Victory Over Communism. This is not a coinci-

dence. Hae Jin, my second daughter, also died. It is always the second ones.

## FOCUS OF THE DISPENSATION

The history of the dispensation is the history of the confrontation between good and evil. The providence could never be completed because the Cain side always attacked the Abel side. Satan and those on the Cain side on earth have persecuted religion over and over again in history. This fighting between good and evil has now spread over the whole world, and it must be ended, centering on one nation. We can't overturn Satan's sovereign power all at once. We have to overturn it gradually, starting with one individual, then one family, one tribe, one race, and one nation. Then the whole world can be reclaimed for God. You can't turn all your parts inside out at once, can you?

Because Korea is that one central nation, Korea is in a very important position in Asia. Often in history, Korea has been put in a subordinate position to the larger countries. Compared to China, Korea is a very small country and is sometimes called "the second China." Because we are located in between big countries, we were always beaten by the big countries. Geopolitically, Korea is the country that represents the whole world. In the history of dispensation, the representative country is always a country that gets attacked and dominated by other countries.

Forty years of Korea's occupation by Japan was the indemnity period that restored 4,000 years of fallen history. Japan's domination of Korea paralleled the time Eve fell and controlled Adam. The meaning behind this period of foreign rule was that fallen Adam had to come out from under the position of being controlled by the fallen Eve and then rise up and take dominion over both Eve and the archangel.

Korea is now divided into two because America and established Christianity didn't fulfill their responsibility. The Korean Unification Church has Adam's responsibility, which is to connect to America, the central country of Western Christian culture, through Japan.

Christian culture began in Israel. The United Kingdom of Israel was divided into the Northern Kingdom of Israel, consisting of ten tribes in the Cain position, and the Southern Kingdom of Judah, consisting of two tribes in the Abel position. Old Testament history contains the record of the struggles that came about because Judah and Israel couldn't unite. Likewise today, the dispensation cannot reach completion until Cain and Abel are united into one. The first son and the second son have to exchange positions. That is the way of dispensation.

## A MAN FROM THE MOON CLAN

You all are Unification Church members. When you joined the church, you were supposed to liquidate all your satanic ways. But you are still living with your fallen nature because you are accustomed to it. Even those countries that stand on the side of



*The Won Jun of Hae Jin Moon, second daughter of True Parents (born July 28, 1964, died August 4, 1964).*



God can easily fall into a satanic position; that is why we have to have one restored nation representing the whole world, and we have to have one tribe centered on that nation. We have to have a family centered on that tribe, and an individual centered on that family. We have to get rid of Satan completely by attacking him centered on that individual.

We can't fulfill the dispensation without going through this course. You have to know the concept of restoration through indemnity; then you can recognize Korea as the chosen country for the dispensation. There must be a man from the Moon clan from the nation of Korea who can complete God's will. There are many clans in Korea, but the Moon clan, which numbers about 400,000, has the tradition of stubbornness; they never tolerate any injustice. Through four generations, my family has fought against Satan. During this time, Abel always got beaten, and that is why all second sons in my family died. Because of that, I am in the position of Abel in God's dispensation.

Even though my position was established upon my ancestors' indemnity, I had to fight for everything I got. Nobody supported me. I planned for a year to go to school in Japan. Because the other second sons in my family died while studying away from home, my parents refused to let me go away to school. But I persevered and won over all their objections and went to engineering school in Japan. I and my cousin, who went with me, didn't speak a word of Japanese. I studied hard and memorized all the first-grade, second-grade, third-grade, and fourth-grade textbooks. After that I could understand Japanese.

Even my wedding was unique. We couldn't afford a taxi, so I prepared a horse for my wedding. In such ways I created everything from nothing in my lifetime. Because mankind has to go the way of recreation, I have had to restore everything in my lifetime. While I walked the way of God's will, I cut off all the historical forces of habit. Complete victory is the standard of the Unification Church. You must know this.

## FIGHT TO OVERCOME BAD HABITS

Koreans who grew up with *kim chee* and *kae doo gee* (white radish pickles) still eat them even when they are living in another country. It feels good to even think about the smell of those foods. In the same way, when you joined the church you couldn't automatically forget about your secular habits. You have to fight to overcome these habits. When you have an infected organ, you have to surgically remove it. Through cutting out all the bad parts, you can build a new foundation. Every blessed couple must cut off all their satanic habits, because



*Father and Mother with Shin Gil Nim, the first son of Hyo Jin Nim, at his 40-day celebration at East Garden on March 23, 1988.*

they can manifest anytime. The Israelites who lived in Egypt missed Egypt even long after they left there. You have to know how strong those habits are.

Who sacrificed for the internal foundation of the Unification Church? Heung Jin, even more than Hee Jin. Heung Jin's sacrifice was for the sake of the blood lineage of the 36 Couples through the 120 Couples. Blessed couples are surrounded by the evil of the secular world and are always liable to fall again. To protect the blessed couples, as well as the True Family, Heung Jin's sacrifice was needed.

Heaven and earth must become united. We cannot leave any grievances on the earth or in heaven. We have to overcome everything completely and establish the unity that Heavenly Father wants. We must be proud of our great lineage centered on the realm of Heavenly Father's heart, and we have to ignore the fallen world and rise above it. Heung Jin carried the cross for all the faults of the Unification Church. After receiving the Blessing, everybody is supposed to repent and stop making mistakes. But it wasn't happening, so Heung Jin



*Blessed couples are surrounded by the evil of the secular world and are always liable to fall again. To protect the blessed couples, as well as the True Family, Heung Jin's sacrifice was needed.*

---

resurrected and is giving everyone the opportunity to confess once again.

All Unification Church members have to separate from all satanic things. You all have to know how much your ancestors and God have had to sweat to save each one of you. You should know how difficult it is for Heavenly Father to fulfill His will because of your weakness. On this special day, we must again determine ourselves to fulfill Heavenly Father's will. A man may look as if he is standing alone, but if he is united with God completely, then the whole world will be under him.

What does it mean to fulfill our responsibility? To be able to reach the direct dominion of God, we have to establish the true love of a husband and wife. That is the completion of responsibility. A couple's love must be connected completely to God's love, and children born from those parents must be absolutely connected to God. Those children *are* the Unification Church. These relationships are completely different from relationships in the secular world, and creating them must be your goal.

## NOT JUST COINCIDENTAL

---

Korea has shed much blood in its history. Powerful nations have invaded Korea 932 times in Korean history. During these invasions, many families and individuals were sacrificed. Korea endured all those hardships and still exists. The reason why is because God's dispensation is with Korea.

All those incidents that happened in my family weren't just coincidental. They were inevitable. My family was called to take Abel's position to liquidate the historical indemnity for the sake of the dispensation. A person must be born with that kind of background to be the Messiah. Some of you might have had the desire to be the Messiah. But you can't become the Messiah just because you want to. I had to proceed according to this inevitable way of indemnity, and because I did it successfully, Satan couldn't strike me. Most people can't understand this. The only reason you can is because I taught you the conclusion of the Principle.

Hyo Won Eu is in the second son's position in the Unification Church. He died in the hospital, also while away from home, as an offering. He sacrificed everything from the position of the second son, which indicated that that kind of sacrifice could also happen in my family. If you follow the secular world habits, Hee Jin, Heung Jin, and Hyo Won will not leave you alone. If the second generation gets involved in crimes of the secular world, you will receive punishment.

I walked my path alone. Who was with me? Even my mother, father, and brothers and sisters weren't with me. Just as Elijah lamented, "I am the only one remaining!" so was I also alone. But Heavenly Father can't be blamed for that. One must blame oneself for not fulfilling one's responsibility.

This is a very serious time. It's been 43 years since the independence of Korea. You have to unite within yourself so you can unite Korea into one. This year's slogan is "The Unification of the Fatherland." How can you unite the Fatherland when

your mind and body aren't united into one? Hyo Won Eu, Hee Jin, and Heung Jin sacrificed themselves for the sake of the Unification Church, and when they went to the spirit world, they could not bear all of your secular world habitual behavior. That is why Heung Jin had to be resurrected and clear up everything. Do you think it was easy for him to do so? He had to come up from the very bottom of hell.

## YOU MUST WAKE UP!

---

How suspicious you were when you heard that Heung Jin was coming in a physical body! The ones that didn't attend the confession will see the consequences of their actions in the future. After you receive the Blessing, if you all go your own way because you say my way is too hard, then you'll have even more problems. You will have to climb over the mountain again and go through another 43-year wilderness period.

Heung Jin's sacrifice was to free the physical world. The salvation of the spiritual world was the indirect and second purpose. He had to make the enemy surrender so he could unite the spiritual world, the physical world, and all religions. This was made possible because before he died we held the Unification Ceremony for the sake of the whole world centered on our family. Now religious people and people who believe in Jesus are getting messages from the spirit world that the Messiah has come again. The spirit world is already united.

You all received the Blessing, but you didn't fulfill your responsibility. There are many members who are in a position to receive judgment. You all must understand how fearful the indemnity of judgment is. I've been praying for the forgiveness of all your failures because this is a very busy, important time and judgment now would interfere and slow things down. If you lose your position once more, you can't go to the Kingdom of Heaven, and none of your descendants can marry with my descendants. You must wake up! Don't get mixed up with the secular world. The reason I especially care about the second generation is that I have given up on the first generation. You must know how important your responsibility is. All of you have to pray and determine to continue until death. So you must work hard. You must pray hard until you die. Do you understand?

My family are at the completion level of the completion stage. Your children are at the completion level of the growth stage. It is not only my children who must go with me; you have to come also. That is the Principle. You have to go the vertical way. Otherwise you will fall away easily.

During 1983, 1984, and 1985 we reached the national level. At that time, I left all the doors in my home open. I was challenging Satan. During that time, if Hyo Jin did something wrong, I couldn't raise my voice at him because Satan could have interfered, saying it was not love. None of you know how hard restoration is. You all must know how much indemnity I paid.

Heung Jin walked a bloody path, but now he is making me happy and helping the Unification Church. He is on Heavenly Father's side and he is Abel; that is why all the Satans in the



*I've been praying for the forgiveness of all your failures because this is a very busy, important time and judgment now would interfere and slow things down.*

spirit world wanted to strike him. They kept harrassing him until Heung Jin surpassed their own level. I went through the same course.

Even Jesus Christ and Heavenly Father challenged me until I grew to where I am now. That is the way of restoration. Some of you have had an easy path. Those of you who had an easy path are in great debt. You are alive but you have the eyes of dead people, and you look as if you can't even shoo flies off yourselves. You all chose only an easy path and didn't want to go the hard way. That is shameful.

Do you all promise you will be reborn and will go only the righteous way? You must repent and prepare to go to the front line in 1988. You have to offer everything, especially that which you love the most. Do you know who your enemy is when the Last Days come? The one that you loved the most will judge you.

Do you know how tired I have been in my life? Do you know how hard it was working at Hung Nam prison for two years and eight months? I think about that time whenever I have a serious problem. I have had to walk over every problem in the name of love. You must repent and follow my way in 1988. Your own family is not the issue.

What is this year's slogan? It is "The Unification of the Fatherland." Last year's slogan was the same. That was to prepare for the time of Cain's unity. This year is the time of Abel's unity. You have to participate in the mobilization. It is time to unite.

When I went to Danbury, everybody thought that the Unification Church was ruined. But we leaped forward from that point. How about all of you? You all have to pray for Heung Jin with renewed hope. Break down all the barriers between heaven and earth and unite into one. That is the meaning of the Day of Victory of Love.

What is that love? A person of true love must be able to forget his own son's death. If he doesn't, he could have resentment and get angry and Satan would claim that. He must be able to go beyond his own son's sacrifice.

### WHEN COULD GOD RELAX?

The Day of Victory of Love is the completion of love, and it breaks down the barriers between the indirect and direct dominion of God. A person who has God's love can go anywhere and can dominate Satan's love. So when Heung Jin came to the earth with all the royal guards from the spirit world, centering on Hoon Sook, nobody could stop him. You must be pure. You must all be like Heung Jin and you must work along with him. In the 25 million years of human history, when could Heavenly Father relax? He only had restoration in His mind. Heung Jin forgave all your sins but it means nothing if you don't change. You must fulfill your responsibilities in 1988. Do you understand? Later you must not say that you didn't understand.

Heung Jin is telling you that you must absolutely obey True Parents. You must go out to the world and bring people to Heavenly Father through living for others with love. You must do it, not I. Then where do you have to go? To the front line. When Abel takes responsibility for Cain, he will listen to Abel and follow him anywhere.

To reach the national level, Cain's nation and Abel's nation must be connected. That is why I'm working centered on Korea and Japan. The Adam nation and the Eve nation must become one. The Japanese Unification Church must fulfill its responsibility, which is to make Adam's country into God's country. The Eve country must unite Korea.

All Unification Church members need to become a command of unity. You should pledge that you will unite your own homeland, and to do that you must listen to me. I will have no regrets when the unity of North Korea and South Korea is completed. You all know what you



*A joyous moment at East Garden during the celebration of the birth of Shin Won Nim, first son of Hyun Jin Nim, on March 27, 1988. Father takes the microphone to sing while Nan Sook Nim, Hyun Jin Nim, Mother, and Ye Jin Nim look on.*



*You all have to pray for Heung Jin with renewed hope. Break down all the barriers between heaven and earth and unite into one. That is the meaning of the Day of Victory of Love.*

have to do. Heavenly Father's nation must be restored, centering on your children. If we can't restore the nation, it will be impossible to liberate Heavenly Father's heart. So we must absolutely restore Heavenly Father's nation on this earth.

From 1990, I'm not going to use an interpreter. How difficult it will be for you international members if you don't know Korean! Every Unification Church member must know Korean before I reach 80 years of age, which is the year 2,000. All of you should know this clearly.

### **YOU CAN'T ALWAYS LEAN ON ME**

To obtain the position of Heavenly Father's son I sacrificed my entire life. You must avenge my grief and our ancestors' grief. If you don't complete your responsibility, the world will suffer years of famine and people will continue to suffer from diseases like AIDS. Mankind will die from forfeiting the purpose of life.

We must prepare to destroy North Korea's regime in the name of Heavenly Father and True Parents. Kim Il Sung calls himself a father and he deifies himself and makes the North Koreans completely obey him. If we can break down the relationship between the North Korean people and Kim Il Sung, North Korean communism will crumble immediately. We have to make the North Koreans realize that they are living under a fabrication.

If we unite North and South Korea, we can unite East and West Germany; then we can unite Europe. Even though Judah and Israel could not unite into one, we have already built the foundation for the unity of North and South Korea. To free the North Koreans, you must be able to sacrifice your tribe. It will take the sacrifice of a maximum of 84 people to free the 20 million North Koreans.

If you hide your identity as a Unification Church member you'll be punished. If anyone speaks evil about the Unification Church, you can strike at him verbally. Until now, when the first son struck he suffered for it, but from now on, the first son can strike and go to heaven.

I've already completed my responsibility. You'll realize this more and more every day. Raise your hand if you know for sure you'll fulfill your own responsibility completely. You must know that you have all received a great privilege in being loved by me. You have all seen good things and learned good things through me and through your experiences with Heung Jin. Are you going to go to the front line or return to the back? For this great cause, everybody must follow this way, and you must lead the people. It is not the time for me to lead them. I've completed all my responsibility.

You can't always lean on me. First you must be able to support yourself, and then you have to exercise autonomy in your village. You'll eventually become the center. A leader of the Unification Church must be able to take care of economic matters and public relations. You have to know how to persuade others.

You all have to work with professors within your communi-

ties. You have to treat them as you would treat your elder brother. The root of patriotism must spread to all of your homes. That root has to grow to preserve the country, and you have to water the roots to make them grow.

### **RIGHT IN FRONT OF OUR EYES**

Now does everybody know the meaning of the Day of Victory of Love? You must know for sure. We are in Heavenly Father's eldest son's position now. All other religions are in the second son's position. If we unite, then Satan's world will give way automatically. That is the Principle. When the rest of Christianity and the Unification Church become one, Satan's side will automatically decline. This is already happening right in front of our own eyes.

Blessed families must be the model. Centering on God's dispensation, this moment in history is the turning point of restor-



**Nan Sook Nim and Hoon Sook Nim in Korea.**

ing the birthright of the true eldest son. At Hyun Jin's wedding last March we established the true first son's birthright. Just like Noah's family, which had eight family members, my family has established a strong solid foundation of eight blessed members to unite with all directions. When we become one centered on this foundation, the Kingdom of Heaven on the earth will be completed. If the Korean leaders absolutely unite, the unity of North and South Korea will take only three-and-a-half years.

CONTINUED ON PAGE 30



# "SUBSTANTIALIZE THE IDEAL!"

by Hyo Jin Moon

True Parents' Birthday February 23, 1988  
World Mission Center

**T**ODAY IS TRUE PARENTS' BIRTHDAY. TODAY IS THE DAY WE truly have to understand our identity--who we are and what position we are in.

Heavenly Father's ideal world is based upon ideal man and woman coming together in absolute unity with Heavenly Father. Through that four position foundation, ideal sons and daughters are born. That is why True Parents are the most important thing to Heavenly Father.

The human race has suffered misfortune and separation and segregation, becoming orphans because Adam and Eve failed to unite with Heavenly Father and lost the True Parents' position. Through True Parents, the lineage of fallen man can be cleansed, and we can be grafted into the true olive tree and become one with Heavenly Father. We truly have to understand that we, and the rest of the world for that matter, are in the children's position to True Parents.

## Not just good intentions

God gave us responsibility because that is the only way to become a child of God. You don't become a child of God automatically, through instinct or habit. You have to make effort to create yourselves by knowing exactly what you want and absolutely committing yourself to follow-

---

**Don't think of evil as only something extreme like crime or cruelty. Evil is anything that leads in a direction away from the benefit of Heavenly Father and the whole.**

---

ing Heavenly Father's will. In this way, you can grow to become ideal men and women and inherit the full magnitude of Heavenly Father's love. As Heavenly Father substantialized everything in this entire physical world from His own true image, so we must actively choose to substantialize the ideal image of God in ourselves. Children are an extension of their parents. To be a child of God, we must understand the essence and ways of our original Parent.

When you reach perfection, Heavenly Father can reciprocate His ideal love eternally, because you can multiply. There is no way to build an ideal Kingdom without true families. In America, so many families are broken. Children have many mothers and fathers. They go from one parent to another; wandering all their lives. Without True Parents, the whole human race is wandering. Almost everybody has good intentions, but the ideal cannot be made real just with good intentions. You must actually take responsibility to become Heavenly Father's children and reciprocate His love. You cannot just want it--you must substantialize it!

In order to restore fallen nature, we must understand what it is. The Bible says that Heavenly Father created the universe with the help of angels. Heavenly Father loved Lucifer unchangingly from the time he was created, with the full love of a master for a servant. But Heavenly Father's ideal could not be completely fulfilled in a

master/servant relationship; He could only fulfill His ideal through a parental relationship with ideal children. As a servant, in order to assist his master, Lucifer had to know the plan of the master; therefore, he knew that according to the Principle, he had the responsibility to absolutely serve and assist Heavenly Father and do His will. He had responsibility as well as Adam and Eve.

But after Heavenly Father created Adam and Eve, Lucifer saw that Heavenly Father loved His children in a different way than He loved him. He felt deprived and jealous--that is a fallen nature. But Heavenly Father actually loved Lucifer with the same love both before and after the creation of Adam and Eve. Thus it was Lucifer who betrayed that love relationship, not Heavenly Father.

## What is good and evil?

If Adam and Eve had absolutely united with Heavenly Father and established the ideal four position foundation, then forever afterwards good would have always subjugated evil. What is good and evil? Simply put, a person who lives for himself is an evil person, and a person who lives for the whole is a good person. Heavenly Father represents the whole, because He is the





creator of everything. To reciprocate ideal love with Heavenly Father, you must be living for His sake and for the sake of the whole. An ideal man is one who always subjugates his individual purpose, need, or want for the sake of pursuing the purpose of God. We must understand clearly that Heavenly Father intended this in the beginning.

You are all individuals. Nobody looks the same, unless you had plastic surgery! All of you have your own distinctive characteristics and idiosyncracies that are God-given. You started

---

**Now we can analyze and criticize Satan's ways. The only way Satan will yield is under the Principle. It is the greatest discovery in human history.**

---

with that, but because of the fall, you were unfortunately born upon a foundation of good and evil; therefore, you must take responsibility to choose to become an ideal man or woman of God and subjugate your individual desires and live for the purpose of the whole. Satan is part of the whole, but he separated himself from Heavenly Father. Therefore, individuality, separation, segregation—all are evil. An "evil" man is one who lives for his own sake, not caring about anything else. "As long as I'm rich, I'm happy. As long as I have power, I'm happy. I don't care what happens to all the women I will touch along my path; as long as I'm satisfied, I'm happy." What point am I trying to make? Don't think of evil as only something extreme like crime or cruelty. Evil is anything that leads in a direction away from the benefit of Heavenly Father and the whole.

How can Satan be stopped in his tracks? We have to restore Cain and Abel's situation. In order to restore fallen Adam and Eve, who were in the True Parents' position, Cain and Abel were very important. Adam and Eve had already fallen, so Heavenly Father couldn't work through them, because the True Parents have to be in an absolute position, never deviating from expressing the will of God. If they themselves had restored their own fallen act, then that fallen act would have remained as part of the process of reaching the ideal position. That is why restoration had to be carried out through the separation of Cain and Abel.

### **Restoring Cain**

Cain and Abel are both from the fallen seed, but we must understand the significance of their positions. Lucifer tempted Eve to fornicate spiritually with him by promising her everything in the universe, telling her that her eyes would be opened. Tragically, his promise came true, because through her fallen act with Lucifer, Eve realized that this act should have taken place in a love relationship with Adam. Driven by her guilt after committing this unprincipled act with Lucifer, as well as by her desire to go back to the original ideal, she tempted Adam. Because her second act was motivated by a desire to return to her proper position, Eve's second son Abel could come to represent Heavenly Father's side.

Heavenly Father asked Cain and Abel both to make offerings. Abel's offering was received and Cain's was rejected. Why? Heavenly Father did not hate Cain, but he hated what Cain represented, which was Satan. The offering was signifi-

cant because if Cain had been obedient to Abel and absolutely united with him, he would have separated from Satan, and they would have created a substantial horizontal base for Heavenly Father's providence of restoration. Cain, in the elder son's position, should have been the subject to his younger brother. But this was not an ideal situation, because the fall had occurred. In order to change the false order that Lucifer created by becoming their subject, the elder son had to be obedient to the younger son and receive Heavenly Father's love through Abel. But that did not happen. Still today, all of you, every man and woman in this room, must fulfill this foundation of substance by restoring Cain's fallen act and becoming men and women who can receive Heavenly Father's love.

Because of the failure of Adam's family, God called Noah. Centering on Noah, Heavenly Father wanted to recreate the Garden of Eden. Noah's family was to absolutely unite with him, substantialize the four position foundation, and make a foundation of faith and substance so that the Messiah could come in Noah's family. But Heavenly Father's plan was



*The Expulsion of Adam and Eve from Paradise," by Masaccio, 1427.*



destroyed when Ham failed to unite absolutely with his father and felt shame in his father's naked body. An ideal man absolutely united with God has no reason to feel shame or guilt. In order to separate from Satan and create the external, substantial base here on earth to spread the seed of Heavenly Father, there must be an absolute connection between parents and children centered on God.

### Tragic reality of history

If that crucial family unity had been realized at Noah's time, the providence of restoration wouldn't have been delayed until the time of Abraham and Jacob. Although Jacob fulfilled the

## All of you want the ideal Kingdom to come. But we have to break down Satan's external barriers and substantialize the ideal. Can we do it with prayer alone?

foundation of substance on the family level, Satan's foundation had already increased to the national level and would have overwhelmed that seed of goodness unless there was a corresponding foundation for goodness on a national level as well.

The national foundation was established by Jacob and the nation of Israel, to prepare for the coming of Jesus. John the Baptist, who was respected by all the people of his time and who received many revelations about Jesus Christ, was supposed to obey Jesus and absolutely unite with him. Jesus should not have had to go such a suffering course. In the process of trying to substantialize a foundation of faith and substance all by himself so the world could receive the Messiah, he died. Even when Jesus was on the cross, if one of his 12 disciples had been willing to die for him, the crucifixion wouldn't have been necessary. The Roman governor was even willing to free him. But nobody stood up for Jesus; only the thief, dying



on the cross, united with him. Because of man's failure and irresponsibility, Heavenly Father's preparation was shattered. Over and over again, this has been the reality in human history.

Finally, today, we are celebrating True Parents' Birthday. Do you know how much suffering is behind the making of this day? All of you know that the True Parents' course was never easy. True Parents had to establish their own position by making a substantial foundation of absolute true love and unity with Heavenly Father here on this earth. The foundation to re-

ceive the Messiah had to be prepared all over again in Korea.

Back in the 1940's, all of the major religions of the world had reached their culmination in Korea, but the most dominant was Christianity. The leaders of many Christian movements with mass followings had received revelations about the Messiah coming in their time. Many of them even received specific instructions, such as, "You must go and find him; he's in such-and-such a place." If existing Christianity at that time had united with True Parents on the foundation that Heavenly Father prepared, Father could have united Korea and then gone on to the world level. But again, that possibility was shattered because of man's irresponsibility. That is why Father has had to indemnify everything and make a new foundation all by himself.

### The Blessing

Most of you are blessed. The Blessing is very significant because it is Father's true accomplishment. He has created the horizontal foundation for us to win this world back to Heavenly Father. The 36 Blessed Couples symbolize all the ancestors of the human race: Adam's family, Noah's family, Abraham's family. Based on the 36 Couples, absolute unity must come about to restore all the failures in human history. Two times 36 is 72. The 72 Blessed Couples signify the restoration of Cain and Abel. The number 120 represents the ideal nation. There were 120 disciples who gathered in the upper room to receive the Pentecost when the spirit of Jesus and the Holy Spirit came down. These 120 disciples prepared the spiritual foundation to reach to the societal, national, and global level. The 124



*Above: Representatives of the 43 Blessed Couples in America are honored at a dinner on September 23, 1987.*

*Left: Anniversary celebration of the 777 Couples in America on October 21, 1986.*

Blessed Couples represent 120 nations. Why is there an additional 4? Everything in all four directions--north, south, east, and west--should belong to Heavenly Father. Based upon the foundation of 124 nations, Heavenly Father can realize His ideal Kingdom.

After the 124 Blessed Couples, we have 430, and then 777. The number 430 is a liberation number; it comes from the four position foundation and the three stages of growth. It was 430 years before Moses liberated the Israelite people from Pharaoh. The 430 Blessed Couples signify the liberation of all people from the barriers of culture, race, and tradition through the establishment of one absolute tradition. Then based upon that liberation, there must be a substantial base for the whole human race to come together to unite centered on True Parents. That's 777. Number 7 is the perfection number.



Then came the 1800, the 2,000, and the 6,000 Couple Blessings. The number 1800 is a number of absolute victory and indemnity to cut off Satan. Three times 6 is 18, and three 6's or "666" is the number that represents Satan's perfection, so we have to substantialize a foundation to restore that. Father thinks of everything, right? How many people are here from the 2,000 and 6,000 Couple Blessings? Father says you are supposed to be tribal messiahs, tribal True Parents.

Think about it. There are 5 billion people in the world. Let's



*Hyo Jin Nim speaks on True Parents' Birthday.*

add up all the blessed couples to a nice, round number of 10,000. If you divide 10,000 into 5 billion, you get 500,000. Each blessed couple should take care of 500,000 people. Can you do that? In New York City, Mayor Koch has to take care of about 10 million people. You feel at least as responsible as Mayor Koch does, right? Some of you can take more responsibility, and maybe some can only handle 100,000. Realistically, you must make this world into an ideal family. How are you going to do it? You must absolutely unite with True Parents. Only upon True Parents' foundation is it realistically possible. All of you are the elders to the human race. We must provide an absolute, substantial connection to True Parents for the world.

### **Be strong and fearless**

If man had fulfilled his responsibility, Father could have substantialized a foundation upon the Korean nation. He wouldn't have had to gather us. That is why we are here. I guess, in a very dark sense, you are lucky guys! We truly have to be grateful, because before this age no man or woman ever lived who

could utter the words "True Parents." If it wasn't for True Parents, there would be no Principle, no clear understanding of Heavenly Father's dispensation. Now we can analyze and criticize Satan's ways. The only way Satan will yield is under the Principle. It is the greatest discovery in human history to find out specifically what the fall is and how we can be restored through indemnity. Don't ever deny that.

Father said we have to be strong and fearless because we are at war. Satan has put up so many barriers against the realization of Heavenly Father's will. Satan knows that he himself has to pay indemnity in order to go back to his ideal position. Many of you have sinned; you know how hard it is to confess your sin and confront your guilt. Think about the magnitude of Satan's sins and the suffering that he has caused Heavenly Father. It is overwhelming! Heavenly Father wants to lessen the burden that the human race is carrying, but Satan is kicking you onto the suffering path. He knows the significance of Principle numbers and he is constantly looking for a chance to prolong your suffering and accuse Heavenly Father for failing to be an absolute God of love. How can we defeat him?

Let's say there is a bully on the block who is making every-

---

**When you read the Principle,  
it just tears you up inside. Your mind  
and heart know it is undeniable;  
that's why you know you have to  
follow it all the way.**

---

one suffer by terrorizing them. Everybody is frightened of him because he's strong and he can physically hurt them. And nobody wants to get hurt by confronting him; they want to protect their pretty face. They want to live in health and be able to walk with two feet. It would be embarrassing to have a black eye or a broken nose! But if somebody on that block decides, "I'm not afraid of a black eye; I'm not afraid of getting my leg broken; I'm not even afraid of dying," then that bully can't scare the person away from standing up to him and even defeating him. Such a person has a chance to restore that bully's attitude and free the unhappy children in that neighborhood.

This is why Father stresses that we must not be afraid and that we go the suffering path with great gratitude, because this is the way to beat Satan, who wants us to suffer. Down deep inside your minds and hearts, all of you *want* the ideal Kingdom to come. But we have to break down Satan's external barriers and *substantialize* the ideal. Can we do it with prayer alone? No! Upon the foundation of prayer we must do something, isn't that right?

### **Results will come**

I know and you know that doing something substantial is not easy, but the reward is great. Even when you fulfill something very small, it gives you joy, right? Though the process might have been hard, the result gives you joy. What kind of joy do you think you'll receive when you live your life based on Heavenly Father's ideal?!

You know that if you make effort and give, the results will come. Why do you lack results? Because your physical body is limited. For me and for all of us, it's very hard to live our lives

CONTINUED ON PAGE 34



# THE IMPORTANCE OF SHARING

*Guidance received from Heung Jin Nim through Jarmo Karjalainen*

*November 14, 1987  
Seattle, Washington*

**H**ELLO, JARMO. THIS IS HEUNG JIN Nim. I have come to encourage you. You need only think of me and I'm here. It's that simple. I want to share a message with you today.

First, I'd like to talk about the area of Chapter Two problems. We must be very careful about this. Chapter Two feelings can be so sweet, but please understand that you cannot create an eternally happy family if you engage in sexual pleasures without God's approv-

*Please keep a strong identity in your hearts—know that you belong to True Parents and that True Parents are counting on you.*

al. It is tragic how this most beautiful and intimate form of human interaction has been brought down to the gutter and made so complex and confusing through the fall. People who engage in physical love without God's approval create so much pain for God and for themselves. They have not understood that true love involves the whole self, not just the sexually responsive aspects of the person. To love someone in this way without God's blessing is to violate that person's true value, and this will never lead to true fulfillment of the heart. People who do this will feel empty continuously. There is no way for them to get out of this state unless they repent and ask for forgiveness for their violations and thus start to develop the purity and sensitivity of their original heart, uncovering the true beauty that is inside.

Please share these words with brothers and sisters; they need to hear this clear explanation. All brothers and sisters need to internalize this part of the Principle.

## **Strong determination**

CARP members on campus need to continually look for ways to serve the campus and the surrounding community. Then people will see that CARP is like a seed of love in the school environment; it can be a catalyst for expressing concern that the professors and the students just by themselves can't be. CARP members have the opportunity to set a good example by exhibiting the qualities of the greatest, most admired people in history. It was the internal qualities of these people that made them so valuable to their society in their time, and we must do the same in our time.

Next, I'd like to talk about the importance of sharing. Unfortunately, we haven't made a habit of sharing in the Unification movement in America. The

Oakland family did, but even they should have been more real in their sharing. We need to share our hearts with our brothers and sisters. We all know we have this need, but we all find

*You have to make yourself like a wide-open book and let people read your real story. When you share honestly and sincerely, you can't play games or hide anything.*

it difficult to do. It's not easy, because you have to make yourself like a wide-open book and let people read your real story. When you share honestly and sincerely, you can't play games or hide anything.



*Jarmo Karjalainen giving a talk on campus at the University of Washington.*





*Hyo Jin Nim and Nan Sook Nim with Heung Jin Nim on his 17th birthday, November 1983.*

In each center, the person who has the most experience in sharing or the most open personality should begin first. Then the others will feel more comfortable about sharing, too. What actually happens is that the quality of the sharing escalates as everyone says something one by one. What should you share about? You should especially share what was it like growing up in your family, about your relationships with your parents, your brothers and sisters, your teachers, and your classmates in school. This is very important, because in going over this part of your life you will learn a lot about yourself, and others will learn a lot about you and about themselves as you share. You can

even share if you had a boyfriend or a girlfriend, but you don't need to talk about the details—just the important points about how you felt and what happened in the relationship. As you listen to others, you will begin to notice certain patterns and sequences of events that took place in each person's life, and you can really learn the Principle by seeing it illustrated in this way. When you share among yourselves, you will start to become friends with each other in a more real way. This will make witnessing very easy because people will begin to be able to trust you.

There are not enough psychoanalysts in this world to help everyone to free their hearts and become more trusting

and open and thus experience greater happiness. That's why we all have to be each other's psychologists, in a sense. We all need to share with each other—including the best psychologists!

### **Create a relaxed atmosphere**

So please, let's just start doing this from now on in our centers. You will find that everyone will really like these times of sharing, even though they can be challenging. It's good for us to be challenged in this way. You can create a more relaxed atmosphere by serving some drinks and small snacks, but not too much, so you won't get distracted. You don't necessarily have to meet in the prayer room, just anywhere where you can all be comfortable. Pray before you start to share and you can ask me to be present; I will guide you as much as I can.

*When you share among yourselves, you will start to become friends with each other in a more real way. This will make witnessing very easy because people will begin to be able to trust you.*

I love you very much. You are precious to heaven, totally priceless. Please keep a strong, clear identity in your hearts—know that you belong to True Parents and that True Parents are counting on you.

True Parents have absolutely committed their lives to bring you to Heavenly Father. This is the truth. Don't worry about whether or not you are going to do well in God's providence. Just trust True Parents and Heavenly Father. Be confident about their victory and act with this confidence, and the final victory will come closer and closer.

I'm going to say farewell to you now. I'll be coming again to meet you soon.

In True Parents' love,

**Heung Jin Nim**

*Jarmo Karjalainen is the assistant coordinator of CARP activities at the University of Washington in Seattle.*



# MY SUCCESSFUL SEARCH FOR GOD

## Part I: My Spiritual Pilgrimage

by Dr. Young Oon Kim



*Dr. Young Oon Kim, having been urged by Father as well as by her former students to compile her testimony, recently shared her fascinating life with members in America.*

**M**Y PARENTS HAD NO AFFILIATION with organized religion. I never heard about religion in my family. However, in the middle of my teen years, I began to wonder more and more intensely about the purpose of my life, like any other teenager: Why am I here? What direction should I go? What happens after death?

At age 14 I was taken to live with my sister, whose husband was an enormously wealthy man. In the midst of this luxury, I came to observe the inner emptiness of those who were materially wealthy. And through my experience with my aged grandmother, I came to realize that a long life is not necessarily a blessing either. My grandmother was a good woman, but she had had a tragic

history. She could only reflect on the past and had no future and, indeed, no real present. "Why do people want to live a long life?" I wondered. "It is miserable." I further observed some college

students who had returned home from Japan on vacations and I saw how puffed up they were. So I began to doubt whether education could really lead one to be a good person. Finally, I noted so many married couples around

me who did not appear happy but seemed to be just surviving.

Thus as a young girl, I felt deprived of all the dreams of happiness common to youth. There seemed to be no purpose to living. During this time of perplexity I couldn't sleep at night; I was just thinking and thinking about life. I learned to play tennis in order to be able to sleep and became quite good at it. But my questions did not go away. My house was at the foot of a high mountain. It was a very beautiful place. I often went up into the hills and wandered around, wondering what the meaning of my life was and why I had to live.

### He already loved me

One day an idea came to me: If there is a God, He will have the answers; and if there is no God, then life is meaningless and not worth living. Sometimes I cried out: "If there is a God, please appear to me!" Probably for a month or two, I repeated that kind of plea, but nothing happened, at least not immediately. Then one day in midsummer, as I was sitting alone under the wisteria arbor in our yard, I suddenly heard a voice on my right side saying, "He loves you. He loves you. The Bible says so." The voice was audible, but it was not a human

---

**All of a sudden, I heard a strong voice from above saying, "It was not you who had been seeking me. It was I who had been seeking you."**

---

voice. It was strange, but my heart was uplifted. Within a week, the same voice came back. This time I heard it inwardly. A little later, the voice came back a third time and urged me to go to a church.



I was very shy and had no courage to go to a big church. I was attending a Japanese high school, so I asked one of my classmates if I might visit her church. She replied, "Certainly." I didn't even want to wait until Sunday, so she invited me to a Wednesday night prayer meeting at her small Japanese Methodist church. There were only five people there. The minister began the service with a hymn about a shepherd looking for his lost sheep. I followed the singing with a subdued voice. All of a sudden, I heard a strong voice from above saying, "It was not you who had

preached, I could feel the Holy Spirit through his fiery words. Yes, there was judgment in the preaching, as he called everyone to repent, but it was supported by an ardent love of God that was most evident in his prayers. The hearts of everyone present were melted. Ministers, elders, deacons, doctors, lawyers, businessmen, teachers--men and women alike--cried in repentance and in deep humility.

Actually, Rev. Lee was a humble, meek, and reticent man, but once he stood up in the pulpit, he was a most eloquent, logical, and yet dynamic

week, the congregation, which had tasted so deeply of the Holy Spirit, craved more. But there was no other minister who could bring such a high spiritual atmosphere, so naturally the members longed for him. The other ministers in town became jealous of Rev. Lee and started denouncing him. Soon, ministers of Methodist and Presbyterian churches all over Korea came to charge him with causing division within their churches. Eventually he was condemned as a heretic, stoned and beaten, and forbidden to preach. He died a year later, at the age of 33, of tuberculosis.

Today, ironically, more than 50 years after his death, Rev. Lee is held in high regard throughout Korea as an authentic messenger of God. Rev. Lee left with me a lasting image of a true disciple and messenger of Christ. I have cherished my brief experience with him to the present day.

**A lifesize cross appeared before me in a vision, and Jesus was on it. I saw myself kneeling at the foot of the cross, crying and crying, saying, "I did not know you loved me this much."**

been seeking me. It was I who had been seeking you." Tears gushed from my eyes. I couldn't sing any more. I just cried and cried. I realized that God had been with me all the time while I had wandered around the hills and valleys, calling out for Him. Before I loved Him, He had already loved me and longed for me. I was so overjoyed. Many times I recall that experience and I cry again. At that time, in my heart, I decided to dedicate my life to this God.

The next day at 5 am I went to the hillside and prayed, and I continued going every morning after that, which I have never stopped doing to this day. I knew my loving Father was waiting for me. How could I not go? How could I not pray?

### **A true messenger of God**

After graduating from high school, I took a job as a bank teller in a small town. One day I noticed a large sign in front of a large Korean Methodist church. It said there would be a revival meeting there with a Rev. Young Do Lee, which was to be conducted throughout the week.

That evening, out of curiosity, I decided to see what this meeting was all about. Although I arrived on time, I had to squeeze in, because hundreds of people were already there. Rev. Lee was a young Methodist minister who was a religious genius and also very rich in heart. He had studied in a liberal Methodist seminary in Seoul. As he

preacher. But there was nothing fanatic in him. After the meeting was over, he would kneel down on the floor and continue to pray. Many also remained with him and prayed. Maybe 15 or 20 would stay all night to pray. I was one of them. Perhaps around midnight, someone would stand up and speak in tongues,



*Members of a women's Bible college in Korea in the early part of the 20th century.*

someone would prophesy, or someone would go into a trance. I had never seen such things before. Rev. Lee generated an awesome, powerful atmosphere. He was also a man of deep compassion for others. If he saw a beggar, he would search his pockets and give everything he had to him, and then, having no bus-fare, he would have to walk all the way home.

After Rev. Lee left at the end of the

know how or what to repent for. So I asked, "Heavenly Father, teach me to repent." Then a lifesize cross appeared before me in a vision, and Jesus was on it. I saw myself kneeling at the foot of the cross, crying and crying, saying, "I did not know you loved me this much, that you would die for me!" Both in the vision and in reality I cried and cried, repenting for being so ignorant of his love. I prayed for hours and hours. I left



the church just before dawn. It was still dark, but a bright light shed radiance over everything. A voice came that said, "I created everything for you." The trees and the houses and all the objects in sight were saying, "We were created for you! We will serve you." I didn't seem to have my feet on the ground. I seemed to fly.

After that, I was completely changed. My sister-in-law (I had been the most difficult person for her to get along with) said to the neighbors, "If you want to become a Christian, be like my sister-in-law." In other words, I had found such great love that small things didn't irritate me any more.

Then Easter Eve came, and I felt strongly that I must see the resurrected Lord and be resurrected with him, so I went to the church and prayed and prayed. Right after midnight, the triumphant joy of the resurrection poured into me. I could not stay bowed down any more but had to sit up and sing. I was filled with unbearable joy. All morning I kept singing, "He is risen! He is risen!" With this experience I resolved to dedicate my life to witnessing to the living Jesus.

A couple of years later I learned from the devout minister Rev. K.S. Lee that on that same night he had had a vision of the risen Christ telling Mary Magdalene not to touch him but to go and tell the disciples that he would see them in Galilee. Rev. Lee then saw that vision being poured into me. "Let's watch Young Oon Kim from now," he told someone.

At this time I not only prayed but was also a diligent Bible reader; I read it from cover to cover. Whatever the Bible said was wrong to do, I stopped doing; whatever the Bible said was good to do, I tried to do literally in my daily life. When I walked through the streets, young boys would tease me, saying, "Oh, she is walking in her sleep," because I didn't look around me. I was only thinking of God. In other words, prayer just came out of me. Whatever I did, wherever I went, walking or working, God was always there.

### **I became a teacher**

Later, as I was working in my job at the bank, a voice came to me and said, "Do not work with dead numbers but with lives." So I thought I should become a school teacher. I applied to a special training course to train teachers and was accepted. After training, I got a po-

sition teaching second grade in a school in the countryside. My class had 70 boys and 10 girls. I just poured out my love and energy to them. Of the six teachers at the school I was the only female teacher and the youngest. When the state evaluator came, I was surprised to find that I alone received no negative criticism. Instead, the evaluator told me I had the potential to become a great teacher.

During this time, I began to read the works of Emanuel Swedenborg. He was a famous Swedish scientist, philosopher, and lifelong member of the Swed-

The work you are doing can be done by anybody." After hearing this I felt my life mission should be something else. Having learned from Swedenborg that the word of God has eternal value, I decided I must study the Bible. Around this time a friend who had just returned from Japan recommended the seminary at Kwansei Gakuin University in Japan. I had been experiencing problems with my lungs; they were becoming more and more weak and it was becoming difficult to teach. Thus, the confluence of events seemed to lead me inevitably to Japan.

---

## **I read the Bible from cover to cover. Whatever the Bible said was wrong to do I stopped doing; whatever the Bible said was good to do I tried to do literally in my daily life.**

---

ish parliament. When he reached the age of 55, his spiritual senses were opened and he freely communicated with the spirit world. Swedenborg repeatedly emphasized that we must understand divine truth and live by it, serving others with divine love—not for the sake of money or prestige or power or any earthly reward, but for the sake of love and truth and God alone. I felt that Swedenborg's message was the most precious truth, and it became the foundation of my theology.

Then a clear voice came to me again, saying, "Do something of eternal value.

When I arrived at Kwansei Gakuin, I discovered it was an all-male institution. The dean of the seminary offered to introduce me to a women's school, but I declined, expressing that I knew the education at such institutions at this time was inferior to that of men's schools. I told him that I did not want to be a minister, who has to preach week after week whether he has the inspiration or not, but rather a witness, a voluntary witness to God through my words and my life, and to do that I needed to deeply know the word of God. The dean was impressed with this answer and said he would accept me as a special student. I took every course except military duty.

### **"Know your enemy"**

This was a liberal Methodist seminary. After about two or three years I began to wonder about the value of studying academic theology. I asked God, "Should I study this? What's the use of it? If I cannot save my soul with this knowledge, how can I save other people?" God's answer was, "You must know the weapon of your enemy." "What enemy?" I wondered. But I kept studying without any further questioning because I believed my future was in God's hands and I should not interfere.

I finished five years of study, and upon returning to Korea, I began teaching at a women's Bible college in Pyongyang. Japan's control of Korea was becoming tighter and tighter. In time I was forbidden to teach the Bible, so I would often go to the famous



**Emanuel Swedenborg, the famous 18th-century philosopher who communicated with the spirit world.**





*"I was forbidden to teach the Bible, so I would often go to the famous Diamond Mountains to pray"  
—The Diamond Mountains in North Korea.*

Diamond Mountains to pray.

After World War II ended, the Japanese went home, but soon the Russians arrived. One day the communists approached me and asked me to give a speech. I saw the need to escape immediately, and with a few church members, I fled south to Seoul.

In Seoul I took a job at a Catholic high school and then at a newly opened theological seminary. While I was teaching there, Dr. Helen Kim, the president of Ewha University, invited me to meet her. She asked me if I would like to teach religion courses at Ewha's newly formed Department of Christian Social Work. I took the position. While at Ewha, I met some Canadian missionaries who were seeking two qualified Koreans, a man and a woman, to send on a scholarship to study at the University of Toronto. In 1948 I received this scholarship and left to study at Emmanuel College in Toronto for three academic years.

While I was there, the Korean War broke out. I remember a fellow student inquiring how I was able to continue to study with such concentration when my country was at war. I said nothing at that time.

However, at my graduation ceremony, I was asked to give a speech, and I shared that when I heard the news, I

was struck by the fact that in the bloodshed of the war, Korea would lose many of her best leaders and the nation would fall into chaos. Then I heard an internal voice telling me, "Yes, you will lose many leaders; thus, study hard so that you can carry on the work of three such persons." I concluded my address by stating that I did not know where I would go after graduation, but that wherever God led me, I would follow. To my surprise I received a standing ovation from the audience. (Actually one year later I joined the Unification Church.)

---

**While in Europe I began to wonder where Western Christendom was headed and what vision it possessed. I could sense the grave agony modern Christianity was suffering.**

---

### **I went to Europe**

I really didn't know where God would lead me, but soon afterwards, the Canadian missionaries invited me to go to Europe. I asked them why. They responded that they wanted me to learn how Germany was reconstructing itself after the devastation of World War II because my own country was devastat-

ed. As I was to lead Ewha's Department of Christian Social Work, they also thought it would be instructive for me to study social work in East London. More importantly, they suggested that I attend various ecumenical study groups throughout Europe and hear the lectures of several prominent European theologians. So I ended up staying several months in Europe, attending various interfaith study groups in Germany, Switzerland, and England, as well as several youth projects sponsored by the World Council of Churches. The Canadian missionaries invited me to pursue my Ph.D. at Cambridge University in England, but I was quite tired of formal study and strongly desired to return to Korea.

While in Europe I began to wonder where Western Christendom was headed and what vision it possessed. Europe had been the heartland of Christianity for many centuries, and Germany had been the brains of modern theology since the Enlightenment. Even the theology of North America had been led by the Germans for over a century. But I could sense the grave agony modern Christianity was suffering, which continues today. First, the churches were losing young people, who could no longer find any spiritual satisfaction in the established religions. Second, Christianity lacked a united

determination to combat the global monster of communism, despite the fact that Christians have constantly felt its threat and suffered its malice throughout the world. Third, if even a completely unified Christendom was not strong enough, how could the divided and divisive denominational Christianity be of any help? The World Council of Churches had been



established in 1948 by open-minded and progressive denominations and had begun an ecumenical movement, but the ideal of a unified Christianity was not in sight, and to me it looked almost impossible to reach. Observing the postwar European churches, I lost my naive inspiration in Western Christianity and returned to Asia with a heavy heart.

I left for Korea from Holland on a Danish freighter, a passage that took two and a half months. When I landed in Pusan, it was early February 1952. The truce between North and South Korea had not been signed yet, but the guns of war were silent in Pusan. I became quite ill from the water and living conditions in Pusan, flooded as it was with war refugees. I remained ill and became bedridden, reaching the point where I thought I was to die.

### **A life-and-death matter**

One night, after midnight, I heard a voice that said, "This is a spiritual crisis." I sat up and said, "What do you mean? In me, or in the whole world?" A few days later, a woman came to visit me as I lay in bed. She told me that the Lord of the Second Advent had come to Korea and that I should study the new truth he had brought. I laughed. This was so shocking, but I felt curious and wanted to investigate, knowing that if it were false, I could quickly dismiss it, but if it

were true, it was a matter of life and death.

I accepted the invitation, but from that night, I became terribly ill. The next day Dr. Helen Kim sent an ambulance that took me to the university hospital. While I was there I kept thinking, "Why doesn't that nice woman come to see

you to Jesus. It was I who led you to Swedenborg. It was I who led you here."

During the last four days of my week-long visit to the center, I heard the testimonies of some of the members and, most significantly, the life story of Rev. Moon from Father himself. I was very moved by the Principle of Creation be-

---

**I was overwhelmed when I heard the conclusion—that God had chosen a Korean who was my contemporary. What exciting news! My contemporary is the Messiah!**

---

me?" In three weeks I recovered enough to leave the hospital. After returning home, a young man came to me and invited me to a Divine Principle seminar, so I agreed to go. I asked, "What do I need to take?" He replied, "A toothbrush and pajamas, that's all." So I went to the small house where Father was teaching.

After the third day of listening to the Principle, I was totally healed of my lingering illness. Everybody was so glad and happy. Evidently they had been praying for me and I didn't know it. Father told me, "That's nothing strange. If your spirit is coming alive, everything can change." The night before my healing, the inner voice of God had spoken to me again and said, "It was I who led

cause it was close to Swedenborg's teachings in its concept of polarity, the three stages of growth, and the unity of the physical and spiritual dimensions. However, I was stymied by the explanation of the fall of the archangel. How could an angel do such a thing? The principle of Christology was also unsettling, because I agreed with Swedenborg that Jesus was divine and God Himself. But God had said, "I brought you here"; therefore, I didn't say too much but just listened. I was overwhelmed when I heard the conclusion—that God had chosen a Korean who was my contemporary. What exciting news! My contemporary is the Messiah! Therefore, I didn't want to argue with the other parts.

### **No sense of defeat**

Two women teachers from Ewha University had already been studying the Divine Principle, and it was one of them who had introduced it to me. She began attracting many other students to it as well. By this time I had accepted the Principle too, and since they trusted me, many of my students felt it must be true. Having no predetermined theology of their own, they were quite open to new teachings. They spread the message among their fellow students and brought many of them to lectures at the Unification Church center. Most of the students lived in dormitories, and rumors of our work spread quickly.

School authorities began to wonder if this were an unhealthy, fanatical movement. Worse, they feared that if it continued to spread, it would be impossible to control. So they began to put pressure on the faculty and the students. Dr. Helen Kim said to me, "Do you really have to throw yourself into this



**"I became quite ill from the water and living conditions in Pusan, flooded as it was with war refugees"—A street scene in Pusan in 1953.**

CONTINUED ON PAGE 23



# FAREWELL CELEBRATION FOR DR. YOUNG OON KIM



**Dr. Young Oon Kim holds up the commemorative plaque she received at her Farewell Celebration on February 23, 1988.**

**O**N THE AFTERNOON OF TRUE Parents' Birthday, February 23, 1988, a special farewell celebration was held in the Grand Ballroom of the World Mission Center in honor of Dr. Young Oon Kim, the first missionary to America. After serving faithfully and sacrificially for 29 years in America as a pioneer, a writer, a professor of theology, a lecturer, and an elder sister of profound depth and wisdom, she was being asked by Father to return to Korea. Many leaders and members attended the celebration. First Dr. Kim gave her profoundly moving testimony [see previous article], and then various leaders shared a few words about how her spirit and her love have touched their lives.

On behalf of President Mose Durst,

who was in Korea, and the Unification Church of America, Mr. Farley Jones presented Dr. Kim with a plaque inscribed with the words:

*Dr. Young Oon Kim  
First missionary,  
scholar, and teacher  
Bridge between East and West  
Exemplar of love and faith  
You are all these and much more.  
Your American family expresses  
its eternal gratitude to you.*

*In True Parents' Love,  
President Mose Durst and the  
Unification Church of America  
February 23, 1988*

A cake with the words "In remembrance of all you have done--January 4, 1959, through February 29, 1988" was brought out in her honor, and she also received a monetary gift donated by brothers and sisters in the United States.

The following are excerpts from remarks given at the event.

## **Rev. Ken Sudo**

Even though I never had much time to work together with Dr. Kim, I have deeply respected her ever since I was a member working in Japan. Sometimes she came to Japan and spoke to the members, and whenever she did I was always impressed, and I could never forget her.

When I listened to her testimony for the first time a few days ago, I was amazed to hear about her spiritual experiences. I had similar experiences with Jesus and the Holy Spirit, and a similar kind of conversion. That might be the reason why, even though I never spent a substantial amount of time with her, I feel so connected to her and respect her so deeply. On this occasion, I would like to express my gratitude to her on behalf of all the Japanese brothers and sisters in America, but also as an individual, from my own heart.

Recently we invited Dr. Kim to speak to about 40 ministers. She gave the same contents as she did today. She has no hesitation to speak the truth. [Rev. Sudo is referring mainly to the second half of her testimony, in which she explains



deeper aspects of the Principle. See May '88 issue.] I was worried at first, but actually, she completely won the hearts of the ministers. They were greatly impressed and started to think deeply about Father. I realized that the reason why the

***"She has lived a life of complete honesty and integrity, which wins people's respect and trust. Religious people surrender under her heavenly dignity."***

ministers were so moved by her was because she has lived a life of complete honesty and integrity, which wins people's respect and trust. Religious people surrender under her heavenly dignity. Not everyone can speak the truth so plainly. But when she speaks, people listen. I feel that is why she is being called to go back to Korea. I feel we are sending her off to start a new mission to accomplish an even more important role in Korea for the sake of the world.

Therefore, from the bottom of my heart, I want to express my gratitude and my happiness for having known her. We might be physically distant now, but our hearts will always be one.

#### **Rev. David Hose**

My first experience with Dr. Young Oon Kim was through one of her books. In the early 60's she wrote a book on the Divine Principle, and I was given that book when I first joined in San Francisco. It was a little blue book. This book was obviously a labor of love. It had



**Rev. David Hose**

been typed out on an old IBM secretarial typewriter and very carefully bound. It had been edited in such a way that words that were not appropriate had been pasted over with other words so that the book was full of little patches, but done very carefully. After listening to the lectures at the center, I would go back to my apartment at night and I'd read that book. I began to have deep spiritual experiences through reading that book. I longed from that time to meet the author. That book was very clear, very much to the point, and very sincere, just like Dr. Kim herself. It really opened the door for me toward understanding the Principle.

My first actual meeting with Dr. Kim was a scary affair for me. It was when our Father and Mother visited America in 1969. At that time I was the director of the San Francisco center under Mr. Sang Ik Choi, and I had been chosen to give a bouquet of flowers to Mother as she came off the plane. Dr. Kim was or-

***"Being with her is literally like being with a part of our True Father. I was always grateful for even 10 minutes in her apartment where I could just sit down and bask in that warmth."***

ganizing the entire welcoming committee. She had given me the bouquet of flowers and was standing right across from me. As a young member, I felt very responsible and wanted to do well in the presence of such a revered elder as Dr. Kim. But as I waited for Father and Mother to come up the gangway, I realized I'd never seen Mother before. Suddenly, they appeared. Father was walking next to Mrs. Won Pok Choi, and Mother was following behind. I honestly thought that Mother was a servant. Since Mrs. Won Pok Choi also looked more Father's age, I thought she must be Mother. So I promptly gave the flowers to her. Dr. Kim just flew at me and said, "You gave the flowers to the wrong person! That's not Mother!" I was so shocked I thought I was going to go to hell on a bobsled!

Over the years I've had numerous op-

portunities to meet with Dr. Kim, most recently at the Seminary, where she lived in an apartment on one of the lower floors during her many years of



**Mrs. Nora Spurgin embraces Dr. Kim.**

teaching there. I've come to know her as a person of incredible depth and heart. She doesn't always express it outwardly. I think Americans are more accustomed to people who just bring it all out in the open, but Dr. Kim's heart goes first to God and to True Parents. She's not concerned about herself or what people think about her. She is a person who above all loves God and loves the truth and loves our True Parents very deeply. I've always felt her to be, in a sense, like an aspect of Father's own heart that he isn't so free to express.

I have to confess that many times when I was up at the Seminary I tried to think of some good reason to go visit her in her apartment, just so I could be with her and share a cup of tea. I think I probably speak for many people in the American movement when I say that; I don't speak for myself alone. Being with her is literally like being with a part of our True Father. I was always grateful for even 10 minutes in her apartment where I could just sit down and bask in that warmth.

She is going back to Korea to continue her mission and to expand on it; Father is not going to let her rest, I know, until the final rest, and even then I know she's going to be very active. On behalf of all of our American membership, there are no words to say "Thank you" for her many years of giving everything she has. She is both a very productive woman and a truly exemplary person in the service of God and our True Parents, and we want to thank her very deeply.



## Dr. Young Oon Kim

You know, you have all said that I did so much work here in America. I don't feel that way at all. I did three kinds of work in this country: pioneering missionary work, writing, which took a lot of time and energy, and education. But in every field, I received lots of spiritual help. Without that spiritual help I am just an empty pipe. So I don't feel I have done anything. If anything has been done, it's He who has done it, not me! Anyway, this is my gift to you. [She gives out copies of her testimony.]

Really, the mature and golden period of my life was spent in America. I cannot forget America, because half of my life is interwoven with America. How can you forget half of your life? [On receiving the monetary gift from Mrs. Nora Spurgin representing the American family.] You have fed me for 29 years, sheltered me for 29 years; I should be the one to give to you!

## Mrs. Nora Spurgin

I'd like to say one thing in response to Dr. Kim's saying that we have fed her. I remember when Dr. Kim first came to America, she worked as a babysitter in



Dr. Kim is given many heartfelt handshakes at her Farewell Celebration.

***"I don't think any of us fully understands how humbly she came and served us, even to the very end."***

order to support her work, so that she could both go to school and write the Principle, as well as witness. Here was a great lady, a college professor, taking care of someone's children just so that she could earn enough money to begin her precious work here, bringing Father's words and life to America. We are incredibly indebted to her. I don't think any of us fully understands how humbly she came and served us, even to the very end. □

## MY SUCCESSFUL SEARCH FOR GOD

CONTINUED FROM PAGE 20

movement? Can't you just study it in a detached and objective way, like other movements?" My answer was, "For me, religion is not a means of living but a matter of life! Therefore, I cannot be uninvolved." A week later, she called me to her office and asked that I refrain from mentioning the Divine Principle teachings in my classes or anywhere on campus. If I kept my faith to myself, everything would be okay, she said. To this I replied, "President Kim, the whole world is my parish to teach in, so I can easily leave out this campus."

About a week later she sent me an ultimatum: "Either you completely cut off your ties with the Unification Church or you give up your teaching work here." Similar notes were sent out to all Ewha students who were church members, some with only one semester before graduation. But they were determined to defend this new truth by all means. Their parents intervened, protesting to the university. The media also showed sympathy for the students, criticizing the university for denying religious freedom. At Yonsei University, the same repressive policy was applied to one professor and two students. A few at Ewha compromised with the administration, but 13 students and five faculty members refused to give up their new faith. The two universities took action.

The students may have felt sorry to give up their studies, but they felt no sad depression and no sense of defeat, because they had discovered clearly interpreted divine truth for this new age with its promise of a glorious future. As for me, since my mission would take all my time, I felt it was God who freed me from the university. I felt no animosity toward those who condemned me and expelled me as a heretic. However, the decision of Ewha University in this matter was a grave mistake. It obstructed the work of God and blocked the way to eternal life for many, as they will clearly see in the future. □

Next month: Part II



# "OUR JOYOUS RESPON



## *A Dream about True Mother's Value*

*by Angelika Selle*

**T**HE FOLLOWING IS A DREAM I HAD while I was deeply thinking and wondering about the significance of True Mother's role as the wife of True Father.

I found myself in some location in Manhattan in the middle of a conference with True Father, True Mother, and many of the foreign missionaries. I was sitting towards the back of the room, taking notes. At some point during Father's speech True Mother got up, left the room, and soon came back with two bags full of presents—one for the brothers and one for the sisters. Father continued speaking, but Mother

pointed to the sisters to come up to her one by one and select one of the beautiful necklaces from the bag. Even though the conference was mainly for foreign missionaries, I was also asked to come up and choose one.

In my mind, however, I was thinking about how I might be able to ask Father some questions before he left. While all this was going on, True Mother suddenly interrupted Father's speech and started complaining about something. I was shocked, since I had never seen her do such a thing before. Father was surprised himself, but he put his arm around her, trying to soothe her. Still

she was very upset and refused to be comforted. Father then stopped the meeting and walked toward the door.

I immediately jumped up and followed him out. Pulling on his suit coat I asked, "Can I have a minute to ask you a question?" Father said, "Okay, come along." So we headed out into the streets of Manhattan, talking with each other, while True Mother, accompanied by some sisters, followed behind. Once in a while she would say some more words of complaint loud enough for Father to hear them. Father felt obviously very uncomfortable. Suddenly he stopped, turned around, and furiously

*Above: Father and Mother sing a duet at the celebration of In Jin Nim's and Shin Goon Nim's birthday, East Garden, September 1, 1987.*



# SE IS LIKE PERFUME"

expressed his anger about Mother's behavior and attitude. He literally jumped up and down, screaming at the top of his voice. He seemed not only frustrated but even helpless to me.

## True Mother's crucial role

I was startled, and I stood aside just watching the scene. I noticed that the people and the environment around us began to change. Peoples' spirits became dark and ugly, and a feeling of evil and frustration surrounded everything. Confused and in fear, I ran off into the streets to escape that horrible situation. But the dark coldness was everywhere.

I kept wandering around aimlessly until somehow I ended up again at the location where we had had the meeting before. And there they were, Father and Mother, sitting side by side, smiling and holding hands. I realized that the whole environment was back to "normal." Peace and harmony filled the room. Here the dream ended.

I woke up and thought about what it all could mean. I realized what a crucial role True Mother has in being the wife of the Lord of Creation. As his bride, she truly is the Mother of Creation. Father can't be Father without Mother. She is not just his companion; her love and loyalty actually complete everything that Father accomplishes. I also realized that most of the world actually is lost in darkness and confusion, because the ideal unity between the Lord and the Mother of Creation never came about in the beginning. Today, if that pure oneness of heart hadn't been achieved by Father and Mother, we would still be living miserable lives, immersed in a universe filled with loneliness. But because they are totally united as the Father and Mother of all mankind, their great spiritual power and love create harmony wherever they are. Through them, soon the whole world will be liberated from darkness and will bloom in the glory of harmonious springtime. □



*"Totally united as the Father and Mother of all mankind"--True Parents with church members after the Summit Council for World Peace, June 1987, in Seoul, Korea.*



# THE DEVELOPMENT AND VISION OF THE COUNCIL FOR THE WORLD'S RELIGIONS

*Interview with Frank Kaufmann*

## **Part I**

*Excerpts from the first part of an interview with Dr. Frank Kaufmann, director of the CWR*

*Conducted by Marcia de Abreu*

**Marcia:** How did the Council for the World's Religions come into being?

**Frank:** In order to understand the CWR, it is necessary to know how the International Religious Foundation got started. Of course, long before the IRF formally came into existence, Father

to have been inspired by God. They exist as part of God's efforts to fulfill His ideal. Each one has something special to tell us, some special insight and unique beauty. Ultimately, Father wants the Seminary to become an interfaith center for the world, the center of the

work.

The people that came to these conferences were very inspired, and it was through them that we started to develop a network among North American Christians. Many different denominations were represented; liberal Christians and evangelical Christians were two major divisions. One of the curious things that happened when these groups mixed was that the liberal Christians would take us aside and say, "You know, you Moonies aren't so bad, but it's those evangelicals that drive me crazy." And vice versa! It was through this that we realized the need for ecumenical conferences so that Christians themselves could speak to each other, resolve their own internal differences, and thereby strengthen the Christian religion. Father has said that Christianity has the task of protecting the

*Father devoted a significant portion of his resources to interfaith work even during the early days when the movement was very poor and the members were struggling to eat.*

was working toward the goal of establishing a unified religious world. From what I understand, Father devoted a significant portion of his resources to interfaith work even during the early days when the movement was very poor and the members were struggling to eat. Certainly the name Unification suggests an ideal of interreligious cooperation and harmony. The CWR was not a sudden surprise with no prior foundations. I am sure Father had planned for this from the very beginning.

Father's clear commitment to the world's religions can be seen in how he formed the Unification Theological Seminary in the United States. The Seminary was founded in 1975 with a completely interfaith faculty. It's unheard of that a religion, especially a new religion, would subject its future leaders to teachings from adherents of other religions. Yet students at the Seminary continue to be taught by rabbis, Christian ministers, Muslims, Buddhists, and so on. In 1975, Dr. Young Oon Kim was the only Unificationist on the entire faculty!

Father regards all authentic religions

study of God and religion in all its expressions. Efforts to realize that vision began happening at the Seminary with small conferences that eventually blossomed into the International Religious Foundation.

An energetic, unpredictable genius and dear friend of mine named Herbert Richardson began these conferences. In 1977 he brought some of his friends and former students from Harvard and the University of Toronto to the Seminary to enter into dialogue with the Unification students. He thought it would be advantageous for the students at the Seminary to exchange views with traditional Christians so they could develop their theological abilities and their capacity for self-expression, as well as learn the true nature of the Christian tradition. These small conferences between Unificationists and traditional Christians were the first stirrings of our great interfaith



**Dr. Frank Kaufmann chats with Father Albert Nambiaprambil, advisor to the Vatican Secretariat on Non-Christian Religions, at a CWR conference in Eibsee, West Germany.**



moral foundation in America and the Western world but that its internal divisions render it incapable of fulfilling its God-given responsibility.

Gradually, as more and more scholars of religion gathered to confer under Unification auspices, the process and network eventually became formally established as New ERA, the New Ecumenical Research Association.

New ERA continued to grow and soon became known as a body that was willing to sponsor conferences designed for the strengthening of religion per se. People who had no forum for their ideas elsewhere discovered that New ERA was open to creative and innovative ideas. This breath of fresh air into the world of conferences on religions naturally attracted large numbers of religion scholars. But the numbers were less important than the kind of scholars we attracted. These were the creative, risk-taking people, like Simon of Cyrene and Gamaliel in the Bible. They were those who put integrity ahead of pomp and circumstance, those who were willing to look in unusual places for the work of God, rather than looking for the next opportunity to advance their own career in the academy. You have to be a little crazy and daring to work with the Moonies.

In 1980, during a meeting among Father and the New ERA advisors, the International Conference on God: The Contemporary Discussion also known

which is distinct from the God Conference, though similar in terms of what it seeks to achieve. Like the God Conference, interreligious relations are the object of concern. The difference, however, is that the CWR conferences

World's Religions, it will be sought after for advice in solving world problems and will be able to provide spiritual guidance based on the cooperative deliberations of the world's foremost religious leaders and their representatives.



*At an intra-Buddhist conference in Chiang Mai, Thailand, Buddhists of four different traditions converse. Left to right: Dr. Rabindra Bijay Barua of Bangladesh, Dr. Heng-ching Shih of the Republic of China (Taiwan), Dr. Chatsumarn Kabilsingh of Thailand, and Dr. Masao Ichishima of Japan.*

are opportunities for the direct encounter of the faiths. It is not just a "research association," but a dialogue between and among believers. The participants still include scholars, but they speak

Even though we are not yet a council of that stature, the essential nature and process by which we move is consistent with that great goal. Already a significant number of prominent religious leaders have involved themselves in our work. At our conferences, these leaders are able to encounter people from other cultural and religious spheres whom they would not ordinarily meet. They learn to love and respect the differences they discover, and afterwards they can return to their own communities and stand as advocates for greater toleration and mutual respect.

*Father would like to see the greatest and most respected leaders of the religious world meet and work together to represent God and the harmony of God's ideal to their followers.*

as the God Conference was founded. The God Conference moved the work of New ERA onto the global, intercultural, and interreligious scale. It had been heading that way all along, but now the focus was explicitly the relationship among all the world's religions, not just Christianity. It was scheduled to occur over God's Day each year, and God was the center of attention. Father was happy with this. The first world-level interfaith activity was, and continues to be, the God Conference that takes place every year. It is like an internal ICUS.

At the fourth God Conference, held in Korea in 1984, Father founded the Council for the World's Religions,

from the standpoint of their own faith, as practicing Hindus, Jews, etc., not just on a topic of theological study.

An important dimension of the CWR is the addition of actual religious leaders as participants at the conferences. Father's idea is to bring together a group of people who are directly involved in religious action and advocacy. He would like to see the greatest and most respected leaders of the religious world meet and work together to represent God and the harmony of God's ideal to their followers. In a way, the word Council in the title is a bit premature. It is not yet a council. When it really becomes the Council for the

**Marcia:** Could you explain more clearly the difference between a CWR conference and, say, a New ERA conference?

**Frank:** At New ERA conferences it is perfectly acceptable to have a participant who is, for example, an agnostic but at the same time an expert on African religions, or a Jew who is an expert on the New Testament. For where scholarly theological research is concerned, a person's private religious beliefs are not supposed to come into play. (Of course it often happens, although some scholars prefer not to admit it.)



But at a Council conference, when somebody speaks, he speaks out of the depths of his own religious convictions. Council conferences move away from strictly academic considerations to the place of actual religious encounter. A participant at a CWR conference will find himself in the position in which the deepest and most important aspects of his personal faith are challenged—not necessarily in a direct or antagonistic way, but rather by the mere fact that there is someone else in the room who believes in ways entirely opposite. In this situation the participant must find a way to hold on to his own beliefs while at the same time loving and respecting his dialogue partner, realizing that the other person also holds his beliefs to be true. We are not simply talking about the abstract doctrines of belief; we are talking about real issues—how you raise your children, whether or not your parents are "saved," whether or not your beliefs will help end suffering in your community, etc.

The process is not easy. It is further complicated by the fact that the participants are people whose profession it is to proclaim their message as true, people who feel they have been called by God to bring all people to the "truth." Imagine what it must be like for them to

encounter these kinds of challenges! Imagine the kind of activity that is going on within people's hearts and minds at conferences like these! The CWR sets up conditions in which each person's beliefs are given full and fair expression. Everyone is to be treated with respect and dignity. What the religious leaders learn in these unique environments is what they bring back to their own followers.

In essence, I believe Father's vision is ultimately to see the cooperative network of the people whose words have the greatest impact on the religious world—the people through whom the authoritative word of each religion is

given—such as the Pope, the chief Rabbi at the Jewish Theological Seminary, or the Sheikh of Al Hazar in Cairo. These are the people who must, in their unity, come to represent the reality of one world under God, and not just by words but by example. Their capacity for interreligious cooperation will ultimately be the catalyst for making religion, or God, the true internal guiding force in the world. I think this is the kind of thing Father wants to see.

**Marcia:** How did the CWR actually begin?

**Frank:** John Maniatis, the director of IRF in 1984, had the task of setting the great vision for the Council in motion. His first step was to establish an international, interreligious planning board. He did this by gleaning the extant IRF network for people from each major religion who might be interested. The primary qualification for participation on this board was that the individual must be a believing practitioner of the religion he or she was being asked to represent. The original planning board included rabbis, nuns, monks, and others.

By the time the board was established, I had been chosen as the



*Rev. Kwak has lunch with some of the major religious leaders attending the interfaith conference in Harrison Hot Springs, Canada, in August 1987.*



*Group photo at the intra-Buddhist conference in Colombo, Sri Lanka.*



founding director of CWR. Our first commission was to hold an intrareligious conference for each of the major world religions. [*Intra means "within," as opposed to inter, meaning "between" or "among."*] This reflects an important aspect of Father's insight into the matter of religious harmony.

*The participant must find a way to hold on to his own beliefs while at the same time loving and respecting his dialogue partner, realizing that the other person also holds his beliefs to be true.*

Father recognizes that all the major religions of the world are divided within. There have been interfaith projects in this world for about 100 years, but rarely has anyone seen that it is virtually impossible to establish harmonious relations between religions as long as each religion is itself divided internally. Any proclamation of interreligious unity made by one faction within a religion may well be ignored or denied by the believers of another faction of the same religion. That is why Father instructed the Council to proceed on two fronts simultaneously. The religions must achieve internal harmony and at the same time become one with the other religions of the world, sharing the desire for and commitment to peace on earth as a one-world family under God. Following this guidance, we organized five conferences in 1985—for Buddhists, Hindus, Christians, Jews, and Muslims, in that order. I flew westward from New York through Chiang Mai, Thailand; Pune, India; Frankfurt, West Germany; Weggis, Switzerland; and Istanbul, Turkey—arriving back in New York two months and five conferences later. That whirlwind 'round-the-world circuit was my initiation! The conveners of each conference were the members of our planning board. Each one broke the ice, so to speak, among the followers of his own religion.

Often the participants had to overcome a lot to get themselves to our conferences. But for the most part, once there, they instantly fell in love with the process. When people started dialoguing, the atmosphere became electric. We'd hear comments like: "This group is what I've been looking for all my life"; "I've wanted to do this since I was seven"; "I want my friends to experience this!"

**Marcia:** How do your conferences differ from religious conferences put on by people outside our movement?

**Frank:** We are distinct from other religious conferences in ways that are very inspiring to our contacts. Ecumenical meetings can be dry, academic, and competitive. People do not go to them

with the purpose of working toward the ability to say, "I can love and respect you"; rather they go there to say, "I am smarter than you, more "correct," more insightful than you." This is unpleasant. It is an arena for egoism.

Some types of religious conferences are structured in such a way that the participants attend as "official representatives." In these situations the par-

this occurs when one religion is the sponsor. The agenda is often subtly dominated by the biases and unrecognized presuppositions of the sponsoring religion. Representatives of the other religions who attend soon see that the possibility for dialogue from the position of equals is not possible under such circumstances.

Although the CWR is sponsored by one source, it does not suffer from the same pitfalls I just described. Participants at our and other IRF conferences feel equal to all other participants because of the way the planning process unfolds. One important task of the planning board, each member of which is an active believer in his own faith, is to insure that in each conference, every participant is listened to in a fair and open way.

For example, during the planning process a Christian member of the board might present the idea of beginning the conference with the symbolic ringing of a bell, followed by a prayer. That sounds innocent enough, but then



**Sri Shrivatsa Goswami, Hindu consultant of CWR, describes legends of the Ganges for participants at the intra-Hindu conference on "Bhakti: Its Experiences and Expressions," held in November 1986 in Varansi, India.**

ticipants must be guarded and cannot speak freely, and one experiences mostly the posturing of others without any real heartistic exchange. People leave knowing that the real issues have been avoided.

There is a third kind of structure that is problematic for religious conferences;

the Muslim on the board might say, "No, that absolutely will not do. One of the important things for Muslims is that only the human voice can be used as a call to prayer." These types of exchanges happen all the time, but because all the members on the planning board are committed to interfaith, there is never





**Sant Giani Naranjan Singh, the spiritual leader of several million Sikhs, blesses Dr. Francis Clark, CWR senior consultant, at the Bad Nauheim interfaith conference in 1986.**

any acrimony or bitterness. We are all willing and grateful to be enlightened by our brothers and sisters from other traditions. For this reason, it is a quite a responsibility to be the representative of a religion on the board of the CWR. That person must be sure that the sensibilities of the followers of his own religion are observed. There is incredible effort given toward creating balance

and harmony in bringing about the forward motion of the Council.

This cooperative action would not be possible were it not for Father's unusual degree of trust. I don't know of any person who would give so much support to a project while allowing so many other people to have a voice in the process. Sponsors of interfaith activities almost always have a specific agenda in mind.

Father, on the other hand, has only one desire: to see God's will be done. And he seems to trust the fact that, if these leaders from the world's religions gather together truly seeking unity, it will be an occasion for God to guide them according to His ideal. The board members respond to having so much trust placed in them by developing a deep sense of responsibility. They are proud to be the ones representing their religions, and they work extra hard to live up to the confidence that has been placed in them. The generosity and trust they experience coming from Father makes it easy for them to defend their choice to be involved with Father and the Unification movement. With this trusting spirit emanating from Father, a lot of the difficulties that plague other interfaith efforts are absent at our conferences. Our participants know they will never suddenly hear, "Okay, now you have to sign this statement of agreement," or something similar. It's really a free arena. The only purpose, really, is world peace through religious dialogue and harmony. People come and find that they can talk and that people are honest with each other. They discover real understanding and cooperation. It's never easy, but they begin to believe for the first time, "It's possible." □

*Next month: Part II*

## THE MEANING OF THE DAY OF VICTORY OF LOVE

CONTINUED FROM PAGE 9

So you must all know how great the Day of Victory of Love really is. Instead of remembering the day of Heung Jin's death, we remember the day of his sublime sacrifice centered on love. You all have to have a souvenir of the Day of Victory of Love. Do you know where to find it? It is with Heavenly Father, Heung Jin, and True Parents. You have to receive our heart in order to enter the Kingdom of Heaven. That is why you must fight for the unity of North and South Korea. Then we can defeat communism. We have to strike communism with Godism. To enter the Kingdom of Heaven you need True Parents' recognition. In order to get Heavenly Father's official recognition as a man who lives for the sake of his homeland, you have to march forward for the unity of North and South Korea. I'm telling you this today for the first time.

All the barriers in hell must be broken down for the cause of freedom. You must set this goal, and when you surpass this goal, you'll all become adopted sons. You must march forward through this course. All of you leaders must be careful; many times your title kills you.

You don't know how hard my position is. I wish I could be free of my position. I have climbed over all the hills now. I only have one desire left—the unity of Korea. All of you should know that we are not going to kill everybody in North Korea; we are going to free them. Everybody in South Korea must make the North Korean people understand and free them from communism. I know this isn't going to happen instantly, but pretty soon there will be a fight between North and South Korea over unity. Let's pull all the second sons together and go forward toward the Kingdom of Heaven without losing the first son's right.

I hope that you all will do as I ask in 1988. Are you going to do it? Those of you who determine yourselves again, raise your hands. Knowing the meaning of Heung Jin's sacrifice, everybody must march forward to inherit the Day of Victory of Love and bring that victory to all nations and the whole world.

God bless you all. □

*Edited for Today's World.*

**On the front cover.** Back row, left to right: Jin Sung Nim, In Jin Nim holding Shin Myung Nim, Ye Jin Nim, Jin Hun Nim, Un Jin Nim, Hyo Jin Nim, Nan Sook Nim holding Shin Gil Nim, Hyun Jin Nim, and Jun Sook Nim. Front row, left to right: Young Jin Nim, Yeon Jin Nim, Father, Jeung Jin Nim, Mother, Shin Jeung Nim, and Hyung Jin Nim.



# ON HOLINESS

by President Mose Durst

*From a sermon given at the National Headquarters Chapel in New York  
on Sunday, July 26, 1987*

**I**'D LIKE TO BEGIN BY reading from Paul's letter to the Colossians:

*Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the work of Christ dwell in you richly, teach and admonish one another in all wisdom, and sing psalms and hymns and spiritual songs with thankfulness in your hearts to God. [Col 3:12-16]*

God wants His people to be holy because He knows they ought to be like Him, for He is holy. The great theme of the Old Testament is that God is a holy God, a perfect, pure, and loving Parent. If we are created in His image, we indeed are called to be like Him: pure, good, innocent, and holy. When Paul, in the New Testament, teaches us to become new men and women, he urges us to put off the old--that which is profaned by the world--and take upon ourselves the life of holiness.

It is not easy to become holy. It does not come quickly, nor does it come without great effort. In a world that is neither pure nor holy, we face many obstacles on our way towards obtaining holiness. In Webster's Unabridged Dic-



**Dr. Mose Durst**

tionary, second edition, we find that the word holy means "belonging to or coming from God; hallowed, consecrated, or set apart for sacred use; having a sacred character, such as a holy vessel or a holy word." Its second meaning is: "pure, free from sin, perfect in a moral sense." Under the word "holiness" we have the meaning: "the quality or state of being holy; purity or integrity of moral character, freedom from sin."

## **Sanctifying objects**

What we have here is both an external and an internal definition. You can take an object and set it apart so that it has meaning and value beyond the object itself, so that it has reference to God. For example, if we make an altar and prepare flowers for the altar, we prepare those flowers with the mind and heart to glorify God. For He has created the beauty with which we seek to acknowledge Him by setting that beauty apart and sanctifying it. The person who arranges flowers for the altar does not do it mechanically. The heart must be pre-

pared in prayer; the flowers must be prepared in prayer.

Last year, I was present when Rev. Moon dedicated the new annex of the East Garden parsonage. What was the first thing he did at this dedication? He gathered all the brothers and sisters in front of the building and, with his family next to him, he offered the building to God in prayer, so that it might be used for His purpose. Then, as he does with every object he deals with, he went around the building and in each room he prayed and sprinkled holy salt, signifying that this building would be sanctified and set apart for God's use.

Whenever I bring an object into my house, I pray internally: "God, use this object for Your purpose. Make it sanctified." Then I put holy salt on the object. I also remind myself when I come into the house, "Lord, sanctify me and purify me, so that I can be worthy of living in Your

---

**How often can we  
honestly say that we  
indeed treat everything  
in our lives as holy--our  
body, our clothes, our  
environment, our words,  
our relationships?**

---

house." Performing these simple gestures always moves me.

You may know that traditional Jewish people have a mezuzah on the front door of their house, a parchment in a canister with words from the Old Testament. When an Orthodox Jew



walks into the house, he kisses the parchment, the word of God, thereby seeking to sanctify himself as he enters



into the house of God. When I was a young person, studying in the synagogue, my rabbi would teach me to pick up the prayer book and kiss it, helping me to recognize that this was not just any book, but a holy book. Even today I would never put another book on top of the Bible. I have been made aware that things are sanctified according to their value, according to their use, and according to their purpose.

When I was studying in the synagogue, I learned from the Old Testament that God is indeed holy. Almost every reference to God says, as in Exodus 15:11, "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness?" Psalm after psalm points out, "God sitteth upon the throne of His holiness," or "God hath spoken in His holiness," or "Thy testimonies are very sure: holiness becometh thine house, O Lord, forever." The prophet Isaiah talks about the future, and offers a vision of Israel: "A highway shall there be, and a way, and it shall be called the way of holiness; the unclean shall not pass over it." From the first Psalm to the last, there are only two ways to walk. To walk in the way of the

Lord is the holy way--both internally and externally--for the external symbolizes the internal. It is not what we take in that makes us holy, but what comes from within. We each develop holiness by challenging our thoughts, our feelings, and our actions, which enables us to make rightful use of external objects.

### Sanctifying ourselves

In the New Testament the promise of God is the same promise of the Old Testament prophets. In Luke 1:75, Zechariah asks that we "might serve Him without fear in holiness and righteousness before Him all the days of our lives." Our challenge is to become holy like God. The Old Testament emphasizes that it is God who is holy, but the New Testament additionally emphasizes, as Paul teaches us, that we ourselves must take off the old and become new people in holiness and in righteousness. Jesus is, of course, referred to as the one who is the most holy.

Throughout the New Testament there is a contrast between holiness and filthiness. The New Testament writers, like the Old Testament writers, were very realistic about describing the ways of the world in contrast to the way of God. Paul's letters are letters that might appear in a daily newspaper, for he spoke to his readers--people of new faith in religious communities (such as ours)--quite honestly. He knew they had seen and tasted of the secular world, and he wanted them to realize the difference between the world and the holy

**If we say words  
to each other that hurt  
and are cold and  
unkind, how holy are  
we? If we look at each  
other with lust, how  
holy are we?**

realm that God represents.

Paul writes in II Corinthians 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Peter says, in I Peter 1:15, "But as he who called you is holy, be holy yourselves in all your conduct; since it is written, 'You shall be holy, for I am holy.'"

Herein lies the difficulty. We live with our body, we live with the objects we work with every day. We live in relationship with each other and we speak words to each other. How often can we honestly say that we indeed treat everything in our lives as holy--our body, our clothes, our environment, our words, our relationships?

I regularly counsel blessed couples in my office. They sometimes will speak words to each other that are not holy. I remind them that they do not possess each other. Both husband and wife are children of God, and they must not speak even one word that is not holy if theirs is to be a holy matrimony. What is a holy matrimony if we don't acknowledge and recognize the other person as

**The hardest thing  
in life is to become  
holy, because so much  
of our life is spent on  
things of the world.**

the child of God? We must validate one another's holiness. One word to our brother or sister that is not spoken with the acknowledgement that this person is God's child is a profane word. Would you profane your life here on earth? Would you profane your own brother?

### In the presence of holiness

I often go to the homes of our brothers and sisters. I am sometimes shocked by the carelessness and thoughtlessness some people have for the objects in their rooms. Have you ever seen Rev. Moon's room? What do you see at East Garden? Every object on the table is clean and neat. Rev. Moon dresses carefully, even if he is in a casual shirt; he always looks as if he had just washed. Externally as well as internally, with Rev. Moon you always feel you are in the presence of someone holy. In the way he uses his hands and speaks to someone, he speaks representing God, who is holy, to someone else who is holy, or should be holy.

If I come into a member's home where things are thrown casually around, dirty laundry is piled up on the side, and dirty dishes are in the sink, the first thing I feel is that this is not a holy place. No matter how much we might



profess to be holy people, how holy are we if we surround ourselves with filth and disorderliness? If we say words to each other that hurt and are cold and unkind, how holy are we? If we look at each other with lust, how holy are we? If we look at each other with indifference, how holy are we? Even on a hot day, we should burn with a holy fire. Cardinal John Henry Newman often talks in his sermons about holiness. He describes how unpleasant it would be for an unholy person to be in heaven. It would be as

*tastes and habits from ourselves. How miserable it would be, for example, to find ourselves in a foreign land, among people whose faces we never saw before, and whose language we cannot learn, because we haven't learned to love!*

When we hear certain languages from people whose faces are different from ours, it still upsets us. When our teacher, Rev. Moon, says we have to learn the language of those people we

*people singing songs. How would he feel? "Why are they singing those holy songs over and over again?" He can no longer turn his thoughts in other ways because now his conscience reproaches him. He would feel that the eternal eye is ever upon him, that the eye of holiness, which is joy and light, perceives him with an eye of wrath and punishment. God cannot change His nature. Holy He must be forever. While He is holy, no unholy soul can be happy in heaven.*

## Time, effort, and discipline

It is actually very difficult to hear Rev. Moon's sermons. I find it even more difficult to sit with him at the breakfast table. It's very uncomfortable for me, because I am immediately aware of all my shortcomings and how unholy I am. It's a challenge being around him because you always feel poked and provoked. "Why doesn't he act like me? Why doesn't he have the radio blasting at the breakfast table?" It's because he wants the atmosphere to be holy. His holiness is there whenever I am there. It's uncomfortable, but I can't escape.

The difficulty with holiness is that it does take a great deal of time to be holy. We can pray, come out of Sunday service inspired, and walk out of the building--and in three minutes we need another Sunday service. Or our central figure may ask us to sit in a meeting and discuss God's work. It goes on for 10 hours. We have to go through what might seem to us to be the most boring agenda and we don't like it; we would rather go for a walk. But it has to be done; we are there to accomplish something important.

Holiness takes a long time. That's why we speak of restoration as taking not just one lifetime, but three lifetimes. In Rev. Moon's first speech in *God's Will and the World*, "Restoration and Blessing" (February 2, 1968), we read that restoration will take not just one generation. One generation perhaps will make the turn and then two generations are needed to turn everything back around. Time, effort, habit, discipline, and practice are the hallmarks of the spiritual life. Why do we have to attend sermons every day? Do you know that almost every one of the parables of Jesus says essentially the same thing? Why did he have to say the same things over and over? For the whole time the disciples were around him, they kept



**Above and left: Father, accompanied by Hyo Jin Nim, holy salts every room in the new East Garden manor on July 20, 1987.**

unpleasant as someone coming to a church service who finds religion strange, for everything there would be extremely uncomfortable to him. Cardinal Newman writes:

*Heaven would be hell for an unreligious man. We know how unhappy we are when we are alone in the midst of strangers who have different*

*don't like, it might upset us even more.*

*Imagine a man of earthly dispositions and tastes [writes Cardinal Newman] who is suddenly thrust into a society of saints and angels. How forlornly he wanders through the courts of heaven! He finds no one like himself. He sees in every direction the marks of God's holiness,*



forgetting. Jesus must have said, "Don't you remember what I said the Kingdom was like? I'll tell you another story. Sit down." We have to awaken ourselves and awaken each other. Every day we have to find a new way to say, "I love you." That's why our spiritual life is so difficult. Every day we have to work at loving the people we don't like. I've been working on some people for 15 years, at least! And every day I wonder, "Lord, are you sure You want me to do this?" And every day the Lord gives the same answer, "What do you think I've been telling you? Get out there and love them, whether you like it or not." Every day we have to work at becoming holy. Every time our thoughts wander off, we have to start praying, "The Lord is my shepherd. I shall not want..."

### The challenge of our life

Why do you think every religion develops rituals through which people can become holy? Because every religion is aware of the fallen state of the human being. In this world, everything moves us to be unholy. Women provoke and seduce men by their dress on the street. Men look with eyes of lust. Walk down

the street and you can hear hundreds of times words of filth coming from people's lips. We glut ourselves with the pleasures of the world, but we are as empty as a wasteland when it comes to holiness. Therefore, we need to pray, to sing hymns, and to memorize holy verse. The hardest thing in life is to become holy, because so much of our life

---

**We have to awaken ourselves and awaken each other. Every day we have to find a new way to say, "I love you."**

---

is spent on things of the world. The challenge of our life, of the life of any religious person, is to become holy. God was holy, He is holy, and He will be holy. He will not change. Therefore, we must become like Him.

A sister came in to see me this week and said, "If only my central figure would speak to me in a certain way, I could respond with love. But since he

doesn't, I can't respond to him." I said, "Why do you complicate things by making a qualification? If your central figure hates you, just respond with love and win his heart. If he ignores you, just respond with love and win his heart. If he loves you, all you can do is respond with love." If we sing every moment a love song to God, we become holy. If we think every moment about how we can make the objects in our room holy, we become holy. If the words we speak even to the people who hate us are loving words, then we become holy. The ultimate holiness is the holiness of love.

If we look honestly at ourselves, especially while praying, we are aware of our unholiness. Therefore, through repentance we must come back to God and ask God to purify us so that we can be holy. Jesus said, "Blessed are the pure in heart, for they shall know God. Blessed are those who act with purity of heart, for they shall become God's children." God is holy, and as we are pure, innocent, simple, humble, loving human beings, we too can become like God. That is a challenging offer to a profane human. But that is the challenge of our life. □

## "SUBSTANTIALIZE THE IDEAL!"

CONTINUED FROM PAGE 13

absolutely by the Principle. My body is limited. It's hard for me before a speech; honestly, the night before I have to give a speech, I can't sleep. No matter how many times I do it, I get the same feeling all over again of just choking all night long. It's like a life-and-death matter because I know I have to represent Father; I cannot just give my own words. However, because of Father's preparation for us and the Principle, right now we are watching the world change, right in front of our eyes. Tom [Ward], don't you feel happy when you go out there and work? Where is Bill [Lay]? Aren't you happy? Even as you work, the world is actually changing.

When you read the Principle, it just tears you up inside. Your mind and heart know it is undeniable; that's why you know you have to follow it all the way. Man is infatuated by science. Many intellectuals think science is their god. They accept it as absolute truth because it is based upon physical principles and facts. Such men who only perceive truth according to their five physical senses are living in an external shell and don't know the real existence of God. But when those stubborn men are exposed to the Principle, they will change because their own original mind and shimjung connects with the original ideal. This proves that the Principle must be true. Because of the research of people like Tom and Bill, we can match the external standard of scientists, scholars, and intellectuals, and just like that, their false ideas will crumble and fall.

Everyone has a physical limit, but I know you are capable of going over any limitation or barrier. Everyone's original mind

can be awakened. I asked CARP three months ago to make at least 12 bands. None of the guys in my band ever touched an instrument before in their lives, but they can play pretty good now, don't you think so? Everybody can meet the absolute standard and overcome Satan. So are you going to do it?

Today is True Parents' Birthday. The only way we can celebrate this day with eternal joy is for you and me to come together, absolutely centered upon True Parents. Without this

---

**You have to make effort to create yourselves by knowing exactly what you want and absolutely committing yourself to following Heavenly Father's will.**

---

unity, the celebration is only a moment within time and space—not eternal. The significance of having True Parents at this time is to set an ideal standard that future generations can look back to. So your standard must be ideal—live up to it!

We will celebrate this day with absolute conviction and vigor and determination to bring more victories and to substantialize true love and the Principle in our lives. And we will absolutely unite with True Parents. There is only one God. All of you are children of God. Let's make that a reality. Shall we? Those of you who commit yourself totally and absolutely, raise your hands. Thank you very much. □



*Interviews with Two Professors Who Participated  
in the Korean Professors World Tour and Seminar*

# FROM A SCHOLAR'S VIEWPOINT

*Since the summer of 1987, six Korean professors' tours to the United States have been conducted, with about 150 professors participating each time. [See Today's World, Sept. '87 and March '88.] Nine hundred professors have toured so far, and it is expected that about 2,000 more will have taken part by the end of the year. During the fifth tour, Today's World interviewed two of the professors to find out their experiences and impressions of the tour and how they feel scholars can help support the unification of Korea. Below are excerpts from these interviews.*

## DR. WANG ROK CHANG

*Interview conducted by  
Victoria Clevenger*

*Dr. Wang Rok Chang is a professor of English literature at Seoul National University. He studied at Harvard and is the president of the Nathaniel Hawthorne Society of Korea.*

**Victoria:** How did you get to be a part of this trip, and what are your impressions of this tour so far?

**Dr. W.R. Chang:** At my university back in Seoul, a woman from your church visited me in my office and explained that professors were being invit-

ed to go to the United States every month for a ten-day tour. Although I am not a member of any church, I was interested in going because, since I am a man of letters and a professor of literature, religion fills a very important place in my studies. Therefore, I was interested in the Unification Church. Also, I have three children here and wanted to take the opportunity to see them. And I wanted to have a chance to go to Boston and Salem and see Nathaniel Hawthorne's birthplace and meet a friend who is a professor at Harvard University.

I haven't had much opportunity to study your religion, but in Seoul I often went to meetings sponsored by the Unification Church, where I saw Rev. Moon personally. I liked his sermons; he's a passionate preacher.

I've learned a lot during this trip. I think Rev. Moon is a wonderful man; he's a superman, I'd say. This morning I was surprised to hear that he studied Swedenborg, the famous Christian mystic. Swedenborg's understanding is not as great as that of the Unification Church teachings; he is more philosophical than practical. But Rev. Moon

is very practical; I was amazed to see the great things he has accomplished, such as *The Washington Times* and *The World & I*. I was also quite impressed with the Seminary and with Belvedere. Rev. Moon came to United States in 1971, and in such a short period of time—only 16 years—he has a huge foundation, not only in America, but all over the world. An ordinary man would not be able to accomplish this. I haven't heard of any man, from Korea or any

---

***"Rev. Moon seems  
to be the only person  
with a burning desire to  
lead the anticommunist  
movement. We are  
extremely fortunate to  
have a leader as  
influential as he is."***

---

other country, who has done so much. I feel if there is a God, He is with Rev. Moon. I think Rev. Moon is a miracle worker.

Because I myself am originally from North Korea and am a victim of communism, I am a devout anticommunist. I am in full sympathy with Rev. Moon's anticommunist ideas, as are many Koreans. Koreans even use a word in their vocabulary for anticommunism: *seung gong*, which means "win over communism." I can't forget my home, and how I



**Dr. Wang Rok Chang**



was separated from my family. I completely agree with Rev. Moon that unless the United States, as the leader of the free world, is able to deal with the communists, then the whole world is going to be taken over by communism. Rev. Moon seems to be the only person with a burning desire to lead the anti-communist movement. We are extremely fortunate to have a leader as influential as he is. Who besides Rev. Moon is going to defend the free world from communism? There is no one in history who has done one-tenth as

---

***"I can't think of anyone in history who has done one-tenth as much as Rev. Moon has. He is a wonder of the 20th century."***

---

much as he has. He is a wonder of the 20th century. Because he is so concerned, Rev. Moon is educating the American people to live according to the ideals of the Founding Fathers and the Puritans.

**Victoria:** What impression of America have you gained from this trip?

**Dr. W.R. Chang:** At the Museum of Natural History, we saw a movie that showed how the early American pioneers crossed the Grand Canyon. There were fast streams flowing like torrents, and the pioneers in the boat were almost drowned many times. They were very tough people. Then the movie showed modern Americans riding down the river on inflatable rafts that cannot sink. They were doing it for fun. I concluded that modern man is not as tough as his ancestors. People have a tendency to just want to enjoy life and have fun when they become affluent.

I learned that in American schools, children are not allowed to pray in class and that if a teacher encourages this, he can be sued! In Korea, at least in the schools that were founded by missionaries, prayer is taken for granted. Chris-

tianity originally came to Korea through missionaries mostly from your country, but in a way, Korea has become more Christian than your country. Many young Koreans go to church, but here, I see mostly old people in the churches. Americans are losing their faith and becoming materialistic, indulging in drugs, free sex, and violence; they are becoming corrupt people.

In America, you have the cable system for television. You can order one cable channel for sports, a second one for music, and another one for violence and sex. Children get corrupted very easily, because they see adult movies. This does not happen in Korea. Of course, your country is free, but the very liberty that was provided by your constitution is being misused and is corrupting the society. There is no way to stop it, because your law is based on liberty. When you become corrupt, you can't feel pride in yourself, and you can't communicate with God. I feel you need some religious education to guide people to know what is good and what is evil.

**Victoria:** What do you think about the idea of a united Korea?

are the same people, our ideals are so diametrically opposed to each other. I think it would be more difficult for South Korea to make unity with North Korea than it would be for it to make unity with another country such as China or Japan. Rev. Moon is working very hard so that the United States can win

---

***"Unification can't be accomplished in a short time. But if we can manage to educate the people behind the 38th parallel, there may be hope."***

---

over the communist ideology and can defend itself from communist invasion. If the United States loses the ideological war, then South Korea may face the same destiny. South Korea alone cannot defend herself against communism.

Unification can't be accomplished in a short time. If we can manage to educate the people behind the 38th parallel

and can change the ideas of North Korea, then we have hope to unite, but I feel it's practically impossible. Unless the North Korean government can come to agree with South Korea on many points, it will be difficult to accomplish unity. Unfortunately, South Korea is divided internally. The opposition leaders are fighting against the government party and even fighting against each other, and this weakens the nation's strength.

What North Koreans badly need is to see that communism and their

society is not the only way of life. The people have been brainwashed from childhood and are totally ignorant about life in other countries. North Korea is a completely closed country; the people know nothing about the democratic world.

The North Korean government says it wants to co-sponsor the Olympic Games, but it's worried that if some of



**Dr. W.R. Chang chats with Today's World editor Victoria Clevenger.**

**Dr. W.R. Chang:** In our lecture this morning, we heard about Rev. Moon's idea to unify North and South Korea. Because South Korea is backed by the United States, and North Korea by the Soviet Union, I feel the reconciliation of Russia and the United States is necessary first in order for Korea to be free. North and South Koreans cannot unite by themselves because, although we



the events are held in North Korea, many foreigners will come into Pyongyang, and then the North Korean people will see the reality of the outside world. So the strategy of North Korea is to pretend that it wants to co-host the Olympics while not actually holding any events inside the country.



*Five Korean men on one bench.*

I don't think they can go on like this for many more years. Kim Il Sung's eldest son, who is bound to take over soon, is a real rascal. We hear many stories about him. He is like Nero; he has absolute power and he thinks he can do whatever he likes. He is the one who masterminded the blowing-up of the South Korean airliner and other terrorist acts. He has many affairs with women, and he's also a movie fan and collects movies from all over the world. It is said that when Kim Il Sung's son went to the Soviet Union for military training, he rejected the hard training and quit after one year. He is the spoiled heir of a rich, powerful family

---

***"I haven't heard of any man, from Korea or any other country, who has done so much. I feel if there is a God, He is with Rev. Moon."***

---

and he thinks his word is the law. He actually said, "I am the law." Because of him, thousands, even millions of people, are suffering. I know that East and West Germany at least have some communication with each other; rela-

tives can visit each other for short periods of time. But I have never been back to North Korea. My relatives are there, but I have never even heard from them.

**Victoria:** Are students in Korea aware of the danger of communism?

**Dr. W.R. Chang:** University students are greatly influenced by Marxist thinking. Every day at my school there are demonstrations. They are outwardly anti-government or anti-American, but many of the organizers have been brainwashed by Marxists. It's very difficult to change their minds. They don't submit to any authority, and it has been tried in vain to convert them to democratic ideas. So we must educate

them in such a way that they come to realize that communism is not what they think it is. The communist ideals may sound logical, but they ignore human nature and the fact that people have individual rights and abilities. How can a system of government work when people are treated like pawns in a chess game? These students don't have any experience of the communist world. I lived in a communist society, so I know how terrible it is, but they are still too idealistic to see the flaws in the communist ideology.

**Victoria:** What do the South Korean people feel about Rev. Moon?

**Dr. W.R. Chang:** A great many Koreans are Christian, and since Koreans tend to be conservative, many consider Rev. Moon's religion to be new and heretical and even dangerous to Christianity, because more and more people are paying attention to his ideas. I have not studied his ideas deeply, but from what I could understand from the lectures, his interpretation of Christianity seems to be very reasonable and correct and more scientific than that of the

established religions. I see it is genuinely based on the Bible. Since I am not a churchgoer, I feel I can speak objectively about this. I like his originality. I am told that he is less formal than other Christians, but more devoted, and that he has a kind of mystical communication with God.

Our lecturer this morning said that Rev. Moon is the third Adam. It's a convincing argument, because when you see what he has done, it's miraculous. He truly embodies God's great ideal—the unity of mankind. It's very difficult to convert Japanese people from Buddhism, but many thousands of Japanese are now following Rev. Moon; that proves his spiritual power. I believe he is going to change the whole world. He is a man of divinity, not an ordinary man. He has extraordinary imagination. I often wonder where his power comes from. I am not a religious man, but even I can see that this is a miracle, the divine intervention of God.

**Victoria:** How do you feel this trip will influence you when you return to Korea?

**Dr. W.R. Chang:** When people speak evil of Rev. Moon, I will correct them. People who criticize Rev. Moon do not



*School girls in Seoul.*

think too deeply and are not well-informed. Even Jesus had to suffer because the people didn't understand him. Almost anyone can do a politician's job if they are given the position, but religious leaders, like Martin Luther, appeal to our souls and our minds. Who can imitate a deeply thinking religious leader? They leave a lasting impression. I think Rev. Moon is a genius. In the future, maybe he'll be more famous than any of our presidents. □



## DR. KI KUN CHANG

Interview conducted by  
Laura Reinig

*Dr. Ki Kun Chang has been involved with the Unification movement for 20 years. He was the first member of PWPA when it began in Korea in 1973. A professor at Sung Hwa University, he is currently vice-president of PWPA in Korea. He has been on several of the Korean professors' tours.*

**Laura:** What do you feel is the significance of these professors' tours?

**Dr. K.K. Chang:** I think the main significance of these tours is that they have allowed Korean scholars to comprehend the reality and the importance of the United States of America. I have heard many of them say that they realize more clearly now that the United States is the center of the world, a country that exemplifies democracy and freedom and justice. They see how America has become a highly developed nation through liberal and creative capitalism. The professors come to deeply understand that Korea must be firmly united with the United States in order to win the fight against world communism. Most Korean people believe this to some extent, but these professors have been able to verify it with their own eyes.

One of the things they see here is that the Koreans who have emigrated to the United States have become very successful in many areas of life. They see that the land of America is open to all the people of the world and that all people have a chance to succeed and become prosperous in America if they are diligent and creative.

Most of the professors who came this time have been or are now in charge of student matters in their universities, and they are very concerned about ending the anti-American agitation by leftist students, which is rampant in many universities

in Korea.

Actually, I think tours to the United States such as these should be sponsored by the Korean government in order to encourage cooperation between Korea and the United States. But since neither the government nor any other individual in Korea has done this, Rev. Moon has taken the responsibility. I believe Rev. Moon is doing a great thing

---

***"The professors come to deeply understand that Korea must be firmly united with the United States in order to win the fight against world communism."***

---



***A photo of Dr. Ki Kun Chang when he first began working with our movement in Korea 20 years ago.***

and is providing an unparalleled service, not only for the Korean professors, but also for Korea as a whole.

**Laura:** In Korea, what do people generally think of Rev. Moon?

**Dr. K.K. Chang:** Some people feel he's doing a lot of good, some are indifferent, and some people still persecute him. But gradually the number of those who are against him is decreasing. Just the fact that these professors came implies that their feelings about the Unification Church are generally positive.

**Laura:** What kind of professors come



***The staff of the Korean professors' tours.***



on these tours?

**Dr. K.K. Chang:** The professors who have joined these tours are prominent scholars from all over Korea, from such diverse fields as the liberal arts, the social sciences, the natural sciences, and the arts. They are aware of how important it is that knowledge and technology be used for the good of the nation and world and that academic pursuits should not be used selfishly.

Since Satan rules the world with satanic knowledge and technology, scholars standing on the side of God have to take back the world through God's knowledge and technology. On the tour the professors are taught a God-centered view of life so that they can bring this knowledge to the world and counteract Satan's influence. The position of these professors is extremely important.

It is difficult for the professors to completely grasp Unification Thought in a short time. But through this tour they have been given an opportunity to see and to be touched by this way of thinking. I can see that by the end of the tour many have completely changed their conception of the Unification movement and what is possible for the world.

**Laura:** How do the professors feel about Rev. Moon's idea to unite North and South Korea?

---

***"I believe Rev. Moon is doing a great thing and is providing an unparalleled service, not only for the Korean professors, but also for Korea as a whole."***

---

**Dr. K.K. Chang:** I believe they think Rev. Moon's idea to unite North and South Korea is quite possible. Having heard many lectures regarding Rev. Moon's thought on this urgent matter, they have all signed a pledge and promised that they will participate in the movement for the unification of Korea. The professors have also pledged to take responsibility for the quality of education in the community schools. The Unification movement has established 70 community schools to educate poor children and youths in rural areas. I

have been asked to be responsible for all the community schools. The government schools do not provide enough quality or moral education. These community schools educate people in values and responsibility; I believe these

in Korea, these three elements are being harmonized, and the professors are taking their part in this by speaking out to the public and by verifying the ideals of unificationism through their research.



*The Korean professors at a restaurant in Los Angeles.*

schools will create a revolution in education.

**Laura:** What does Rev. Moon see as the role of scholars in the unification of Korea?

**Dr. K.K. Chang:** In order for a human being to function as a whole, the three areas of a person—brain, heart, and body—must work together harmoniously. Likewise, human society should be organized based on the harmony among these three elements—wisdom, love of God, and justice. Scholars represent wisdom and knowledge, that is, head and brain. The church represents the love of God, which is heart and mind. And the struggle over communism represents justice, or hand and body. When these three elements come together in harmony in one nation, we can create God's country.

The professors understand clearly that the Unification movement in Korea is firmly dedicated to the ideals of Victory Over Communism and the establishment of one ideal world under Godism. Thus, for the unification of the North and South we need the harmony of these three elements. Wisdom is being cultivated by the professors' movements such as PWPA, the Unification Church activities represent the heart, and justice is being promoted by VOC activities. In the Unification movement

Up to now, Unification church members and VOC members have spoken to the public, but there has been a fairly limited response. Now, however, as these professors come back to Korea after their tour and speak in public about what Rev. Moon is accomplishing all over the world, they are being seriously listened to. They are telling their colleagues, their neighbors and relatives, and their students about what they have learned here, and gradually their influence is starting to be felt all over the country. Scholars are highly regarded in Korea. People feel that scholars would never tell a lie or make propaganda. The professors' obvious devotion to Rev. Moon's ideal for the sake of the peace of the world is greatly respected. The response of the public to these professors has so far been excellent. □

#### ERRATA

In our January '88 issue, the name of one of the blessed children was incorrect. In the photo on p. 9, the brother on the left is not Jin Hyung Kim but Jin Hyung Eu. Our apologies.

In our March '88 issue, the photo of Rev. Won Pil Kim on p. 17 was taken by Javier Corona.



# THE POTENTIAL OF THE ICC

by Jim Stephens

*The following article is excerpted from a talk given by Jim Stephens, director of the Interdenominational Conferences for Clergy, at a gathering of ICC alumni in High Point, North Carolina, on March 3, 1988. He shares with the ministers his insights on the meaning and goals of the ICC as an extension of the ideals of the Civil Rights Movement of the 1960's.*

I'M REALLY HAPPY TO BE HERE TODAY. I want to speak about the potential of the ICC. My job at the moment is to travel around the United States and speak to the alumni, and I've had a lot of time to think and pray about the vision of the ICC. So I want to put into practical terms some things that I'm beginning to realize through my prayers.

First of all, I believe that each one of you is a chosen person. I believe you are the ones who can make a difference in bringing the ministers in this state to the ICC. I believe God is giving you this

have to say that Christianity is in trouble. Well, it's my contention that God is allowing this to happen, because Christianity hasn't been fulfilling what God wanted done here on this earth. Therefore, if we can find out what God really wants done and start doing it, Christianity will be revived. And that's where I think the ICC comes in.

Many of us have had the experience of going out and trying to get ministers to come to the ICC in Korea. Almost without exception, we hear that denominational leaders are telling their minis-

people by encouraging them to go out and make relationships with other denominations. Our experience has been that our members grow stronger through working with others.

---

*I believe that the ICC movement has a monumental vision, and that vision is nothing less than the building of the Kingdom of Heaven on earth.*

---

But many Christian leaders seem to be afraid that they're going to lose their pastors, and this "holding on" attitude is another proof to me that Christianity is dying, because they don't even have faith that their leaders, the pastors, are strong enough to listen to somebody else's belief and continue in their own faith. What does that say about their confidence in their own teachings and the support of God?

I think most of you are aware of Rev. Moon's vision for what can be accomplished when 7,000 American ministers experience Christian unity through the ICC conferences. His strong belief is that God will then be able to intervene powerfully on earth. The number 7,000 comes from the time when God told Elijah that He had 7,000 righteous people prepared to receive him. Rev. Moon has told us that at the time of Jesus, God also had prepared 7,000 people ready to follow him. It was John the Baptist's responsibility to find them and bring them to Jesus, but he did not fully unite with Jesus, so Jesus had to try and find



*Ministers at the sixth ICC sign a proclamation of commitment to the goals of Christian unity.*

responsibility because you are the first ones to realize how He is working through this ICC movement.

## **The need for revival**

What is God's point of view about Christianity today? If we're honest, we'll

ters, "Don't go!" This attitude is quite different from our church. Rev. Moon doesn't hesitate to send us out to work with other denominations, even our young members who don't fully know what our teachings are yet. Rev. Moon is not afraid that he's going to lose his





*Ministers deep in prayer at Sunday service in the Seoul headquarters church.*

7,000 people himself. That was his whole ministry, but not enough of the people accepted and followed him.

Jesus has been working spiritually for the last 2,000 years to continue to do this in preparation for the present age. So we need the 7,000 today. I believe that God is seriously looking right now for those 7,000 ministers who are willing to fight this thing through to the end. When we have 7,000 ministers all across the nation, it will be a foundation for God to really bring Christian unity on the earth.

### **Five common elements**

After Rev. Dr. Ralph Abernathy had attended an ICC conference in August 1986, I went down to Atlanta with Levy Daugherty, the assistant director of the conferences, to visit him. We spent around three hours talking with Dr. Abernathy about his relationship with Dr. Martin Luther King and the history of the Civil Rights Movement. We asked him many, many questions about how they got the Civil Rights Movement going and how God was guiding them. We wanted to know how they got the power to put into motion such an influential grass-roots movement.

I came to understand several things that I see as the essence of that movement. One, God was behind it. Two, they had a vision. They knew what they were going to accomplish. Three, historically it was the right time. People everywhere really wanted the same thing that was the goal of the Civil Rights Movement. Four, the leader was a visionary who could dream dreams, and he truly be-

---

*We are realizing  
that we are all in this  
together for the same  
purpose, for the same  
cause, and that we can  
accomplish it. We can  
build God's Kingdom.*

---

lieved he could accomplish them. And five, the followers completely believed in the cause also.

Of course in the beginning there were many struggles. It was difficult to get blacks and even the black churches involved. I compare that to the situation we are having today with the ICC. We're just going through the beginning stages. But remarkably, we have the same elements that that movement had.

First, I absolutely believe that God is behind us, and I believe that Jesus Christ himself has been present at the ICC conferen-

ces. Many ministers have testified that they have experienced Jesus Christ there. Second, I believe that the ICC movement has a monumental vision, and that vision is nothing less than the building of the Kingdom of Heaven on earth. Because of this new vision, many pastors have experienced renewal in their own work and the revival of their ministries. Third, I believe that it's a providential time. These are the "Last Days." God's Kingdom is something people want now. It's something we're all searching for. As people look around themselves, they see that the castles of security they have built are falling down. Out of the ashes of what modern civilization has become, God is going to raise up a new Kingdom. If God were to allow everything to continue to prosper, people would be self-satisfied. They wouldn't look for anything new; they wouldn't change. You only look for something else when you're dissatisfied with what you've got.

Fourth, Rev. Moon is a visionary who can dream dreams and put them into practice. I think it is obvious to anyone who studies Rev. Moon that he is totally dedicating his life to the accomplishment of that vision. And fifth, I also see that the members of the Unification Church and the ministers who have caught the vision, our alumni who are working with us, are also true believers in the cause.



*Ministers and members at the Rock of Tears, Pusan.*



## Even greater potential

I feel the potential of the ICC is even greater than the potential of the Civil Rights Movement. I believe that the vision is bigger, because we don't want to change only America. What God is doing through Rev. Moon is going to change this whole world. We have missionaries in 134 nations. We can look at

ors are not just to make money—they are all visionary projects to help the future of mankind. If we're going to build a better world we need machines, we need food to eat, we need healthy bodies, we need many things.

True economic wonders have been accomplished by Rev. Moon and the Unification movement. Rev. Moon is a leader, but he has been able to inspire

---

*Catch the vision yourselves. Start talking it up. The Civil Rights Movement, I think, is going to be truly fulfilled in all its dimensions.*

---



*In 1965 in Selma, Alabama, at a civil rights march for the right to vote, Rev. Dr. Ralph Abernathy leads the marchers in prayer.*

the projects that he's involved in, the inspirations that he's received, the things that he's done, the projects he's put into motion. All nations and all cultures are being influenced in powerful ways.

When you went to Korea, you all saw

---

*If Rev. Moon had come here and gotten together with Dr. King in the early 60's, I believe America could be the Kingdom of Heaven right now.*

---

the Little Angels School, and you saw the beauty and spirit of the children. In them you could see Rev. Moon's vision for educating young people. You saw the huge Tong Il machine factory. You learned that Rev. Moon is revitalizing the fishing industry. He is also interested in ginseng products. These endeavors

and build an economic foundation to substantially accomplish his vision. Right now, hundreds of conferences similar to the ICC are being planned, not just in the United States but on all five continents. And all of that is being funded from within our movement.

The most educated minds from around the world are attending our conferences, sponsored by such groups as the Professors World Peace Academy, which has chapters in 72 nations. We also have the annual Science Conference, which brings scholars and scientists together every year, some of whom are Nobel Prize winners. The greatest thinkers in the world are coming together to discuss how to bring peace on earth, how to build the ideal world. And Rev. Moon isn't telling them what to think; he has faith that when they gather together for a purpose greater than their individual purposes, God will guide them to do the job right.



*In August 1963 the largest civil-rights demonstration in America took place at the Lincoln Memorial in Washington DC. Disorder was expected, but the day proved to be an expression of hope.*

changed by the time our children are grown up, they will change it. That's the way we are raising them, and it's my pledge to God that I will give them the best of both American and Japanese cultures as their heritage.

## The power is there

I believe that Dr. King and Rev. Moon were providentially meant to get together. Because of unfortunate circumstances and the persecution that our movement suffered in Korea, Rev.



Moon didn't have enough of a foundation to leave Korea until 1971, when it was too late for them to meet. Satan threw up incredible obstacles and difficulties against Rev. Moon, and also against Dr. King and his whole movement. In spite of this, a great deal was accomplished, but much greater things had been originally planned by God. If Rev. Moon had come here and gotten together with Dr. King in the early 60's, I believe America could be the Kingdom of Heaven by now. We could have completely eliminated the problem of racism and all other problems of society.

But I believe this world is going to change. It's just a matter of time. A lot

---

*We want you to  
save the world when  
you get back! We  
don't care if you  
believe in our doctrine  
or not, but at least fulfill  
your own doctrine,  
whatever it is.*

---

of what is happening toward this goal is taking place behind the scenes, unnoticed by most people, but the power is there, and it's growing stronger all the time. And I believe that when ministers go to Korea, they experience a change. They see a new vision for what one person can accomplish, for what people together can accomplish. And they understand that God's love transcends denomination, race-- everything. They see that God is not just an American, God is not just one color, God is not just one culture, and God is not just Christianity either. God is bigger than all those things. When people connect into this vision, it will change their lives. It will bring them a whole new perspective and will change the way they think and what they do.

I'd like to share with you a situation in Chicago that happened when a certain influential minis-

ter wanted to come to the ICC. Just when he had made plans to go, a very prominent member of his congregation died suddenly, and he canceled his trip in order to officiate at his funeral. He made plans to go again, but his best friend got shot and killed. Our members decided they had to make strong spiritual conditions for him to be able to go. The state leader did a 40-minute cold shower condition, and other members prayed 21 minutes while three people went to visit him. During their visit he had a spiritual experience in which he saw the spirits of both the important member and his best friend who had just died, as well as the ancestors of the Unification Church members who were visiting him. They were all telling him, "Go! Go!" So he said, "I know I have to go." Later he testified that he knew Satan was trying to keep him from going. Tremendous breakthroughs like this are happening all the time now. Prominent and influential people all across the nation are beginning to take interest and go to our conference.

### **We can't lose**

When the ministers come back from Korea, they are able to work together in ways they've never been able to before. Maybe in the past, if we came back from a religious conference together,

we would go our separate ways and never see each other again because of our differences. But that won't happen anymore because we are realizing that we are all in this together for the same purpose, for the same cause, and that we



*An ICC tour of the Tong Il machine factory.*

can accomplish it. We *can* build God's Kingdom.

To be honest, Rev. Moon is not asking our members to send you to Korea for nothing. There is a catch. And the catch is, we want you to save the world when you get back! We don't care if you believe in our doctrine or not, but at least fulfill your own doctrine, whatever it is. This will help make the world more God-centered.

So I encourage you to stay with us, catch the vision yourselves. Start talking it up. The Civil Rights Movement, I think, is going to be truly fulfilled in all its dimensions. And it's going to happen when the religious leaders get busy and really change things and start moving the hearts of people. We have a big fight ahead of us, but we know we're right. So we can't lose.

I very much appreciate your coming and facing all the sticks and stones that people have thrown at you for associating with us. Just remember, we're in this together. And we will accomplish this great goal. I really count you as my brothers, and I hope we can do it quickly.

Thank you very much. □



*ICC Director Jim Stephens at the Rock of Tears.*



# Turning Confrontation Into Victory

## PROGRESS TOWARD CHRISTIAN UNITY IN LIBERIA

by Bamfo Bismarck

**L**IBERIA, A COUNTRY IN THE southern part of West Africa, has close ties with the United States, since it was founded by freed American slaves. Most of the churches in Liberia also have their roots in the United States. Yet unfortunately, because the churches have received so much misinformation about us from America, our church in Liberia has suffered many attacks.

Last October, a Christian group called The Full Gospel Businessmen's Fellowship International openly attacked our church, along with eight other religious groups, saying that we were not Christians, but instruments of Satan, and that they would see to our elimination from the country. They made this statement on national TV, on an "anti-cult" program they began to air every Friday at 10:00 pm. They planned to "tear apart" a different group every week. At the end of the second show, they announced that their next target would be the Unification Church. Three days later the Minister of Information appeared on national TV and warned this group and barred them from continuing to air



*The Unification Church members leading the March for Christ through the streets of Monrovia.*

their program. So in the end we were rescued. Heavenly Father works in mysterious ways!

Long before this time, we had been praying about how our movement might associate more with other Christians in Liberia. We wrote official letters to some of the other churches, inviting them to share their view and our view of the Bible, yet they always refused. However, God, once again, worked in a mysterious way.



*The signboard made by the Minister of Information.*

### A Christmas march

In December of 1987, an announcement was sent out to the churches that all Christians should gather in front of

**Everywhere we passed, the crowd was looking at us as if we, the Unification Church, had organized the march.**

Centennial Pavilion on December 25 to march for Christ along the principal streets of Monrovia, the capital. We did not receive an official invitation to take part and did not hear about it until the



night of December 24. Our national leader, Mr. Myung Young Kim, gave us the go-ahead without hesitation. The march was to start at 9:00 o'clock Christmas morning. One interesting thing about this march—we found out it was being organized by the same Christians who had claimed our church was not a true church and should be eliminated!

Before 9:00 am, we were already there, holding up a signboard inscribed with "The Holy Spirit Association for the Unification of World Christianity." The organizers themselves were not there on time. Around 9:10, the Minister of Information, who was supporting this event, arrived with two banners he had made—one with a beautiful picture of Jesus and the other with the inscription "Christ Is the Answer." By 9:20 the Unification Church was the only church ready with signboards and enough people to kick off the march.

We were then called to lead the march with our signboard right behind that of the Minister of Information. Everywhere we passed, the crowd was looking at us as if we, the Unification Church, had organized the march. This was incredible, because the motive and the purpose of the march was to gather all believers together in order to establish a base to unite as one body under God. Most of the churches who came later didn't have any banners and had to go behind us. In addition to this, our dynamic central figure, Mr. Kim, marched at the front of the line next to the top government officials and minis-



*The Liberian church leader, Mr. Myung Young Kim, at the front of the march.*

---

**At the end of the program I saw one of the top religious leaders embracing Mr. Kim. I felt it was like the meeting of Esau and Jacob.**

---

ters who were taking part in the march. At Capitol Hill, we offered a fervent prayer for the nation and the world as a whole.

The march ended at the Monrovia City Hall with a Christmas message given by Bishop Alfred G. Reeves. The key point of his message was the need for Christians to prepare for Christ's coming. He also stressed that Christ is coming not as a minority leader, but the leader of all mankind.

### **An amazing turnaround**

Before the bishop's message, the march coordinator explained the obstacles they had encountered in making the program a success. He began mentioning the names of those who had donated funds towards the program. Right away, Mr. Kim wrote the name of our church on a piece of paper and donated \$40.00. The coordinator, without hesitating, started reading off the amount without first looking to see where it was coming from. He announced to the crowd, "Someone has made another donation—\$40.00. Let's see who it's from . . . the Unification Church of Liberia!" You could see the shock in his eyes. You could see he was happy with the money but not with where it was coming from. However, he could not reject it because we had already been given applause. At that point they were, in a sense, forced to accept us. At the end of the program I saw one of the top religious leaders embracing Mr. Kim. I felt it was like the meeting of Esau and Jacob.

The following day, I met some of the same Christians who had formerly opposed our church. Their attitude had changed completely. I remember how Father has always said, "We should not run away from problems but confront and overcome them!" At long last we were victorious. Of course, this is not the end. We hope to join with the other Christian churches in Liberia at every opportunity, especially this year—1988.

□



*At the Monrovia City Hall, Mr. Kim sits with the Minister of Information and other government officials to listen to the Christmas message.*



Last year we invited you, our readers, to submit sincere and thoughtful articles about an aspect or aspects of your spiritual life, as historical contributions to a record of our LIFE IN THE FIRST DAYS of the ideal world. We welcome your realizations and experiences. We are primarily looking for content—so please don't worry if your English writing ability isn't perfect. With your contribution include your name, address, telephone number, physical and spiritual ages, and major missions you have had. Please specify if you do not want your name to be used. If the piece is published, you will receive a partial subscription to Today's World.

This month our contributor is Dagmar Siivonen, currently regional IW in the northern part of West Germany, who tells a story of how her tearful prayer of repentance completely changed the heart of an old woman.

# TEARS OF RESTORATION

by Dagmar Siivonen

**S**OME OF MY DEEPEST experiences in the Unification Church have had to do with repentance. I don't mean just the momentary feeling of being ashamed of something or being sorry for doing something. I'm talking about the experience of being shaken by sobbing, perhaps for hours, and feeling as if a knife would cut through my heart over and over, while at the same time feeling the presence of God—so warm, so personal, and so loving.

In all my 17 years in the Unification Church I have come to such a breakthrough of heart only three or four times, but those moments, even though they were extremely painful, were also incredibly purifying. They were such wonderful experiences of being totally free from the bands around my heart and being close to God that I am longing for more.

## 40-day pioneering

One of those experiences I had in 1980, when I was doing 40-day pioneering in a small German town. One hundred twenty of us went out, for the first time in our church life—each one alone, with no money and only a few clothes. Most of us were a little nervous. I couldn't imagine that German people, who are usually conservative and not so openhearted, would offer me—a total stranger—a place to sleep, for example. But, with strong guidance from the spirit world, the miracle happened. Right



Painting of Father by Shigeyoshi Wabe.

**As Father has said,  
"It is in tears that most  
of the restoration  
process takes place.  
In that atmosphere  
alone can reawakening  
occur."**

away I found an old lady who offered me a room in her house, gave me lots of food every day, and even went to a

weekend workshop very soon. Also I started to develop relationships with many other good people.

## Sorry in front of God

But right after that, my old lady received very negative attacks from some of her relatives and neighbors because of me. They said I was from "that horrible Moon cult." At first she resisted, but she was from a traditional Catholic background, and she started to waver internally. Then the moment came when she asked me to move out of her house. She said it wasn't because she was against what I was doing, but because she couldn't bear the attacks any more.

I told her that I would pack my luggage. In my room I knelt down and cried and cried. The feeling of being utterly sorry in front of God, that I hadn't given this kindly woman enough, penetrated me completely. After a

long time I got up. I took my bag and went to her to say good-bye. To my surprise, her eyes were shining, and with a bold voice she said, "I have been praying just now. Please stay in my house, and let's be strong together!"

Tears truly can move the spirit world. If only I could cry this way more often! As Father has said, "It is in tears that most of the restoration process takes place. In that atmosphere alone can reawakening occur—the awakening of a new man, a new society, a new nation, a new world, and a new universe." □





**CONGRATULATIONS TO  
HYUN JIN NIM & JUN SOOK NIM**

on the birth of  
their Heavenly Son

**SHIN WON**  
("Faith and Original Goodness")

*March 27, 1988*

(February 10, lunar calendar)

At Shin Won Nim's 8-day ceremony at East Garden, Mr. Peter Kim noted that Shin Won Nim's birthday was on Palm Sunday, his 8-day ceremony was on Easter, his 21-day celebration is on Parents' Day, his 40-day celebration is on May 5, the Day of Children (a Korean holiday), and his 100-day celebration is on July 4, American Independence Day.



"Heavenly Father's nation must be restored,  
centering on your children. If we can't restore the nation,  
it will be impossible to liberate Heavenly Father's heart.  
So we must absolutely restore  
Heavenly Father's nation on this earth."

*Rev. Sun Myung Moon*

*January 2, 1988*