

TODAY'S

WORLD

October 1988



VICTORY OF DANBURY CELEBRATION (p. 10)



Letter from the Publisher

by Rev. Chung Hwan Kwak

Greetings from Korea to our members around the world!

Recently I've been thinking about the 1988 Seoul Olympics and how it is related to God's dispensation. We know how important the year 1988 is, and also how important the Korean peninsula is. The Olympics is not just a sports event. It is a historical celebration of all mankind centered on culture, communication, harmony, and world peace. This year, 161 countries participated in the Olympics, making it the largest ever, both in terms of the number of nations and the number of athletes participating.

The eyes of the world are turning toward Korea. Why is Korea suddenly such an important country? It is not just because of the Olympic Games or because of Korea's rapid economic development. The real reason is because of True Parents and God's dispensation.

That two representatives of True Parents' family, Un Jin Nim and Hyun Jin Nim, were selected to participate in the Olympics on the Korean team is itself very significant. Athletes have such a strong desire to participate in the Olympics, that for a brother and a sister from the same family to be selected is highly unusual. We must realize that this phenomenon is linked with God's will and the dispensational timetable.

Once again, each one of us must reflect on how fortunate we are to have received True Parents' teaching. Through the understanding of the Principle, we have come to know the essence of God's wisdom and all the fundamental questions that have plagued philosophers, historians, theologians, etc., throughout history. Furthermore, through Father's teaching we have gained incredible wisdom that relates directly to how to live our daily life. For example, each one of us has learned clearly that God is just, that He is my Parent, and that He is the origin of *shimjung*, the source of true love, and the source of my life.

I personally am so grateful to God that I have met True Parents, heard Father's words, and followed him. Compared with other people, how lucky we are! Many people on earth have no clear direction, no ultimate goal or purpose, no idea about the meaning of the present time. As a result, they are unstable; their daily lives are easily confused, hopeless, visionless. This instability affects not only the individual but badly influences the family and society, especially the younger generation, which so much needs clear guidance.

I want to share with you that now when I am meditating, my original heart and *shimjung* are very easily

moved. Something inside of me, some inner sense, is already crying just at the thought of our Heavenly Father, and a certain indication of the presence of the living God touches every cell of my body. Just by feeling God's presence with me, I know that any problem I need to digest and deal with is already more than 70 percent solved.

This kind of intimate relationship with God does not come automatically. To approach this type of relationship with God, we must first of all understand the Principle. Second, we must live in a righteous way. Lastly, we must develop a revolution of our own heart, or *shimjung*.

The Principle explains or offers an understanding of God, but that is not enough to feel God. The Principle book itself brings intellectual knowledge, but it is most important to deal internally with the details of life on a daily basis. By following a righteous way, we lay indemnity conditions which can separate us from Satan, and then God can appeal to us and reach out to us more easily.

Originally, God was present with man and related with man not through knowledge or a system of logic, but through a heartistic, *shimjung* relationship. If we understand the Principle and live a righteous life, and then if we continue to seek an inner vertical relationship with God, our own *shimjung* will develop. It may be a gradual process, but it will happen as a natural consequence.

I really beseech each one of our members: When you have some experience with God or receive some sign from Him, no matter how small, please latch onto it as precious. Use it to dig deeper and deeper into God's heart. God's spark is very precious for fallen man. God is always there, wanting to reach out, but because of our own limitations, God finds it hard to break through to us. Please don't forget this point but dig in deeper, and then it will be easier to develop to the next higher stage.

In the biblical record there were many prophets who communicated with God. But how often did they actually talk with Him? Definitely not all the time. But the prophets cherished each experience they had with God and kept it alive in their hearts for a long time. They believed in God's commitment to them and they trusted His love, and on that foundation God gave them more—a deeper stage of communication.

When we maintain this kind of attitude of cherishing God, automatically we become more humble and focused on the inner realm, not on external matters.

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Father and Mother on an outing in Korea.

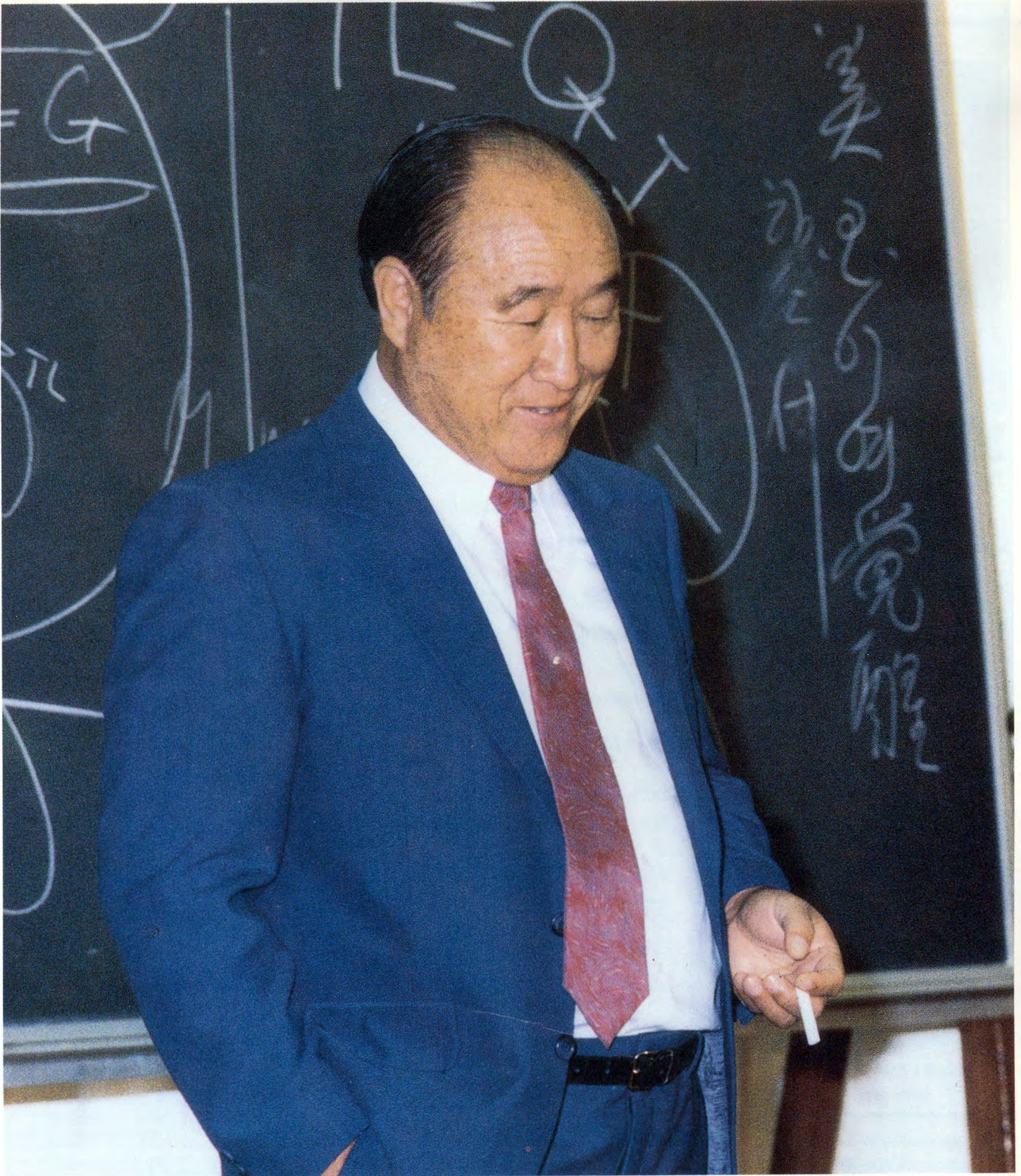
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WAKE UP, AMERICA!

KEN OWENS / NFP



BY REV. SUN MYUNG MOON
JUNE 12, 1988
BELVEDERE

*Once we are united in true love with the eternal God,
what greater power is there that can intervene?
Nothing can stop us from loving and living
with God for eternity.*

Translator: Dr. Bo Hi Pak

The original purpose of God's creation of man and woman is not for their own sake but rather for the sake of true love. True love is the central purpose of God's creation. Individually, both men and women search after true love. Then together, they must search for and obtain true love. Finally human beings and God should be united centered upon true love. That is the beginning point of the ideal of God.

We must clearly understand the purpose of creation: to fulfill the ideal of true love. This is done by accomplishing the four-position foundation centered upon God. That is the way you must view it—very clearly. A problem arose when Adam and Eve failed to fulfill that ideal, they did not accomplish the four-position foundation centered upon God. All of the problems and calamities that have befallen humanity are directly attributable to this one failure of the first human beings.

Adam has his mind at the center, surrounded by his body. Eve, too, has her mind at the center, surrounded by her body. All these elements—Adam's mind and body and Eve's mind and body—are meant to share the same wavelength and resonate together with the same vibration. We experience this particular phenomenon when we are growing up as teenagers. Our minds travel and seek to communicate before our bodies do; first our minds have to meet on a certain wavelength or vibration. Therefore, the mind of a young person must be connected to true love in order to form correct, normal relationships.

THE BEDROCK FOUNDATION

The mind represents plus and the body minus; that plus and minus should become one. Each individual, representing Adam or Eve, is supposed to achieve unity between mind and body, and then two become united as a couple. What is the rallying point of that unity? It is true love in all cases.

When Adam and Eve achieve that unity of true love as a couple, then the overall plus is God and they are in the minus position. That is the point of fulfillment of God's ideal. This is the basic, fundamental formula of the Principle that you must understand. It is the bedrock foundation.

The unity between mind and body represents the formation stage; the unity between Adam and Eve represents the growth stage; and the unity between man and God represents completion. This is the way true love follows the three stages of growth to perfection. "True love" is a vague concept that is difficult to understand, so I am trying to explain it in basic terms, showing you how it develops.

Our mind is always attracted to true love. Each person has a "homing device" that moves his body toward true love; isn't that true? It is because of this that we can have hope for fallen man to be restored. Without this human trait, there would be no possibility for restoration.

The Principle of Creation tells us that whoever has true love

becomes the center of the universe. Everything in the universe wants to be near true love. If Adam and Eve had achieved the perfection of true love, then everything in the Garden would have automatically been controlled and dominated by them.

By the pulling power of true love, man and woman were meant to become united. Then they would automatically attract God's presence. Great effort to achieve unity between God and man was not supposed to be necessary. Once man and woman personify true love, God's love flows to them as automatically as if by magnetism.

Adam and Eve were created as the son and daughter of God. When they are perfected in true love, God doesn't even have to look for some way to get close to them. He simply goes there automatically, pulled by true love. Around man's united realm of true love, all things of creation are attracted and united. Furthermore, the entire spirit realm is also attracted and affected by such a loving man and woman. Therefore, when you become a perfected couple of true love, you will be welcomed and embraced anywhere you go. Every door will be thrown wide open to usher you in.

A PRISONER OF TRUE LOVE

We can ask, why should we achieve true love? And what shall we do once we achieve that level? There are three major purposes of true love. First, when you possess true love, you are automatically entitled to receive the inheritance. Second, true love gives you the right of participation. You are not an observer or bystander but an agent actively involved with God. Third, true love brings you to the same level of heart with God. The power of love can do these three most desirable things.

Let's use an example. The president of the United States holds the most prestigious office in the land. Let's imagine that the current president is married to a homely, uneducated, and rough-looking woman. Regardless of these things, the wife of the president shares the same level of prestige as her husband. Their love relationship elevates her instantly to the position of First Lady. Even in the fallen world, this is true. Wherever the president may go—perhaps to a summit conference where he stands in a receiving line and greets other world leaders—his wife also goes. So she is enjoying participation on the same level. Furthermore, she automatically receives whatever inheritance her husband may receive. Whatever belongs to the president also belongs to the First Lady. Isn't that true?

The Principle of Creation states that God created all things not just for Adam or just for Eve, but for both. Both belong to God and come under God's domain. Therefore, neither men nor women can claim sole dominion over the universe. Only both together can make that claim.

If Adam and Eve had attained true love and were lying together in bed, would God observe two happy faces or sad, desperate faces? Every part of Adam and Eve would be filled with the joy of love. Have you women thought, "I am the happiest woman in the world because I am lying next to my husband in the fulfillment of true love"? Do you men feel the same way

*When you enter your home, think to yourself, "I am now walking into the Kingdom of Heaven of my home."
When you go out into the world, consider that you are going into the expanded realm of heaven.*

when you lie beside your wife? If husband and wife are so fulfilled and joyful in love, do you think God will want to be somewhere else or right there with you?

Everyone becomes a prisoner of true love. You cannot go away from it. If human history had started from that point, can you imagine how it might have been? Wherever the woman goes the man will want to follow, and she will be happy to have him. And wherever the man goes, the woman will want to go too. Wherever they go together, God also goes.

This is a simplified version, but it is the most fundamental point of my teaching. So please have open arms—go out and try to embrace true love wherever you go. Embrace not the universe but true love. When you grab and squeeze true love, don't let go; just make it stay with you. Once you are united in true love, no foreign elements can invade; they have no power or influence over you.

PRESERVING THE RIGHT ORDER

In physics we learn that plus and minus repel each other. But do plus and plus always repel? Not necessarily. A powerful thunderstorm is the result of millions of volts of electricity coming together. Plus charges have to come together in massive amounts to encounter an equally massive amount of minus charges. Once they achieve a certain level, they are capable of creating the clashes we see in the heavens when we witness a thunderstorm. So plus comes together with plus and minus with minus first. But once the massive plus charge meets a huge minus charge, it will powerfully repel another plus charge.

If plus always repelled plus and minus always repelled minus, then teenage boys couldn't be friends, and girls wouldn't like each other. But that is not the case. Boys are friends with one another, and girls enjoy each other's company. Once a boy and girl get married, however, their relationship with their former friends is different. The man will not be as intimate with his friends, and the same is true of the woman. At this point, plus repels plus, and minus repels minus. So the law of attraction and repulsion is not created by God for the purpose of destruction but rather for the protection of the right order in the universe. It preserves the right order of relationship.

When you are united centered upon true love, your union will be preserved and protected by the entire universe—for eternity. Therefore, there is no power capable of destroying a perfected true love relationship. Thus it is most logical to live for eternal life because once we are united in true love with the eternal God, what greater power is there that can intervene? Nothing can stop us from loving and living with God for eternity.

Do you want to enjoy eternal life? So far, the idea of eternal life has been somewhat vague in your mind, I know. You haven't been able to feel the reality of it. But by seeing this point, you can see that eternal life is an inevitable consequence of true love. Only true love makes things eternal. Everything else will perish. That is the law of God's universe.

Plus and minus united vertically and horizontally can maintain that relationship for eternity. The vertical plus and minus unity is exemplified in the father/son relationship; the horizontal plus and minus unity is exemplified in the relationship between men and women. The vertical line cannot be defined without the horizontal line, and vice-versa. They are both necessary; each is a prerequisite for the other.

VERTICAL AND HORIZONTAL LOVE

The entire universe began from either the vertical or horizontal relationship. When an architect begins to make his drawings, he must make the vertical and horizontal lines first. These crucial lines are the points of reference for everything he builds. When the vertical line meets with the horizontal, that meeting point becomes the center. All the planning and construction should be designed around that center.

There is vertical true love and also horizontal true love. Are they independent of each other? No. Yet that is the way American love is. People engage in free sex, taking one lover one night and then someone else the next night. They think, "Whatever I do is okay." They try to make themselves the vertical line.

You must understand what hell is. Hell is the place

where vertical true love and horizontal true love cannot be found anywhere. There is no trace of it. There is no order or discipline, and everyone is bumping and clashing against each other. Cruelty and violence rule. You don't want to go to that place, do you? In the end, people who misuse their love curse themselves. Women say, "Why was I ever born? I curse the fact that I am a woman." People in hell hate their bodily parts with which they engaged in illicit love. They condemn their own bodies throughout eternity.

Our human sexual organs were meant to be used for the consummation of true love, so when they are misused in illicit



Hyun Jin Nim and Jun Sook Nim on the morning

Satan's first base is your body, which he is always trying to manipulate. The second base for Satan is your relationship with your spouse. The third base for Satan is your relationship with your children.

love, they become the object of hate and detestation. Once the sexual areas of a person's body are misused, without repentance that person faces eternal condemnation in the spirit world.

American democracy tries to maintain itself along the horizontal line alone, correct? It doesn't have a true vertical line coming down from God. Without that vertical line, it shall certainly perish.

I am not saying that democracy is evil, but that horizontal democracy must cross the vertical line of God's true love. Without that meeting point, America will perish. The question is, which one comes first, vertical or horizontal true love? Yes, it is vertical true love. Why is that?

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of their engagement, December 24, 1986.

The universe is built upon only one axis. When you draw a circle, only one vertical line can penetrate the center. When you look at the entire creation plus almighty God, what would be the vertical line that penetrates the center of the universe? Is it power? No, power is always a manifestation of the horizontal line. It is the result of horizontal confrontation. Knowledge and wealth are also horizontal. Love is the only thing that is universal and vertical.

How can the vertical and horizontal be harmon-

ized? What if 55 billion people each drew a horizontal line intersecting the vertical at a different angle? Each one would say, "I can cross the vertical line any way I like. I'm doing fine." Worse than that is when the vertical line is not truly vertical. Then when the horizontal lines cross it, that is far from perfect.

THE CENTER OF STABILITY

Where are you in relation to the perfect vertical and horizontal lines? How can you find the original vertical axis and the original horizontal axis, and how can you combine them into one?

This is fallen humanity's problem. You have to find those two lines in this lifetime. If you don't, you will not be able to go to the eternal heaven; instead, you will have to go to hell.

Every one of you is responsible for finding the true vertical and true horizontal lines. By combining the vertical and horizontal true loves, God wants to form a rounded, global entity. The harmonizing point is the center. Any action not going through the center will always encounter resistance and contradiction; but anything going through the center will find harmony and be perfectly welcomed. Therefore, this center is where eternal stability is formed. It is the point around which everything else is organized and harmonized.

A globe represents the relationship between God and mankind. This is surrounded by all the creatures, including the plants and animals and even the mineral kingdom. Imparted throughout all these levels of existence are the horizontal characteristics of masculine and feminine, positive and negative.

The mineral, plant, and animal kingdoms all have the goal of reaching their center, which is the point of human true love. They want to be involved in that. Therefore, all things of creation are willing to sacrifice themselves if that is the way they can follow the way of true love.

Every level of existence exists for the fulfillment of true love. Each being yearns to reach a higher and higher level. In order to do that, the stronger force of love consumes the weaker. This is how the animal and plant kingdoms can be willing to become sustenance for the human body. Since human true love is closer to God, all other creatures want to be part of the human body, and are willing to be eaten for that purpose.

In the ocean, the smallest creatures are eaten by larger fish, which in turn are eaten by larger fish, all the way up to the whale, which takes everything into its gigantic mouth. The whale swallows everything.

Within the animal kingdom, little birds consume insects and worms. Smaller birds can be eaten by larger creatures. Then when those large creatures are eaten by human beings, the birds become the food of people, too. Even the miniscule organisms on the bottom of the sea that are eaten by larger creatures can ultimately become part of the cells and body of a man or woman. They welcome the opportunity to become a part of a human cell because they can thereby become a recipient of true love. Suppose a tiny creature from the ocean bottom becomes part of Bo Hi Pak's flesh. It can feel so proud and say, "Look at me! Now I'm a human cell!" When Bo Hi Pak engages in a love relationship with his wife, then every cell can join in that act of love. Therefore, that tiny sea organism rises to the level of participation in the act of true love!

YOU MUST BE THE MEDIATOR

Whenever I go out on the ocean, I know that the fish want to be loved by God by way of Rev. Moon. All the fish feel, "I want to be eaten by Rev. Moon!" But I have only one stomach. Therefore I want to share with Dr. Pak, Dr. Durst, Mr. Kamiyama, and everybody. This is why I go fishing and hunting.



Father creates a holy ground on Twin Peaks in San Francisco in 1965.

Many American members don't understand how a religious leader could engage in such an activity. But I do it so the creatures can leap over into the infinite realm of the love of God. That is their highest purpose and goal.

Only a limited number of creatures can become part of a cell in the body of Rev. Moon. Not all the creatures will achieve that. Once they attain such glory, however, they can proclaim, "I have achieved the king's position!" Each organism knows that by becoming part of the body of Rev. Moon, it is participating in true love, which is eternal.

When you look at all the things of creation, including the trees, grasses, flowers, and animals, think about this fact—that they yearn to come closer to the love of God by way of human beings. So you must be the mediator between them and God. Once you position yourself at the central point, everything goes through you. So you can understand and know everything. Everything comes under the same laws of creation. When your mind and body are united at this center position, then there is nothing you cannot understand in the realm of God and the universe. This is why your mind is vertical and your body is horizontal—so they can be united in this position.

Everything that is welcomed here on earth shall be welcomed in the spirit world. There is no contradiction. The same principles and the same axis point and the same center exist in the spirit world.

How would you describe or define God? Is He simply the vertical center? There should also be a horizontal center of God. The vertical and horizontal centers are together; once you grab one, you grab the other. The vertical center is almighty God; the horizontal center is your parents. This would have been absolutely true if the fall of man had not occurred. All

parents would have become true parents.

Your mind represents the vertical parents, your body the horizontal parents. But because of the fall of man, the original form of man has been virtually extinguished. When a man is perfectly united between the vertical and horizontal at a 90-degree angle, he encounters no resistance or disharmony anywhere he goes. Every person retains a trace of resemblance to that original form.

When you become a microcosm of God's ideal of creation, with your vertical and horizontal aspects perfectly united, you become a part of the total perfection of the universe. You will participate in the relationship of true love with God. Then you shall truly become holy. The destiny of every human being is to be holy and noble.

THE FULFILLMENT OF ALL LEVELS

Human history has been running along the fallen path, but this will stop on the day of restoration. What is the day of restoration? It is the time of the return of the Lord of the Second Advent. The Bible predicts the marriage of the Lamb, the day of the fulfillment of this restoration.

Jesus Christ was a perfected individual; without question his mind and body intersected at a perfect 90-degree angle. However, he could not move on from that formation level of perfection to the growth level, meaning marriage with a bride who could become the True Mother of the universe. If Jesus could have achieved the marriage of the Lamb during his life, he could have moved on to the next level and established the position of True Parents. Then he would have moved up to the next level of unity with God and the totality of the universe.

Before the rest of America can wake up, you must wake up. Unless you do that, how can you go out and make any impression?

Thus the ideal of God would have been established with the Kingdom of Heaven on earth as well as in heaven.

If Jesus and a bride could have established the heavenly family four-position foundation, then the attention of the universe would have been focused on the children's position. God's goal as well as that of Adam and Eve and all of humanity is to see God's grandchildren, so to speak. God's love has to come down to that point in order to be fulfilled in its totality. God will automatically come down to the center point when Adam and Eve are perfected in their true love and truly become the temples of God. Then when the next step is taken, and children are born to perfected Adam and Eve, they are totally free to move in any direction.

Such perfected people are connected with the rest of humanity and the entire universe. You are connected to the spirit world through your ancestors, and on into the future, through your children.

The point of origin and the future point need to interact and turn with one another, interchanging positions. For that reason, parents are very important here on earth. If you love your parents as much as you love your spouse or your children, you are automatically in heaven.

Consider American society in light of this principle. What is the position of parents and children? Some families have two, three, or four fathers in succession, or several stepmothers in succession. Two, three, or four sets of parents! Is that the right way? No, that is the wrong way. How can you as Moonies establish the correct standard, the original position? By understanding and following this teaching I am giving you. Do you follow? Without this, America shall perish. There is no way around it. In such a society, everybody is destined for hell. This is both logical and biblical. Heaven is not somewhere else; it is right here, within you. You make your world into either heaven or hell.

Unless your family relationships are heavenly, how can you imagine that you will end up in heaven in the spirit world? Your parents, spouse, and children must all be representatives of heaven. All human problems—past, present, and future—are covered under this one principle.

When you enter your home, think to yourself, "I am now walking into the Kingdom of Heaven of my home." When you leave home and go out into the world, consider that you are going into the expanded realm of heaven. If you live like that ev-

ery day, how can you possibly fall into hell? Heaven is determined by how you live. You don't need any special procedure or application in order to enter heaven. You will find yourself in the same place there as you were on earth. If you were in heaven on earth, you will be elevated into heaven in the spirit world. But if you were in hell, you will go to hell.

WHERE IS YOUR ENEMY?

Where is your enemy, Satan? Satan is dwelling in your body. When the horizontal line of your body fails to cross the vertical line at a 90-degree angle, then the outcome is disfigurement. That is Satan's work—to disfigure you. Do you know that



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clearly? If you know that, then you can chase Satan out more easily.

Satan's first base is your body, which he is always trying to manipulate. The second base for Satan is your relationship with your spouse. The third base for Satan is your relationship with your children. These three levels of Satan's bases exist because of the fall of man. Satan knows the Principle very well. He knows that God needs children, and he knows the necessity of fulfilling unity between East and West, heaven and earth,

CONTINUED ON PAGE 35

From Korea, True Father asked that on August 20 all members in the New York area celebrate together the third anniversary of Father's release from prison—the Day of the Victory of Danbury. Hyo Jin Nim gave a powerful speech on the absolute standard Father continually follows. Then Dr. Bo Hi Pak spoke, reminding everyone of the injustice done to Father and Father's complete victory over it. After that, Rev. Kamiyama shared deep insights about Father's heart in prison from his position as his constant companion. Listening intently to all this were Bill Sheppard and Larry Evola, two loyal men who took care of Father after Rev. Kamiyama left Danbury, and Larry's wife Teresa. Bill and Teresa then each humbly shared their unforgettable experiences with Father and Mother during this momentous time of offering.

THE SIGNIFICANCE OF DANBURY

by Hyo Jin Moon

August 20, 1988

World Mission Center

I am sure all of you know that today is the third anniversary of the victory of Danbury. What are you feeling on this occasion? Are you feeling grateful? It is important for us to know the significance of Danbury and what it has to do with us.

You have heard in many testimonies from our elder brothers and sisters how Father's life was a path of much suffering. He went to prison six times, and the reasons why he went were always the same. I wasn't there during those times, but I have learned about them and I know those experiences were very deep and painful. The time Father spent in Danbury was a turning point in my own life, honestly speaking, because of what I saw Father go through. After I started to understand Father more, I saw a deeper side of Father's life and the reason for his suffering.

There is a difference between Father's realization of the Principle and my understanding of the Principle. Father started out with the desire to find the ideal. He received a revelation from Heavenly Father, the understanding of the purpose of life, and he determined to live according to that standard. We in True Parents' family have been following the example set by True Parents, and only as we grow are we gradually coming to understand the essence of what Father has been teaching us. As the days go by, I am realizing more and more of the depth of the Principle.

The way of supreme sacrifice

Most of you know that after Danbury, the American people's attitude toward Father changed almost overnight. Prior to Danbury, people were saying that Rev. Moon had to have an ulterior, selfish purpose behind all his idealistic desires to save the people of America. The people didn't think they needed

anyone to tell them to change. They said, "How can we believe Rev. Moon? Isn't he just like all those other 'prophets' who manipulate their followers under the guise of ideals?"

But after Father went to Danbury, the people no longer had a case to prove his manipulation. Why? Because Father voluntarily decided to go through the trial that led him to Danbury. There were options left; he could have avoided going to prison, but he didn't. That is the significant thing. He knew he had to

The time Father spent in Danbury was a turning point in my own life, because of what I saw Father go through. I saw a deeper side of Father's life and the reason for his suffering.

let the American people know exactly where he stood. He was in America for a reason: to bring about the fulfillment of Heavenly Father's will, the Kingdom of Heaven, and to propagate the message of God at the cost of any sacrifice to himself. He had a purpose and he was determined to carry it out. To secular eyes, choosing to go to prison is crazy. When people compared that supreme sacrifice with their own standards, they were stunned.

In many philosophies, both Eastern and Western, there is the concept of yin and yang, of two opposites becoming one. Continuity comes from circular motion. A man needs a woman



Hyo Jin Nim and Ye Jin Nim, representing Father and Mother, receive flowers at the August 20 celebration.

to start a relationship. Let's be frank. When do we feel happiness? It's when we are making love with our husband or wife, right? Lovemaking brings us joy. People want that physical give and take of love in marriage. Let's face it, that is pure joy, because in that act a man and woman literally become one.

But in America today, the value of a relationship is so small, so external. Divorce is so wide-spread that people are starting to think of divorce as a norm, as a part of life. If a relationship doesn't work out, you just leave and start a new one. But a relationship that doesn't have an eternal base cannot last. We want to avoid this. When we step into marriage, our vows are meant to last forever. People just don't understand the meaning of eternal value, that absolute, unchanging value—which is true love.

Our lives have to be based on an ideal

Do you think a relationship can function without the ideal true love value? For many American couples, sex is the most important part of marriage. Communication, forgiving, understanding—these are not seen as essential. But in order to bring us joy, our relationships have to be based on an ideal. If I am a composer writing a song, and the notes I write do not satisfy my original mind absolutely, I cannot get any joy out of it. But if I work hard enough to reach that ideal in a song, then I can feel happiness. If your ideal is based purely on the physical, then when you are satisfied physically, you feel temporarily happy. When that ideal starts to deteriorate, you are not satisfied anymore. But if your ideal is true love and that is your emphasis, then once you are absolutely united with that goal, your happiness and joy will be eternal. Obtaining that absolute goal of true love, isn't easy, is it? What was the fall? It was an individual effort without an absolute standard.

Heavenly Father needs a substantial created world to build the Kingdom of Heaven. If God's ideal is goodness, joy, happiness, and all those blissful things we dream about and desire,

God must substantialize this. Unless we ourselves create our lives to have the magnitude of God and choose to live the way of goodness, His Kingdom will never come. Our consciousness, our awareness, our imagination, is unbounded. An evil person can think of a hundred ways to commit murder, but we can be creative in obeying Heavenly Father's will; that is what Heavenly Father needs.

Since Heavenly Father created the creation and gave us the Three Blessings, He obviously wanted to be a part of it. He doesn't want to be left out. His goal is to build the Kingdom of Heaven through a substantiation of true love on the earth.

To the child, parents are the representation of love, the embodiment of love. The con-

ception of a child comes from the father's and mother's love and is a product of their love. As the child grows, he learns from his parents about the essential quality of a human being—true love. Through Adam and Eve, God's love was meant to propagate. Through the love of the first parents, the seed of Heavenly Father was to be planted and spread through all the people of the world. Through the marriage of the children of Adam and Eve with the children of those around Adam and Eve, the true blood lineage of God would have literally passed to all the others, and that process would have gone on and on.

But because Adam and Eve failed to listen to Heavenly Father's commandment, they took the fruit of good and evil and fell. This means they united as one without Heavenly Father being present. That is deviation from the path of absolute goodness. You must understand that only with Heavenly Father can the way of goodness, the true love way, be substantiated. The only other way is the way of evil.

You are the one who decides

Our desire always motivates us to seek the greatest thing in life. What is the greatest thing? It is love. If we can perceive and understand the ideal value of true love, then through our desire we will reach it. Our desire is put there for our own sake, so we will be motivated to find Heavenly Father's true love. Through our responsibility, we will create a way to reach that standard of goodness. We might be trampled on along the way, and we might feel great pain, but we will go on; we will not hesitate or stop, because our strongest desire is to seek that happiness. The other things don't mean much if there is no love. When we get to our final destination, all the pain and suffering we went through will have been worth it. Then we can accept everything in our life as having been a good experience.

Heavenly Father, as the Creator, wants to give us love; He wants to reciprocate with us, so we must give back to Him. That means we have to create something of our own. That's why we

are endowed with the abilities of the Creator; and that's why we have responsibility. Of course this means we can also fall.

You are the one who decides whether to go this path or not. If you choose to unite with Heavenly Father, then you are creating something ideal. The effort needed to create is not easy. You have to apply yourself 100 percent. You have to invest every ounce of your mind and body. But through taking that responsibility, you will earn your way to become children of God. You will become the recipients of Heavenly Father's love.

Try to visualize Eve's struggle. She made effort, but she fell for Satan's temptation. In order to take a step, to go anywhere, you have to know where you're going. I am sure all of you sitting here want to know where you're going. Without knowing, it's very hard to follow, right? There has to be a commitment of some sort. The person making the effort has to follow the ideal he knows to be right. Eve decided to follow Satan's path. So without the absolute standard, your effort doesn't mean anything. I hope you understand this.

What I can do, you can do

Think about it—if the moon shifted its orbit, we'd be in big trouble. We'd probably get sucked out of space or something. Our existence is quite fragile. But because of the absolute standard, the Principle, we can function and maintain our existence.

I will not deviate from Father's path. Whatever I did wrong, I will set it straight. Nobody helped me get to this point. That much I can say for myself. I got here to this point by myself. I am proud of that. I am saying this because I am no different from you. What I can do, you can do.

The problem we face is that everybody has his own interpretation of the Principle. Within the Unification Church, everyone has his own values and standards. We don't want that here. America's pluralistic system doesn't work. You have to draw a line; you have to set an absolute standard at some point. Even among Christians there are so many different interpretations of the Bible. Many people say, "Oh, Rev. Moon is saying the same thing as So-and-So," or "There is the same kind of philosophy in the Orient." But Father is explaining the exact causes behind this earthly reality.

He is telling us exactly what went wrong, and exactly what to avoid. Knowing the cause is very important, especially the cause of the fall, which resulted in all this mess, confusion, and chaos. Without knowing the cause, you can never cure it.

We do not have some kind of vague relationship with Heavenly Father; it is an intimate relationship. A body follows the intention of the heart. You must find the right path, which your body must then follow.

Goodness is not "anything goes"

All of you have the desire to obtain happiness. If there is a barrier in front of you, you want to go over that barrier, don't you? Parents have to scold their children when their words aren't being heeded. As a last resort, parents have to spank their children when their awareness is too limited. That's because parents want their children to do what is right and good. Goodness is a specific function; it is not "anything goes."

Being spanked is painful. A child doesn't want pain; he wants

I'm fighting with your old concepts and trying to give you a new standard. It's a struggle for me, too, but we have to become ideal individuals, because that's what we really want, deep in our hearts.

STEFAN DES LAURIERS / NFP



joy and happiness. So you are, in a sense, putting up an artificial barrier by spanking your children, which your children will hopefully respect if they don't want to get spanked again. They don't understand why right away, but they will obey their father's or mother's desire. As they continue to do what is good, their consciousness will develop. They will realize what you, their parents, were trying to accomplish during those times, during those struggles. You must understand—parents have to discipline their children in order to let them know that they have responsibility. You must be responsible in order to become the children of God.

Once a person realizes what he has done wrong and changes, I will embrace him, I will forgive him. As long as you stay on the course and follow the principled path, I will love you as much as I love any person that I have a relationship with. Even though I may not know you personally, I will love you just as much. Love goes

beyond time and space. But you must follow the principled path. That's the only way you can eternally feel joy and happiness. If you deviate from it, there will be a barrier waiting for you. You must face the barrier. That is the Principle. It's absolute.

We must know the significance of Danbury. Danbury to us means that Father, himself, always followed the Principle

CONTINUED ON PAGE 22

"A VICTORY OF TRUE LOVE"

by Dr. Bo Hi Pak

August 20, 1988

World Mission Center

Good morning. This is a great opportunity to gather together for this most meaningful celebration. I know that you already know most of the facts concerning Father's incarceration in Danbury. But this is our great tradition—we must remind ourselves of the meaning of this day.

What does Danbury represent? Danbury represents a victory over gross injustice. Father responded to this injustice not with revenge or retaliation, but with true love. Danbury is our symbolic cross and upon that cross, resurrection took place all over the world.

Let me elaborate on how the United States government worked its injustice upon Father. First of all, Father was indicted on very dubious, fabricated charges. Father's indictment came on October 15, 1981. At that time Father was in Korea. Our lawyers' unanimous recommendation was that Father should not have to come back to subject himself to humiliation by the United States

government. He is a Korean citizen legally and there is no extradition treaty between the United States and the Republic of Korea. After all, they were trying to keep Father off United States soil. But when I conveyed this message to Father, he immediately said, "I did not go to the United States for my own comfort. I went there by the order of Heavenly Father, and I have a mission in America. Whatever the cross I must bear, my mission comes first." Father volunteered to come to America immediately, knowing his path was going to be arduous and painful.

Father kept his dignity

On October 22, 1981, Father was arraigned in Foley Square in Manhattan

by the District Court of New York. I was there, translating for Father when Father stood before the judge. Father kept his dignity and only spoke one sentence: "Your Honor, I am not guilty."

Then the trial began on April 1, 1982, and lasted for 48 days. This trial was not justice. It was almost like the communists' style of court. Using the public's biased opinion, the United States government was determined to send Father to jail. Finally, the judge asked Father if he wanted to speak to the jury in his own defense. Father declined, saying, "I am not here to

Father scolded the members, saying, "I am now leaving for Danbury full of hope. God has prepared something extraordinary for me there."

defend myself. I am here for a mission." That was Father's stand.

During that whole time, during the break hours at the trial, Father was sitting in a back room with a few staff members making plans for *The Washington Times* building. He did this while the United States of America was trying to destroy his reputation and the honor that he had built over his whole life.

Father entered Danbury on July 20, 1984. That day the members were all sobbing. Father was the only one who was not sobbing, and he scolded the members, saying, "I am now leaving for Danbury full of hope. God has prepared something extraordinary for me there. I am looking forward to discovering the



Father expresses his heart to the members at Belvedere on the night he leaves for Danbury.

miracle of Danbury."

Senator Orrin G. Hatch, Senate Constitution Committee chairman, conducted a special investigation about Father's case. He came up with this conclusion: "I do feel strongly, after my subcommittee has carefully and objectively reviewed Rev. Moon's case from both sides, that injustice rather than justice has been done."

I will give a few simple facts that Senator Hatch found. First, consider the following: Three Justice Department attorneys, who each undertook a review of a possible criminal action against Father, agreed unanimously and indepen-

dently of each other that there was no case for a trial. This was the Justice Department's own conclusion, by three different levels of government attorneys. Yet even though they came to this conclusion, Father was still indicted.

Second, the Justice Department's own guidelines state that criminal tax

Justice Department welcomes this, because it's a much cheaper, much easier trial. However, the prosecutor refused, insisting that Father be tried by a jury.

This is the skeleton truth about the injustice that the United States government worked upon Father. That's why the lawyers recommended that Father

ther, "What time would you like to have?" Father simply said, "Three a.m." Rev. Graham looked at Father, puzzled. "What do you do at three a.m.?" Father said, "That is my prayer hour. I pray at three a.m. every day, whether in a chapel or not. I love to pray at three a.m., because at that hour, the hot line between God and the earth is open. I can monopolize it!" The first inmate who joined Father to go to pray in the chapel at three a.m. was Bill Sheppard. Father had told him, "You don't have to come, because I pray in Korean." But Bill said, "The reason why I want to come with you is because of the spiritual atmosphere. I want to be with you." So Father became known as a man of prayer in prison.

A father figure to everyone

He also became known as a father figure. Within a couple of weeks, very quickly, Father began to be respected, even without preaching one word. That is why I say he is the personification of the Principle. Father doesn't have to preach to convey the Principle, because his entire life is the Principle. His twinkling eyes are the Principle; his laughter is the Principle; every action, every step he takes, is the Principle. People feel it to the bone.

Father was given the job to scrub the floor of the kitchen and clean the toilets and feed the inmates. Father did it with joy and gratitude to Heavenly Father. Father thought, "This is my greatest honor. I am cleaning up America. I am cleaning up the fallen world. I'm feeding these children of God who are, in a

way, the most unfortunate children of God on the face of the earth." Soon respect among the inmates of Danbury prison toward Father was not only growing, but be-

came unquestionable.

Once a young man approached Father and said to him, "Rev. Moon, I have a personal request. You know, I never had a father. He died before I was born. I've always wanted to have a father. Rev. Moon, you are that father to me. From this time on, can I call you Father?" This occurred without his even hearing one



Father waves farewell upon leaving East Garden for Danbury on July 20, 1984.

cases will not be tried if the alleged tax deficiency is less than \$2,500 a year. \$2,500 times three years equals \$7,500. According to the Justice Department's review, Father's tax liability, even if the government's case could be proven, was only \$7,300 for a three-year period. So who broke the law? The Justice Department broke their own law in order to indict Father.

No evidence of any kind

Third, despite the government attorneys' recommendation not to prosecute, and despite the fact that there was no evidence of any kind to establish that even a single cent of the money in dispute was spent by Father personally and not for the sake of the church, the Justice Department was persuaded to seek an indictment by government attorneys in New York, who built the case entirely on supposition and innuendo.

Fourth, Father wisely asked for a non-jury trial, knowing already that the government was trying to destroy him through public opinion. Normally the

not come to America, saying to him, "They are after blood! Why should you subject yourself to such a bloodthirsty Justice Department?" But Father came because he loves America. He loves his mission and he loves Heavenly Father. Even though he knew he might end up in jail, he came.

When Father entered Danbury, he got a very cool reception. Because of the work of the American media, even the inmates thought, "Oh, no! That monster Rev.

Moon is coming here!" But Father did not even bother with that; he didn't lose a bit of his composure. He just began to love all the inmates from day one.

Father was not allowed to preach at all in Danbury, but Rev. Graham, the chaplain of Danbury prison, agreed to let him pray in the chapel for two hours every Sunday. Rev. Graham asked Fa-

"If I can raise up a beacon warning Americans of the danger which lies ahead, then my sacrifice will serve a great purpose."

word of the Principle! Father embraced this young man, patting him on his back, saying, "Son, I'm honored to be your father."

Father had one deep regret in prison. One morning a young inmate hung himself to death on a tree. Father was stricken. He said, "If only I had met that young man three days earlier, I could probably have saved his life." He did not complain about the food; he did not complain about the bunk nor the hard work. His only regret was that one precious young man killed himself.

I want you to know that the spirit Fa-

I have no hostility toward the United States government. Instead, I pray for this country. I thank God that He is using me as His instrument to lead the fight for religious freedom and ignite the spiritual awakening of America in this most crucial hour of human history.

Yes, a miracle came in Danbury. Public opinion changed. The attitude of established Christianity now has been changed. When Father's court case was brought to the attention of the Supreme

other 40-day condition, and then another —120 days in all. Hyo Jin Nim's courageous example was willingly followed by all the True Family and the East Garden staff. We are celebrating this and many other victories today.

Two thousand years ago when Jesus was crucified, he was all by himself. But 2,000 years later, when True Father was crucified in Danbury, he was not alone. It should be a source of pride to us that during that time our movement sprang into action and spread out. Many of our greatest projects were conceived by Father in Danbury: *The Washington Times*, *Insight* magazine, *The World and I*, the ICC program, and dozens of others. Our movement prospered more than ever during Father's incarceration.

Furthermore, Father was not alone even in Danbury. He was with a most trusted disciple, Mr. Kamiyama, who bore the cross together with Father. Two thousand years ago, even Peter denied Jesus three times. If the 12 disciples had rallied around Jesus and hung together with Jesus on the cross, an entirely different Christianity would have been born. But instead of denying Father during his incarceration, we united and worked together and created an even greater victory. This is your pride and my pride and True Family's pride.

Mr. Kamiyama has been a faithful follower of True Parents for a long, long time. He was the one to walk alongside Father in Danbury. He was Father's secretary, chief-of-staff, bodyguard, errand-boy, liaison—everything in one person. I'm so glad God's dispensation worked in such a way that Mr. Kamiyama could stay with Father. And after Mr. Kamiyama's release, men like Bill Sheppard and Larry Evola followed Mr. Kamiyama's pattern exactly, and so a tradition of serving Father in prison was established. God prepared people everywhere. At the halfway house there was a most dedicated man with whom Father shared a room. All night this man stayed awake in front of a small television with the sound level turned down, sitting in a chair placed against the door to prevent anyone from coming into that room while Father was sleeping. How can you say God does not work in mysterious ways? □

After his speech, Dr. Pak invited up Rev. Kamiyama to the stage to speak.



Father delivers his message at the Senate hearing in Washington DC on June 26, 1984.

ther kept in Danbury was proclaimed in the United States Congress. When Senator Orrin Hatch invited Father to the United States Senate on June 26, 1984, to give his testimony, Father said,

I am honored to dedicate myself today to the preservation of religious freedom in this country. If I can raise up a beacon warning Americans of the danger which lies ahead, then my sacrifice will serve a great purpose.

The issue today is the very survival of America and the free world. To assure this survival, I'm willing to suffer any indignity, to go any distance, to do any labor, and to bear any cross. I'm even willing to give my life if that will insure that the nation and world survive and do God's will....

Court, 40 prominent organizations and individuals petitioned on behalf of Father. These individuals and groups represent over 160 million American people. Thus, in this sense, through Father's court case, Father won 160 million American people to his side.

Many other victories

On this day, I would also like to note that this was the period of growth for everybody, including the True Family. Hyo Jin Nim just mentioned that a tremendous transformation took place in him during Father's incarceration. The True Family joined side by side together with Father in his suffering. While Father was in prison, Hyo Jin Nim initiated a 40-day prayer vigil during the cold nights of winter. But then after 40 days, Hyo Jin Nim thought it was not enough, and he initiated an-

THE ATTITUDE WE SHOULD INHERIT

by Rev. Takeru Kamiyama

August 14, 1988

Belvedere

The speech we are printing here was given at Belvedere on August 14, but it is essentially the same speech Rev. Kamiyama delivered at the World Mission Center on August 20. On that day of commemoration, Rev. Kamiyama could not speak about the injustice done to Father without tears coming to his eyes and to the eyes of his translator.

Translator: Mr. Hiroshi Matsuzaki

The way for us to redirect ourselves and our nations is, I feel, to follow Father's lifestyle. The time has come again to remember Father's way of life while he was in Danbury.

I can never forget the day of our incarceration on July 20, 1984—how Father and I went into the prison and got registered. First we had to be stripped of our clothes. Every new inmate has to go through a complete body check. They check all the parts and openings of the body, with gloves. I could bear this myself, but to see Father have to strip and be touched all over by those fallen men—I can't express the indignation I felt! I was in tremendous agony to think of how much Father had been living for the sake of America and that he was now being treated like this. Then Father had to put on used, dirty, stained underwear that had been thrown into a pile to be washed.

Besides that, there were no blankets, sheets, or pillows for our bunk beds. The officers told us to just pick up anything we could find, used or not. It was not easy to receive that kind of deliberately abusive treatment in a civilized country. I couldn't help having the feeling that Father had been betrayed. Father had worked so hard and dedicated his sweat and tears and even blood to this country, and now this country was treating him in this horrible way! I had such a desire for revenge! That was the enraged state I was in at the beginning of the incarceration—full of agony and indignation.

The lowest and the highest

Father could see what was going on in my mind, so he began to comfort me. He said, "Kamiyama, don't be upset. Look at this world. It is a world without parents; it's like an orphanage. People are always fighting each other, struggling among themselves. In order for you or me to become parents for this world, we must go through a rock-bottom suffering course. To reach the highest level, the parents' position, this is the way we must go."

Father tried to calm me down by telling me how the lowest and highest points always correspond to each other. He asked me to consider, for example, that the human sexual organ has two functions: It is the beginning point of new life, and it also passes unwanted human waste. The most exalted purpose and the lowliest purpose are united there.

Therefore, he said, we must be willing to go through the lowest in order to reach the highest. He was teaching me the point of overcoming and loving the enemy.

I feel we must inherit this quality of loving our enemy—this living example of Father. We are often very lazy in following True Parents' standard or tradition. If somebody blames us for something, we immediately react negatively

and start defending ourselves. That's not really the level we should be at.

[Rev. Kamiyama holds up the underwear Father received on the day he was incarcerated.] Father had to wear this dirty underwear for several days in the beginning until they supplied him with clean ones. This is just a piece of material, but this shows graphically how much Father was despised by mankind. It's a symbolic item to show how we, fallen man, crucified Father on the cross of the heart. We, as representatives of mankind, have to repent and really think about how much we failed to protect Father, which led him to have to endure such a wretched situation.

But Father's heart is that he never takes anything in a resentful way. He took all this as his path of indemnity, with gratitude, even comforting me who was upset with the situation. That was Father—

forgiving America,

loving America and the world. We need to learn once again that Father—with a heart of forgiveness—went through all this humiliation without a word. Father never talks about his rights. He only talks about his duty to carry the cross. This is the attitude we should learn.

Father took the worse jobs

In Danbury Father always chose the worst, dirtiest jobs to do. Father's job

Seeing Father's behavior, the inmates who had judged and despised Father in the beginning began to open their hearts.

was to clean and set up the kitchen. As you know, most of the inmates in Danbury were convicted because they were doing something illegal to get big money. They didn't want to work hard but only wanted to find loopholes so they could get rich. In other words, they were lazy. You can't imagine how carelessly they treated things and each other, how selfish they were. In the bathrooms urine was all over the floor, and because no one wanted to stand close to the toilets, more and more got all over the floor. It's fallen man's selfish tendency that he doesn't want to touch someone else's dirt or go out of his way to clean it up.

The kitchen was just as bad. People would use wash rags to wipe off the old grease from the grill and then throw them in a bucket in the corner. Nobody wanted to touch that smelly bucket. So Father picked that particular job. Using very strong detergent, he would wash the greasy rags.

Naturally in my heart, I couldn't let Father do that. I tried to take the bucket away from Father, but I couldn't push him away physically. Rather, he pushed me away, saying, "Kamiyama, your hands are weak." I had already done some cleaning with strong detergent and my hands were starting to peel. Father said, "Get away, Kamiyama! This is my duty." Father scrubbed and rinsed the rags and neatly folded them and carried them back to be used by others.

Father also took upon himself the job of cleaning the dirty toilets, which the inmates used in such a selfish way. Seeing Father's behavior, the inmates who had judged and despised Father in the beginning began to open their hearts. One day one of the inmates called me over and said, "Please tell the Reverend not to worry about cleaning the rags.



Father and Rev. Kamiyama in the cubicle they shared at Danbury.

This is a rich country that pays lots of taxes, so the prison can always give us a new supply of cloths. He doesn't have to wash them." In other words, he was sympathizing with Father. I reported this to

Father, and he said, "That's his philosophy; it's not mine. If people do not take care of material things in a precious way, the future of their country is doomed." If all of us could inherit Father's spirit of taking care of the dirtiest places

with love, then I'm sure that whatever we are engaged in will succeed and our movement will prosper.

A change of heart

Besides taking care of the worst areas, Father poured out his love and concern very sincerely to every inmate. Father wanted to know about everyone's situa-

tion. He even started saying things to me like, "Kamiyama, why does that old man look so lonely? Why doesn't he have any visitors? What has he done to come to the prison?" Then he would tell me to go over and talk to that person and find out about him.

Each inmate was allowed \$90 a month to spend on things from the commissary, like fruit, juice, drinks, and cookies. Father would spend all his money and then ask me to give away everything he bought to the inmates, especially to those who were lonely and had no visitors. Sometimes I too had a craving for fruit, because the prison food wasn't too tasty, and so actually I wanted to have some of the fruit he bought. But even though I had a struggle in my heart, I delivered everything to the inmates. That was Father's way.

Father's love and care changed the inmates' opinion about Father. I saw that within a very short time, people's

feelings about Father changed from dirty accusation and hatred to respect and even adoration. In the beginning they said to him, "Hey, Moon! Why don't you wash over there?" That kind of nasty attitude was forced to change into at least "Mr. Moon" after a while, and then to "Rev. Moon." By the end, people started to call him "Father."

We had to wear what was supplied to us by the prison. Father wore the sneakers that were given to him. After a while he purchased one more pair, but he never put them on. I thought he should alternate wearing the two pairs, because in the summertime they got smelly. Many times I suggested that to him, but he never did. I didn't understand why he never wore the other pair until the day I left. On that day Father said to me, "Kamiyama, you are leaving Danbury and starting a new life and a new dedication. I have nothing to give you in this prison here, except for these, which I have kept for you." It was the unused pair of sneakers.

I felt very indebted in my heart, yet I had to accept them because this was the way Father was preparing me to

If all of us could inherit Father's spirit of taking care of the dirtiest places with love, then I'm sure that whatever we are engaged in will succeed and our movement will prosper.

start my new life of dedication. I was going to carry them out of the prison, but Father made me put them on. As I bent over to tie them, Father said, "Kamiyama, you don't know how to tie your shoelaces properly." He knew that I knew how to do it, but he used that as an excuse to tie them himself. With his chunky body, he bent over and started tying my shoelaces. What could I do? I felt it was impossible for me to let him do that, so immediately I retreated back a yard. But then Father followed me! He wouldn't let go, so he kept after me, tying my shoes.

It was for all of us

Here was Father, who has reached such a level, tying the shoelaces of me, his disciple. I want you to evaluate with me the value of this act. You've got to understand; this is a living testimony of True Father's love. Two thousand years ago, Jesus washed the feet of his disciples, showing them the standard of love he wanted them to inherit. I didn't feel Father was doing this for me, Kamiyama, personally—no, it was for all of us. If any of you had been there, I know Father would have done it for you. I just happened to be the instrument.

[Rev. Kamiyama shows everyone the shoes Father gave him as well as the pair Father wore every day] This is the way Father tied them—I haven't touched them since. These shoes are going into our museum. Which pair would you prefer to wear? I bet you would choose the ones Father wore, but Father didn't even touch this pair in order to give them to me. He wrote the date and my name and his signature on the inside of the shoes. These are a treasure for me, so I am keeping them in the safest, deepest part of my closet! They can be a great museum item in the future. This pair, supplied to Father in prison, he wore continuously. I keep them in Japan in a very special place, in a beautiful box. Maybe sometime you can see them in a museum, perhaps encased in a golden box.

My showing you these things is of serious importance—that we are reminded of the "shoes of a servant" that Father wore. They are to help us repent. Even with the most disgusting treatment, under the most adverse conditions and persecution, Father wouldn't



Rev. Kamiyama shows everyone the shoes Father gave him on his last day in Danbury.

say a word of complaint or contempt—nothing. Father only took on a heart of gratitude. With gratitude, he was willing to carry any cross. That's the tradition we ought to inherit by all means. I feel very strongly in my heart that once again, we should be reminded about what Father went through, and how to inherit his spirit.

One of the instructions Father gave me when I came out of Danbury, which he wrote down in Chinese characters, is

My showing you these things is of serious importance—that we are reminded of the "shoes of a servant" that Father wore. They are to help us repent.

that service and living for the sake of others has to be the standard. Be a good example in your daily activities. The number-one priority is reading the Principle and building stronger faith. Inherit the love of True Parents. Live a life of sacrifice in order to establish love—in front of you, in back of you, to your right and left, and in all areas surrounding

you. It is very important to take time to love and serve and create relationships of love, to deepen relationships. Do not worry that you might lose time from your external responsibilities; that cannot be an excuse not to make deeper relationships. A last point was: Become one with the Korean senior leadership, one with the American leaders, one with the German and European leaders, and of course, one with all brothers and sisters. These are the instructions I received when I got out of Danbury.

I've never showed these clothes in public, but I brought them today here to show you, so you may touch them and inherit Father's love and forgiveness. I don't think I'm the only person who was to receive that love or forgiveness. It is for all of us.

Love in response to hatred, gratitude in response to adversity—let us inherit this beautiful tradition of our True Parents. That is what I feel we must do. Thank you very much. □

At the end of his speech on August 20, Rev. Kamiyama testified to the incredible loyalty of Bill Sheppard and Larry Evola who helped attend Father. He then invited Bill Sheppard up on the stage.

Testimony of Bill Sheppard

Bill Sheppard, who just this year came out of Danbury, brought to the celebration a pair of shoes that Father had worn in Danbury and had given to Bill as a gift. Knowing their precious value, Bill wanted to present these shoes to Hyo Jin Nim, which he did, in a moving, spontaneous offering on the stage. Both men were in tears.

Bill Sheppard to Hyo Jin Nim:

We share something together in that I became closer to your father than I did to my own. I was inspired by your speech. I'm here in the World Mission Center for the first time, and I didn't expect to hear and see what I've heard and seen. These are just inexpensive shoes, but they've been worn by a great man. I present them to you. *[He presents the shoes to Hyo Jin Nim.]*

Hyo Jin Nim: *[Grasping Bill's hands that are holding the shoes]* In a way, I feel that by Father giving you these shoes, as an inmate sharing the same hardships and injustices of the system in this society, he is telling you that you must carry on the mission that Heavenly Father has bestowed upon you. At some point, we all have to come to the realization that we have responsibility. I know these physically worthless shoes literally carried Father throughout his prison time, but he has been bearing the burden of Heavenly Father his whole life, trying to bring His ideal to fulfillment. I feel Father's giving you his shoes was his way of telling you indirectly that you can be a child of God and that you have to take initiative and be responsible. You must bear the burden; you must carry and propagate this message. I know that's what Father meant and what he felt. *[With tears]*

I cannot receive these shoes. I thank you from the bottom of my heart for offering them to me, but I cannot accept them, because I accept you as a man of God and I accept that you must fulfill your responsibility. I am grateful

Larry and I made a promise to Kami that we would take care of Father. I think we all know and can admit that Father was taking care of us!



Bill Sheppard offers Hyo Jin Nim a pair of shoes that Father wore in prison.

for your heart. Thank you. But please keep them. I know it means a lot to you. I know it meant a lot to Father when he gave them to you. Everything he does has a purpose; I know that. Please keep these and accept that. Thank you very much.

Bill Sheppard: *[to the audience]* I thank you all. I have empathy with someone who says, "I find it very difficult to speak in front of people." However, I

know I am among friends, some whom I have lived with, some who have visited me. Many of you out there came up to Danbury to visit Rev. Moon. My friend Larry and I spent an awful lot of time there together, and this is the first time I

have seen him and his beautiful wife since those days.

I can recall many experiences we had over that period of time. They are very vivid to me and to Larry and Mr. Kamiyama. But some of you may be wondering—I cannot keep this back—"Are all these stories true or have they been embellished? Is someone telling you what to say?" Hardly. I could be considered the Danbury "loose cannon"; no one

knows what I'll say! I spent time with Father, with Kami, with Larry. The four of us interacted personally on a human level and a spiritual level. Little did I know who I was dealing with at the time! I must confess to all of you: I am the person who said quite loudly at Danbury, prior to Father's coming, "This is the monster."

"I expected robots!"

The news of this monster's arrival came a month before Father came to Danbury. I was already there; I was among the people putting up the snow fences in front of Danbury. The snow fences weren't for keeping out the snow; they were to keep you out—the Moonies. The prison security envisioned crowds of Moonies coming across the fields! *[Laughter from the audience.]* So for days I had to put this fence up because of all of you. *[More laughter.]*

I was in a very lucky position because

I had the opportunity to talk with a lot of the high-level people who were serving time in Danbury. There were senators and congressmen, people from the Mafia, drug dealers—all types of people. Now we had a religious leader coming—

KEN OWENS / NFP



Bill Sheppard

Rev. Moon! Plus all of you, we thought. You were just going to come in waves and do all kinds of crazy things. I expected brainwashed robots! That's what the media had led me to expect.

Two Oriental men arrived in the middle of the night, Father and Mr. Kamiyama. They came into the dorm that I slept in. I paid them little mind, but there was a lot of talk. I can remember my first reaction upon seeing them the next morning. I turned to someone and said, "Which one is Rev. Moon?" And he said "I don't know." I wish this story was more sophisticated, but that's just the way it happened.

I became very close to "Kami," as he was known. We became good friends. I wasn't quite sure of the details of their religion or what their ceremonies were about, but I knew Father was a holy

man. There is no one who would be embarrassed by the way he acted. I think Larry can bear me out when I tell you that I'm the skeptic. If there was something that transpired there that would have either embarrassed me or would have revealed a standard lower than you would have expected of Rev. Moon, I'd tell you. Believe me, I'd tell you.

While we were in Danbury, Father was continually planning many things; he had big dreams. He told

Father showed me how to be a man. He showed me how to be a father, and how to be a son. He shared his innermost thoughts with me.

us this would happen and that would happen. I know Larry and I couldn't believe half the things we heard. I was not a believer.

You must understand where I was coming from. Although very religious, I had no idea what the Principle was and who the Moonies were. To this day, in my own bumbling way, I can still insult Mr. Kamiyama. I didn't know it was a tradition among Oriental people that you weren't supposed to hug and kiss anyone. I didn't know this. I realized it today when he stiffened up like a board!

A wake-up call from Father

When it came time for my good friend Kami to be released from Danbury I saw how worried he was about Father, and I made a promise to him. I saw the love for Father that he exuded, and Larry and I made a promise to him that we would take care of him. I think we all know and can admit that Father was taking care of us! I had no idea why, but we got up at three every morning. I'd like to be able to say that I got up every morning at three and was bright-eyed and bushy-tailed, but it just didn't happen that way.

Once I had to move upstairs to another room because I had duty in the fire department. Because of the move,

I fell asleep late one night, and at three o'clock I was sound asleep. I tell you, I think I am the only person who got a wake-up call from Rev. Moon! Everyone was stunned. So was I.

I was in Danbury for four years. I just got out this year. I watched all the others go. First Mr. Kamiyama—on December 4, 1984—then Larry, then Father. But then I began to receive messages from around the world, little notes from people, and visits periodically. Then Mr. Kamiyama sent me his spirit, in the form of this man over here that I know as "Tex" [Mr. Matsuzaki].

When I said Father is closer to me than my own father, that is very true—and not in the superficial sense. What I think I can offer is to substantiate the many things you've already heard about Father. He showed me how to be a man. He showed me how to be a father, and how to be a son. He

shared his innermost feelings with me. This all occurred over a long period of time. No one can act that long.

I wanted to ask you to apologize to me for making me have to put those snow fences up. But I must apologize to you. I feel I have had a very unique opportunity to share for a long period of time the innermost thoughts of someone who has deeply influenced all of our lives.

What I have to share with you is that the standard put forth by Father and his loyal friend was amazing to all of us. It was even more amazing to the two of us who were so very close to them. They were so real; they were living. Father would go over many things with us as a father and as a teacher. But that wasn't his job; we really had to pull it out of both Kami and Father. You see, they had said they wouldn't do any preaching. Well, we had to twist their arms. Their preaching was done by their actions in different situations. And for that opportunity that was given to me, I'm eternally grateful.

I'm eternally grateful to Father and Mother, the True Family, Mr. Kamiyama, and to all of you. I thank you.

At the close of his speech, Dr. Pak embraced Bill on the stage.

Testimony of Teresa Evola

Following Bill's speech, Dr. Pak lovingly introduced Larry and Teresa Evola to the audience, describing how fortunate Larry was to have such a wonderful spokeswoman. The following is Teresa's message to the members.

I 'll tell you, the only thing that I can really interject that hasn't already been said is another facet that I happened to see.

We happened to have the same visiting day as Father; I was there every other day visiting Larry. It was not a coincidence that Larry was in Danbury when he was. Originally Larry was sentenced in Pennsylvania, and that's where he was supposed to serve out his term. But as fate would have it, Larry was transferred to Connecticut. We didn't know why; but I kept on saying, "Why us?"

Then on meeting Father, he said to me one thing. He said, "Things don't happen by acci-

dent." And I started to learn that that was true—things *don't* happen by accident. We realized we were there at a very special time to witness something special. I can't speak for what Larry or what Bill or Mr. Kamiyama or Father experienced. But I can tell you something that I as a woman saw.

I saw the love between Father and Mother that was just beyond words—it was something that you and I just dream about.

I saw the love between Father and Mother that was just beyond words—it was something that you and I just dream about. It's beyond physical love, and it's beyond superficial love. It just goes so deep inside. If you have ever heard of "soul-mates," well, you can really see that Father and Mother are two souls that are intertwined. You can just see it and feel it when you're in the room with them. You can almost feel the vibrations between them.

And then I started to see the love that Father had for all of us—and all of you. He would speak of you as his own children. And he would speak of you as if he had raised each one of you individually. Then I would see Mother's love, and the way she treated me especially. I was just overwhelmed to see that.

And I saw something else. Father lived what he teaches. Father lives what he tells you. Sometimes preachers or ministers say one thing and they do another. Father doesn't do that. I assure you, from witnessing it, that what he says, he does. And he does not expect anything from you that he doesn't expect from himself. That is my message to you. □

Teresa, Larry, Bill, and Rev. Kamiyama then made a full bow together to the True Family. A celebration cake was brought out, and all the members of the True Family present came on the stage to cut the cake. Rev. Kamiyama led everyone in three cheers of mansei for True Parents' Victory of Danbury.



Teresa Evola, Bill Sheppard, Larry Evola, Rev. Kamiyama, and Dr. Pak after Teresa's sharing.

THE SIGNIFICANCE OF DANBURY

course. He showed us that even he himself has to live precisely according to the Principle in order for Heavenly Father's ideals to come true. We must unite with that idea absolutely. Adam and Eve's responsibility was to absolutely obey. Showing obedience is an act of love. You must understand—Heavenly Father's purpose is *love*. That's why He suffered at the fall, and that's why He's *still* suffering.

The true way of life, the way of goodness, has to be physically demonstrated to us in order for us to follow; that's why we value tradition. I know many times the standard is hard to follow; it's hard to substantialize true subject/object relationships in our daily life. But we must do this for the sake of love, especially for the sake of our children. We want to do away with humanistic, superficial relationships. We really want deep, heartistic relationships—something that goes beyond our external perceptions. In order to reach that depth, we have to strive for the eternal, heartistic, and absolute value.

Apply the tradition in your life

This course is not easy. In order to reach the ideal in this life we must fight. Heavenly Father will persevere until He accomplishes the ideal. As long as this world exists, fighting will go on; that is guaranteed. If we die, Heavenly Father will find someone else to carry out His mission. I don't like to fight, so that's why I'm fighting now—to end this war quickly.

It's a struggle for me to stand here, but it's because this is a battle. I'm fighting with your old concepts and trying to give you a new standard. Even I have to follow it. It's a struggle for me, too, but we have to become ideal individuals, because that's what we really want, deep in our hearts.

This is why I ask you to follow the Principle course. Know about the tradition and apply it in your life. Fight every day. Deal with Satan. Control the falsity in your life. You will overcome. Eventually you yourselves will be standing here at this podium speaking this truth all over the world. Father wants to give you that love. Because only through this way can we change the world. There is no other way! People have tried, but there is no other way. Father went to Danbury for the sake of that ideal. He did not hesitate even for a single moment. He went through that path of suffering and overcame the barriers and brought about the realization of true love.

We will give our utmost effort to break all the external barriers that Satan has brought into this world. We will build a bridge right over those barriers; and we will even break directly through them. Starting from you, this effort has to generate out. But we have to be clear enough and pure enough to reflect Heavenly Father's light of love clearly. Father set the tradition and we will follow it. If we make that ideal foundation of substance, we will eradicate Satan from our life. That's what we all want. Live for true love.

In carrying out what I have to do, many times I struggle because of my physical body. I get frustrated sometimes. I'm very hot-tempered, and I become over-stressed very easily. I often have to suppress my feelings. If I let those feelings linger around me, it will affect my work, so I have to find a way to get rid of all that excess energy. I've heard from some people that when they get angry, they go fundraising. That's a great outlet!

When I was younger, I did a lot of martial arts. In order to get rid of my angry feelings, I drained myself literally to the point of exhaustion. The first thing I'd do in the morning was exercise for an hour. That's how I could maintain my sanity in



Hyo Jin Nim embraces Larry Evola.

school. After school I used to go and work out to the point of exhaustion again. But nowadays I find other ways: I play my guitar or I do target practice or I go hunting. More often now, I go and talk with the blessed children. I try to make that my outlet.

The main thing is to always be thinking: How can I fulfill my responsibility? I want to fulfill my goals, so what do I lack? You have to find some way to work this out constructively, not destructively. Always be aware of your situation. Awareness is the key to combatting your struggles. Mobilize all the qualities that Heavenly Father has given you and direct them in a way that will bring some fruitful result.

Understand what you should do and do it! Heavenly Father has given you everything you need to become children of God—to reach that ideal point. You can be the next leaders of America. Your belief system is very important. A leader must stand for something; so stand for true love value. If you become an embodiment of that value, you will lead the next generation. Don't you have that desire? It's up to you. I know it's up to me. So make a choice—decide clearly and decisively.

Please live up to your ideals and be a reflection of your beliefs. Those of you who can promise this to True Parents and to True Parents' family, please raise your hands.

Thank you. □

THE QUEST FOR AN IDEAL

The Second Annual International Conference on the Arts

August 25—28, 1988 New York City

by Richard Lewis

The artist has a "great potential to be a healer of society," declared Lorin Hollander, concert pianist, in his welcoming address at the Second Annual International Conference on the Arts. Sponsored by the Artists Association International (AAI), the conference was held on August 25-28, 1988, at the Waldorf-Astoria in New York City. Fifty-six distinguished participants, representing the many different aspects of the arts, gathered to discuss the conference theme "Absolute Values in Contemporary Culture."

This conference was founded by Father in 1986, and the first one was held in August 1987 in Paris [see *TW December '87*]. This year, as last, Dr. Bo Hi Pak, president of the Artists Association International, gave the opening plenary address, in which he outlined the aims of the AAI [see p. 27].

At the opening session, Edward Birdwell, general manager of the Seattle Symphony Orchestra, discussed his experience of the state of the American arts during his time in Washington DC with the National Endowment for the Arts. While many symphony managers had told him that money was a problem, "it's a lack of seeking for excellence, a lack of soul," he explained. Other speakers at the opening session were Tsing Fang Chen, internationally renowned artist and lecturer, and Georgina Parkinson, ballet mistress of the American Ballet Theater.

In a luncheon presentation, Dr. René Berger, president of the International Association for Video in Arts and Culture, gave an overview of the impact of new technologies on the arts. The moderator of the conference was Herbert London, dean of the Gallatin Division of New York University.

Contemporary topics in art

During the three main sessions, entitled "Striving for Absolute Values," "The



Featured speakers at the opening plenary session.

Erosion of Absolute Values and the Responsibility of the Artist," and "The Polemics of Art and Politics in Contemporary Culture," several speakers were featured. These were: Michael Gibson, art critic with the *International Herald Tribune*; Hugo Weisgall, composer; Dr. Tom Pniewski, professor at Hunter College; Dr. Jan Knappert, professor at the University of London; Robert Beck, who presented a paper by his wife Jill Beck, head of the dance division of The Juilliard School; Kazuko Hillyer, international artistic agent; Ivan Nagy, dancer and director of the Cincinnati-New Orleans Ballet; and Richard Grenier, author and critic. Their topics touched on such themes as: the lack of standards in contemporary art, the suppression of the arts under communism, the universal qualities of poetry, the special attributes of artists, and the development of the values of an artist in the context of the family.

The keynote speaker at Friday's dinner was Arnaud de Borchgrave, editor

in chief of *The Washington Times*, who spoke on "The Art of Survival." Quoting Winston Churchill—"If you don't stand for something, you'll fall for anything"—he gave an overview of the current state of the worldwide conflict between liberal democracy and totalitarian communism. While he admitted that "we have come a long way from the days when the American flag was being burned in the streets," he felt that the major problem was now the national will, which was being undermined by "media censorship by omission" and the lack of a realistic global perspective in the legislative branch of government.

The lunch on Saturday featured a unique presentation by jazz legend Dave Brubeck and his Quartet. He was introduced by Brian Saunders, executive director of AAI, who recounted his first experience of the "Brubeck experience and the crossover of jazz and classical," while completing his doctorate at Juilliard. The Quartet explained

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Restoration of The Manhattan Opera House

by Jeremy Gaylord

At the opening reception of the Second Annual International Conference on the Arts, on August 25, 1988, a special ceremony was held to officially announce the beginning of the restoration of the Manhattan Opera House. Originally built by music impresario Oscar Hammerstein in 1906, the building was bought in 1977 by the Unification Church, which committed itself to restoring the opera house to its original grandeur. In that same year the church also took over sponsorship of the New York City Symphony, which was featured at the Olympic Games in Seoul.

The history of the house and the plans for renovation were presented in an audio-visual show put together by Ron Paquette of World Audio-Visual Enterprises. The words of the Script described its original beauty:

Being a man who always put his money where his heart was, Oscar Hammerstein, with no subscribers, invested 2 million of his own dollars and single-handedly proceeded to build the only opera house which would ever truly rival the Metropolitan's. . . .

Largely designed by Mr. Hammerstein himself, the building, which spared no expense, made extensive use of Italian marble and Yorkshire stone. Adorned in the prevailing colors of deep red, warm buff, and gold, the auditorium rose dramatically through a peristyle containing 40 proscenium boxes, whose huge columns supported an additional semicircle of loges, with two balconies above. Overhead, a magnificent sculptured dome and chandelier hovered 100 feet above the orchestra floor. The press and

public unanimously praised the warmth, intimacy, and splendid acoustics of the hall. . . .

Its first seasons saw the American premiers of works by Massenet, Debussy, Offenbach, and Strauss. Its stage was graced with the most famous singers of the day. Its performances sold out, its subscription sales soared, its boxes filled with New York's renown. . . .

After Hammerstein's death in 1919, the Manhattan Opera House passed through a series of owners and transformations, none of which ever again saw the grandeur Hammerstein brought to it. . . .

In 1977, the Reverend Moon, founder of the Unification Church International, made a decision to purchase the building in the hopes of one day restoring it to its original grandeur.

Ms. Esther Ruiz, a representative of the office of Mayor Edward Koch presented a proclamation in recognition of the arts conference. In Jin Nim received the proclamation on behalf of her father, saying that Rev. Moon was "very excited" about the renovation of the opera house, which he hoped would stand as a landmark for the city.

Dr. Benjamin Watkins, mayor of Harlem, praised Rev. Moon for his efforts to revive the arts and improve the community for the sake of the future. "We need people like Rev. Moon," he said, "to help us, and especially our children, to learn again what is body, mind, spirit, and especially soul."

Barbara Raskob, president of the 34th Street Midtown Association, enthusiastically endorsed the renovation. She said her council members were "very excited to hear of the plan to restore the Manhattan Opera House" as a cultural center.

To this end, the Manhattan Opera House Foundation has been formed and a husband-wife architect team selected for the design. Nicholas Thompson and Claire Ferrier have made a name for themselves restoring many of Britain's great theaters. The eighth floor of the Manhattan Center complex contains a large auditorium with a recording studio, used by Metropolitan Opera singers and other classical artists because of its excellent acoustics. On the ninth floor is a smaller recording studio used for recording rock music.



Page 24: In Jin Nim receives a proclamation from Ms. Esther Ruiz, representing Mayor Edward Koch, in recognition of the arts conference.

Left to right: Ms. Renata Scotto, Mrs. Bo Hi Pak, Ms. Esther Ruiz, In Jin Nim, Dr. Benjamin Watkins, and Dr. Bo Hi Pak.

Right: In Jin Nim giving her acceptance speech.

Below: Hoon Sook Nim, principal dancer of the Universal Ballet Company, performed a section of *The Blindman's Daughter* at the Gala banquet on August 27.



ACCEPTANCE SPEECH OF IN JIN MOON

Ms. Ruiz, Dr. Watkins, Ms. Ras-kob, distinguished participants of the Second Annual International Conference on the Arts, ladies and gentlemen:

On behalf of my father, the Reverend Sun Myung Moon, founder of Artists Association International and the new Manhattan Opera House, I am very honored to stand here and receive this proclamation from you, Ms. Ruiz, representing the Mayor of the City of New York.

The International Conference on the Arts is truly a dream-come-true, created to offer hope and direction to artists from all disciplines. My father is very excited and hopeful about this conference of distinguished representatives from around the world. Best wishes for a successful conference.

I am very grateful for these words of proclamation acknowledging this prestigious conference. It is appropriate that this gathering of artists highlight yet another great cultural opportunity—the restoration of the Manhattan Opera House.

Surely, this event will stand as a landmark in the cultural renaissance of New York, not only for the citizens of this city, but also for the citizens of the state of New York, for the nation, and for the world.

As I mentioned before, I feel personally most honored to be a part of this ceremony. I am sure that my father will be very uplifted in his heart to hear that such a gathering has taken place, and that his vision for culture, which he has harbored for so long, could be recognized by the Mayor of this city that he loves so much. This great project must surely gather momentum as a result of Mayor Koch's gracious recognition of our efforts.

Thank you very much.





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THE QUEST FOR AN IDEAL

that "the blues is the original fusion of musical culture—that great meeting of African, European, and South American cultures," and then gave an exhilarating performance based on the blues that was rapturously received with a standing ovation.

"Young Artists" gala

Saturday evening welcomed over 400 people to a grand fundraiser for the "Young Artists Program." This program rewards the achievements of aspiring young artists worldwide with a stipend to further their education. Renata

Scotto, opera soprano, and Lorenzo Anselmi, conductor, were the honorary chairmen of the evening, and two awards were presented this year.

Julie Kang was the recipient of the Young Artists Scholarship Award in violin. A brilliant 12-year-old Canadian of Korean descent who has already performed as soloist with the Vancouver and Edmonton Symphonies, she gave a beautiful performance that clearly demonstrated her mastery of her chosen instrument.

The Young Artists Debut Award for piano was presented in absentia to Alexander Paley, who has recently come from the Soviet Union. He has been a regular soloist with the Moscow Virtuoso Orchestra and has won the J. S.

Bach International Competition in Leipzig. He was unfortunately unable to attend.

His inability to attend and thereby display his talent was made up for by a magnificent performance by Lorin Hollander. This was followed by the delightful

"Moonlight pas de deux" from *The Blindman's Daughter* (Shim Chung), a ballet presented by the Universal Ballet Company (UBC) at the Seoul Olympic Games. The performers were Julia H. J. Moon (Hoon Sook Nim), the principal dancer with UBC, and Ross Stretton, a principal dancer with the American Ballet Theater. Every single one of the True Children was in attendance at the gala, the first time they had been all together at a major conference.

Tobian Leibovitz, owner of The Ballet Shop, the center of the ballet world in New York City, was heard to comment on how beautifully Julia Moon's talent "had matured and been perfected" and that she was "a tremendous credit to the choreographer Adrienne Dellas."

The final event of the evening allowed everyone to display his or her own dance talent on the floor to the music of the Peter Duchin Orchestra.

The conference ended with lunch on Sunday and closing remarks by Dr. Pak. He explained that the purpose of the conference and, he hoped, the purpose of the participants, was "to advance the cause of idealism in the arts emotionally, intellectually, and technically" and that "our search for absolute values has begun."

Next year's conference will be held in London. □



Above left: Two recipients of the Young Artists Scholarship Award. **Left:** Julie Kang, first prize. **Right:** Reiko Watanabe, second prize. **Above right:** Members of the True Family attend the Gala banquet on Saturday night. **Left:** Dave Brubeck, pianist and jazz legend, answers questions at a lecture/demonstration of his work.

A BEACON OF HOPE AND INSPIRATION TO ARTISTS

Excerpts from the Opening Address of Dr. Bo Hi Pak

August 26, 1988

This year's conference theme, "Absolute Values in Contemporary Culture," is a topic of great significance, especially when we consider the future of the arts and the role of the arts in society. We artists are impassioned with a dream and a vision that must inform and provoke our audience. For centuries, people have looked to artists as a source of hope and inspiration. In addition to remaining true to our inner minds, the guiding light of our intuition, we also have felt a collective obligation to society and the world. As artists, our power is both great and unique; our art has had the potential to uplift and unite mankind in one moment or to instigate riots in another.

At this time, please allow me to express some of my own personal views on the arts and the topic of this year's conference. To be perfectly honest, the theme "Absolute Values in Contemporary Culture" is not easy to discuss. The words "absolute values" may imply a kind of moral restriction to the contemporary artist, who is so highly dependent upon freedom of expression. Yet the contemporary art historian Suzi Gablik said:

Art is not value-free, as science tries so hard to be—it is motivated and purposive. Can we study art for moral results as we already study it for social and aesthetic ones? I am convinced not only that we can, but that we must—that the social, the aesthetic, and the moral are intertwined, and that we have absolved ourselves of these vital connections to our peril.

"The quest for ideals in the arts is the same as that of every religion throughout history—to build a world of ultimate perfection of unconditional and absolute love."

Ladies and gentlemen, we must recognize that artists, from the earliest time to the present, are people who strive for the ultimate, the ideal, and the absolute. The quest for an ideal is in the blood and bone marrow of artists from every century. Even in such a confused world of conflicting values as we see today, artists will aspire to contribute to an ideal of aesthetic beauty and excellence. And although self-



Dr. Bo Hi Pak delivers his opening address.

sacrifice and enduring love are at a premium in our daily lives, they not only exist but are glorified in our poetry, our drama, and our literature.

The quest for such ideals in the arts is the same as that of every religion throughout history—to build a world of ultimate perfection of unconditional and

absolute love.

My conclusion is that the ideal artist is God, the parent of mankind. Have we not marveled at His creation as being the ultimate expression of truth, beauty, and goodness? Ladies and gentlemen, it is my sincere feeling that we have a unique capability to comprehend God's

creation because our deepest desire is to participate as artists in the expression of such absolute values. As an extension of God the Parent, the original Creator, the eternal wish of mankind is to become an imitator of the original Creator, and to become an extension of that original creativity as a second creator, or second self, to God. In this sense, our conclusion may be that artists have the ability to work in conjunction with God as co-creators. Furthermore, we may say that absolute values are those values that are selfless, eternal, truthful, beautiful, and good—the essence of true love.

Thank you for allowing me to express my personal views on the arts. It is the wish of the founder that the International Conference on the Arts become your conference, your forum, with your hopes and your concerns, representing artists from all disciplines. With this in mind, I am sure this conference will be a beacon of hope and inspiration to artists and lovers of art throughout the world. □

Developing The Seed Father Planted

by Valerie Shimoyama

It was a hot, muggy Saturday, July 30, 1988, when Hyo Jin Nim inaugurated Future Productions' new video duplication facility in Fair Lawn, New Jersey. But with him he brought the refreshing spirit of True Parents and Father's vision of the direction our movement should take in the field of film and video. We were deeply grateful that he came and invested his enthusiasm in the new start we were making.

Hyo Jin Nim was especially inspired that Future Productions had taken the initiative to develop the seed that True Parents had planted. "This is the right kind of tradition," he said at the grand opening. "Father started this specific mission, but you, centering upon Mr. Matsuda and his staff members, took this mission upon yourselves. Through your responsibility, through your efforts, independently, you have reached a substantial standard."

Future Productions moved out of its original facilities in the World Mission Center to the 12,000-square-foot plant in New Jersey after nearly two years of searching for the proper site. The new location will provide much-needed room for expansion. "We looked at more than 100 places," said Ken Washino, vice president and technical manager, in a speech at the opening. "We feel that Heavenly Father guided us to the ideal place for us."

Hyo Jin Nim, along with Mr. Shunichiro Yoshida, representing Rev. Kwak, and Mr. Norio Matsuda, the director of New Future

Films, cut the ribbon to mark the official opening of the new factory. The more than 100 guests were led on a tour through the duplication lab, the hardware manufacturing rooms, and the warehouse. Children's educational tapes were being duplicated in one area, while in the warehouse, the staff was packaging and shrink-wrapping the duplicated tapes.

"The next step"

Hyo Jin Nim congratulated the members for the big step they had taken. This is just the beginning, he reminded us. At this point our video duplication facility is

only reproducing the programs created by others. Now we should also begin to create our own programs.

While many elements have contributed to Future Production's reaching its present level, among the most important was the internal foundation that was laid.

"If you really believe that video is the way to send Father's message out to the world, then you have to think about production, not just reproduction," he said. "What you need now is content, internal quality. . . I am sure you

have a production company in mind for the future. That is the next step. . . I really believe that through this audio/



Mr. Yoshida, Hyo Jin Nim, and Mr. Matsuda cut the ribbon to open Future Productions' new video facility.

PHOTOS: KEN OWENS

visual medium we can touch many people substantially. It creates a very direct response."

Satan has already created a substantial foundation in this world, he said, but we must insure that the next chapter of history is written by Heavenly Father. "Heavenly Father will win," he said forcefully. "There is no doubt about it. Heavenly Father has to fulfill His purpose of creation. We have to share that burden."

The grand opening was a good time to explain the relationship between New Future Films and Future Productions. New Future Films was begun by True Parents in 1975 as a church department, with only four members. Centering on Mr. Norio Matsuda, a 777 Couple, its purpose was to record Unification Church events on film and video, especially the history of our True Parents. Future Productions, on the other hand, was founded in 1977 as a video-oriented business corporation to raise funds to support the church, center-

ministers had dispensational significance, also the physical fact of duplicating nearly a million tapes had dispensational significance, and presented many obstacles. If the tapes could not be reproduced within the time period given, they could not be distributed. It was a tremendous responsibility. The problems involved in learning to control 1,000 VCRs in such a short time, with

established to support the American movement financially. The fruits of their three years of effort since then could be clearly seen at the grand opening of the New Jersey plant.

While many elements have contributed to Future Production's reaching its present level, among the most important, said Mr. Washino, was the internal foundation that was laid. "We have



▲The Future Productions staff members show Hyo Jin Nim around the factory.

◀The new 12,000-square-foot plant in New Jersey.



ing on Mr. Matsuda's wife Mitsuko, as president. For seven years, Future Productions stayed in this quiet stage of development.

Then in 1984, Father asked that 300,000 sets of videotapes (a total of almost a million tapes) be distributed to ministers throughout America. New Future Film's small film crew was turned upside down. A thousand video cassette recorders (VCRs) were purchased, and Divine Principle tapes in English, French, Japanese, and Spanish began to be turned out. Thus the Unification Church dove into video when much of the world was still unaware of its significance.

While getting the tapes out to the

members who had virtually no experience in either video or electronics, seemed almost insurmountable.

By trial and error, the members created a makeshift duplicating system that could route the signal from the source to all the VCRs, turn on all or part of the VCRs simultaneously, and put them into record or rewind. Members worked literally around the clock for almost six months duplicating the tapes. Somehow a million tapes were delivered to all the church centers and distributed.

Three years of effort

It was then suggested that Future Productions use the foundation that was

tried to unite strongly," he said, "and to have faith that we could break through any difficulty. Our staff has worked extremely hard. They were willing to work hard at any task."

While competing in the business world, they tried to keep their vision focused on the ideal, he added. "In the outside world, business means competition and trying to defeat one another. But what we have done was not just to compete, but to help others and to try and develop the market together. This is Father's tradition: give and take. We feel this is our responsibility, to restore the business world."

Future Productions is now one of the largest video duplicators on the East Coast, but Hyo Jin Nim reminded them that Father would certainly like to see them be the largest in America—and develop and produce their own programs. "You can conjure up boundless things," he said. "You are boundless, your mind is boundless. . . That is the quality of the Creator. You can do anything you want, anything you set out to do." □

"TO BE SINCERE, HONEST, AND RESPONSIBLE"

In February 1985, Future Productions was one of the largest, if not the largest, video duplication facilities on the East Coast. Most duplication facilities had between 20 to 50 video cassette recorders. Future Productions had a thousand—a huge duplication capacity, but none of the related services that are normally a part of every company. They had no packaging capability, no sales force, and no marketing strategy.

But Father had a vision for video that few people at the time were able to grasp. "When Father started the Divine Principle video project," said Mr. Ken Washino in his speech at the opening of their new facility, "no one before had attempted such a large distribution of tapes. No one else had created such a large video duplication system."

When the Unification Church began its "video providence," a VCR cost around \$1,000 to \$1,200 and thus could be afforded by only a very few. How could anyone have imagined that within a few years VCRs would cost only slightly over \$200 each and be owned by almost every household?

The importance of video

Father must have seen the future clearly, for he quickly understood the importance of video for God's providence. While a TV or radio show can only be broadcast one time, a videotape can be played over and over. Through this medium, it would be possible for people to view the Divine Principle lectures again and again.

However, the team wasn't able to anticipate the direction of the later booming home video market, said Mr. Washino. "If we had realized this market trend then," he said, "and if we had had enough marketing experience, we could have made a much larger business foundation quickly."

With no sales team, no marketing experience, and none of the basic services that were demanded by the market, how were they to keep 1,000 VCRs busy? They gradually began to develop a foundation in production, sales, marketing, management, and customer service. They began an advertising campaign and started to promote their company at trade shows.

The spearhead of that growth was the in-house development of an improved video duplication system. One of the staff had used his experience in electrical engineering to sort out the bugs in their existing duplication system. (That also included the bugs in an expensive set-up purchased from the industry's major video duplication system designer.)



While trying to improve the Future Productions system, he developed a unique new system that offered major improvements over what was on the market, at only a fraction of the cost. The staff began marketing it at prestigious trade shows, such as the National Association of Broadcasters and the Society of Motion Picture and Television Engineers. In the last two years alone, they have set up over 200 systems, involving 5,000 VCRs. They have set up systems in both North and South America and soon will be setting up one in China.

On this foundation, the company gained a reputation for not only technical expertise but good customer relations.

Video is a young industry. When video began to take off, there were many companies that sprang up overnight to take advantage of the video boom; they made a few million dollars for their owners before folding or going

into bankruptcy. In such a milieu, Future Productions stood out.

One of their suppliers told them, "You are the only company in the video industry that pays when you promise."

"We're here to serve"

"We started out as a servant of servants," says Timothy Forster, marketing manager. "We started in a very 'tooth and nail' part of the market, where people cheat and are dishonest. We tried to go to their level and embrace them, but with the right heart. . . That's where we tested our attitude. We thought, are we going to become like them, or keep our own tradition?"

"Everyone watched us very carefully," recalls Mr. Washino, "because they knew we were Moonies."

But once they had established relationships of trust with their customers, they found that their customers began testifying about them to other companies. "When that began happening," Mr. Forster says, "we knew we had established a certain kind of internal victory. Instead of compromising our philosophy or religion, we tried to inspire them that it's better to be sincere, honest, and responsible. It was basically the principle of home church. You make relationships that are long-term. You don't just make a quick dollar and get out of the industry tomorrow."

When they went from just doing duplication to marketing the duplication system hardware, many people warned them that it would never work.

"People would ask us, 'Why are you setting up systems that will upgrade and organize your own video duplication competitors?'" says Mr. Forster. "'You're cutting your own throats.' But we told them, 'No, there's business out there for everyone. We're here to serve.' And in fact our business has been doubling every year."

"We have really given our best effort to gain a reputation with customers by going Father's traditional way," says Mr. Washino. "And we have experienced that when we try our best, even when we have no experience and little confidence, we can accomplish."

—Valerie Shimoyama

TAKING CARE OF MY GOD

by James Baughman

From a sermon given at the National Headquarters Chapel in New York
on Sunday, June 26, 1988

STEFAN DES LAURIERS / NFP

This is my first Sunday as regional coordinator of the New York City region. Some days ago, when I was thinking about what to speak on, I got up at 5:00 a.m., and a strong feeling came over me. I saw very clearly the Rock of Tears, and Father weeping for the sake of God. It dawned on me that the most appropriate thing to do on this, my first Sunday, was to talk about God in the spirit of how our True Parents have spoken about God and lived their life accordingly. In this sense, the Rock of Tears is a symbol of our church. It is the symbol of Father and Mother deeply desiring, during the many years of their life, to take care of God.

I cannot claim to personally know very much about God directly. However, I have learned several things from True Father about God. First of all, Father has taught us that God is a parent and that we are God's children. Secondly, God has feelings, desires, and personality. Ever since the fall, God has continually felt loneliness, suffering, and agony. A third point is that God cannot bring in the Kingdom of Heaven by Himself. Rather, it is *our* responsibility to work with God. Only together as a family—God, parents, and children—can we bring the Kingdom of Heaven on this earth.

God wants to live with us

Today I would like to direct two major questions to you. First, why should we take care of God? In Deuteronomy 6:4-9, God says through Moses:



Rev. James Baughman

"Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house, and on your gates."

God is exhorting the Israelites to love and care for Him, and not only that, but to teach all the generations after them to do this. He wanted His people to live with this truth burning within their hearts and to make it their central concern.

In the New Testament, God's personal, living relationship with His people is expressed even more deeply. Revelations 21:2-4: says:

"And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a loud voice from the throne, saying, 'Behold, the dwelling of God is with men. He will dwell with them, and they shall be His people, and God Himself will be with them; He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away.'"

This is a God wanting to be intimate with us, to dwell with us, and to wipe away our tears, hoping that we will be His people as much as He is our God.

In the Completed Testament we read, in Father's speech entitled "Children of our Father" from the book *New Hope, Twelve Talks*:

You must make a hopeful prayer to God: "Oh Father, I don't want to be a foolish child, to be unwise. I want to know Your heart. I am here, ready to sacrifice myself, so why don't You come and abide with me?" For that prayer, God will be proud of you. And you can even pray this: "Father, I will be responsible to restore this world, and I can do it, believe me! You don't have to come and help me. I don't want You to come to this world of suffering to help me. You stay there and watch me." With that kind of prayer, you can console God's heart.

Then how would God respond? He would tell you, "I am coming. I must come and help you. Even if you want to stop me from coming, I have to be with you! I want to be with you, right in the midst of darkness." Then when you are

pursuing your mission, ready to fight your way through all difficulties, you will suddenly find that God is already there before you, having prepared everything for you and paved the way ahead of you. God is the God of love, of parental heart.

If you were God, wouldn't you do the same for your children? When you love God like that, you will become the greatest of His sons, since you will have moved your parent's heart. You will have restored God's dignity, and He will be proud of you. I have thought and thought and finally found that this is the only way for the sons of filial piety to please God. You will be grateful that God has come to earth because of you. You will be able to make God happy, warm, and proud. And you will be proud of each other and satisfied with yourselves.

Our Father is saying that God is not just demanding that we love and obey Him as a servant, but that He wants us to be His filial children—to serve, to assist, to take care of Him—to *take care of God!*

It's time we grow up

Last Sunday, Dr. Durst gave us some profound insights into the story of the prodigal son [see *Unification News*, August 1988]. One of these was that the father in the story exhibited unconditional love for both of his sons. He went out to meet the wayward younger son and embraced him on the road leading home. And when the elder son stood outside the banquet hall, grumbling about the party for his returned brother, the father went out of the hall to embrace and comfort him.

Neither of the sons was able to fulfill and exhibit the same heart as their father. Neither was able to forgive and to console his brother. Our Heavenly Father, of course, is like the father in this story. He never ceases to constantly give unconditionally to His people. Haven't you wondered at times what it is that makes God able to ceaselessly forgive and keep giving us another chance? It is because His heart is the heart of a parent.

And as we marvel at this heart of God, we oftentimes begin to feel that by our very nature as fallen children, we will never be able to exhibit this same kind

of love. We childishly take for granted God's unconditional forgiveness. There is a typical saying among some people: "Don't worry: If you sin, God will forgive you." I think we really abuse God's forgiveness and unconditional love. I was raised a Catholic, and we went to confession every Saturday before Sunday communion. But there was an unspoken feeling that somehow we could go out and do whatever we wanted because we could always go to confession and say our penance and have it all forgiven. It was a cop-out! Actually, we were abusing God's unconditional love, forgiveness, and compassion.

We've all seen depictions of people confessing and begging God's forgiveness on their deathbed, thinking that they'll be able to go to heaven no matter how sinful their life was. I'm sure many of us hope and pray that we'll be conscious at our moment of death so that we'll have that last chance to make things right. In a way, this kind of thinking gives us a license to do whatever we feel like doing.

Have we thought about how God feels concerning the way we treat His love, compassion, and forgiveness? We must take responsibility to develop the same heart and attitude as God while we are living. We must become mature. In a sense, we will always be children to our Heavenly Father, but at some time we must grow up and assume responsibility.

Learn to be like God

So why must we take care of our God? Because it is our destiny. It is our destiny to become the reflection of God, our parent. As it says in Genesis, we were made in the image of God. Jesus said we must be perfect as our Heavenly Father is perfect. He didn't say, "You have to try, but I know you'll never make it." He said, "You must become the image of God. You must become like God, who has a parental heart." We are not meant to be children forever. We are meant to become true parents. The beginning point in developing a parental heart is to have the means and ability to reciprocate the love and compassion that God gives to us. We must

learn to be like God, to be the image of God, to be perfect as God, to become parents, and then to pass it on. This is the essence of all the scriptures.

Jesus said that there are only two great commandments: Love God with all your heart, mind, soul, and strength, and love your neighbor as yourself. In other words, before we can love our neighbor, we must be able to love God

and take care of God with our whole being. It's the foundation for us to do everything else.

Jesus' whole life was spent taking care of his God. Finally he went to Gethsemane and prayed, shedding tears and blood. Why? Not be-

cause he was weak, but because he was so desperate to take care of his God. Dying on the cross was the highest act he could do at that point—he showed the people that he was willing to take care of God and the world at any cost. Since that time, the cross has become the symbol of that depth of love and concern.

In the Completed Testament, the symbol of that depth of love is the Rock of Tears. It is Father's Gethsemane. Father prayed at that Rock for years and years. Why? To take care of his God. As Father said:

I never prayed from weakness. I never complained. I was never angry at my situation. I never even asked His help, but was always busy comforting Him and telling Him not to worry about me. The Father knows me so well. He already knew my suffering. How could I tell Him about my suffering and cause His heart to grieve still more? I could only tell Him that I would never be defeated by my suffering.

These words express Father's fundamental desire to take care of his God. They are more than an expression of a child's attitude towards his parent. Let me explain.

A dynamic relationship

Most of us think that the four position foundation—God, man, woman, and child—is a hierarchical, static relation-



pecially set aside when we gather as a people to sing, pray, and study together. This is the essence of worship. Why? Because the group voice, the voice of the people together, is louder and more profound and powerful than the individual voice.

Think of it this way. The core of the Unification movement as a whole is the church. The core of the church is God. The core of God is heart. And the core of heart is true love. True love is really the essence of the Three Blessings that de-

ship. But it's not; it's dynamic. And that's the key to understanding what we call the triple objective purpose. Each person becomes, at some point in this dynamic relationship, the subject to the other three as objects. In other words, the man can initiate the relationship of love to the other three, including God! And the woman and the child can do the same. This means that we can have more than just a child or filial piety relationship to God. Sometimes we can be in a relationship to God as spouse. God becomes our lover. Think of it: It's very profound to be in a position of spouse to God. Jesus, and also Father, speaks about God as a lover. We can tenderly take care of God as a spouse, with utmost fidelity.

We can even be in a parent relationship to God. God has no mouth to cry out in this miserable world. He has no body to move about. In this sense God is like a child. He needs to be protected and defended in this world. We need to take care of our God as a parent would intimately take care of his child.

It is our destiny to have these relationships with God—as a child to a parent, as a spouse to his beloved, and as a parent to a child. God needs us, just as we need Him. In the Old Testament, He said many times, "I want my people. I will not let my people be distracted by

anything else. I am a jealous God!" We also must become a jealous people. We must become a people united and determined not to have anything else that might distract us from our God. We must determine ourselves to be the best in taking care of Him.

The second major question to ask ourselves is: How do we go about taking care of our God? There is much to say on this point. Father talks about taking care of God by living a life of indemnity and sacrificing ourselves for the sake of the world. But before we can even hope to take care of others by living a life of indemnity, we must first develop a relationship of love with God.

Worship goes to the heart

Thus the first and the most crucial step is not action, but rather, worship. We need a foundation of worship, prayer, and study, before we can do things like ICC work or home church. Worship means more than just our individual prayer and study. Worship is a time es-

lineate our purpose in life. We must develop a heart of true love through our worship. Worshiping as a family, as a people of God, taps into and stimulates this core of the heart.

We must become a people united and determined not to have anything else that might distract us from our God.

We must determine ourselves to be the best in taking care of Him.

Worship goes to the heart of hearts. Where is the heart? Where is the mind? We often talk about the spirit mind. The spirit mind is where God

infuses the life element of truth and love so that we can gain spiritual growth. It is this heart, this spirit mind, that we must stimulate. We must first activate it so that we can receive God's love. Just as the heart pumps life fluid through the entire body, worship pumps the lifeblood of God's love into us, into the entire movement, into every activity we do. It is the core, the essence, that we must stimulate in order to pump the lifeblood of God's truth and love. It is through worship that we do this.

What are the elements of worship? The first element is repentance. Before

we can even begin to stimulate true love in ourselves, we must first repent and cleanse ourselves. We need to be healed before we can actively and effectively pump that lifeblood and develop the true heart of a parent.

A second aspect is praise. God doesn't get too many compliments these days. On my way to service I walked down

42nd Street. In the hustle and bustle and the noise, glitter, and garbage, there was one lone voice at the corner of Times Square praising God. It was sad in a way, because it was drowned out by the noise and distraction, and people just walked by. May God bless that man, for he's trying to take care of his God.

Thanksgiving and comfort

A third important element of worship is thanksgiving. How often does God receive appreciation for all that we've received? How often do we take for granted the blessings and the simple things of life? Remember how Jesus healed the 10 lepers and how, in their euphoria of having been healed, they ran off to show everyone, forgetting what had happened? Upon reflection, one realized his blessing and went back to Jesus and said "Thank you." Jesus was moved by his gratitude, but he was also saddened that the other nine didn't come back. Thanksgiving is important.

In worship we must also comfort God. This is the unique and new dimension that the Unification Church brings into worship. Not too many churches talk about this element of comforting God's heart, showing compassion and embracing our God.

A fifth element of worship is to communicate to God. Few of us really communicate when we attend service. We go through the ritual and the different steps of the worship service; we pray, we sing our songs, we read our scriptures, and then we're finished. But do we really communicate with God? Do we let God speak to us? Let's communicate.

The sixth element, which is the combination of the other five, is to love God. We come here to love God. In all these things that combine to make up wor-

ship, we take care of our God. In that sense, Sunday service is not a place for talking about politics. It's not a place for talking about business or to give re-

ports. And it's not merely a social occasion, which is the case in many other churches. It's a time for us to take care of our God. That's the essence of Sunday service.

We need to lift up our voices

to God as one united family. We must repent, praise, appreciate, comfort, communicate with, and love our God. This is our first duty and our first love. It's critical. Our work will have no meaning unless we first come together to worship. When we do this, God will be with us in everything else we do.

In II Chronicles 7:14, God indicates this very clearly:

"If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. Now my eyes will be open and my ears attentive to the prayer that is made in this place."

Sometimes we like to think that while other Christian churches may be declining, we in the Unification Church are different. But are we really any different? Will this beautiful place at 43rd Street one day become a museum and a relic like so many other monasteries, churches, and cathedrals? Or will it

become a sanctuary full of the vitality of the living God! What it becomes is up to us.

I realize that it takes a lot of effort to come to Sunday service, but think of it this way: Think of how much effort God has made throughout the centuries to take care of us and how little effort we make in coming to worship God and taking care of Him.

Everyone's responsibility

We have to worship together. Being the pastor of this church does not mean that it is my sole responsibility to give words of inspiration and truth. Actually in this church we must all witness; and we must all minister to our brothers and sisters. It is everyone's responsibility to

POEM FOR GOD

by Stephanie Newman

*My heart shall sing a new song to my Father,
so great is His love
unending
undying
for me.*

*I shall live each day seeking His will
His devotion
dedication
and desire
for me.*

*To seek out His praise
His happiness
His holiness
His purity,
which is within me.*

*Thank you O Lord, my God, my Father.
My everlasting Father,
my true love,
my friend
I thank you.*

*Above all Heaven, and all earth
You want to make Your home
in my heart.
Forgive my sin, Father,
and You can truly dwell in my heart.*

Say Your word, and I shall be healed.

make our gathering into a true worship service. Bring a friend, bring a brother or sister. Let's fill our services, not merely with our bodies, but with a jealous people of God who desire to take care of our God and to worship Him. This is our joy and our beginning point. We can go from here to do the rest.

It is time for us to become a different people. It is time for us to gather ourselves together and to pledge to live

and die for our God. It is time for us to become a jealous people.

The song "Light of Grace" goes: "All things decay, passing away, only the light shall remain. All things decay, still there is one, true and faithful, God is love." We can be confident that God will always be here. But will we be here? The chorus says, "I'll give my life and my love unto the one God of love." Let us have that kind of commitment.

Let us lift up our voices and cry out to our God for mercy to heal our hearts and heal this land. Let us pray to comfort, give compassion to, and embrace our God's heart. It is our time now to take seriously the pleading words of our True Father when he once said in desperation, "My only concern is that when I die, who will take care of my God for me?"

Let us pray. □

CONTINUED FROM PAGE 9

WAKE UP AMERICA!

and man and woman. Satan uses those three levels as his base in order to block the fulfillment of God's ideal.

This is the reason God has been searching after one true man, then one true woman, then true children. Those are the three things that God lost and that He has been working so desperately to restore.

What is our title for today? It is "America, Wake Up!" How can America wake up? What is the method? Now you know what it is.

When the Israelites entered the land of Canaan, first they built their holy temple for worshiping God. Then they erected schools, and lastly they built their homes. The Pilgrim forefathers of this nation did the same thing. First they built their church; secondly, they built schools for the education of their posterity; then they built their homes and the buildings for the rest of their social needs, including hospitals, libraries, and so forth. Reading American history, it is beautiful to see that the earliest settlers lived together in a communal manner, in a big tent. They would go out each day and work to build their church for worship and their schools for education. Finally they built their individual homes. Thus the three elements essential for the fulfillment of the ideal of creation were established. That is the very reason America has been blessed by God.

My teachings from the beginning have been to declare the absolute vertical line. The Unification movement is the place in which people can find that vertical line and draw their own horizontal line at a 90-degree angle. Once this is expanded to the rest of the world, the world shall prosper. Many people would like to see the Moonies disappear. But the rest of humanity and God Himself want to see Rev. Moon's teachings survive and prosper. Which side will overrule the other? God's side. No matter what the American media or others may say, the Unification movement is protected by the universal power of God. As long as I am holding firmly to the vertical axis, no power can destroy the Unification movement.

YOU MUST BE AWAKENED TODAY

As the United States is falling down into destruction, can we just stand by and shake our heads? Or shall we do something about it? I have recognized the situation here and I know what must be done, so I cannot be still. I must be working hard to correct the problems. If God and True Parents want to work 24 hours a day, how many hours would you like to work? You have all kinds of reasons and excuses not to work hard, but if Amer-

ica perishes, the world itself cannot survive.

America is spreading its diseases to the rest of the world. AIDS is an example of this. Now Americans are feared and unwelcome. People feel, "Stay away! Don't contaminate our land and our purity!" This is the declaration being made by your fellow men. They are not welcoming their good brethren from this country with open arms, but rather fear this country. Who shall pay the debts of America? Who can restore and stop this nation from declining? You must wake up.

Are you just a passive follower within the Unification movement, or have you been a pioneer and a front-line soldier? Before the rest of America can wake up, you must wake up. Unless you do that, how can you go out and make any impression? Can you give the shot in the arm that America so desperately needs? You have to be awakened here, today, at this very moment and place. Do you have the injection that will restore America from its disease?

Who is the enemy? It is your body, your husband or wife, and your children. If you don't love America more than all of those, then you will not be worthy of listening to my message today, truly not worthy to be called Unificationists. Is that clear to you?

YOUR DESTINY IS CLEAR

Now you know from this morning's message what you must do. This is the time to make a new resolve. You must become worthy representatives of True Parents in this country; unless you are fully determined to fulfill my directions, I cannot feel right about staying here.

Are you ready to overcome the three enemies: body, spouse, and children? Will you do that in order to win the victory? If you fulfill that goal and grab God with strength, then no power under the sun will ever separate you from God's true love. Furthermore, your children and your spouse will not lose anything. They will be greatly blessed by following you and be embraced by God and the True Parents.

You take it for granted that I will always be here. I have nothing more to give you unless and until you fulfill my directions. After that, I can give you and teach you more but not until then.

Your destiny is clear. If you do this, you will survive and prosper. If you do not, you and your nation will perish. You will be first. Those who do not wish to perish but will practice what I have taught and become victorious according to my teaching, stand up and raise your hands high. Let us pledge, "Father and Mother, we shall do it." Thank you. God bless you! □

Edited for Today's World

KOREAN PROFESSORS AND THE AMERICAN EXPERIENCE

by Betty Lancaster

Over the past 12 months 2,200 professors from a number of universities in South Korea have visited the United States to find out for themselves all about the movement Rev. Moon has founded in America. The conferences being held for them have been so successful that it is now planned that perhaps as many as 10,000 professors will be given the opportunity to participate in these conferences in the coming months.

Groups have ranged in size from over 100 to well over 200. The beautifully renovated dining room on the second floor of the World Mission Center and the many newly decorated guest rooms helped make the New York portion of this summer's series quite enjoyable.

The conferences are held during the professors' scheduled summer and winter breaks—July-August and January-February. During the regular school year, communist influence on the campuses causes tremendous unrest and student outbreaks, and the professors

feel they must stay at their universities to stabilize the campus atmosphere.

The participants first attend a week-end seminar on the Principle, held in major cities around Korea. This way they get a basic idea of the theology motivating our worldwide activities and are prepared to come to America for an

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even greater experience of our movement. Some of them have been active in the Professors World Peace Academy and other academic organizations inspired by Father.

In Korea the professors often hear strange rumors about Rev. Moon; many

think he is more of a businessman trying to gain profits than a spiritual leader. However, when they come to America they soon realize that Rev. Moon's vision is far greater than that of a mere businessman; they begin to see his larger vision of world restoration.

In their universities the professors constantly live in the midst of the threat of communism. Some of them live just 30 miles from the DMZ, so they know well what communism has done to their nation and how it continues to threaten their future every day. But they don't understand how it can be solved until they come to America.

Solutions from God's view

In Washington DC they are given a dynamic seminar explaining what communism really is and what its aims are, and they are given solutions from God's viewpoint. They understand a bigger vision and how they can play a role in it. The American experience is actually their preparation to go back to Korea and share what they have learned with their students, as well as with their families and friends and society in general.

Each conference lasts a week, and like any other worthwhile conference the schedule is fairly intense. Several days in Washington and several days in New York include seminar time, sight-seeing time, and special tours. The Washington portion includes tours through the offices of *The Washington Times*, *Insight*, and *The World and I*, Atlantic Video, the future site of the World Media Center, the Library of Congress, and the Capitol building. Cameras click wildly as they visit the Smithsonian Institute, the White House, the Lincoln and Jefferson Memorials, the Washington Monument, and many other sites of interest.

In New York they are warmly received by faculty and students at the Unification Theological Seminary, where they spend a couple of hours touring the buildings and grounds and



Rev. Joong Hyun Pak addresses a group of Korean professors at Belvedere.



True Parents welcome the visiting professors to East Garden.

having lunch. The day continues with a tour of West Point Military Academy, then a scenic ride over Bear Mountain on down into Tarrytown, where a reception is held for them at Belvedere.

This summer they enjoyed an added feature—an excursion to Niagara Falls. Without exception, everyone loved this

experience. The professors were overwhelmed with the beauty of creation there. And they didn't just look at the Falls; they also got to enjoy a boat ride under the Falls, a climb along the rocks behind the Falls, and a helicopter ride over the Falls if they wanted to. One professor said with awe, "Niagara Falls

is like God's present to us."

Each seminar continues in New York with more information presented on the Unification movement's activities and the role of academia in unifying North and South Korea and unifying our world. Their final afternoon in America ends with a trip to the Statue of Liberty. This is an optional activity, but no matter what the weather—hot or cold, rain or sunshine—they all seem to want to have this experience.

Over 80 percent of the professors are positive toward everything they experience on the tour. Their minds broaden, their concepts change. They are especially surprised to find how well-known Rev. Moon is in America and how much he has accomplished. Here they see the substance of our faith—that we are not only talking about faith but building faith. Their evaluations and testimonies at the end of the conference bear witness to these changes that are taking place within them.

More than anything, their American experience has surely shown our visiting professors how much the East and West need each other—and how it will take the efforts of both to create world peace. □

Inside The Fatherland

Interview with Two Korean Professors

On August 4, 1988, during one of the last tours of the Korean professors for this summer, Today's World obtained an in-depth interview with two of the participants. They shared with Tamara Grapek their personal feelings and observations about the tour, Korea, America, the upcoming mobilization, and our True Father. Rev. Byung Ho Kim acted as interpreter.

Professor Sang Yong Park, Ph.D., professor of English and Literature at Hoseo College, has been involved with PWPA for several years. This was his first time as a participant of the tour.

Professor Dae Sik Bae, Ph.D., is a professor of animal reproduction at Chungbuk National University and has returned twice to lead other groups of professors on the tours.

Tamara: What are your personal reasons for coming on this tour?

Dr. Park: I've been a member of PWPA and the International Christian Professors Academy for about two or three years. Therefore, I knew all about the Unification Church's activities in Korea, but I knew only a little about your activities in the United States. The Protestants in Korea are very afraid of the Unification Church and Rev. Moon.

I wondered why—and my curiosity was a strong motivation for me to find out what Rev. Moon is doing in America. I wanted to witness it with my own eyes. Seeing is believing!

Dr. Bae: I have come for the third time, and now I'm helping to guide the tour. I am a Unification Church member.

Tamara: Before your involvement with our movement, were either of you in-

involved with any kind of patriotic or anti-communist work?

Dr. Park: Actually, in 1945 I worked as a librarian for what is now called the American Cultural Center, formerly the United States Information Center. My job was to educate people about democracy and promote a true cultural movement against communism. That experience brought me a clear, firm conviction to stand against commun-

ism. In 1958 I became a professor at Choong Nam National University, where I perfected my ideals through studying American literature and culture. I can tell you also that as a literary man I cannot accept communism because it always suppresses the arts. In 1979 I was invited by the State Department of the United States to visit many organizations and universities as a participant in the American Studies Program. I helped staff the American Studies Institute at National University. In 1982 and 1983 I was invited by Western Michigan University to be a visiting professor. Therefore, I have been against communism most of my life. My view cannot be changed!

Tamara: What has impressed you most about this tour?

Dr. Park: First of all, this program is very large-scale. It is a big job to invite so many Korean professors here. No one else can do this. Secondly, it is well-organized. Even in this short time I have come to understand the real picture of your activities in America. Personally, I felt the warm hospitality of the Unification people here. They were so kind, cooperative, and sincere. Even though they had their own work to do, they were so willing to help take care of the visiting professors.

Dr. Bae: Even though it was a very short time, because the presentations by Unification Church leaders were very well-organized and good, I was very moved. When the professors first heard about Rev. Moon's idea for the reunification of Korea, they were, for the most

part, pretty suspicious and critical. But after coming to America they have begun to realize that the reunification of Korea is not just a dream; it is coming closer to a reality. They are realizing how much Rev. Moon's activity can influence American society, and also Korea. They feel the Unification movement is not a movement that can be easily stopped.

Tamara: What kinds of response do you get from your friends and other professors?

Dr. Park: When the professors first started to come on these tours, their friends and relatives wondered greatly about it. But now that the number of people coming is much bigger, such feelings of suspicion are already disappearing.

Dr. Bae: When some of us were preparing to leave, we actually received letters from unknown people warning us that if we participated in this tour, we would get into trouble. In the southern and western parts of Korea, the students really opposed the professors and intimidated many of them into not coming.

Tamara: After being on this tour, do you have a feeling now that Korea and America must work together with the guidance of Rev. Moon for the sake of the world?

Dr. Park: Of course!

The professors began to expose the radical student movement and proclaim which student movement was really good for the country.

Dr. Bae: Not only just America and Korea, but Japan, China, and all other nations must work for world peace.

Battling leftist influence

Tamara: How do you think our movement has thus far been able to influence the social and political atmosphere in Korea?

Dr. Bae: In recent years people all over the country have been longing for democratization. Even the leftists are saying that we must democratize Korea.

Through this issue particularly, they are trying to confuse the Korean society. As you know, the communist way of thinking is that the workers must unite and bring a revolution.

They are now manipulating the labor forces. But there is a big difference between the communist idea of peace and the people's real desire for peace. We must recognize motives. Before the elections in December last year, the leftist students were agitating for democracy and getting a lot of support. But many students started asking, "Why should there only be a leftist student movement? Why can't there also be a more conservative student movement?" While the government was struggling with the country's social problems, the professors connected with our church began to expose the leftists and proclaim which student movement was really good for the country. Therefore, as a result of our work, the country is changing. The Korean government understands what we are doing and feels grateful to the Unification Church.

Somewhat these professors have brought about the right climate for a reunification movement. Thus, I don't want to say that this is a situation where religion is involved with politics—we believe in the principle of separation of church and state just as you do in America—but here they have influenced each other very much in a good way.

Tamara: We hear a lot about the student uprisings. Have Korean citizens in general been affected by these incidents?



During the interview. Left to right: Rev. Byung Ho Kim, Tamara Grapek, Dr. Dae Sik Bae, and Dr. Sang Yong Park.

Dr. Bae: Leftist students are very few in number, only three to five percent. They cannot actually influence all the other students. Most students just watch what the leftists are doing. The leftists are using violence now like terrorists, so most students keep their distance. The citizens, too, are worried about this use of violence and becoming more distant from these leftists.

Dr. Park: After President Roh's political statement of June 29, 1987,* as the political atmosphere changed and the government moved toward democracy, the leftist students lost their main issue. So they brought up another issue: the reunion of North and South Korea. Students in general supported this new issue, but as leftist activity became more violent, the students saw that their way was not the way of democracy and that they could not really support it.

Kim Il Sung's tactics

Tamara: North Korea is trying to bring unification centered on Kim Il Sung. How are the Korean people reacting to this?

Dr. Bae: Of course, Kim Il Sung has been preparing to bring about the reunification of Korea for 40 years. He talks a lot about democracy and reunification, but his purpose always corresponds to the worldwide communist plan.

Dr. Park: Unfortunately, these ideas from North Korea are influencing the leftist students. We can recognize this because they are insisting on reunification before anything else—in other words, they want to make one nation first, no matter what, and then they will

talk about bringing peace. But our way is different. We are trying to introduce an ideology that we can share, and we are trying to gradually develop our relationship with the North Koreans in a creative way, such as an exchange of culture or sports. Eventually we can overcome the barriers of ideology and

the unification of Korea. This is their strategy.

Tamara: Do you hear any propaganda from North Korea about Rev. Moon?

Dr. Bae: We cannot directly hear their propaganda, but we hear it through the leftist students' movement, or through the media in Japan or Amer-



The professors enjoy the warm hospitality at East Garden—and individual entertainment.

bring reunion on a political level.

Dr. Bae: Kim Il Sung has formed his own communist ideology, calling it "juche" thought, or "self-reliance." By this, Kim Il Sung means that Koreans should handle everything themselves, without the Soviet Union, or Japan, or the United States. Thus, Kim Il Sung is promoting a kind of nationalistic pride. It is a reaction against anything remaining from the time of the Japanese

domination of Korea. They want to remove all traces of Japanese influence. They want to do away with all American influences, too.

Dr. Bae: North Korea is influencing the leftists to demand that the United States army pull out of South Korea. Their purpose, after making the United States army leave, is to come down into South Korea and then, centering on this "self-reliant" ideology, bring about

ica. We know that North Korea is really against Rev. Moon, and that Rev. Moon is one of their top targets.

Since they do not understand Rev. Moon's ideology, naturally they oppose him. Therefore, first of all, we professors have to study Rev. Moon's ideas thoroughly, particularly Godism. And when we meet together with the North Koreans, I think we can somehow change their thinking.

Tamara: Do the Korean people expect that the Olympics are going to change Korea for the better?

Dr. Park: Through the Olympic Games there are many benefits we expect to gain. Korea can become well-known all over the world. Our economy can benefit, and our culture can also be enriched.

More than just a sports event, the Olympics is a kind of celebration for world peace. One hundred sixty-one nations are participating, except for North Korea and Cuba—and we are trying to bring them, too.

America's responsibility

Tamara: Many Unification Church members want to go to Korea to help

We professors have to study Rev. Moon's ideas thoroughly, particularly Godism. When we meet with the North Koreans, I think we can change their thinking.

* This was a famous speech Roh Tae Woo gave while running for president. In this speech he promised to initiate such democratic reforms as the direct election of the president. He also said that his government would listen to the demands of the students.

the country, but we don't have a clear idea yet of what we can do. Do you have any idea what our church members could do if we go to Korea?

Dr. Bae: Your coming can help very much. So far, in whatever they tried to do, the Korean Unification Church members have been opposed by the Korean established churches. But if foreign Unificationists come and try to get the religious groups to work together, the churches will be more willing to listen to and accept them.

Dr. Park: Particularly the Protestants are spreading negative rumors about Rev. Moon. Because of this, many Koreans have become suspicious about the Unification Church. Now, however, many people are beginning to recognize what Rev. Moon is doing in America and abroad, and they believe that Rev. Moon is a great international leader. He is somehow mysterious to them.

I believe that in trying to bring unity with the established churches, the Unification Church will probably have difficulties to overcome, but it is nevertheless on the right path.

Tamara: What do you think is the reason why Korean people in general seem to be so attracted to America?

Dr. Bae: Most Koreans feel we can learn a lot from American culture, but the important thing is that we already have similar ideas concerning peace and democracy. Koreans know they need to work together with Americans to overcome our difficulties, particularly to bring peace to our country.

The professors feel that America should take more responsibility to keep peace in the world and create a unified bloc so that democracy can spread for the sake of the world. That's why they are interested in coming to America.

Dr. Park: In this age of modern scientific technology, our universities, professors, and students must be equipped with new know-how. We need the scientific knowledge that America has, especially for our young people. They are the pillars of our coun-

try. We are standing behind them, but we're getting older day by day. I firmly believe that America should be involved with Korea in the fields of culture, science, and technology. A trend is growing now in which Korean graduate students want to study in American colleges and universities. Our professors and students can greatly benefit from education that is offered in the United States.

As Professor Bae expressed, we want America and Korea to work together to bring world peace and to stand against communism. We must create everlasting peace; otherwise we will be destroyed by communism.

A stable family system

Every nation and every race always tries to keep its own roots—its family system or cultural life, even if it is a primitive one. In every corner of Korean society, we try to keep the root of our culture. Korea has a strong, stable family system, based on the teachings of Confu-

cianism. It is only the radical leftists and communists who neglect that root. They know that our typical way of life, with its beautiful cultural and family traditions, is a hindrance to them; if we keep this way of life, they cannot fight. Mao didn't want to allow Confucianism in China.

Now North Korea wants to destroy this system also in Korea.

Tamara: As Korea is becoming more modern, do you see Koreans abandoning many of their traditional values?

Dr. Bae: Korea is becoming more developed and industrialized through the influence of Western countries, and modern culture and scientific development have brought some changes that have upset our society. It may seem as if we were losing our traditional Korean values, but that isn't actually true. While Korea is modernizing, an atmosphere of materialism also has developed naturally. But now Koreans feel that Korea has already modernized as much as necessary and are rejecting the materialistic way of Western culture. They feel that Korea must preserve its own Oriental way, its culture, its soul. Korea is in an "in between" stage, becoming more interested in keeping its own traditional ways.

The communists promote a materialism without God. This kind of thinking is also making the Korean people think more about saving their own Oriental culture.

Communists always try to destroy the cultural history and family system of a society. Therefore it is important that we maintain strong stable families, based on the teachings of Confucianism.

Before the professors came to America, they promised that when they return, they will each take responsibility in a village, town, or district. They are becoming leaders and are working to develop this movement for the sake of the nation. Now because of the new CFUF movement, headed by these professors, Koreans are beginning to realize we must have a movement with an ideology that can train people in a principled way. □

The professors feel that America should take more responsibility to keep peace in the world and create a unified bloc so that democracy can spread for the sake of the world.

DEBBIE LEIGHTON



Korean children in traditional dress in their family courtyard.

UNIFICATIONIST KOREAN VOCABULARY

The following vocabulary list is offered as a reference and as a learning tool.

GROUP 1:

하 나 님	God [hananim]
예 수 님	Jesus [yesu-nim]
참 부 모 님	True Parents [ch'am pumo-nim]
참 사 랑	true love [ch'am sarang]
심 정	heartl (heart & love) [shimjông]
성 상	inner (internal) character [sôngsang]
형 상	outer (external) form [hyôngsang]
통 일	unification, unity [t'ong-il]
교 회	church [kyo-hwe]
통 일 교 회	Unification Church [t'ong-il kyo-hwe]
기 도	prayer [kido]
기 독 교	Christianity [kidokgyo]

(the similarity of these two words is coincidental)

GROUP 2:

문 선 명	Sun Myung Moon [sôn myông]
한 학 자	Hak Ja Han
예 진	Ye Jin
효 진	Hyo Jin
인 진	In Jin
흥 진	Heung Jin [hûng jin] ([hoong jin])
은 진	Un Jin [ûn jin]
현 진	Hyun Jin [hyôn jin]
국 진	Kook Jin [kuk jin]
권 진	Kwon Jin [kwôn jin]
선 진	Sun Jin [sôn jin]
영 진	Young Jin [yông jin]
형 진	Hyung Jin [hyông jin]
연 진	Yeon Jin [yôn jin]
정 진	Jeung Jin [jông jin]

GROUP 3:

천 국	Kingdom of Heaven [ch'ôn-guk]
조 국	Fatherland [joguk]
조 국 통 일	Unification of the Fatherland [jogukt'ong-il]
메 시 아	Messiah [meshia]
탕 감	indemnity, reparation [t'ang-gam]
원 리	Principle (Divine Principle) [wôl-li]
성 경 (성 서)	Bible [sông-gyông] [sông-sô]
전 통	tradition [jônt'ong]
축 복	Blessing [ch'ukbok]
가 정	family, home [kajông]
가 정 교 회	home church [kajông kyo-hwe]
개 인	individual [kê-in]
종 족	clan [jong-jok]
민 족	tribe [minjok]
사 회	society [sa-hwe]
국 가	nation [kukga]
세 계	world [segye]
천 주	cosmos [ch'ônju]
중 심	center [jung-shim]
본 심	original mind [ponshim]
마 음	mind [ma-ûm]

Compiled by Steve Wright

Pronunciation Guide

Vowels are *always* pronounced in the following way:

ㅏ	a	as in "father"
ㅓ	ê	as in "neck"
ㅗ	ô	between "mother" and "august"
ㅜ	e	as in "gate,"* exactly as "olé"
ㅡ	o	as in "over"*
ㅜ	u	as in "blue"* or "pool"*
ㅡ	û	as in "book" or "put"
		(but with lips spread, not rounded)
ㅣ	i	as in "ski"*

Thus guk and jung rhyme with "duke," not "duck" or "book;" mom and t'ong rhyme with "comb," not "bomb" or "song."

*These vowels are exactly as those in Spanish or Italian (or most other languages). These example words contain the closest English equivalents.

ㄹ If "r," pronounced as in Spanish or Italian, or as "t" in the American pronunciation of "city," not as "r" in English!

"g" is always pronounced as in "go."

An apostrophe (') after a consonant indicates extra aspiration (more of a puff of air).

Romanization is according to the T'ong-il system.

The population of our precious second generation is increasing rapidly; therefore, we are offering a section in Today's World that we hope can spiritually stimulate our blessed children (and the original child in all of us). We want to create a forum for those trying to provide blessed children with nourishing educational materials as well as help encourage others to create new resources.

We rely on your contributions and suggestions. Please send articles, stories, pictures, poems, games, puzzles—anything that may help children grow toward a better understanding of God, True Parents, the Principle, and the values of our way of life. Contributions from the children themselves may also be considered for publication.

This month we present a children's story by Ann Brown, a mother living in the Washington DC area.

THE LOST AND FOUND KITTEN

by Ann Brown

"Tell me a story, Grandma," Sally pleaded, climbing into her grandmother's soft lap. "Tell me one that's warm."

"All right," Grandma replied, wrapping her arms around the little girl. "I'll tell you about the lost and found kitten."

Once upon a time there was a little kitten who was all alone.

"I am lost," said the kitten. "I have nowhere to go. What shall I do?" he asked a butterfly flickering overhead.

"Dance in the sunbeams," the butterfly replied. "Life is for dancing."

So for a little while the kitten danced in the sunbeams, chasing after scraps of leaf and grass. But af-

ter a bit, his heart grew heavy, and he didn't want to dance anymore.

"I am lost," he said to the turtle sitting on a rock. "I am sad inside because I have nowhere to go."

"Bask on a warm rock," the turtle replied. "And let the sun's warmth beat down on you and the little breezes tickle you."

So the kitten stretched out on a large, flat rock. The sun warmed his fur, and the breeze ruffled his

"I am lost," said the kitten. "I have nowhere to go. What shall I do?"

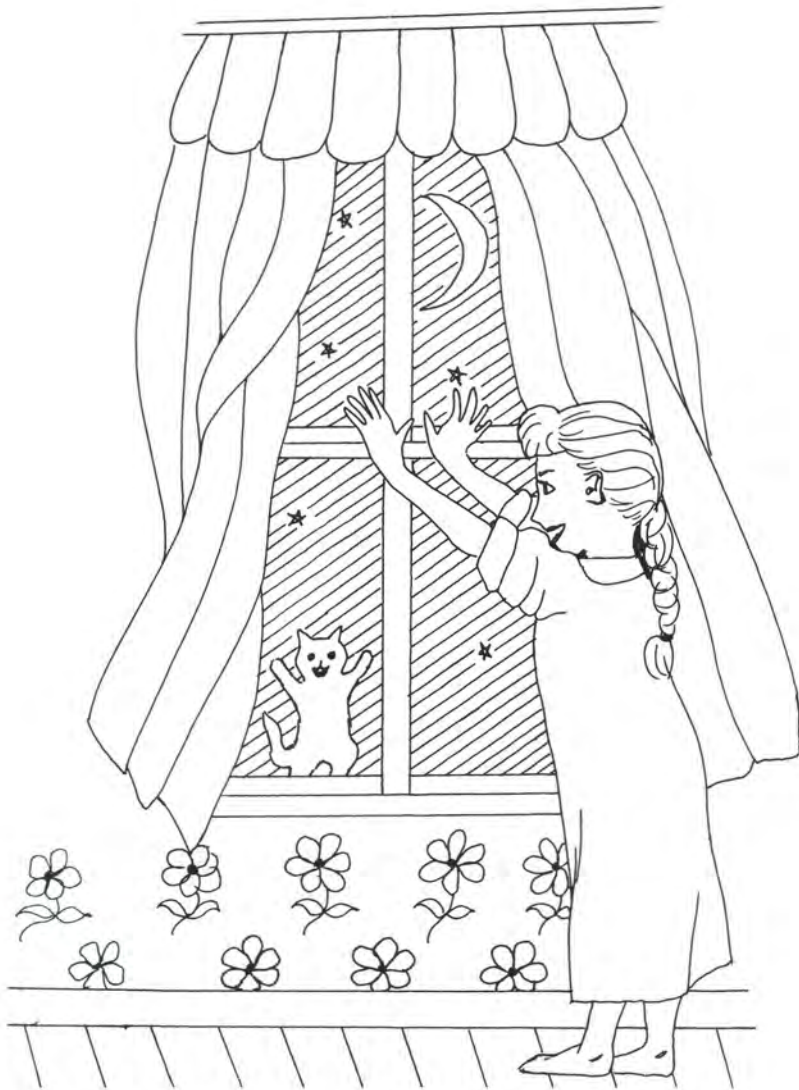


whiskers, and he fell asleep. But after a bit, the sun began to set and the rock grew cool and the little kitten woke up.

"I am still lost," he said to himself. He felt sad and lonely. He saw a dirt road disappearing over the hill and decided to see where it would lead him. He followed it to a large, red barn.

"I am lost," he said to a calf inside the barn drinking milk from a bucket. "I am empty inside because I have nowhere to go."

"Drink some of my fresh milk,"



replied the calf in a kind voice. "Then you won't feel so empty anymore." So the kitten shared the calf's milk and felt a little better.

He sat in a ring of straw next to the calf and washed his face and whiskers. But after a little while he thought, "My tummy is full, but

The little girl jumped out of bed and ran to the window. "Oh, little kitten! Please, will you stay with me?"

my heart is still empty and sad. This isn't where I belong. I am still

lost."

He wandered outside and looked up at the stars. "I am lost," he called to them. "Where do I belong?" But the stars only sparkled in reply.

Then he saw another smaller, warmer light close by. It was coming from a window in the farmhouse.

He leapt up on the windowsill and pressed his nose against the glass. "I am lost and sad because I have nowhere to go," he cried.

Inside the room there was a little girl curled up under her covers. The kitten's cry woke her up. She jumped out of bed and ran to the window. "Oh, little kitten!" she exclaimed, as she unbolted the latch and gathered him into her arms. "Please, will you stay with me? I have always wanted a kitten all my own! I will feed you and play

with you and you can sleep here with me in my warm, cozy bed."

"Oh!" cried the kitten. "This is where I belong! I am not lost anymore. I am FOUND!" And he snuggled deep into the little girl's arms with a contented purr.

"And so," Grandma said, "the little kitten wasn't lonely anymore, and he and the little girl were very happy together."

"Oh, Grandma, that is a warm story. That's just the way Mommy talks about Heavenly Father."

"Oh, Grandma, that is a warm story," Sally laughed. "That's just the way Mommy talks about Heavenly Father. She says He's always ready to give me a hug and make me happy when I'm sad, just like the little girl and the kitten. She says He loves me through you and her and Daddy." Sally burrowed more deeply into her grandmother's arms. "And I'm so glad He does!"



Keeping The Spirit Alive

Atlanta's Fourth Advanced ICC Seminar

by Tony Adamson

The Southeast Region's fourth Advanced Divine Principle Seminar for ICC graduates was held July 25-28, 1988, at a retreat center in Atlanta, Georgia. Some of the 25 participants had broken very busy schedules to attend, but all were very happy to take part. Included in the group were a minister running for mayor of his city, a retired university professor, and even a nuclear physicist!

Each minister had been inspired by the Korean ICC experience, which opened up great opportunities for dialogue between them and Unificationists. They all wanted very much to keep the spirit of ICC alive.

After an overview of the entire Principle by Rev. Tom Cutts, the liveliness of the question-and-answer periods revealed the ministers' deep interest in the Principle. As members, we are so thoroughly familiar with the Principle that we often forget that others need time to grasp many of the points. Yet it was amazing how much of the Principle these ministers were able to absorb.

One very sincere minister suddenly understood that the Second Advent was not cloud-borne. So many new concepts

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A high level of unity

Rev. Don Olson, the national president of the ICC Alumni Association and a graduate of the very first Korean ICC seminar, spoke on the power of the ICC to bring ministers together in a spirit of

true love. He said that most of the alumni from the conferences are still active around the country. He reported how often the ministers express that they never experienced such a high level of unity and harmony within their individual denominations, let alone in an interdenominational context, as they had on the ICC. Such a phenomenon must be the will of God, he said.

A presentation on Cain and Abel relationships was given by Rev. Jim Stephens, director of the ICC, who has a well-deserved reputation for clarity and candor. He spoke about the significance of Jacob's course as a model course in restoration and the first historical victory of an Abel figure. He explained that Unification Church members often have a much more difficult time relating with each other than with ministers of other faiths because we are going through a restoration process within our movement based on the Cain and Abel principle. Rev. Stephens gave personal testimony that at one time he felt so much anger and resentment toward another member that he walked around in circles for hours trying to digest it. He said that many members experience this type of suffering before experiencing the more mature levels of Cain/Abel unity.

Other ministers are always giving testimony about the quality of Unification Church members, but they don't understand how much struggle lies underneath it all!

Perhaps the most interesting presentation, an introduction to Father's life and ministry, was given by Rev. Chae Hee Lee, the regional director of the Atlanta region. He described Father as a man of great talents and gifts in many fields yet also as one dedicated to uncovering the real nature of human suffering and misery.

Rev. Lee explained how difficult it is at times to believe in what Rev. Moon sets out to do. He described his



Seminar participants and staff pose for a group photo.

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Students' Festival in Japan Inspires New Determination

by Gaku Makise



A spectacular rally called the "All Japan Students' Festival to Create a New Future of Asia" was held at the Kobe World Memorial Hall in Hyogo Prefecture on June 11, 1988. Over 6,000 students participated in the festival, under the slogan of "Jump and Move and Open a New Door of Asia."

The participants, who have been promoting the Unification movement all over Japan, reconfirmed their consciousness of being Unification students who are responsible for the future of Asia and the world. They made a new determination to work more seriously than ever before. When laser rays



Above: Flag bearers lead the march of festival speakers and representatives.
Below: Over 6,000 students fill the Kobe World Memorial Hall to capacity.

beaming through the auditorium created the symbol of the Unification Church on the screen, a great cry of joy rocked the hall. The activities of the Unification movement were introduced with a multivision slide show. Receiving a storm of applause, the officers of the Japanese Church headquarters, professors, and guests from overseas entered the hall.

Osamu Yokoyama, the director of the Evangelical Students Department, which sponsored the festival, spoke about its meaning. He said, "Let's realize God's word, inherit heavenly tradition, and work hard for the eternal prosperity of Japan."

Several distinguished speakers, including the president of Japan CARP, gave messages that expressed their expectation that the Unification students should fight to open the future of Japan and Asia.

"Living for others"

The main speaker, Osami Kuboki, president of the Unification Church of Japan, gave a vigorous speech emphasizing the necessity of a spirit of living for others, the essence of True Father's thought. He said:

"Japan has to share with the Asian people the blessing of prosperity that she has received from God, with a parental heart. This is the destiny that God gave to Japan. Now God's blessing has arrived in Asia. This is a good chance for us to make an effort to promote the unity of North and South Korea. Unless we do so, the Japanese people cannot survive. Every Japanese has to have a parental heart. This is heavenly justice, and the fundamental heart that will

create progress for eternity."

Student representatives then expressed their heartfelt resolve to unite with these ideals.

"Japan has to share with the Asian people the blessing of prosperity that she has received from God, with a parental heart. This is the destiny that God gave to Japan."

During the second part of the rally, demonstrations of karate, *chon do sul*, and jazz dance by high school students were performed. Two teams of student motorbike riders, who hope to pass

through the International Highway Tunnel, had arrived in Kobe from both Kyushu, in the southern part of Japan, and Hokkaido, in the northern part of Japan, by motorcycle. They rode up to the stage.

The team leaders exchanged stones, one stone from the city of Karatsu, where the first excavation tunnel for the Highway is now being dug, and the other stone from Wakkanai, Hokkaido, the northernmost city in Japan.

Songs by guest singer Yuki Katsuragi made everyone wild with excitement. Finally, Takayuki Matsunami, the director of the Education Department of the church headquarters in Tokyo, took the initiative to lead everyone in three cheers.

The five-hour festival proved to be a great success. □



Students gather outside the hall.

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Letter from The Publisher

By doing so, we can also become much more sincere. Our vertical relationship with God is the core element of faith and the real source of life, love, and the ability to practice the Principle.

True Parents have taught us about our spirit self and about eternal life. If we clearly understand and believe this, then we won't feel that our daily life is simply performing the mundane tasks of the day, but that we are living with history. I have had many experiences with True Parents, and I am always amazed about this point. Not just one day or one week, but

throughout his entire ministry—alone or with his disciples, in public meetings or private meetings, in a lonely moment or a glorious moment, faced with an easy task or a tremendously difficult course—it doesn't matter: Father gives us the true example of a public and righteous lifestyle. According to his relatives' testimony, Father followed this same pattern even before his public ministry. In our daily lives we have to practice this same public way and live in accordance with this righteous principle.

Chung Kwak



CLIVE ANDERSON



GEOFFREY BAKER



ERIKA RESMEROWSKI

On August 31, the last official day of the Ocean Challenge program in Gloucester, two of our Ocean Church brothers, Clive Anderson, 28, and Geoffrey (Geoff) Baker, 28, lost their lives in the ocean off Pacifica, California. A sudden wave, known as a "rogue" or "sleeper," caught their boat by surprise, turning it on its side, and Clive and Geoff were thrown into the water. Three other crew members survived unhurt. Both Geoff and Clive had been recently matched.

Just before the accident, Geoff and Clive had attended a sermon by Rev. Kevin McCarthy, who was inspired to speak about the willingness to give one's life for God. The brothers had begun a prayer condition with their central figure about raising up younger members and had talked about being willing to give even their lives for the sake of others.

Several people have spiritually received insight that the brothers' sacrifice is serving an important providential purpose for bringing about unity in America. Their central figure, Kevin Thompson, testified that Clive and Geoffrey had both expressed a strong desire to be responsible to lead and be good examples for younger members. Miraculously, there have been no other fatalities in Ocean Church's eight-year history.

Just after the accident, an elder sister in our church received that one body would be washed up on the rock where the brothers had been praying. One day later, Clive's body was found there. Twenty-one days later, Geoffrey's body was also found in the sea. Both brothers were memorialized in moving services, Clive in San Francisco, Geoff in Tarrytown.

Both Clive's and Geoff's families, in spite of their shock and grief over the accident, were deeply moved by the services held for them. Clive's parents commented at his service, "We know that Clive is at peace." They asked if Unification Church members could come to their home in England with videos because they want to know more about what their son believed in.

Geoff's parents also want to study the Principle and have asked about becoming associate members. Geoff's younger brother feels very strongly that he must carry on his brother's work in life and is attending a workshop in Scotland. Geoff's mother dreamt after the accident that she was talking to Geoff and he told her, "Don't worry about me. I'm in a much higher place than you."

Both were buried in Sleepy Hollow Cemetery in Tarrytown, where several other church members are also buried.

Erika Resmerowski was born on February 16, 1911. She joined the church in 1976 at the age of 65. Soon afterwards she would become the oldest full-time member in Germany. In May 1978 Erika joined the training center staff at Regelsmühle in the south of Germany, where she worked with great enthusiasm, took care of blessed children, did the housework and laundry, and at times worked in the kitchen, where she baked her legendary strudels.

Her love for everyone was expressed in quiet and constant service. Erika's kindness and patience as well as her good humor were greatly appreciated by everyone. Her deepest desire was to do the will of God and be a loving daughter of our True Parents!

In 1982 she made her first trip to America, to see the Blessing of the youngest of her eight children, Mona, to Edward Heinz of the United States. At Belvedere service, Erika saw True Parents for the first time. In the same year, her son Christoph was blessed in Korea with Young Ye Cho, from Korea.

In August 1983, at the age of 72, Erika came to the United States to take care of two of her now five blessed grandchildren in Dallas, Texas.

Over the last two years Erika's health declined steadily. Even so, her spirit remained bright and patient. On the morning of August 20, 1988, she passed peacefully away.

A memorial ceremony for Erika Resmerowski was held on August 23 in Dallas, Texas, where her body was buried. Regional Coordinator Rev. Gary White offered words of comfort to representative members and Erika's family.

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Keeping The Spirit Alive

incredulity when Rev. Moon announced the International Highway Project at the 1981 ICUS in Seoul. It was explained that this road system would connect Japan, South Korea, North Korea, and China to Moscow. Another segment would run through Alaska, Canada, the

United States, and on through South America to Argentina. When Rev. Moon was asked if he expected this project to be completed in his lifetime, he replied, "Of course!"

At the end of his speech, Rev. Lee invited the ministers to respond to Rev. Moon's challenge of world restoration: "If you agree, join with us!" □

Unless your family
relationships are
heavenly, how can you
imagine that you will end
up in heaven
in the spirit world?
Your parents, spouse, and
children must all be
representatives of heaven.

Rev. Sun Myung Moon
June 12, 1988