

TODAY'S

WORLD

October 1990



Assembly of the World's Religions—p. 9

INTER-RELIGIOUS FEDERATION FOR WORLD PEACE

proposal presented at

THE 2ND ASSEMBLY OF THE WORLD'S RELIGIONS

August 15 — 21, 1990, San Francisco, California

We are living at a most significant time in all of human history. This is a time of great difficulty for many, but also a time of great opportunity. The opportunity is that humanity now stands on the threshold of a new age of peace and unity for all. Such an achievement of this age would be none other than the realization of our own human destiny. History is moving toward the ideal of one world under God, where the timeless goal of one harmonious family is realized. As time unfolds, this reality will be made ever more apparent and undeniable.

God's original ideal was for the creation of one human family. This human family would be united as one under the common parenthood of God. The pain and suffering that has characterized human history, evidenced in countless wars and conflicts, is a result of a departure from God's original ideal. Throughout history human beings have sought to overcome this difficult situation, but without ultimate success.

Recently, however, signals of hope have emerged on several fronts. For example, the events in Eastern Europe and the Soviet Union have brought a dramatic conclusion to the cold war era. In addition, we see the greater European community, including Eastern Europe, moving toward an unprecedented level of cooperation and unity. Still, while political and economic developments move toward oneness, the internal or spiritual situation of humanity worldwide remains in a state of confusion and conflict.

Lasting peace cannot be achieved by political or economic means alone. Political leaders or business leaders cannot resolve the ultimate problems that humanity confronts. The deeper solutions to humanity's problems must come from religious leaders for it is in the resources of the world's great religious traditions that the ultimate solutions to world problems may be found.

Of course, religions and religious leaders have often failed to respond to the challenges that we face in history. Too often religion has become caught in a destructive cycle of exclusivism and interreligious strife.

Religious people throughout the world should reflect on this problem and repent for not having taken the lead in moving the world toward oneness. Moreover, religious people today need to understand one another and cooperate with one another. In order to do this we must cultivate both a parental heart and a serving attitude toward others. In this way, religious leaders must set the example of a lifestyle centered on God.

In order to create a forum for religious people of the world to work effectively toward interreligious unity and, on that foundation, world peace, we propose the formation of the Inter-Religious Federation for World Peace. This organization will work to secure cooperation and understanding among religions through educational programs, task forces, service projects and relief programs. The Inter-Religious Federation for World Peace will not duplicate the important work of other institutions dedicated to promoting peace. We will engage in fundamental service projects for the sake of world peace. We will also complement and support the efforts of existing institutions, and will seek to work cooperatively with such organizations.

The Inter-Religious Federation for World Peace will have an Executive Council of religious leaders representing all the world's traditions and it will meet regularly to help guide and implement the projects of the Federation. In addition the Federation will develop programs in Research and Education, Inter-Religious Service, Leadership and Conflict Resolution.

We hope that you will find this proposal agreeable and that you will lend your signature below, indicating your support to the ideas expressed above in this Founding Statement. As signatures are gathered we will present this proposal to other religious leaders throughout the world in order that we can mobilize a most inclusive and effective organization for world peace.

*The Initiating Committee for
the Inter-Religious Federation for World Peace*

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The AWR banner hangs from the conference hotel's atrium.

FRONT COVER: Father and Mother pose with Sheikh Dr. Ahmad Kuftaro and Rev. Kwak at the Assembly of the World's Religions Conference. Father is wearing a ceremonial robe, a special gift presented to him by the Grand Mufti of Syria. (Photo: Ken Owens / New Future Photo)

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Perfect Settlement of God's Will on Earth

BY REV. SUN MYUNG MOON

JULY 15, 1990, BELVEDERE

Translated by Col. Sang Kil Han

The topic of my sermon this morning is, "Ddūtui wanjôn jôngchak gwa juche sasang." "Ddūt" means the Will of God and "wanjôn jôngchak" means perfect settlement, so together they mean "perfect settlement of the Will," or total establishment of God's way of life on earth. "Juche sasang" means sovereign or mainstream thought. In other words, the all-encompassing Will of God can no longer just be in your minds and hearts, but it must be absolutely expressed in every aspect of your daily life. Your mind and body should be totally united in obedience to God's desire, so that you can confidently go forward to teach Godism and True Parents' tradition, and finally 'settle' God's Will on earth, in yourself and in others.

Most people would have difficulty answering the question, "What is the Will of God?" Even a noted theologian might only vaguely respond, "It is simple, but it is very difficult to say." With such an unclear answer, we cannot hope that God's Will can be completely settled or established on earth or in the spirit world. But in the Unification Church, everybody knows the answer: The Will of God is the fulfillment of His purpose of creation. More concretely, it is the perfection of the four-position foundation—God, Adam and Eve, and good offspring. Through establishing that, God can connect in love with man vertically and horizontally, so that all may live together in love for eternity.

Have we fulfilled that purpose of God? No, because the fall separated us from everything. As much as we must clearly understand the Will of God and perfection, so should we also have a perfect idea of what the fallen state is. Otherwise, we cannot meaningfully be a part of God's dispensational history, nor explain many things that humankind aspires to. Throughout history individuals and groups have tried to improve themselves, striving through ethics, morality, and religions to make themselves better. We have an inborn desire to comply with God's ideal expectation for us. Many have struggled and sacrificed, trying to become what God wants us to be. And for whom? For the individual and his family, which is the basic unit of existence. Unless we perfect the family unit, we cannot live according to God's Will.

DO YOU HAVE COSMIC VALUE?

Mind and body should love each other and have perfect give and take within each individual. However, now they are dis-united because of false love, which we couldn't see until we learned that there is such a thing as true love. How to overcome that separation and settle down perfectly, completely

living day to day according to the Will of God, is our question and task. How seriously have you considered this? Until our mind and body come into unity, the foundation for unification for the individual, family, society, and the world is not formed. We must unify and connect all levels with true love.

An individual with a united mind and body has cosmic value. God created each person to be *that* precious and important. This is why Jesus said one's own self is too precious to even exchange with the rest of the world.

Do you love yourself? In the mind's or the body's direction? Do you actually love your mind? How can we finally end the struggle between mind and body? "Me" is the problem, and is the reason I have given you the motto that before you can hope to control the universe, you should control yourself. Can you say, "Yes, Father, I am in complete command of myself"? [Not yet] Then when can we say "Yes, Father"? Throughout history, many saints appeared on earth, but they didn't achieve mind/body unity. Until now no one could explain this problem or even be serious about solving it, but I am.

Hell is not far away. It starts right here in myself—and so does heaven. Then should we love ourselves or not? We should hate ourselves well before we can love well. When we are good, we should love ourselves, but when we are bad, we should hate ourselves. Have you ever blamed or really hated yourself? You must become one in true love to create heaven.

God has mind and body like us, but He is not in conflict because He has nothing to do with the fall. Centering on true love, His mind and body are completely one. Where His mind wants to go, His body also wants to go—unlike us. When our mind wants to go this way, the body wants to go the other way.

Everyone may think that a beautiful woman is entitled to the best, but that woman, realizing she originated from evil, wisely chooses to indemnify her situation by marrying the ugliest man, not the handsomest man. She knows Satan's arrogance and that the more he has, the more he wants. She says, "There is evil within myself. The only way to control it is to become more and more humble and feel that I only deserve the ugliest man on the face of the earth." Similarly a very capable person could say, "Oh, since I was born with such advantages, I will study and become a renowned leader." But instead he should say, "I need first to become more humble, so I will be very content if I become fertilizer to help many people." He is wise because he knows that is the only way to separate from Satan and protect himself from becoming more and more arrogant without even realizing it. He could live the highest style of life, but he chooses to go to the

Which is more important: to go to school, study and advance in knowledge to rise in the world, or to inject oneself with the new true love habit?

most miserable place and serve. Then Satan, who is always hunting this person, gives up on him and leaves. To die means to change our life. So when a person is sincerely willing to die, then Satan retreats.

FREE YOURSELF FROM SATAN

We are perpetually between God on one side and Satan on the other. A normal woman thinks how to make herself more beautiful and attractive. She wants to wash and clean and shine. There's nothing wrong with that, but, if she knows that Satan is hunting her, then she has to be wiser. That means she has to completely detach from Satan's world of men. Because of the fall, she has to not think about attracting men. And she not only gives men up, but she gives up her parents, her brothers and sisters, her family, her society, and all her surroundings. Denying to that extent is very difficult, but if she is determined to completely do away with the satanic connection, she has to try very hard. Then for the first time God will come and embrace her. You can imagine how difficult it is. You have to completely free yourselves from everything that you used to be connected with. Therefore to fulfill the perfect settlement of the Will of God in or surrounding oneself is incredibly arduous.

What is your feeling? Do you think, "Oh, Rev. Moon thought of the perfect way of threatening an individual," or do you believe this is a fact? If you understand the fall of man, you know this is true. In the whole cosmos, only mankind is in such an impossible entanglement. Do animals use spears, swords, guns, or bombs?

Satan has tried to destroy everything because he cannot have it. This influence of Satan has to be finally eliminated. We can do it if we know how. Since everyone's mind and body are fighting, when two people get together there are four different entities. How to unify them is a very serious question for us.

You can find the enemy of the universe right in yourselves. To become free you need to inject love. Drug addicts habitually inject drugs into their blood. You have to make a new habit of being sensitive to God's love and injecting love. Doing this daily is your most vital fallen world responsibility. Which is more important: to go to school, study and advance in knowledge to rise in the world, or to inject oneself with the new true love habit?

We want to go to the lowest place so that we can elude Satan. The body has a chance to be free from evil when it can say, "My master really treats me cruelly. He makes me work 24 hours a day and even demands more from me. I surrender to my master." That mind is a good master. Do you like to be driven like that by your mind? Well, here in the Unification Church, you think that Rev. Moon gives you very difficult tasks all the time. But you must go through suffering to subjugate evil within yourselves.

I can see that when there is a challenging task, everybody just looks around; I never found anyone who volunteers,

"Father, I will go first." When there is a difficult situation, you should want to go ahead of everybody, because that is the way we are supposed to be. What someone else makes you do actually doesn't matter so much. You have to develop such initiative and willingness even if it takes eternity.

Everybody goes to the spirit world, ready or not, but only those who have perfect unity between mind and body go to Heaven. That means those who are not prepared have to wait, perhaps for many years, until they solve that problem. If there were no spirit world, it wouldn't matter so much. You might groan, "I wish there were no spirit world." But since there is, you have to seriously confront this ultimate requirement.

Imagine that a man was living very happily with his parents, brothers and sisters, and tens of relatives, but he lost them all. Maybe some enemy killed them so they all went to the spirit world at the same time. Only he is left behind alone. How agonizingly he would cry; tears would stream not only from his eyes and nose, but even through his skin. How can this profound suffering ever be relieved? Even through eternity some sorrow would inevitably linger. This is an example of the kind of tragic miseries we must end.

You can wash a dirty handkerchief many times, but in your mind it is still something that has already touched dirty things. Even if other people say, "Oh, it is now clean," still you feel you need to wash it again. Have you ever treated yourself like that, an eternal being who is certainly more valuable than a handkerchief? Your love has been stained. Knowing that, how many times do you want to wash it and wash it again? Should you wash it, then dirty it and try to wash it again? Certainly not. When we see something dirty, our mind wants to clean it. It wants that kind of perfection. We want to preserve something very clean and spotless, ideally our mind and body, and dedicate it to God. If we have something very precious, our mind wants to give it to God. God is an absolute being. Absolute means no compromise. Do you think God would be happy with something half clean? No. He wants you to be even cleaner and better than Himself. Even fallen beings want their spouse and children to be better than themselves, so how can you say God is not the same? Now we know what kind of high standard God expects us to meet. It becomes clearer that the Will has to settle down on me perfectly. We have to unify our mind and body and stay unified with true love—selfless, parental love.

We take after God who created us. If God holds a 100 percent standard, He wants His partner in love to be even better than 100 percent. He wants us to eternally get better and better, even 100 times better than that which is already good.

INVEST AND FORGET

What is God's world of true love like? God gives and gives more, even to 10,000 percent and still He wants to give more. He never thinks about how He has already given so much in the past, because if He did, He would stop. He doesn't want

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to stop, so He goes on forgetting and forgetting.

How is eternal life possible? It seems everything has to stop, but we can say eternal life continues because true love means investing forever and ever. Good parents who love their children don't say, "I will do this for my children," and then stop. They continually love and do for them. This is the parental heart.

For example, a parent goes to a department store to buy a special gift for his child. If the parent can only afford to buy the least expensive gift, whenever he returns he always wishes he could have bought the better one, and will work even harder to be able to give more to the children. From this we see a glimpse of the nature of true love, which must come from God directly—it certainly didn't come from any person.

We can understand now that the perfect settling place of God's Will is where one invests and invests, but forgets that he has invested and does more. If you love your church, have you invested 100 percent of your ability and then forgot and wanted to invest more? Have you ever invested everything you had into the nation, the world, True Parents, and God?

Maybe in the infantile stage of your spiritual growth you said, "Oh, I've met Rev. Moon, I am in good hands, and everything will work out itself." Is that intelligent thinking? [No] Why no? The universe will accuse Rev. Moon, "Why is your member like that?" The formula, the Principle, is that you have to be the settlement place of God's Will. Have you become like that? That is the important matter. Everyone—God, spirit world, True Children—all agree that you have to make yourself a perfect place of settlement.

Have you ever put yourself in God's position toward Satan? If God allowed Himself to express His hatred toward Satan, He would want to tear him apart cell by cell. But God has to suppress His anger and even love that kind of enemy more than His most loving child, because it is His creation. God let Jesus, who loved Him the most, die in order to save Satan. Satan has to admit, "God, You saved me because You loved me more than You loved Your son." That is the Principle. The proof of true love has to be there before Satan bows down and is subjugated. When you have accomplished the purpose of creation centering on true love for God, in front of Satan, then God's Will has a settlement place, and His purpose of recreation or salvation will have been accomplished.

A PARENT'S LOVE CONTINUES FOREVER

God and the Savior, the True Parents, have to treat all people, no matter how fallen and undeserving, as if they are original creations. They have to love and continue loving, no matter how people, rebellious and unappreciative, repeat the same mistake over and over. God will say, "If I love more, maybe they will change their minds." He will continue doing that all the way to the end. The Messiah, True Parents, and God have to give love in all these degrees, through all eight stages. Everyone will oppose them and try to stop them and mock them, but still the Savior's mission is to love and never stop

loving, as if the persecutors were original beings, not fallen.

The Messiah has to pull the whole universe, like a locomotive of love. The wheels may slip but he continues moving, going forward inch by inch, all his life. The satanic world says, "Oh, forget it. You can't make it." But nothing will daunt the heart of True Parents.

As the Messiah goes to higher levels, the opposition never becomes less—only more strong. But he has to endure with the parent's heart because even if a person deserves hell, the Messiah cannot leave him in hell. Even he may feel like eradicating the person, but still his parent's heart prevails, loving and breaking through all walls at each level. Thus he opens up a way for everyone to enter into heaven, even the communist world.

Look at Korea. To an impossible degree I have worked for Korea, but it has continued to rebel. Still never even for a moment did I feel, "Well, I give up on that country," or "I wish they would be punished." I just continue working.

Similarly, not one time while I was in jail in America did I think about retaliation or feel hate. I thought I need to do more, so I only continued to invest, without remembering how much I had invested. Even Satan has to respect the foundation I have created by investing love. Out of that work I can now have something to say to President Bush and Gorbachev at this crucial point in history.

The communist world has now been liberated on the world level, thanks to True Parents' achievements. East and West Germany represent the horizontal level, and that has now been unified. But in North Korea vertical communism is still holding on; the vertical relationship with Satan won't be ended so quickly. Kim Il Sung, the head of North Korea, rules by coercion and oppression, and as a false parent, represents the antithesis of True Parents. Castro and Khaddafi are like left-wing and right-wing with Kim Il Sung as head wing on Satan's side. On God's side are Rev. Moon, Bush, and Gorbachev. By bringing the free world and what formerly was the communist world into unity, Satan's side can be cut off.

Kim Il Sung is baffled now. It was only in February 1987 that he went to the Soviet Union to talk about assassinating Rev. Moon, but it failed. Kim Il Sung now wonders how only three years after that, I rose up so fast. Now the Soviet media, *Novosti* Press Agency, and *Shinwhasa*, the agency in China, are working to hold a media conference right in the heart of Kim Il Sung's capital. Kim Il Sung says: "How did I come to face that kind of agenda? It is impossible." But now Beijing, Japan, America, the Soviet Union, and Germany are pushing him to open and allow the world to come in. This is the last foothold of Satan, who has systematically opposed Rev. Moon.

The light is starting to shine now. Both the free world and the communist world camp are stunned. This is why I am launching the Federation for World Peace project now. Many people are signing because they know and agree with the goals.

The Parents have established their position, but that does

The mainstream thought is these three grand objectives or goals, which encompass everything: to become true parents in our household and as an example for other families as well, true teachers, and true owners.

not automatically extend to the children's realm. You must equip yourselves with this mainstream thought to direct you to accomplish settlement.

TRUE PARENTS, TEACHERS, AND OWNERS

Mankind hopes for a world where our children can go directly to heaven without being persecuted and without needing a savior. You want to give birth to fine children and educate these sons and daughters of God to serve the rest of the world, so they can lead many people. You want them to be the true masters, the true center. But before anyone can be the center of a nation, he has to be a true master of his family, representing God and all his ancestry, and inheriting all the good traditions that they have set. All the members of the family and other families will respect him for that position.

The mainstream thought is these three grand objectives or goals, which encompass everything: to become true parents in our household and as an example for other families as well, true teachers, and true owners. By fulfilling those three roles, we can go anywhere and be welcomed. These three elements have the common root of true love in the sense that we want to give, serve, and love, and then we want to forget, always investing for the sake of others.

You have to educate your children to love on the cosmic, world, national, tribal, family, parent, and individual levels. To give birth to your children does not make you a true parent. You have to teach them well and be an example of a loving husband and wife, loving mother and father, in a peaceful family. You become a living textbook to educate your youngsters. While growing up children look at their parents and follow their example. You must pass on what is good into the future.

When you hear "True Parents," you immediately think, "Oh, True Father is also the true teacher and the true owner," three in one. Through me the Unification Church members were born, and I too must think how I can bear good children who grow up in my teaching. Similarly, for a country the president stands in the parent's position; all the education systems are in the teacher's position; and all the official government organizations are in the ownership position. The same system is in Heaven too, with God as the parent. Everywhere you have these three elements of mainstream thought. They are a trinity, not separate. If you can achieve even one out of these three elements, then there is a way for the world to be led out of its chaos and confusion.

The person who has this kind of thought every second of his life and lives that way goes to Heaven. You cannot stop after giving birth. You must teach your children the Principle, what the world of God is like, and what the world is today, just like I am doing now. Educate in such a way that others become mature and want to take ownership. When a new member is born in our church, you have to teach them just as I taught you.

Why am I placing so much importance here? You might

say, "Father, you are here now." But what about those people who have no chance of meeting me? What about 100 years from now? I cannot live here on earth more than 100 years. So you have to inherit that tradition of the true teacher, the true owner, and the True Parents. When you have that trinity, then every path you take will lead you to Heaven.

When we have that thought and become that true entity, no matter what happens, we are happy and fortunate. Not everyone has this privilege. If you don't take this teaching seriously and do not become good parents, it will be a source of regret for many thousands of years. The spirit world will say, "What did you do on earth, centering on Father? You were taught and loved directly by True Parents and told to become a true owner, not an employee." When the spirit world questions us, would we say, "We didn't know then"? The spirit world would accuse you, "If I had been standing in your place on earth, how much respect I would have had, how hard I would have worked. What did you do on the earth while True Parents were alive?" This is a serious position we are in, unique in history. If you don't become good true parents, teachers and owners, spirit world and history will accuse you. Now you know clearly what I have been working for all my life and am teaching you as the most important thing you should remember every day. Then everywhere you go, you educate the children of God, and help them become good teachers to educate other people, ultimately all the rest of mankind, to become true centers of the universe, the true owners. This is what I want you to be, out of my true love.

I established this so painfully, sacrificing my entire life, and now am giving it freely to you. You didn't have to suffer for this. You should never forget for even one second that you are representing your family, relatives, nation, and world.

BRING UNITY ON ALL LEVELS

Centering on the man, with the woman minus, the man and woman unite, becoming a perfect couple. Centering on the couple, as plus, the children as minus unite into one. Then this perfect family as plus has to invest for the sake of the entire clan in the minus position. When the perfect clan is established, then that would be plus and the nation would be minus. You have to give everything you have to make the nation a better nation. After that is achieved you invest it into the world. When the world as plus and the universe as minus combine into one, then you can connect to God's place. By continuing to do this with all your strength, you gain more power to unite your mind and body. We have to go somewhere before our mind and body become united, centering on the mind. The smaller should invest everything for the sake of the larger because the larger is more important to God. It is always that way.

Why do we have to go through so many levels? To unify using the Cain/Abel concept. The Abel position invests in the

CONTINUED ON PAGE 39



ASSEMBLY OF THE WORLD'S RELIGIONS

Transmitting Our Heritage to Youth and Society



A BRIEF OVERVIEW

A Victory in Unity

by Dr. Thomas Walsh

The Second Assembly of the World's Religions was held in San Francisco on August 15-21, 1990. Over 500 religious leaders from over 70 countries and representing all the major, and numerous minority religious traditions gathered under the general theme: "Transmitting our Heritage to Youth and Society." The following is a testimony shared by Dr. Thomas Walsh, Executive Director of the Assembly of the World's Religions and of the International Religious Foundation, which sponsored the event.

1990 has been a great year for our True Parents and a very significant year worldwide. The end of 1989 saw the overnight collapse of the communist empire, which Father predicted years ago. It was the year of Father's 70th birthday, following the end of his 43-year course. Father's meeting with President Gorbachev had the greatest cosmic import, even though it wasn't widely publicized—but then Jacob and Esau's embrace wasn't in the newspapers either, and whatever happened between Abraham and Isaac on Mt. Moriah was not a public event. What hap-

pened in Moscow symbolized the restoration of the true elder brother's birthright, where Father's true position on the worldwide level was recognized. On that foundation, Father initiated the International Federation for World Peace, feeling it was the right time providentially for a new peace initiative centered on God. So, I felt the Assembly of the World's Religions was very blessed to come on the foundation of all these great accomplishments. None of us earned that blessing, but it came from Father's foundation and the merit of the age.

This year's conference brought together many highly significant religious leaders, particularly from the Muslim world. Among those in attendance were: the Sheikh Dr. Ahmad Kuftaro, the Grand Mufti of Syria; Dr. Zabara, the Grand Mufti of Yemen; Dr. Angel Kreiman, Chief Rabbi of Chile and Vice-President of the World Council of Synagogues; His Holiness Acharya Sushil Kumarji Maharaj, Founder of the World Fellowship of Religions and of the International Mahavir Jain Mission; Dr. Shivamurthy Shivacharya Mahaswamiji, leader of the Lingayat Tradition within

Hinduism; Dr. Dawud Noibi, Head of the Department of Arabic and Islamic Studies at the University of Ibadan in Nigeria; Venerable Doboom Tulku, Director of the Cultural Center of His Holiness the Dalai Lama; Rev. Kakujō Miki, Bishop of the Kakurin-ji Temple in Japan; Metropolitan Philaret, the Metropolitan of Minsk and Grodno, and Patriarchal Exarch of all Byelorussia; Dr. Inamullah Khan, the Secretary General of the World Muslim Congress; and many other highly renowned religious leaders.

Organizing the Conference

This year's Assembly started, first of all, with a lot of hard work. One of the greatest religious experiences one can have is the feeling of utter dependence on God—that we didn't come into being on our own, and we don't ultimately sustain our existence by our own power. That is a feeling one can have with the Assembly, because it is the coordinated



Participants from all the religious traditions reverently gather during the Opening Ceremony.

minutes preparation, having just received the latest updates. There was a lot of effort invested by the staff of the International Religious Foundation (IRF) with the support of the International Cultural Foundation (ICF) staff. I feel part of the blessing that came to us this year was due to the unity of ICF and IRF members. The Messiah comes on the foundation of faith and substance, so when relationships become unified, the blessing can come.

The Welcoming Ceremony opened the Assembly with 12 representatives of the world's religions, each wearing their traditional religious clothing, proceeding into the main hall with lit candles. The participants had brought water samples from the places of origin of their respective religions—from the birthplace of Confucius, from the Ganges River in India, from the Jordan River in Israel, and many others, including some Il Hwa spring water from Korea. Everyone poured these waters together and mixed them, symbolizing the mixing and unity of the religions at the Assembly. This ceremony brought tears to many people's eyes, including Rev. Kwak, who afterwards gave a full report to Father.

The Founder's Address

The next major event was Father's Founder's Address entitled, "The Tradition of True Love and Bequesting that Tradition," which was preceded by Dr. Rubenstein's moving introduction, repenting for the American government's imprisonment of Father [see page 14].

Over 700 participants packed the hall. Some of us were aware of what Father was going to say, because we had seen copies of the English translation of his speech. When we bring our guests to the Assembly, part of us wants Father to say something that will please our guests the most. But Father gave a strong, straightforward message, proclaiming the age of True Parents and explaining that all religions must become true parent religions. Religions which remain stepchild, adopted child, or even son religions will decline. Established Christianity emphasizes becoming the sons and daughters of God, but Father is emphasizing becoming true parents, in the image of God. A child is always in the position of benefiting from the relationship with the parents, but the parents are always looking to give. Father really challenged the participants.

In his speech, Father inaugurated the Inter-Religious Federation for World Peace. After his speech Dr. Huston Smith came forward to give a presentation on behalf of the Religious Youth Service, and two young people of the Youth Service presented a plaque to Father.

Each morning there were prayer and meditation sessions offered in several religious traditions—Hindu, Muslim, Buddhist, Christian, Shinto, Jewish, Native American Indian, Zoroastrian and others. While services were held according to the practices of specific traditions, they were completely open to persons of other traditions, so that each participant could choose which to attend on



Assembly participants carry candles and contribute holy water from the originating places of their religious traditions.

effort between God and many individuals with crucial responsibilities. When you direct an Assembly you can't help but feel utterly dependent on God and others.

My own responsibility involved meeting with Rev. Chung Hwan Kwak several times a day to go over daily decisions, and scramble with every amount of energy that I had to keep ahead of the conference schedule. I sometimes came into plenary sessions with about three

any given morning. There were a total of nearly 40 services offered throughout the course of the Assembly. I went to as many as I could, and they were very uplifting.

All participants made written contributions to the Assembly which were presented in Dialogue Groups. There were 26 Dialogue Groups, each com-

posed of about 15 participants, centering discussions on one of the Assembly's 14 subthemes.

This year we introduced workshops for the first time—on meditation, calligraphy, overcoming interreligious conflict, healing, and other topics. Evening entertainment was also varied and high quality—there was a Hindu dance, a Japanese dance, a classical pianist, and several other fine performances.

One day we dispersed on tours to religious sites in the area, including Grace Cathedral (Episcopalian), the Vedanta Society's center, the Mission Delores (first mission in San Francisco), the Institute for Buddhist Studies, the Mormon Temple, the Greek Orthodox Church, the Graduate Theological Union, and the center for the International Society for Krishna Consciousness. In one excursion to a Sikh Gurdwara (temple) approximately 1000 Sikhs gathered with large banners to welcome 50 visiting Assembly participants.

The Age of Parentism

Three days into the conference about 30 of the top religious leaders met with Father. This has been a tradition at past ICUS conferences. Sometimes Father has asked people to sing songs, creating a joyful atmosphere, and sometimes he has spoken very seriously. This meeting started out with Father asking In Jin Nim to sing. Then Father asked Rev. Kwak to give a report on the World Scripture Project. Finally Father started speaking, with Peter Kim translating. [See notes on page 12] He gave his complete heart and soul and vertical self totally and uncompromisingly. It seemed he used the opportunity to be as completely genuine, truthful and heartistic as possible to these highest level religious representatives who came to the Assembly. He spoke for two hours

about the special nature of the revelation he had received. From this meeting one could perhaps feel that Father is desperate to get his message across since there is still so much to accomplish at this time. But I felt, in a much more positive sense, that Father is brimming with confidence from the foundation that he has laid.

There are now three generations of the True Family, the worldwide foundation of our movement, and a very large Blessing coming up in 1991. I think Father is totally confident that God is going to work through this truth. That is what is going to prosper and grow. The

to live for the sake of others and inherit Father's teaching about parentism into their own religions.

A joyful conclusion

At the Farewell Banquet we were treated to a debut performance of a symphony of five movements with three soloists composed and directed by Kevin Pickard. After the orchestra finished, Rev. Kwak introduced Father to make his farewell remarks. Father spoke about the three criteria of a true religion. He said that religions which have enemies or hold grudges will decline. We are in the last days, and religions will come under judgment by the conscience of every individual. The conscience will supercede and reject religious teachings if the religions aren't living up to what the conscience asks for—a parental heart and lifestyle. Finally, Father announced the next Assembly in 1993, and said,



Kevin Pickard directs the debut performance of his five-movement symphony.

now apparently powerful forces in the world that deny or reject that truth will decline. It is like communism. We used to be nervous when Father spoke strongly against communism in his ICUS Founder's Address, but now we see those statements to be truly prophetic. Now Father is very confident that the age of parentism has arrived and he wants the religions to know that. He wants to be on record as not having failed to communicate this important truth to them. Some religious leaders had struggles with his talk, because it was not a speech saying all religions are equal and we want them all to continue just as they are. It was more a challenge

"I'll see you in 1993 either in Moscow or Beijing." The whole Assembly erupted in big applause at this exciting announcement.

The staff met with True Parents after the Assembly. Father expressed great joy and spoke a few minutes. He criticized we Americans who wanted to try to soften up his speeches to the Assembly participants. Then there was one song after another. Finally Father and Mother started dancing, and everybody began dancing around the room. There was a spiral of happiness and joy on this beautiful evening. No one could have asked for more—all of us received a great blessing. □



Become True Parents

BY REV. SUN MYUNG MOON

On August 17, 1990, our True Parents hosted a luncheon for thirty key religious leaders in attendance at the Assembly. The following is an excerpt from unofficial notes taken by Dr. Thomas Walsh during Father's talk to them.

Our gathering was planned by God's Divine Will. I know you have heard of me, but some of you may be meeting me for the first time. I am a person whose life has been opposed every step of the way. I am the loneliest person in the world. I create controversy for the sake of goodness. The more I create controversy, however, the more people see the need for me. My lifelong career has not been for the sake of the Unification Church, the Assembly of the World's Religions, or the nation of Korea, but solely for the sake of the world. My foundation in all fields is powerful and strong enough now to use for the sake of the entire world. I can conclude that I can be grateful for the persecution I have received.

I feel that the Inter - Religious Federation for World Peace (IRFWP), whether we like it or not, is the will of God. God knows that if this project fails, there will be great tragedy in the future. So it is no simple matter. If all the religions gather, it is just like grains of sand if there is no cement. I want to play the role of the cement to combine the various grains of sand. In fact, we should each say, "I will play the role of cement for the sake of other grains of sand." Great religious leaders cannot be just sand, but should be the cement. I ask all of you to play the role of cement. I will supply the water and mix it up.

We all have to become true parents on our own. We should all become messiahs. God does not just need one son.

As religious leaders we must make ourselves controversial for the sake of goodness. I have been in prison six times in my life. Whenever this happened I said, "Give me more" because I know God's will would advance through persecution.

When you ride a horse you set the direction. Only God knows the true direction, so we must know God and the spirit world. I am the expert in this area. Mankind needs to prepare to unite with God and the spirit world.

We know that God exists, but why did He create the world? Was for for money, power, or knowledge? No. God created for true love. Why does man exist? For knowledge or money? No, man is born for divine love.

The world is created as God's love partner. The world exists according to a pair system, with all things formed as sub-

jects and objects combined into one. What power combines things to become a pair? Only love power.

As God exists having both male and female characteristics, so man and woman exist. When we marry do we want a wife who is worse than ourself, or children who are worse than us? No, we want them to be better. This desire comes from God. God wants His children to be better than God Himself. If you are to have a spouse who is better than yourself then you must invest more than 100 percent. God does not exist for His own sake but for His love partner, the entire world. True love exists for the sake of others.

God has love, life and lineage. We all need love, life and



True Father, with Mr. Peter Kim translating, talks to key religious leaders during a special luncheon.

lineage. If Adam and Eve did not sin, then the marriage place would be where God and man would dwell together. Parents are the unity of the horizontal and vertical. Our original mind resembles God's love, and is our vertical inheritance from God.

Adam and Eve fell to Satan and God's grandchildren were born dead, because of the misuse of love. Today the modern world duplicates the time of the fall.

The greatest commandment is: Give your very best in loving God and in loving your neighbor. But we must go beyond the world's current level of love. You'll see when you go to the spirit world if I am right or wrong. If you invest 100 percent the world will be totally changed. I am investing everything, even more than 100 percent.

What are true parents? True parents sacrifice their lives for others and forget it. If husband and wife invest 100 percent they become a true couple. Man exists not for the sake of himself but for the sake of woman. Certain religions do not give enough rights to women. Man and woman are born for the sake of divine love, with God as the vertical subject.

What is God's strategy? Why have righteous people suffered? Since God is good He cannot attack. If one son strikes another son, who will God side with? He who strikes first loses. God reclaims the world by first being struck. If you receive persecution, the entire world will be behind you. If you go

with the right teachings, you will prosper. If America strikes me, then eventually America will follow me.

Receiving persecution is the strategy for taking over Satan's property and sovereignty. That is my strategy. Religions, you see, prosper during persecution. I sent missionaries to communist lands years ago. Some of them were killed. Now is the time the communist and the free worlds have to rely on me because I have sacrificed everything.

In conclusion, Satan in your soul tries to tell you to do everything for your own sake. God is telling you to invest for others. □



REV. KWAK'S REMARKS

World Peace through a Federation of Service

by Rev. Chung Hwan Kwak

The following are Rev. Kwak's remarks introducing the Inter-Religious Federation for World Peace to religious leaders attending the 1990 Assembly of the World's Religions.

Respected leaders of the world's great religious traditions: I want to welcome you to this, the second Assembly of the World's Religions and to introduce you to the plan for the creation of an Inter-Religious Federation for World Peace.

As you probably know, the motto of the International Religious Foundation is "world peace through religious dialogue and harmony." Also, those of you who attended the first Assembly in 1985 know that Rev. Moon, in his Founder's Address, stated his hopes for the Assembly:

I have three hopes for these Assemblies. First, that the world's religious traditions respect each other and at least work to keep in check any interreligious conflicts and wars.

Second, that the Assembly serves the world by becoming a cooperative community of religions. It will hopefully agree upon and make resolutions calling religious people to practical action, encouraging all people to live by God-centered values, and fostering the development of human minds and spirits. Third, that the Assembly develops into an organization in which the major leadership of all religions participate.

(Rev. Sun Myung Moon, "Founder's Address", 1985 Assembly of the World's Religions, McAfee, NY)

Rev. Moon remains fully committed

to this vision, evidenced in what I am about to share.

Recently you may have received a letter announcing the formation of the International Federation for World Peace. This organization, which many of you signed on to as founding members, was established on the belief that we are living at a time of great opportunity for world peace and world culture. The recent events in Eastern Europe indicate in some way the scale of this opportunity. People now speak confidently about the end of the Cold War, the end of communism, the end of historical conflict, even the end of World War III. In some respects we are living at a time similar to the time just after World War II when the United Nations itself was formed. Even Rev. Moon, arguably one of the world's most ardent foes of communist ideology, was welcomed in Moscow by none other than President Gorbachev, and Rev. Moon wants to do everything he can to contribute to the prosperity of the post-communist world. The International Federation for World Peace has been inaugurated in order to mobilize the world's political, economic and cultural leadership in efforts of concrete service for the cause of world peace.

This international organization, however, cannot neglect the spiritual dimension of human existence. To put it simply, we must secure interreligious peace as the precondition for world peace. Peace is not essentially a political or ec-

onomic matter, even though these are extremely significant and relevant to the creation of peace. Peace, most essentially, is a spiritual and religious problem. So long as religions are at war or concerned only with themselves, peace will always evade us, despite our best efforts on the political or economic level.

For this reason, Rev. Moon, on the occasion of his Founder's Address, will initiate the founding of an Inter-Religious Federation. It is his fervent hope that you will lend your support to this new organization. This organization will in no way seek to compete with or duplicate the work of other respected peace organizations. Instead we seek to work cooperatively and in a complementary way with others. The unique thrust of IRFWP will be its emphasis on service, in the tradition of the Religious Youth Service; education, drawing on the resources of the New Ecumenical Research Association; and leadership for world peace, in the tradition of the Council for the World's Religions. The IRFWP will also seek to work holistically and cooperatively in concrete plans of action for peace in all regions of the world.

It is significant that this Assembly will give birth to this new organization, IRFWP, for it fulfills the founding vision of the Assembly. Once established, IRFWP will have its own Executive Council, and will promote the highest standards of service, education and leadership for world peace. □

Introducing Rev. Sun Myung Moon

by Professor Richard Rubenstein



I have the very great honor of introducing the Founder of the Assembly of the World's Religions and one of the most extraordinary men of our era, the Rev. Sun Myung Moon. There is a very wise biblical counsel which tells us, "By their fruits ye shall know them." Although I cannot in this brief introduction do justice to even a portion of the fruits of his labors since he began his career of religious leadership, we can take note of a representative few.

Rev. Moon began his preaching in June 1946 in Pyongyang, now the capital of communist North Korea. At the time it was the most Christian part of Korea. Two years later, in February of 1948 he was arrested and sent to a prison camp in Hung Nam for two years and eight months. On October 14, 1950 he was liberated by UN forces. He thereupon made his way to Pusan 1000 km to the south, accompanied by two disciples, one of whom had a broken leg. Reverend Moon literally helped to carry his disciple the entire distance. When he arrived in Pusan, he built his first church. It was made out of mud and cardboard boxes discarded by the U.S. Army. I have been told that at the first service three people came to hear his message. While in Pusan, he would pray and meditate for hours on a rock high above the waters. His vision of universal brotherhood and worldwide unification under God had earlier roots in his spiritual life, but at Pusan it began to be embodied in his calling. Out of that beginning forty years ago has come the worldwide Unification movement.

From the very beginning of his ministry Rev. Moon has reached out beyond the circle of his disciples to the entire world. This very Assembly of the World's Religions is a prime example of that out-

reach. So too is the International Conference of the Unity of the Sciences, which brings together the world's leading scientists and scholars, a goodly number of whom have been Nobel Laureates, in search of absolute values. I have also seen that outreach in the work of the Professors' World Peace Academy which Rev. Moon founded in the early nineteen-seventies.

Having experienced at first hand the effects of media bias, Rev. Moon has founded the World Media Association, which brings together journalists throughout the world in very much the same way as we have been brought together. He has also established a worldwide chain of newspapers, magazines and journals. These include the *Segye Ilbo* of Korea with a circulation of over one million, the *Sekai Nippo* of Tokyo, *The Washington Times*, the *Noticias del Mundo*, the *World and I* and *Insight* magazines. There are many other publications of high quality throughout the world.

Rev. Moon has disciples in almost every country on earth, and between December 1989 and July 1990, I was privileged to meet many of his disciples in Poland, Czechoslovakia, Bulgaria and the Soviet Union. They are talented, selfless, highly educated men and women, many of whom had been persecuted by the communist regimes which dominated their homelands. In the case of Poland, Czechoslovakia and Bulgaria, these men and women are known and trusted by the new, post-communist leaders because many of them had been in communist prisons together.

As we gather together in the luxury of this meeting place, it is important that we be mindful of the sacrifices Rev. Moon and his disciples have made for their faith. Rev. Moon himself has been compelled to make such sacrifices not only by the communist government of North Korea but, I regret to say, by my own government. In spite of the fact that Rev. Moon and his church have spent hundreds of millions of dollars in the United States for the public good, Rev. Moon was accused of evading a small amount of taxes on the interest on

a bank account which he had forthrightly put in his own name for the work of the Church. Normally, tax disputes over far larger sums are settled out of court, but it was not to be with Rev. Moon.

I shall never forget visiting Rev. Moon at Danbury prison. I saw myself as an honored and privileged guest in his house. I can testify that even in that setting, he was as ever the commanding presence. In spite of the fact that a terrible injustice had been done, Rev. Moon was neither dispirited nor resentful. On the contrary, he spoke of his love for America and of the many things he wanted to do for this country so that it could fulfill the providential role he believed God had assigned to it.

In conclusion, there is one aspect of Rev. Moon's global vision that I must not fail to mention. In April of this year the World Media conference met in Moscow in cooperation with the *Novosti* Press Agency. While in Moscow, Rev. Moon met with President Mikhail Gorbachev for more than one hour. In addition, Mrs. Gorbachev attended a ballet performance of the Korean Little Angels' Dance Troupe, founded by Rev. Moon, and sat throughout the performance with Rev. and Mrs. Moon. In committing his resources to special projects within the Soviet Union, he is acting in the cause of international amity and world peace.

Rev. Moon has founded the International Federation of World Peace to bring together leaders throughout the world for the purpose of turning the end of the Cold War into an era of genuine international peace. As all of us watch with apprehension at the events now unfolding in the Middle East, we know how important that task is. I think it is evident that we are in the presence of an extraordinary religious leader whose works are many and fruitful. Let us rise to greet our host. □

Professor Rubenstein is a Robert O. Lawton Distinguished Professor of Religion at Florida State University



The Tradition of True Love and Bequeathing that Tradition

BY REVEREND SUN MYUNG MOON

I would like to extend a heartfelt welcome to all of you to this Second Assembly of the World's Religions, where we are to discuss transmitting our religious heritage to our youth and society.

In this time of grave importance, a time of transition of human history, I am convinced that all of us religious leaders feel the dispensational call of duty, and as I stand here I am full of recollections and expectations. As we are all too aware, the founders of all the great religions had to suffer from lack of understanding on the world's part and to endure extreme persecution. In pioneering the way of truth, they all had to overcome physical and spiritual persecution, even death. But despite their great accomplishments the paths actually taken by religions often departed from those that were originally intended. Religions often have shown division, contradiction, and disharmony within themselves, and even have fought one another. Still in today's world, wrongful religious zeal and narrow-mindedness induce antagonisms and hatred. Further, faith has often held only formality important and has disregarded practice; and this has given rise to social problems. Such are clearly not the true objectives of religion, and we must not bequeath any mistaken tradition to our descendants.

Then what is the true purpose of religion? What is a correct tradition to bequeath?

FIRST KNOW GOD'S IDEAL

In order for us to understand the purpose of religion it is necessary first to understand God's ideal for the creation. For God, who is absolute and eternal, why was creation necessary? What was it that God needed absolutely? Was it material goods, knowledge, or power? Those are available to God anytime, and God can regulate them as He needs. Rather, true love can be formed only with a reciprocator; without a counterpart even God cannot realize love. God created the world to realize His ideal of true love. As we observe the mineral, plant, and animal worlds, we see that they are created with relationships of subject and object pairs that can respond to each other in harmony, centering on love. Such relationships are found on each level of the creation. Man is the center of the creation, and is created to be on the highest level, the closest to God. He is the partner of God's love. Thus, man is the object of God's true love, and without man, God's goal of true love cannot be accomplished. God had established as the highest and absolute value His true love, which is His ideal for the creation. Even the absolute God Himself likes to absolutely surrender to true love. In this perspective, we can readily see how high a value a man has, as God's own object

of true love.

God originated His ideal of creation with love for the sake of others; He gives and gives, without even remembering that He gave. In this, He is realizing true love. God began His creation investing without limit.

All people are created so that they can harmonize, exist, and live eternally through God's principle of investing for the sake of others. Man came into being for the sake of woman; woman for man. Taking after God's ideal for the creation, which is the giving of true love, both man and woman are born to give love and become husband and wife. By doing so, they become the object of God's vertical love. This is the very purpose of their existence.

Men or women who are about to be married wish that their spouses be better than themselves. Parents, too, want their children to be better and greater. These attributes come directly from God. These wishes center on true love. It is the same with God. God, too, wants His object of love to be better. Therefore, He invests 100 percent over and over again so that He can create better objects, and true love continues to exist in this manner.

God, who is the origin of true love, wished to give from the father's position this absolute and unchanging true love as an inheritance to man. Since in true love perfect harmony and unity are realized, God's true love can be perfectly bequeathed to man, who is His partner. Not only that: the right to live together with God and the right to share absolute value with God are also bestowed upon man, because of the attributes of true love. From this perspective, human beings can live with God as His children and have the same value as God Himself. Furthermore, even among themselves human beings, centering on true love, can share their inheritance, live together and become equal. Thus, in the ideal world all human beings, centering on God's true love, will possess true individual ideals and happiness and transmit both of these to their spouses and offspring. This was the world of God's original ideal.

Today's world, however, is far from the world God intended. Contrary to the original world, it has degraded itself to become a world of hell, full of sin, struggle, and pain. In the world of nature and the spiritual world the original order of God's creation still exists; but the world of man on earth became ill, and brought damage to the natural world and the spiritual world.

We call this sick, broken human world, in religious terms, the fallen world. To bring this fallen world back to its original condition and order, God wages a dispensation for salvation. Thus, as I have been teaching, God's work of salvation is the work of restoration, or synonymously, the work of re-creation.

CALL TO TRUE PARENTISM

That which has played the main role in the dispensation for restoration according to Heavenly Will is religion. The purpose of religions lies in the restoration of this world as the original ideal family, and beyond that the establishment of the ideal world centering on God's true love and the thought of True Parents. When we understand the mission of the Messiah as a mission of True Parents to realize God's love in this world, we are all called by God to pursue and accomplish this mission. The mission of the Messiah is thus the cosmic mission that all religions are now undertaking—to expel Satan, who has been rebelling against God, and end his culture; and to transform Satan's lineage to God's in order to bring about the God-centered ideal world.

As described in the Bible Adam and Eve, the first son and daughter of God, were to grow in God's true love and receive the blessing of marriage and give birth to sinless children. Thus they, like God, would become True Parents, and could enter into heaven. In this way, the world was to be the world of heaven on earth, where God's true love, God's true life, and God's true lineage were inherited. God's ideal family was to expand to realize a world where only God reigns.

However, Adam and Eve entered into illicit love before becoming mature: the archangel became Satan; Adam and Eve became evil ancestors; and the world of death began. The world has become a world with people in Satan's lineage. Satan became a god of lewdness, and God hates lewdness the most. Because of lewdness, America and Europe today face the fate that befell Sodom, Gomorrah, and Rome. What Adam and Eve sowed while in their youth, the world now is to harvest: evidence that today is the end of days is quite unmistakable. The world needs to find the True Parent who can liberate it from Satan's love, life, and lineage. This person is the Messiah.

By Adam and Eve failing to fulfill their responsibility, God lost true children and mankind failed to possess True Parents. Tragedy has been the result. As a result of the fall, there has been lost the true being who can realize the true love of God and the ideal of True Parents. In order to correct the tragic failure of the fall and restore the original condition, God established religions. Thus the Messiah comes with the awesome task to stand as True Parent, uproot the false root that was planted by the human ancestors who became false parents, and realize the ideal world of creation. God's original ideal did not include establishing religion or creating a Messiah. God's unchanging purpose is to realize families, nations and a world of true love. How much a religion contributes to this determines the value of that religion. In this perspective, religions that are fulfilling their purpose are realizing true love and true families. Conversely, religions that do not contribute to this end and exist just for their own sakes, even though claiming to do things in God's name, are failing their true mission.

In a family, the relationship among brothers and sisters exists only on the premise of common parents. Thus, before this world can enter into the realm of true love and true family, the True Parents' position has first to be established. To help fulfill this very purpose I have been called upon by God. For this objective I have dedicated all. The Unification movement I am deploying worldwide, the ecumenical movement, and all other projects that I have sponsored, covering all fields—

academic, educational, media, technical, business, financial, etc.—these were envisioned with this one purpose. I have suffered persecution and confronted death with only one purpose in mind, so that I can live with the heart of True Parents to love races of all colors in the world more than my own parents who gave birth to me, or my own brothers and sisters.

The path of true love travels the direct route. It requires no preconditions and nothing can block it. This is the straight path on which we travel rightly only with self-sacrifice. Unless all mankind lives the life of True Parents and the ideal of world peace are directly connected. All countries, races, cultures and religions should do more than 100 percent for the sake of each other, being generous and harmonizing, and by doing so achieve world peace.

INTER-RELIGIOUS FEDERATION

Today, I propose to you the inauguration of the Inter-Religious Federation for World Peace. In the current world situation, externally we are experiencing the termination of the Cold War, and peacemaking between East and West. Overcoming confrontations and divisions, we are heading toward the age of unification by harmony, as one world family of brothers and sisters. The last decade before the year 2000 is a precious period which God has allowed us for returning to the original world, a precious opportunity. I have already proposed the external establishment of the International Federation for World Peace, and thousands of leaders in the United States, Russia, and other countries of the world are responding enthusiastically. To truly achieve this goal we need an internal foundation, and that is an interreligious foundation for world peace.

Many have devoted themselves to seeking true unity and the achievement of one world; but true world peace still evades us. Everyone wants peace but we must first know what is necessary to bring it about. The key lies not in one's spouse, sons and daughters, neighbors, nation or world—it is right in oneself. It depends on whether one can himself become a harmonious being, where his mind and body have achieved harmony and unity centering on his original mind. When a person comes to have the heart of God and True Parents, he can begin to live fully for the sake of others and lead consistently a life where true love is the center, a life in which he can achieve true peace.

These are concerns of religion. The role of religions in realizing ultimate world peace is therefore indispensable. Accordingly, all men and women of religion should now tear down the walls of sectarianism to make themselves available with unified religious power to act in accordance with God's desires for the greater goal of the realization of world peace. Now is the time to reflect that religious people have not contributed enough for world peace. Now is the time to develop within each religion true love, which is the origin and basic element of world peace, and by practicing it faithfully, to deploy an all-encompassing movement, the Inter-Religious Federation for World Peace.

God requires good practice and example by men and women of religion. God does not exist for the sake of religion. Religion was established to achieve the Will of God to restore the world back to its original condition where people invest and invest again for the sake of the world. Any religion with which God wants to work in this world now is a religion of True Parents.



Father delivers the Founder's Address at the Opening Plenary Session flanked on the dais by the staff of the Assembly and its distinguished participants.

Only religion with a parental heart, a religion which practices true love, can accomplish God's Will in this hopelessly complex world situation. Thus far in history, there have been many religions. There have been religions in the position of adopted son, in the position of stepson, in the position of son, and so on. The religions in all the different positions should transcend any limited view that their own religion is the best, that only through their religion will world peace be accomplished. Rather, the teachings of religions in all the positions are eventually to be fused and united in the religion in the position of True Parents. Then, the decline that religions are experiencing will be ended. All religions, centering on true love, which exists absolutely for the sake of others, will unite and march forward to realize world peace and realize heaven on earth. Knowing this, we should proceed to solve the world's urgent problems by the right practice of religion. The tasks of changing ritualized faith into living faith, reestablishing the true value-perspective from the many confused value-perspectives, restoring the original human nature from deviated and desolate human nature, elevating the moral standard and liquidating the decadent culture—all are to be accomplished by men and women of religion joined together in an allied movement of the eternal God, practicing the true love of True Parentism.

The youth of the world today are intuitively realizing this

great opportunity that lies in front of us. As true religious leaders, we must act in the capacity of true teachers to these youth. Beginning with this true love, which is the standard of eternal, unchanging absolute value, we should establish not only the unification of mind and body, but we should connect and unify the two worlds represented by both spiritual and materialistic ideologies. This will create the foundation for world peace. On this foundation, we should unite the inner world of religions and then unite the outer world of nations and eventually achieve eternal world peace. In realizing this goal all men and women of religion must play a responsible role.

Many young people hunger for true love, which is to live for the sake of others. We religious leaders must exemplify God's true love and the absolute value of the way of True Parents. We must make certain that religious traditions travel on the path of true love. By doing so, God and mankind united together will march forward to a new world of hope, and achieve God's ideal of creation. Therefore, let us clearly show the world and our youth that a new age of peace, of true family, and true mankind has begun.

In conclusion, I wish that your discussion throughout this conference period will help realize true religion and the discovery of true love, and become a great contribution to the world. May God's blessing be always with you. □



A Precious Treasure

by Sheikh Dr. Ahmad Kuftaro

At the Farewell Banquet, the Grand Mufti of Syria offered a speech symbolizing the response of the Assembly to the Founder's call for the establishment of the Inter-Religious Federation for World Peace:

Praised be the name of God the Beneficent, the Merciful, the Creator of all creatures, the Lord of all prophets and all men of wisdom: Abraham, Moses, Jesus Christ, Mohammed, and Buddha, and all others whom we know and whom we do not know. They embody the quest for world peace and brotherhood.

I am deeply grateful to God that He has made it possible for us, as men of religion, to gather together to form and create a new religious federation for peace and I am grateful to Father Moon and his assistants in bringing this into reality.

All of us are aware of the catastrophes and calamities that took place in the 20th century, and the major wars and regional conflicts that worked for the misery and suffering of humanity. Despite the efforts of leaders, politicians, and philosophers, and despite the creation of the League of Nations and the United Nations, we all know that man has not been able to achieve the peace that he has always longed for. Global peace cannot be achieved except by Allah, God, whose name in the Koran means peace. God is peace and peace is God, and no peace can be achieved except by God. All the programs laid by God through his prophets and apostles through the passage of history should be unified into one, and then peace can be achieved. If divine religions unify their forces and join hands together, then God will be with them and peace will come. Prophet Mohammed says in his tradition, "The hand of God is with the unified community" and, "The wolf eats the sheep who goes away from its flock."

The Inter-Religious Federation for World Peace is an expression of the essential meaning of the messages of Heaven. The goal of religions should be to bring all into one family, into one body, so that if an ailment takes place in one limb, the whole body will have sleeplessness and fever for the sake of

that ailed limb.

For forty years now I have been calling for the unification of religions and for their fraternity. I have been calling for that in my homeland as well as all over the world, in conferences, and wherever I went and lectured. I was always living for this dream. This hope of mine has always driven me to look where I could find its treasures and gems. And now I have found the treasure, represented by Father Moon.

He has laid the foundation stone and he is the engineer to bring about unification through this Inter-Religious Federation. I cannot express how much I rejoice in meeting with this great treasure. My heart, my self, is filled with a great feeling with which I cannot dispense. I believe that the 20th Century will not pass away before all religions unite, accomplishing world peace and fraternity. I feel that it will not pass before this comes into light under the patronage of my brother, Father Moon. The seeds for our unification are already there in our religions, but they have to grow and prosper so that all mankind can attain brotherhood and love.

I have a humble suggestion to present before you, and I hope that it will meet the approval of Father Moon and our esteemed audience. My proposal is that each religious leader write a compilation of sayings and truths from his own religion, explaining how it is oriented toward peace and love. Then these should be compiled into a book, and presented to the United Nations and to governments all over the world. It will be given to schools so that our coming



Father and the Grand Mufti of Syria embrace after the Mufti delivers a speech at the Farewell Banquet.

generation will become acquainted with the beauty and spirit of all the religions. The aims of religions will be achieved when our young generation understands and imbibes the knowledge embodied in that book. And I propose that this book be presented to Father Moon in recognition of all his grand work, and in recognition of his suffering for the sake of all. We want the young people to know that religions are much dearer than all else that is dear in this world.

I repeat my full thanks to Father Moon for what he has presented, for all the efforts he has made, and the hardships he has borne for the sake of his global, spiritual mission to bring peace to all mankind. I pray to God Almighty that we see the fruits of these efforts of Father Moon in a way that the whole world will become one unified family. Peace be on you all and His mercy. God bless you. □



Our Common Spiritual Welfare

by Dr. Francis Clark

Dr. Francis Clark has been involved with IRF since the first God Conference in 1981. Dr. Clark serves as a senior consultant to the Council for the World's Religions, and he is the senior advisor for the Religious Youth Service. Dr. Clark played a central role in the preparations for the 1990 Assembly of the World's Religions, serving as both a member of the Planning Committee and the Executive Committee. Dr. Clark, a Roman Catholic theologian, has taught theology at the Pontifical Gregorian University in Rome and is now Director of Post Graduate Research in Religious Studies at the Open University, United Kingdom.

My dominant emotion as I look back over the Second Assembly of the World's Religions, held at San Francisco from 15 to 20 August 1990, is one of thankfulness: thankfulness first and foremost to God, the author of all good, and thankfulness to all those whom He empowered to make the Assembly such a magnificent achievement.

I pay tribute to the Founder of the Assembly, Reverend Moon, for his vision and generosity; to his dedicated disciples in the International Religious Foundation who laboured selflessly to organize the Assembly and to bring it to its successful conclusion; to the members of the Planning Committee, drawn from different faiths, who monitored the preparations and ensured the integrity of the program; and to the many hundreds of men and women who journeyed from all parts of the earth to San Francisco to join in that great spiritual and social manifestation of our one, united human family.

It was there in the meeting of those "brothers and sisters from East and West, from North and South," in their warm friendship and animated discussion, in their mutual sharing and discovery, in the widening of their thoughts and hearts and prayers, that the deepest success of the Assembly was achieved. For everyone who participated in AWR II and who truly joined in that celebration of interreligious harmony, it was a pilgrimage that will never be forgotten.

The initiation of the Inter-Religious Foundation for World Peace, that will have important consequences in the future. It was fitting that this new foundation, destined to promote cooperation between religions and peoples in the cause of world peace and reconstruction, should be announced at the Assembly of the World's Religions, which is in-

spired by the same spiritual vision.

For many years I have been closely engaged in work for interreligious dialogue and cooperation. I see AWR II as a significant contribution to the progress of the worldwide interfaith movement that has welled up in recent decades and is now advancing like an incoming tide. I am especially involved, as a consultant and organizer, with the activities of the International Religious Foundation, but I am also a member of several other interreligious associations, such as the World Conference on Religion and Peace, the World Congress of Faiths, and the International Association for Religious Freedom. IRF and AWR do not seek to rival those other excellent organizations, but to make common cause with them. Our common aim, surely, is to break down the barriers of religious, racial, and social antagonisms and to collaborate for the spiritual and material welfare of the whole human family. That was the motivation of AWR II, and it is the permanent motivation of IRF.

The guarantee of the integrity of the San Francisco Assembly was the respect publicly shown for all the religious traditions represented there, without priority or preference being given to any one of them. No one was expected to abandon or to compromise his or her conscientiously held beliefs. Nor were we there to promote the merging of all religions into one form of belief and practice. As a Catholic theologian, I regard the principle of mu-

tual respect and impartiality as essential for all interfaith collaboration. I know that my brothers and sisters of other faiths who were advisers to the project share the same concern. I am happy that principle is constantly observed not only in the program of AWR, but in all the activities of IRF.

The many elements that made up the program of the San Francisco Assembly were blended by a subtle alchemy to make a rich spiritual and human experi-

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The San Francisco Declaration

We who have participated in the Second Assembly of the World's Religions, held in San Francisco from August 15-21 1990, join making the following three-fold affirmation of the centrality of religion in human life and society:

We reaffirm our commitment to religious freedom throughout the world. We declare our conviction that religious and spiritual values have primacy over merely material achievements, and indeed that it is only in faithfulness to those values that human kind will follow the road to true progress. We seek in all things to conform ourselves to the divine goodness that gives meaning to human life.

In this time of global expectation, we resolve to strive for a new international order based on peace, justice and fraternity. We proclaim the unity of the human family and reject all forms of exploitation of its members. We defend the right of all peoples to a fair share of the earth's resources, and we protest against all forms of political and social injustice. In furtherance of these ideals, we will pray and work for greater understanding and mutual love between the religions and believers of the world, joined together in spiritual power to promote the welfare of all humankind.

We recognize our duty to give to our children an education and a preparation for adult life inspired by the highest truths and values of our respective religious traditions. We pledge ourselves to love and service of children and young people, the rising generation upon whom the future of our communities and of all human society depends.



Assembly of the World's Religions

August 15-21, 1990 • San Francisco

"Transmitting Our Heritage to Youth and Society"



GOALS OF INTERFAITH WORK

The Quest for Unity

by Dr. M. Darrol Bryant

Dr. M. Darrol Bryant was one of the original professors who began the "theologians conferences" at the Unification Theological Seminary in 1977-78, which evolved into the New Ecumenical Research Association (New ERA). Dr. Bryant was among the founding board of consultants of New ERA who met Father at East Garden in October of 1980. Since then Dr. Bryant has been a Senior Consultant for both New ERA and the Council for the World's Religions (CWR).

The Second Assembly of the World's Religions was a truly remarkable event. It was a stunning monument to the depth of longing for unity within the religious and spiritual communities of our time. It was the story of Hindus, Christians, Sikhs, Buddhists, Muslims, African Traditional Religionists, Jews, Confucianists, Zoroastrians, and many others responding to the Spirit of Unity that is abroad in our times, stirring the depths of the human soul.

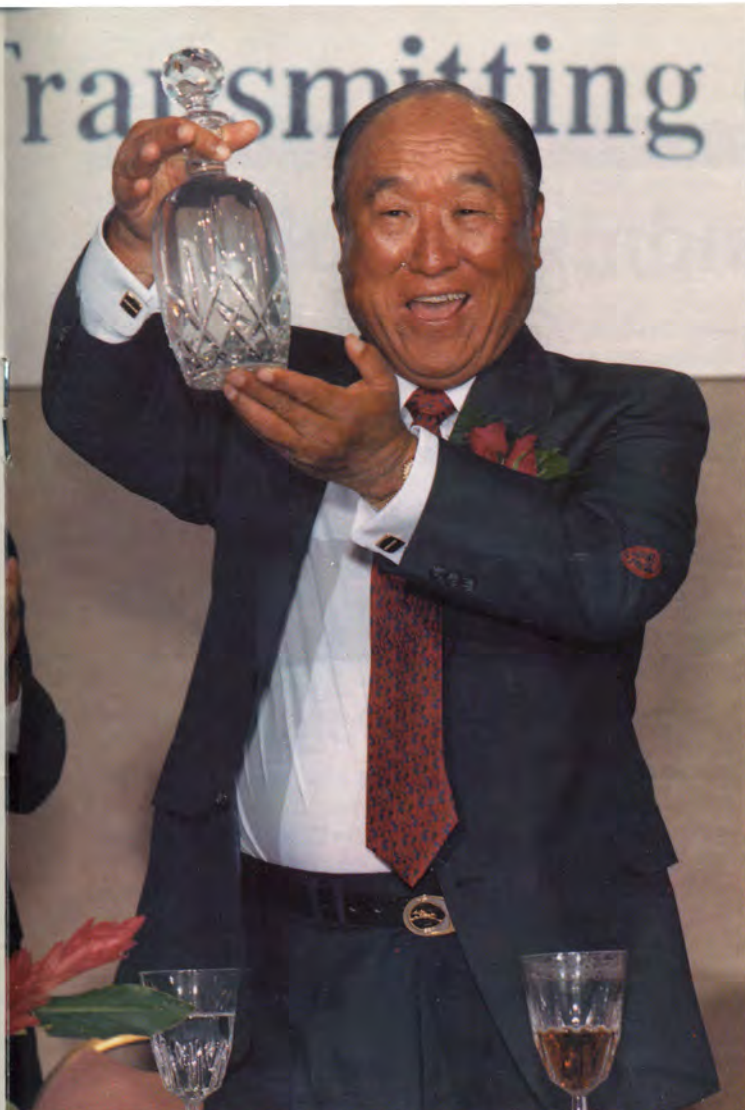
But let us be clear: unity is not uniformity, nor is it a new syncretism. It is rather a search for something deeper and more profound than that. It is a shared quest, across tradition, for the

authentic sources of the spiritual life and ways that those resources can be brought to bear on our personal and corporate life. And thus at the Assembly people went to workshops on meditation and on solving social conflicts, they sought out prayer and meditation in their own tradition and opportunities for interfaith experience, they turned to people of other faiths to learn while sharing the gifts of their own traditions. Thus it was, at the same time, an exploration of what makes us what we are in our own way of faith and what we have in common with men and women of other faiths.

This to me is the first and most profound message of the Assembly; the

spirit of unity is what we must nourish and serve in our time.

The second message is related to the first; it is its very corollary. The unity we seek passes through and is to be found in the very traditions of religious and spiritual life that make up the religious life of humankind. Some assume, mistakenly in my view, that the quest for unity is a way of saying no to the religious/spiritual heritage of humankind. This is contradicted by this Assembly. Here we saw that those traditions continue to be life-giving sources of the spiritual life for countless numbers of our fellow human beings around the planet. The interfaith task is to bring those traditions into new patterns of in-



Father holds up a bottle of the holy waters contributed by the various religious traditions present at the Assembly.

spects. First, the depth of the spirit of service that characterizes the IRF is remarkable. The IRF has an impressive tradition of service that is reflected both in the detailed attention it pays to all aspects of an event like the Assembly and its willingness to serve divine purposes rather than narrow institutional ones. Second, it is unique in the breadth of its openness to all the vital traditions of divine life we find within the human family. Here in this Assembly were found people from every tradition that the dedicated staff could locate. This is important because we want these events to be representative of the whole human race. Third, it is unique on its persistent focus in the spiritual dimensions

of the religious traditions rather than ideological or political aspects. Curiously enough, the interfaith or interreligious movement is often sidetracked onto other agendas, but the IRF has held consistently—in this Assembly as well as other events—to the spiritual heart of the believing world. The issue here is staying centered on divine love and compassion, which is the foundation of our remaking—over and over again. And finally, the IRF is unique in its conviction that from the gathering of men and women of faith will come the wisdom and will that can contribute to the healing of our broken world. The Assembly—and other activities of the IRF—do not assume an apriori answer to the way ahead. Rather, we are committed to a process, one of give and take, where every participant is regarded as valuable. It is from this process that true wisdom can emerge. For at the heart of the healing of our lives and life together lies the spiritual remaking that comes when believers rediscover themselves in dialogue with other men and women of faith. It is in those moments that we recognize the other, not as our enemy to be overcome or as a stranger, but as our friend and fellow pilgrim. We also come to recognize that we are sustained in our journey together by a divine source that is the foundation of

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teraction and relation. It is, I believe, the patterns of interaction that we seek to nourish in the Assembly—and other International Religious Foundation events—that can help us to revitalize the true depths of the religious traditions and their connections to the heart of divine life.

This is the task of the interfaith movement. It is from these revitalized traditions of spiritual life and practice that will come the wisdom, insight, and cooperation that can transform our life together on this planet.

It has been my privilege to have been part of the Planning Committee for this Assembly. And I have been an active participant in the interfaith movement for more than a decade. It is from this vantage point that I reflect on the work of the IRF and this Assembly.

There are many international organizations that are seeking to promote interfaith encounter and dialogue. But the efforts of the International Religious Foundation are unique in several re-



Father and Mother meet with Metropolitan Philaret, the Patriarchal Exarch of Byelorussia.



International Blending of Spirit

The following are personal reflections of a few of the participants of the AWR in San Francisco. We hope they exemplify the harmonious spirit that radiated from the conference.

Ibrahim Abdullah

INDONESIA

At this very moment, I can see that we have to make use of all world's religions' principles and teachings to make a truly peaceful world....The most important aspect of the Assembly is its ability to initiate a universal organization, the Inter-Religious Federation for World Peace, which has been agreed upon by the majority of the participants and then endorsed by His Holiness the Grand Mufti of Syria, witnessed by all of us during the farewell banquet with reference to Rev. Moon's source of ideas about the Federation which the Mufti said was the most precious found treasure.

Prof. Kirti Bunchua

THAILAND

The Assembly is a good example and an effective realization of Ecumenism and Interreligious Dialogue. I have always tried to reconcile the diverse groups in teaching and in persuading, but I see that it is difficult to overcome distrust. We distrust each other because we compete with each other. We compete because we are divided into parties. And we are divided because we distrust each other. This seems to be a vicious circle without any hope of breaking it. This Assembly proves to me that the circle is only arbitrary. It is the result of the attachment in men's hearts: attachment to one's own opinion, attachment to the formalities in life, attachment to habits, etc. I can see that we come to the Assembly without attachments. We are divided into discussion groups to divide our responsibility so as to help each other. We have no trace of competition in our eyes. With brotherly trust, we share our experiences, tackle common problems, and find out common solutions, without betraying in any way each one's faith. In trusting and loving each other, we feel

that we accomplish our religious duty better. We promise to each other to bring home the spirit of the Assembly and to share it with others as far and as wide as possible.

Dr. Liu Xiaogan

PEOPLES' REPUBLIC OF CHINA

Being from the P.R.C., I have a strong atheistic background. However, I am very interested in religions because I am a professor and scholar of Chinese philosophy, including Confucianism, Taoism and Buddhism. After attending the Assembly, I think I should do something to support its purpose if it is needed. I really appreciate its ideal, although I think the ideal is not easy to realize. World peace, understanding between different religions and traditions, and the harmony of mankind are all worth our effort.

Dr. Anil Sooklal

SOUTH AFRICA

This Assembly brought together members of the Republic of Humanity in the

name of love. The deep love was felt by all irrespective of religion, color or any other differentiation. All that existed was our common humanity expressed in the language of Divine Love. The Assembly manifested that latent love in us all and the realization of our Divine Unity dawned upon us all. We leave this Assembly enriched by the understanding that we are one family in the Republic of Divinity—its effect must surely vibrate in all our countries—north, south, east and west—for ages to come. Let us not forget what we have re-inherited here in these past days, and let us forever re-live this experience of our essential unity, our oneness, our divinity.

Dr. Yasar Nuri Ozturk

TURKEY

To see people of all faiths, races, nationalities and persuasions come together as brothers and sisters in a single family gave me great joy and inspiration. I thank you deeply for creating such an opportunity and environment for loving and peaceful communion. May Allah grant that your work continue with ever



Participants in one of the many varied workshops offered at the Assembly.

PHOTOS: K. MCCORMACK / IRF

greater success in the future. I grant you my most peaceful blessings and love.

Dr. Carl Becker

JAPAN

The AWR witnessed many moments never before seen in history. The blending of sacred waters from lakes, rivers, fountains and oceans around the world was surely the first time in history that such a scene has been witnessed. Cathedral Grove, in Muir Woods Redwood Forest, which had witnessed the

founding of the United Nations, now witnessed the prayers of holy men and scholars from around the world, best summarized in our historic San Francisco Declaration. The world premier of Mr. Pickard's Third Symphony was not only an artistically great moment, but harbored deep religious hopes and significance for many of us, as had Indian dances, Muslim prayers and Buddhist chants, each in their own ways.

I was grateful to participate in discussions and workshops on "Healing", for in them, we witnessed both physical and spiritual healings. Members com-

plaining of headaches, sore shoulders, bent backs, and swollen ankles, received loving treatments and found relief from pain and improvement in their condition before our very eyes. More importantly, we saw healing of old fears, doubts, even antipathies against "traditional enemies" as well as Unificationists. The love that Reverend Moon and his disciples demonstrated in our midst melted the fears and healed the antagonisms of people. The immeasurable value of this healing attitude is already beginning to radiate forth from this Assembly, as we share it with our colleagues and



WORKSHOP SAMPLE

Ambassadors of Healing

by John and Jaime Maniatis

On Friday and Sunday afternoons, August 17 and 19, a workshop on Spirituality and the Healing Arts was convened with about 40-45 Assembly participants.

The underlying premise of the workshop was that true healing is brought about by healing the whole person—body, spirit and mind—and that healing is really the accomplishment of the first blessing of mind-body unity. It is not an easy goal to accomplish, but essential to strive for.

The session of the workshop began with a healing meditation. Using music in the background, the meditation focused on healing oneself, one's loved ones, and all of humanity. This was followed by a presentation by Reverend Betty Figlure, an Interfaith minister and practitioner of Jin Shin-Jitsu, a self-help healing technique originating in Japan. She involved us all in hands-on work, explaining various simple techniques to help in self-healing, techniques one can use any time of the day. Rev. Figlure emphasized that each one of us has the ability to heal oneself and others, and that we should not underestimate how important simple touch is for healing.

Then Dr. Wande Abimbola, former Vice Chancellor of Obafemi Awolowo University in Ile-Ife, Nigeria and presently on sabbatical and teaching at Amherst University in the United States, spellbound us with personal stories, explaining his tradition's views on healing and spirituality. A well-renowned author,

Dr. Abimbola is also a High Priest in the Yosuba religion, an indigenous traditional African religion which has spread widely into Central and South America. Yosubans view healing holistically as a part of their way of life and community. The atmosphere was such that we felt we were listening to a wise elder while sitting around a campfire in the bush.

During the second session Mary Wakefield, a Wales and New York based opera singer, shiatsu therapist, and psychic, led us in simple shiatsu stretching exercises which can help release the blocked energies that can cause discomfort or illness. Ms. Wakefield then led us in a "Sounding" healing exercise in which we

all vocalized various sounds for various energy centers of the body called chakras. The combined voices of all 40 participants made for some very beautiful, soothing, and at times unusual sound vibrations, teaching us that sound as well as massage can promote healing.

Then James Burton, a healing coordinator in the Sufi Healing Order, led us in a variety of techniques and special

Sufi phrases that help in sensing the energy body around every person. We were left with a warm, loving, and healing bond among us.

Jaime and I then demonstrated and explained an ancient Chinese healing art called Chi-Gong, in which we go into a meditative state and allow the universal life energy to flow through our bodies. Automatic movements allow the energy of the body to move according to the body's needs, often leading spontaneously into various Tai Chi,



Special healing exercises are part of the workshop experience.

martial arts and yogic positions. Then asking for volunteers, we, while in a meditative state, allowed the energies of the Chi-Gong movements to flow through us to other people for healing.

All in all it was a very enlightening two sessions exposing us all to various modalities of healing body, spirit and mind, and expanding our concepts on what healing is. □

communities, and move towards the indispensable work of the Inter-Religious Foundation for World Peace which was born here. The world's appreciation and respect for the Unification Movement have been substantially enhanced and rightly so, by this historic gathering of wisdom and scholarship, art and love.

Rev. Romesh P. Modayil

GERMANY

The seemingly honest conviction of some of the more important religions' leaders present is that the only way to true peace and harmony on earth is an all-out effort on the part of their respective communities to forgive past and present misunderstandings, to overcome prejudices and work together for our common objective.

The openness of the Grand Mufti of Syria has encouraged me greatly to continue striving for understanding, forgiveness and healing between Christians and Muslims all over the world.

The Assembly has been another boost to my own vision of a coming together of the people of God to love God and one another, to serve God and one another, to celebrate God and one another, individually and collectively.

Rt. Rev. Elijah Oluremi Ige Ogundana

NIGERIA

The Assembly has helped me to understand better the values and richness in religions other than my own. The Assembly helps me to understand that it is not religion that is most important, but the understanding of man. Man, whatever his culture, his language, his race, his religion and the color of his skin, is the same. He has love, fear, hope, and the quest for happiness. It is the circumstances in which he finds himself that make him belong to a certain tradition. If the circumstance changes, the tradition may also change. I have now seen that if religion is properly understood, it can promote the peace of the world.

Dr. Timothy L. L. Dlamini

SWAZILAND

The Assembly has vividly demonstrated to me that despite strikingly diverse religious and cultural traditions that have for so long impeded the emergence

and growth of harmonious relations all over the world, humankind has a tremendous potential to enjoy global unity. This worthwhile experience I have just procured will remain in my memory for a long, long time. To me, there is now re-confirmed hope that the numerous world problems created by humanity can, through this Assembly, be solved permanently by the same human race.

Sohanlal Jain Gandhi

INDIA

The AWR has strengthened my belief that a sincere endeavor can cleanse "religion" of violence and hatred. The AWR organizers and the person who is instrumental in making this unforgettable event possible deserve laurels. It has left an indelible impression on my mind and I will strive for religious reconciliation and unity.

The most important aspect of this Assembly was its success in bringing together on a common platform a galaxy of world religious leaders of diverse faiths and cultures. It is bound to pave the way for the ushering in of a non-violent, harmonious socio-political world order.

Miss Jeroo S. Chavda

INDIA

I feel as though my eyes have been opened to the variety of different religions giving the same message of love, tolerance, compassion to each other—the feeling of brotherhood.

Yes, I've learned to accept them, change my thoughts towards them, and not try to change them, their views or opinions.

The positive influence of accepting others will stay with me, I hope. The Assembly brought people from the different corners of the world under one roof and made the idea of universal brotherhood possible, through understanding. We were first persons and then the religious creed was asked.

I loved the intensity of the combination of eager minds and different energies working towards more understanding and peace, trying to work it out in one's own way. Going back from the group discussions after hearing the baring of hearts and honest opinions and asks oneself, "Is that really the way



Open and fervent dialogue among the participants contributed greatly to the process of healing and understanding differences.

I think? Let me examine my own motives, my own heart, and know myself first." Talking about it helped to weed out my own thoughts and filter them.

Rev. Sargon Y. Ibrahim

UNITED STATES

The most valuable contribution of this Assembly for me has been the tremendous love that I received from everyone, from all "religions" and persons from other countries. It was a form of tremendous release to see Muslims so open to others and to me as a Christian. I felt God's energy wherever I went. Therefore I feel renewed and energized with love from around the world.

The Assembly opened my eyes to the tremendous possibilities of harmony and cooperation amongst all religions. It gave me hope for the future of mankind. The experience of this Assembly is so pervasive that it will be a permanent foundation of my world embracing faith.

The most important aspect of this Assembly was the great experience of actually feeling the brotherhood of man and the Fatherhood of God and the motherhood of the world.

I thank Rev. Moon for doing the impossible and helping create this spirit of love and harmony. □



From Victims to Victors

by Patrick Hickey

Like most members, I was so thankful when earlier this year our True Parents received some of the recognition they so long have deserved. Both at their birthday celebration in Korea and later at the World Media Conference in Moscow, Father was clearly acknowledged as the worldwide moral leader that he is.

Therefore, when I learned of Father's expected appearance at this year's Assembly of the World's Religions, I felt deeply that Father must receive his rightful recognition—here in America!

Before I share the steps I and members of the International Religious Foundation (IRF) took to involve the media in the event, I'd like to share a few of my personal experiences as an American member over the past seventeen years.

As a very young church member in New York City in the early 1970's, I had the special opportunity to work for the Little Angels' performance at the United Nations for the benefit of UNICEF (Dec. 27, 1973). During that evening's gala event, the very prestigious audience comprised of New York's social elite was moved to tears by the innocence and joy of Father's dance troupe of young girls from Korea.

Since this was before controversy had really hit and attached itself to our movement, Father was afforded that night (by a heartfelt standing ovation) the kind of praise and respect that he deserves one thousand times over.

As I stood and watched other Americans appreciate what he had given to them and humanity, I cried tears of joy at the prospects of a glorious future for our Founder. That moment left an indelible mark in my soul. And to this day, the memory of that evening remains as one of my deepest motivations to work for and see the day when our True Parents are really given their just rewards.

One other experience, 15 years after the U.N. event, also had quite an impact on me. In 1988 Father held the 17th International Conference on the Unity of the Sciences (ICUS) in Los Angeles. That

conference, like so many of the world-level events sponsored by our movement, was a beautiful altruistic offering to the hundreds of international scholars and scientists who attended.

My own contacts in Los Angeles from the political, business and religious communities were incredibly impressed with the caliber of the event. They couldn't imagine any other religious leader doing so much for the world of science and with such a deep sense of compassion for humanity as they experienced from Father during that time.

But painfully absent from the event were the media. Disappointment and anger were felt by many of us involved. Once again we had been the victims of a biased press—this time discrediting the work of our Father by the censorship of omission. I vowed to myself at that time to never let that happen again in a place where I am living and working.

Rectifying mistakes

In the spring of this year, Dr. Thomas Walsh, the Executive Director of IRF, asked me if I would help with media relations during the upcoming Assembly that was to be held in San Francisco.

My response was to immediately say yes. Even though I am a member of ACC, not IRF, True Parents are my True Parents, and their coming to the region where I live and work is certainly everyone in the region's responsibility. Not only that, but everything that we do or don't do as a movement affects every other department, organization, and so on. It seems to me that the cooperation and integration of our movement's varied departments and projects is one of the most urgent tasks at hand. Each project that we are separately undertaking is both too precious and too small not to work in such a way that we complement and support each other's activities.

Through past experiences I have learned that in our work with the media we make certain mistakes: 1) We start too late; 2) we don't cultivate real relationships with journalists (it is tough); 3) we don't provide them with enough information about what we are doing

and why we are doing it; and 4) we don't use our friends and allies well enough as "John the Baptists" to the press.

As press representative for this AWR Conference, I tried to rectify these things. I think the outcome was successful. Why can I say this? Father himself seemed happy as he read and viewed the various newspaper and television coverage of the conference.

During the five-day event over 45 journalists attended and covered either the Founder's Reception, the Opening Ceremony, the Opening Plenary Session where Father gave his Founder's Address, or the general sessions themselves.

Nationally and internationally, CNN-Headline News gave the event excellent coverage, and U.P.I., Associated Press, and National Public Radio all covered the event. ABC, CBS, and the NBC affiliates in San Francisco each covered the conference extensively. Some events had three nights of coverage on TV!

Of course not all of the press accounts were positive or totally to our liking. But, the "fruits" of Father's worldwide ecumenical tree were so self-evident that not even the most cynical journalist could help but be impressed.

Some of the newspaper headlines read: "Moon Calls for Worldwide Interfaith Peace Federation" (SF Examiner 8/17), "New Phases of the Moon: Unification Church Founder tries Move toward Mainstream" (San Jose Mercury News 8/18), "World Religious Leaders Seek New Faith" (Sacramento Union 8/18), and numerous other accounts.

With the support of Tom Walsh and the IRF staff I was able to implement some of the things I had learned in the past. Let me share a few of the lessons in hopes it may help us all in future media work:

1) Start early...

I began in April (four months before the conference) to assemble a media data base in the Bay Area. I also began buying the Saturday newspapers statewide in order to "get to know" the religion writers by learning how they wrote and

what they wrote about.

2) Provide them with enough information. . .

We also did something that proved to be quite successful. We had a series of press briefings two weeks before the conference itself. This gave us (the IRF, RYS, and media staff) the opportunity to get our act together. It also got the word out about the upcoming Assembly. And even though not many journalists in fact came to these pre-conference events, it helped us to understand their thinking and served as a kind of dress rehearsal for the actual conference in August.

3) Cultivate relations with the press. . .

Especially for us, dealing with the press can be like "wrestling with the angel at the ford of Jabbok." But a definite lesson can be learned from Father himself on this one. Think how he is winning over his age-old adversaries, communists! His mission has remained unchanged, but he has approached them, from President Gorbachev on down, in good faith and with the best of intentions. He has "loved the sinner" while at the same time not forgetting the "sin."

Journalists typically come from a background that is both cynical and secular. They are suspicious of organized religions' words and deeds (and for good reasons). I have found that we should be open with them, without being compromising. We should be sincere and honest about our motives and

our programs, always remembering Jesus' advice about innocence and wisdom.

Prior to and during this conference, I found myself talking regularly to journalists whom I hoped would cover the event. I communicated everything that I could to them, and they became so etched in my own psyche that I could quite naturally pray for them as the event rolled around.

I also created the conference press releases with their attitudes in mind. Knowing that Father was going to announce the formation of the Inter-Religious Federation for World Peace in his Founder's Address, I put it boldly in the press release with references to the conflicts in the Middle East and how such a proposal was the only responsible thing for religious leaders to be engaged in at this time of crisis.

I must say that it is especially painful dealing with the press. However, the Divine Principle gives us excellent guidelines as to how we should relate to and digest such difficulties with a parental heart.

4) Use our existing foundation and allies. . .

Two thousand years ago Jesus asked Peter what the "public opinion" about him was. He knew that his own members were not the only ones who could help the general public understand him and his mission.

A distinguished ally who is proud of his or her affiliation with the movement goes a long way in dispelling the destruc-

tive myths of the journalist. Past participants of our conferences were included in our meetings with the press prior to the Assembly.

At the AWR event itself, I always made sure members of the Planning Committee and other friends of the Unification movement were available to speak with journalists.

Undeniable accomplishments

In the final analysis we know that we'll be judged by our fruits. Even though the press has ignored and tarnished our Father's good fruits all too often, one thing they cannot do is to change what they truly are. At this time in our movement's history we have so much to be proud of. We should do everything in our power to remove the bushel that has covered our True Parents' light from the world.

Although our efforts were far from enough, and our results with the media certainly not what True Parents deserved, it was heartening for me to see that even the American press is about to understand our Founder's activities for what they are—a great hope for mankind.

Once again, I had the privilege of being at another historic event in Father's remarkable life. On the morning of my fortieth birthday I awoke to find front-page stories about his messiahship. Tears came to me at morning service just like they had 17 years before at the United Nations—and I realized the Kingdom is not far away. □

CONTINUED FROM PAGE 19

Our Common Spiritual Welfare

ence. The Opening Ceremony on the first evening, profoundly moving in its universality and spiritual purity, gave the keynote for all that followed. Deeply appreciated were the prayer and meditation sessions of the different traditions each morning, and the interfaith meditation each evening. The daily discussions of the dialogue groups, for which every participant had prepared a contribution in the form of a written paper (previously circulated to the group members) were the point at which each one was personally engaged in the Assembly. All could speak their minds, and could freely exchange ideas and aspirations across the frontiers of religion, race, and culture.

The highlight of the closing plenary session was the reading of the San Francisco Declaration, which all present ratified by rising to their feet to make together a corporate sign of assent. The Declaration will be a widely circulated memorial of AWR II. Not a few participants have testified that it conveyed the spirit of the Assembly as they had experienced it. I cite one such testimony, from a Canadian priest who is engaged in fostering exchanges between Western and Chinese culture: "I would like to express my admiration and full support for the San Francisco Declaration, which seems to me at this time to say so well what we were all about, without taking sides and without watering down any doctrine but rather professing common aspirations and designs." □

CONTINUED FROM PAGE 22

The Quest for Unity

our hope and our effort.

The Unification movement is to be commended for its generous efforts on behalf of the interfaith movement in our time. It has done more for the interfaith movement than any other organization or group. And as long as it continues to proceed on the basis of those principles indicated above, it will continue to do a work that is, I believe, pleasing to God. □

*Dr. M. Darrol Bryant
Chair, Department of Religious Studies
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THE SOVIET STUDENT INTERNATIONAL LEADERSHIP CONFERENCE (ILC)

A Miraculous Harvest

by Dr. Joon Ho Seuk

This testimony was given to CARP members after the completion of the ILC Summer Seminars.

We are now in the final stage of God's providence. Father has made such a foundation that miracles can happen once we fulfill our responsibility and have absolute faith in and obedience to Father's direction. We never imagined these kinds of things happening, even just a few months ago. I am shocked to see these conferences taking place. Not long ago, inviting students and professors from the Soviet Union to study the Divine Principle in the United States was unimaginable, yet Heavenly Father had already prepared a foundation; True Parents had already made all the necessary conditions for this to happen. We can reap physical, substantial victory on the foundation of Father's spiritual victory.

Dean of International Relations, and three professors—six people in all—greeted us and gave us for our meeting place the room where Lenin had received his diploma. The Rectors selected all the candidates who would be considered for participation in the conference.

Interviewing the students

While the students were selected on the basis of academic excellence and their ability in English, the professors who

until Sunday. It was a several hour drive from Moscow to Tver and since we were busy day and night interviewing students and reading their essays, we could not tell them what time we would arrive. (During our two week stay there we had no time for sight-seeing at all.) We arrived at three o'clock on Sunday afternoon. They waited for us from early morning on.

Russian professors are very different from American professors. Even though

We wanted to see the students' internal perspective, so we asked for testimonies of their lives and selected them on the basis of their internal status.



Rev. Joon Ho Seuk, Mr. Ittetsu Aoki, and Tony Devine visit the Soviet Union.

After the World Media Conference in Moscow, Father asked CARP to bring Soviet students to the United States for educational purposes. The Rectors (presidents) of universities in the Soviet Union got involved from the beginning. Mr. Aoki, Tony Devine, and I visited fifteen different universities to interview students who were potential candidates for the American seminars. Wherever we visited, we were met by the Rector of the university. If the Rector was away, the Vice-Rector visited with us.

Leningrad and Moscow State Universities are the two top universities in the Soviet Union. At Leningrad State University, the Rector, the Vice-Rector, the

came with them to America came mostly to take care of their students. Although they did not come to study the Divine Principle, all the professors were very inspired by the Divine Principle. There were five Leningrad city parliament members involved and also one staff member of the *Novosti* Press Agency. One professor came from Leningrad Theological Academy. He is of the Russian Orthodox faith.

The professors all want to study the Divine Principle more deeply. Three professors stayed on in America to attend a 21-day workshop. Four others were invited to attend the CARP Convention of World Students in Paris, and stayed afterward to participate in an advanced Divine Principle workshop. That is the kind of response we are getting.

The professors and students were like a family. The professors watched all the interviews we conducted in the Soviet Union. We had to twice postpone our arrival to Tver University, formerly called Kalinin University before the city of Kalinin recently returned to its pre-revolutionary name, Tver. We had said we would arrive there on Friday and had to postpone it until Saturday, then

we were so late, five professors, including the Vice-Rector and the Dean of International Relations, were waiting for us. Even though we finished the interviews at eleven o'clock that night, the Vice-Rector insisted on entertaining us at the finest restaurant in Tver. Such was the hospitality of our Russian hosts.

Many different institutes were represented in the American seminars—medical, scientific, architectural, mining, and aviation, to name a few. The professors came from many different backgrounds as well, from politicians to representatives of the press. One professor's husband is also a professor at Leningrad University. This professor and her son came. She was the eldest lady in the group. She had a very beautiful heart. Her son was the top student in his department, majoring in Chinese literature. He had gotten a full scholarship from the Chinese government and is going to Beijing University in September.

Finding a humble attitude

How was he selected? During our interviews, we noticed one lady, one of the parents, humbly waiting. We did not know why she was there. She waited more than three hours. After we finished

all the interviews, we asked her why she was waiting. She was waiting in order to meet us, she explained. "My son really wants to be part of this conference, but he is in Moscow on a school activity. Please give my son an interview

One of the people we met and explained our conference to was a city parliament member. He was elected the Chairman of the Committee of Higher Education in the first free election in the history of Leningrad. He was so inspired

and happy, he wanted to give this great opportunity to every university. I had suggested he contact several universities, but he contacted all 39 universities and institutes in the city of Leningrad and advertised it widely. When I found out, I scolded him: "You didn't follow my direction!" But he did a wonderful job. I was worried that with so many different universities, it would not be very well-organized, but it turned out splendidly. Thousands of people competed from these 39 universities and the university Rectors selected them. Some selected only two or three people out of thousands of applicants.

This city parliament member has such a beautifully spiritual wife. One day they invited us to a wonderful dinner at their apartment. She does not speak English very well, but she has a very beautiful heart. Awhile before we met she read an article about Father entitled, "The Man Whom the Parliament Stood Up For." Father is that kind of man. She was so inspired by Father's life story in the newspapers, she told her husband, "You should meditate (pray) whenever you

have a very important matter to decide. You should follow Reverend Moon's example." They knew about Father before they met us, so they were very happy to be able to help him. That is why they made so many contacts for us. This man later attended our seminar and was a team leader.

The best students were selected from all the best universities in the two major cities of Moscow and Leningrad. The students came from all over the country. During one interview, I asked a student, "Where do you live? How far away is your home?" I thought he might live in a nearby suburb of Moscow or Leningrad. He said, very casually, "Oh, I live very close. It takes me about one and half days to get here." The Soviet Union is a vast country, spanning eleven time zones. People usually travel by train or bus. Sometimes it takes ten days or more to get where they want to go. Therefore, those who were selected represented all of the country.

Reaching to the top level

It is a miracle. This has never happened in Japan, nor in America, nor in Korea. We are reaching the top students of the Soviet Union now. I am shocked—it is like a dream. The Rectors of some universities offered CARP an office on their campuses, so we will start CARP at 46 different universities starting in September. I am not exaggerating. This is a reality.

We interviewed 800 applicants, one-by-one. Then we gave them a one hour impromptu essay test. We asked them, "What is your goal in life?" We wanted to see their personal potential. We did

The first Soviet students arrive amidst an enthusiastic, flag-waving reception.

at another time." I was so moved by her heart of concern for her son. Then we found out that she is a professor herself—and yet she had waited humbly for three hours. So I selected both her and her son to be part of this conference and she was so happy. She had said, "If you must choose between myself and my son, please select my son." She has a very beautiful heart. She stayed to help as a chaperone for the students for two full conferences.

A Divine Principle lecturer addresses the Soviet students at the Unification Theological Seminary, where the workshops were held.

Gareth Davies gives a lecture/slide presentation of the Principle.



Nate Windman and several of the students tour the Statue of Liberty.

not ask them about the political situation or about international relations between the Soviet Union and the U.S.A. We wanted to see their internal perspective, so we asked for the testimonies of their lives, their views of life, and we selected them on the basis of that internal status. They are very Abel-type people.

The first group was comprised of 75 people from Moscow University. The second group was comprised of 100 people from five different universities in Moscow, and the last two tours had 100 participants each, from Leningrad, Tver, and Moscow.

We had one small problem. One university petitioned us because of their high academic standard to include some of the applicants we had rejected. We honored their request, but these students were not motivated to listen to the Divine Principle, so they complained when they had only one day of sight-seeing in New York and then went to workshop at the Unification Theological Seminary. We were very patient with them, however, and gave them love, and finally when they left for the Soviet Union, the ones who wept the most in the airport were the ones who had been initially the most uncooperative. One night at the Holiday Inn in Maryland, several of these difficult people got together and had a meeting until 3 or 4 o'clock in the morning. They came to the conclusion that they had been wrong. They decided they had been arrogant and had misunderstood our hearts. They had felt we



During their stay in Washington DC, the students get a chance to visit the White House.

were not being genuine with them, but then they realized that we were. They apologized and, at the end, they shed the most tears.

A miraculous phenomenon

This project was beyond the wildest dreams of the Soviet students. Up until now, only a few people have ever been selected to come to America from the Soviet Union on an exchange program. The maximum number of students the Soviet Union ever sent to America on an exchange program was 25 people over a period of one year. But 380 students and professors came during a two month period. It is unthinkable; a shocking phenomenon. One professor, the leader of the second group, said it was unimaginable.

The common sense point of view would be that this kind of a project would take at least one year of preparation. This professor was shocked that Rev. Moon met President Gorbachev in the Soviet Union in April and all of a sudden 380 people came to America in July. This is a first in the history of relations between America and Soviet Russia.

These students came to study the Divine Principle. We explained to the Rectors

of the universities that they would listen to Reverend Moon's vision for world peace during five days of intensive study—with exams. We gave exams! Even the professors took them! Then they were very serious about studying!

On the final day, Nate Windman, one of our lecturers, was very worried because three people didn't appear at breakfast. Later on, he found out that they had stayed up until three a.m. doing their take-home exam. They were so serious about it. They were too tired to eat breakfast!

On the final day of one Seminar, a group of Soviet students confided to Nate that they had come to a conclusion: the Divine Principle was the only new hope for mankind. They were worried

about one thing, though: they feared that when they went back to the Soviet Union they would lose their vision and hope. They asked him to please help them maintain their new-found hope.

We developed a brand new, computer generated Divine Principle slide presentation. The computer has 16 million different colors. It would have taken thousands and thousands of dollars and so much time for other people to do it, but our members, our lecturers,



All participants received a colorful "True Unification" teshirt.

developed it themselves. It was amazing. We will make slides for everyone to have. To a certain degree, there was still a language barrier for the students, so this was an invaluable aid.

They were very sincere when they listened to the Divine Principle. We provided many lecturers so that they could

Some students said, "Oh, we should be listening to a lecture. We're wasting time just sitting on a bus." They were very serious about hearing the Divine Principle.

From the first group, 23 people signed up for membership in CARP. In the second group, 42 people signed. In the third group, 61 signed and in the fourth, 53: a total of 179 new CARP members in the Soviet Union. They indicated on their response forms that they wanted to develop CARP at their schools, and 72.5% signed their names saying that they wanted to be involved. The ones who did not sign were afraid. Perhaps they got some word before they left that if they signed anything in America, it might lead to some legal difficulty. Legally, a signature is a serious matter. Secondly, they were afraid to sign, in case the KGB were watching them, but many said that they wanted to join, and would sign later.

We took the Soviet students to the movies after the lectures and they saw "Ghost." Through that movie, people can see the workings of the spiritual world. Heavenly Father really helped us by bringing out this movie this summer. It clearly teaches the principle of spiritual growth, stages of the spiritual

student wanted to consult with his father before he signed up for CARP. The city Parliament team leader has the Mayor of Leningrad as his central figure. Recently there was an opinion poll conducted by a sociological research department. People were asked who they respect the most in the Soviet Union. This Mayor was selected as number one. Lenin was second; he used to be first. The third person was Boris Yeltsin, the new President of the Russian Republic, a strong anti-communist. The fourth in popularity is the Mayor of Moscow—he, too, is an anti-communist. Mr. Gorbachev is fifth. This city parliament member will report everything to the Mayor of Leningrad. He wants to have more conferences, sending all the parliament members and all the professors to receive this education in the Divine Principle.

Many of the professors were very humble, too. One of them testified that they felt they had received so much that they wanted to apply the principle of give and take and return something to us! The professors took such good care of their students. When a professor saw students dozing, he or she would go and wake them up!

One of the participating professors from the Academy of Sciences said, "This is the most well-organized conference I ever participated in." He was so inspired. We made a videotape of all the lectures and slides, so that through them, many people can be educated.



Hyo Jin Nim greets each of the participants at one of the opening banquets.

hear the Principle from a very broad perspective. There were seven or eight different lecturers, most of them CARP members. The students listened with so much sincerity and purity—it was like a blessed children's workshop. Their parents are very high echelon leaders in the Soviet Union, but they are very humble. Their response was beautiful. One student said he wished Divine Principle could be an official course at Leningrad State University and that if he had the power to make it so, he would do it.

CARP in the USSR

Mr. Gorbachev mentioned that the Soviet Union may not have abundant material wealth like America, but he is very proud of the high standard of character of Soviet young people. American society lacks that.

One Soviet student asked in his discussion group, "Does Reverend Moon work miracles?" The group leader had no time to answer because one of the other Soviet students immediately said, "We came to America to study Reverend Moon's teaching. That we are here in America is a miracle! Yes, Reverend Moon works miracles!"

We went on a local trip to an historic site during the seminary workshop time. Sometimes it took a lot of time waiting for everyone to come to the bus.

The Soviet Union is the bridge between the East and the West. They have good training in their collectivism to live for the sake of the whole.

world, the fall of man, and the law of indemnity. Many of the Soviet students said it was the best movie they had ever seen.

The Soviet Union is the bridge between the East and the West. They have good training in their collectivism, living for the sake of the whole. The problem is that their leaders have misused them. Once they are able to trust leaders again they will be most effective.

Response from the professors

Many high-ranking people are being influenced by this International Leadership Conference. One student's father is an assistant to Mr. Gorbachev. This

Another professor, was experiencing some back pain. We took her to an acupuncturist. She was very frightened by the needle. The moment the doctor inserted the needle, she cried out, "Reverend Moon!" At that moment, all her pain disappeared.

There were so many wonderful professors among these groups. We also had one woman professor whose husband is the most prominent philosophy scholar in Russia. Her daughter-in-law's mother is a very intimate friend of Raisa Gorbachev. They were roommates together in school and they still converse with each other almost every day. She herself is a professor at the Moscow

Pedagogical Institute and the editor of *Moscow News*. She will write about Reverend Moon and our conference in the newspaper.

Reflections and thanks

At the end of the workshop, we asked the students to write their reflections about the Divine Principle and their overall impressions. They all wrote one

what this meant. It was only while listening to the Divine Principle that he finally understood.

We were concerned because if even one person became negative, they might say some strange things and jeopardize the future of these conferences. We were highly concerned about that, so our goal was that everyone would have a positive experience. That mission has been accomplished. Everyone was totally joyous at the moment they left.

We had one incident in the Soviet Union where some students whose applications were rejected got together with some American students studying in Leningrad, who are opposed to us. They went to a newspaper and said bad things about us and our project and a negative article appeared. When the participants came here, they had heard some negative rumors: "If you go to America, CARP will brainwash you. You will become dependent upon CARP spiritually."

When we had first met the students in Russia, they were very nice but when they arrived here, their faces had no expression. They were afraid because they had heard the rumors. However, in spite of hearing all those negative things, every one of them came.

They decided to find out the truth for themselves.

Three professors asked me if they can translate the Divine Principle into Russian. They want to spread this message to all of their country. They want to unite all young people—as we must do in America.

Through the Soviet Union, the Eastern European countries, mainland China, and North and South Korea will all be influenced.

A feature article in a campus newspaper in Korea covered this event and all the Korean young people were shocked. 380 professors and students are listening to the Divine Principle! One Korean student group came to the United States recently and saw with their own eyes how Soviet students are coming to learn the Divine Principle. Someday perhaps the students of the Soviet Union will teach the Divine Principle to the Korean students.

Coming to God's side

I really love those Russian people. They are so sincere and humble—we should educate young people here to be more sincere and humble. The last day of our workshop lectures, we had four lectures scheduled but ended up with six. Nate Windman gives long lectures! One lecture became two. It was so long, some lectures lasting more than two hours, that we expected some people might complain. On the contrary, one charming

The students display their creative talents at evening entertainment at the Seminary.

or two pages of their experiences. If you read them, you will be deeply moved.

Each group presented True Parents with a different gift. One group brought a very beautiful desk clock, another brought an exquisite, traditional Russian teapot, called a "samovar." Also, each group designed a special "Thank you" card, signed by every participant. I think the artists must have gotten revelations from the spiritual world. One card depicted the Tree of Life and the sun, symbolizing Reverend Sun Myung Moon, and then there was the ocean, Moscow, and New York City. Its message was that through the Tree of Life, which is Father, East and West will unite. It was a beautiful drawing with that kind of spiritual insight behind it.

One of the students had a dream that a bright light appeared and a voice came to her, "You are on the right path." We asked her to give some testimony about that, but she said, "If I say anything, people may laugh." Gradually, they will come to understand and accept spiritual phenomena.

Another student testified that he had had a revelation two months before the conference, in which he heard a voice say, "The purpose of history is to find a new Adam." At the time he had no idea



There is an opportunity for music and dance at the end of each opening banquet.

sister went up to Nate to comfort him. She said, "You have been lecturing so long, you must be very tired. I want to give you a gift." She gave him a special spoon so he could get more energy by using it! Instead of complaining, their heart was to comfort the lecturer.

That is their heart—they want to listen to more lectures. The Soviet Union will grow very rapidly once they know the Divine Principle. This is the best time to teach them. The system of communism has collapsed. Restoration starts from the zero point. It is like a house which is completely demolished. It is easier to rebuild a house like that than to rebuild one that is half-demolished. The Soviet Union is completely demolished spiritually. Restoration can take place very quickly once we have a strong foundation on the campus.

The Soviet Union used to be on Satan's side. Once they accept the Divine Principle, they will receive a lot of blessing from Heavenly Father, just like Ja-

pan has. Japan used to be on Satan's side, occupying the Adam country for 40 years, but once they accepted the Divine Principle, they developed rapidly and now abundant material and financial blessings are theirs and they are strong again. It will be the same with the Soviet Union.

When the students came, they signed an agreement: no smoking, no drinking, and no sexual promiscuity. The Presidents of the universities all supported that idea. They wanted to protect their young people from being corrupted by the West. They are concerned about that. They do not want to repeat the same mistakes Western societies have made. They want to avoid that kind of moral degradation. They were very happy that we asked the students to sign such a pledge. Even the Vice-Rector of the Economic Institute in Moscow, who was very supportive, jokingly said to us, "I want to participate in your conference, but I can't because I cannot stop smoking!"

The young people of the Soviet Union are like American young people were in the 1960s. They are very idealistic and seeking a new way of life. It is a very hopeful time for them to accept the Divine Principle, but it is also a very dangerous time in that they may repeat America's mistakes and embrace the wrong things. We must move quickly before that happens. Father wants 3,000 Soviet students to complete this tour and seminar within the next year.

Once we ignite this fire, it will spread rapidly. I am very deeply involved in this project and I sense the seriousness of it, but one day Father told me that even I did not understand the importance of this project. I am involved in it, but I do not understand its full significance. I just know it is very, very serious.

I want to thank everyone for their physical and spiritual support of this project. □

INTERNATIONAL LEADERSHIP CONFERENCE

Participant Reflections

Vera

Leningrad Institute of Pediatrics

I would like to thank Reverend and Mrs. Sun Myung Moon for their interest in the Soviet students. We begin clearly to understand the reasons and the goals of human life. Only by spiritual growth can we achieve a new world—a world of True Love. Every person must help himself to come closer to perfection and during this process help all the people around him also. Now we have a great opportunity to help this country, the Soviet Union and the world to unite and build a new life: a life with God and True Love. I tried to understand the Unification ideas not only by my mind but by my heart also. I want to study these ideas more deeply and to help other people understand them.

Julie

Leningrad State University

I've sincerely shared the Unification Principle. Before I was almost hopeless, I thought that mankind had no opportu-

nity to survive because of the great barrier between Western democratic societies and our Communist world. I didn't see any idea which could unite two opposite worlds fighting for superiority. Now I'm happy that I've got hope, for I know that such an idea can be the Unification movement. I realized with the help of presentations that not only mankind wants unification, but God wants it, too. We can and we must build an ideal world. . . only true love can help us!

I met many CARP members who are really harmonious beings, loving, beautiful, like apostles of God. I realized that Reverend Moon is God's prophet. Maybe he is that very person who was sent to our world as a new Adam, new messiah to teach people, to help them to reach the lost Eden through the ideas of true love.

Sergey

Leningrad Shipbuilding Institute

I absolutely agree with your principle of great love—the love for everything

which is around me. I have seen myself that it is not propaganda but reality, and I'm very happy to be among the Soviet people who understood the necessity for brotherhood relations between peoples and countries. It doesn't matter that we live on the opposite sides of the world; due to your great teacher and leader, Rev. Moon, it becomes possible for us to get here.

Years ago, the American writer John Reid wrote the book *Ten Days that Shook the World* about our revolution and now I can say this phrase in another way: "Ten Days that Shook Us" about the revolution in our mind and view of the USA and her people.

Natalya

Tver State University

Certainly, I and all my friends are very thankful to Rev. Moon. Because of him, each of us can experience this new revelation, rebirth. Unfortunately, I should acknowledge the fact that none of the Soviet students heard of your huge movement before. It is shameful to stay passive, when other people struggle to improve life, to change the world. I am sure, we shall compensate for this drawback. Your organization has really magnificent power, forces, and colossal plans. After the course of the lectures, I

realized that your aims are so noble, humanistic. The whole teaching is a key to all the problems.

Natalia

Leningrad Institute of Industrial Organization and Economics

When we were going to visit your country we were warned by Soviet people and Americans that CARP was a bad organization, that your Unification movement was a cult, that your people were like fanatics in their worshiping of Rev. Moon. But here I saw the happy faces of the members of the Unification Move-

Artyom

Leningrad Institute of Chemistry and Pharmacy

People who don't recognize the principle of Unification teaching will never make the world better, will never bring happiness to anyone who needs it. But I believe that in the future when people understand the basic values of relationships with each other, they will join this doctrine, understand everything, and build a better world, which is based on moral high behavior, on love and warm hearts.

believing in their future. There is still much to learn and so much to experience, but the first step is made. It was not easy to overcome all the gossip I'd heard about Rev. Moon and his activities. But after I came, I've seen the people and then I realized that this can't be phony, fake. All this comes from a loving heart—it is real!

Andrey

Leningrad State University

I understood that your movement is based on knowledge, spirit and love and it makes your faith so popular between us. I have a great wish to think and to see all things in the world from another, non-materialistic point of view. It is quite difficult, but I need it so much. I want to be happy and you've shown me the way.

Before this trip, there was an article in the university newspaper telling us that we will become dependent on you emotionally, spiritually, financially. But it is interesting that it was the truth, because I feel myself dependent: dependent on your smiles, hospitality and LOVE. I cannot live without it. Thank you.

Pyotr

Leningrad Institute of Precision Mechanics and Optics

I think if a person tried to ignore the ideas of authorities all of his life, it will be too difficult for him to understand and believe in something new. It is necessary to have some time to trust the new thought. Of course, five days is a very short period but it was enough to understand that the theory of Unificationism is the theory of honest people who try to make the world better. I will be happy if I can help them.

Lidi

Moscow State University

Maybe I'll not surprise you, if I would say that Russian people have such a pain inside, that one can see it through their eyes. The history of Russia also is a history of suffering and pain. Someone said: "If you had pain already you would understand, you would see if somebody had it or not." So, we see it, we feel it. You are with us, you feel our pain, you try to help us. Once cannot establish the value of love, life or pain—it is invaluable. □

Alexandra

Leningrad State University

To my mind, this teaching has a true view of the current situation of the world. We have been separated for a long time. Blood was shed, massacres took place. Now it's high time to unite people of different races and nations sharing different outlooks, having different goals. I believe that your effort to unite them on the basis of the new universal system of values will be a success, because such values as love, respect and kindness have remained the highest ideal of human relationships.

Sergei

Leningrad Electrotechnical Institute

The ideas itself (creating world peace) are not new but long living. What was really important for me personally was to see who is trying to implement these ideas. I found that they are personalities,

Tatyana

Leningrad Institute of Electrical Engineering

Now I know that thanks to your organization many people can join the only right road which does lead to God, our creation and finally to our own repentance, because without any repentance there cannot be our restoration and finally our right life. Also, I love you because you are the fighters for World Peace.



Gary Page leads a lively discussion group after one of the Divine Principle lectures.

10,000 Students Gather in Japan



by Gaku Makise

On the afternoon of July 22, 1990, ten thousand students from all over Japan rallied at the Makuhari Messe event hall in Chiba prefecture, which boasts the greatest convention facilities in the Orient.

The purpose of the rally was to encourage members to manifest a "true love human relief movement based on the spirit of living for others."

Hyo Jin Nim served as the keynote speaker. One hundred Soviet students, headed by Mr. Yuri Zaithev, president of the Soviet Union All Students' Council, also participated as special guests.

The rally was held under the theme of "True Love and the Unified World—Toward a Global Family" and amid slogans of "Rev. Sun Myung Moon is the True Parent of mankind" and "True Parents and the Unified World." The rally attracted much attention from the Japanese media and society, and was a preparatory rally for the "World Culture and Sports Festival" to be held in Seoul next year.

Pro-Unification Movement students gathered from the entire nation at the hall displaying two huge banners. In addition to student representatives from Europe, Asia and the United States, 100 Soviet students who had visited Japan

on July 21 to promote communication with CARP were invited.

At the opening ceremony, pop singer Yukari Morikawa and several energetic young dancers performed. Then came a multi-media presentation introducing the Unification Movement as it extends to every corner of the world.

After the opening declaration and entrance of the national and Unification Church flags, Church officials, guests and student representatives were seated on the stage. Mr. Hideo Oyamada, president of the executive committee of the rally and acting president of the Unification Church of Japan, made the following opening remarks:

When we look back on history, in spite of mankind's continual pursuit of peace, instead we find conflicts occurring repeatedly and tragedies due to ignorance and prejudice. We have gathered here today to pledge to liquidate the history of resentment, to become young patriots, and to realize the ideal world which God and mankind have been seeking.

Our existing value system cannot cope with the rapidly changing world. This reveals our limited human ability to resolve our problems.

To overcome these difficulties, we must return to the Existence which transcends human beings, or God, to understand the fundamental ques-

tions of why God created people and the universe.

The answer comes through the modern revelation of God given through Rev. Moon's life of hardships and his teachings.

I would like to refer to the new spiritual movement of "Global Village" and "Global Family" which CARP is promoting. Its purpose is to surpass the existing value system through Godism and Headwing thought and to form a global family. First, education promoting a new value system is needed. Second, there must be equalization of technology; that is, the transfer of mechanical and electronic technology from the advanced nations to the third world. Third, economic support must be sent to the Soviet and East European nations.

We Unification Church students have been commissioned to foster supra-racial and supra-national talents. This is God's very own way of life and it is Rev. Moon who exemplifies this life. He is the man who should well be called the "True Parent."

Mr. Hyo Jin Moon, president of World CARP, has come here on behalf of the True Parents and their family. We would like to share with you his profound thought and burning heart.

Next, there were speeches of encouragement by Makoto Yamazaki, chairman of the rally executive committee and director of the church's national student department; Iwano Takahashi, professor of Tsukuba University; and Katsumi Ohtsuka, president of Japanese CARP.

Hyo Jin Nim gave a commemorative lecture, speaking intensely and passionately with profound love, enrapturing the whole audience. The main theme of his lecture was "To realize an ideal world depends on the practice of true love":

What do we need to behave centered on Rev. Moon's words of love? I think it begins by firmly establishing our view of principle according to God's true principle.

The reason God created mankind and the world is that He needed a being with whom and a foundation with which to practice true love. All of you have a mind to experience the

God's ideal is eternal, even though this world has its limit, the eternal true love of God must be able to take root in the world. That is why God gave men the blessing: 'Be fruitful.' Through such a blessing the world of eternal true love of God will be realized. Man's responsibility is an indispensable condition to the completion of the purpose of creation. Therefore, after losing Adam and Eve God has been conducting the providence of restoration by continually setting up substitutes for Adam and Eve.

A revolution cannot be successful without its actions based in a firm vision. Satan understands the Principle better than anyone else. Mankind's perfection cannot be fulfilled automatically, but by autonomy, independence, and through each person accomplishing his and her responsibilities in the process of growth.

through their process of growth.

The ideal world will come before too long. If you devote yourself based on True Parents' foundation and vision, I will sing here today with my whole effort even though I have a sore throat. I don't care if I fall down here. So, those who promise to do your best, please raise your hands and show me! Thank you very much.

In the second part of the rally, there was a splendid keyboard performance, a Wŏnhwa-do performance by the student department, and a door prize drawing.

At the finale, Hyo Jin Nim and his band gave a concert, which climaxed in total unity with the entire audience. The students responded with many calls for encores. The rally concluded in complete success. One of the Soviet student participants said, "What impressed me most was the speech by President Hyo Jin Moon, because he spoke a lot about



Hyo Jin Nim invests his whole heart and soul in a musical performance to the cheering students.

joy of love, which should not be centered on yourself, but should return love by giving and taking, communicating and making oneness with each other.

If the origin of God's ideal is love, God would have wanted to belong to such a love. Please bear in mind that God's great ideal is to keep true love shining forever.

God made the responsibilities of Adam and Eve so important because He wanted to create this world with the realization of infinite true love. God can realize His ideal of love only through Adam and Eve. If

Satan, who knows this, has often selected a few groups to influence them with thought centered on Satan's ideal. Isn't it true, brothers and sisters, that most people are said to be lazy? Why is that so? It is because perfection is so difficult. God made it so that people's responsibility would not be easy. When He created the world, He invested all of himself. Moreover, He did not create at random. God's Heart is such that He wants to invest His whole energy for an ideal of love even if He has to sacrifice Himself. Human beings must realize this and behave like God

peace and the ideal everyone wishes. It was really good to take part."

The media paid much attention to this rally, for only Unification Church students are seriously active nationwide, while the left-wing student movement has declined in Japan. Moreover, the participation of the Soviet students inspired television, newspaper, and magazine media to report the rally on a larger scale. The image is taking root more and more in Japan that only the Unification Church can teach young people the ideal to truly live for Asia and the world, transcending the national dimensions of Japan. □

The Japanese-Soviet Students Good Will Seminar

by Gaku Makise

Since the Twelfth World Media Conference held in Moscow, communication between members of the Unification Church and people in the Soviet Union has suddenly become very active. The Japanese-Soviet Students Good Will Seminar was held as part of that growing exchange. Japan CARP invited the Soviet Union All Students' Council to attend the National Students' Rally on July 22 and then participate in a Divine Principle workshop. The Soviet Union All Students' Council was established to promote perestroika. Their visit to Japan is fruit of the Media Conference held in Moscow earlier this year.

After attending the National Students' Rally held at the Makuhari Messe in Chiba prefecture, a welcome banquet was given at the Makuhari Prince Hotel, sponsored by Hyo Jin Nim, president of World CARP. [See excerpts from his speech on the next page.]

Yuri Zaithev, president of the council, made a speech of gratitude:

We have come from a country far but near. When we stepped onto this land for the first time, we had a nice impression of Japan. As we talked with our sponsors, our impressions have deepened.



Soviet students rise and applaud in acknowledgement of their attendance at the Japanese CARP rally.

We have come to Japan to learn as much as possible. I believe we should learn to the end of our lives. There has been a tradition in Russia: when we have a conversation, we must 'understand each other from the bottom of our heart.'

We are sincerely grateful to the Unification Church members and

Rev. Sun Myung Moon for being given an opportunity to visit Japan.

The Soviet students attracted much attention both inside and outside the Church. The media gathered data about the students, with TBS Broadcasting putting them on the air on July 23. Beginning the following day, Soviet students studied the Divine Principle, visited newspaper publishing companies such as *Yomouri* and *Asahi*, toured a Japanese broadcasting corporation and the Unification Church Headquarters.

From July 23 - 28, the Japanese-Soviet Student Good Will Seminar was held at the Miyazakidai Training Center run by the Unification Church in Kanagawa prefecture. These students were the elite of the Soviet Union. They widened their understandings by visiting political, economic, technological and media organizations as well as a temple and a shrine.

On July 26, Iwano Takahashi testified to his experience in the Unification Church. He outlined the Divine Principle and explained Father's thought and the vision of the Unification Movement. He also referred to prominent Russian literature which suggests that the Russian people are religiously inclined.



Hyo Jin Nim gives a heartfelt welcome to each of the Soviet students.

Though religious activities were prohibited before perestroika in the Soviet Union, there are many who have kept their faith at home. Christian literature has been secretly read. There were atheists among the Russian students, but most found something even beyond the religious dimension in the Unification Movement.

The Russian students admitted that the Soviet government commanded the creation of a special education system for the gifted, but felt that such an educa-

tion system "is wrong". This showed that the spirit of the students is to promote perestroika. Although they are proud of the culture and history of their country, they make a clear stand against communism.

They expressed such frankness and simplicity, bringing gifts from the Soviet Union—pins, dolls called "matroshka", and many folk-art wooden spoons. Every time they met someone, they gave them a spoon. Being outspoken seems to be characteristic of Russian peo-

ple, as evidenced through their clear opinions. In addition, they made friends with local high school students by pleasantly chatting with them outside the Center. The staff was surprised and touched by their behavior.

Through this seminar, the young people of Japan and the Soviet Union, once far apart internally, could grow to love each other from the bottom of their hearts. This proves the possibility of realizing mankind's ideal of world harmony and unity.

On July 27, two days before their departure, a Japan-Soviet Union Sisterhood ceremony was held. This sisterhood will contribute to the realization of an ideal world by deepening mutual friendship among students, promoting the mutual cooperation and good will between the

Building True Friendship

The following are Hyo Jin Nim's remarks to the Soviet student delegation during the welcoming banquet held at the Makuhari Prince Hotel.

I am very pleased to have this opportunity to welcome you to Japan. I hope that through this experience we can transcend national boundaries to better understand one another. I want this opportunity to be productive for all of you, since you are here looking for interaction.

I know we can interest you in certain ideas that you will be able to use in whatever way you choose. We are going to clearly explain what we believe; this time is solely for you to make decisions based on your observation and your personal experience while you are here.

We are all heading toward the 21st century. We can no longer practice a policy of isolation or just dwell on exclusive, nationalistic programs; those ideas belong to the past. Our goal for the 21st century is to understand how can we create a world where there is no discrimination based on creed, color or nationality. But a world where we can all live harmoniously, not just idealistically but in reality.

I believe everyone in this room has wonderful and unique characteristics. The ideal world should be a place where all these differences and abilities can benefit the well-being of the whole. That is the wonder and beauty of our existence. When we look at the creation, we want to see diversity. How to enable these many different people to live together harmoniously is the question; that is the work we are trying to tackle and ultimately resolve.

In marriage, two individuals who are totally different come together to consummate love, because man and woman need each other. By the same token, we are different: you are Russian students, this is Japan and I am Korean. The basis of Reverend Moon's teaching is friendship: that is, to love people and yourself for the sake of something greater than yourself. It is a simple truth. We don't just dwell in a concept, but try to actually put it into practice. This is the hardest part. Constructing the basics is a fundamental step to success but it is also the most difficult step that one can take in life.

I hope you can truly use this time wisely. It is your time. You are here to learn new things. It is your opportunity to observe, experience and touch many of the young people who are here representing the Unification Church.

I welcome you and hope you have the greatest experience in your life through this workshop. So take us into your heart and we'll try to take you into our heart. God bless you!



Hyo Jin Nim and Yuri Zaithev, president of the Soviet Union All Students' Council, receive bouquets at the welcoming banquet.

two countries, and helping students accept their responsibility as contributors to the family of nations.

The students from both countries signed written pledges and exchanged each other's addresses, promising to continue future communication.

On July 28, they paid a courtesy visit to the Tokyo Church. The Unification Church members welcomed them, waving the flags of both countries. Their student leader, Mr. Zaithev said, "I was deeply moved by the warm clapping of hands and smiles of the members. Perestroika has brought us such an encounter. I would like to move ahead in the future by deepening our mutual understandings." The Soviet students began their journey home with many unforgettable memories. □

Finding There Is No Difference

Unification of Germany—Jacob meets Esau

By Stefan and Wolfgang Schmid

"... What we could feel were the relationships between people. . . we were taught of the 'enemy', 'western unculture' and 'social stagnation' in the West. Now it is impressive to find that we are not so different from each other in both parts of Germany."

(Excerpt from a reflection written jointly by several participants from East Germany)

Introduction: The project "Mit Gottes Hilfe—Deutschland einig Vaterland" (With God's Help—A United German Fatherland) was started at the beginning of 1990. In Father's God's Day midnight speech, he said: "My idea for German unification is easy—the people from the East just come and live with families in West Germany. This way, the country can be united in 18 months." Following Father's guidance, sister cities were made and West German members went into East Germany to initiate friendships between families. The people in East Germany responded very positively and many East-West friendship meetings were held, where people from the East were invited to come and spend a weekend together with families in the West. The following article describes one such meeting. This Friendship Meeting was held in Hurlach, West Germany, the hometown of the four Schmid brothers. Three of the brothers are church members and the fourth owns the restaurant where the seminar was hosted.

On May 19-20, 1990 we organized a Friendship Seminar in our home town of Hurlach, West Germany, for 25 East Germans from our sister city of Jena, East Germany. We decided to hold the workshop in our brother's restaurant. At first, our physical parents didn't want my brother to provide us with the restaurant for this church conference. But he stood firm and told them: "They are my brothers so I want to help them."

The blessed wives in our region did a chain prayer condition all day, Friday, the day we picked up our East German friends. We met the guests in Jena. The age of the group was well balanced with 12 students and 13 middle-aged adults.

We travelled together by coach, provided by a West German coach company from the neighboring village. He charged 1000 DM less than any other company because he heard we had organized it by ourselves for people in East Germany. While travelling, we served fruit, sausage, drinks and sweets, quickly breaking the ice between us. Most of them were aware of the controversy around our church as a result

of a door to door campaign of a local church group. But their comment was: "We have listened to others long enough—now it is time to check it out for ourselves."

When we arrived in Hurlach, all the guests attended the Seminar; no one took off to do their own thing or take a holiday. The Creation lecture began at 9 a.m. and was given by Mr. C. Hausmann who commented: "I've taught many seminars for East Germans, but this one was the most intense and responsive one." We distributed notebooks to the guests and talked with them during the two breaks given during the four hour lecture.

After a delicious Bavarian lunch called Schweinshaxe, we took our friends on an outing to Schloss Neuschwanstein. One guest, Andreas, commented: "I was taken by the landscape and the villages. It was absolutely fantastic."

At 7:30 that evening we returned to the inn for a cold buffet followed by a



A joyful, unified "family" gathers after a lecture for the group picture.

Family Evening complete with skits, band music, songs and dance. Alfred Waldmann from Regensburg had given us musical support throughout the day. As the day drew to a close, our brother accommodated three of the guests, our parents offered to host two other guests, while the rest of us gave up all of our rooms for our guests.

We met in Munich on Sunday for a 10:30 a.m. service, which we had organized. The sermon was given by Mr. Otto Wilhelm. After the sermon, each guest received a gift of Mr. Wilhelm's book: "*Gedanken, die das Herz Bewegen*" ("Thoughts that Move the Heart"). All of the participants wanted their book signed personally by the author. A long line developed at his desk after Sunday Service.

Afterwards, a Korean lunch was served, lovingly cooked by the Munich center. A school teacher, representing all of the participants, thanked us for everything and volunteered to take responsibility for keeping all the Seminar guests together by acting as a mediator, organizer and central point between the sister cities of Hurlach and Jena. After lunch, the guests willingly offered reflections about their weekend:

"Our meeting from east and west was great. We were received with kindness and warmth." —Angelika & Sandra

"I believe in the Unification Church because from the first moment I noticed the family-like and loving care for each other. We are not used to this."

—Marianne

"Our attitude and understanding of God was significantly expanded. We felt like part of one large family. That feeling grew through the very good and loving care of our accommodators."

—Kathrin and Frank

"I need to digest all I have experienced up to now. May Heavenly Father help us to meet each other more often. Thanks to all of you and God's Blessing." —Lore

"Interesting and new for us were the goals and ambitions of the Unification Church, explained through the Seminar, as well as the practical application seen in the families, whom we got to know during the weekend."

—Christel & Martin

"In these past days we came nearer to God thanks to your help and instruction. . . . We are convinced that we will work on winning more people for such a great project and teach them the thoughts of the Unification Church, which we ourselves still need to know more deeply."

—Marie Luise & Steffi

The guests offered to organize a hall and accommodations whenever we

want to call a meeting in Jena; some even promised to help establish the Unification Church there.

After reflections were handed in, we joined our guests on a sightseeing tour through the Munich Pedestrian Area. We left Munich at 3 p.m., boarded our coach and arrived back in Jena by 8 p.m.

We are planning to meet our friends again in Chemnitz for a musical evening. We will invite them to an advanced seminar in the future and meanwhile we will concentrate on raising a central person to lead our growing Jena community. We have pledged to visit Jena once a month.

In conclusion, our guests summed up everyone's feelings in their reflection: "Of course this is just the beginning. We need to learn to care for each other, and to solve still existing resentments. Many things are still new to us. In order to digest all of this, we need quite a bit of time. The 'Unification Church' was previously just a word, but now we know what it is. We don't want to miss this." □

Authors' update:

Since this meeting, six of the guests attended a special 7-day workshop in Austria and signed church membership.

CONTINUED FROM PAGE 8

Perfect Settlement of God's Will on Earth

Cain position. Some Unification Church members may have thought, "I am in the Abel position. The people around me are Cain people. They must respect and obey me." That is wrong. The one in Abel's position must invest more than 100 percent into Cain. Otherwise you cannot unify. Compare yourself with me.

Your mind always invests in your physical body during your whole lifetime, forgetting and continuing to invest. Taking that kind of attitude is the mind's position, representing God who always invests for the sake of His partner in love. But when the body says, "Mind, follow me. Work for the sake of me," that body takes Satan's side. Now you understand that this body is Satan's strong fortress. Tearing it down is your lifetime's challenge. If you don't tear it down completely, you would have to wait for a long long time before you could go to Heaven, just as Jesus didn't go to Heaven, but to Paradise.

Since I have taught you everything, when you think "I am the center, the teacher and the true parents," then you have to also think "I am representing the whole world in the tradition of True Parents. I represent the whole nation, clan, and family, as a good owner, a good teacher and as good parents."

America is a small cosmos. There is no element that is not represented in this country. You need to inherit my worldwide victorious foundation and reach out to work right here in America. As my children I want to pass on everything to you.

On the foundation of a complete family, the man and woman can go to the tribe with no problem, and then to the nation, world, and cosmos. God descends to your family and goes through it to the nation, world, and cosmos, ultimately reaching heaven. There would be no resistance to God on the earth. You have to assume True Parents' childrenship and absolutely stand on my foundation. Otherwise it is difficult to penetrate the spiritual world.

So, to accomplish the perfect settlement of the Will in yourself, you should have this mainstream thought, which is comprised of these three elements. You should never forget. For instance, when you are having a meal, you should think, "I'm not eating an American meal. I am eating for the sake of the world." When you are dressing or walking, every detail of your life should be for the sake of God and the cosmos in the tradition of True Parents. Then the whole universe will obey and bow down. Those who say, "I want to become that kind of purposeful leader," raise your hands. Beautiful. God bless you. □

(Edited for Today's World)

God requires good practice and example by men and women of religion. God does not exist for the sake of religion. Religion was established to achieve the Will of God to restore the world back to its original condition where people invest and invest again for the sake of the world. Any religion with which God wants to work in this world now is a religion of True Parents. Only religion with a parental heart, a religion which practices true love, can accomplish God's Will.

Rev. Sun Myung Moon
August 16, 1990