

TODAY'S WORLD

October 1991



Inauguration of the IRFWP and the FWP

Absolute Values and the Reassessment of the Contemporary World

BY REVEREND SUN MYUNG MOON

LITTLE ANGELS PERFORMING ARTS CENTER, SEOUL, KOREA

AUGUST 24, 1991

Honorable chairman, vice-chairmen, committee chairmen, distinguished scholars, ladies and gentlemen: It gives me great pleasure to greet you again in my home country of Korea.

Already, ten years have passed since we held our discussions here in Seoul on "The Creation of the New World." At that time, I proposed the building of an international highway system extending from East Asia and connecting all regions of the world. Also, we began a project to publish the results of your research in a manner that would give constructive influence to the younger generations around the world.

Ten years ago, such plans seemed like impossible dreams. Today, however, we have established the necessary foundations for their realization, and we are beginning to see emerge the broad outlines of their completed forms. Preliminary plans have been completed for an undersea tunnel connecting Japan and Korea, and an exploratory tunnel is now under construction. For the publication of your papers and books, we now have the publishing house Paragon House and the magazine *The World & I*. In addition, the Federation for World Peace and the Inter-Religious Federation for World Peace are to be established here in your presence.

Ladies and gentlemen, the contemporary world around us is in a period of transition, and is in need of careful reassessment. The consistent emphasis on values in past ICUS conference themes may have been considered prophetic in their nature. Today, however, the cry for new values can be heard from around the world, and the work of this conference has become an important means for dealing with our immediate reality. The dramatic changes occurring in the Soviet Union and in Eastern and Central Europe underscore this fact.

TOWARD A RENEWED CONSCIOUSNESS

Following the collapse of the communist world, there are those who speak with self-assurance of the superiority of the West's existing values and institutions. We must examine, however, the societies of the free world and other non-communist countries that until recently stood in opposition to the communist bloc. Where are these societies going? Does their progress reassure us that the future happiness of the world's peoples is guaranteed? We can see that, even after the collapse of the communist bloc, many problems still remain in our world. To develop the necessary solutions, we need to look to the deeper origins of such problems. Our task should be a fundamental reassessment of all the institutions and life-styles of our contemporary world. Such a reassessment will enable us to identify those aspects of our world that can be considered suitable

and fitting by an enlightened and awakened humanity possessing a renewed consciousness.

Fundamentally, the confusion in the value systems of today's societies derives from a break in the original vertical order between God and humanity. The various institutions and values we have today lack clear direction and are inherently unstable and mutually contradictory, because they are man-made orders established horizontally; that is, without an axis connecting them to God.

The universe does not exist merely on the basis of the individual material substances that are its component parts. Our world is not a mere sum total of isolated individual substances. Material substances derive their primary existence from the energy that appears through their relationships with other substances. Societies exist, prosper and develop within the context of mutual give and take relationships. Behind such relationships there is a pre-existing vertical order of a higher dimension that endows these individual substances with a common motivational drive and purpose. For example, human beings have been endowed with freedom in order that we may experience the highest levels of joy and love for God and for our fellow human beings. Thus, if we are to attain the purpose of our existence, we must first inherit the true love of God.

In the ideal human society, true love that always seeks "to give to others" forms the basis for all relationships. Such true love is motivated by the experience of the true love of parents. The true love of parents, which is in turn rooted in God's true love, is the means to nurture a child's character to its fully completed state. A man and a woman nurtured in this way, and each possessing completed character, come together as husband and wife to form a family, where they will convey true love to their children. This is the original order of Creation. The ideal world on earth is built when one individual possessing completed character is able to expand true love in ever-widening concentric circles of family, society, nation and world.

Our world today has a different origin from the ideal world I have just described. Today, we have an expansion of the results of the Human Fall, an event in which human beings departed from the most important of the principles of God's creative act, that is, the discipline of love. Having turned against the order of God's Creation, our world today places value in man-made organizations and structures and in the order of law. These are incapable of raising up ideal individuals, families and peoples. They cannot provide a guarantee for a truly brighter tomorrow for the people of the world.

Respected scholars, you are highly educated in fields dealing with the developmental aspects of nature and human

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ANNOUNCEMENT

We would like to inform our readers of a change in the *Today's World* staff. Due to the Hometown Providence, executive editor Mary Trifault and assistant editor Lynda McKenzie will be leaving the *Today's World* staff, and we are welcoming Linda Perry as the new *Today's World* executive editor. Mary and Lynda are grateful for the time they could serve True Parents and brothers and sisters around the world through the magazine, and Linda is enjoying her new mission at the *Today's World*.



Linda Perry, Lynda McKenzie, Mary Trifault

FRONT COVER:

Father offers his blessing on all those assembled for the founding of the Federation for World Peace on August 28, 1991. (Photo: Ken Owens/NFP)

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TODAY'S WORLD, 4 W 43rd St.

Founder's Address for the Inaugural Assembly of THE INTER-RELIGIOUS FEDERATION FOR WORLD PEACE

Religion's Mission for World Peace

BY REVEREND SUN MYUNG MOON

LITTLE ANGELS PERFORMING ARTS CENTER, SEOUL, KOREA

AUGUST 27, 1991

Respected and eminent leaders from countries around the world, distinguished representatives of world-wide religious organizations, scholars of religion, and all participants who are present here: From the bottom of my heart I welcome you to this historical Inaugural Assembly of the Inter-Religious Federation for World Peace.

In the Founder's address at the first Assembly of the World's Religions, which was held in New Jersey in 1985, I identified three essential tasks for religious people. First, all religious traditions should respect each other and, at the very least, work

to prevent conflict or war between religions. Second, all of us, as cooperating religious communities, should serve the world. And third, in order to fulfill the mission of religion, we should contribute to the development of world peace by means of an organization in which all religious leaders would participate.

At the second Assembly of the World's Religions, which was held in San Francisco one year ago, I called for the creation of the Inter-Religious Federation for World Peace. Today, with the cooperation of religious leaders such as yourselves and in the presence of representatives of religions from around



Father delivers the Founder's Address at the Inaugural Assembly for the Inter-Religious Federation for World Peace on August 27, 1991.

All religions should leave behind the pursuit of their own benefits; take up the cause of world salvation that God hopes for; and stand on the front line in the effort to eliminate poverty, disease and crime in the world.

the world, the Inter-Religious Federation for World Peace is announcing its historical birth.

RESPONSIBILITY NOW

Now is the time when all the world's religions should keenly feel central responsibility for the realization of world peace and should take action for this purpose. The future happiness of humankind cannot be achieved through the pursuit of economic prosperity alone, but only by overcoming conflicts between ideologies, between cultures and between races through inter-religious understanding and spiritual harmony. Therefore, the main theme of my message at this Inaugural Assembly of the Inter-Religious Federation for World Peace is "The Mission of Religion in the Establishment of World Peace."

God's ideal of creation centers on true love and calls each of us to exist for the sake of others. The purpose of human existence is to realize an ideal family, society, nation and world through individuals who embody this ideal and whose mind and body are harmoniously united into one. However, through Satan's false love and self-centeredness, each human being became an individual with disharmony between mind and body. The family, society, nation and world, consisting of human beings characterized by such contradiction, have troubles and dissensions that are nothing but the multi-dimensional amplification of the disunity and struggle that exist within the individual.

The democratic world has become increasingly individualistic and self-centered. This is what Satan wants, and thus Satan is leading most of humankind toward damnation. In order to stop this decline, we cannot rely on left wing or right wing ideologies alone. We need headwing thought centered on true love, which transcends ideologies on both the left and the right, and we need Godism, the teaching that human life is to be lived in relatedness to ultimate reality centered on true love.

Since the disunity in our society and world originated with Satan's false love, creating the discord between mind and body within individuals, true peace cannot be brought about without harmonious unity within individual human beings. This unity can only result from the experience of true love. The base for realizing the peaceful world is not to be discovered merely by seeking global solutions, but rather through individuals and families. Individuals, whose mind and body are harmoniously united by God's true love and who go beyond Satan's dominion, and families, formed by such men and women, these become the delivery room for world peace.

The human fall, which came about through false love, created discord between mind and body. As a result we experience disunity and struggle in vertical relationships—with God, our parents, our children, our students—and in horizontal relationship—with our spouse, our siblings, our friends, our co-workers. Instead of being characterized by love, these relationships became distorted due to the confusion within individuals between the mind's desire to serve others and the body's desire

to gratify the self. This discord can be seen in the value systems (worldviews) which guide individual and social life. The confusion between mind and body extends to the confusion between religion and science, between idealism and materialism, and between value-seeking and fact-seeking pursuits.

According to the ideal of creation, as mind and body unite within an ideal individual through God's true love, mental and bodily worlds, which are extensions of individual mind and body, also should come into a harmonious, not contradictory, relationship. Religions and philosophy represent the internal world of the mind; the bodily world is represented by politics and economics. Just as mind is in the subject and leading position, while the body is in the object position to harmonize with the mind, religion and politics also should achieve harmony and unity in a subject-object relationship. Otherwise, the ideal society cannot be created.

What has been God's purpose in sending saints and prophets? God's desire is to educate all people about His will of true love, by showing a model in personality and lifestyle. In particular, God's will is for the mental and bodily worlds to unify in a great harmony centered on God's will of true love. This can be accomplished by educating rulers and leaders about the Heavenly Way so they will then practice it.

But, as the body often does not follow what the conscience requires, many rulers have not recognized holy men and saints, have not received their teachings, and have ignored their warnings. Who can take responsibility to solve the misery and the evils in contemporary society: the confusion in values, moral corruption, drug addiction, terrorism, racial discrimination and so on? Can politicians, with political power, completely solve such problems? There is a great responsibility and burden which accompanies the decisions and choices made by politicians. This is true especially in this age when societies are more pluralistic than ever and are so internationally interdependent. I think that rulers, when making an important decision, should humbly listen to the voice coming from Heaven and look for solutions through following the Heavenly Way.

RELIGION'S TRUE MISSION

We should repent that religions themselves, representing the mental world, have not fulfilled their responsibility for bringing about the peaceful world. We cannot deny the fact that religions in their current state lack the life energy necessary for leading and purifying the world, and rather are going against their original mission. Each religion should revitalize its internal purity and life energy through God's true love; reform itself in a determined way; and develop harmonious relationships with other religions according to God's will of true love.

Devotion to God and His great will of true love is the mission of each religion. As such, the prosperity of each religious organization alone cannot be the purpose of religion. God demands that we come to know His great will for saving the world and that we practice this in our lives. This is more important than studying scriptures or observing religious cer-

Through World Scripture, all people will not only free themselves from religious ignorance and self-righteousness, but also realize the fact that, among religions, there are shared values and a universal foundation.

emonies. Religions, for too long, have failed to relate to the living God and to bear witness clearly to Him. The God that I know has no attachment to the content of doctrines, which are put together according to human logic. Since God is the Origin and Parent of all of us, He does not discriminate between races or between religions.

Therefore, religious believers should completely follow God's will of true love to realize the ideal world of peace, and the salvation of all people. Given the contemporary reality, religious people should not lead comfortable lives. Instead they must go on the way of a living faith, centered on true love and true life energy, having conversation with the living God. This cannot be achieved with the prevailing atmosphere of religion today. Unprecedented change on a global level, through the motivating power of all religions joined in a movement of a new dimension, is demanded.

The hypocrisy of those religious people who were not sincere in their practice of God's true love has led to the proliferation of atheism. This world should be changed. Each religion should make efforts to purify itself and to become the leading actor in a new reform. All religions should leave behind the pursuit of their own benefits; take up the cause of world salvation that God hopes for; stand on the front line in the effort to eliminate poverty, disease and crime in the world; become a bright light in this dark world of the Last Days; and so teach and guide leaders in every field such as politics, economics, or social work.

Respected religious leaders: following the direction of God's providence, I have been devoting all my energy to the work of reforming the world and restoring God's ideal of true love. Through the activities of the International Religious Foundation—the Assembly of the World's Religions, New ERA, the Council for the World's Religions, the Religious Youth Service, the Inter-Denominational Conference for Clergy, and the Youth Seminar on World Religions—I have tried to provide a model of inter-religious understanding and harmony, and a model of that practice of God's true love which religious people should embody. I am doing my best for the sake of the ideal of world peace.

HOLY WRITINGS UNITE

Today, I announce the publication of *World Scripture*, completed after five years of cooperative effort among scholars of religion and after review and endorsement by heads of the world's religions. *World Scripture* will become a shining light, a volume of holy scripture that puts together the universally valuable contents of the world's religions. In particular, it will become a precious textbook for educating the younger generation who are to live together as one global family. It will teach them to be able to overcome barriers between religions, between races, and between cultures. I believe that, through this text, all people will not only free themselves from religious ignorance and self-righteousness, but also realize the fact that, among religions, there are shared values and a universal foundation which

are of greater significance than the differences which have historically divided religions. I thank those scholars and Editorial Board members from each religion who worked for the publication of *World Scripture*.

Following this Inaugural Assembly of the Inter-Religious Federation for World Peace, which represents the mental world and stands in the subject position for world peace, a Federation for World Peace, which represents the bodily world and stands in the object position, is to be inaugurated here in this place. Leaders from every corner of the world are arriving for this event. If these two organizations, harmoniously cooperating internally and externally, practice unification through true love in accordance with Heavenly Will, then the peaceful world will be realized. When the unification of religion and politics, representing the unification of mind and body, comes about through God's true love, the world of peace will soon follow.

Respected leaders of religions, when we sincerely reflect on this age, we come to know that now is an urgent time when not only faith, but also practice and action are demanded. The world's problems—including such miserable struggles as racial wars and religious wars—which have come about through the spread of atheism, hedonism, secular humanism, and through the distortion of true religion, are extremely serious.

WAKE UP SOCIETY

In Western societies there is a tendency to take life easy, especially now that communistic atheism has lost its ground. This tendency, however, comes from a superficial assessment of the situation, founded on ignorance about the real essence of the problems that we face. As long as a new awakening movement of true love centered on God does not occur throughout the entire society, the fall of contemporary civilization whose center has been Western society is coming, and that outcome will bring more misery than we can imagine.

The world as it is now cannot be left alone. There is no time. Who can take responsibility for this generation? Military leaders? Politicians, or new social engineers? We, representing the religions, should take that responsibility. I ask your active cooperation. When, through the movement of the Inter-Religious Federation for World Peace, historical religious traditions harmoniously advance in practice toward world peace, then the spiritual foundation for guiding the world will be firmly laid, and the ideal of peace centered on God's true love will be completed. When all religions of the world have a unified direction, the peace of the unified world will come.

I pray that God will protect the future of the Inter-Religious Federation for World Peace, and all of you representing the world's religious traditions. May God bless each of you and your families. May you become the people of true love who can bring peace to the world.

Thank you. ■■

THE FEDERATION FOR WORLD PEACE

Founder's Address

The Way to World Peace

BY REVEREND SUN MYUNG MOON

LITTLE ANGELS PERFORMING ARTS CENTER, SEOUL, KOREA

AUGUST 28, 1991

Honorable Presidents,
Respected World Leaders,
Distinguished Scholars and Religious Leaders of
the World,

Ladies and Gentlemen:

Today, upon the founding of the Federation for World Peace, I am very honored and pleased by the presence of such distinguished leaders of the world. Please accept my heartfelt gratitude for your coming and for making this ceremony most memorable.

From the beginning of human history until the present time there has never been a period that did not aspire for lasting peace nor has there ever been a person who did not wish for true peace during his or her own lifetime.

Yet, contrary to the desire of all men and in spite of our great achievements, human history has yet to secure world peace. It has stubbornly been running in the opposite direction. At no time have we been void of war and bloodshed. Why is this so?

In contemporary history mankind has experienced two world wars. In 1914, by the assassination of an Austrian archduke at Sarajevo in Bosnia, the first world war was ignited. Eventually this war engulfed the whole of Europe. Sixteen nations were involved. In the end at least thirty million men and women were either wounded or dead. It was Europe's worst tragedy.

The inhumanity and severity of this war prompted world leaders to acutely realize the need to strive for world peace at all costs, to end all wars. On the wave of this genuine desire for peace and longing for the improvement of human welfare, President Woodrow Wilson of the United States spearheaded the founding of the League of Nations.

Although the League handled over forty political disputes with varying degrees of success, its inability to resolve major crises between the powers eventually determined its failure. Sadly, President Wilson could not even get its ratification in the United States Senate and his noble dream for peace and the world's ardent desire to exterminate all war had failed.

Less than twenty years after the ending of World War I mankind faced another cataclysmic war. This time World War II not only engulfed the Atlantic Region but the Pacific Region as well. Many more millions of humanity would be the victims of war, suffering injury or death and destruction. Only after the atomic bomb was dropped on Japan did this most tragic world war come to an end.

Once more world leaders were alarmed and anguished. They searched to find a viable solution in order to prevent the

world from becoming, again, a living hell due to war. The outcome of their search was the United Nations, which was inaugurated on April 25, 1945, in San Francisco, and has since been running for 46 years.

Yet, has the last 46 years since the inception of the United Nations alleviated the tragedy of wars and has humanity been living in peace? Unfortunately the answer is no. Even after the United Nations more wars came: the Korean War, the Vietnam War and the Gulf War are just some of the major conflicts out of more than sixty wars or skirmishes since the end of World War II. Thus once again the cycle of human destruction has been repeated as before.

Why is peace so difficult to achieve? Today we are gathered together here for the inauguration of the Federation for World Peace. Before we proceed, however, knowing the previous record of mankind, we must think deeply and analyze accurately why peace is so difficult to achieve. Without knowing the causes of war, we would very well be committing the same repetition of past history, and the noble goals and ambitions of this Federation will be for naught.

Ladies and gentlemen, up until this time people longed for and anguished for peace, yet unfortunately without having a true philosophy or meaning of peace. Without these there can be no true methodology for achieving that peace.

The fundamental reason for peace constantly eluding mankind is rather simple yet profound. When mankind lost God Almighty, at that moment mankind lost the ability to attain true peace. Since then humanity has repeatedly tried to restore peace but has been met with failure, because they tried without God. This is the fundamental error mankind has been committing. This is the real reason why we have not yet achieved peace.

GOD'S IDEAL OF CREATION

God Almighty is the source of true love and true peace. How could this Almighty God have created a world where its inhabitants are pitted against each other in war and mutual killing? It is absolutely illogical.

God created man in His own image. Furthermore, God created man as a holy temple in which He, God Himself, wanted to dwell. Suppose each individual is a perfected temple of God so that each individual is living every minute of each day with the spirit of God dwelling within him. In this situation could man war against man?

In the original world of God's creation men struggling against men is something like your right hand fighting against your

When mankind lost God Almighty, at that moment mankind lost the ability to attain true peace. Since then humanity has repeatedly tried to restore peace but has been met with failure, because they tried without God.

your left hand. Or, even worse, your own hand pulling out your own eyes. In other words, in the ideal world of creation it was an impossibility to have war among men. In this ideal world man is only capable of loving each other, harmonizing together. The only challenge there would be in competing in ways to glorify our Creator better and better.

No matter how big the population of this world, it is still like one person's body. In one human body, as you know, there are many billions of cells. Although each cell has its own individuality, among them there is no contradiction. Likewise, each individual in the original world would become a temple of God and that same God would be dwelling in the hearts of billions. How can that God, for His own survival in each person, engender a contradiction among men? It is impossible.

In such a world there would be no conflict, no misunderstanding. There is only harmony, cooperation and mutual assistance. There would be unity among men in the pursuit of truth, goodness and beauty. This is truly the world of peace which man seeks. This world reflects the nature of God, whose characteristic is unselfishness... unselfish love, unselfish peace. This worldview is known as Godism or Headwing ideology. In religious terms this is called the Kingdom of God on Earth.

If God is Almighty this is the least He is capable of realizing, a world of peace and happiness for all humanity. If this type of world cannot be achieved, then we must conclude there is no God.

THE WORLD THAT HAS LOST ITS CREATOR

However, at the dawn of human history when God began to realize His world something tragic happened. Our first human ancestors lost God.

God created one man and one woman to be the beginning point of mankind. In religious terms they are called Adam and Eve. Tragically, at the onset of human history they committed sin, not allowing God to dwell in them, and they were expelled by God out of His Kingdom. At that very moment, with their departure from God, man and woman failed to achieve their potential, and were unable to become the temples of God. At that moment peace was lost. Instead they became the temples of Satan, whose characteristic is selfishness.

Since this occurred at the very start of human history, all the descendants to the present generations have grappled with



KEN OWENS / AFP

the arduous task of finding God. Without the knowledge of God as our True Father and the understanding that all humankind are true brothers and sisters, man has become each other's enemy. Originally when you hurt someone else it is the same as hurting yourself, since the same God is dwelling in both. Humankind has become spiritually darkened. The tragedy is that when one kills his own brother he feels no pain.

Furthermore, to make things worse, since man has become the dwelling place of Satan he only knows himself and not the whole. The natural result is the embodiment of selfishness at all levels—individual, family, society, nation and the world.

Under these circumstances, once his own interest or profit is violated, man will fight. War is thus inevitable. This is the real reason for war on every level.

Then what does God intend to do with this fallen world? God is living and God is Almighty, even to this day. As I said, God is a God of love. God, our Creator, has a Will. That Will is to restore this world, the world of true peace. In other words, He will restore the world of His original nature and ideal by re-creating it from the present world.

This is where mankind can harbor hope or dream of true peace in the future. God's Will is the eradication of selfishness from each individual, then transforming or re-creating that person into His own temple, and making all men holy.

For this reason true world peace between nations begins not at the national level, but at the perfection of the individual. Each person is perfected by becoming the temple of God. This

God's Will is the eradication of selfishness from each individual, then transforming or re-creating that person into His own temple. Each one of you is the true beginning point of world peace.

is where world peace is germinated. Each one of you, ladies and gentlemen, are the true beginning point of world peace.

UNITY AND HARMONY OF MIND AND BODY

Since the fall of man there has been a constant war going on within each of us. It is an inevitable consequence of the fall that there is always a struggle and conflict going on between mind and body, between the desire for good and the desire for evil.

Originally mind and body were one and could not be separated. The human mind represents God's mind. The human body is to be a container to accommodate the mind, or a dwelling place for the mind. Separation came between these two when the fall of man occurred. The fall of man resulted in the body coming under the domain of Satan or selfishness. Thus tragically the human body has become the servant of Satan.

On the other hand the human conscience is the agent of God in the individual person. Conscience does not exist for the benefit of oneself. Conscience is planted for righteousness. Thus conscience always runs after goodness. The human conscience strives after unselfishness. Yet the body rebelled against this conscience. The body only seeks after comforts and tends to act selfishly, going after carnal desires. The conscience in turn is trying to chastise this body and subjugate the body to the direction of the mind.

This is the reason why the traditional religions of the world unanimously teach the principle of chastisement of the body through fasting, prayer, etc. Religion is the training ground where the desire of the body is suppressed, thus bringing the body to the will of the mind. For this reason religion has been the instrument of God to bring men back into the original ideal.

However, no one is capable of dominating his body without uniting with God within himself. The only power that enables the mind to have dominion over the body is to have that mind united with God's truth and true love. Mind is subject and body is object. God's love and truth have the power to bring them together into one harmonious person. This is what religion defines as a man of perfection or a holy man.

THE FAMILY IS THE FOUNDATION FOR PEACE

God-centered men and women in perfection are called men and women of goodness. These good men and women receive the Blessing from God and are united into a couple of husband and wife. This is how one ideal family of man can happen on the face of the earth. This model family is what God wanted to have as a building block of the society, nation and world.

There is an old saying in the Orient that "Once peace is dwelling in the family everything goes right." A happy and harmonious family is a family of peace and the foundation of the Heavenly Kingdom.

The dynamic of the family is true love. You must love God first, then love your husband or wife and your children with truly pure and sacrificial love. This is the manifestation of

true love. The Creator created love as the supreme force in the universe—there is nothing greater.

True love originates from God. God has invested everything, every ounce of His energy, for the creation of all things and mankind. Love is the only thing that when invested fully, returns fully. When you invest true love no attrition occurs. It will multiply and prosper. Investing one hundred percent of true love will yield or return one hundred and twenty percent. Thus those who practice true love seemingly become poorer and more miserable yet the end result is to the contrary. By practicing true love you will acquire prosperity and eternal life.

This kind of family of true love becomes the foundation of creating a society, nation and world centered on true love. There you will find harmony instead of contradiction. You will find understanding instead of misunderstanding. You will find unity instead of division. You will find unselfishness instead of selfishness. This is the society, nation and world where sacrifice and good service become the dominant virtues. The realization of the ideal of God is the way to achieve the ideal of the true peace of the world.

THE IDEAL OF TRUE PARENTS

When the Bible says that God created man in "His own image," this means that the invisible God wanted to manifest Himself into a visible form.

If the first man and women had realized the ideal of God they would have become the first visible form of God and created the first family of man. Then God-centered children and grandchildren would have formed an ideal society, nation and world. In this case the invisible God would become the vertical True Parents of mankind centering upon true love, whereas Adam and Eve would have become the horizontal True Parents of mankind centering upon that same true love. Upon these True Parents of man, humanity would become one family eternally fulfilling true brotherhood.

However, the fall of Adam and Eve meant that humanity lost True Parents. That day we became orphans. Brothers turned into enemies. Nations developed antagonistic relationships rather than friendly ones.

In the final fulfillment of human history, therefore, God's work of restoration is the restoration of True Parents first, liberating humanity from its orphan status. Today this is the central dispensational work of God: to bestow True Parents to mankind, to create the original one family of man centering on God and true love.

Ladies and gentlemen, today's creation of the Federation for World Peace must be different from that of the League of Nations and the United Nations. Most important is that we must found this organization upon the true ideal or philosophy of lasting peace as well as the ideal of True Parents. In my final analysis, peace in God and with God is the newest level of awakening. This is therefore a refreshing new beginning toward the attainment of peace. We must firmly believe that the

In the twenty-first century wealth will not be the domineering factor. Instead the human spirit and human soul shall be dominant. The twenty-first century shall be the era of unity between God and man.

exclusion of God in the Peace Movement was the core reason for its failure. Therefore we shall make God the center of this movement and the dynamics of this movement must be true love.

Today's gathering is a historical gathering. There are many former presidents and incumbent presidents of the Republics, world leaders of every walk of life, and prominent religious leaders gathered together in this room. This is truly a rare and extraordinary assembly. Furthermore, there are leaders from the East block and West block. Until recently those leaders were beset with the Cold War and chilling confrontations. In this auditorium however there is no East nor West. Everyone is gathered together in one spirit of cooperation and reconciliation.

On November 9, 1989, the Berlin Wall finally came tumbling down. Ever since that event we have been living in a different world. The world is running speedily on the rail of reformation, change, mutual understanding and friendship. Everyone today feels acutely that the mood of the world is opening up for the opportunity of blossoming peace.

When we feel deeply about the principles I expounded on as the fundamental criteria for peace, true peace is reachable and achievable. The Northern block must liberate the Southern block from abject poverty. The superpower nations must reach out with a helping hand toward the developing countries and the new democracies. All nations' attitudes must be changed from a selfish one to an unselfish one. That in itself is a revolution. Nations can do this when leaders see from the position of parents. The most unselfish and sacrificial of all is the love of parents. Then one can see that all nations are brother and sister nations. Then a fresh new vision emerges and new opportunities will open up in front of us.

It has already been announced that in September North Korea and South Korea together will become member nations of the United Nations. This is another significant positive development toward the achievement of world peace. Then the member nations of the United Nations will become 163 countries. What should those 163 countries do together in the days to come?

The time for colonialism is over where the powerful nations exploited the weakest ones. The age for the superpowers arms race that drove the world and humanity into fear and uncertainty is also gone. Furthermore, humanity ought to be liberated from the devastating threat of nuclear arms. What time is it in God's timetable? This is the time that the Holy Book refers to as "melting our swords into plough-shears."

THE TWENTY-FIRST CENTURY OF PEACE

This is the time for mutual trust, a high moral standard. A time when all the member nations of the United Nations with a relationship of mutual respect and love declare jointly for one final war against our common enemies: the scourges of hunger, ignorance, disease and crime. This is God's plan.

From this time on the definition of "my country" expands.

Although everyone has their home country where they were born and grew up, yet in a larger sense, the world now becomes "my country" because it is where God my Father and my brothers and sisters live, who are my family.

I truly regret that advanced nations are trying to withhold high technology from the developing nations or new democracies. This is a moral crime. Anything good and beneficial must be shared among all nations. If something is good for humanity and the world we must fulfill it disregarding national boundaries. I for a long time have been fighting for equal opportunity in the gaining of high technology for all developing nations.

Ladies and gentlemen, your coming to this place is not an accident. I feel you are ordained to be here. You are chosen by God as champions of peace.

Within our lifetime we shall commemorate the year 2000. This year will be history's new turning point. A new era is unfolding. With the cooperation of God and man together the twenty-first century will be a century of peace. In order to make that happen we shall work tirelessly together for the next nine years and we shall eliminate all obstacles that hinder the attainment of peace.

The twenty-first century shall be a righteous century. In the twenty-first century wealth will not be the domineering factor. Instead the human spirit and human soul shall be dominant. The twenty-first century shall be the era of unity between God and man. It shall be the era where a new awakening will come to every man as he realizes he shall benefit himself more when he genuinely lives for the sake of others. In the twenty-first century selfishness will decline. Life, honor, and glory based on unselfishness shall be triumphant.

The era for peace is approaching. Even the opportunity for the Kingdom of Heaven on earth is closer. The twenty-first century shall be a hopeful and glorious century. In order to make it happen the Federation for World Peace will provide the ideal and philosophy, will educate the world's population, will assist spiritually, mentally, and financially the needy nations for their development, set a high moral standard and will take up the locomotive role in building a world of peace.

Ladies and gentlemen, you are the apostles of peace. A bright new hope as well as an exciting new future is awaiting us. We must today be burning inside with the desire to fulfill the incredible mission that is bestowed upon us.

In order to achieve this sacred duty and the historic responsibility of building lasting peace we shall dedicate our lives, fortunes and sacred honor with total commitment. The very first agenda of our business is to invite God into our individual hearts, family, society, nation and world. When God is with us who shall be against us?

Respected friends, my beloved brothers and sisters, we are called to this one last sacred mission: the building of world peace. Our noble efforts shall begin today toward that glorious future. Let us build a true world of peace with God.

Thank you very much. ■■■



in 1972, ICUS has had an unconventional structure that brings together scholars in the natural sciences, humanities, and social sciences in a common forum that emphasizes interdisciplinary harmony and unity. I recognize that each

CONTINUED FROM PAGE 2

Absolute Values and the Reassessment of the Contemporary World

society. The natural world around us and our societies are suffering daily violence and injury. With each passing day, the air we breathe, the water we drink and the food we eat become more polluted. Despite advances of science and the increasing convenience of daily life, we find increasing cause for despair. If humanity in the twenty-first century continues to place itself outside the fundamental principles of God, who created the universe, we will no longer be able to exist as master of the planet earth. Closer human relations, even if some may not want them, are necessary for the future of humanity.

We are entering the age of "one global family," in which we will have no choice but to live in much closer proximity to those whose religions, nationalities, and skin colors are different from our own. In such a world, we will need to develop a genuine acceptance for—as opposed to simple appreciation of—the wide variety of religions, cultural traditions and lifestyles around us. It will be impossible for any individual or group to selfishly choose to possess their own separate haven. Humanity must no longer despoil nature for its own selfish purposes but must utilize and develop nature in accordance with the larger purposes of the world community and future generations. What will be the underlying order of this new age and new society, and how are we to raise up the constructive members of such a global society? This question can only be answered in terms of the order of God's Creation, with the discipline of love as its central axis.

THE FUTURE WORK OF ICUS

Respected scholars, perhaps the points I have raised here will help to explain why I, as one who has consistently sought to realize God's Will, have sponsored eighteen sessions of the International Conference on the Unity of the Sciences. Decades ago, I foresaw the future toward which society was progressing. Despite the inability of some to appreciate my efforts, I have maintained my spiritual and material support for this conference with conviction. It is because of this ardent desire to serve the future of humanity that, beginning with the first session

academic discipline has its own specific characteristics, and I understand the need for specialization in research. Research conducted in the various individual fields, however, must be brought together through mutually cooperative and complementary relationships in order to serve the purpose of good. This is also the reason I have continued to place in the theme of each ICUS conference the term "absolute values," although scientists frequently find this concept objectionable. I am grateful that you and many other scholars around the world have come to share my vision and are cooperating to organize and continue the work of this conference.

ICUS must now develop to a new level. With absolute values as our central axis, we must now begin an aggressive effort to teach and apply the results of the comprehensive research of this conference in ways that will benefit the future of the world. With this in mind, the ICUS structure already has served as a medium for establishing branches of the Professors World Peace Academy in ninety-five countries, so as to involve the scholars in these countries in a worldwide cultural effort. Many people have expressed great hope in such a practical movement of conscientious scholars. For intellectuals, who form the most respected group in our society, taking the lead in conveying proper values to the young people of the world is no less important a task than your work as professors in your specific fields. I believe it is important to have scholars from around the world form teams to visit various countries and give wide-ranging instruction. A program of this type has already been conducted with significant success in Japan and Korea. There is a need for a worldwide participation of scholars in a movement to give new vision to the people of our contemporary world, particularly the young people, so as to save them from the snares of drugs, hedonism, violence and war. With your ingenuity and practical experience, I know we can build a new world culture.

Finally, let me say that I am confident that many valuable discussions and conclusions will come out of this conference being held in my home country. I am proud of Korea for the fact that it has maintained a beautiful cultural tradition, including a strong tradition of families, in spite of its long history of suffering. I also believe Korea can be praised for having risen from the ashes of successive wars to rapidly achieve its current economic prosperity. I hope you will have a fruitful stay here.

I pray that God's protection and blessing will be with you and your families. Thank you very much. ■■■

A Memoir from the Early Period of the Unification Church of Japan

— PART 2 —

by Rev. Ken Sudo

Before I go into my training session experience, I want to mention an exciting event that took place owing to the efforts of Mrs. Matsumoto. While she was working in Osaka, Mrs. Matsumoto extended her activity to Kobe City where she met a Reverend Machida, the pastor of the Church of the Nazarene. The Church of the Nazarene was a derivative of the Methodist Church that believed perfection was a realistic possibility. Somehow, arrangements were made for the whole church to attend a three-day Divine Principle workshop. Mr. Choi asked me to give the lectures. I realize now, I probably didn't think about it too deeply. Otherwise, I would have lost my confidence.

Nazarenes and Buddhists '63

There were from fifty to seventy young and old people waiting for the lecture. At the beginning of the Principle of Creation the atmosphere was a bit stiff. As the audience did not consist of theologians, it was not difficult to break through the theological barriers, especially with the support of the pastor. I could even go over the Jesus lecture as well as the Fall of Man. I was relieved because this made it possible to effectively introduce the audience to the return of the Messiah in the flesh. When I explained the time interval of the return of Christ to be between 1917 and 1930, they were literally speechless. I prayed, they prayed and many of them began to cry. Then emotions exploded. I don't know what became of that congregation because I had to return to Tokyo. I do know that Reverend Machida, sent his own son and daughter to the next forty-day training session. Thus, I felt that the three-day workshop had been a success.

Shortly after this event, a similar meeting took place in Fukuoka, Kyushu. After the introduction to the Messianic Age, there was happy turmoil as there had

been in the Church of the Nazarene. I don't remember many details, but I do remember that the female deacon of the church came to me after the evening lecture on the last day with a happy smile and greeted me saying, "Good morning!" She didn't know the time, the date, or where she was because of her overwhelming joy at the news of the return of Christ. Within a couple of months I became one of our church's main lecturers.

President Niwano of Rishokoseikai was a very open-minded leader. He founded the movement of 1.5 million members from scratch. Although he was a prominent Buddhist leader, he invited our charismatic Christian leader, Mr. Choi, to introduce the Unification Movement to his 150 leaders. Furthermore, he decided to send the youth leaders of Rishokoseikai to be educated under this new Christian training. Forty youth

leaders were chosen from all over the nation (mainly the Kanto/Tokyo area). They arrived at the Koseikai Headquarters with Buddhist sutras, etc. They came by bus to the Rittai Cultural Center. The forty leaders were not told where they were going or for what reason. As soon as they reached the facilities, they were given new "uniforms." They weren't allowed any contact with the outside as they had been asked to focus solely on the lectures for seven days. They were all serious and some of them were nervous. I was asked to give the first lecture and was also nervous.

The entire movement was excited by these epoch-making breakthroughs. The future of the movement depended upon these training sessions. Mr. Choi didn't say anything about the content of the lectures but it was obvious that he was concerned with every moment of pro-

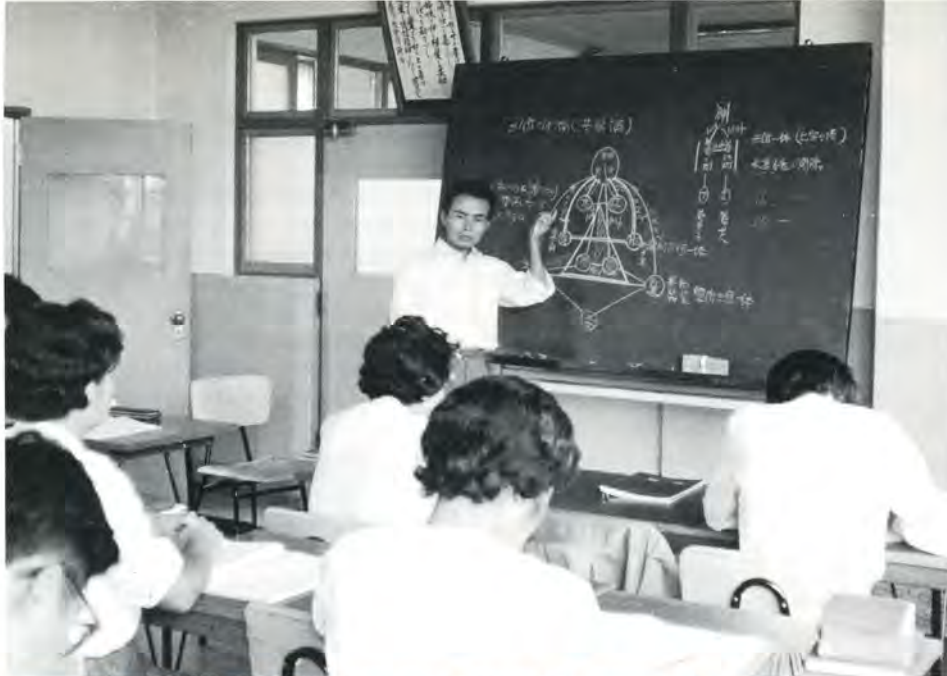


Members eat breakfast after the first all-night prayer vigil on the mountain at Tanzawa in 1963 (Rev. Sudo at the center and Mr. Kuboki at the far right).

gress. The people, however, were well-prepared and accepted the Principle of Creation and the Fall of Man very well. The Messiah lecture led them to the shocking realization of Jesus' life and they began to understand the significance of Christianity. Thus, they didn't have reason to oppose the Second Coming of the Messiah.

When the lecture progressed to the history section, however, some of the students began to worry about whether Mr. Niwano was the Messiah or not. Finally, after the lecturer introduced the Advent of the Messiah and the arrival of the Messianic Age, it ended. We finished with a fervent prayer which carried into a unison prayer. They, too, prayed fervently. Some pounded on the desks, some began to cry, others hit their own heads while others began to speak in tongues. The lecture room became a vortex of tears. This continued for at least an hour. The next day I found that two young brothers had shaved their heads like the penitent Buddhist monks.

This incident changed the whole atmosphere of the training session. We were intent and serious. The students gave up the idea that Mr. Niwano was the Messiah. Miss Setsuko Ogawa, whose nickname was "The Queen of the Fall of Man Lecture," was the next lecturer. Whenever she gave this lecture, people repented and drastically changed their lives. Her lecture series to the trainees was well-accepted. Although Mr. Choi did not say anything to us about the



Rev. Sudo lectures at the Toda Training Center in the summer of 1963.

many future influential leaders: Mr. Oonuki (Diakan), Mr. Ishii, Ms. Oyamada, Mr. Yokoi, Mrs. Nada, Ms. Kajikuri and Mr. Hoshino.

How to inspire?

Because of geographical distance and his busy schedule, Mr. Choi could come only once during the next forty-training session. I was almost totally responsible, which caused me to be even more tense internally.

I was pretty confident in giving the lectures; the hardest part was giving the inspirational talks—like the one after a meal or the evening speech. I had no

mos from his inspiration. I made small "inspiration notes," always keeping them in my pocket. If any new inspiration came from anyone, any book or any talk, including from myself, I wrote it down. I then rewrote it on my notes and studied it. When I had accumulated five or six such memos, I was able to inspire many trainees.

When the lecture series was over, almost the same phenomenon occurred as during the first forty-day training session. Although I did not see anyone shave his head, most of them made a tearful commitment to dedicate themselves to God.

For the concluding activity of this session, we street preached on the busiest street of Kominato City. We were about to begin street preaching team by team, when a huge storm started. There was lightning and thunder; then the rain came down very strongly. This, however, could not stop the burning hearts of the young people; rather, it fueled the fanaticism of the group of young converts. They jumped into the thunderstorm and began to preach. Stretching their hands out, they shouted to the people. They were preaching and crying out in tears: "The Kingdom is coming!" From out of the rain, someone came and asked, "Do you mean that Christ has returned?" We said, "Yes!" He took a flyer and disappeared into the rain.

On the way back from street preaching, we took a train. During the one-hour trip, they began to witness to the passengers. A fanatic atmosphere was created in the train: they went crazy! The train was in turmoil. The conductor soon found out what the trouble was,

We finished with a fervent prayer which carried into a unison prayer. Some pounded on the desks, some began to cry, others began to speak in tongues; the lecture room became a vortex of tears.

progression of the sessions, it was obvious to us that he was satisfied.

The forty-day training session was divided into two periods. The first half took place in Tokyo and focused on the teachings. The second half was carried out in the Kaihinkaku Hotel near Odawara beach where Mr. Choi emphasized practice. Before sunrise, we prayed fervently on the seashore looking over the vast Pacific Ocean. The sudden appearance of a group of street preachers surprised the citizens of Odawara city.

All forty of the group joined the Unification Church and dedicated their lives to the new cause. Among them were

idea what the topic should be or how to present it. Although I tried so hard to inspire them, it did not work; the more I tried the worse it became. Some began to doze, even snore. My own coordinator fell down while he was dozing. I was very sure everyone was just waiting for the speech to finish.

However, one night Mr. Choi came and attracted everyone's attention like a magnet. His speech was simple, easily understood, like a casual daily talk and yet profoundly instructive. Everyone was really inspired. When I saw this, I developed an inferiority complex. I got angry with myself. I began to take me-

but he did not know what to do about it. I stood quietly in the background.

The third training session was an extended session from the previous one, with thirty-four people continuing to study. When the fourth session began, fifty-two new people attended. There was also another training session at Kosuga Jingu, a Shinto shrine. The real progress of the session I don't remember exactly, but I do recall the green rice field and the fragrance of young rice plants as we drove to Kosuga Jingu. It was such a hopeful and active period of the movement.

I began to feel I was a pretty good lecturer and could change peoples' lives. I was becoming proud and arrogant. My original mind was growing concerned about my internal situation. One day, a brother and a spiritual seer, Mr. Tanaka, came to talk with me. I was scared. When I met with him privately, he mentioned, "I saw a coffin in which someone's white bones were laid. Many of those who joined the Unification Church later were passing by the coffin. Some looked into it and left with a sad face; some left with scornful sneers, and some paid no attention to it. Do you know who was in the coffin? It was you!" Then he left, saying no more.

I was spiritually crushed for awhile: it took many months until I could fully understand the reality of my own fallen nature. I was not glorifying God—my interest was my own reputation.

Around that time Mr. Choi called for two kick-off conventions: one for the Unification Church, and the other for all members, including those who came from the Rishokosekai.

President Niwano attended the second convention entitled "The Convention of the World Youth." It was held at the headquarters of the Rishokosekai. On July 3rd, he was welcomed with fanatic applause by two or three hundred enthusiastic young people who were a mixture of the original Unification Church members and the newly-joined converts from the Rishokosekai. It was the most uplifting effervescence for us. However, something happened between the Unification Church and the Rishokosekai. By July 11th, no more youth leaders came to us and the Rishokosekai facilities were not available anymore.

Mr. Choi is a Korean, but he was born and raised in Japan. His demeanor was like a Samurai: when his fortune was like a rising sun, he subdued himself; when it collapsed into disaster, he did

not change his countenance—talking as usual to encourage and inspire the members.

It was obvious that Mr. Kuboki was going through a period of agony between Mr. Choi and President Niwano. I heard that Mr. Niwano was afraid of our fanaticism and disturbed that those who attended the trainings of the Unification Church denied the traditional lifestyle of Rishokosekai—especially

such pain and disappointment; I was surprised to see how he dealt with such a difficult time.

Training schedule—Toda Center

I don't know if he had made a connection with Mr. Sasagawa (a powerful right-wing multi-millionaire businessman, head of the Motorboat Association of Japan) prior to that time. But by the 11th of June, 1963, just one week after



Sunday service is held during the second workshop at Kominato in June 1963, whose trainees include Rishokosekai youth leaders.

the worship of the ancestors which was the core practice of the denomination.

Many talks and much effort was made between the two sides. A month or so went by. Mr. Choi and Mr. Kuboki decided to send those from Rishokosekai back to them. The members cried, but obeying the direction from above, they left Rittai Cultural Center. This good faith gesture did not work so well; the members began to come back to the Unification Church of their own free will. They admitted to us they could no longer live in such a lukewarm atmosphere, after knowing the coming of a new era.

The break was permanent. I have no intention of blaming anyone, as everyone did his or her best. But I regret that we didn't know how to serve the elder brother as the younger brother, like Jacob did to Esau, the way of servant of servant. If we had, we could have had 1.5 million people with True Parents. The Rishokosekai was a high church like the Catholic Church; once the top decides, the rest follow. Now that the schism had occurred, we had to begin anew. Mr. Choi must have gone through

the convention, we began the training session in the motorboat race-camp building that could accommodate more than one hundred trainees. Actually, we watched the motorboat racing of the 1964 Tokyo Olympic Games from the roof of the building. This Toda Training Center was where I worked as a lecturer until the end of my mission in training. (During this period, most of the present Japanese church leaders and members came through these training sessions and decided to join full time. This extensive list included Mr. Oyamada, Mr. Kamiyama, Mr. Furuta, Mr. Sakurai, Mr. Kajikuri, Mr. Ohta and a little later, Dr. Shimmyo and Dr. Masuda.)

The training session at Toda Center continued until July, 1965. We finished the twenty-sixth training there, counting the forty-day session at Rittai Cultural Center as the first one. We had the twenty-seventh and the twenty-eighth training sessions at Maebashi Church and the twenty-ninth and thirtieth at Okurayama Training Center. I finished the first-stage education mission in March, 1966.

During this period, I woke up at 5

a.m. before the trainees did and rang the wake-up buzzer; then I began to mop the corridor. When the trainees awakened, we went outside to exercise with them. After breakfast together, I gave morning inspiration for ten or fifteen minutes. I gave a twenty-minute morning service almost every day, followed by the day's lectures. After lunch together, I gave a talk based on the morning lecture.

Of course I participated with the trainees in the sports, even though my coordinator took responsibility. I came back to the training center, cleaned up, and gave a lecture from 3 to 6 p.m., with one break. We had dinner together, followed by a break. This time I did not talk.

The students were given study time for several hours, then we began to conclude the day: the students gave reports, followed by an uplifting talk from my inspiration notes. Then they wrote their reflections. No one slept before midnight. After letting the students go to bed, the team leaders and I came together to read the reflections of the students and discuss our own efforts as staff members. I collected the reflections and read through them, adding my own comments to those of the team leaders. This was my schedule for three years, with no break between training sessions.

During one training session of fourteen days, we organized street preaching several afternoons and evenings. Mr. Komiyama's standard became my ideal. Once on the way back, a storm got us soaking wet. We were together, shoulder to shoulder, singing the holy songs proudly. It is one of my happy memories of the training sessions.

By the twenty-third session, the movement was revived once more in terms of the increase of the membership. We had one hundred twenty participants in the twenty-sixth session. Among them, one hundred members were sent out for pioneer witnessing directly from the session.

We had eighty participants in the twenty-ninth session and one hundred eighty participants in the thirtieth session which became my final session of that period. Also, in the summer season of 1966, we had the biggest session of about four hundred participants, where Dr. Shimmyo joined.

At the end of every training session, we built a bonfire where the trainees made their dedication pledge to Heavenly Father. Raising their right hand,

they pledged loudly, "Heavenly Father, I, so-and-so, pledge my life to you... in the name of True Parents." It was the most serious and solemn moment of the training sessions. Sometimes, we followed the pledging with an all-night prayer vigil. Looking at the rising sun, we made a unison pledge to Heavenly Father. To do this, we usually went to Jogashima.

During this period, I also was on the verge of making a fatal mistake which might have destroyed my life and the lives of others. One day, a sister team leader came to me and said that she had a revelation: "President Kuboki did not come from the Christian tradition, but you did. God needs you for a special mission." I felt great! A couple of weeks later, she returned saying, "You are a tree of life." Later she claimed to be a tree of knowledge of good and evil. I was in the position of Jesus, while she was in the position of the Holy Spirit. I

tant experiences. The most important event was the visit of True Father to Japan at the beginning of 1965. The second one was the experience of the forty-day pioneer witnessing. (The second one was important mainly for myself.) The first one is deeply connected with Father's second visit in 1967. Therefore, I want to conclude this part of the testimony with some experiences of our pioneer witnessing.

Seek first His Kingdom

About sixty members were called to Tokyo to begin the forty-day pioneer witnessing for the spring season of 1964. Mr. Choi might have felt that I needed some spiritual renewal, so I was included in this project. I was happy, but anxious and worried at the same time. We were told that we were going the same course as Heavenly Father had gone. God lost everyone whom He loved; He was alone



New trainees gather with Ken Sudo during breaktime at the Toda Training Center in 1964.

was amazed—marry her? It was unthinkable, but I felt her revelation must mean this.

Then I had a dream in which a huge green snake was surrounding the entire training center. The meaning was obvious, but I did not understand the meaning of this heavenly warning. Fortunately, Mr. Tanaka dropped by and smelled something dangerous spiritually. He found out what was going on and reported to Mr. and Mrs. Choi. I was called to headquarters and scolded severely by Mrs. Choi and consoled by Mr. Choi. Thanks to Heavenly Father, I was rescued from Satan's trap.

During this period, other than the training itself, we had two very impor-

when He began witnessing. We have to go by ourselves. God lost all things to Satan, so we had to begin bare-handed. There was no place to sleep, and nothing to eat. By putting ourselves in God's situation, then we could understand "the Heart of God." With such lofty guidance, we began the pioneer witnessing.

By lot, I was assigned to Niigata City, whose population was about three hundred thousand. When I stood on the platform of the train station, it was sunset. I never felt so lonely with so many people around me.

I was fasting for three days. I bought a small city map, studied it and then went to the opposite side (near the Sea of Japan) of the city; I went up to the

hilltop. Looking down at the lights of the houses, I began preaching to the city from the hilltop. As a condition, I declared the arrival of the new message of God. I went down to the street and, after much hesitation, began street preaching. At night, my request for shelter having been rejected by a minister, I slept on the landing of the train station.

I was desperate! I preached forty minutes, but no one responded. At the end I found one old, shabby and dirty lady—like a bag lady, whose left eye was blind—standing in front of me. I did not pay any attention to her, because she was not the most righteous person in the city that I was looking for. However, when my speech was over, she

took some wrapping from her sleeve and gave me all the money she had. She bowed to me, then went away without a word.

I did not know what to do. When I realized that without money, she had no place to sleep and would not eat anything that day, I began to run after her. But I couldn't find her. That night, I sat down in my small room and meditated about God who, want-

someone and eat together with that person. I went crazy for witnessing, but it was not easy to have a chance to eat.

By that time, I had two people with whom I could share Sunday service—one was an office girl who worked at a bank, while the other was a medical school student with a beautiful voice. He taught us holy songs. We had Sunday service under a pine tree on the hillside where we could see the Sea of Japan. It was a blue-sky church. I can never forget the atmosphere.

The next day was Sunday. Usually I invited them to lunch after Sunday service, but this Sunday I would not have the money for it. Since the start of my condition, I was eating just one meal a day. I began visiting door-to-door until 10 p.m., without success. Exhausted, depressed and without any power, I returned to my room. There, I found seven letters and post cards. I read them one by one. I found other brothers and sister were working harder than I. These letters really consoled me. When I opened the last one, some money fell from the envelope—it was exactly the amount of money I needed for the next day!

When I began the condition, I felt like proving Jesus' words: "But seek first His Kingdom and His righteousness and all these things shall be yours as well." (Mt. 6:33) So it was proven that Jesus was right. When I finished the pioneer witnessing, Mr. Choi visited me and we had a meal together. It was the greatest blessing to me. I was very happy.

Sent off by two spiritual children, I left Niigata City by train. On the train, I looked back on the first pioneer experience in my life. I thanked God. I felt such a deep feeling of love for the city. My memories were inscribed everywhere: in the pine trees, the sea shore, street corners, and the landing of the train station. I remembered tears shed for God for the first time. I remembered the lady who offered all she had. I could not stop praying for the spiritual son and the spiritual daughter I left behind.

The next morning, I was really surprised to see the headlines in the newspaper. A big earthquake occurred in Niigata City, which I had left the day before; bridges were broken and houses had fallen down. I was shocked, but I felt peace within myself. I felt that what Heavenly Father had done through me would never be destroyed. ■



Participants sincerely thank their lecturers at the graduation ceremony of the 18th workshop at Toda Training Center, July 1964.

For several days, I slept there with the homeless. This was the beginning of my pioneer witnessing. I am sure almost all of us must have gone through similar courses.

I could fast, I could do street preaching; I could collect old newspapers; I could visit door-to-door; I could give lectures. But no matter how much I tried, I could not understand the Heart of God—it was my greatest difficulty. Especially for the sake of one hopeful student, for whom I finished the series of lectures. I thought he would join, but he rejected and went his own way. According to the theory that I had lost a spiritual son, I should be feeling a pain similar to when God lost Adam. But I could not feel anything. I was disappointed and frustrated to see such coldness in my own heart. I thought, "What a heartless person I am!" My spirit went down miserably. I was so depressed I felt like going back to my small, miserable room and just sleeping. Fortunately, the next moment I felt that I had to do some condition. I prayed to God, "I will do a forty-minute preaching condition; therefore, Father, please send me the most righteous person in this city."

ing to respond to His miserable son's plea, had gone through the city from corner to corner to find that righteous person. He could not find anyone but this lady. He then apologized to His son for His unsuccessful effort which He had been undergoing for tens of thousands of years.

Thus, I finally came to the point of feeling the broken heart of God, who had lost His sons and daughters and is calling to them day and night. I broke into tears, "Father, don't worry about me; I can do it, and I will do it." This changed my life of faith. I felt like I was reborn.

There is one more unforgettable experience. At the middle of the pioneer period, I received a letter from Mr. Masuda who was doing a special condition to just witness and not fundraise. I was surprised, but it inspired me. I decided to do the same thing. I pledged two things: (1) not to fundraise and (2) not to eat by myself.

Soon I realized the seriousness of these conditions. The only way to get money was to receive donations. Even if I got money I could not eat by myself. The only way to eat was to witness to

God's Love for North Africa

During the recent forty-day workshop for Egyptian Muslims held in New York, Today's World had the opportunity to interview Walter and Maureen Gottesman, who accompanied the Muslims to the workshop. Maureen was the original American missionary to Algeria and Walter is currently the Regional Director for North Africa, based in Egypt.

Mary Trifault: Maureen, you were the original missionary to Algeria. Could you share how you got there and some of your initial experiences?

Maureen Gottesman: In 1975 after the 1800 Couple Blessing, we were in Japan and it was announced that couples would go out to various parts of the world as missionaries. We were asked to write down the three countries that we would want to go to. Only Algeria came to my mind. I had studied in Switzerland in my junior year of college and met many Algerian students there. I was very moved by their history and especially their testimonies about the Algerian War. So I put down "Algeria or any other country where French or Spanish are spoken" because I had studied both languages. Of course, no one else had requested Algeria. I have to admit that my original idea about Algeria was very different from the country that I found.

I had heard testimonies about Algeria as it was in the early 1960s and I was not prepared for the radical regime that was in power when I arrived. We missionaries were quite young and somewhat naive about what we would encounter there, but God protected us so much. The first example of His protection was when I came in with a whole suitcase full of audio tapes of Rev. Sudo's 120-day lectures and all kinds of literature that could have potentially caused me some problems. But the immigration official who was inspecting luggage looked me straight in the eye and said, "I am not going to look at your suitcases because you are Algerian." I started to say no, but he repeated to me, "You are Algerian." Then he smiled again and said, "You are Algerian, just go right through." So they never opened my suitcases!

The first thing I did was to meet the German sister, Ulrike, who had arrived a couple of weeks before. She is a wonderful sister, 19-years old at that time, and had been in the church about three months before she went out as a mission-

ary. Just the first or second day after she arrived she was robbed, and a young Algerian girl, 16 years old, saw this happen. Ulrike felt so bad and said, "Someone has just taken my wallet." The girl replied, "Don't worry, my mother will take care of you. Just come home with me." So Ulrike did. Actually this family had been very active in the Independence War from France and were considered heroes in Algeria; they had connections at the very highest levels of the government.

We stayed with that family (they had an extra room) for the forty days it took us to find a place to live. It is hard for us to imagine here in America what it is like in a socialist country where everything is controlled by the government, particularly housing. Since then a lot of housing has been privatized but at that time it was all owned by the government. The last people who would have a chance to rent a place to live would be two women. Any available housing was allocated to families that had children or government jobs. During those forty days this family fed and really watched out for us. They helped us during our entire time in Algeria and are still very supportive.

We did finally find a villa, right on the Mediterranean Sea. The very day we moved in our Japanese brother arrived. Those were really wonderful times. We spent seven months in that home; the neighbors, in fact all the people we met, were so embracing it was incredible. The spiritual world was so active in bringing people to meet us, and we felt so much harmony with the culture. We were such a novelty—an American, a Japanese, and

a German all living together in the same house. People were really drawn to us.

During that time we learned a lot about the traditions of the country. We experienced Ramadan, which is the Muslim month of fasting, and fasted at the same time to understand the peoples' hearts and make solidarity with them. All the neighbors knew this so they would come right as the sun was setting and bring food and tell us when it was time to eat. It was very beautiful.



Maureen Gottesman (front left) and Yasuake Mitsui (far right) visit relatives of the member who protected the missionaries in Algeria in 1975 from the police.

Picture-postcard Algeria

We met a lot of young people, and some heard Principle at that time and had really wonderful experiences. One of the first to respond was a young medical student who was very moved until we said that the colonial period was destined by God as part of the preparation for the Messiah. This was very challenging because their war for independence from France between 1954 and 1962 was a very bloody one and close to a million people lost their lives during this transition period. Actually, I didn't meet one single person during my whole time in Algeria

who hadn't lost at least one family member in that war, so they had tremendous resentment. This was not the case in the other countries in North Africa, but France's connection with Algeria had been long-standing, so many French people had come to live there. Walter, my husband, said that he never understood the war until he saw the beauty of the land. It is a very fertile, picture-postcard country with mountains, the blue Mediterranean Sea, and the the desert, so the land was very dear to both sides. It is a heart-breaking story that could have been different, but that is the reality of their existence.

When the medical student said he did not want to hear any more, I gave him

In a dream, one woman saw True Father's body with scars on his back; he was covering and protecting all of Africa.

the Principle book and told him, "Well, just take it, and if you are inspired, please read the rest." At home he went to bed and was awakened in the middle of the night by a voice saying, "IQRA!" In Arabic that means "Read!" This was the instruction given to Mohammed when he received his first revelation. Three times he heard this same instruction: "You should read, your salvation is through the Principle book." He saw it surrounded by light and was really pushed by the spiritual world to read the Principle. Then he could understand.

Many people had dreams about True Parents. One lady in particular was a home member who has remained close to us all these years. She is a very courageous person and was a revolutionary war hero and the first president of Algerian women after independence. I can't tell all of her story but one example of her life is that she was tortured while she was carrying her last child and sent out into the street where her baby was delivered a few hours later by the French police. She had several deep spiritual experiences about True Parents. In the first she saw True Father's body with scars on his back; he was covering and protecting all of Africa. The deepest experience she had was when she saw three candles in a darkened room. She asked Heavenly Father what these candles were and He said, "The first candle represents Sidi Musa (that means it represents Moses—

the Jewish faith). The second candle represents Sidi Aisa (Jesus—Christianity); the third candle represents Sidi Mohammed (Islam)." Then a very beautiful bigger candle came that was stronger and able to join all the flames together. She asked Heavenly Father, "Whose is this candle?" Heavenly Father answered, "You know whose candle this is." Of course it was the candle of Unificationism and the Principle. So the spiritual world showed her the meaning of the Principle. Because of her connections with people in the government—most of whom had participated in the war for independence, she was able to protect us and witness to people at the highest levels.

Those first seven months were so wonderful, but a more difficult period came when the war between Morocco and Algeria over the Spanish-Sahara Territory began at the end of 1975. The whole climate in the country began to change, and we had to leave our villa because the secret police began to watch it. They went to the owner of our house and told him that we were suspect and he should report our activities. By that time his daughter, a teacher of fine arts, had already heard the Principle and become our spiritual daughter. She begged her father to protect us. Over and over again, even though it was difficult to witness openly there, the Algerian people came to support us and intervene on our behalf. So we were protected at that time, but we decided it would be wiser to live separately.

From that point forward we went through a very difficult forty-month period. The only place we could find to live was three tiny rooms that had previously been a chicken coup, in the basement of a villa. We had running water only one-half hour each day. Also, the toilet, right in the kitchen area, exuded a particularly vile odor. Algerian winters are very damp, actually cold, and and there is no heating. Mold would develop on the walls and both Ulrike and I developed respiratory conditions, plus we experienced food poisoning so many times. Many experience this in missionary life, though by now I've developed re-

sistance and don't get sick so easily anymore. The owner of our small flat, who knew we had no place else to go, often mistreated us.

Still that was a deepening time because we could study Arabic, and become more familiar with the customs and culture there. I began to teach at the University of Algeria in Algiers. I am a speech pathologist and was asked by the Algerian government to participate in a program to open a department of speech pathology at the university. I worked at a school for hearing-impaired children and was able to teach students who were going to become teachers for hearing-impaired and also university students who were studying speech pathology.

At one very crucial moment we were investigated by the police. Ulrike and I prayed and prayed about what we should say, and Heavenly Father showed us that I should begin by talking about my experience with hearing-impaired children. It turned out that the nephew of the Chief of Police was born with a severe hearing impairment and the Chief was wondering what to do. Instead of investigating or arresting us, our whole interview was based on my giving suggestions about whom he could contact to get help, so that really helped us a lot too.

Only home church

One of the most difficult things was that because of the laws there, no one was allowed to live with us. Therefore we could not establish a foundation like we had experienced in the States. I had been the pioneer state leader in Wyoming and in



Maureen and Ulrike Greeley take a camel ride in 1977.



Missionaries and members go on a fishing outing during a regional 21-day workshop in Tunisia in 1981. (Foreign missionaries are Ulrike Greeley, far left; Michael Kiely, second from right; and Maureen Gottesman, front right. At the far right is the first member to join in Morocco, Abdel Keder Mesbah.)

the three years that I was there, until I left to go overseas, over forty members joined the center. That was the quickest way people could learn our tradition, but we couldn't do that in Algeria. There was also no freedom of assembly there. We began going into peoples' homes to teach them; this coincided with Father's beginning the home church providence in England, and it has been the way that we've been able to make a foundation by not only just meeting young people but getting to know their whole family. Because of the family cohesiveness in that society, if one person in the family understands, then the whole family will come to support us. So we actually have a foundation of many families who support True Parents and our work in Algeria, and throughout North Africa.

The highlight came in 1978 when I could spend three days with True Parents in England. Father gave me a lot of guidance about how to continue and succeed with my mission. He asked what I would rather do, stay with him or go back to my country, and I told him I wanted to go back because I didn't feel that I could stay with True Parents until I was able to make a real foundation. He understood that heart and let me go back to my country. He told me that we should never force Muslim people to leave their own religion and become Unificationists. We should teach by example and let them realize in their own heart what the meaning of Unificationism is. That is very wise, and he has continued to give that kind of guidance. He also gave me some suggestions about how to organize the country and interestingly, this is the

very same structure that the Algerian war heroes used to organize their war for independence against France! It was a wonderful experience to be able to spend that time with True Parents and I could really feel how much they had been praying for and supporting us.

Father asked me what my most difficult experience in Algeria was. I said, almost without hesitation, that it was having to listen to the government's propaganda against America and the entire developed world. I guess you could say that being a Western woman in

a Muslim country was very challenging, but that was secondary to this, because I felt that it closed the people's minds to the Japanese, American, and German missionaries. True Parents had invested so much in America, and they wanted Americans to go out to 120 nations and bring True Parents' message to the world. I felt the propaganda hindered my ability to do this.

Anyway, things gradually changed and at the end of my first seven years I saw True Father in a dream.

He asked if I would be willing to continue for 21 years, after which time we would see some changes. Of course now we are beginning to see some of those changes. It is just a beginning, but I knew that my investment in North Africa would take a long time to bring fruit. Sometimes it was very painful for me to hear stories about hundreds of people joining in other countries, when even to find one person in Algeria who really wanted to receive True Parents Blessing was so difficult. But I always felt, through my prayer, that when the problem of communism was resolved we would be better able to work with the Islamic world because as long as the Eastern Bloc was arming radical groups in the Mid-East it would be very difficult for us to go forward. That time is coming now so Father is turning his attention to that part of the world.

Another thing I felt is that because of the hierarchical structure of their society, if we could find the key person then very quickly many people would join. Actual-

ly North Africa was one of the first places where Christianity was able to make a foundation; St. Augustine is a native of Algeria, St. Mark of Egypt. There were mass conversions. Then when Islam came, North African people embraced it with the same kind of fervor. So my feeling was that when the time was right this would happen, that if I kept my faith and constantly worked, True Parents would be able to be victorious there.

True Mother's heart

My understanding of True Mother as being true woman has deepened. People in the West have a very stereotypical image of the position of women in Islam, but it is actually quite different. To understand Islam you have to look at it in a historical context. If you realize that in pagan pre-Islamic times on the Saudi-Arabian peninsula women babies were systematically buried alive, you can realize what a development Islam was. Recognition of women's rights came with Islam, including rights of inheritance. Before Islam men had many wives. There is something very deep in the Koran: Mohammed said that if you can love every wife equally, you can have four of them. Of course, man knows in his original mind that it is not possible to love more than one woman, so there has been an evolution toward traditional

Then a very beautiful bigger candle came that was stronger and able to join all the flames together. She asked "Whose is this candle?"

family units. However, one tragic story came from a blessed member who was 21-years old when he discovered that his father had another wife and family in a nearby town that he never knew about. How heartbreaking that was for the family. That polygamous kind of structure has caused a lot of pain, misunderstanding, and resentment.

As an American woman in that society I had to really come to grips with a lot of things but I could really understand True Mother's heart and the need to have a mother's heart toward people that I met. One recommendation in the Koran is that women should cover their heads, but I saw many extremes and abuses of this injunction. In the capital city of Algiers, women would just wear a white cover-

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IRFWP and FWP Inauguration in Korea



Father is presented with World Scripture at the Inaugural Assembly of the Inter-Religious Federation for World Peace.

In this *Today's World* issue we are publishing Father's addresses at the International Conference on the Unity of the Sciences (ICUS), and the inauguration of the Inter-Religious Federation for World Peace (IRFWP) and the Federation for World Peace (FWP), held in Korea in August. Our November issue will contain in-depth photo coverage and testimonies by conference participants.

Right: After delivering the ICUS Founder's Address on August 24 in Seoul, Korea, Father and Mother have their portrait taken.



In recognition of contributions promoting friendship, peace and understanding, Father and Mother were honored by the Unity International Foundation of India. The "Unity Award for International Understanding, Amity and Peace (1989)" and the Unity Medal for "Apostle of International Understanding" (1991) were presented to Father and Mother, respectively, at the closing banquet of the Federation for World Peace, held at the Little Angels Performing Arts Center.

PHOTOS: KEN OWENS/NFP



ing, but as we went a little further south you could only see a woman's one eye. Then in the deep south I never saw women on the street, and all the shutters were closed. From the age of puberty women were just locked indoors, rarely if ever to go outside their homes. I thought this wasn't a healthy way to live.

Everyone wants to understand what the ideal relationship between man and woman should be. Of course we know from Mother's comportment that modesty is a very important aspect of fem-

first Regional Director of North Africa, and at the end of 1980 Father asked Walter to join me in North Africa. Rev. Kwak said that we should base ourselves in Egypt, and I also felt strongly that to be able to restore North Africa, Egypt was the key country. There had previously been many difficulties, but early in 1981 we went to Egypt and have been there ever since, and maintained contact with the rest of the region. Twenty-one months after Walter arrived there he became the regional director.

Mary: Walter, maybe you want to take over now?

Walter: I think what Maureen said about PWPA bears repeating because from the very beginning I felt that I am not alone, none of us are alone in our mission. True Parents were there before we were. Father literally was there in 1965 making Holy Grounds, and Father's projects have provided us with tools to reach out to people. This has been especially helpful in environ-

ments where we cannot witness openly. We knew that we couldn't do it because some previous missionaries who tried to were arrested and deported. By inviting people to conferences, though, we have been able to introduce them to what Father is doing in this world. Then they become close to us in heart and we can teach them or some of their family about the Principle.

Unexpected Egypt

I didn't go to the region until February 1981. When the first missionaries were sent out in 1975, Mr. Kamiyama here in New York asked Father if he could keep me as a lecturer at our 41st Street center right across from the main library. Father said yes, but a few months later Father put me in the first class at the seminary. While Maureen was pioneering Algeria I was pioneering UTS at Barrytown. I was always concerned about her and the other missionaries. I thought I would soon be going to Algeria. Father said, however, that the first class had to work in America for three years after graduation, so I worked in America until Father directed me to go overseas in 1980.

I had been preparing to go to Algeria, a country I had always been interested in. When I was in junior high school the Algerian War was going on and some of my reports in French class were about that war. My teacher was actually a North African, although I didn't realize it at the time. That was the first urban guerilla war in our era and it was a shocking event, after World War II and Korea, which were battlefield wars and involved armies, not civilian populations. It was intense and difficult to understand, and left me somehow always concerned about Algeria in one way or another.

I never expected to go to Egypt, and that is why going there has been a series of great surprises. I realized once I got to Egypt that the West has many negative images of it, which probably come from the Bible and from recent history when Nasser was aligned with the Soviets. Politically some past government leaders may have been enemies to the West, but that doesn't represent the heart of the people, and the government policies have changed very much since the Sadat era. I found that it was easy to like and relate to the people, and that the people liked me in return. I found them to be intuitive and spiritual people and realized the importance of prayer. If I prayed then I could walk out the door with love in my heart. I couldn't speak the language when I first went there; I was a foreigner and it was just after the state of war with Israel had ended. I found that if I greeted people with a smile, I received

We've been doing the same thing we've always been doing but now it seems to be bringing more results.

smiles of welcome from them in return.

In my first year there, I went to interview the head of the Department of Antiquities in the Giza area, where the pyramids are. An old man was sitting there who had a very good face, lined by age, but his eyes were very clear and bright. He greeted me and took out some kind of medallion. Thinking he was selling trinkets, I said, "No, I don't want any." But he said, "Take this, this is for you. I have been waiting here for you." He gave it to me as a gift. I was amazed. This man was a deeply spiritual person, and he asked me if I would come there from time to time and talk with him. I



During a visit with the head of the Coptic Orthodox Church in Egypt, Maureen presents him with literature and an invitation to the God Conference.

inity, but I think modesty comes from the heart and not necessarily the clothes you wear. True Parents' example will be the model for all different cultures, especially in the Islamic world where the family unit is still very much intact and a key part of the society.

In the early 1980s Father began to invest a lot of effort in the International Religious Foundation, International Cultural Foundation, and Professors World Peace Academy, and these helped build the foundation in Africa. Many Islamic scholars and university professors were able to hear the Principle over a period of several years. Introductory Seminars on the Unification Movement (ISUMs) were ICF-sponsored. ICF held an ISUM meeting in Cairo in 1982 and 93 scholars from Europe, Africa, and the Middle East came to study the Principle during a ten-day workshop. We have been able to send a number of young Egyptians to participate in RYS projects, and they have been able to witness to their friends. These kinds of programs really help the mission a lot in countries where we can't work as openly as we want to.

At the end of 1979 I was appointed the



At an ISUM conference for North Africans in 1985, Turkish, Iranian, and European participants join Egyptian, Moroccan and Tunisian professors.

think he could sense something about True Parents behind me. I began to realize that there were probably many spiritual people in Egypt, though I only met a few in the early days.

When I first arrived in Egypt, I was desperate to find a job because I had no income. I had fundraised and received a donation from my parents, but that was all. I had applied to every American company with an office in Egypt, but only received some very nice rejection letters. In desperate prayer I asked Heavenly Father to please show me how to support myself if He wanted me to stay in Egypt. The next day I found an ad for a job teaching at American University in Cairo. I applied and was hired!

Also a few months after I got to Egypt I started feeling a sharp pain in my abdomen. I didn't know where to go. My neighbor and landlord recommended a doctor who took me to a clinic that was actually very primitive and not so clean, with cockroaches running around. Not every clinic in Egypt is like that, but only wealthy people can go to the better clinics. The operating theater was okay but they used tremendous quantities of antibiotics after the appendectomy because not everyone survives what Americans would consider to be a routine operation. I asked a doctor a couple of years later, "What's the survival rate for appendectomies in Egypt?" and he replied, "If you have good fortune, you survive." Actually the anesthesiologist didn't give me enough anesthetic in the beginning so I woke up in the middle of the operation and he gave me another dose, which was too much. I reacted to it and was very sick for hours. There was no nursing staff—only an attendant who went home at five o'clock. They told Maureen that she could stay there, so she prayed and prayed all night long and then at pledge

time in the morning she did pledge and this was when I stopped the ceaseless vomiting. I could have died, but she protected me. I realized that this is an experience many people have there. Death is much more common. The things that we have to protect us here in a developed country are there for wealthy people, but not so

much for the majority of the population. I felt God allowed me to experience something that most people there experience so that I could better understand the life of Egyptians.

God keeps it together

I once asked one of our associate members, "What keeps this country together?" There is widespread poverty and frustration that could make the country explode, in a sense. His answer was simply, "God." I do believe that is the answer. I didn't know much about Islam before I went to Egypt. I had read books and taken classes but I had never encountered it in person. Once I encountered it I could feel genuine spirituality from the people. I realized that the image of Islam in the Western world was distorted because most of what we have heard is sensationalized, about politicians who use or abuse their religion for their own ends, like Khomeini, Kaddafi, or Saddam Hussein. But the majority of people are not like that and the people who are authentically religious there would not claim those abusive leaders as being part of their religion.

I have found in Egypt that no door has been closed to me. Anywhere I want to go I can go, anyone that I want to meet I can meet if I have a purpose for doing that based on either my credentials as a journalist for one of Father's newspapers or as a representative for one of Father's conferences. People

have been very welcoming. They don't have the kind of opposition to Father that has existed in the Christian world. This means that there is great potential for development. They hear rumors from time to time but they don't take them very seriously because it doesn't affect them directly and they have their own critique of Christianity, which in many ways is similar to ours. They are comforted when they hear the Principle and find that some of the things they have been saying for fourteen centuries are just what we are saying.

The Egyptian group presently in New York at the forty-day workshop sees us as original Christians. All their lives they have been encouraged to have give and take with "people of the Book," the people from the Abrahamic tradition—Christians, Jews, and themselves; but Dr. Mohsen Al-Labban, their leader, said he couldn't find real Christians until he met us. I know that these workshop participants are a very rare group of people. I have met many of the religious leaders of Egypt before, but they don't have the kind of spirituality that these people have. One of the participants here is the nephew of the most famous and well-known preacher in the Islamic world, who preaches on television every week. His shows are broadcast throughout the Islamic world. Maureen and I have met him on several occasions. We invited him to the God Conference some years ago but he wasn't able to come. I think the conditions weren't ready yet. Really it is on Father's foundation that we are able to do anything. We've been doing



Walter Gottesman visits with displaced nomad children at Mowele Camp in Sudan.

the same thing we've always been doing but now it seems to be bringing more results.

In April and May 1990 I was in a forty-day workshop in Germany. Father



Egyptian Muslims gather for a joyful photo after hearing Father's speech during an East Garden banquet.

and Mother came from their great historical victory in Moscow to Germany and gathered the European family. I also got to hear them. Father said that he had prepared for the Moscow meeting for twelve years through the media conferences. He encouraged us to plan and prepare. I have to say that this Egyptian group also is here, at least indirectly, because of the media conferences. I was given the address of a participant of the first media conference. He recommended me to another journalist who is an American convert to Islam. That man also went to the media conference, had a very good experience, and then began attending the Council of the World's Religions intra-Muslim conferences. He felt that those intra-Muslim conferences were more effective in getting Muslims together than the Muslims' own conferences, so he submitted the name of Dr. Mohsen Al-Labban, who was invited two years ago and eventually came to this forty-day Divine Principle workshop. Father has given us so many ways to reach out to and connect with people.

Father has always preceded us and made the foundation. Father told us years ago that God's attention would turn to the Islamic world after communism crumbles. Now that providential moment has come. For a long time we were on the periphery, but we always had the conviction that when the time came, people could possibly join in groups because there were mass conversions to Islam and earlier mass conver-

sions to Christianity in North Africa. People there are very collective in a sense. They are heartistic, family-oriented, and public-minded, like an extended family. They are happy that we emphasize the family so much, and we love that in them.

This has been a very exciting and interesting forty-day workshop. We have heard the Principle, CAUSA, and Unification Thought, and visited many of Father's projects, but there are three highlights I would especially like to mention. First of course is meeting Father at East Garden. Maybe forty percent of the participants in this group are visionaries of one sort or another. One man came up to Lady Doctor Kim at the opening banquet and said, "I saw you in a vision six years ago." He was very impressed to be able to meet her. Since they have had visions of Father and Mother, it was deeply meaningful for them to be able to actually meet True Parents in person.

Dr. Al-Labban is a professor of economics and statistics and a Sufi Sheik. He taught in Australia for many years and is a man of very broad experience. More or less suddenly in 1975, the same year that Father and Mother sent out the missionaries, he and his wife began having spiritual experiences, so God was preparing them, even at that time. Then two years ago, around the time that he was first invited to an IRF Conference, his position within his own group was elevated and he was appointed, also by the revelation of the head of his

Sufi order, as the executive director, the second man for this entire Sufi group, which numbers probably over a million worldwide. To be able to come to East Garden and hear Father speak and meet Father and Mother was something that they had longed for. Also important for them was Father's saying that now everyone has an equal chance to come to True Parents. I think in the past we have tended to think that certain religions are closer to God than others, but now everyone is on an equal basis.

A second highlight occurred when we went to Belvedere and walked over to Father's rock. We purposely didn't tell them the significance of this rock, but spontaneously people started having very deep experiences. Feeling the holiness of the place, they bent down and put their hands on the rock and started praying. Some of them were moved to tears. They felt the same spirit there that we feel, and it was so inspiring, because this is beyond doctrine—as Father says, God is beyond doctrine and dogma.

Together forever

The third highlight came toward the conclusion of the last cycle of the lectures. At one point Dr. Al-Labban got up and stood next to the lecturer Frank Kaufmann. He took the microphone and said, "We are with you forever." He felt that he had to proclaim that. Then he asked his people, "Any of you who want to just go back home and leave these people, raise your hands." No one raised their hand. Then he said, "Any of you who

want to stay with these people, forever, raise your hands." They all raised their hands. They made a pledge, an oath. They don't fully understand all the Principle, but of course, who among us really understood the Principle fully at first, and sometimes even after we are blessed? Yet they feel a deep internal connection to True Parents. They feel protective toward us and want to help Father's work expand in the Islamic world. Dr. Al-Labban has been translating every lecture, every single day. We've had many lecturers, but only one translator. He has worked harder than anyone else in the conference, even though he is a participant. Also, in the evenings he has meetings with his own group of people. He is a very public man, and I believe he is being led step by step to a closer and deeper understanding of True Parents. Those three highlights are unforgettable.

I feel the pioneering stage of the providence is passing and now here are the kind of people we have always hoped and prayed that we could have a deep connection with. Many capable people have come and gone. But this time, due to the victorious foundation of True Parents and the help of God, these people have come. I hope that this will inspire brothers and sisters everywhere. Once the conditions are ready, so many things can happen. Even if people have been working for a long time, very hard, with seemingly no result coming, worrying about having no money, no career, no

I had said to Father, "I can't go to Egypt" what would I have missed, what would I have become? But by being able to follow his direction, and go ahead, I have received much blessing. I am grateful for this and hope to help North Africa and Egypt more and more.

Egypt has been involved in God's providence from the beginning, in one way or another, even in ways that we don't fully understand yet. Many of the early forefathers of our faith were there; even Jesus was there as a child. They still have pilgrimages in Egypt to places where Jesus and his family were believed to have stopped, all the way down to the south. I realized that someday people are going to make pilgrimages, thousands and thousands, to Belvedere and, God-willing, as soon as possible, to North Korea, to Father's hometown. Right now we don't see it, but I believe it is coming. These people can feel it too. They are like the first trickle. And many people like them will be able to come and experience the treasure that we have been given.

We have a reciprocal relationship—our missions in North Africa and the headquarters of so many of Father's institutions in America. We are grateful to work together with brothers and sisters in America and internationally. We need each other. We feel that we have something to offer and also a lot to gain. I hope and pray that whatever develops in the providence in the Islamic world will be an inspiration to brothers and sisters in America who have been working so hard under persecution for so long. I once heard Father say, "It is not easy to be a member in the American movement." We feel it when we come back and see the things people have been up against. During Father's trial, we were very worried, but look what

happened—a great resurrection took place because of Father's unwavering faith. A new wave of acceptance of True Parents must be coming to America.

Come into His heart

I think that when more and more people from America can go to the various countries of the world, contact different cultures, and feel the heart of people and their spiritual history, how God has been working with them all along, it is also going to help our members on an individual basis. Already the forty-day world pioneering conditions have been helpful for us and for the people who

have come to our region. Even though people are just there for forty days, it is such a great thing to introduce them to our contacts and to meet their new contacts—the give and take has been wonderful.



Walter, Maureen, and Jessica Rose Union Gottesman.

I feel we have been protected in our area of the world in a certain way because the societies are more conservative and traditional, so the kind of social dislocations and corruption you see in many of the free and developed countries does not exist to the same extent. Also, ironically, although we have not been financially prosperous, we have also been protected by being forced to find our own way of supporting ourselves just to survive, let alone to do anything with our mission. Because of this we haven't become dependent on any source of funding beyond ourselves. We have had to make the effort personally, and though it has been very challenging, I think it has strengthened and protected us. When the Israelites came through the desert and entered into Canaan, the manna and the quail stopped. That was a great opportunity to take responsibility and accomplish a lot. I think sometimes in our struggles we forget that our position is similar and bemoan our own personal fate, but I feel this is a time of great opportunity. We would like to work together with brothers and sisters internationally so we can teach and help more people. Now is the time to really work with these workshop participants and try to increase

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Also important for our Muslim guests was Father's saying that now everyone has an equal chance to come to True Parents.

house—never mind. Even if those things go on year after year, when the time is ripe and if we keep faith, God will be able to work. I believe this is what is beginning to happen in our part of the world.

I think that in a sense, God is hoping to stimulate the hearts of brothers and sisters in America and Europe and other developed countries, where the tremendous amount of materialism actually blocks people from developing spiritually. In many ways it has been a privilege to be in an underdeveloped country for many years, where traditional spirituality is still strong. I don't feel deprived. If

RELIGIOUS YOUTH SERVICE IN HUNGARY

The following testimonies from RYS directors, site leaders, and participants in the recent RYS projects in Hungary and England provide us with a delightful glimpse into these spiritually deepening and transforming projects.

World Peace on the Fast Track

by Judy and Bert Phillips

When our daughter, Judy, returned from RYS in Spain in 1988, bubbling over with excitement, little did we think we would be site leaders with the RYS project in Hungary in 1991. Judy and several other RYS graduates felt that we should consider participating, and after much prayer, thought and review, we applied and were selected to be a part of the Hungary project. We engaged in true strategic planning to get ready, knowing that it would be a personal and professional sacrifice, but feeling that it would be worthwhile.

Now we have returned from our first RYS project and we are so happy we can hardly contain our joy, appreciation and excitement. The entire RYS Hungarian project was a tremendous success and these brief notes focus on some of the highlights of our Tatabanya site experiences.

On July 6, our plane touched down in Budapest and we gave thanks to God for a safe journey and prayed that He would be with us on this special project.

We were greeted with flowers and

warm hugs of welcome by Subban and Hayya Burton, the training directors for the overall project, along with some of the RYS personnel. We were joined by other RYS site leaders and group leaders who had also been on our plane.

We talked excitedly and shared experiences and ideas as we drove in the van to the college, which was to serve as our Budapest residence throughout the orientation week. Upon our arrival there, we were met by more friendly RYS faces.

The staff orientation with the site leader, site assistants, and the RYS top staff was inviting, educational and rewarding. The orientation with the participants brought fresh, new experiences and the sharing of ideas with persons from different cultural and religious backgrounds. We just continued to feel blessed that we were among this special group of RYS staff and participants in this thrust for world peace.

On the following Sunday, when we started the bus ride to our site with a team of thirty including ourselves, we had no idea what would be in store for



Dr. Phillips leads songs in a circle of Hungarian children.

by Rev. John W. Gehring

In July 1986, as a member of the RYS in the Philippines, I joined staff and participants in a prayer walk in a mountain retreat. I remember looking at the quality of these people who represented every faith and region of the world and glimpsing God's substantial hope for the next generation. In our midst were people whose lives had been transformed by their experience with God and with each other at the RYS. These people would someday represent and lead their nations and faiths in the "new world order."

Much of the staff of the initial RYS in the Philippines had been a part of the Youth Semi-

nar of the World's Religions (YSWR), a quality program begun in 1982, that attracted top students and advisors to journey together to the pilgrimage centers of the world's living faiths. As veterans of an interfaith experience, they had already been exposed to some of the joys and hardships of living together in an interfaith community.

Among the things many participants gained from the YSWR was a burning desire to serve people in other nations based on their strong faith. As a result of this desire, advisors and participants of the YSWR responded well to Father's appeal to create the RYS as a program that would serve those in need

while demonstrating the beauty of interreligious cooperation.

In creating its programs, the RYS attracted the professional support of educators, spiritual and academic leaders, and those active in the social services. These people have continued to recommend the highest quality people to be part of the RYS program. As a result of this support the RYS has been able to improve and diversify its programs with each year.

Since its inauguration in 1986 over one thousand people have been a part of the RYS programs, which have ranged from nation-

al programs of 3-14 days, to regional programs of 10-21 days, to the global projects of 28-40 days. In this year alone programs have taken place in Peru, Kenya, England, Hungary, Southern India and the Philippines, with additional projects scheduled for Ghana, Bangladesh and Northern India.

Perhaps the most encouraging development of the RYS is the spiritual and personal development of those involved in its programs. Since both the YSWR and RYS focused on involving people between 20-30 years of age, many of these

Ten Years After: The Evolution

us when we reached Tatabanya. Some of the tourist books are not too encouraging about Tatabanya, because it is a city created from a small mining town, patched together by moving people into massive concrete structures without any master plan. But what Tatabanya lacks in picturesquequeness is more than made up for by the generosity, loveliness and caring

of its people.

Mayor's reception

When we arrived at Tatabanya we had to move very quickly to get ready for our first activity, a locally televised welcoming ceremony and reception with the Deputy Mayor that was arranged by the City of Tatabanya and the Red Cross organization.

From there on each new activity and experience planned for us by the Red Cross personnel or the City of Tatabanya turned out to be exciting and rewarding from a social, educational and spiritual point of view.

Some of the activities planned for us included a visit to Esztergom, a trip to the Danube Bend, which was the scene of many a major historic event (King Stephen was born in Esztergom), an audience with the Roman Catholic Cardinal of Hungary, a visit to a Calvinist Church for interreligious dialogue, to a mining museum, to Tata Castle to experience a renaissance concert, to an artists' town and a spiritually uplifting campfire with a group of Tatabanya religious youth who shared spirituals and folk songs in English and Hungarian.

Our team members came from Sri Lanka, Israel, Syria, Nigeria, Ghana, Scotland, Austria, Hungary, India, Switzerland, Britain, America, USSR, Bulgaria, Spain, Poland, Singapore, Bangladesh, Yugoslavia and Japan. These



Children as RYS participants join in.



RYS'ers add a mural to newly painted walls at a Tatabanya school.

young people ranged in ages from 19 to 32 and included a Catholic priest, a Zen Buddhist monk, a Hindu religious leader, undergraduate and graduate students, architects, engineers, educators, business persons and community leaders, to name a few.

On our first actual work day, after a delicious breakfast by our special vegetarian restaurateur, who never failed in the entire two weeks to try to please all of our tastes, we were greeted at 7

Return of YSWR and RYS 1982-1991

people are now 30-40 years old. With the passing of time they have taken on very responsible positions as professors, medical doctors, and leaders of social projects and community based activities.

The alumni of the YSWR and RYS have come back into the RYS program in later years as more experienced leaders. They have also been largely responsible for the organizing of several of the regional projects. Alumni have influenced their religious community into a broader and often more healthy view of their responsibility to the world. In

an increasingly dynamic way they are becoming the spokespersons of the vision of world peace based on interreligious harmony—the essential prerequisite if any lasting peace is to come to our planet.

The network of friendships that evolves from the RYS is growing each year. People who have gone through an RYS experience often feel closer to new people they meet at RYS than to people they have known all their lives. They are linked inextricably to others in all corners of the world.

I have personally grown

through my experience with the RYS. I am confronted by my cultural limitations and feel pressed to grow into a more 'universal' person. I have had to re-examine my attitudes toward others and toward other expressions of faith. Mostly I have become so much richer and happier through the depth of the friendships that have come from my RYS experience. I realize more each year that these friendships are meant to be nurtured throughout our whole life because they represent the essence of being part of a world family.

True Parents have asked that each faith develop the heart of true love and put this love into practice. The RYS demonstrates

the heart of true love in its attempt to create a family of faith dedicated to helping others. As this program develops it will continue to practically demonstrate the values that are critical to inspire the next generation.

It is only natural that those people involved in RYS feel deep gratitude to Father for his vision and support of the programs. Unification Church members can look forward to working with these dedicated RYS graduates to fulfill the ideals that we all hold as most precious. ■■

Rev. John Gehring is the Education Director of the Religious Youth Service.

a.m. by our new Red Cross friends laden down with brand-new navy blue work uniforms, caps and tee shirts donated by local companies. There were enough uniforms for each of us to begin work looking spanking new for the job at hand.

"Unbelievable Red Cross ladies"

The professionalism, planning and insight the two Red Cross ladies and their colleagues from the city demonstrated, along with their desire to work cooperatively with our goals and objectives, were always evident. This led to the overall success of the project.

Our work projects included the construction of two rooms of a nursery school, painting the window frames of one elementary school, and painting the outside walls of another nursery school, to which our team added a mural depicting world peace through a pair of hands holding the world and a rainbow. The mural was suggested by the RYS team and the idea was presented to school, city and federal government officials from whom approvals were granted almost immediately.

The Hungarian Youth Volunteers were a delight. They not only helped with translations, but provided dedicated physical labor and formed many lasting friendships.

We had a major problem with laundry because there were no local laundromats. This was quickly solved by the people

by a special guest from Japan, a Zen Buddhist priest and RYS advisor, Reverend Matsui who brought us special insights and meditation from the Buddhist perspective. His presence provided an additional spiritual dimension to our team and the team members enthusiastically shared concerns with him and benefited from his wisdom and giving spirit.

Father Laszlo, the Catholic priest, known as the building priest because of his reputation for building churches and schools, welcomed us with open arms and never left us. A member of our team, who was a priest from India, was invited to hold mass at Father Laszlo's church on three occasions. Father Laszlo's youth group formed the center of our group of Hungarian volunteers, and our RYS team participated in an ecumenical service he held in a recently completed church.

Painting and pastries

The Hungarian workers joined in our morning prayer before we began work and spent time with us during breaks. We mingled with the nursery school children and got to know them better as we worked on the school painting projects. We made friends with some of the people who lived nearby who treated us daily to delicious home-baked Hungarian pastries and fresh fruit picked from the trees in their beautiful gardens.

Lunch was lovingly prepared at one



RYS participants fix a shed on the school playground in Tatabanya.

We were surrounded by loving, caring, hard-working, open-minded people eager for friendship and sharing, and eager to improve the future of their children in a peaceful world.

of Tatabanya, headed by the "unbelievable Red Cross ladies," actually coming to take the soiled clothing of thirty persons to their homes and wash them in small machines. They returned the clothing, folded, ironed and carefully arranged for each of our team members.

The actual filming of some of our activities by Hungarian Television was another significant highlight. The Tatabanya team was featured on three local TV programs, a radio program and in two local newspapers. Our team adjusted well, as if they were seasoned professionals and performers. We were able to observe, critique, and enjoy the TV presentations as part of our educational program.

Our team was joined for a few days

school site by the school personnel for all team members. It was a time to build camaraderie among ourselves as well as with the personnel and the children at the school. The entire group could not help but feel a very special and strong relationship, and lasting bonds of friendship were formed.

Gabor, our official RYS translator, was a young Hungarian, 23 years of age. He appeared to be a very serious and quiet professional. He let us know from the beginning that he was not religious and was there to do his job as translator only.

As he interacted with the RYS and Hungarian volunteers working, meeting, planning, and traveling, Gabor became more and more relaxed and began to

participate in all activities including the religiously focused ones.

In our approach to the Tatabanya site programs and tasks, we struggled to move from a collection of individuals, to a team with a common purpose; with each member caring about the integrity, well being, strength and growth of each other member; to a family, where the love for one another was evident, and the differences, disagreements, and disunities were few.

Valuing attitude

The highlights of our daily schedule were the morning meditations led by different RYS participants and the spiritual education programs in the evenings or on the buses when traveling.

The basic strategy of the Tatabanya team's approach dealt with the areas of unity and teamwork, leading to a focus on our interpersonal, interreligious, intercultural and international relationships.

The site and team leaders worked together to understand as much as possible



about each participant, and to provide approval, acceptance, friendship, and love in ways that encouraged each participant to model this valuing attitude and behavior with their fellow participants and their new Hungarian friends.

It is important to focus on the spirit of love and hard work of the RYS volunteers as we recall our RYS Tatabanya experience. It is equally important to focus on the love, hard work and unstinting devotion and care of the people of Tatabanya.

The Tatabanya experience was different as a volunteer project, in that it was not set in a poor environment. We were not surrounded by abject poverty. There were no wells to dig for clean drinking water and no starving children dying of a myriad of diseases. However, we were surrounded by loving, caring, hard-working, open-minded people eager for religious dialogue, eager for discussions of democracy, eager for friendship and sharing, eager to give their all to ensure the success of the projects and improve the future of their children in a peaceful world.

We, the RYS participants, had a wonderful opportunity to experience a deep communion with the people of Tatabanya. We had an opportunity to model the

possibility and reality of world peace.

Most of all we were able to share the joy of love and the opening up of the human spirit of the Tatabanya people. We were able to think and talk about new ways of life and living. We were able to inspire and be inspired. We were able to match the healing messages of Judaism, Islam, Unificationism, Hinduism, Buddhism, Jainism, Christianity and others with the interreligious dialogue needs of the people of Tatabanya and the RYS participants. ■■

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An Experience in Transcendence

by Sarah Yost

It is so easy to say, "I am not racist," and "I respect all peoples and traditions." But how many are willing to take up the challenge of living together and working together, laughing and crying together with people from different races, creeds and cultures?

RYS gives young people from all around the world the opportunity to challenge their minds, spirits and bodies towards a vision of world peace through dialogue, cooperation and work. It is a challenge to listen; it is a challenge to share. Those who accept the challenge have to overcome many things—going to a strange land, living with strange people who may be very difficult to communicate with at first... but the power of RYS quickly takes over.

As I entered the cafeteria for breakfast and helped the Hindus find out which plate is vegetarian and me a Christian sat down next to a Muslim and a Jew, the fear of differences soon gave way to a childish curiosity. The fact that we are all human beings learning and seeking to live happily in this world created a whole new atmosphere. We were not so much Indian, American or Japanese; we were the race of humanity in all its colors, shapes and styles.

The experience of RYS 1991 in Hungary started out with arrivals at train stations and airports coming into a strange land which until just recently had been

communist... looking for someone, something to signal that one is in the right place... trying to spot the RYS representative amid the bustling crowd of foreign tongues and faces.

Then came three days of orientation where we learned more about one another both formally during lectures and morning prayer/meditation, which alternated from one religious tradition to another, and informally during mealtime, free-time walking through Budapest, washing clothes, and nighttime tea-room talks. We discovered Budapest, a city which is reminiscent of Paris; and Hungary, a country struggling to discern whether this new-found freedom is a reality to stay or just another breath of fresh air before the cloud of communism settles in once again. And we discovered the friendships which carry the potential to unite the world.

Transformed into friends

The first day of orientation I talked deeply with a Muslim brother from Syria, a follower of the Grand Mufti, who was very eager to share his tradition. In answer to my many questions he invited me to their evening prayer. My immedi-



Sarah and a friend work together to pass bricks for rebuilding a public school.

ate reaction was an excited "YES!" but then my 'Catholic conscience' jumped up and said, "No, you should no... you are a Christian... you are not allowed to pray with a Muslim!... They wear special clothes and have to bow in a certain direction... Mecca is not your Holy City." Then I realized these thoughts are nothing more than racism and religious prejudice! These doubts and fears of different people and customs are the seed of the religious and cultural persecution and hatred which has plagued history. I made up my mind to go. I realized this little action would not change the world but at least it was a beginning to change myself. I set my mind to break down any

walls that may be existing within me that would separate and keep me from seeing others as the children that God surely sees them to be.

My Muslim friends were so kind and understanding of my own position and carefully explained the meaning behind each ritual. I was moved by their spiritual and physical effort of attendance and purity before God. This dedication and sincerity of heart challenged me and reminded me of beliefs in my own tradition, which had been in effect forgotten or ignored.

The second evening at orientation we were able to experience a profound melding of this diverse group during the Native American Indian Grandfather Fire Ceremony.

The minutes turned into hours as John Eagleday determinedly struggled to light a magnificent bonfire from the smoke of a tiny pile of sagebrush glowing from the sparks of flint. The meaning behind the spiritual battle to light this holy fire lay in the suffering of Hungary: "God has been suppressed from this land for so long," he explained, "it takes and will take every ounce of our strength and determination to light the fire again."

Tearful prayers were then spoken or sung after John wept aloud in prayer for the suffering of God and His people in this land under communism. The timelessness of the ceremony and the way that fire melted our hearts together will live on in the treasured corners of my mind. As the Hindus took the ash from the fire to mark the sacred bindi and as each person expressed his/her heart according to their own tradition, our spirits were bonded and this group of strange new faces was transformed.

The next day John Eagleday's meditation song "Hana yo weh hana," echoed in my mind from the night before. I could never look at the other participants as strangers again. More and more we shared our thoughts and feelings, and as the lectures and activities of orientation continued I began to appreciate the different countries and traditions in a way I had never before fathomed.

The work sites

Then the group was divided into three parts and we left for what would be our work sites during the next two weeks. One group left for Fut where they would transform a garbage-filled swamp into a peace garden for an orphanage, and another left for Pecs where they would build a surgery and a playground at a

woman's shelter and help reconstruct a former military barracks into a men's shelter. My site would be Tatabanya, a mining city fabricated by the communist system from a mining area near the ancient city of Tata. There we were received by the smiling ladies of the Hungarian Red Cross who would be our hosts, and the television cameras who also proved to be constant companions to investigate this strange new group.

Our stay in Tatabanya was very special. They were as excited to have and serve us as we were to be there to serve them. We did construction and restoration work at a Catholic and public school in the area. While the local Hungarians filled up on our laughter, songs and energy, we enjoyed their stories, hospitality and friendships. Thanks to the evening news we became quickly known and villagers would come by the work sites daily to say hello, offer their help or bring cherries, cookies and other

homebaked goods.

Sure, we carried bricks, dug ditches, knocked out old walls and repainted the newer ones; but more importantly we were *there*. We came from all over the world to help *them*, and this fact meant more to these people who had been isolated from the world for so long than any amount of money ever could. Everywhere we went people commented how a group as diverse as ours had never before visited Hungary. Even the Archbishop of Eszterigoon, the Catholic headquarters of Hungary, remarked that such an event



Word Images from a Photoman—RYS '91

by Mitch Lawrie

As the photographer for this year's Religious Youth Service there are some images that will always remain with me. . .

Iris of Israel describing her relationship with God to her work team of Muslims, Hindus, Buddhists and Christians. The old lady at the Catholic Church in Tatabanya who could not hold back her tears. After so many years of Communist isolation there we were, dozens of young people from so many countries and religions all come to pray in her church and later embrace the town folk with international entertainment. Three mud-splattered girls in a little tin boat pulling branches and debris out of a pond to create a peace garden. The smiles on the faces of the Gypsy family who entertained twenty-five of us RYS'ers as their personal guests in their tiny living room. Some of us I am sure came from countries they had scarcely heard of.

Then there were the long lines of hands of every color and faith who so willingly passed along and stacked the truckloads of bricks that one needs to build a nursery school. The look of growing self-confidence on the face of the twelve-year-old boy who Joseph from Nairobi had taught to use a jack-hammer. The children who came bringing gifts of food which their mothers had prepared for us. Anne Marie at her desk doing seven-and-a half things at once and still

warmly greeting the newly arrived participants. A few days before the close of this year's RYS there was a rousing "Mansai" which erupted spontaneously from one group even though few knew what it meant. It did not matter to them; they were a family and they were expressing what they felt, that was clear.

The RYS is, I believe, a substantial encapsulation of Father's vision for the future world... a world where all religions can live together as one family under a God of love. My respect for other religions deepened as I gained many insights, from the words and examples of the participants, into how one may live a true life. Though we are opening up new ground for our "elder brothers," we can still learn from them. When we do they become far more willing to learn from us and this mutual openness is, I believe, what made this RYS so valuable to all. As participants we all felt the importance of interreligious harmony in this age. I never met a participant who did not want to work more with RYS in the future.

In a world torn by conflict and misunderstanding the importance of RYS can only grow. Its power to inspire people everywhere and open minds and hearts has only just begun to be realized. ■■■



The entire group of RYS volunteers visits an overlook of the Danube River and Budapest city.

had no precedent in the history of Hungary and he was glad to witness the first.

Many were amazed that we could actually live and work together as we did. From the current world news and the records of history, it did not seem possible. Ironically this group became a family and the variation of religious traditions and cultural attitudes created a beautiful balance which made it easy to forget how unusual we must have seemed to the people on the street.

After the first week of work we came together at Lake Balaton with the other two sites to share the weekend. It was like a reunion of long-lost friends when we got off the bus to see our friends from orientation just one week ago.

That Saturday, after a ride on the lake, we had lunch together in a little restaurant. I will never forget looking around the room at all the countries present, and seeing my Muslim friends eating together with a Jewish boy from Israel.

Jewish/Muslim friendship

I had always had a respect and a sorrow for the Jewish tradition and people. For the Muslims, I had gained a deep appreciation for their tradition from the followers of the Grand Mufti. Deep in my heart I longed to see the Syrian Muslims and the Israeli Jews talk and become friends, but my Syrian friend had told me this was not likely. Naturally when I saw them sharing lunch, my heart jumped with excitement.

After lunch I went over to join their discussion. I just listened and was moved to hear them discussing the Israeli-Palestine issue calmly and amiably. After each one voiced his opinion they looked

at me and asked what I thought about the situation. I confessed that I did not know enough historically and politically about the conflict to make a judgment, but, I said in every conflict situation there are certain principles I try to apply. I first want to be able to see the other person's point of view honestly and openly. I feel that unless I can understand their side even to the point of being able to argue their position if I wanted, then I do not have a right to argue my own side. I feel that the majority of conflicts arise from lack of communication and understanding. Regarding Judaism and Islam, they have a lot more in common than they may at first realize, primarily their belief in God, the God of Abraham. I told them how I always want to remember that God's point of view is the most important and He does not see from just one side or the other, but sees both sides from above. I

want to strive to have this point of view and let go of my resentments from the past for the sake of the future. If I can just begin to talk to

the other as a child of God, then the first steps have been taken towards solving the problem. They looked at me with amazement and with a little laugh at the simplicity of my comment remarked, "We are so glad you came over, you have just solved our problem!" I knew that this agreement we had reached was almost nothing compared to the reality of war going on between the politicians and the nations, but it proved to me that dialogue and even friendship is possible

if given the right opportunity.

Through RYS I could challenge myself to listen and ask myself why does what this Buddhist or Hindu say seem so true even though they never heard the Principle? I began to realize how much I could learn about Principle when I shared the heart, beliefs and experiences of other religious traditions.

I began to see Truth like a diamond; it is one, but also many-faceted with a spectrum of colors. A fuller understanding of Principle and Father's vision of one race under God can come as the different peoples with the foundations of their religious cultures and traditions know Principle and balance out the strengths and weaknesses of each other—not because Principle is incomplete, but because our understanding of it is incomplete because it goes through the filter of our mind and our foundation which we have inherited from our ancestors. When kept to ourselves we have difficulty seeing our weaknesses and easily repeat the mistakes of our ancestors. When we have the strengths of others to balance out our weaknesses and vice-versa, we can help one another to overcome and restore the mistakes of history.

East and West

My talks with the Buddhists made me aware of how easily the Christian mind for example is overwhelmed by concepts, judging, condemning, guilt and resentment as a result of the historical mistakes within Christianity, especially Catholicism. I was inspired by the Buddhist's ability to forget the self and completely be there for others, sensitive to

When we have the strengths of others to balance out our weaknesses and vice-versa, we can help one another to overcome and restore the mistakes of history.

their needs and feelings; their ability to let go of concepts, and to let go of failures without the burden of guilt, and their unconditional acceptance and yearning for continuous renewal. I was inspired by the fidelity, commitment and purity of the Muslims, the spiritual insight and peaceful wisdom of the Hindus and the friendships which bound us all together. I was struck by how much we need the different religions and peoples to come together and share.

In general the Easterner will try to see the whole picture first and overlook the differences to notice the unity and harmony. The East reminds us how everything is one and how everything works together. On the other hand the Westerner will classify, categorize and number the differences overlooking the inherent unity in order to find new and different creations. The West reminds us of the diversity of all things and how all the parts function separately. This may be

Notes and Quotes from the RYS Experience

by David Fraser-Harris, Project Director

Through the RYS, participants, staff and community members often find themselves open to new potentials. I'd like to share with you a few of their reactions to the RYS experience.

A Moslem from Kosovo (Yugoslavia) told us: "I'm trying to memorize every moment of being here. It is hard to go back to my society. I grew up in a country where religion is prohibited. RYS is God's gift—I really feel like this is my family."

A young Catholic priest from a poor parish in Southern India was moved to tears by the depth of love he discovered in the Hungarian people: "I didn't expect to be embraced with such love by our hosts."

A Jewish participant from Israel had made many Christian and Moslem friends, which "I would never have dared to do at home."

The Archbishop of Esztergom told RYS participants that this interfaith event was unique in the history of Hungary and that he was glad to have been a witness to such an historic event.

Father Bruno Tarnoy, an advisor to RYS, in a talk to participants about the history of Hungary, recalled living through the difficult decade of the fifties as a priest. He could hardly dream that such an event as the RYS would be held in Hungary.

Attitudes toward work under the communist system often left much to be desired, as we discovered from a senior staff member at the orphanage in Fut: "I have been working here for 34 years but when the RYS came it was the first time I can tell you that I am truly happy!"

At the Children's Village in Fut where a Japanese Peace Garden was built, 50 varieties of bamboo were donated by a local Hungarian Buddhist. For many years this man had spent time collecting bamboo while studying Buddhism in Japan. He felt that the work of the Peace Garden at the orphanage was a "good way to offer something that would promote spiritual growth and the cause of peace." Among the varieties of bamboo were species that were unique in Europe. Some will be grafted and sold to help support the upkeep of the garden.

The local community in Fut was inspired by the efforts of the international volunteers and organized an association of volunteers to perpetuate the upkeep and development of the garden: "We must keep up what our friends have started."

The RYS entered Hungary at a very unique time in its history. We were reminded of this by the director of the Children's Village, Mr Csaki, who pointed out that the former communist government permitted no religious activities at the village. "These were 'children of the state' who were expected to build a community but were never given any instruction on personal faith."

With the new government came religious freedom. This year many of the orphans were baptized. The director realized the need to promote spiritual growth at the village saying, "Only the person who has cleared his own mind has something to give to others." He said his hope to create a church or spiritual center to be a place for spiritual reflection was fulfilled through the building of the Peace Garden.

The uniqueness of the RYS and its vision attracted the national television network of Hungary (MTV) to make a 35 minute documentary on the RYS. The editor, after observing the program and its goals, decided to entitle the film, "Together with God." ■

One site group expresses joy to be together as a team once again.

an over-simplification, but the tendencies cannot be denied.

Principle teaches us how the parts exist for the sake of maintaining the whole and the whole exists for the maintenance of its parts. Through the unity of all peoples and religions can be born one race and one people and one family of God. Until then, we need them as much as we in our own faith believe they need us, if for nothing else to teach us True Love by challenging us to respect and accept them.

One of the most touching moments was at the end of our stay in Tatabanya. We had struggled to make this group of people assembled together in one place into a team that loved and cared for each member. Despite everything we had succeeded, and the last meeting the morning before we left our site was a farewell we would all remember.

Homesick for RYS

Each of us managed to share a piece of our heart as we gave a few sentences expressing our impressions of RYS these past few weeks. Seeing even those who had initially been stiff or closed to the group, now with tears of love and gratitude in their eyes, brought tears to my eyes as well. I could feel the hearts of those who spoke, especially the testimo-

ny of my Jewish friend from Israel. She confessed through sobs how grateful she was for coming because it had given her the chance to make friends with a Muslim from Syria, something she never would have done in her own country. When I heard this I cried tears of joy and felt THIS is what RYS is all about!

We left Tatabanya reluctantly, not knowing when or if we would get the

chance to return. We did know that we would always have a home in Hungary and our honorary membership in the Hungarian Red Cross was a small token of that welcome. We left behind two trees planted to symbolize the work that we had begun was to continue through the years to come. We also left behind a mural on the front wall of the children's

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RELIGIOUS YOUTH SERVICE IN ENGLAND

A Miracle Makes a Peace Garden

by Marshall de Souza

When we think of the Religious Youth Service (RYS), we tend to think of major international projects in foreign countries: 1986 the Philippines, 1987 Portugal, 1988 Spain, 1989 Italy, 1990 Poland, and 1991 Hungary.

Happily England has now become one of the countries to put the concept into practice at home and so we can report that a very successful RYS project has been completed in Southall in West London.

Although much smaller in terms of participants and projects, the local RYS schemes nevertheless embrace Father's vision, summed up in his own words: "Man's unity with God is not a matter of beliefs and doctrines in the mind. It

multi-faith nature. Another factor in this choice was the fact that the local council gave us their support, in spite of some religious prejudice by one or two members of the council.

Dr. Francis Clark, Dr. Zaki Badawi, Brother Daniel Faivre and Reverend Martin Forward formed a board of planning advisors and lecturers. The Southall Youth Officer was particularly enthusiastic and helpful, as was the Chief Planning Officer (after a doubtful start).

Local businessmen, particularly builders, merchants and garden centers, gave invaluable help, some with very generous gifts and others with good discounts. Without their help, we

might not even have known the difference between Hogging and Pea Shingle.

By June 26 all the plans had been laid. An architect had designed the garden for us and this had been approved by the planning committee; an area of wasteland belonging to the council had been chosen for the purpose and accommodations were arranged in the Dominion



RYS volunteers pose together in front of the Japanese Peace Garden in Southall England, which they built from a piece of derelict land.

"This meeting has changed me totally. Now I feel that I am a different person. Now I have love for all people and I think one should respect all religions."

must be expressed in actions of love and service to others. This is a fundamental principle of all religions. They may have different names for the Divine, but they all teach us the ideal of service to others."

After looking carefully at a number of possible projects in this country, it was decided to adopt the Southall suggestion of a peace garden because of its

Centre, a community center in Southall. It is worth comment that the Dominion Centre is really only a day centre but the staff organized catering by two local restaurants and gave permission for the participants to sleep on the premises.

Eight staff and twenty-one participants from Dundee, Manchester, Oxford, Cambridge and the greater London area had gathered and the Religious Youth Service "Living in Multi-Faith Britain" seminar had begun.

One participant commented, "Living in East London, where there is a high Asian population, the theme of the seminar, living in an inter-faith society, was particularly relevant. However, on seeing the project, my faith was put to the test. I felt we had taken on too much. Of course, I was proved to be 'of little faith'.



The harmonious team spirit of the RYS participants generates tremendous power. The largeness of the task at hand keeps all hands busy.

—the peace garden was a miracle considering the short time we had to work on it.”

This theme of how they did not believe that it was possible to transform a piece of rubbish-filled wasteland into a garden was repeated by many participants. What a big lesson they learned in finding that it was possible with hard work and cooperation.

“I come from a Hindu family and this was my first religious meeting with participants from all over the world,” said one young man. “When I arrived in Southall and visited the place where we were supposed to build the park, I was very disappointed to see the condition of the land. I never thought we could even clear the two-foot high grass in three days.

“Now, when I see the piece of land where we worked, I can not believe it is the same place. Now it is a beautiful garden with different types of trees, plants and flowers. The local people were surprised as they never before saw people from different backgrounds working together.

“During the four days, I made new friends and came to know about their culture and religions. This meeting has

changed me totally. Now I feel that I am a different person. Now I have love for all people and I think one should respect all religions.”

One by-passing lady asked, “Who will look after the garden when you have gone?” When she was told that she had struck the difficult bit, she then asked, “Can I help?” With this encouragement, an impromptu and unofficial organization called “Friends of the Peace Garden” was formed with three ladies as founding members. Determined to organize watering and care, they will connect with the local advisors.

The weather did not help, since it rained on the first two days of the project and the organizers had to rush off and buy seventeen raincoats. Then, on the day of planting, it was beautiful, fine and hot, and everyone had the opportunity to plant at least one or two items as their personal plants.

This project was not all work and no play. Two afternoons were devoted to talks and discussions, each evening had some kind of relaxation and the whole of the final day was given over to outings, followed by a farewell dinner in the Hounslow Hotel.

One evening of poetry, song and recitation was followed by one with the theme, “A Spiritual Journey,” which included a Hindu contribution, a Muslim reading, Highland dancing and Gaelic song. The third evening was devoted to an interesting testimony of experiences abroad by one of the advisory board, and ice-cream beside the canal.

On the final day, Brother Daniel organized an 8 a.m. interfaith service in his church, which was a new and interesting experience for the participants. After that he had arranged a tour to religious sites locally and in Wimbledon. A local Anglican minister provided a minibus, which he himself drove, for the picnic in Kew Gardens and for the farewell dinner.

“The aspect of this project that I enjoyed most” said one Spanish participant, “was being able to learn about different religions and to meet people from so many different cultures. It was an enriching experience that more members of the local community should have enjoyed.” ■

Marshall de Souza is the RYS representative in England.

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An Experience in Transcendence

public school that symbolized world unity and peace.

The final stages of RYS would take place at a Benedictine monastery in Pannonhalma which was built in 990 and gave birth to the written language of the Hungarian people. We then went back to Budapest where we had first met during orientation. At the monastery we reflected, discussed and digested the eventful month as we walked through the beautiful gardens and gazed out of the monastery walls over the village lights below. There we observed a day of silence and the lifestyle of the monks of Pannonhalma. We returned to the capitol to say goodbye to Budapest and farewell to our new brothers and sisters.

I have never really been homesick for America while living in Europe, but now I have been homesick for RYS. I did not realize how special the atmosphere created by all those different traditions living and working together was, until I left.

Though our political and religious leaders may not be united, RYS had given us the opportunity to transcend the

differences and become one family united by our common hope for peace and our common humanity. ■

Sarah Yost is currently studying religion at the University of Leuven in Belgium.

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God's Love for North Africa

their understanding of and ability to participate in Father's accomplishments. That is our challenge now.

Maureen: The foundation from working with families within the structure of the society that we made in Africa is the kind that can't be so easily taken away. Though we are not presently working in Algeria, whenever we go back there, it is like no time has transpired since the last visit, and we receive such a warm welcome. So I can see the preciousness of doing tribal messiah work to enable Father's foundation to expand throughout the world. Even if it doesn't bring results at first, any effort that we put in will eventually bear fruit, maybe not in

the way we originally anticipated, but it will come. I always look at every person we witness to, every person whose life we have touched in some way, and know that somehow there is a part of their original heart that is moved and that will hold on to that treasure. I think that is how Heavenly Father feels, that every person will eventually come into His heart and connect to True Parents.

Walter: I feel much appreciation for all the brothers and sisters who came to the region before I did, including the people in history who did so much just to keep alive some lineage of faith. But especially in our era, so many brothers and sisters in Egypt in particular were jailed, kicked out, spent time in prison. I feel their indemnity is directly connected to the result that is coming now, even though they may be scattered in other missions. I also want to acknowledge the brothers and sisters who pioneered the whole North Africa Region, especially those in Sudan, for the suffering they have endured with an offering heart.

I think none of us can accomplish things by ourselves, but when we unite with one another then God can work in a much greater way. ■

“Guaranteed Result Witnessing...”

by Shigeko Hentrich

Many of us have had the chance to experience a variety of witnessing methods. Of course, the standard which Father has described to us is not dependent as much upon an external method as upon our internal heart to witness.

Unfortunately, that burning heart of love for our fellow man is less than constant in most of us, and more than slightly out of reach in others of us—and you can't fake it. Whether we have the proper heart to witness or not, all of us know we must do so.

The local bus station has often been designated as "the place" to meet new people. However, in our community of Casper, Wyoming the 12-seat bus carries more packages than passengers (that is, when it finally comes through town). Of course there are alternatives to the bus station—for instance the junior college, where the dorms are three tiny apartment-style structures, and everyone else drives to and from classes.

We enrolled in social clubs and spent lots of time meeting very few people. We tried service-style home church, and found that middle-class neighborhoods can make service-style witnessing quite challenging.

When it comes right down to it, we only need one person to successfully witness, so there are no good excuses. And, if we are serious at the price of our lives, we would break through in any situation, as Father did.

What is the best approach

Unfortunately, however, when we look at the reality of ourselves and our movement—plus our track record for the past dozen years—we see the need to take stock of ourselves and re-think our direction. There is likely nothing wrong with our purpose and motivation. This is what prompted my husband and I to seriously analyze our traditional witnessing strategies.

On a practical note, I am Japanese, so I have my own challenges on top of those of native-born Americans. My husband spends a lot of time as editor of a newspaper, and we have two small children to care for, which is naturally a major responsibility which falls mainly on me.

Perhaps our situation is not unlike many others of you.

Three years ago, I began to go around our home church area with our daughter, Misun, during the few hours her older brother, Michael, was in kindergarten. I met lots of people, but I wasn't always clear about my reason for meeting them or about my relationship with Father. Afterwards, I would often feel bad about that. I thought I would bake cookies for

nessing I could have imagined. I found it was not so difficult to introduce myself and ask people at their door if they would like to see a video about Reverend Moon. Witnessing only about two hours a day, it became a regular occurrence for people to invite me and my daughter (or son, on weekends) inside for a showing. Some weeks I would show the tape to several new people. Within a few months, I had shown Father's life to forty people



Shigeko and her daughter Misun visit a friendly neighbor to show a video of Father's life.

them and make friends—gradually getting to know them.

To my surprise, however, I found that people—especially the good people—kept moving away. Often, too much time would pass between my initial and subsequent visits. My spiritual energy level was not the highest either at that time. I was losing power.

Then we decided to try what my husband had begun doing with members earlier in Nebraska—taking a portable video player door-to-door with the tape “Faith and Reality,” and very directly offering to show it to people in their homes. (“Rev. Sun Myung Moon; Peacemaker and Unifier” is also good for many viewers.)

This began one of the most invigorating and revitalizing experiences in wit-

in our small community.

We shortened the video to a 37-minute version, omitting some portions which were not essential to the introductory purpose of my visits. People responded even better.

Sometimes I would leave a copy of the tape with people who were repeatedly too busy to invite me in, or who seemed to be more receptive to watching it by themselves.

Upon viewing it, many young people would comment that they had heard very little about Father, and could not understand how such a historic person would not have been part of their studies at school. Some would ask if Father is still in jail. A growing number have not even heard about Father.

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Opening the Door

Likasi, ZAIRE

Natsuko Kato

At the beginning of October 1990, when I first heard Father's direction for forty-day missionary work abroad, I had uneasy feelings. I was still recovering both physically and emotionally from the loss of my first child during an emergency C-section five months earlier.

I had carried the child to full term without complications, but during delivery the baby's heartbeat became irregular. The emergency measures could not save her. She died an hour and eighteen minutes later. My recovery was taking more time than expected. I needed a painkiller for three months and even after five months my spirit and body were still so weak that I was anxious about receiving such a challenging mission.

I am Japanese; but, because I joined the church in America, I was expected to fulfill this condition. However, our Regional Director Rev. Lee took my name off of the list out of concern for my health. At first I was relieved, but soon I became aware of my original heart's desire to follow Father's direction absolutely and fulfill this mission, even though my body did not want to go. After three days of deep consideration, I talked with Rev. Lee and received his blessing to go. Still, I needed strong determination to go to Africa because I had lost my physical strength.

I arrived in Kinshasa, Zaire on December 30, 1990. Two days later I celebrated God's Day 1991 at Headquarters Church with more than a thousand members.

January 3rd, I left Kinshasa for Lubumbashi in the Shaba region and stayed there one day. It had no comforts at all. There was no running water. The toilet was just a hole in the ground without a roof, so when it rained the hole got slip-

perry. Trying to use it was an incredible strain and caused searing pain to the scar from my C-section. The following day I arrived at my mission

place, Likasi City.

In spite of severe living conditions, my stay in Zaire was made bearable because of the tender, loving care of the people. People in Zaire are so poor, yet so warm-spirited and highly religious. Zaire has religious freedom and missionaries are welcome. This was especially good for me.

A courageous decision

One week after arriving in Likasi, I decided to extend my forty-day condition to eighty days. I thought that if I were to become pregnant right after this mission I would not be able to return to Zaire in 1991, and I really wanted to fulfill the three-year condition even if only conditionally. It was not an easy decision at all. It took a lot of courage, especially because the Gulf War had just broken out and Zaire was feeling the destabilizing effects in its politics and economy.

I thought I was going to Zaire to establish an indemnity condition, but I was in fact opening the door to many blessings.

at the same time my physical suffering increased. I couldn't tolerate the oily food that was served, and I was hungry all the time, which only made me feel sicker. It was just like fasting for forty days while I was pregnant.

So during the second forty days I couldn't go out witnessing very often. However, contacts that I made during the first forty days often brought guests to the center. Almost every day some of them would attend the center's lecture program and I could take care of them.

Altogether, during my eighty-day stay, I was able to send six people to two-day workshop, two people to seven-day, and one sister to twenty-one-day. After my return to America, I learned that this sister went on to a forty-day actionizing program.

Two weeks before I left Zaire, I met a brother whose parents are exceptionally rich. They wanted their son to go to America to study, so one day his mother visited our center seeking help from the American missionary. At first I was reluctant to help him go to the United States because I felt that American society is too corrupt for a pure African



Natsuko lives with brothers and sisters at the Likasi City Center during her eighty-day condition in Zaire.

Around the end of the first forty days I understood from changes in my physical condition that I was pregnant. I was delighted, but

brother. But, I gave him a condition, "If you want to go to America, you have to first attend a seven-day workshop to learn the purpose of life." I was really worried about his future life in America. Two weeks later I left Zaire for America. After two more months he also came.

I was really surprised at the dramatic change in his motivation. Instead of coming to attend school, he came to work for God. During his seven-day workshop, he had realized who True Parents are and accepted them completely.

One day before I left Likasi City, a sister dreamed about me and told me that I would be given two children and many blessings. I thought that maybe I would have twins, but it turns out that it must have meant two spiritual children.

My life in Zaire was physically very tough, especially during the time of my morning sickness. Because of my preg-

nancy I could not take any effective malaria pills. Sometimes I had to take bumpy rides over terrible roads full of holes on old buses that had no seat cushions. It's a wonder that I didn't miscarry in such a situation. Once again I was reassured that blessings come when we strive to overcome difficulties in the name of True Parents.

Times of joy

On May 13, 1991, my husband and I,

and our two spiritual sons, Thierry from Zaire, and Eddy who joined in America, visited the cemetery where our first daughter had been buried almost a year earlier. Her name was Jung A. May 15 was the day that we had offered her to heaven as a blessed child. Standing there with my husband, two spiritual sons, and pregnant with our next child I felt very hopeful. It was a marvelous moment when I could deeply feel God's guidance and see how times of sorrow

turn into times of joy.

It occurred to me that when I thought I was going to Zaire to establish an indemnity condition, I was in fact opening the door to many blessings. When I sacrificed my family level desires to follow Father's direction of serving the nation and the world, then the desires of my heart were granted. I will humbly try my best to continue this way, and with deep gratitude dedicate all the glory to True Parents. ■■

Awakening to World Suffering

Recife, BRAZIL

Damian Anderson

From the moment I got on the airplane, my spirit was different. I clearly felt that I was fully committed to serve Brazil, and God was able to use that as a condition to pour His love on me. I wept in the plane as I read testimonies of other brothers and sisters who had already gone on the International Exchange Program. God felt so close to me and I loved feeling so close to Him.

I arrived in São Paulo, Brazil on May 7, 1991. It was a cool rainy day, and I was surprised to feel cold on my first day in the tropics. The first few days I spent becoming acquainted with the church in São Paulo.

There were several people who spoke English in São Paulo, but I knew that I was preparing for a total immersion into the Portuguese language when I got to Recife, having been told that nobody there spoke English. I prepared for this by buying a Bible and a Divine Principle book in Portuguese, for these were to be my language study materials.

Portuguese and shacks

I arrived at night, and immediately faced what was to be my biggest challenge for some time: communication. Nobody there spoke more than a few words in English, and I spoke no Portuguese. I determined that I would have to study hard in order to be able to reach out to the brothers and sisters there, and to the people of the city.

Our instructions at the outset were to

support the local church, but since the pastor was away for three weeks, I had to take some initiative. I prayed and meditated a great deal to understand what I was supposed to do. My conclusion was that the mission of the Unification Church is to teach the Divine Principle and True Love, by our thoughts, words, and deeds, and everything that we do must be for that purpose. I had to find a way to serve the people.

The pastor's wife indicated to me that her husband wanted me to visit professors. So, the first few days I was there, I tried to meet with professors, but had little success, partly because of the extreme difficulty in communication. The brother I was working with, José-Luiz da Silva, spoke very little English, so that from the very beginning, all my communication had to take place in Portuguese. I had difficulty telling him what I wanted to do, and he would take me somewhere and I would not know where I was or why I was there.

I was hoping to set up a book table at the university, but there was torrential rain several times a day, most days, so I had to change that plan. Also, the level of English spoken by the students did

not seem adequate for me to speak to them since I spoke no Portuguese. I did however put up signs to advertise English classes.

On my first day out witnessing, I saw that the street near the shops was very dirty, and I thought I could clean it as a way of serving the public. But after a couple of days, I realized that virtually all the streets are dirty, with mountains of trash, burning heaps of garbage, and many thousands of beggar children. Mothers with infants sit on the streets and beg for money. Everywhere there are vendors selling their wares. Many people live in shacks made out of scrap materials in large slums known as favelas. These slums have no plumbing and no sewers. You can smell the human waste as it flows into nearby streams, untreated. The streets have many open manholes as people steal the covers to sell the metal for scrap, so one has to be very careful walking down the street to avoid falling into a manhole. I



Five members of the Costa family attend a seminar in Recife during Damian's forty day pioneering condition.

grieved to see such poverty. My mind searched for a way I could help these people.

The people that we met in the universities spoke little English. It was a painful experience, but it reminded me once again of the difficulty that new immigrants experience when they come to the United States. I determined that my top priority would be to make an intensive effort to study Portuguese.

Pope-inspired breakthrough

For the whole time that I was in Brazil, I would go to bed usually about midnight or 1 a.m., yet I would always be up at 5 a.m. for morning prayer. I found this renewed energy and enthusiasm to be a very rewarding aspect of my time there; I didn't feel the need to sleep and spent more time in prayer and study than I had in years. I would read the Bible and Divine Principle in English and Portuguese, in parallel, to learn new words. I remembered that Pope John Paul II had become a very accomplished linguist by studying the Bible in numerous languages, thereby picking up the language at the same time as studying the scripture. That gave me the idea for a plan to teach English.

I decided that I would offer to teach people English as a way of serving, and therefore meet people who spoke some English. Then, if people were interested, I could teach them the Principle. I went downtown and put an ad in the local

natural introduction to the Church when people asked about the picture. I would teach people English by using the Bible and Divine Principle in the two languages as texts that we would read and then discuss

As a result of this I was able to teach English to 27 people and the Divine Principle to eight people in the time I was there.

My students would learn English as we translated, and I would learn Portuguese. Whenever I would see a new word, I would look it up in the dictionary and write it down in a notebook. As a result, I became very proficient in Portuguese in just forty days. We read Father's life on several occasions, and both the students and I would be overcome by the sorrow of Father's life and begin to cry. It was a very effective way to communicate. After that, for the students who were able to understand good English, I gave Divine Principle lectures in English.

God loves Brazil—in tears

I also spoke at a local language school, having been invited to come by one of the students. Some of them came to my English classes as a result. They asked me why I came to Brazil, and I told them that God loves Brazil. He loves the entire world so much that he has inspired many people to come to their country to help relieve their suffering.

But with overwhelming problems in a country where the prevailing mood is discouragement, with hyperinflation and corruption in government, a deep recession, and people on strike, what does one do? So many resources are needed. I shed many tears in Brazil. Beggars and vendors would sell popcorn or candy to people riding on the buses, and many times I hid my tears as they streamed down my face, thinking of how God loves everyone, and does not want His children to have to beg to earn their daily bread. They need to experience the true love of True Parents, and I was God's representative in that

city. What could I do to help?

My conclusion was that the church needs people of talent and vision if we are to make a difference. I as one man would have difficulty effecting change without a large following. Father said



This shack typifies the situation of poverty in the favelas.

that the number of people who will follow the Principle is proportional to how much we teach the Principle. Everywhere in the world, we need to teach the Principle and find people willing to follow the Divine Principle way of life, a life dedicated to the service of others to relieve the suffering of the world and God.

Through one student, I was able to go to the Agency for the Development of the North-East, an Agency of the Department of the Interior of Brazil, and teach English there. They explained to me that in the 1960s, Recife was so poor, and the communists were so powerful, that the government feared there would be a communist revolution. As a result, their agency was formed to provide development money so that there would be opportunities for business growth in that area of the country. However, their record has been that the wealthy people take the development grants and just exploit the poor people. The minimum wage in Brazil is about sixty dollars per month, with clothing and housing not much cheaper than in the United States. So the poverty of unskilled people is extreme, and the situation of professionals is not good because with inflation, any money one saves becomes worthless very quickly.

Things we take for granted were absent, such as running hot water, potable cold water, washing machines, air conditioning, a car, so I realized how fortunate we are in the United States to have such

Many times I hid my tears as they streamed down my face, thinking of how God loves everyone, and does not want His children to have to beg to earn their daily bread.

paper that an American missionary was in town willing to give free English lessons.

Within a few days after my ad ran in the paper, people started coming for classes. I became very busy. Many days, I was teaching four two-hour classes a day, starting at eight in the morning. After the first class, I realized that I needed to be very clear about my affiliation to the Unification Church, so I put Father's picture on the wall in the room where I was teaching. That became a

things to facilitate all the other things that we need to do. What would seem like an easy task in America, like going to the laundromat, became a four-hour ordeal in Brazil. I am very grateful to the church members in Recife who generously provided me with a place to stay and meals while I was there, making my stay more productive. It was always hot there, day and night, so I would frequently have to take a cold shower and change clothes if I had an appointment. The church members helped me out by hand-washing my clothes.

I invited guests to come for a seminar organized by Paster Leão on the last Sunday I was in Recife. We had about twenty people there. I had five guests all from one family, and another of my English students. The lectures on Godism were very well received.

Vision of unselfish service

The day before I left Recife, I took a tour of one of the old churches, which had a section for the rich and a section for the poor. I was horrified. Was this the legacy of Jesus? People told me that the three races, white, black and aboriginal, had all been slaves under the Portuguese in the northeast plantations, and had freely intermarried, so that there are not the

extremes of racial composition in Brazil. Most people look like a racial blend.

That night, I was invited to the symphony by some of my students. At the end of the concert, they presented me with a plaque of appreciation, thanking me for teaching them not only English, but about God, love and ideals. This was a treasured moment for me.

I wondered many times about why Brazil is so poor when it has so much land, four harvests of crops a year in many places, abundant delicious tropical fruit that grows wild. Many of the fruits I had never seen before. That gave me an idea to set up a business marketing exotic fruits to the United States to help provide work for people and make money to support a mission school. We need to show an example of unselfish service to this great nation so that it can recover from its past of slavery and exploitation. I told many people that I would like to find a way to move my family to Brazil to set up a mission school.

I concluded that the great problems of poverty and disease in the world stem from ignorance. There is ignorance about practical things such as business and organization in the third world. But the whole world seems ignorant of God

and His love that empowered the Puritans to build a nation for God in North America, even though we have a great need for healing in our own country. We need to revive a passion for justice and virtue in the developed nations, so that they can impart their blessings on their poorer brothers in the underdeveloped nations.

I am sorry to say that I did not find any spiritual children in Brazil, but I sowed the seeds of true love in the best way I knew how, by love, service and teaching the words of God. This was a time for me to awaken my sensibilities to the suffering of the world. I realized that the United States is an oasis of wealth and blessing in a world of poverty and suffering. It was a time of many tears, much soul searching and prayer, and seeking for a way that I could serve this South American nation.

Now my challenge is to keep my heart pure and connected to the spirit of the living God as I recommence my life in the United States. I feel that it is harder to be close to God here because America is so important to God, and Satan knows that and is fighting a life-and-death struggle to hold onto America, while our True Parents and their spiritual family fight to claim it for God. ■■

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"Guaranteed Result Witnessing"

We have found this method of witnessing to be great—and to produce, in a very real sense, one hundred percent guaranteed results.

For one thing, while people do not automatically join the Church after seeing Father's life, still, the spiritual impact on their individual lives, as well as on the spirit world of the entire community, is readily apparent. Also, Father's name is being resurrected with each and every showing.

And, rather than bouncing off street contacts after reaching a disagreement within a few short moments of theological conversation, you find yourself catapulting each viewer up to a greatly resurrected relationship with True Parents—in only 45 minutes time. It is precisely direct and to the point, like jumping into the deep end of a swimming pool. With the providence of God being so far ahead of us, there appear few viable al-

ternatives to being as direct with people as possible.

Mastery of English? While it is not a problem for me, it is not even a factor with this method. Even a person holding a paper sign at the door, introducing themselves and the video, would be perfectly sufficient with this method.

Just as beneficial as the witnessing effect, is the impact that watching Father's life over and over again has on me and on my children as we visit people's houses together. It is so valuable for my five-year-old and seven-year-old to be participating so actively and consciously with me in my home church work.

It is not a service-oriented home church approach, but rather a media-oriented home church method of introduction. We find it to be perfectly appropriate in even the fanciest of neighborhoods. You just dress up a little more, that is all.

We have not brought lots of spiritual children who have signed membership, yet. But without a shadow of a doubt,

as I now pass the eighty mark in home showings, the impact on this small community is becoming pronounced. Long ago, I became the talk of the town, especially in the Christian churches.

We need to be out there, publicly telling people about Father. We need to be resurrecting Father's name, effectively. We need to be resurrecting people's spirits, including our own. We need to be fulfilling our home church mission, effectively. We need to give the spirit world a substantial foundation through which it can work. We need to start bringing real results and resurrect our movement.

In our experience, door-to-door home church video introductions do all of these things, without fail. You know when you go out the door that you will soon have substantial results to feel good about and build upon. There is literally no way to lose.

Make a plan and try it yourself. We pray that such an effective way to witness might be just the shot in the arm the American movement needs now. ■■

When, through the movement of the Inter-
Religious Federation for World Peace,
historical religious traditions harmoniously
advance in practice toward world peace,
then the spiritual foundation for guiding
the world will be firmly laid, and the ideal
of peace centered on God's true love will
be completed. When all religions of the
world have a unified direction, the peace
of the unified world will come.

Rev. Sun Myung Moon

August 27, 1991