

TODAY'S

WORLD

October-November 1985



**GOD AND FREEDOM BANQUET, AUGUST 20 (p. 32)
FOUR SPEECHES GIVEN BY FATHER AUGUST 20-29**



Letter from the Publisher

by Rev. Chung Hwan Kwak

FATHER'S CONDITION OF SACRIFICE in Danbury was like the crucifixion of the modern era. This period was spiritually and physically extremely difficult for him. On the spiritual side, the general environment of Danbury was painful for him because of his sensitivity and purity. Even though Father didn't share with us about all the bad experiences he had there, his first couple of months were probably especially difficult because of the inmates' attitude toward him. Most of them were completely ignorant of who he was. No doubt many terrible things happened. Also his physical duties and the jobs he did voluntarily were very hard on him.

Under these adverse conditions, Father never asked God for an easier way, but instead he prayed for America and laid indemnity conditions for the sake of Christian churches and ministers. By laying these precious, historical spiritual and physical indemnity conditions, he achieved a victory over his crucifixion.

We Unification Church members are individually either indirectly or directly involved in Father's crucifixion of the modern era. We cannot shrug off our responsibility. True Parents want to pass on this victory foundation to us, but we have to make at least a minimal condition for this on our side.

To give an example, after Jesus' resurrection the first person who met Jesus was Mary Magdalene. Before the crucifixion, Mary had been the person heartistically closest to Jesus. She stayed with Jesus until he breathed his last. Later, when she met the resurrected Jesus she wanted to embrace him and continue the close relationship she had had with him, but he forbade her to do so. It didn't matter how close she had been to him before; Jesus was now elevated to a higher stage, a resurrected level. She had to make a condition to join Jesus on his new level.

Likewise, Father is now, after his crucifixion, on a new resurrected level. It doesn't matter how close we were to Father before he went to Danbury, or whether we were leaders or not. We all are now spiritually responsible to lay a

condition to be able to join Father and stand on his victorious foundation of resurrection.

From a spiritual point of view, we Unification members did not fulfill our responsibility, but most members ignore that. August 20 is like a borderline: after August 20, the Unification movement, as well as Father himself, is on a different, elevated, resurrected level. Many members and leaders, however, still cling to their past concepts about their relationship with Father, not perceiving the different stage that Father is standing on now.

When the resurrected Jesus appeared to his disciples in a closed room, he commissioned them, "As the Father has sent me, even so I send you." Through fulfilling this commission the disciples could meet the new, resurrected Jesus, inherit his victory, and come to embody his spirit and authority. Now, having prevailed over his crucifixion and having achieved resurrection, Father has given us a similar commission: to participate in the mobilization. Through doing this we can become truly close to Father, inherit his resurrection level, and lay a foundation to fulfill the children's course as "second Sun Myung Moons."

Some people may ask, "Father has been to prison many times before. Were those times less important? What is so special about this time and this mobilization?"

As you know, Father had his own responsibility to lay indemnity conditions on the individual, family, national, and world levels. From 1960 to 1981, during his 21-year sacrificial course, he laid indemnity conditions for all those levels. He then proclaimed that his course was finished. Meanwhile, we had not fulfilled our responsibility. After 1981, he assisted us by paying indemnity in our place. His time in Danbury was a sacrificial condition through which he paid indemnity for us to be able to embark upon the children's course, without being steeped in debt. But in order for us to inherit the

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FRONT COVER: At the pinnacle of their work in America, Father and Mother beam on the evening of the God and Freedom Banquet held in their honor in Washington DC on August 20, 1985. (Photo: Robert M. Davis, N.F.P.)

PUBLISHER/ADVISOR: Rev. Chung Hwan Kwak
PRODUCED BY: Accord Inc.
EXECUTIVE EDITOR: Angelika Selle
ASSOCIATE EDITORS: Susan Fegley Osmond
Laura Reinig
EDITORIAL ASSISTANT: Robert Rattley
DESIGNER: Jean-Francois Moulinet

VOLUME 6, NUMBER 10 & 11. *Today's World* is a publication of the World Mission Department of the Holy Spirit Association for the Unification of World Christianity. It is written for the foreign missionaries and the members of the Unification Church. The Rev. Sun Myung Moon is its founder. The purpose of this journal is to be a source of information and inspiration for its readers, a forum for their exchange of news and testimonies, and a sharing of heart among the brothers and sisters of the Unification Church's worldwide movement. Members of the Unification movement generally address or refer to Rev. and Mrs. Moon as "Father" and "Mother." © 1985 HSA-UWC. All rights reserved. No material may be reprinted without permission from the editorial offices of *Today's World*, 481 8th Avenue, New York, NY 10001, Tel. (212) 714-1099.
SUBSCRIPTIONS: United States: \$44.00 per year; \$23.00 for six months. **Air mail** to Canada and Mexico: \$65.00 per year, \$34.00 for six months; to Central America and the Caribbean: \$72.00 per year, \$37.00 for six months; to Europe and South America: \$86.00 per year, \$44.00 for six months; to the Middle East, Africa, Asia and South Pacific: \$100.00 per year, \$51.00 for six months. **Surface mail** to any country: \$60.00 per year. Make check payable and direct all inquiries to: Accord Inc, 481 8th Avenue, New York, NY 10001 Tel. (212) 714-1099.

THE WILL OF GOD

REVEREND SUN MYUNG MOON
GOD AND FREEDOM BANQUET
TUESDAY, AUGUST 20, 1985
OMNI SHOREHAM HOTEL
WASHINGTON DC

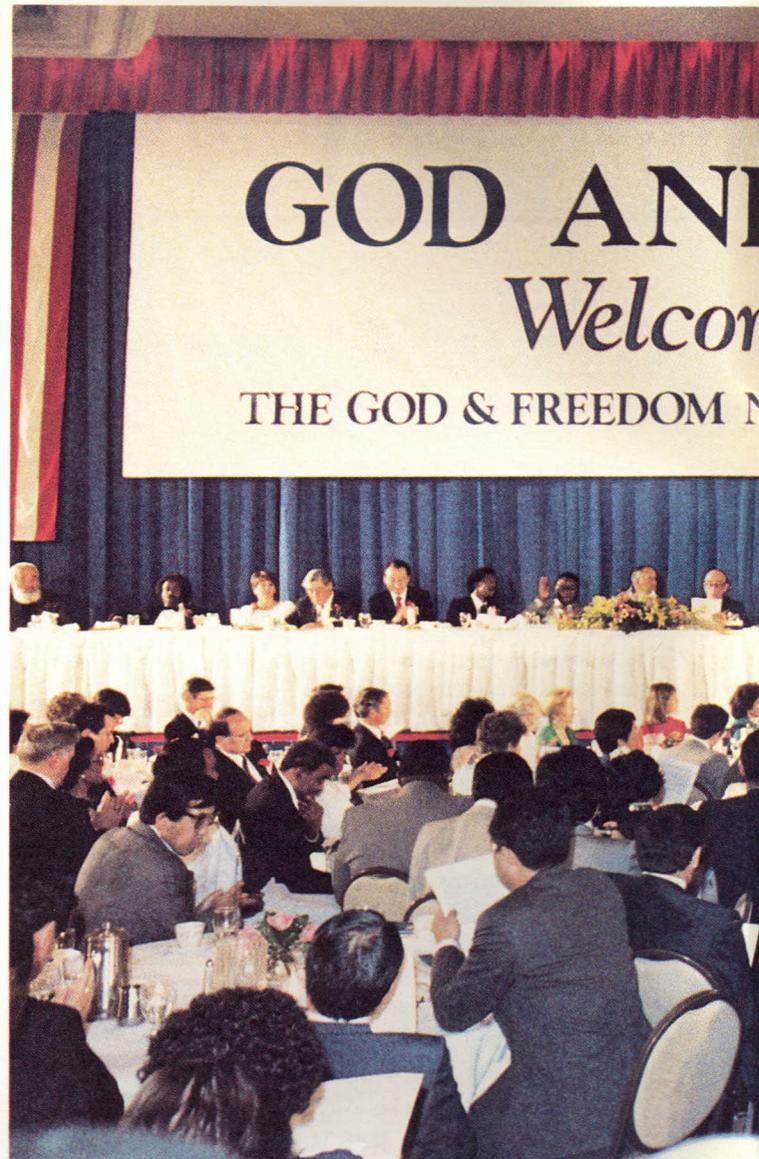
HONORABLE CHAIRMAN AND MEMBERS OF THE GOD and Freedom Committee, distinguished clergy from all parts of the country, ladies and gentlemen:

I am truly grateful for and humbled by your welcoming me back from prison in such a deep way, representing all parts of the United States and so many denominations. I would also like to extend my sincere appreciation to those of you who have supported me during my court battles, in the filing of the amicus briefs to the Supreme Court, in the meetings and rallies for religious freedom, in prayer meetings, in the Common Suffering Fellowship, and in the CAUSA Ministerial Alliance. Also, I thank you for your prayers, and for the many letters I have received from you while I was at Danbury, which I will never forget.

I have suffered imprisonment six times in my lifetime. As in the past, this time in prison provided me a moving experience with God. I was not there because of my personal actions or mistakes, yet I did not brood with resentment or hatred for those who persecuted me, nor did I spend my time in prison pleading my innocence. Rather, I dedicated the time in prison to prayer and meditation, for understanding what America must do to fulfill God's will for the world.

The determination which underlies my whole ministry and life is to relieve the great and long suffering of God. Since the world is ignorant of God's heart of suffering, my work and the work of the Unification movement have long been misunderstood and persecuted. However, I understand the urgency of my mission before God, and despite the lack of understanding on the part of my family, not to mention the general public, Christian churches, nations, or even the whole world, this persecution has not really mattered very much to me. Throughout my life I have communicated deeply with God, and through numerous spiritual experiences I have come to know His heart and His love. I have always testified to this. To me God is not a vague God residing in the realm of imagination. God is alive, and I relate to Him directly in my heart. I experience Him in every cell of my body.

I know that I am addressing clergy who also have been participants in the fulfillment of God's will. Your welcoming me here today, as you and I know, is not a personal welcome for the individual, Rev. Moon, but is a testament to that will of God for which I have lived my life. To do the will of God is *our* common



and utmost concern. Therefore, I would like to share with you some of my realizations about the will of God.

GOD'S PURPOSE OF CREATION

Our living, personal God is eternal, absolute, and unchanging. Therefore, His will also is eternal, absolute, and unchanging. When God created human beings, He must have had a *purpose* and an *ideal*. God's purpose and ideal is a world united through true love, with God as the parent of all people. Under the true love of God, all people would be brothers and sisters living in one harmonious world family. God's ideal, then, is the creation of one world under God.

God, who is essence of love, created all creation for the purpose of love. An individual cannot love independently; it takes both a subject and an object to love. What God needs absolutely, therefore, is an object whom He can love. God created a universe motivated by love. Especially human beings, who are created in His own image, as we read in Genesis 1:27, are the visible and substantial objects of God's love.

To all mankind, God is the eternal, *invisible*, and *internal* parent and ancestor, and perfected Adam and Eve were to be the

FREEDOM BANQUET

featuring the Rev. Sun Myung Moon

NATIONAL COMMITTEE

Washington, D.C. August 20, 1985



JOHN HALENKO / NEW FUTURE PHOTOS

eternal, *visible*, and *external* parents and ancestors to all humankind.

The greatest, holiest love takes place when subject and object become one through giving and receiving love, eternally centered on God. In this true love, perfect unity comes about naturally, all life becomes interconnected, and the ideal of God is realized. God's original will was that His beloved children, Adam and Eve, would become the living visible reflection of their invisible creator, and thus would have eternal love, consummating the ideal of love and life.

THE FOUNDATION FOR LOVE

It is commonly thought that the creator and the created being can never be equal. If this is so, then the ideal of love is never possible with God. God's ideal of love was to let His children, Adam and Eve, be His visible, substantial objects and become one with Him. Indeed, as is stated in I Corinthians 3:16, God desires to dwell in man.

The ideal of love of the invisible God is realized when men and women (Adam and Eve) in essence become perfected. When a person, centering on God, attains complete unity between mind

and body, then he or she attains maturity of character, and true objectivity to God. This means that he or she becomes an eternal object of God's love, God's ideal, and God's life.

When Adam and Eve attained this ideal as God's true, substantial children, they would naturally have propagated to create an ideal family, and eventually from that family they would have developed an ideal society, nation, and world. As a result of humankind's complete response to God's absolute love, all would have attained the highest joy in life, the ideal of happiness, and eventually the Kingdom of Heaven.

God created Adam and Eve on the earth so that heaven would be realized first on earth. After life on earth, the spirits of those who lived ideal lives on earth would go to heaven in the spiritual world, where they would live eternally.

All things are created in pairs, and are created for the sake of human beings. This enables all things to dwell in harmony under the principle of love. With God's love flowing through human beings, all the creation participates in realizing God's life and ideal.

While Adam and Eve were growing up, all things of creation were nothing other than a textbook of love for them, displaying

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residing in the realm of imagination.
God is alive, and I relate to Him directly in my heart.
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an endless variety of love's manifestations. Adam and Eve, representing God's masculinity and femininity, were to gradually awaken to love through their life in God's textbook of love, which is nature. They were to become perfectly mature and realize the ideal of marriage.

Such was the ultimate purpose of God in creation. God's love was not only directed to the vertical relationship of love between Himself and human beings, but also, after the perfection of vertical love, to the horizontal relationship of love between Adam and Eve. God, who has existed as invisible subject ever since the beginning, was yearning for someone who would respond to His love, and was waiting to meet His perfected visible objects, man and woman. How stimulating, how fulfilling that love would have been! That moment was the very moment when God, the internal parent, was to have resided within Adam and Eve, the external parents, to be completely one with them. In that moment the ideal of love would have been accomplished. The invisible parent, God, would have resided in the visible parents, Adam and Eve, and would have become the eternal parent in the visible world. By this, Adam and Eve were to have become the True Parents, the true original ancestors of all humankind.

VIOLATION OF GOD'S IDEAL

So precious was this true love that to violate such love was the ultimate crime, a crime of universal magnitude. Immorality, the corruption of youth, the breakup of families, incest, homosexuality, and other unspeakable crimes are the world's reality today, over which God is agonizing. The ideal of creation is to achieve the perfect family, founded upon noble and eternal love, but how did today's tragic reality come about? As the last days draw near, the crime of the human fall is manifested clearly in society. We are reaping what has been sown.

I do not have time to discuss the details of the human fall, but I will say that I struggled for years to discover the truth of the fall, and I testify that its cause was immorality involving the first human family and an archangel.

In the Unification principle, Satan is not a conceptual being or a hypothetical entity. He is a real being, the very villain who destroyed the ideal of love and shifted the human lineage from God's dominion to his own dominion. Jesus himself said very clearly, in the eighth chapter of John, that the devil is the ancestor of



K. OWENS / NFP



humankind. The devil, Satan, is the very adulterer that ravaged the ideal of love which God meant to realize through Adam and Eve, the love which would have raised Adam and Eve to the position of God's own external self. This may be new to many of you, but this is the truth. It was discovered through hard-fought struggles I endured in the spiritual world, as I sought for the answers to the most fundamental problems of life. If you pray, seriously and deeply, you will find affirmation of these answers.

Then why has it taken so long for God to punish Satan for his crime? Satan stole the ideal of love from God, and possesses humankind as a false parent, through false love, usurping God's position. Therefore, God had to begin by reclaiming human beings from Satan's dominion by shifting their lineage.

THE POTENTIAL FOR REBIRTH

Because of the fall, the relationship between God and man was severed, and the righteous relationship between people, through original give and take centered on true love, was also lost. Harmonious unity among people, based on true love, was destroyed, along with the joy of life, and individuals became enemies. The world became hell, full of distrust.

God's plan of creation was to create men and women as true olive trees and make the earth a plentiful garden. The fall brought instead the dominion of Satan over the human ancestral lineage, creating a wilderness of wild olive trees. God wants to cut the wild olive trees and engraft them to the true olive tree, which is Christ. But God cannot cut and engraft those wild olive trees, which are possessed by Satan, without some foundation being made. The very reason God established religion was to create His

own garden, in which He could cut the wild olive trees and engraft them to the true olive tree. On the foundation of religion God will send the Messiah and graft humankind to Him through the Messiah, the true tree. This is the essence of the messianic ideal.

From this point of view alone can we correctly understand the biblical doctrine of rebirth. God pulls people away from the false dominion of Satan, giving them rebirth through a love which is much stronger than Satan's love. Since all people are born from parents and ancestors of false love, into a lineage of false love, all people must be born a second time, this time from parents and ancestors of true love, into a lineage of true love, becoming true children and people of God. The blood of Jesus and the Holy Communion both indicate the process of the shift of human beings from Satan's lineage to God's lineage.

All people must be born again. This is the destiny of all fallen human beings. No matter how difficult this may be, we must all tread this path. Salvation cannot be had but by rebirth, being grafted into God's lineage, out of the satanic lineage. Since we are born into Satan's lineage, the process of rebirth requires complete denial of the self, including willingness to deny one's possessions, one's own tradition or culture, even one's concepts about the world. What we already own in the satanic realm can never be recognized by God. We must renounce them to be born again. To engraft ourselves to the true tree, we must sever everything.

Jesus, who came as the true olive tree, is the True Parent himself. Since he came as the True Parent, to give us rebirth, he told us to sever all our old relationships and attachments before coming to God. In Matthew 10:36, Jesus warned that a person's

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J. HALENKO / N.F.P.

enemies will be the members of his or her own family, and that a person must cut off one's own parents and family if they stand between that person and his or her relationship with Jesus. We can understand this in light of the fact that the family represents the false lineage.*

OUR RESPONSE TO GOD

My dear clergy, our task is to learn about God's will and to carry it out. We must become men and women who are bound in God's hands. We must become those who are willing to respond to the call of God. We must never ask God only for our individual salvation or personal heaven. Is it not our privilege as true Christians to respond to the call of the Messiah and to live and die for him and his cause?

Our religion, our denominations, must exist for the will of almighty God, not just for the propagation of narrow views. God cannot reside within narrow views. God is not a sectarian; God sees far beyond denominationalism. He is not confined within

* Father added this sentence in the spoken version of his speech at the banquet. It did not appear in the printed version.

exclusivistic dogmas. He is, rather, a parent to us all, and His unbounding love distinguishes no race or color of skin. He does not recognize the walls of nationalism or cultural tradition. He is trying His very hardest today to embrace *all* of humanity.

My dear clergy, do you think it is mere chance that in America, the heaven of religious freedom, a nationwide movement for religious freedom flared up as a result of Rev. Moon's imprisonment? In truth, this is not an accident, but God's dispensation working behind the scenes. And would you consider it a coincidence that America, as a nation which carries the banner for the free world, and which has come to scoff at the real threat of communism, is now becoming aware of the seriousness of the present danger through the CAUSA Ministerial Alliance? CMA is a truly interdenominational movement, without walls, which has spread like wildfire across this nation. Can we call this a mere accident?

WE MUST UNITE

America is a nation founded on the spirit and love of God. Especially after World War II, God raised up America as a leader of nations, for the salvation and freedom-loving unity of the world. Internally, He was preparing this nation for the second coming of the Messiah, and to be the country that cares for the world.

Unfortunately this country continues to ignore the monumental will of God. America is withdrawing more and more from its global responsibilities, preferring to enjoy false comfort as if this nation were a world unto itself. This attitude, of course, merely multiplies America's problems, both within and outside its borders. Serious racial problems, deterioration of social, ethical, and moral values, decline of religious life and Christian faith, and the rise of materialism and communism will not disappear just by ignoring them.

God called me to come to America because of these problems. Christianity must repent with great anguish, and must unite. We clergy must reexamine ourselves and also repent. We are reliving the time when Jesus came to earth and called the world to repentance. That call is being repeated now. We must fulfill the world mission which God has bestowed upon us. Without question, America must change. A new religious reformation must take place. Christianity must transcend denominationalism and ascend to a higher dimension. We must realize and consider seriously the mission of Christianity to lead a supradenominational, cultural revolution on a worldwide scale.

To commemorate this reunion tonight, we must determine to pursue the original path of Christianity. We must march forward on that way, that we might receive our coming Messiah, and help fulfill the will of God.

May God's abundant blessing be with you, with your families, and with all the churches of America. ♦



NEW FUTURE PHOTOS

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IL SEUNG DAY

REVEREND SUN MYUNG MOON

AUGUST 20, 1985, AT 1:30 A.M.

BELVEDERE

EXCERPTS FROM SPEECH

AT THE HOLY WATER CEREMONY

In the first part of his speech Father described the historical restoration process, centering upon Cain and Abel relationships. He explained that the True Parents can stand only on the basis of restored harmony between Cain and Abel.

Jesus was to be received as the Messiah on the basis of such unity yet was rejected in his lifetime, and the foundation on God's side was lost. Father inherited Jesus' mission and was able to set up all physical and spiritual conditions by 1945, but when he was likewise rejected, Father was forced to establish the HSA-UWC, which took the position of Christianity, and had to start all over again. For the last 40 years he has toiled to rebuild that lost foundation up to the worldwide level—and has succeeded. This period of indemnity and suffering culminated in his 13-month prison term at Danbury, which, Father said, he was able to turn into a great victory.

Translator, Dr. Bo Hi Pak

THANK YOU FOR YOUR SUPPORT AND YOUR PRAYERS; because of that, I have successfully and victoriously completed my entire dispensational course in prison. However, instead of sharing with you my experiences in prison, I would like to spend this time giving you a special message in regard to Il Seung Day, the Day of Total Victory. As you might have heard, I have designated August 16 as this day.

Today is the historical day when the Jacob and Esau of the 20th century are going to meet. What is Unification Church history? It is a history of Cain and Abel. In this case, I am Abel and you members are in Cain's position. What has happened in forty years' time? The members in Cain's position have united totally with Abel; by doing that, God can intervene—direct dominion is now possible.

*Before this time, the True Parents' foundation had been shaky.
But upon the victory of Hyo Jin,
who engendered the second-generation unity,
for the first time the True Parents can now be truly installed.*

As you know, there was a three-day period after Jesus' crucifixion, and then a forty-day period of Jesus' resurrected mission on earth before he ascended into Heaven. All together, Jesus laid the foundation here on earth for 43 days before he ascended.

I was supposed to be released from Danbury to the halfway house on July 8. However, I was released on July 4, which is America's Independence Day. But the period from the original date of release, July 8, to August 20 is 43 days. That is why I declared a special 43-day period lasting until today.

These 43 days have been my universal resurrection period. Because of Jesus' resurrection, his disciples could receive the benefits. However, today, because of my universal position as the True Parents, when the True Parents are resurrected, not only the members of the Unification Church but also all other righteous people shall be resurrected. Particularly those who are in the Christian cultural sphere throughout the world shall be resurrected together with me. Even though we still have many enemies surrounding us, they are actually broken inside and are awaiting their salvation too.

A NEW ERA IN HISTORY

Dispensationally, August 20 is a very crucial day. Today we are marking a new beginning for the Unification Church, a new era in history. All we have to do from this day on is to just march forward and be bold and strong. True Parents have now been truly installed. That is because unity between Cain and Abel has been established.

What is the position of my own children? They represent sinless Adam's family. Therefore, everything should proceed according to the original pattern—the elder son should be in the position of elder son; the second son should simply be in the position of second son. But because of the fall, all of humanity other than the True Parents' family still belongs to the satanic lineage. Therefore, the dispensation of the restoration of Cain and Abel continues for them. The True Parents' family, which follows one pattern, and the fallen world, which follows another pattern, must become connected into one. The True Parents' children are in the elder son's position, while the children of the blessed couples are in the second son's position. The second generation of the True Parents' family is headed by the eldest son, Hyo Jin. Hyo Jin has been working as the second-generation leader, particularly through the international CARP movement.

According to God's timetable, before 1985 is over all the second-generation members in our church—from Korea, Japan, and the United States—need to be united. The order and discipline of the second generation must be formed. As you know, those who entered the land of Canaan during the time of Moses were the second generation. The first generation pioneered but they all faltered in the wilderness. Also when we speak about Christianity, spiritually speaking, Jesus and his disciples were the first generation, and all the succeeding Christians are in the second generation. Thus Christianity is, in a way, a second-generation culture.



Father and Mother pray at the end of Father's speech, bestowing upon Hyo Jin Nim the authority to perform the Holy Water Ceremony.

In order for the proper installation of the True Parents to take place, Cain and Abel must be united. It was necessary for me to bring unity between True Parents' children and the blessed children on the international level. This establishes the true order, the order which should have been established under sinless Adam and Eve. That order has now been established. It is no longer necessary for the second generation and beyond to go out and fight in the satanic world to bring the victory. We don't have to struggle anymore with Cain and Abel problems, because the right order has been established. That is, the True Children are in the elder son's position and the blessed children are in the younger son's position. Upon the solidifications of these positions, the True Parents can stand.

UNITY OF THE SECOND GENERATION

This summer an extraordinary thing happened. August 15, 1985, was the forty-year anniversary of Korea's liberation day. Before that day, I sent Hyo Jin back to Korea to direct a special forty-day workshop for the elder blessed children. Not only did they unite centering upon the True Parents, but their parents also became united. Before this, they were going in their own direction and there was no discipline among them. But at this time they were brought together into a specific order. This is significant because it happened during my period of incarceration. After Jesus' crucifixion, all the disciples were divided among themselves and ran away. But this time, during my incarceration, the blessed children from the entire world came together, instead of running away.

The same thing happened when Hyo Jin went to Japan and spoke to the international CARP convention. He led an extraordinary ministry for ten days, which revived the entire Japanese movement. I instructed him to return before August 15. On

*By receiving this holy water,
we can spiritually cleanse our bodies from the past
and become new creatures in the sight of God
so that we can be totally acceptable.*



J. HALENKO / NFP

Hyo Jin Nim and some of the other True Children served the holy water to the members. Here, Mrs. Won Pok Choi and Mr. Osami Kuboki receive their holy water. Mr. Hideo Oyamada (right) is standing by.

August 16 I held the ceremony which signified that victory. Before this time, the True Parents' foundation had been shaky. But upon the victory of Hyo Jin, who engendered the second-generation unity, for the first time the True Parents can now be truly installed. For this reason, the Unification movement will go forward by leaps and bounds. During the next three years, not only will opposition cease but we will have to deal with avalanches of people wanting to come through our doors.

Before August 15, another important declaration needed to be made, that which declared the total end of communism. This was done through the Second International PWPA Congress in Geneva on August 13-17. Three hundred scholars got together and declared to the world that communism has reached its end.

As you know, at the time of Jesus' crucifixion, two thieves hung beside him—one on the right and one on the left. The thief on the right has represented Christian democracy of the Western world; the thief on the left, who cursed Jesus, has represented godless communism. The Bible says that at the time of the coming of the Lord the sheep and goats will be divided. In the world today one camp is like the sheep, who understand and follow the shepherd; the other camp is like the goats, who do not follow a shepherd.

I AM BEING WELCOMED AND ACCEPTED

Today, the Unification Church and the True Parents are in Jesus' position on the cross. The thief on the right is now established Christianity, which is supporting me. But on the left hand side, the thief is no longer communism but the American people, who are not in a position to oppose me anymore. So together they are welcoming and accepting me. This is happening today. This phenomenon is occurring on a worldwide scale and is also happen-

ing internally, within the Unification Church. On my right side are my own children and on my left are the members of the Unification Church. They are coming together and supporting the True Parents. This is exactly according to God's timetable. Upon my victorious liberation and return, externally American Christianity and the American people are welcoming me, and internally my children and the Unification Church members are coming together. Thus both internally and externally the True Parents are welcomed and glorified. This is the time. Now that I have overcome the crucifixion, which is the meaning of today, there shall be no more major opposition coming from anywhere.

On August 16 I conducted a ceremony at East Garden called Il Seung Il. This means "One Victory Day." One represents totality—so it also means Total Victory Day. So in a way the time has come for you to take charge. This day I proudly declare that my mission, for which God ordained me to accomplish in the United States, has been victoriously fulfilled. We are entering into the land of Canaan; what remains for us are just "word battles." Our war is still being waged. What is our weapon? True love, nothing else. So when you become the embodiment of true love, the entire world shall be conquered. All will fear the power of true love because nothing can prevail against it.

Because of the fall, there were 12 tribes—some on Cain's side and some on Abel's side. There was disunity on all levels. But this is the time of unity. Upon this victorious foundation, I will unite them all—Cain and Abel—and all the 12 tribes shall be united. No more shall we have the Cain and Abel system. Once we have a reorganization of the tribes under the True Parents, becoming one system, the spirit world shall also be reorganized in the same way. As you know, in the spirit world everybody so far has been single. But the foundation of the Kingdom of Heaven is the family. Once the family organization is made here on earth, the spirit world shall also be organized into families.

TOTAL DETACHMENT FROM THE PAST

The most important thing in our attitude is this: When the Israelites left Egypt, they were excited for the first few days. The Red Sea had parted for them and everything was thrilling. But as soon as they entered the Sinai desert, they began to complain and long for their past way of life in Egypt. What happened? As long as they were still yearning for the satanic system, the satanic culture, they could never be victorious in the land of Canaan. Therefore, they all perished before they got there.

So what we need is a total detachment from the past; more no longing for the past way of life. You have got to follow the new tradition, the new system, totally. In order to make this turning point obvious and dramatic, I installed a special ceremony on August 16 at East Garden, which we call the Holy Water Ceremony. By receiving this holy water, we can spiritually cleanse our bodies from the past and become new creatures in the sight of God so that we can be totally acceptable. Through your engagement, you received the holy wine which signified the change of blood lineage—from the satanic lineage you were transferred into the heavenly lineage. That was done, but still

*By bestowing this holy water
I am giving you the victorious inheritance
which I earned during the last forty years,
toward which Satan has no accusation.*

your body has been living and acting in the satanic world. There has always been the chance for your body to be attacked and even violated by Satan.

You have your attachments—"Oh, I just can't live without a hamburger!" "I have to get some ice cream!" or "That leader is an Oriental and I don't like him!" All these things are traditions from Egypt—they are not Canaan traditions. The American way of life is always to say, "Let's have fun! Let's be happy! Why not?" But seeking after fun alone cannot bring any real accomplishment. I would like to especially see the American members longing for the Canaan culture and wanting nothing to do with the Egypt traditions.

Where shall the Kingdom of Heaven begin? The Kingdom of Heaven shall begin with True Parents. But then what is next? True Children. True Parents and True Children cannot be in a position of fear and trembling, saying, "I'm so afraid of communism and the Mafia! I'm afraid of secular humanism!" They can never be victorious with such an attitude. They have to strongly declare, "Everything is under our control. Those evils will be conquered by us." The True Parents and their children have to take the initiative and not be passive. We are not going to ask somebody else to do something for us or have mercy upon us. This is different from the satanic tradition, which is always trying to exploit others or take something away from them.

Everything that the True Parents are giving is connected with true love. You are now ushering in a wonderful new era. By 1988, world communism will be more than seventy years old; it will not be able to go beyond seventy years into the number eight, which signifies a new beginning. When 1988 comes, we will be in the position to make the United States into a truly heavenly nation. That is your job, too. While communism is declining, we are going to bring America into the right direction. I have had to suffer in the past, in many cases all by myself, including this most recent incarceration. If you feel you want to do more than I, to keep up with and even surpass my standard, then the restoration of the United States is simply no problem. For that reason I am now issuing "marching orders" to you. Those who oppose us are doing so out of ignorance, so we have to confront them and educate them, showing them the truth about ourselves.

YOU ARE INHERITING MY VICTORY

After I came to the United States, I laid the tradition very strongly. Now you must receive and inherit that tradition and run forward with it. This is your time to run. This is the meaning of the Il Seung Ceremony which we are going to conduct tonight. Those couples who are not eligible should not be taking this holy water. You should be in the position to repent and be cleansed. For example, if you have ever thought, even once, "My relationship with my spouse has been terrible. I've been wishing that he/she would drop dead or just never come home," you should repent very strongly. With that kind of attitude you cannot be in the position to receive this water.

By bestowing this holy water I am giving you the victorious inheritance which I earned during the last forty years, toward which Satan has no accusation. Satan's tactics are always to divide and conquer, but we always, unite in harmony. That is what this ceremony is for, as well, to bring husband and wife together, to bring families together.

Furthermore, you can now bring together your spiritual children and your physical children, who are in a Cain and Abel relationship. In order to fulfill the Cain and Abel dispensation, I was not in the position to love my Abel children before I loved my Cain children. My entire time was spent on loving Cain, so I had no time to pay attention to my own children or Mother. Now, upon the victory of this foundation, I am able to embrace my own family. At the same time, you can also do that. You can now love both your spiritual children and your physical children. Until this time, we have all been working as individuals, leaving the family behind and letting them bear the cross while we go out and witness. But from this time on, the family will work together as a unit, going out to witness and do the work.

Where would you blessed couples like to go now? I'm sure you would all like to return to your hometown. So far, the policy of the Unification Church has been to leave your hometowns, like Abraham, and go out as sojourners. When Christmas came, I always said, "Don't go home." But from now on, you can go home. But watch out. You've got to have a certain qualification; that is, you have to be a tribal messiah. You've got to be in that position to your family when you go.

RESTORING YOUR TRIBE

What should you do when you go home? All you have to do is set the example, showing the True Parents' way of life. The man should show the good father's way of life; the woman should show the good mother's way of life. The children should show the good children's way of life. The family is the school of love; therefore you should bring that school to your hometown, teach your family how to love each other, and show them the standard of love between husband and wife. We have the message of true love; we have the tradition of the True Parents and true family. How much easier the job of witnessing will be when there is no opposition!

The atmosphere and circumstances have been set up so that when you teach the Principle, people will be ready to accept and follow you. God has sent the Messiah, but has humanity ever before seen a Messiah who could rise to the level of True Parents and complete the heavenly four-position foundation? Humanity is subconsciously longing for the consummation of the heavenly four-position foundation. So now they can meet the Messiah who has consummated that, and you can teach the people that tradition. You yourselves have consummated the four-position foundation. If you have that foundation, you can win everything away from Satan. That is clearly the Principle view.

What is the conclusion then? Rev. Moon has sent out family-unit messiahs all over the world. I am like a messiah factory! We

CONTINUED ON PAGE 20



R. M. DAVIS / N.F.P.

DAY OF TOTAL VICTORY OF TRUE PARENTS

REVEREND SUN MYUNG MOON
AUGUST 21, 1985
BELVEDERE
EXCERPTS FROM FATHER'S SPEECH

On August 21, members gathered from 9 a.m. at Belvedere to commemorate the Day of Total Victory of True Parents. The day was spent in a spirit of celebration, with group and individual singing, relaxing, sharing lunch on the lawn, reflection, prayer, and preparing to receive Father, who arrived in the late afternoon. Father's speech was light, uplifting, and victorious in tone.

Translator, Dr. Bo Hi Pak

TO FULFILL THE DISPENSATIONAL WILL OF GOD I HAVE walked the path of restoration through indemnity step by step. But there had to be a moment of ultimate victory, a grand finale for God's whole dispensation for the United States.

Because Jesus Christ was physically crucified on the cross, even though he was resurrected, his foundation was only a spiritual one. But the resurrection of Rev. Moon was not only spiritual,

*There had to be a moment of ultimate victory,
a grand finale for God's whole dispensation
for the United States.*

but physical. For this reason, the new victorious path we are beginning shall be not only spiritual but physical. Because of this I will conquer all persecution and truly bring in a new era of welcome to our movement.

I was able to bring together established Christian leaders who had formerly opposed us, not only because you worked hard—although I know you did work very hard—but because of the timetable of God. The trend of history has come to this particular point. When you push this trend forward and go toward victory with a bold and strong attitude, you shall win. You can push the wall over now, without persecution.

All people today are desperately searching for some ray of hope, for a leader who can bring salvation to America, but they can't find any. Young people are confused and lacking in direction. Many ministers of traditional churches have become spiritually burned out. Many prominent scholars, politicians and businessmen have also lost hope. But when they study Rev. Moon's teaching, they find new hope.

God is sponsoring a gigantic banquet in the Western world and everybody is invited. Rev. Moon is controversial everywhere and has been persecuted, but in God's eyes, who is the most important person at that banquet? At the God and Freedom Banquet last night, what kind of an affair would it have been if there had been no Rev. and Mrs. Moon? Even though God has been investing Himself and you have all been investing yourselves, in order to make everybody come alive there must be a central figure. The True Parents have to be in that central position. So then, who did it? The True Parents.

Within the communist world is a group that really hates communism—the children of the communist bosses. They know the failure of communism, which their parents have been following. Those of the second generation of the communist world will come to a moment when they will have no other way to turn except to the True Parents. There will be no other direction to take. The end of communism has already been declared; furthermore, secular humanism cannot be the answer, and the United States cannot survive as it is. Godism, which is neither democracy nor communism nor secular humanism, is the wave of the future.

ON THE THRESHOLD OF A GIGANTIC LIFT-OFF

Central Americans, South Americans, Africans, and Asians are all saying the same thing: Rev. Moon, please save our country! So what should I do? It's as if there were one rice cake and hundreds of people asking for a piece of it. I cannot let anybody down, so I guess I have to go away and hide! But God is thinking differently. He is beaming from ear to ear, saying, "Finally, my day has come! I know my son can take care of everybody, so now I can go and take a nap!" So in that case, I cannot say, "God, I'm running away! You're giving me too much to do! I can't bear it!" If I did that, the whole world would suffer. What can I do then? I will ask God, "You know, Heavenly Father, I have been working tirelessly for forty years to create the fruits of this movement. You know that it takes time to transform and create true soldiers of

Heaven. So, God, how much more time do You have to give me?"

I know God so well; He has quite a short temper—far shorter than mine! What God wants to see is one moment in which everything can be transformed into Heaven in a flash. But I don't have a large enough foundation to do that yet. I cannot ask Him for another forty years; all this first generation by then would be gone. I would have to start out with new babies to be trained as soldiers within the next forty years. This means that I've got to find some people now who are ready to be armed with the truth and go out and proclaim it. I need that kind of soldier. Think of it: There are four billion people in the world. Imagine what is required to feed all of those mouths, all four billion of them! Just feeding three spoonfuls into each mouth requires 12 billion movements.

Those who are the so-called elders of the Unification Church, I must push them down to the ground. When the elder members are pushed like that, what about you? What is your position? You may think, "Boy, Father told us that good times are ahead of us, and I've been waiting for that. But now, Father, what are you saying? More indemnity?" I did tell you that good times were coming; what I meant was that there would be a time of no more persecution. That does not mean you are going to be idle. I never promised that. The time has come for you Moonies to have pride in yourselves.

I feel that my worldwide indemnity path is over and God knows it. So I am sure that God is ready to give Rev. Moon a vacation. Not only that, but He wants to give me a bonus ticket to go anywhere and have anything I want. But then I would have to say to God, "I have a problem. I can't take a vacation. Look at my children, the Moonies; they all want to come with me, wherever I go!" Isn't that true? An infant needs his bottle and a diaper change and always wants to go with his mommy and daddy wherever they go. But you are all grown up now—you don't need a bottle or a diaper. So if you try to come with me, I will push you away, saying, "Are you trying to follow me around and make me suffer more? Don't you know I have already suffered enough?" Well, that day is now.

The Unification Church has come to a critical moment because we are on the threshold of a gigantic liftoff. If we make the wrong judgment here, we will crash. Mt. McKinley is the highest mountain in the United States, correct? In order to have such a tall mountain, there has to be a foundation beneath it which is at least as vast.

I WANT YOU TOO TO BE VINDICATED

You Moonies say, "Rev. Moon always sends us out to fundraise and witness." But it is precisely because you did those things that such a phenomenon is occurring today. Aren't you proud of what you are? After all my persecution, I have no bitterness. Now I want you too to be vindicated, and to be in the position to forgive others. I would like to proudly present you to the world as Rev. Moon's "product" or fruit. While you were resting, I knew that if I didn't do certain things this nation would go down the

*I want you too to be vindicated,
and to be in the position to forgive others.
I would like to proudly present you to the world
as Rev. Moon's "product" or fruit.*



R. M. DAVIS / N.F.P.

WE WILL WIN THE VICTORY IN FAMILY UNITS

The foundation of the family, the heavenly four position foundation, must be firmly established in the Land of Canaan because two strands alone are not sufficient to make a strong rope. You need at least three strands; then multitudes can be added and the rope will become stronger each time you twist it. When this rope of the heavenly four position foundation is turning, you can put anything into it and it can be digested; societies, nations, and races can all be melted together through the family. So far, we have been living in the era of the mobilization of the individual. But upon my return from Danbury the time has come to mobilize the family. Many of you have said negative things about the idea of mobilizing the entire family—but you will see the incredible results in a few years. Once we win the victory of Canaan as family units, then the international settlement will truly come. We will be able to turn this world into a heavenly world.

The time has come. It used to be that witnessing was your daily cross—you experienced constant rejection. But not any more. People are hungry and waiting for your message. From now on you will be welcomed. The name of Sun Myung Moon has been resurrected. This is the final stage of the dispensation; therefore, if you can fulfill it successfully, there will no longer be a history of paying indemnity. Restoration will be consummated.

I always take the initiative. I think, "I will use my own hands to work and save this situation—this community, society, nation, and world." You should feel the same and make the same determination. You are now on your own two feet.

Shall we make a resolution within our hearts that we are going to be mobilizing totally for this final march toward the Land of Canaan? Those who say, "Yes, Father, we want to mobilize in this march toward Canaan," stand up, please. Now we have stood up. Those who say, "Father, we are absolutely sure we can do it," raise your hands. Thank you.◆

After he spoke, Father sat down next to Mother and listened humbly and intently to several hours of glowing reports by leaders on the success of the God and Freedom Banquet in Washington DC.

Dr. Bo Hi Pak read surprisingly positive excerpts from newspaper articles on the banquet, displayed the magnificent trophy and the Indian drum that Father received there, and brought out a huge poster of Father as "Moonbo" carrying the missile of true love. Rev. Tom McDevitt, Rev. Chong Young Ryu, Rev. Michael Beard, Rev. Ken Sudo, Rev. Patrick Hickey, and Rev. Matthew Morrison each gave moving testimonies of the ministers' embracing response to Father at the banquet. They spoke of their own gratitude to True Parents and to each other for the victory of this event, and shared their excitement about the future of Christianity's commitment to Father's goals.*

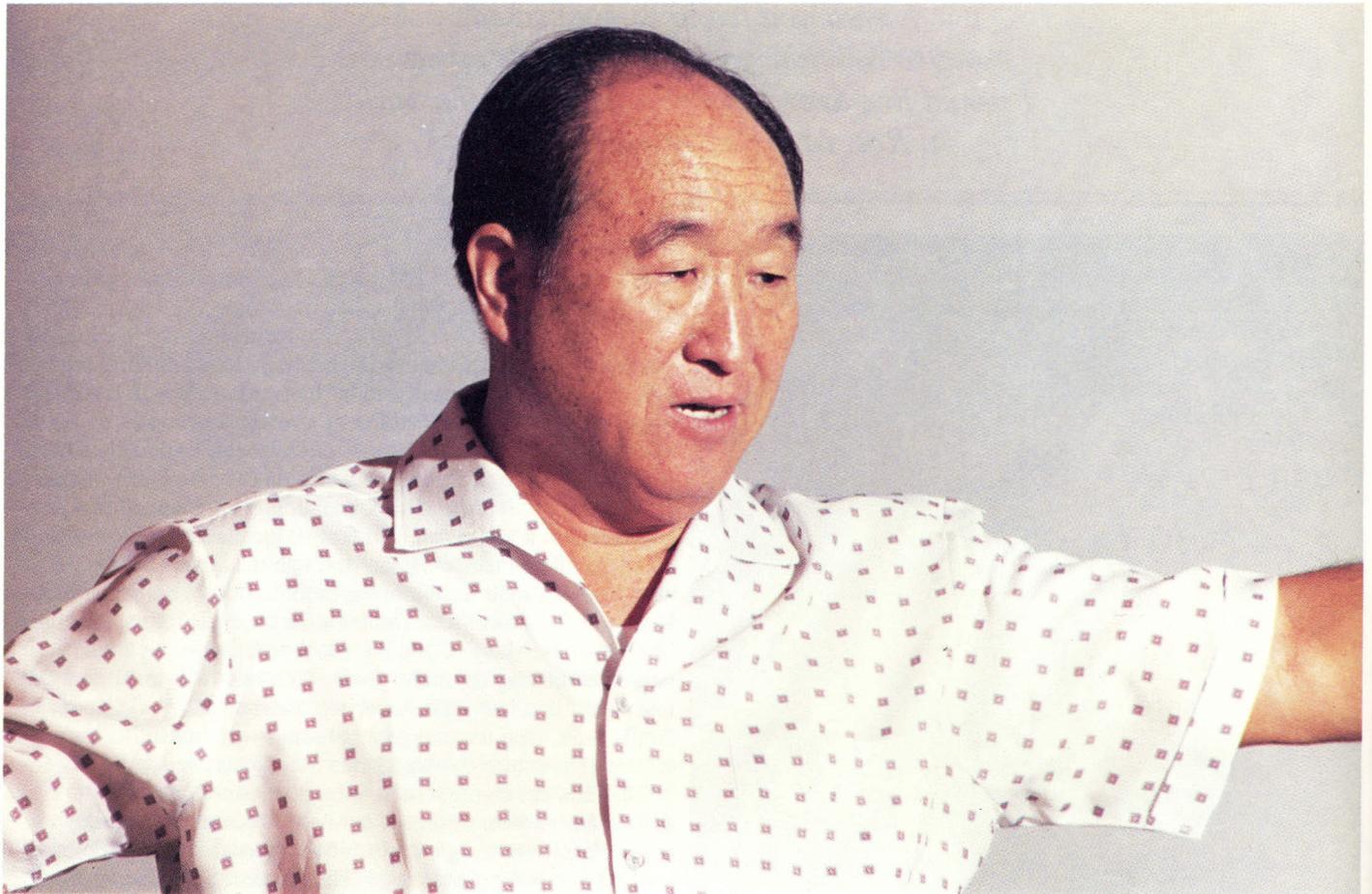
*"Moonbo" is derived from the movie character of Rambo, a brave anti-communist hero.

drain. I could not expect somebody else to do it; I had to do it myself. So I poured out my energy, and likewise tens of thousands of our members elsewhere made incredible sacrifices.

At the God and Freedom Banquet last night there were about forty people at the head table—scholars, politicians, ministers, and many other types of people. Most of them I had just met for the first time, but they felt they had known me for ten years. That's because they knew what I had been doing in many different fields. Do you think I can actually run away and hide somewhere? With only one person bearing this burden, it is a huge one. But there is one simple solution. If we chop the burden into pieces and each one of you picks up one piece, we can do it, right? Are you thinking, "Father, let me have the smallest piece!" or are you saying, "Give me the biggest piece"?

It is a pleasure to stand back and watch you fulfill the frontline work; then I can be in a sort of retired position. I am in vacation attire today. (Father takes off one of his socks.) If taking off my socks were the way to save the world, it would be easy to accomplish. If I could save the world by giving this sermon in my swimming trunks, I would do it.

I have earned my inheritance over the past forty years. There are now less than three-and-a-half years left until 1988. In this short time, I would like to be able to bestow this inheritance upon you. On the universal scale, we are entering into the Land of Canaan. Therefore, this is the crucial time. We must not look back to the time of Egypt but establish and look forward to our new tradition of Canaan. This shall be done by 1988.



HUMAN RESPONSIBILITY

REVEREND SUN MYUNG MOON
EXCERPTS FROM SPEECH GIVEN
AT A CAUSA SEMINAR FOR MEMBERS
AUGUST 29, 1985
MANHATTAN CENTER

Translator, Dr. Bo Hi Pak

WHAT IS THE PURPOSE OF THE UNIFICATION CHURCH? To unite the world's religions, centered upon the will of God. Rev. Moon is the founder of the Unification Church, but that does not mean the Unification Church exists to do the will of Rev. Moon. No, Rev. Moon exists to do the will of God. Then what is the will of God? The average religious person usually has no clear idea. But the Unification Church has a crystal-clear idea. Simply put, God's will is to fulfill the purpose of creation—the completion or perfection of the universe and the perfection of human beings. When men and women are perfected, the universe will also be perfected. Thus the completion of the ideal of creation is the completion of the heavenly four position foundation.

The heavenly four position foundation begins from one individual. The mind and body of the individual must become united under the one lineage of God, so that the person becomes God's man or woman. That is the first stage. Then the man and woman of that perfection create a family—husband, wife, and children. The entire focus of God's thought is upon the completion of this heavenly four position foundation. God does not care whether it is American, Korean, Japanese or whatever. The only thing He cares about is seeing the perfection of Adam and Eve within the Garden of Eden.

GOD'S ONE DESIRE

God's desire is one: for man to fulfill human responsibility, so that we can climb out of the indirect dominion of God into the direct

God's desire is one: for man to fulfill his human portion of responsibility, so that we can climb out of the indirect dominion of God into the direct dominion, where man and God can become totally one.

dominion, where man and God can become totally one. We are the group of people who are volunteering to fulfill the will of God; we are supposed to be the champions of the achievement of God's will. You might think, "We are free American people. We don't need Rev. Moon's sermons." How much have you Americans been thinking about human responsibility? Rev. Moon is the most serious person in the world about human responsibility and he is offering his very life for its fulfillment.

Let us think about the point at which God and Satan departed from each other. They were separated during the period of the fulfillment of human responsibility. If human responsibility and the angel's responsibility had been properly fulfilled, do you think we would have seen the emergence of Satan? No.

Satan is holding mankind in a choke hold. Satan is saying, "As long as you fail to fulfill your human responsibility, you don't belong to God. You belong to me. I have you by the neck." Satan knows this is true and God has to agree; however, human beings have been ignorant of this fact. Only by the coming of Rev. Moon has this ignorance been conquered. Now human responsibility has been presented clearly. Once a person has fulfilled his human responsibility, do you think Satan could ever conquer him? No. By the same token, God can never abandon such a person. There is an agreement between Satan and God to this effect. Everything hinges upon human responsibility.

Even if nuclear war happened today and the entire world were totally demolished, still human responsibility would remain. It will not go away. So the most fearful thing in our lives is not necessarily the atomic bomb or nuclear warfare; it is unfulfilled human responsibility.

Why was human responsibility never fulfilled? Illicit love and the beginning of the satanic lineage prevented man from fulfilling it. If man's bloodstream and lineage had been connected with God's original source, the completion would have been automatic. But after the fall of man, when mankind failed to fulfill original human responsibility, a new will of God emerged: salvation and restoration.

YOUR BEST OPPORTUNITY IS NOW

Only after your fulfillment of human responsibility in the course of restoration will God's lineage be connected to you, to your bloodstream. Only then will you become a new person. Our ultimate goal is to link ourselves with God's own lineage, so that we can become the true children of God. It is every person's destiny to go this way, even though it might take some people billions of years in the spirit world. While you are here on earth you have the best opportunity to fulfill it. If you fail to fulfill it, you will be judged when you enter spirit world. Who shall be your accusers? Your own children. They will grab you and say, "Why didn't you do more and fulfill your responsibility?" And a wife can say to her husband, "Didn't you know the truth? You weren't serious about Father's dispensation and so we ended up in hell. Why weren't you more stern and demanding about making us fulfill our human responsibility?"

How deadly serious God has been! He has lost all His saints and martyrs, and with their blood sacrifice He wants to restore this world. This world has been running away from Him, so how much more serious He is now! God does not clearly tell us what our human responsibility is. Finding out what our human responsibility is is part of our human responsibility, according to the Principle. If God could lead people by the hand directly to the goal, the world would not have become the way it is. Satan is always laughing at God, saying, "Human responsibility has to be learned, and Your children must follow the route by which they can prove themselves worthy of being Your sons and daughters. But none of them are doing it! That shows that all men and women on earth are my children, God! Don't touch them." God has to agree with Satan.

Once we go to the spirit world, this will become crystal clear. But then it will be too late. Even more tragic than that is the man or woman who has learned about his or her human responsibility while here on earth but failed to fulfill it. Rev. Moon knows clearly what has to be done and how to do it, and I could lead you by the hand, but sometimes I feel disgusted standing before you because it is almost impossible to lead you. When True Parents issue emergency orders you still take them lightly, saying, "Well, I'll do my best, I guess." And some of you just waste your time, just wanting to have fun. When God declares an emergency but none of His soldiers are serious enough to tackle that emergency, it is a tragedy.

YOU DO NOT UNDERSTAND THE PRICELESSNESS OF THE BLESSING

I am watching everybody through special eyeglasses—your movements, your behavior—to see whether you fulfill your human responsibility or not. Centering upon the love of God, there is a great blessing to be given out, but there is no one there to deserve it, because your blood lineage is not pure enough to receive it. You received the Blessing, but none of you really understand the importance and value of your Blessing. Sometimes I feel deeply hurt by this and have many regrets. My feelings about the Blessing are so deep—it is an immeasurable gift, priceless. But you treat your Blessing as if it were an old pair of shoes. Do you think the Blessing is just a simple child's game we play? The Blessing is a life-or-death showdown. The Blessing came to you upon the lifelong sacrifice of the True Father. I paid the price to give it to you, in order to connect the heavenly lineage to you. The price for that was very high. Have you felt, "My blood is different now. I am connected to the Heavenly lineage. My whole body is God's now"? That is a poignant realization. Men and women have to fulfill their human responsibility; only then can you deserve the Blessing.

My period of incarceration at Danbury was comparable to Moses' time on Mt. Sinai; all kinds of confusion and chaos happened while I was in prison. Therefore, when I emerged as the victorious Second Advent, a new order came into being. This is the time of new opportunity for you to renew your relationship with the True Parents. The Unification Church is renewing that

*If you blessed couples on the worldwide level unite with me
and follow my instructions and fulfill your responsibility,
then everybody will cross over
that final completion line together.*

relationship, as are the world and established Christianity. The second generation's relationship with the True Father is also being renewed. Moses himself could not enter into Canaan; he died in the wilderness. Except for two, none of the first generation actually entered the Promised Land. But this time Moses is resurrected physically, so he is able to lead both the first and second generations himself into Canaan.

During the time of the Exodus, the Israelites had a simple direction: follow Moses. That was the way for them to survive. By the same token, during the 20th century and after my emergence as the new leader the world will say, "A new Moses has emerged—Rev. Moon. By following his direction, we will survive."

The mission of the blessed couples is absolutely crucial. All the Korean blessed couples went pioneering for three years, from 1972 to 1975. They set a new tradition for the national foundation of Korea. This time, international blessed couples are pioneering in America, which represents the world. During these next three years, we are setting up our tradition on the world level.

ONE MORE STEP TO GO

You have reached the growth stage and have been given the Blessing. But even though you are blessed, your indemnity conditions and your human responsibility have not been fulfilled. You have to go one more step in order to enter the direct dominion of God. Then the accusation of Satan will leave you permanently. These three years, until 1988, are going to be absolutely vital. If you blessed couples on the worldwide level unite with me and follow my instructions and fulfill your responsibility, then everybody will cross over that final completion line together. Only those men and women who follow the will of God without compromise shall be the survivors.

In order to fulfill that responsibility, you are going out to the satanic world to subjugate it. You inherit my tradition and the responsibility to teach all of America about our tradition. Is this the era for me to fulfill, or for you to fulfill? Not only you, but your families. Therefore, all the blessed couples shall be mobilized. Anyone who does not involve himself in this mobilization is damaging his or her relationship to the True Parents. This is almost like the time of crossing the Jordan River; this is the moment to decide whether you enter into Canaan or remain in the wilderness. You have to be bold and strong.

We are declaring war against three main enemies: Godless communism, Christless American liberalism, and secular humanism. They are the enemies of God, the True Parents, the Unification Church, the rest of Christianity, and all of religion. We are trying to mobilize a united front. While I was in Danbury, my efforts were focused on uniting all religious people, regardless of their faith, denomination, race, or culture.

We have gone around in a huge circle and now the time has arrived for the blessing that should have come forty years ago. If Christianity had responded properly then, that blessing would have swept the country and the whole world. Since I reindemni-



fied everything over the past forty years, your work now will have that sweeping effect on the country. That is the kind of victory you should expect to harvest.

THERE WILL BE NO MORE ROOM FOR OPPOSITION

Do you feel this to the bone? No matter what, during these three years we must remain committed. No matter what opposition, persecution, or internal difficulties we face—we must rise above them. You blessed couples shall set the tradition on the worldwide level and you shall reap the great victory for everyone. We will eventually bring this world to the position of the pure, unpolluted Garden of Eden, in which there is no stain on the heavenly four positions. We shall work for these three years and then there will be no room for opposition.

We shall fulfill our human responsibility and create the realm in which indemnity is no longer necessary. Furthermore, we will build a society which is truly God-centered—the Kingdom of Heaven on earth—and make our final settlement. We have not been able to settle yet. The Moonies have been the objects of ridicule wherever we have gone. But that is going to change. In the next three years, Moonies shall become the object of honor and respect. Thus your children will be able to live in a world in which they will not receive persecution or opposition; indemnity will not even be necessary. They will be entitled to live in the Kingdom of Heaven at their birth and throughout their lives.

I would like to eventually see Korean, Japanese, German, and American people living together in the same apartment building. We are going to have condominiums in which international families forming communities will live. Your children's marriages will take place among the people of those communities. It will be like one large family growing up together. This is going to be the tradition. You will live as communities and tribes; so tribal life will be our pattern. Without such a pattern, we will not be able to enter into the Kingdom of Heaven. So you can see we do not have our heavenly tradition yet.

You international blessed couples are very precious. The old-hat era of "white supremacy" is over. If anyone in the Unification

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wherever we have gone. But that is going to change.
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Church harbors the attitude of white supremacy, they have a satanic attitude. This great dispensational opportunity is at hand. Now that you know the complete picture, the mandate is being given by God and the True Parents for all the members of the Unification Church, especially the blessed couples, to be mobilized.

YOU MUST BE THE ONES TO CONQUER SATAN

The time will eventually come when, even if you want to volunteer for mobilization, there will be no opportunity. There are growing numbers of people who are not even members of the Unification Church, but who are spending more time, labor, and effort for the study and propagation of the Principle than you are. But what is the difference between you and them? Even though they study so much harder than you, unless they pay a certain amount of indemnity, they will not be as advanced as you in reaching the Kingdom of Heaven.

Who is going to conquer the worldwide Satan? Ultimately it is you. You have to confront Satan. The True Parents can give you guidance and direction, but ultimately the showdown must be made by you. When the world totally embraces the Unification Church and gives us no more opposition, we will have to create our own indemnity road, our own "labor camps," within our system.

We must gather together with Moses. You have been given your marching orders, so you must not complain like the ten faithless tribes. You must be like the tribes of Joshua and Caleb

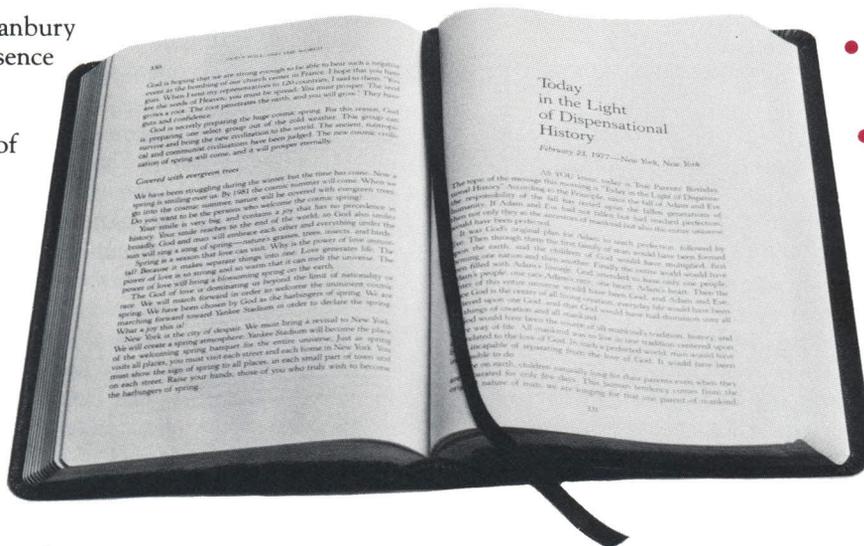
and go over the Jordan River to the city of Jericho with victorious faith. This is the standard and tradition for the blessed families of the United States to establish. The fruits of my forty years of indemnity shall be passed on to you during these next three years. I could inherit God's 6,000 biblical years of suffering through my forty years of indemnity. Now I am ready to give the inheritance to you upon the completion of your three years of service.

Centered on God and the True Parents, the heavenly four position foundation is already erected. The final heavenly four position foundation will be God, the True Parents' family foundation, the True Children's family foundations, and your blessed family foundations. That is the heavenly four position foundation by families. That is the ultimate one. With that, there is no room for Satan.

In the Garden of Eden there were no boundaries. Eventually we shall have no more national boundaries. Anyone in the ideal world will be able to travel anywhere within one day. All of our modern technological development is for the sake of the coming of that one day—for God's day. We have been waiting for this time and all we have to do is give one final push, make our final march. Those who are blessed members of the Unification Church, who have been given your marching orders by the True Parents, and who say, "Now I am determined to live out the True Parents' wishes and go on to fulfill that goal and do the will of God," please stand up. Raise your hands. Now do you pledge in front of me to fulfill your human responsibility and to live up to my expectations? Thank you and God bless you. ♦

GOD'S WILL AND THE WORLD

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*Whatever your age,
whether you are young physically or not,
you are in the parent's role.*

CONTINUED FROM PAGE 12

are creating a lot of messiahs, not on the individual level but on the family level. Why must a messiah now be a family unit? It is because Satan has no power to infiltrate such a family unit. When the family is united around one, God-centered messianic message, there is no way Satan can get in. That powerful blessing is now coming to you through this holy water. This is the first time human history has ever seen such a thing.

Today, August 20, is not just my day of liberation. This is also the day of your rebirth. You have passed through the judgment and now you must go ahead and become a new, powerful messianic unit. You are being empowered by God and the True Parents to be the judge of the world. Equipped with true love and centered upon God, there is no power under the sun that can prevail against you. In order to give you this inheritance, I have gone to prison six times during the last forty years. I have spent more than five years' time in prison. Only upon such hard work and sacrifice am I able to give you this blessing tonight. How precious that is!

This truth I have given you came only through my working myself to the bone, having made a deep foundation. It is a reality. I have no fear to go against any nation or government; I have absolute confidence in this truth because I have lived this truth.

Spirit world is right next door; it is within reach. The size of the universe can only be measured in billions of light years. How can you control such a universe with this clumsy physical body? It is impossible—only by the spirit can you do it. That is our stage of action. God created the spirit world for us. Are you interested? If I didn't have my wife here on earth, I would rather go upstairs and live in that vast world. I am a very dramatic and romantic person, but so far in my life I have been living totally sacrificially, under the rule of indemnity. You've never seen how amazing I could be. God is intoxicated with me and He tells me, "My dear son, do whatever you want." Now the challenge is falling to you. It's your time. Take up this challenge and claim the land. Claim the world.

BECOMING PARENTS TO THE WORLD

Home church has been virtually forgotten by everybody. Who shall become the parents to the world? You must. Whatever your age, whether you are young physically or not, you are in the parent's role. Would you like to receive this inheritance from me tonight? Once this blessing is given, there will be an organization of the 12 tribes. Then we will move on to obtain heavenly sovereignty, that is, one nation under God.

When you have a fight between husband and wife, you should ask your children, both spiritual and physical, to come to you. You should bow down to them and repent before them. That's the only proper way to reconcile. When the children do wrong, they have to apologize to the parents. If the husband makes a mistake, he should ask the children to come with him to see the mother and before them all he should bow down and apologize to her. And vice-versa. The heavenly four-position foundation means that all four positions work together. In that way, the



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foundation remains intact. According to the Principle, that four-position foundation cannot be divided or separated. It has to be harmoniously united through the power of true love.

I want you to know that today is a momentous day. My physical release from prison has an incredible vertical meaning, so I would like to give you a gift. That gift is a historical one, not a simple one; it is an everlasting gift. From now on, your challenge is how much you can expand your tradition within your lifetime here on earth. That will determine the extent of your territory in spirit world. So far, nobody has any territory or ownership in the spirit world. You must go there and make your claim.

Many years from now, we will all be up in Heaven. I will have a palace there and you will be able to come and see me. I don't want you to have to be needy or lacking when you come to me. I want you to earn your spiritual assets on earth. This is the reason I have worked so hard here on earth. Unless I am physically victorious here, nothing will be victorious in spirit world.

Do you want to have the right tradition and receive the heavenly inheritance of true love from the True Parents and God? Upon the foundation of this truth, a great time of victory is coming. We shall meet this new challenge; the families shall become a messianic unit and go out to the world. Shall we win the world?◆

After his speech Father began the Holy Water Ceremony. Hyo Jin Nim stood in prayer before True Parents, who blessed him with the power to conduct the ceremony. Father and Mother drank from one of the small cups of holy water; then Father gave a cup to Hyo Jin Nim. The celebration cake was cut and, amid cheers, True Parents left for East Garden.

Hyo Jin Nim then distributed the cups—first to the elder Korean blessed children, then to Dr. and Mrs. Pak and the other leaders, then to the members. Hyun Jin Nim, Kook Jin Nim, Jin Whi Nim, Jin Sung Nim, and Hoon Sook Nim also helped distribute the holy water. Husbands and wives were instructed to drink from the same cup.

Before August 20, holy water had been brought from East Garden by plane to regional church centers around the world, so that all blessed members in good standing could receive the holy water on the same day as the ceremony at Belvedere. —Ed.

RECEIVING THE MESSIAH IN OUR HOME CHURCH AREA

by Esther Tanahashi and Teija Niskala

Two sisters tell of their home church foundation in Prospect Heights in Brooklyn, New York, where Father stayed for 47 days in a halfway house.

* * *

ESTHER: About one year ago, Rev. Won Pil Kim asked my husband, Yoshi Tanahashi, to set a pattern in Brooklyn for home church work and to lay a home church foundation for our future family. So I came back to New York from Baltimore to work with Yoshi.

He had already chosen an area. One night we counted out 360 homes each, as Rev. Kim had suggested. But time went by and I did not visit the homes. I just did not feel right about it, and something inside of me told me to wait a little more.

But we did start contacting ministers. Every morning Yoshi and I left the World Mission Center in a very small old car, carting a big TV set and a video cassette recorder with us. The weather was very hot and we had to work hard to find the ministers. If they were not in their churches we asked the kids in the street or knocked on doors to find out how to reach them. We often prayed in the car or stopped in the park and sang holy songs.

One day we stopped in a small park and prayed that Heung Jin Nim would help us in our work. That night we decided to go to a church that was not in our designated area, but it was closed. We asked some people where the pastor lived, but they did not know. Instead of going back to the car, through spiritual guidance my feet carried me around the corner right to the bell of the pastor's house.

This pastor, Rev. John,* was filled with energy. He explained to us that he himself had been jailed for preaching in the street

**For their own protection, we are using the ministers' first names. —Ed.*



Father and Mother beam as they leave Phoenix House following Father's midnight release on August 20, 1985. This marked the end of Father's 13-month incarceration.



Esther Tanahashi with a youngster from her home church area.

without a license, and that the IRS had taken the money he had saved up for his children's schooling. When he saw our video "Assault on Religion" he became very enthusiastic about our work and asked us to come and show this video to his entire congregation.

Two blocks down another church also opened its doors to us. The woman minister there let us show "Assault on Religion" to her congregation. One Sunday Yoshi spoke in front of the congregation and expressed how concerned God is about His children, how He wants them to fill their church by reaching out to the community.

After the service a woman named Mrs. Chestnut asked us to come to her home to show the video to her and her friend. When we came she was waiting for us at the gate. Both Mrs. Chestnut and her friend were visibly moved watching the film. Several times the phone rang, but Mrs. Chestnut would not answer it. She said, "This is more important. I do not want to miss anything." She was eager to see all the videos we had.

This was the beginning of a deep friendship with this truly Christian lady. Later she shared that she had had a vision 15 years previously about communism infiltrating America, but she had not told anyone about it before. After working for some time in the area near her church, Yoshi and I both clearly felt that we should move our home church area to the neighborhood where Mrs. Chestnut lived.

My spiritual daughter Teija finished a 21-day workshop just two days after

We began from the lowest level by cleaning the streets; but unlike any other time I had done home church, we were also starting from the top: with the churches.

Father went to jail, and she came to work with us. We began contacting people in our new home church area in addition to visiting ministers.

TEIJA: I remember driving around in our tiny car from church to church. It was difficult because the engine would die at every stoplight. Soon we figured a way to drive it so that wouldn't happen. We worked hard to reach all the ministers and distribute the Principle tapes.

Esther and I started out together by sweeping the streets in our area every morning, and there was a lot to sweep! The streets were filthy and full of garbage. When we started, the people took notice of us and thought we were doing something very good. I guess they also felt they should be doing something, because soon we saw people cleaning up in front of their own houses.

ESTHER: We began from the lowest level by cleaning the streets; but unlike any other time I had done home church, we were also starting from the top: with the churches. Established churches had always been rather a hindrance to us in the past, but now they were becoming more and more supportive. I had greater confidence to speak to the ministers when I was actually doing work in the community myself. It also inspired people in the area to see that we were trusted by the ministers.

TEIJA: One of the first women in the area who requested our help was in her forties and single. She had back problems and was always melancholy. She had many things for us to do, one thing after another, and we'd try to keep up with her requests. Esther told me that Father once said you will always find somebody in your area who wants you to do everything in the house. If you can do it, great blessings will come. A few months ago this woman suddenly got married for the first time in her life, and the couple bought themselves a puppy. The spirit in her house became much brighter after that.

Mrs. Chestnut was the best contact in our area, and she came to the Washington Religious Freedom Pageant in July 1984. She was a traditional, Pentecostal Christian and quite spiritual. When we told her we were Moonies she did not say much. Later she told us that one night she had a vision of Jesus, who told her that he had sent Yoshi and Esther to her and that she should help them by going to churches to talk about religious freedom and unity. Because of such spiritual experiences, she began to trust us.

We started showing Mrs. Chestnut the Principle tapes. Of course certain points were very difficult to convey to her. When most people watch the tapes they still keep thinking that Jesus will come down on a cloud and a trumpet will sound! Nonetheless, Mrs. Chestnut understood certain parts of the Principle; she could understand the fall very well. We could see a spiritual change taking place within her. Our conversations grew deeper and so did our friendship.

When we first met Mrs. Chestnut, she found out she had breast cancer. The day she went to the hospital for an operation Esther, Yoshi, and I went there to pray for her.

In the fall we started helping Rev. John in his soup kitchen for the poor. At first

the black ladies wondered what two young white girls were doing there, but it did not take long before they accepted us. In fact, they would always ask for us if we didn't come. The bums from the area would come there to eat lunch—it smelled bad down in that basement! The ladies were irritated by the bums, even though they did not make much trouble. We could sense that the ladies themselves had some kind of resentment and were overworked. So Esther would always massage their necks and shoulders and then they would feel more relaxed.

Rev. John had been the first minister to respond to the cause of religious freedom, since he had experienced injustice at the hands of the government. He had suffered in the past during the civil rights movement, and he would often bring up his inner resentment against white people, although he liked us very much.

Eventually Rev. John came to a CAUSA conference in Manhattan. I remember how he and the other ministers were so inspired after the conference; they sang in the van all the way back home. We all felt very close to each other then.

But later on we were disappointed to find out that some of the ministers' inspirations had backfired, and they started doubting many things. Rev. John argued about the impossibility of unity among the different churches and religions. He didn't think that communism was such a bad problem after all. Soon he tried to convert us. If we wanted to say something he wouldn't even listen to us.

Rev. John still likes us and welcomes us when we visit his church, but there is a barrier he cannot overcome. Once Esther had a dream where she saw us moving to another minister, Rev. Benjamin, while Rev. John passed by. It clearly indicated that since Rev. John did not respond so much anymore, God had to give the blessing to someone else.

ESTHER: Rev. Benjamin, who lives on the same street, always seemed to be too busy before, but when we gave him the Principle tapes, he asked to borrow a video cassette recorder, which we brought him. The tapes inspired him a great deal, and he wanted to see more. Soon he came to one of our breakfast meetings and there was moved to tears. Finally he decided to go to one of our International Conferences for Clergy. After this he became closer to us, his views broadened,

*Father once said that
you will always find
somebody in your area
who wants you to do
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If you can do it, great
blessings will come.*

and his hopes revived. The day that Father came out of prison to go to the halfway house, he called me up and said, "Why didn't you call me? Rev. Moon is out of jail today! You see, we prayed for him to come out earlier, and he did! The Lord answers our prayers!"

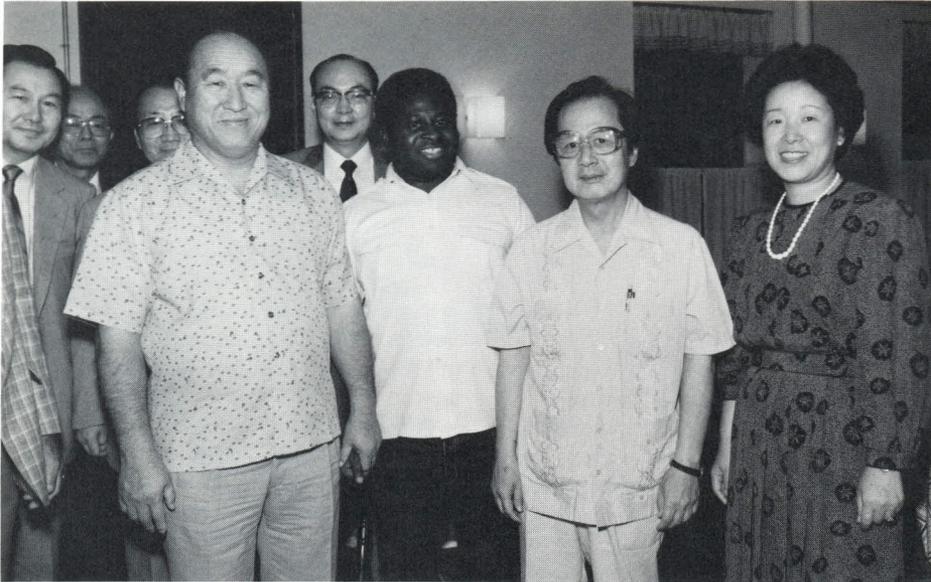
TEIJA: Many times we experienced in our area that people who were first inspired by us later turned out to be unresponsive, while the people who did not seem so good at first would respond later in a positive way.

After Christmas I got a big shock. I found out that Yoshi—only 30 years old—had cancer. He told me that he had been praying on the beach to find some people in our home church area who could truly understand Father, even if it meant he had to pay indemnity. Later the same day, he found out from his doctor that he had cancer, but he did not get upset: He thought this was the answer to his prayer. He went to Japan for treatment, was operated on, and recovered very well. He is still there waiting for final test results. Yoshi's attitude is amazing; His mind is not focused on himself but on God's will and home church.

Yet while Yoshi got better and better, Mrs. Chestnut seemed to get worse and worse. She stopped her treatments because they did not do her any good. She deteriorated very quickly and was finally brought to the hospital. Esther and I visited her there and I could see that she did not have much time left on earth. We



Esther and Teija play ball with some of the children in their area.



Before leaving the halfway house, Father and Mother pose with the Nigerian man and the Oriental man God had prepared to protect Father.

prayed for her in True Parents' name, and she seemed to respond to the prayer. A nurse helped us put a lemon-dipped swab in her mouth to ease the dryness.

Mrs. Chestnut died a few days later—only 45 years old. When I found out I seemed to lose all my strength. I just went to bed and cried for many hours. When I was in a state of half sleep a spirit came to me and bent open my mouth several times and stuck something into my mouth. I knew it had to be Mrs. Chestnut, since we had done exactly the same thing to her in the hospital with the lemon-dipped swab. I asked her if it was she and she answered yes by pressing all her spirit onto my head. She confirmed that she was in Paradise, that she had met Jesus, and that she did not want to come back anymore. I asked her if she now knew who Father was, but then I got interrupted and her spirit went away. I guess it was too early to ask her about that. After that my pain was relieved and I cried no more for her. When Esther and I went to her funeral we felt peace inside. She had made a great sacrifice for our home church victory.

After Mrs. Chestnut died, tragedy after tragedy seemed to come upon our contacts. People died of cancer, in accidents, or of old age. We had become close to Rev. Simon and Rev. Mildred of the A.M.E. Church. Rev. Simon's eldest son, 15 years old, got in a car accident and died. Not long after that Rev. Mildred had a heart attack and was in the hospital for a few days. But when she got out of

I felt much more responsibility during this time to protect Father, and while he was there we asked our best contacts to pray for him.



the hospital she came to a God and Freedom meeting in Manhattan.

However, the next morning Rev. Mildred had another heart attack and was rushed to the hospital. We went to see her but she did not talk about her health, only that she wanted to get out of the hospital to start working again. She would always ask about Father. She is worried about Father going off to Korea soon; she hopes to get a husband from him before he goes!

ESTHER: The day before Father was released from Danbury, we heard that Father would go to a halfway house in Brooklyn. Even though I saw it written in the newspaper I couldn't believe it: Father was going to stay at Phoenix House in our own home church area!

TEIJA: It was a big surprise to all of us that Father was coming to Phoenix House but it was not just a coincidence. I have always felt Rev. Kim's deep prayers for us and his deep understanding about Father and God's will. Yoshi's sacrifice and Esther's dedicated work have made our successes possible. No matter what problem Esther faces, she always goes on with a smiling face without wanting any recognition for her work.

ESTHER: If our area had been more completely restored, the people would have been eager to greet Father when he left Phoenix House every morning, but they are not that far along yet. I am deeply sorry for that. But at least some small foundation is there. I felt much more responsibility during this time to protect Father, and while he was there we asked our best contacts to pray for him.

Although it was a blessing that Father was staying in our neighborhood, it was also a judgment time for us. We had to repent for all the things we did not do and commit ourselves even more to bringing about a victory for Heavenly Father.

On July 5 Teija walked a long way from her fundraising spot to Phoenix House to see if she could get a glimpse of Father. A kind security guard gave her some notepaper. She wrote, "This is the home church area of my spiritual mother," and she left the note and a rose with the guard to give to Father.

A few days later while Teija and I were going to visit a home across from Phoenix House, a car pulled up in front of Phoenix House, and Dr. Bo Hi Pak went



PHOTOS: R. M. DAVIS / N.F.P.

On the day of his final release, Father and Mother sit on Father's bed at Phoenix House in Prospect Heights, Brooklyn. Here Father had spent 47 days after his incarceration at Danbury.

inside. Half an hour later he came out again, just as we were coming out of the house we were visiting. Father's security guards knew us already, and Dr. Pak recognized us too, and he waved warmly. Just then I saw a young man with a camera peering at Phoenix House. He did not look like a reporter, but when I asked him, he said he was a reporter with the French newspaper *Le Matin*. As I speak French, I spoke with him in his native language, which surprised him. He said he was proud to have gotten a picture of Rev. Moon right there, but I told him it was not Rev. Moon he had photographed. He asked how I knew it was not Rev. Moon; so I told him that we were his disciples! He was even more surprised and took a photo of us.

On July 17, as I was on my way to a morning prayer meeting just one block away from Phoenix House, I looked and saw a car stopping there. I ran quickly

over, feeling that Father must be getting ready to go out for the day. After a short while he did come out, and just as I was going to wave at his car, I could not see it anymore. Father moves so quickly, like a wind. Suddenly gone and out of sight!

People in the area were aware of our Father's being there. One morning a woman looked at me intensely while I was walking down a street. We had already passed each other when suddenly she turned around and quickly caught up to me. She said, "Now I know! You are working for this Moon! I saw your friend selling roses the other day. She looked so spaced out; I really think he is doing something to your brain!" I let her speak for a while and get it all out. Then I said, "Yes, I understand how you feel. If I were in your situation, I would probably feel the same way." That calmed her down, and then I asked her if she could listen to what I thought and felt. She agreed to, so

I told her why I was doing this work and all about our Father's motivation and concern. Her attitude changed and our talk became quite deep. At the end she shared some peanuts with me and we left with a good feeling between us.

TEIJA: You will find many different characters in your home church area. It is never-ending! It might be difficult at times and you might feel stuck, but I can truly say that doing home church has more lasting value than anything else. Even if I just pull up weeds in somebody's garden, I can sense it has eternal value. This is the way we can restore the world! Everybody should be doing home church. It will take a lot of effort and investment at first, but later on so much blessing will come to us through the people there. They are the ones who will make our life much more like our True Father's has been. ♦



The Joy of

A SIGNIFICANT FACTOR IN successful witnessing is enjoying it. This does not mean that it is easy or always pleasurable, but there are ways to experience tremendous joy and inspiration from witnessing.

We all know that we can either have a positive, optimistic view of life or a negative, depressed, pessimistic one. This applies to everything we do. Father is the greatest example of a person who is able to bring joy out of adversity. While imprisoned in Danbury, instead of letting his family and visitors comfort him, he was always comforting and uplifting them. In other words, it all depends on how you look at things. This has been my experience in witnessing.

Overcoming Barriers

In the beginning of my church life, I found witnessing to be extremely challenging. Even though I was an outgoing person, the idea of approaching total strangers really frightened me. Going out with older brothers and sisters helped, but still, I had to overcome many barriers inside myself. I distinctly remember one of my first days of witnessing, when I saw a sister standing on the library steps reading a book. It took me more than a few minutes to muster up enough courage to approach her. It felt like a battle raging inside my head. There were many voices trying to influence me. Some voices kept telling me that I would look like an idiot if I went up to talk to her. Nevertheless, the good voices won and I finally went up to talk to her. She was a nice person and we had a good talk. Although she was not interested in spiritual matters, our

brief give and take made me realize that initiating a simple conversation with a total stranger was not nearly as awkward as I had imagined, and I could see that the real problem was with my own concepts.

Persistence was the key to winning this battle, and after a little while I began meeting very good people. In fact, I discovered that there was really nothing to be afraid of. I began to realize that people were not monsters; they did not growl at me, and even if they were not positive they did not bite my head off. Often it is the person being witnessed to who is the most apprehensive, so our main task is to be relaxed and make him or her feel at ease and natural in speaking to us.

Sharing My Faith

After several positive experiences my attitude began to change—I started to experience the joy of witnessing. The reason for this was that I discovered the beauty of sharing my faith with others. I had always enjoyed making new friends, but my past experiences could not compare with the exhilaration I began to feel from witnessing to my faith in the Principle and the Unification movement. I have a very vivid recollection of the first guest I brought to an evening program. I remember her stopping at our witnessing table at the Berkeley campus to find out what we were doing. As I shared deeply about the ideals we believe in and the hope we have for the future, she became almost enchanted by the beautiful vision I presented to her.

There was a series of circumstances which prevented her from joining, but the

power of this experience had a strong impact on me. I was moved by the bond that we developed so quickly through her excitement at finally finding answers to questions she had been struggling with for many years. The more experiences I had like this, the more power and desire I gained to go out and witness.

Of course I also endured the pain and heartache of rejection, but through time I developed a thick skin to this kind of problem. More significantly, Heavenly Father gave me the power and strength to forgive because the joy I received from finding His wonderful heavenly children made any negative experiences seem small indeed.

This feeling of giving life to spiritual children can be readily compared to the tremendous pain a mother must go through at childbirth. The pain that seems unbearable is almost forgotten the moment the child is safely and miraculously delivered and placed in her arms.

This is not to say that I was able to get rid of all the resistance I felt toward witnessing. This is a problem that still continues, but I found that through much effort and persistence along with strong unity with my central figures and brothers and sisters, I had the power to overcome the barriers Satan would constantly create. Setting spiritual conditions such as prayer and fasting and following consistent patterns of witnessing were also invaluable.

Developing a Parental Heart

As my first spiritual children began to grow in their faith and dedication, I gradually came to experience the most wond-

Heavenly Father gave me the power and strength to forgive, because the joy I received from finding His wonderful heavenly children made any negative experiences seem small indeed.

Witnessing

by John Biermans

erful aspect of witnessing—developing my own parental heart.

Before joining our movement, I was basically a self-centered person. I had a certain level of conscientiousness, but the central focus of my concern was myself and my personal situation. The experience of becoming a spiritual parent affected this flaw in my character in a most powerful but simple way. I have heard many testimonies of how brothers and sisters experienced dramatic transformations upon becoming spiritual parents. This happened to me mostly through the intense desire I felt to give spiritual life to each person I met.

I especially remember two of my first spiritual children; they were so open and sincere when I first met them that I became desperate for both of them to come to the workshop. There were many complicating factors which made them feel it would be impossible for them to come. Nevertheless, I kept praying and back and forth through the house, determined to figure out a way to bring them.

I distinctly remember one crucial moment when the brother said he would like to come but the sister listed all the reasons why it was impossible. I felt so desperate, but of course I couldn't make the decision for them. I had done everything possible—all I could do then was to pray deeply that Heavenly Father would move them to make the right decision... which they did. Both of them have now been wonderful members for eight years.

Through feeling the power of Heavenly Father in experiences such as this, as well as through the example of my older brothers and sisters, I was able to develop a parental commitment to my "children."

By making such desperate efforts and thereby paying indemnity of heart, I was able to develop very deep bonds of love for them. It became apparent to me that what each person needed more than anything was someone who was unconditionally loving and devoted to their well-being. I felt drawn to this way of service, and through a natural process I grew into my role as a spiritual parent.

Realizing My Capacity to Love

Becoming a spiritual parent was highly significant for my spiritual life. First of all, by focusing on the urgency of bringing new people into the movement, and by becoming increasingly concentrated on the well-being of my spiritual children, I had much less time to think about myself.

The second major result of my spiritual parenthood was even deeper. It didn't happen immediately, but after a year or so of making a sincere effort to impart spiritual life to others, I had a very deep realization which I distinctly remember. It happened in the prayer room after midnight. As I prayed for various brothers and sisters, I suddenly realized that I really loved them! Before this time, I had never been able to say I truly loved anyone. I was too focused on myself to be confident of my ability to love. But this time, I knew my heart had changed. I felt chills go through my whole body and I was able to offer a truly heartfelt prayer of gratitude to God. It was clear to me from this time on that Heavenly Father had given my heart back to me; it was alive, it was beating, and it was open. I truly felt love. Now whenever I wit-

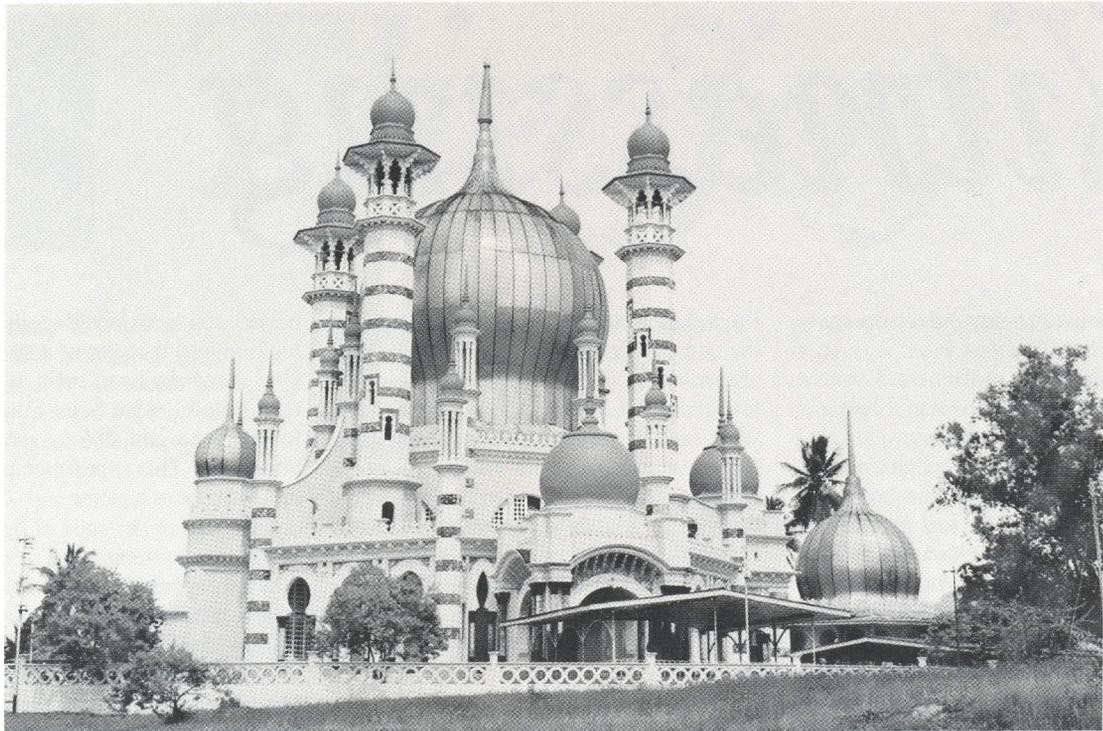
nessed, my heart could easily open. Just looking into the eyes of a sincere child of God made my heart melt, and I could then become what Saint Francis prayed for when he said, "Make me a channel of your love." This experience became totally authentic to me.

This feeling or "state of heart" has grown through my years in the movement. I experience this feeling of love in many circumstances—in relationship with brothers and sisters, with people who are not Unificationists, and of course with my spiritual children. In recent years, my mission has been very practical and rather secular, since I am an attorney in the HSA legal department. Nevertheless, the joy of witnessing is still just as real to me and sometimes much stronger than before.

When I have opportunities to share about God and my life in this movement I often have very deep experiences. Recently, as I was driving back from a meeting with another attorney, he asked me why I joined the movement. I traced my life for him back to my years of searching and how I found the fulfillment of my odyssey through meeting our True Father. He was quite moved by what Father had done for me and for so many others.

I feel fortunate and deeply grateful to have discovered the joy of witnessing. It has most certainly changed my life and given me rebirth. Now as our movement in America grows older, more mature, and more sophisticated, I feel that our challenge is to maintain a witnessing consciousness. Through experiencing joy in witnessing it becomes no longer a burden, but a wonderful blessing. ♦

By focusing on the urgency of bringing new people into the movement, and by becoming increasingly concentrated on the well-being of my spiritual children, I had much less time to think about myself.



The Ubudiah Mosque located at Bukit Chandan, built in 1917.

TO SURVIVE IN A MUSLIM COUNTRY

*by Our Missionary in Malaysia**

*As missionaries,
we work
virtually alone,
and yet we are
never alone, for
the living God
and the spirit
world are
always
protecting our
spiritual as well
as our physical
lives.*

MALAYSIA, LAND OF WEALTH AND LUSH greenery, can be called Paradise in its tropical splendor and prosperity. Its multiracial and multireligious character offers a vitality and diversity of culture that cannot easily be found in other parts of the world. On any street in Malaysia you may see a Malay teenager shouting to his schoolmates from behind the handlebars of a motorbike, a streetside Chinese chef boiling noodles below a row of plucked chickens hung on hooks, or an Indian at a newsstand selling paperback palmistry books wrapped in cellophane. To the national identity the Malays have contributed their Islamic culture, the Chinese their hard-driving workaday spirit, and Indians their skills in economic and professional fields.

Unity Is a Complicated Affair

Someone once told me that the only people who can come to really know the soul of any country are the missionaries whose hearts become entwined with that nation's struggles. Over the years, we have found this to be true. The soul of Malaysia has

**For security reasons, the name cannot be mentioned.*



come alive to us only in the midst of the most agonizing and challenging situations. Working in a country where Islam is the official religion and yet where fifty percent of the population comprises a prism of every conceivable form of Buddhism, Hinduism, and Christianity can indeed be a most complicated affair. Almost any project you might want to undertake can become a sensitive issue, injuring one of the racial groups; the strict laws, suspicions, and barriers immediately loom forth. "Unity? In Malaysia, this word is very sensitive. You better not do anything controversial!"

Initially for us, everything we encountered seemed to constantly negate God's aspirations and vision for the country. Many past entanglements

between the different cultures and races needed to be indemnified, in particular between countries that had conquered each other in the past, such as Japan and China. This brought on unpredictable internal as well as external hardships. Somehow, the altar upon which we wanted to place our offering seemed to have also become an abandoned one. The past British and Japanese colonial masters of Malaysia were arrogant and ruthless, ruling their subjects with a complete lack of compassion and justice. Therefore, the invisible foundation for future members to join later on could only come through unconditional investment and the daily offering up of our adversities for the country's future. Sometimes, after heavy indemnity periods, Heavenly Father suddenly rescued our suffering situation by sending us overseas Malaysian members who could help lift the providence to new levels.

As missionaries, we work virtually alone, and yet we are never alone, for the living God and the spirit world are always protecting our spiritual as well as our physical lives. At times, when there were internal struggles of disunity between Cain and Abel, the spirit world seemed to be in a state of emergency, pouring down dreams and visions to leaders and members in order to resolve the rifts and bring the situation back to a principled state. Sometimes the spirit world precisely indicated that if members followed their central figure, they would make it through the thorny, mountainous path, whereas if they followed their own way, they would become lost in the mountains.

Father Is the One Who Suffers Most

At one critical time, many of our members dreamt of True Father as an old man, very exhausted and even sick to the point of death. Despite the members' desire to revive Father in their dreams, they were not successful. One brother dreamt that many family members were asking True Father if he could fly, but Father said that he couldn't fly. In the next scene, he saw Father in a huge gutter where piles of human waste were pouring out. Father was lying covered with horrible human waste, and this brother began to cry and cry, offering to wipe Father's face with a wet handkerchief. Father stiffened his body and refused to move, enduring the situation. In another scene in the dream Father became very sick and the brother couldn't alleviate Father's illness. Through these types of dreams, we all could realize that the person who suffers most from our bad conditions and improper attitudes is not our Abel or the brothers and sisters we intend to hurt, but Father himself, who is paying the price for all our mistakes and wrongdoings.

Since Father's imprisonment, our family seems to be more and more protected from threatening forces from outside. Father is the one who has been keeping Satan from attacking us freely. During

Father's imprisonment, God was able to correct us and bring us all to deep repentance. We shared our dreams and pledged to offer Father a more pure internal heart. It was in this way that Heavenly Father reached the members' hearts with such depth, despite our own limitations.

God's miraculous protection of our family was also manifested clearly this year when nearly thirty of our members contracted a virus that was known to be fatal. We were guided to a Chinese spiritualist healer who had been praying for years to cure mysterious "Last Days" diseases and viruses, including AIDS. Through a vision, he discovered one special leaf that could cure these viruses, and finally, after several months of treatment, we were all completely cured. As much as Satan was determined to destroy God's family, Heavenly Father was also there to help us overcome our situation victoriously.



Some members at the God's Day celebration in 1983. In the back row just to the right of center is the president of HSA-UWC in Malaysia, Mr. Ngan Kwang Seng.

A Sense of Harmony in the Malaysian Spirit

After years of struggle against many external constraints, we have come to discover the soul and beauty of the Malaysian heart. In the West and most other countries, a "no" is a categorical "no." Full stop. It is irreversible and the door is closed. But in Malaysia we found that "no" may not mean a full "no." If you are patient and continually persistent in your desire and commitment, the official you have been visiting 10 or 15 times (or even 50 times!) will gradually begin to feel sorry for your troubled state and will finally find a way to accommodate you. And this is how the different races have been able to achieve a certain tolerance and harmony despite the obvious daily conflicts and even explosions of misunderstanding. It is the *muhibah* (sense of harmony) in the Malaysian heart that tries to overcome hostile discomforts to make a

After years of struggle against many external constraints, we have come to discover the soul and beauty of the Malaysian heart.



Ginseng promotion. December 1984. Two-day ISUM for professors and religious teachers in Kuala Lumpur.



The soul of Malaysia has come alive to us only in the midst of the most agonizing and challenging situations.

harmonious national spirit. Because of this spirit, God could give us so many chances to survive in a Muslim country.

When I first came to this land I had a dream in which Father visited Malaysia and entered a room filled with many Malaysian people, mostly Chinese. One Chinese nobleman stood out among all the rest. He was bald with a long pigtail, and he was the only one standing. Father sat down immediately and bowed his head in prayer. Right away all the people began to tremble and shake uncontrollably. Everyone was shouting and screaming out to Father, "Save me, save me, save me!" Through the dream, we could realize that even though Malaysia was a Muslim country and we were forbidden to

witness to Muslims, many Chinese in the spirit world already recognized Father and were desperately waiting to be saved. It turns out that most of our members—73 center and home members and 120 associate members—are Chinese and two are Indian.

Recently we have had miraculous breakthroughs in reaching higher level contacts and expanding our CARP movement. Normally, the government is extremely restrictive towards student movements. However, centering on two strong student pioneers on our campuses, we were able to have our first CARP seminar this year which 25 students attended. From that seminar, 13 have joined the CARP movement and now many students have come to the center to listen to the Principle. There is great hope for a CARP movement now which in the past seemed quite distant.

Since interreligious difficulties represent the national problem of Malaysia, we have begun a "Day of Prayer for National Unity through Interreligious Harmony." Through this program we plan to reach government leaders and religious leaders of all faiths. Three cabinet ministers have been contacted, representing the Chinese, Indian, and Malay people, and already one of the aides working for the Chinese cabinet minister expressed his full support for our work. We are contacting many Hindu, Taoist, and Buddhist temples, gathering signatures for the program, and at the same time we are searching for Abel-type community leaders who have the same vision as Father.

Already members of one Buddhist temple are very close to us and we are teaching the Principle to the monks. Three times this year we have held Introductory Seminars on the Unification Movement (ISUM's) for professors, community leaders, and religious teachers. Slowly Heavenly Father has been opening up the way for us to reach higher



Typical Malay dance, God's Day 1985.



CARP seminar in Malaysia.

level people who could assist the church in numerous ways. Through these activities, God has shown us that Malaysia has a very bright future. There are prepared people in Malaysia who for years have been yearning for the day of unity of all religions and have come to see Father as a very great spiritual leader of our time.

The Chinese Virtue of Loyalty

I would like to share what I have learned from working with Chinese people and coming in contact with the treasures of Chinese culture. By my own experience, I have seen that because of the virtue of loyalty among the Chinese our family was able to conquer the most seemingly insurmountable challenges. When Father's trial was going on in 1982 in America, there was great misunderstanding everywhere. Our small family of 20 members faced extreme persecution from all sides, even from government levels. Our neighboring country banned the church and we faced a possible ban in our own country. Father's name was suspect and it was feared that we might present a danger to national security. There were three layers of investigations going on for almost two years. And of course our family was never free from the usual problems that beset any family—problems of unity, lack of commitment, faith struggles, etc. But in a time of crisis, the Chinese members put aside all individualistic thinking and mobilized in full force to protect the existence of the church. What I saw before my eyes was one solid body of unity, which left not even a crack for Satan to infiltrate. This was an astonishing phenomenon I had never encountered in the West, and I believe that this expression of loyalty to True Parents' providence in Malaysia laid the condition for Satan's threats to be defeated during these two years.

Sometimes to a Westerner, Confucian ethics seem to be strict, externally imposed practices, but Confucian folklore contains many beautiful stories of a king's loyalty to his subjects and a subject's loyalty to his king. These tales enable the Oriental members to nurture a deep, heartistic relationship with True Parents. Confucian ethics stress that the king should never be exposed to the front line in combat. Rather, his role is to give the final victorious blow to the enemy after his followers have fought in the most advanced, visible positions with their lives. If the king is exposed to the front line, it means that his followers have not been loyal. To the Oriental members, it is not a source of inspiration but rather deep shame that instead of ourselves True Father and Mother still continue to fight the frontline battle, exposed to the enemy. They feel that it is necessary to not just let Father rest after so many years, but to restore the honor and dignity of His true position as God's son, the King of Kings. Chinese legends and classics have a deep moral lesson of heart which, if drawn into the restored world centering on God, can show us how to best express our attendance to True Parents. Because of their history and tradition, Chinese people understand spiritual laws—what will bring fortune to their family and descendants and what will bring misfortune. Therefore, it is very clear to them that we must live a life of restoration through indemnity.

I could give countless examples which have provided us, as missionaries, with enriching internal experiences, even though we have been working in an externally restrictive environment. This is why True Parents have emphasized virtues in Oriental culture that can help us offer our hearts to God and True Parents in the purest way. ♦

To the Oriental members, it is not a source of inspiration but rather deep shame that instead of ourselves True Father and Mother still continue to fight the frontline battle, exposed to the enemy.

THE GOD AND FREEDOM BANQUET

TO WELCOME
THE REVEREND SUN MYUNG MOON
ON HIS RELEASE FROM PRISON

The Regency Ballroom
Omni Shoreham Hotel
Washington DC

Tuesday evening, the twentieth of August 1985

by Susan Fegley Osmond

ON AUGUST 20, 1985, OVER 1,700 MINISTERS, ministers, rabbis, and prominent laypeople welcomed Father on the day of his release with a banquet in his honor in Washington DC.

The God and Freedom Banquet at the Omni Shoreham Hotel in Washington commenced at about 6:00 p.m., but an important event had already occurred earlier that day in the nation's capital. In a press conference that attracted national attention, about twenty religious leaders headlined by Rev. Jerry Falwell, head of the Moral Majority, and Rev. Joseph Lowery, president of the Southern Christian Leadership Conference, joined forces to call upon President Reagan to pardon Rev. Moon.

The Revs. Falwell and Lowery, known in the United States to have diametrically opposed views on nearly every other issue, not only lambasted the government's prosecution of Rev. Moon—which Rev. Falwell said resulted in imprisonment only because of the unpopular religious views of the defendant—but also jointly exhorted the government to halt the erosion of religious freedom. Said Rev. Lowery, “The President, who steadfastly claims to uphold the separation of church and state and who proclaims support of religious freedom, has been strangely silent as the number of intrusions swells to unprecedented levels during his administration.”

August 20 was truly a crossroads: the point where Cain and Abel of the twentieth century met and embraced.

History Has Longed for This Moment

In the evening, when I first entered the Shoreham Hotel's filling banquet hall, tears sprang unbidden to my eyes. The tears were not only my own; they felt like the tears of Jesus and spirit world, rejoicing that a moment longed for throughout history had finally come to pass. I realized I hadn't understood the significance of this event.

Although religious freedom was the rallying theme for this banquet, one could quickly discern that something more had drawn this crowd. When I talked to people, quite a few admitted they had had little to do with religious freedom work heretofore, but had either been to CAUSA seminars, or had benefited from the IRFF food distribution outreach. They, and people who had campaigned during the past year for religious freedom, told me their primary reason for coming was to honor Father or show their support for his work.

A warm standing ovation greeted the guests of honor, True Parents, as they joined the people sitting at the head table. Father and Mother were relaxed and radiant, and their combined humbleness and warmth brought an immediate sense of intimacy to the immense banquet hall.



K. OWENS / N.E.P.

Representative Robert Forrey reads a tribute to Father from Northwest civic leaders.

As the national anthem was sung by Dr. Warren Cutts, father of Southeast Regional Coordinator Tom Cutts, I gazed upon one of the two huge American flags which flanked the head table. I saw spiritually superimposed upon the flag the faces of Jesus and Heung Jin Nim, looking out upon the audience with profound love and concern, and was reminded of a conservative Christian interpretation of the significance of the flag of the United States: The original 13 stars symbolize Jesus and his disciples, the 13 red stripes Christ's suffering, the white stripes his purity, and the field of blue his truth. I sensed that this moment marked a new birth for the nation—a reconsecration of the covenant which had been its founding stone.

The invocation given by Dr. Joseph Paige of Shaw Divinity School set the mood for the banquet:

Father God, we are here tonight...on this very special occasion, to welcome home one of Your sons. A person, Lord, who has slaved and worked hard, who has labored in the vineyard; who has had the courage to stand tall and to accept both criticism and rejection, and yet who has had the courage to still continue his labor, to continue his mission. Lord, we ask you to bless this occasion; likewise those who had the courage to come here tonight

It was as if, in the forgiving eyes of God, the clock had been turned back to Father's first arrival in the United States, when he was welcomed with acclamations, and all the intervening years of ugliness had been dispelled like a ghastly nightmare.

and witness Your Presence among men. Bless those, Lord, who have labored, prayed, and made sacrifices, and talked, and preached, and have been ridiculed for supporting this great man that we honor here tonight. Lord, we ask You to give him more vision; to give him, Lord, the strength he needs to continue this great mission of uniting world Christianity....

The heartfelt amens which followed the latter thought revealed to me that people had not come here only to celebrate the cause of religious freedom. These rare and courageous people were truly committed to the reconciliation and uniting of world Christianity.

An Evening of Tribute

As everyone in the audience dove into the three-course meal, emcee Dr. Donald Sills introduced the forty people at the head table—a process that took about ten minutes. During the whole time, True Parents sat very respectfully, not touching their food. Even during the meal proper, True Parents had little chance to eat, for many people came up from the audience to shake their hands.

Entertainment by several ministers and Unification Church members was followed by award pres-



K. OWENS / N.F.P.

The August 20 press conference. Prominent religious leaders join Dr. Joseph Lowery (at the podium) and Rev. Jerry Falwell (directly behind Dr. Lowery, to the right) in calling for a presidential pardon for Father.

entations. Representative Robert Forrey of the Idaho State Legislature presented Father with a beautiful hand-made card from civic leaders in the Northwest, many of whom had attended CAUSA seminars. The card read:

A tribute: We express our sincere gratitude for the efforts and ideals of CAUSA and its founder, the Reverend Sun Myung Moon. We regret that he has been misunderstood and has faced injustice in the nation that God conceived in liberty. May we not forget his sacrifice and devotion for our nation during the time of his unjust imprisonment. May God guide the efforts of CAUSA at this time, a crucial moment in history, and may America respond to the challenges we face together. May God grant you, Rev. Moon, the strength and courage to continue your good work.

Following this, Representative D.W. Bayer, also of the Idaho State Legislature, awarded Father a huge trophy from civic leaders in the Northwest. The room resounded with the flash and clatter of media cameras. Father exclaimed, "Wonderful! Thank you!" and much to the delight of the audience, kissed the trophy.

Dr. Sills then read a congratulatory letter from Washington DC Delegate to the House of Representatives, Walter Fauntroy, after which Mrs. Fran-

"We've come to realize that unless we protect each other, there is no security for any of us."

ces Merrill, a representative in the Utah State Legislature, read a telegram from her brother, Senator Orrin Hatch of Utah: "Welcome back, Rev. Moon, from an unjust time in prison. It was a miscarriage of justice, and in my opinion, an embarrassment to the United States. You are an example to others, advocating freedom of religion, and we look forward to your continued fight for religious alternatives to communism." Mrs. Merrill gave Father a kiss, which he returned with a hug.

Chief Robert Gopher, president of the International Pow-Wow Society, which promotes Native American culture and tradition in the United States and Canada, then presented Father with a Native American ceremonial drum. On October 14 of last year, Chief Gopher had made a nationally televised plea for President Reagan to extend executive clemency to Rev. Moon. The President had responded through the United States Attorney General that only Rev. Moon could request such clemency.

The ceremonial drum presented to Father was a religious instrument, with designs and feathers representing the earth, the four races of humankind and the common blood they all share, the four seasons, and the bounty of nature. This sort of drum is customarily presented to the person who is most devoted to the Creator, and who loves people of all races. Upon receiving the drum, Father embraced

Chief Gopher in such a heartfelt way that one could vividly sense Father's concern for his Native American "cousins." Father then took up the drum and played a few dramatic measures upon it. There was something both commanding and filial about how Father struck the drum. It felt to me as if the whole cosmos awoke and moved to the dynamic rhythm, and God Himself danced in liberation and victory.

Enchantment and Delight

During the course of the banquet I had noticed a subtle transformation in the audience, like something that had been in shadow coming forth into the light. You could feel it rippling through the hall: in the laughter of delight when Father kissed the trophy, in the hearty guffaws when in an emphatic but parental manner Father helped Mr. Forrey pronounce his name, in the enchanted laughter and applause as Father struck the sacred drum—there was more than respect here for Father; there was love. Dr. Sills joked that the reason Dr. Pak flung up behind Father every time Father stood up was because Father's chair kept falling over, but the joke met with laughter mixed with murmurs of indignation. The minister and his wife sitting next to me exclaimed, "Why don't they get him a decent chair? He should have the *best* chair!"

Rev. Don Olson of Miami next awarded Father a plaque from ministers in Mississippi, Alabama, Georgia, Florida, and Tennessee. It was inscribed: "We are sorry that you have suffered the injustice and humiliation of Danbury, but we are grateful that you have shown us the way of victory in faith. We appreciate your profound vision which you have shared with us, and we will support you in your work wherever you may go." The names and titles of the ministers were etched below, with a final inscription, "Victory of Danbury."

Dr. Richard Rubenstein, president of the Washington Institute for Values in Public Policy, read a long letter of congratulations and support to Father from the participants of the Second International Congress of the Professors World Peace Academy, which had just been held in Geneva, Switzerland. In addition Dr. Rubenstein outlined the history of PWPA and described some of the many other projects Father has initiated involving the international academic community. "So, all over the world things are happening, not just here," he said.

During all of these awards and presentations to Father from representatives of the religious, academic, and civic communities, I felt a great weight being lifted from America. It was as if, in the forgiving eyes of God, the clock had been turned back to Father's first arrival in the United States, when he was welcomed with acclamations, and all the intervening years of ugliness had been dispelled like a ghastly nightmare. America had conditionally



Father shakes hands with some of the head table guests.



Religious freedom activist Paul Cobb receives an embrace from Father amid jubilant onlookers.

PHOTOS: R. M. DAVIS / NFP



Dr. Joseph Lowery is greeted by True Parents.

been given a clean slate. But a marked difference remained between the pristine interval when Father was first greeted in America, and the present time. In the early 1970's, the people who welcomed him were innocent of what he taught and what he stood for. What they had presented to him they gave, childlike, out of a vague feeling of goodwill. But the people who applauded Father tonight were familiar with his ideals and his work, and some had even imperiled their reputations to stand in support of him. These were people of commitment and action.

After the presentations and awards, five speakers addressed the audience prior to Father's speech. Dr. Robert Grant, the chairman of the influential lobbying group Christian Voice, urged the audience to help America regain the balance between the sacred and the secular originally wrought by the nation's founders. George Washington and Patrick Henry, he said, had been in favor of establishing a state religion in America. Thomas Jefferson and James Monroe had opposed this on the grounds that it could result in religious tyranny. Dr. Grant stressed, however, that Jefferson and Monroe had no intention of eliminating a religious frame of reference from the realm of civic action; in fact, quite the opposite. The result of this conflict between the founding fathers was a dynamic tension in American life, wherein religious values continued to shape

There was more than respect here for Father; there was love.

all aspects of society, but neither distended into religious absolutism nor dissipated in a tyranny of atheism.

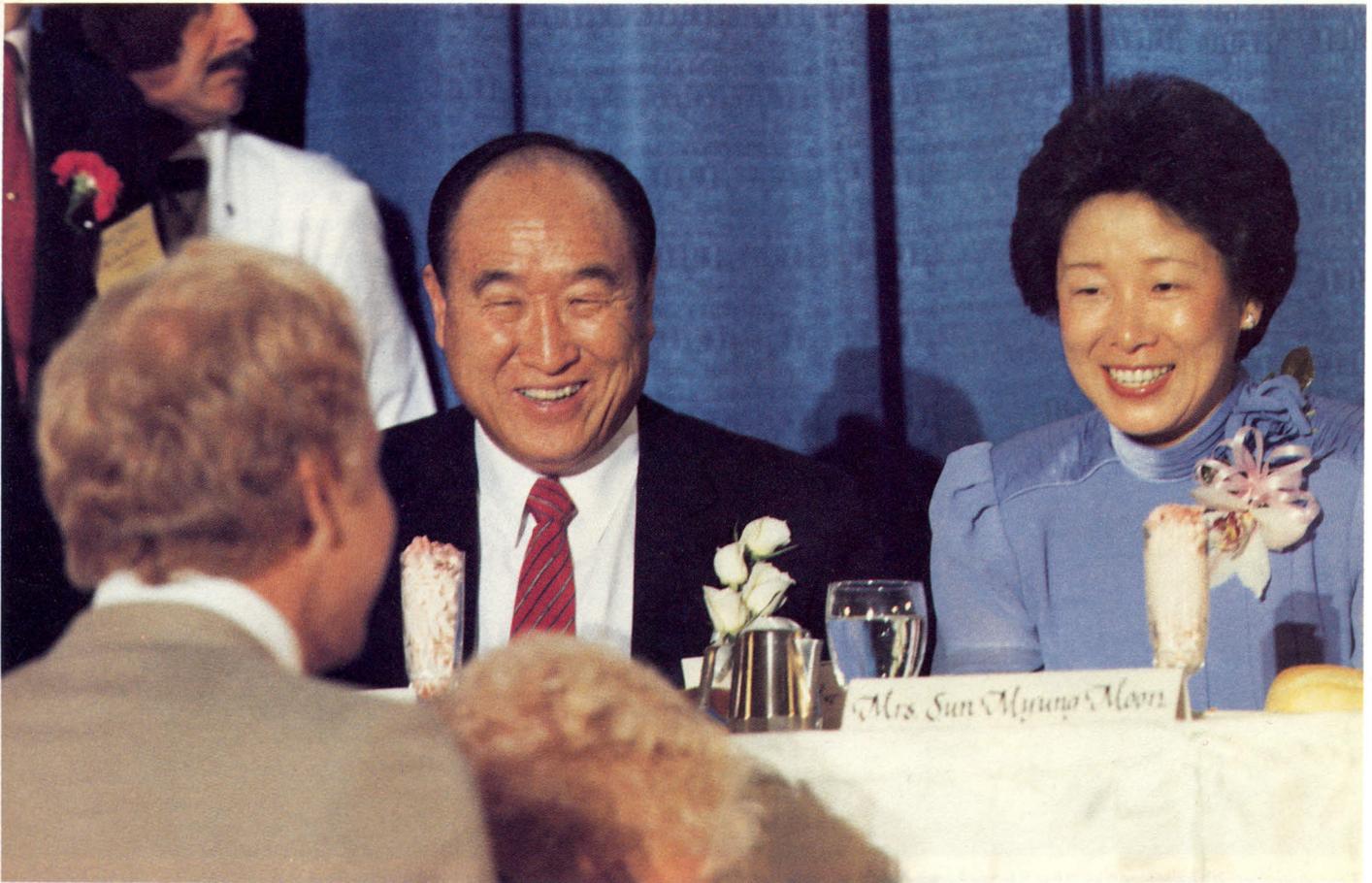
Religious Values Are Being Lost

This fragile balance, said Dr. Grant, has now been lost, and America is now a country where in some states children are not allowed to pray audibly in school, senior citizens are forbidden to pray over government-provided meals, the need for chaplains in the military is being debated, churches are padlocked, ministers are jailed, and an unpopular Oriental religious leader is imprisoned by a hostile bureaucracy for exercising his religious convictions according to the wishes of his followers and his church. It now seems, said Dr. Grant, that "the freedom to practice the religion of our choice is to be considered a privilege" granted by unelected officials rather than "an inherent, God-given right," as envisioned by the nation's founders. These founders, argued Grant, would be appalled to find what has become of the nation they had established.

When Dr. Joseph Lowery, the president of the Southern Christian Leadership Conference, took the floor, the hall suddenly ignited. At least half of the audience was black, and Dr. Lowery is a beloved leader of the black community in America—having in essence inherited the mantle from Dr. Martin Luther King Jr. His theme was also the need to ensure religious freedom, but he emphasized that those who will violate religious rights will also violate civil rights and human rights. "Out of the imprisonment of Brother Moon has come a new realization of the need for the community of faith to come together to protect those liberties that are dear to all of us," he declared. "We've come to realize that unless we protect each other, there is no security for any of us?"

Dr. Lowery's speeches are truly a phenomenon. He is the archetypal charismatic activist preacher. Many of the things he said were familiar to those who have heard him before, but it didn't matter. As he recounted the story of Mordecai's "first protest march in history," the audience stood and clapped and shouted—even danced—in response to his percussive phrases. As his thrilling voice reverberated through the room, the audience appeared to congeal into one entity, and the resultant duet between it and Dr. Lowery filled the hall with a virtual canticle of freedom. Twice he was given a tumultuous standing ovation by the crowd, before in the end the house was all but brought down with applause.

Dr. Cleon Skousen, the founder and director of the National Center for Constitutional Studies, was the perfect choice to follow Dr. Lowery. His quiet, grandfatherly, touchingly sincere manner of delivery was such a dramatic change from the electrifying Dr. Lowery that the contrast itself imbued his message with heightened poignancy. His words went



PHOTOS: R. M. DAVIS / N.F.P.

During the dinner Father and Mother are congratulated by hundreds of the banquet guests.

straight to the heart. [His speech appears on page 40.]

Dr. Skousen's entire address testified to Father's motivation in coming to America and the work he has done while in this country, seen from the vantage point of a constitutional scholar and devout Christian. During his speech a pervasive calm held the audience in thrall, and many were moved to tears.

"Rev. Moon Was a Victim"

Arnaud de Borchgrave, the editor-in-chief of *The Washington Times*, also testified eloquently to Father's work to ensure freedom in America and to counter communism. In a sonorous voice seemingly borne from the realm of legend, Mr. de Borchgrave stated, "I am personally convinced that Rev. Moon was a victim of prejudice, injustice, and persecution. His powerful anticommunist voice was being heard around the world—much to the discomfort of those who are prone to blame America first.... Rev. Moon has been on the ramparts of freedom in his worldwide struggle. And for this he was persecuted and punished." [See page 41 for his full text.]

Dr. Milton A. Reid, the pastor of Gideon's Missionary Baptist Fellowship in Norfolk, Virginia,

Father and Mother were relaxed and radiant, and their combined humbleness and warmth brought an immediate sense of intimacy to the immense banquet hall.

seemed to be conscious of his John the Baptist role of preparing the audience to receive Father. [See page 42.] Himself a victim of government harassment and imprisonment, he spoke from the unique vantage point of someone who has shared an experience similar to Father's. His speech, though, was laden with phrases that intimated Father's unique mission and identity. I am not sure how much Dr. Reid understands Principle, but his instincts certainly seem to be leading him in the right direction. About halfway through his speech, with exacting deliberateness, emphasizing particularly the final few words, he called Father "one of the most misunderstood religious leaders since Jesus of Nazareth." At that point many people in the audience gasped in sudden realization. At my table one minister whispered with intense excitement, "Interesting! Interesting!" Dr. Reid continued, "Rev. Moon has had the courage to say what few Christian ministers in the West would dare to say: that God is giving him the task of completing the works of Jesus. Now to some of us that is threatening.... But this is the task of all Christians." Dr. Reid concluded, "[God] has set before us, believers and non-believers, Rev. Moon, who tells us that he has received a revelation from the son, and he is acting on it. Maybe if we listen to him we might glean from him a new reflection from the son." At the end



J. HALENKO / N.F.P.

The August 20 banquet at the Shoreham Hotel.

of his speech there was thunderous applause and much animated discussion.

Emcee Dr. Don Sills, the president of the Coalition for Religious Freedom, then gave a short address while copies of Father's speech were handed out to the audience. Dr. Sills bemoaned the weakening of religious liberties in America, and he laid the responsibility for this at the door of religious leaders themselves. He took the religious community to task for allowing government agencies, courts, and legislatures to assume an illegitimate role of moral leadership in the United States. "You and I, religious leaders, have failed to offer true and Godly solutions. We've not presented a vision before this nation. We've not said to the world, 'We know where we're going and we want you to follow,' " he declared. Meanwhile, Satan has been able to undermine the credibility of the clergy, said Dr. Sills, because of the petty infighting, narrow thinking, and division that has characterized the pastorate.

"Because of the lack of religious leadership throughout the world, a philosophical vacuum has been left, not only in the United States but in other countries, which the communists have endeavored to fill with their false, atheistic doctrines," he continued. "We must on a worldwide basis reclaim our roles of leadership as God's representatives, and then hand in hand you and I must walk this world

"We must on a worldwide basis reclaim our roles of leadership as God's representatives, and then hand in hand you and I must walk this world out of darkness of slavery into the light of freedom and the dawning of a new age."

out of darkness of slavery into the light of freedom and the dawning of a new age. Truly, this *is* the day the Lord has made!" He then testified to the work that Father has done, in the face of severe opposition, to defeat communism and bring about world peace. He introduced Father as a man he greatly admired and as one whom, despite theological differences, he could truly call a friend.

Soul-Searching Reflection

A prolonged standing ovation greeted Father as he rose to the podium. [See page 4 for the full text of his speech.] He proceeded to read his address slowly in English, as the audience carefully followed along.

The audience honed in on Father's speech with breathtaking concentration. Neither amens nor hallelujahs interrupted the flow of ideas, and through intermittent applause Father bulldozed unheeding. I had to chuckle a bit to myself—many times uninformed people have expressed to me their fear that Father would mesmerize an audience into mindless mob action, like some sort of Hitler. If they could have only seen this! Here, the same audience that had been stirred into something of a frenzy by Dr. Lowery's determined exhortations sat so still listening to Father that you could have heard a pin drop on the carpet. It was crystal clear that Father's

power is grounded not in reducing people to a mindless state, but in drawing them into profound, soul-searching reflection. The ministers were riveted to the page, absorbing the ideas in an almost unearthly silence, deeply engrossed in thought. One could see in their expressions that here they were coming across ground-breaking concepts, and they poured all their energy into digesting this compelling, and sometimes disturbing, content. I could see before my eyes the making of the cultural revolution Father has spoken of so many times: It comes not through clamorous protests and rallies, which have ignited so many "revolutionary" movements of the past, but through the soundless revolution in the ideas which shape men's outlook and actions. As Rev. Tom McDevitt, the regional coordinator of Washington DC, later commented, this moment felt like the ushering-in of the Completed Testament era.

An ear-piercing yet sober standing ovation followed Father's speech, punctuated by repeated bravos and shouts of encouragement. Afterwards Dr. Sills could only utter, "The word of God says, 'Go ye into all the world and preach the gospel to every creature'... Before I take time to criticize Rev. Moon and his theology, I must be willing to pay the price that he has paid in prayer." In concluding the banquet, he urged everyone to not let this evening be the end, but to come out of the walls of their churches and join hands, and allow God to speak through them to society at large. "You and I are involved in the greatest movement upon the face of the earth, and that is to bring God to a lost and dying world!"

When Dr. Sills announced a special gift for everyone—*God's Will and the World*, an anthology of 38 speeches by Father which encapsulate his teachings—many people in the audience gasped. It was clear from the tone of their voices that they regarded this as a great treasure.

Infused with New Vitality

The banquet ended with the audience standing and singing a rousing rendition of "God Bless America," and joining in a benediction offered by Rabbi C.H. Meir Leifer, which summed up the feeling of the evening: "We thank Thee so much for granting us the blessing to have our great leader, Rev. Moon, back among us..."

After the banquet, the tables where the book of Father's speeches were being handed out were overrun with people. No one that I could see turned down the book. In fact ministers helped pass them through the crowd. One pastor even urged me, "Did you get yours yet?" When I hesitated, he insisted, "You should have one. Take this copy," while he reached for another for himself and a person beside him.

The next morning, the ministers met again for a continental breakfast and testimonial. At that time many ministers testified to the growth of CAUSA



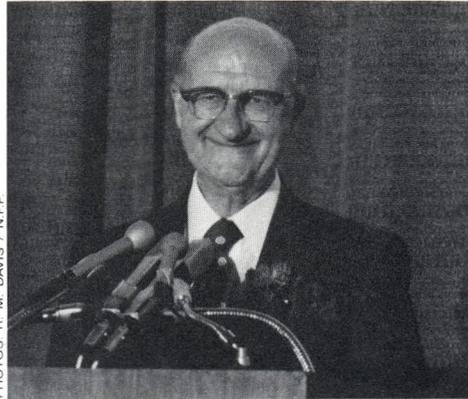
Representative Dieter W. Bayer presents a trophy to Father.

The same audience that had been stirred into something of a frenzy by Dr. Lowery's determined exhortations sat so still listening to Father that you could have heard a pin drop on the carpet.

work in their regions as well as work with the trucks for food distribution. One quoted sections of Father's speech of the night before which he found most inspiring. Others spoke about how to expand the work of the Coalition for Religious Freedom. All were infused with the idea that as a united body they had to reclaim the role of leadership in society.

I was overwhelmed by how avidly the ministers took to the tools Father has made available—CAUSA, the trucks, his teachings—and how liberated the ministers appeared, now that they felt able to make an impact on society. One minister said that for the first time he felt truly alive, and also happily testified that whereas his church had formerly been a one-night-a-week establishment (convening during the week only for Wednesday night prayer), with materials made available through CAUSA his church had now become active six nights and three mornings a week.

As Father has told members, August 20 was truly a crossroads: the point where Cain and Abel of the twentieth century met and embraced. Over 2,000 people, including media people and members, attended the event—the latter in a second ballroom, where they watched the proceedings on video. All came for different reasons. But I think none came away unchanged. It was without question a landmark in the lives of each of these people, and in the history of the world as a whole. ♦



PHOTOS: R. M. DAVIS / N.F.P.

Back to the Founders' Original Success Formula

by Dr. Cleon Skousen

WHEN REV. MOON CAME TO THE United States in 1971 he couldn't speak a word of English—sort of a fantastic situation really. But he had a message for America from the Bible, and it's the same in Korean as it is in English: "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land!"

Now the people of this land are God's people. They are not the only people that belong to God, but in a sense they are a special people, because either they or their ancestors fled from places around the world to come to this land, where God created the first free nation in modern times. When the early settlers came here, they entered into a covenant with God, promising to serve Him, to remember His son and his great sacrifice, and to make themselves worthy to be loved by God. But as time went on we began to stray from that covenant, and in some respects our system and our society allowed elements of corruption to creep in. In our own generation elements of Sodom and Gomorrah have appeared in our midst. Innocent people have been put in prison. Some of our churches have had chains and padlocks put across their doors. Ministers have been arrested from a posture of prayer and put into prison. Mothers and fathers have been jailed just because they didn't want their children exposed to the pornography that was in some of the books, the humanistic and false philosophies that were taught by

some of the teachers. And they didn't want their children to be other than just fine, upstanding American people. They didn't want them in the government schools, and they were arrested for that. You see, something has changed, something is wrong.

Rev. Moon Came to Save America

Rev. Moon came to America in 1971 under the inspiration of the diamond dust of God's great spirit that drifts down on the human family, if they'll listen to it, and he came here to tell us to humble ourselves, and to pray, and to seek His face, and to turn from our wicked ways; so that God can hear us, and forgive our sins, and heal this great land.

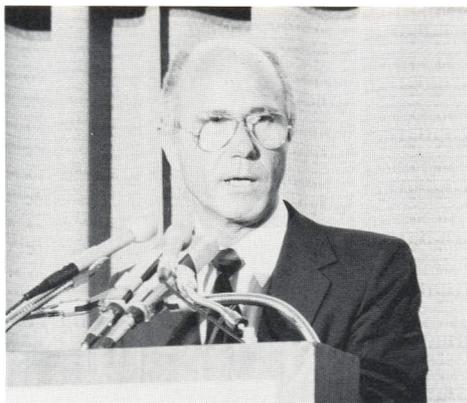
Well, how did Rev. Moon do this? He came to America; he announced that he was going to save America. Isn't that exciting? The thing that has fascinated me is the manner in which he contrived to do that, the plan. How would you have done it? He started out by saying you've got to have at least one major newspaper that tells the truth. So his movement invested \$150-200 million in *The Washington Times*, which has now become a national newspaper. My son, who works in the White House, tells me it's the most widely read paper in the "royale palace." Secondly, Rev. Moon said all the leaders of the churches of God ought to assemble together, in a program that will make them feel comfortable with each other, so they can fight evil together. Now that's a

great achievement. He didn't ask us to change our theology. He said, let's eat together, let's talk together, let's pray together, let's learn together; and after that we'll work together.

When I was in the FBI I saw a lot of evil elements that were creeping into our schools and government. I agonized over this because I could see some very serious deterioration going on. I just wished somebody would speak out against it. When I saw the film *Truth is My Sword*, I saw a Korean war hero speak up to the chairman of a congressional committee—and that chairman had sponsored almost every Soviet-oriented left-wing affair that had come along in his lifetime—and I heard this Korean colonel speak up against him, and do so intelligently, and remind the chairman of what he had been doing. I felt like standing up and cheering.

The Revival of Freedom

Another thing Rev. Moon wanted us to do was get back to our founding fathers' original success formula. He knew we were off the track. He didn't know exactly what we had done, but whatever had made us a free and great people in the first place, he wanted us to get back to it. That was a job for Americans. In 1971, some of us got together and organized what has become known as the National Center for Constitutional Studies. For 14 years we have worked almost day and night to put together a carefully documented revival of the founding fathers' original concepts. We



On the Ramparts of Freedom

by Arnaud de Borchgrave

THE MORE I'VE TRAVELED THE WORLD as a journalist over the last 38 years, the more I've come to value the freedom for which this great republic stands. But these freedoms are constantly under attack; witness Rev. Moon's incarceration. And I trust that from now on Rev. Moon's sacrifice at least will assure in America that no others will, in practicing their religion, have their accommodations specified by the government.

Let me address for a moment what this occasion represents for me and what it should represent to the citizens across this great land of ours.

The United States of America was founded as a land of freedom: freedom of religion, freedom of expression, freedom to live our life in peace and prosperity. And it is this great heritage of freedom that has driven much of the world to seek better tomorrows, to desperately attempt to throw off the tyranny that's so frequently present in the world.

The sum total of all the knowledge accumulated throughout recorded history, going back some 5,000 years, is now doubling every ten years or less. So free-

dom must be constantly nurtured, protected, and defended, because nothing is static. The totalitarian temptation has existed from time immemorial and is everpresent: witness those who constantly confuse the eternal principles of the American Revolution with a Marxist-Leninist dictatorship. The world's greatest democracy, namely our own, is based on a two-party system. A two-party system could not long survive with a one-party press. And that was the slippery slope our democracy was on until Rev. Moon and his associates perceived the dangers not only for the United States but for the entire world and supplied us with the tools to restore balance to daily journalism. For this the entire free world should be grateful. Congress cannot possibly make intelligent decisions if a biased media practices censorship by omission, which is the most pernicious form of disinformation. Every Western democracy today is a multi-party system with a multi-party press, and that is the way it should be. But that was not the case in the United States until the foundation of *The Washington Times* three years ago.

And today the paper stands as America's only national daily alternative voice.

That is one of the reasons why I am personally convinced that Rev. Moon was a victim of prejudice, injustice, and persecution. His powerful anticommunist voice was being heard around the world—much to the discomfort of those who are prone to blame America first. From this perversion of the American system has sprung the affirmation of the values that are essential to a proud, strong America. And from Rev. Moon's personal example, from his sacrifice, has come a beacon that has marked very clearly the dangers to our basic freedoms. *The Washington Times* is today under very strong attack because it has been exposing all the manifestations of indirect warfare by our enemies who aim to undermine our freedoms. But we shall continue to expose our enemies. Nothing will deflect us.

The sacrifice of hundreds of millions of people the world over demands our unflagging determination that freedom shall never perish from this earth. No amount of pious pleas for arms control

CONTINUED ON PAGE 43

put it into a book that's easy to read and carefully illustrated. It comes off the press after 14 years of work on September 1, about 10 days from now. It will be called *The Making of America*.

All of us here tonight know what the founding fathers really wanted us to do:

WE THE PEOPLE of the United States in order to form a more perfect

union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty for ourselves and our posterity, do ordain and establish this Constitution of the United States.

You see, that's really what it's all about, and Rev. Moon is saying those are

the six things we're supposed to be doing, and let's get on about it. And so tonight, we face this great battle for freedom. The founders established freedom; we've got to revive it and popularize it. And so we say to Rev. Moon, "Welcome back to the frontline trenches of this great battle. Welcome home!" ♦



Let Us Receive Reverend Moon

by Dr. Milton Reid

I BRING YOU GREETINGS FROM Gideon's Missionary Baptist Fellowship, which was born on July 11, 1985, out of a religious freedom struggle in Norfolk, Virginia. It was in Norfolk that the state held the New Calvary Church hostage and conducted an illegal, ungodly, and unconstitutional election in the congregation to have me removed from the pastorate I had served for 19 years. The state refused to permit anyone who had joined the church in the last two years to vote in that meeting. Except for that, they permitted anyone to vote who had ever joined the church since 1934, anyone who said he or she was a dissident, and the consequence was that I left the church building. But the church left with me.

Just yesterday, the judge signed an order against me and four of my deacons to pay the overseer \$6,000 and the dissidents' lawyers \$2,400 plus. I haven't lost a night of sleep over the near half million dollars they have already charged against me, and I'll be dogged if I'm going to lose a night of sleep over \$8,000.

We Have Many Things in Common

Certainly I had heard of Rev. Moon prior to our struggle of three hard and desperate years in the city of Norfolk. Our church had been friendly to Unification missionaries in the area for at least seven years. They worshiped with us, they worked with us, they had fellowship with us. But it wasn't until Rev. Moon's case reached media attention, mostly negative,

across the nation and in many parts of the world that I got to know him; and to know perhaps one of the most misunderstood religious leaders since Jesus of Nazareth.

It was fairly easy for me to get to know Rev. Moon. We have many things in common. We are both committed to the restoration of God's order in this world by making humankind conscious of God's original purpose. We are both on the outside of the mainstream of religious thought and theological practice in America. We are both minorities whose commitment to the will of God supersedes our cultural calling. We are both committed to the preacher's task of sharing the good news of the gospel of Jesus Christ to the entire world, and we feel the compelling urge to bring together the divine oneness of faith by implementing the social imperatives of the gospel. Finally, we have both been jailed and fined because we have followed the will of God and have been obedient to the spirit and the revelation of Jesus Christ.

I feel honored to be with Rev. and Mrs. Moon tonight and to welcome him back from an unfortunate legalized leave of absence from his family and from the freedom that is normally assumed by other Americans and those who visit our shores with a vision for a better world under the lordship of Jesus Christ. Perhaps it was the will of God that Rev. Moon was imprisoned here in the "land of the free and the home of the brave." Chances are had he not been in prison we would not be here tonight, concerned

about the vanishing vanguard of religious freedom in America. The fact is that religious liberty is eroding in this last bastion of freedom in the world, and too many churches are at ease in Zion, not knowing, not understanding; and the government and the courts are taking over.

My understanding of scripture tells me that ministers are not only called of God, but they are also sent by God to declare the good news of His saving grace and redemptive love. It is also my understanding as I read the gospel that this world is not only out of harmony with the will and the purpose of God, it is antagonistic to it. There are three major forces that are threatening our survival on the planet earth which appear innocent to too many of us in the church. They are Godless communism, christless capitalism, and secular humanism.

Rev. Moon's Task Is Our Task

Rev. Moon has chosen to wage war against each of these evils through a force which he calls simply "Godism." Rev. Moon has had the courage to say what few Christian ministers in the West would dare say. And that is that God is giving him the task of completing the works of Jesus. Now to some of us that is threatening. It was threatening to me when I first heard it, because I thought I was to do that. As I read my Bible and analyze the hermeneutical vision of the ecclesiastical community which is the body of Jesus Christ, I realize it is not only the task of



BY LUCIAN PERKINS—THE WASHINGTON POST
Moon and his wife with trophy presented by Dieter Bayer of Idaho, left.

Welcome for Moon

1,700 Show Their Support as Jail Term Ends

By Elizabeth Kastor
Washington Post Staff Writer

It was a night of unusual alliances and unexpected juxtapositions.

Washington Times Editor in Chief Arnaud de Borchgrave shared the podium with Southern Christian Leadership Conference president Joseph Lowery. Both D.C. Del. Walter Fauntroy and Republican Sen. Orrin Hatch of Utah sent letters of support. And Unification Church leader Rev. Sun Myung Moon, the guest of honor, addressed a diverse

audience that was at least half black, and he heard his heavily accented call for religious rebirth greeted with cries of "All right!" and "Amen!"

Hours after his release from a New York City halfway house, where he had been serving a term for tax evasion, Moon was received as a hero, a martyr and a symbol at last night's "God and Freedom Banquet" at the Orani Shoreham Hotel. About 1,700 religious leaders, Moon supporters and friends at-

See DINNER, B3, Col. 1



Diverse group of clerics join in call for his pardon

By Bob Minzesheimer
USA TODAY

WASHINGTON — Unification Church leader the Rev. Sun Myung Moon ended a 13-month sentence for tax evasion Tuesday, and an unlikely coalition of clergymen immediately called for his pardon.

Fundamentalist Jerry Falwell and civil rights activist the Rev. Joseph Lowery joined other religious leaders in urging President Reagan to grant the pardon.

Falwell, a former U.S. senator, said the "unpopular, unpopulist, unreligious" law "is a real issue for American freedom. Lower Christian said a "g someone soon jail e gan. "whi gious free silent as ment intr

Moon, honored by 1,600 persons at a "God and freedom" banquet in Washington, D.C., Tuesday night, said "It was God's dispensation," that "a nationwide movement for religious freedom flared up" because of his imprisonment.

Also supporting Moon were two other recently jailed ministers.

The Rev. Everett Sliaven of Louisville, Neb., defied state laws regulating private schools.

"All we're asking for is our God-given and constitutionally protect-



Clerics urge pardon for Rev. Moon

By George E. Curry
Chicago Tribune

WASHINGTON—A group of religious leaders ranging from the political Right to the political Left marked the release of Rev. Sun Myung Moon from prison Tuesday by calling for a presidential pardon and urging that the government resist the erosion of religious freedom.

Rev. Moon, a 65-year-old Korean evangelist, was released at midnight from a halfway house in Brooklyn, N.Y., after serving 13 months of an 18-month sentence for tax evasion. He went to his New York home before traveling to Washington Tuesday night for a banquet celebrating his release.

The Washington Times

Churchmen decry U.S. intrusions, urge Reagan to pardon Rev. Moon

UNITED PRESS INTERNATIONAL

Leaders of the Protestant right and left warned yesterday of a growing government encroachment on religion and urged President Rea-

number of church-state cases is growing at an alarming rate.

The two men are usually on opposite sides of the religious political fence. Mr. Lowery accused Pres-

what the clerics believe is a growth of government intrusion in internal church affairs.

[At the dinner, where 2,000 persons overflowed two ballrooms, Rev.

Rev. Moon but the task of all Christians, ministers included, to complete the work of Jesus Christ.

Jesus said to his disciples on the mount one day, "You are the light of the world. You are the salt of the earth." As we look at the crime, the hunger, the breakup of families, the joblessness, the racial discord—intact and unnoticed, the religious indifference, the religious intolerance, the judicial injustice, the political back-scratching—where greed overpowers need, I'm afraid that we have not only hidden our light, but we have lost our taste.

I was privileged to travel to Korea and Japan in July to study Rev. Moon and Korea in the providence of God. It was one of the most amazing trips I have ever taken outside of the continental United States. If you ever have an opportunity to go I recommend it. And you don't have to worry about losing your identity. I washed my face with yellow towels in Korea for seven days, I soaped with itty-bitty bars of yellow soap, I ate and worshipped and relaxed with yellow folk, and I came back just as black and Baptist as I

was before I left. I am impressed by the growth of Rev. Moon and the Unification Church, which in the last 31 years has grown from a mud hut to a movement of missionaries in 130 countries of the world, all working on man's restoration as a divine principle of life's commitment.

While fulfilling his mission on earth, Rev. Moon's ministry is not only concerned with educating the mind, exploring revelations, feeding the hungry, providing thousands of jobs, and unifying the Christian family under Godism, but his mission to build an international highway is actually coming off the drawing board. Our world will soon become a major neighborhood on planet earth. Isaiah may have seen not only the coming of Jesus, but the works of Rev. Moon, because he said, "And a highway shall be there, and it shall be called the Holy Way"

When God in His infinite wisdom created cosmic reality out of chaotic confusion, He set forth in the universe a constellation of sun, moon, and stars. God so arranged it that the sun gave light to the moon and the sun and moon gave light to the stars. God has done it again. It is His

doing. And it is marvelous in our sight. He has set before us, believers and non-believers, Rev. Moon, who tells us that he has received a revelation from the son and he is acting on it. Maybe if we listen to him we might glean from him a new reflection from the son, s-o-n, that we might move from philosophical is-ness to theological ought-ness, so that God might be praised as we join Him in the starlight in the galaxy of glory.

Let us receive Rev. Moon as he comes to us tonight! God bless you. ♦

CONTINUED FROM PAGE 41

agreements and summit meetings can alter or evade or attenuate the harsh geopolitical reality that our self-avowed enemies consider themselves in a permanent state of war against Western democracies. Rev. Moon has been on the ramparts of freedom in this worldwide struggle. And for this he was persecuted and punished. And for this we welcome him home. I would also like to take this opportunity to salute Mrs. Moon and her family for their courage and determination in this ordeal. Thank you. ♦

SECOND INTERNATIONAL PWPA CONGRESS

August 13-17, 1985, Geneva, Switzerland



THE IMPENDING COLLAPSE OF THE SOVIET EMPIRE

by Gordon L. Anderson,
Secretary-General, PWPA-USA

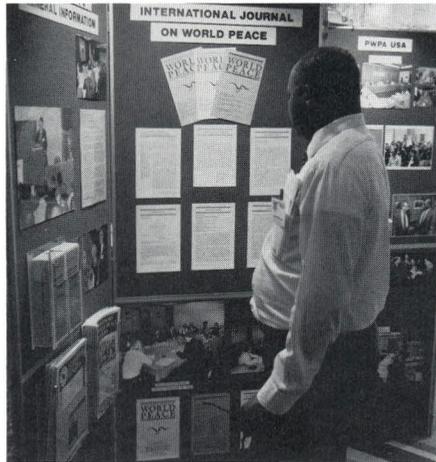
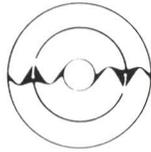
OVER ONE HUNDRED FIFTY experts on the Soviet Union met in Geneva with a hundred international scholars of the Professors World Peace Academy to attend their Second International Congress, entitled "The Fall of the Soviet Empire: Prospects for Transition to a Post-Soviet World." The organizing chairman of the conference was Professor Alexander Shtromas, who teaches contemporary politics in Britain.

The four-day conference was divided into two segments. The first part involved

a discussion of the Soviet system and its inability to face up to the difficulties it is experiencing on an ever-increasing scale. The second part was devoted to thinking about possible critical situations that might provoke change in the Soviet Union and alternative systems likely to emerge in the aftermath of such a change.

Eighty papers were presented by distinguished scholars in the field of Sovietology. Twelve panels explored specific elements, such as economy, ideology, law, nationalities, international relations, and

possible ways in which Soviet reforms might take place. For example, in one group, Professor Michael Volensky, a former member of the Soviet elite, argued that the West should put economic or diplomatic pressure on the Soviet leadership in order to force them to reform their system. The president of PWPA International, Morton A. Kaplan, was one of the scholars who took the opposite view, by saying that any attempts on the part of the West to influence the process of change in the Soviet Union could lead to



an even more repressive Soviet regime.

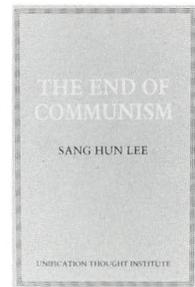
Rather than advocating any particular view, the conference revealed a spectrum of possible futures for the Soviet empire. The discussions created a feeling of hope among those who had emigrated for political reasons and who still long to return home in the future. Aleksis Rannit, an emigre poet from Estonia who had been a longtime associate of PWPA, submitted the original proposal for this conference but did not live to see its fruition. He wrote:

The Soviet Union is now the last empire, and one does not need to be a prophet to foresee its end, in exact accordance with the Soviet's own dogma that all empires and kingdoms are predestined to fall. We do not know when it will happen, whether by interior or exterior forces, yet the likelihood inspires many thoughts of scholarly practicality.

Factors Contributing to the Soviet Collapse

On the opening day of the conference, a major paper was presented by historian R.V. Burks of Wayne State University in Detroit, in which he predicted that the chances of a complete collapse of the Soviet economic system "within the next five years are probably better than even." He compared the coming crisis of the Soviet Union to the situation of Hungary in 1965, Czechoslovakia in 1968, and Poland in 1980. He mentioned numerous factors contributing to the breakdown, but he believes "the slowdown of the rate of economic growth which set in about 1978 will...provide the background" for the collapse of the current regime. In addition to the unworkability of a centrally planned economy, the Soviet Union suffers from a shortage of raw material, pressure to divert domestic productivity

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Second International Congress of Professors World Peace Academy

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Rev. C. H. Kwak delivers his address.

to military goods, the rise of minorities, the increase of corruption and black market activities, and the general neglect of the social infrastructure that has been going on for the past twenty years. The result is that the regime's ideology, which promises increased prosperity under socialism, has lost any credibility it had obtained for the people of the USSR.

Another major paper was given by Professor Shtromas, a former legal scholar in the Soviet Union. He argued that, contrary to popular opinion, the Soviet

military is not solidly lined up behind the Communist Party leaders. "The military, more than any other Soviet establishment, always was and continues to be a virtual prisoner to the Party." A second tension exists between what Shtromas terms the technocrats, who feel the urgent need for reform, and the "partocrats," Party members who are opposed to any measure that would threaten or diminish the Party's power. The growing class of technocrats feels that decentralization and response to market forces would improve

quality, productivity, and efficiency in the economy. However, those in the middle management, who are in prominent positions only because they are loyal Party members and not because they are endowed with professional skills, resist such reforms, which would render them jobless. Shtromas suggested that the military, which needs a healthy economy to carry out its own social role, has numerous reasons to ally itself with the technocrats if the situation becomes critically unstable.

While the opinion of many scholars differed from Shtromas, several scholars publicly announced at the end of the conference that their understanding about the current state of the Soviet Union and the possible constructive transformation of Soviet society had been considerably advanced.

It is expected that four books will come out of this conference, comprehensively addressing: the general Soviet crisis; Soviet economy and society; ideology, religion, and nationalities in the Soviet Union; and international relations.

With this conference, another recent seminar sponsored by PWPA-USA on Sino-Soviet-US relations, and a forthcoming conference on the new generation of Soviet leadership, PWPA is becoming recognized as a growing source of information on the Soviet Union. ♦

Letter from the Publisher

CONTINUED FROM PAGE 2

grace from his payment, we have to set a condition.

This time is unique. A new era has begun. We want to join Father and become elevated along with him. This marks a new stage for the Unification movement. From now on we all have to lay conditions to inherit Father's victorious foundation, which he accomplished through his sacrificial life in Danbury. Generally speaking, we have to restore the 13 months of Father's imprisonment by 1988. According to one's mission and position each member will go through a different type and length of period to do this, depending also on how much he or she concentrates and invests in sincerely laying indemnity conditions.

Especially these four months of mobilization, from September 1 to January 1, 1986, are the most precious. American members, of course, have been asked to mobilize. But the worldwide membership as well should set the same standard by

focusing on field work with a mobilizing spirit.

And what should be our attitude and method during this period? Exactly this: We have to think about Father, about what he did in prison. Even though he was put in an environment that was entirely foreign, even repugnant, to him, Father first of all was completely thankful to God. He never made any excuses and never complained, but offered his full gratitude to God. Secondly, he completely dedicated himself and put all his effort into serving his Cain. He served his fellow inmates, he served American Christianity, he served the world. While in prison he also started many historical projects.

In order to inherit Father's victory, all Unification Church members should first give full thanks to God. This four-month period is not so much one of indemnity as of grace. During this period we can receive the grace of God and True Parents; they have paid the price for us to begin work on a whole new level. Secondly, we should put all our effort into the mobilization outreach. The first is

the Sung Sang aspect, the second is the Hyung Sang aspect. The Hyung Sang aspect entails mobilizing for four months, dedicating ourselves to taking care of our Cain, and loving Christianity, our country, and the world through our activities. The Sung Sang aspect is recognizing how important this precious four-month period is, giving thanks for this historical opportunity, and keeping the memory of Father's imprisonment in our minds every day.

We should embark upon this time of mobilization with two things in mind. First, our attitude should be that of repentance for the past. Father said that his imprisonment was worse than Jesus' crucifixion. Yet he gave us this precious opportunity to join him in his victory. Secondly, therefore, we need to have a grateful heart and make a pure determination for the future.

In conclusion, if we fulfill these Sung Sang and Hyung Sang aspects, our movement will take a great leap forward, because Father is resurrected, and a new level has been achieved. ♦



K. OWENS / N.F.P.

NEW ERA INTRODUCTORY SEMINAR ON UNIFICATION THEOLOGY AND LIFESTYLE

July 27-August 3, Quebec, Canada

by Yolanda Smalls

IN THE BEAUTIFUL BALLROOM OF the Chateau Frontenac in Quebec, overlooking the St. Lawrence River, more than eighty professors of theology, philosophy, and sociology attended this summer's New Ecumenical Research Association (New ERA) seminar on Unification Theology and Lifestyle.

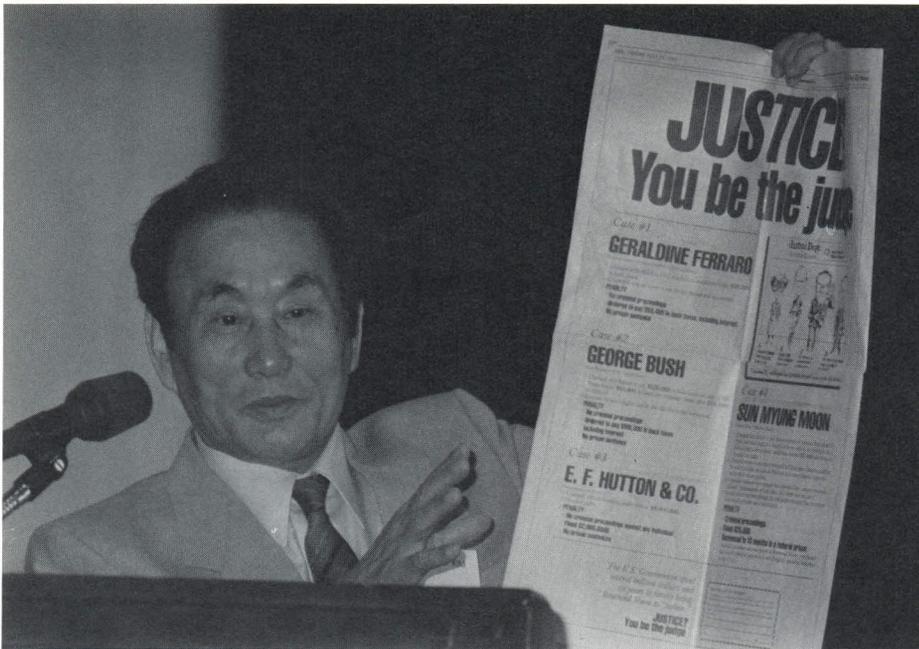
Unlike other New ERA conferences of the past, this one gave scholars an opportunity to hear as well as respond to the *entire* Unification Principle, which was presented by several lecturers. Almost none of the participants had ever heard Principle lectures before.

Scholars Offer Critical Responses

Past and future met as historical figures looked down from the hotel walls on the participants, who came from North America, Europe, and Africa to learn of God's path of restoration toward creating the Kingdom of Heaven on earth. Participants then listened to the critical responses prepared by their colleagues who had previously read both *Outline of the Principle Level 4* and the written lectures prepared by the Unificationists. Most commented favorably on the

quality of the lectures and raised questions about areas not covered by the material (for example, whether the suffering of animals when they hunt and kill each other is a result of the human fall).

In the opening speech David S.C. Kim, president of the Unification Theological Seminary, explained, "In the past several years we have developed our presentations on Unification theology so that they would be intellectually stimulating and acceptable to your academic standards yet remain true to the essential teachings of the original Unification texts. There is



David S.C. Kim holding up a newspaper ad on the injustice of Father's case.

no need for you to be too nice, too courteous, or too gentle with our Unification lecturers. I recommend that you be intellectually demanding and objectively critical, yet constructive in your responses. In this way you will be properly informed about us, and the Unification movement, which openly claims to hold the keys to world salvation, will be given a proper test."

Some of the most intense dialogue took place in the small groups, moderated by New ERA board members and past par-

ticipants. The attending scholars questioned the Unification resource panel on various aspects of Unification teachings and lifestyle, and confronted each other on their own Christian or other interpretations of the same theological and practical issues.

Historic Setting

These conversations continued over meals in the hotel and in the local restaurants as everyone explored charming and historic

Quebec City with its French cuisine, ancient fortifications, street artists and musicians, and very friendly atmosphere.

Many of the participants took time to visit the Plains of Abraham, just a five-minute walk from the hotel, where the British defeated the French in a historic battle that made Canada a British colony instead of a French one. These plains later saw a battle between the British army and the American soldiers led by Benedict Arnold. Arnold lost this battle, which resulted in Canada remaining a British colony instead of becoming part of the future United States of America. This historic setting helped create a feeling of unity between the past and Father's vision of the future.

After a week of lectures and theological discussions some of the participants shared in a Unification worship service conducted by Shirley Stadelhofer, registrar at the Unification Theological Seminary. The title of her sermon was, "We Must Be Born Again." After dinner on the final evening Unificationists and guests shared some of their musical talent and a lot of laughter.

By the time the participants left they had become good friends and "relatives," the latest additions to the New ERA family around the world. They had discovered in each other a shared global consciousness and a desire for a better world. ♦



PHOTOS: K. OWENS / N.F.P.

One of the lively discussion groups.

KEYNOTE SPEECH

*by Rev. Chung Hwan Kwak
Read by Jonathan Wells
at the New Era Seminar
Excerpts*

LADIES AND GENTLEMEN:

On behalf of Rev. and Mrs. Sun Myung Moon, I wish to thank each of you for your participation in this New ERA Seminar on Unification Theology and Lifestyle.

During this past week, you have been introduced to the teachings of Rev. Sun Myung Moon through the presentation of lectures on the Principle, and you have had an opportunity to speak with members of the Unification Church in your group sessions. I hope that you are now able to understand, at least in part, the motivation behind the many activities which Rev. Moon has begun. This afternoon, however, I would like to present a different type of introduction to Rev. Moon and his vision for the world.

I have known Rev. Moon for more than a quarter of a century, and I can say without any reservation that the most important aspect of his life is his deep spiritual connection to God. His first priority in life is being a minister of God to the world, and everything he does pivots around this central calling.

From my contact with Rev. Moon, I have come to know the intensity of his prayerful communication with God, and the spiritual power which results from it. He has an insatiable appetite for prayer. Typically, Rev. Moon sleeps less than three hours a day, preferring to spend several hours each night in prayer and meditation. He maintains this rigorous schedule even now, at 65 years of age.

Before he entered prison in Danbury last July, he usually began his daily public schedule with a seven o'clock breakfast meeting with church elders and department leaders. He did not even allow himself the pleasure of dining alone with his own family. He is always on the front line in his work for God. He often traveled, visiting and meeting the members of our various departments and local church centers. He not only preached to our congregation every Sunday, but he would spend hours every day giving words of guidance and inspiration to members and guests of the Unification Church. All of his activities are motivated by his desire to serve God and humanity. In all my years with Rev. Moon, I have never seen him take a vacation from this intense commitment to God.

While in Danbury prison, he performed the humblest tasks without complaining and went out of his way to help other prisoners with their chores. He had already forgiven those who convicted him. Rev. Moon's English is not fluent, and in any case prison regulations prevented him from teaching his beliefs to the other prisoners; but many of them were attracted, nevertheless, by his example of humble self-sacrifice and are now sincerely studying his religious teachings on their own. Rev. Moon would never have told me this himself; during my visits to him in prison he never discussed his personal situation.

Instead, these stories have come from other prisoners who were released from Danbury. Even in prison, Rev. Moon will-

ingly accepted every difficulty as the price he must pay to fulfill his devout commitment to God.

How does Rev. Moon view God and Jesus? Unlike many people today, Rev. Moon does not see God as merely a human concept or projection. Rather, God is an independent reality, a living Being who takes an active part in our lives. It is God who created us, not we who created God. Rev. Moon also believes in the real existence of a substantial spiritual realm. In everything he does he takes into account the presence of the Living God and the spirit world. Through the teachings of Jesus, through the Bible, and through his own prayers, he has come to know not only that God is real and personal, but also that God's heart has been filled with intense pain because human beings have not been able to understand God's situation. Because he knows how sorrowful God is, Rev. Moon always prays with tears in his eyes. If you ever have the chance to listen to one of his prayers, though you may not understand the Korean words, I am sure you will perceive the depth of his communication with God just from the sound of his voice.

As for Jesus, Rev. Moon feels that he was a real man, not just a meaningful myth. He feels that the Messiah is a real person whose life must be a model for our own lives of faith. The Messiah comes to work with God in solving the problems of the world, both physical and spiritual. This view of the Messiah presents each of us with a great challenge; and Rev. Moon takes this challenge very, very seriously.

Rev. Moon emphasizes that the Unification Church was established not by him, but by God. Because of this, Rev. Moon is confident that when he passes on to the spirit world the church will continue to develop and grow, just as other God-inspired religions have done in the past. Without God's support it actually would have been impossible for the Unification Church to even survive to this day, because it has undergone so much persecution in its short history. The fact that the church has thrived and prospered in the midst of the most severe difficulties is a testimony to the spirit that moves it.

People hold many opinions about Rev. Moon, some of which are based upon misinformation and distorted facts about his church and his activities. Public ridicule by the media and other groups, however, has never hindered Rev. Moon, because he sincerely believes that he is doing the work of God and that God is assisting his work. Rev. Moon is deeply spiritual, but he does not want to be a spiritual hermit. Instead, he chooses to work actively to close the gaps that exist as barriers between nations, peoples, cultures, races, and religions. He is righteous, flexible, strong, tearful, and compassionate. He is a man who can lead this world back to God. ♦

NEWS FROM TODAY'S WORLD

The Third PWPA Conference in Zambia

by Randy Orr

THE THIRD PROFESSORS WORLD PEACE Academy Conference in Zambia convened on June 29 at the Mosi-O-Tunya Intercontinental Hotel in Livingstone, just a few minutes walk from the world-famous Victoria Falls. Thirteen papers were presented by 15 attending professors: 12 from Zambia, 2 from Zimbabwe, and 1 from Soweto, South Africa. The theme of this year's meeting was: "The University and the Challenge of Youth Development."

Even though those participating represented a dozen different academic fields, the group was quite cohesive and the professors were very enthusiastic about having this opportunity to share their views. In the papers presented African universities were urged to move away from the purely academic, elitist approach to education, to become more community-oriented, and to assist governments in implementing youth development programs in rural areas.

We were quite honored that the district governor sent his deputy governor to read a speech he had prepared for the conference. This was the first time that a ranking government official has spoken at a PWPA function. His speech was quoted in the *Daily Mail*, one of the two national newspapers.

PWPA activity began in Zambia in 1983 through the dedication of one of our missionaries, Donna Ferrantello, who, through repeated visitations, invited many of the professors at the University of Zambia to attend the first PWPA conference here. The principal of the university, however, learned that the conference was connected to Father and issued a communique to all university personnel not to cooperate with PWPA in any way. One brave professor, Dr. Gatian Lungu, then the assistant dean of graduate studies, defied the directive, and he was the only Zambian professor who actually showed up. Fortunately 11 professors from other

African countries were participating that year, so the conference was successful.

In 1984 Dr. Lungu became the president of the PWPA of Zambia, and the organization was formally registered with the Zambian government. Dr. Lungu took over the responsibility of inviting professors to attend that year's conference. The Zambian participation rose dramatically to 12, and 15 other professors from neighboring countries brought the total to 27.

This year, thanks again to Dr. Lungu, 12 Zambian professors attended the conference, and another 12 had to be turned down due to limited funds. Those attending were of high caliber, with nine holding doctorates earned in the United States or England. The professors shared together a broad vision: that institutions of higher learning should not be detached from but should truly serve the needs of the people of the community and the nation.

It is our hope that PWPA activities will develop more and more as a means of communicating our True Father's ideals to Zambian academicians, subsequently to their students and policy makers, and eventually to the entire nation. ♦



NEWS FROM TODAY'S WORLD



First International 40-day Training Session in Ecuador

July 1 - August 9, 1985

by Hans-Josef Mueller

THOSE OF US WORKING IN ECUADOR were surprised when our regional director, Christopher Olson, decided to hold a 40-day training session in our country. In terms of economic and political stability our country is better off than any other country in our region. However, among the church centers in our region, our church is the smallest.

Most brothers and sisters arrived at the Quito center at the end of June, coming from Bolivia, Columbia, Peru, Nicaragua, and Venezuela. Coming a few days early allowed everyone to adjust to the altitude and a new climate. It is not always an easy transition if one is coming from sea level to a height of 2,800 meters in the Andes Mountains.

An Ideal Setting

The workshop comprised 61 participants, including six staff members, and was held in Sangolqui, a little town about thirty minutes southeast of Quito. We stayed on a farm surrounded by beautiful and partly

snow-covered mountains, an ideal setting to experience God's presence in the purity of nature. Our landlord felt extremely blessed to host us and he constantly offered his help. Most of the medicines that we needed were donated by him, as well as large amounts of bananas and oatmeal.

Although Nicaragua does not belong to our region, we all felt especially blessed to have two sisters from this country participating while their nation is undergoing such changes and difficulties. Their testimony of their work and dedication to True Parents under such trying circumstances moved many of us deeply. At the same time it showed us how blessed we are to be working in countries without major restrictions and obstacles.

The participants ranged in spiritual age from 2 months to 10 years. While most were physically in their twenties, our oldest participant was 54 years old. Many had never experienced such a big event or seen so many brothers and sisters together at one time. There was a strong sense of



Colombians dancing.



Venezuelan members perform.

excitement and anticipation which helped create a high spiritual atmosphere.

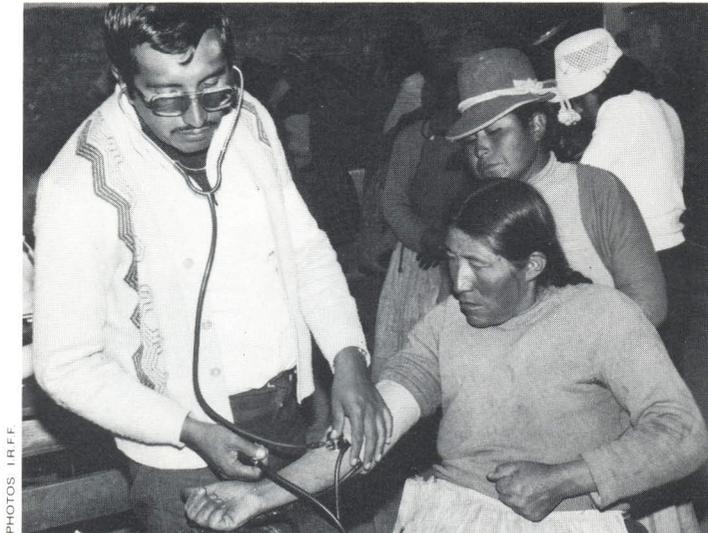
We began our daily schedule with exercise at 6:00 a.m., followed by morning service given usually by Mr. Olson or the other missionaries or group leaders. The daily lecture period was divided into four hours in the morning and three hours in the evening. Every day before the evening lecture our Japanese missionary in Ecuador, Masao Mine, gave us Korean lessons, which everyone eagerly attended. Even the younger members got at least some feeling for the Korean language, and at the end of the training session we all recited the Pledge in Korean.

Thirsty for Principle

Pedro Rodriguez, the missionary to Colombia, and Steven Boyd, the missionary to Uruguay, each taught a cycle of Principle lectures. It especially struck me how the younger members were so thirsty and anxious to deeply understand the

CONTINUED ON PAGE 54

NEWS FROM TODAY'S WORLD



Dr. Mendiguri at work in the village school of Isla.



Christine Jones and the wife of Dr. Ananias, herself a dentist, examine an Indian child's teeth.

The IRFF Medical Project in Peru

by the IRFF Staff

IN 1984, CARMELLA LIM, THE missionary to Peru, helped IRFF initiate a medical project in response to the flood disasters in the mountainous area near the city of Juliaca in southern Peru, one of the poorest areas of the country. From their experience working with the severely impoverished Indian people, IRFF decided to organize a team of local medical volunteers to serve the area. So in August of this year, IRFF representatives Christine Jones and Susan Arthur flew from New York to Peru to help the IRFF staff with the project administration.

The rural way of life in these Indian communities is very austere. The high altitude and the thin, rocky soil of the region offer limited agricultural opportunities. For the most part the people survive by making small handicraft items which they trade for their necessities of life. But with the small exchange value they receive, the Indian communities



Dr. Betty Cabrejos, the project coordinator, offers assistance to a woman and child of the village.

remain trapped in a web of poverty, and they resemble the tribal reservations of the United States a hundred years ago.

Alleviating Serious Health Problems

The people receive very little public assistance. The burden of large families, limited income, and a lack of education inhibits their progress towards self-reliance. The average family dwelling is an adobe hut of one room—without windows, running water, or even the rudimentary implements of everyday life. This unfavorable environment leads to serious health problems, especially respiratory and intestinal diseases.

The overall project coordinator, Dr. Betty Cabrejos, arranged for the elementary schools in each district to be the sites for the distribution of supplies and medical services. Early in the morning the people gathered to receive basic food supplies of rice, corn, flour, and sugar. Afterwards, doctors were available to examine them and diagnose their ailments. The doctors instructed the local nurses, who spoke the Indian dialect Quecha, to translate and explain how to use the medicines. Serious cases were referred to Dr. Mendiguri, an IRFF asso-

NEWS FROM TODAY'S WORLD



Dr. Ananias testing for respiratory problems, a problem common throughout the Andes.

ciate at the local hospital in Juliaca. Each day's activities were evaluated by the IRFF staff in the evening to prepare for the following day.

The project lasted one month. At its conclusion, the community leaders, doctors, and IRFF staff came together to discuss the future needs of the area. It was suggested that the community immediately follow up on the medical services with the volunteer part-time help of the local doctors who participated on the medical team. IRFF promised to purchase essential medical instruments and supplies and is now looking into ways to provide materials to remedy the pollution of the water supply.

Mr. Kawasaka, a professor at the University of Puno who is associated with PWPA, will also start garden plots as a means to instruct the people in how to grow their own crops.

Upon the foundation of such service to the community, IRFF has gained the trust of the local people and has been commended by the Peruvian Department of Health for its activities. In conjunction with local officials, university professors, and medical doctors, IRFF is bringing new hope to an ancient land and people. ♦

President's Wife Inaugurates Open House at IRFF Rehabilitation Project in Senegal

by the IRFF Staff

THE CENTER FOR THE REHABILITATION of the Handicapped, Dakar, Senegal, was begun in 1983 through the incredible effort and enduring heart of our missionary, Patricia Fleischman. With a grant from IRFF she established an educational training program for the handicapped and gave hope and vision to the physically disabled in Dakar (see *Today's World* April 1985). Recently the wife of President Abdou Diouf visited the center to announce the official opening of an exposition at the center. The following article is excerpted from *Le Soleil*, the Senegalese newspaper.

The Center for the Professional Rehabilitation of the Handicapped of the International Relief Friendship Foundation (IRFF) was visited yesterday by the wife of the head of state, Mrs. Elisabeth Diouf, honorary sponsor of the center. This ceremony took place in the presence of the Minister for the Protection of Nature, Mr. Cheikh Cissokho.

The International Relief Friendship Foundation, whose headquarters are in New York, is a non-governmental organization whose activities are mainly directed at help and assistance for the needy. It sponsors, in our capital, this center which was created two years ago and which rapidly became significant due to its effective actions to help the handicapped; it works for their social integration by preparing them to practice a professional activity.

In the short speech which he gave, Mr. Cissokho, in the name of the First Lady, thanked the eight delegates of IRFF for having invited him to come visit their center. He said, "Mrs. Diouf's presence among you today is an expression of the special interest she has in seeing our



Left to right: Mr. Sayan de Djimera, director of the program, Mrs. Abdou Diouf, and IRFF representative Patricia Fleischman.

handicapped brothers and sisters live a dignified and decent life, as normal and flourishing as possible, and for them to actually participate in the building of the nation." The Minister for the Protection of Nature was satisfied by the remarkable work undertaken by IRFF since its installment in October 1983.

He also made the remark that the interest of this center does not lie only in the technical training and practices dispensed to its students—in sewing as well as in related activities—but also, and especially, in the enormous socio-professional possibilities which it offers them. The minister indicated that the government has always been generous in its endorsement and support of IRFF. He assured IRFF that the Senegalese government will continue to help as best it can and that he rejoices at IRFF's efforts to raise the center's capacity to be able to accommodate 120 trainees.

The director of the IRFF program in Senegal, Mr. Sayan de Djimera, presented a plaque to the honorary sponsor, Mrs. Elisabeth Diouf. The First Lady then inaugurated the exposition produced by the pupils of the Center; she also visited the classrooms. ♦

In Memoriam

Mrs. HARUKO KANARI

"Dedication to the Heavenly Will"

by Laura Reinig

ON SEPTEMBER 12, 1985, A VERY special person passed from us into the spirit world—Mrs. Haruko Kanari, who had served True Parents directly in New York and at East Garden since 1976. She was a mother figure and counselor to many members, and helped numerous couples cope with unresolved problems, often staying up with people until very late at night. She worked tirelessly from early in the morning in the True Parents' kitchen in the World Mission Center and prepared the offering tables for all the major holidays and the True Children's birthdays.

Mrs. Kanari joined the church in Tokyo in 1963 when she was in her late forties. She had been a member of the same Buddhist group to which Rev. Osami Kuboki, the president of the Unification Church in Japan, had once belonged. Rev. Ken Sudo gave her her first Principle lecture. She was "jubilant," he recalls. "I remember her smile even now. She was so happy to understand Principle. Since then she never changed. Her faith never wavered."

Soon after she joined, Father assigned her to be one of the three mother figures of Japan to support President Kuboki. In 1976 she came to America, and from then on she directly served Father and the members in New York. Even so late in life she learned to speak Korean, and she taught herself to cook Korean food so well that the guests she served in True Parents' dining room never doubted that the food had been prepared by an expert Korean cook.



SHIN WOOK KIM

In 1983 her health began to deteriorate badly and yet she did not want to lessen her devoted, round-the-clock service. Finally in August 1985 she flew to Tokyo and had an operation for cancer, but she could not regain her strength afterwards. She died in Tokyo. She leaves behind a son, a daughter, one grandson and two granddaughters.

On September 13, 1985, a Seung Hwa Ceremony was held in her honor in New York at the same time as the ceremony in Tokyo. Many members came to express their love for her. At that ceremony, Mrs. Shin Wook Kim ("Lady Doctor Kim") shared in tears that the two of them had been as close in heart as sisters. After having led lives of dedicated service to God, both had become ill around the same time, both had been diagnosed as having cancer on the same day, and both had had an operation on the same day.

Mrs. Kim said that the day after her own operation in New York, she saw a vision of globules of blood the size of

strawberries floating in the air near the ceiling in her hospital room. She heard a voice from Heavenly Father telling her that, just as the Israelites had smeared lamb's blood on their doorways at the time of their departure for Canaan to protect them from evil, and had celebrated the Passover before crossing the Jordan, she and Mrs. Kanari were in the position of sacrificial lambs, shedding their blood as an offering to protect us during our entry into the Canaan of the new era. She had this revelation on August 16, the same day that Father declared the Day of Total Victory of True Parents. She regretted only that she could not share the deep significance of this revelation with her dear sister before she died.

Rev. David Hose also spoke at the Seung Hwa Ceremony about Mrs. Kanari's life of devotion: "I realized that so much of her beauty derived from a very powerful prayer life and a strong relationship with God and our True Parents. To carry on that level of attendance takes a person who has a prayer dimension far beyond most believers. It is a dimension completely centered upon selfless devotion." He shared that, since she often worked "behind the scenes," she did not get her spiritual nourishment from external praise and gratitude, but "from heaven and from the silent presence of our True Parents."

Two days after she passed into spirit world, True Father sent a loving message by telegram to her family in Tokyo, containing a motto describing her character: "Dedication to the Heavenly Will!" ♦

40-day Training in Ecuador

CONTINUED FROM PAGE 51

Principle. Consequently it was not surprising that many very young members received unusually high scores in their exams. Truly the spirit of God was moving. Many cried when they heard the mission of Jesus and the real suffering he endured.

In the afternoon we played football, volleyball, and table tennis while, simultaneously, a study group was held for those who preferred to study. The evening

programs included cultural presentations of each country, movie nights, testimonies of missionaries, and meditation and prayer.

We heard lectures on CAUSA given by Haruhiko Iwasawa, the missionary to Bolivia, Unification Thought lectures, and internal guidance given by Mr. Olson. Many members expressed that through the internal guidance they came to more deeply understand the application of the Principle in their daily lives. Three days of lecture practice and two days of fund-

raising complemented our training session. Many members had wonderful experiences during fundraising, as Ecuadorians are generally open and generous towards religious activities.

This training session not only lifted the spirit of the younger participants and helped them gain a wider vision, but it helped the missionaries as well. As our True Father has so much hope for South America, we determined to work so his hopes and dreams can soon come true. ♦

Sharing Your Miracles

Dear Brothers and Sisters:

In his call for the recent mobilization in America, Father said we should expect to experience many miracles in the coming months as we work in the field with ministers and in home church.

The editors of *Today's World* would like you to have a chance to share these precious experiences with other *Today's World* readers around the world. We would be grateful to record them for the sake of history and our posterity.

If you have any moving experiences in sharing the heart of God and the love of our True Father with the people in your area, why not take time to write them down and send them in to *Today's World*? We will provide space in the coming issues for several inspiring testimonies from the field. Don't worry about your English; your contributions will be edited for clarity.

Send your contributions to:

Letters to the Editor
Today's World
481 Eighth Avenue
New York, NY 10001

Please include your full name, address, and telephone number. Please keep a copy for yourself as we are unable to return manuscripts.

Pen Pals

In the March 1985 issue of *Today's World* we published a letter from Gail Martin recommending the idea of international pen pals. Her idea was for one person of each "pen pair" to be from the United States, where church news and resource materials are more plentiful, and the other from another country. A rich sharing of varied experiences could result.

Many responses came in, especially from Africa, and we have been able to match up several pen pal pairs.

However, we now have an excess of letters from other countries and none from America. If you are an American and would like to have a pen pal from another country, please write the *Today's World* and we will have a "matching"

Errata

We regret that in our September 1985 issue, pp. 32 and 33, we erroneously referred to True Mother's mother as Grandmother Han. It should have read: "Grandmother Hong."

MINISTERIAL WORK



L. to r.: Robert Maynard, James Porter, and Kelly Neville supervise the unloading.

A Young Vermonter Tackles the Problem of Hunger

by Michael Macijeski

IN SPITE OF THE FACT THAT VERMONT has thousands of acres of unspoiled arable land, the state long renowned as one of America's most scenic natural retreats suffers from food shortages. The per capita income is well below the national average, and many families require some kind of public assistance in order to survive. There are numerous church and social agencies throughout the state dedicated to feeding the poor, but still more help is needed, especially since government cutbacks in social programs loom on the horizon.

Young Robert Maynard, a native Vermonter from a farming family near Lake Champlain in the north of the state, has experienced Vermont's suffering and hunger firsthand, and after joining the Unification Church in November of 1983 he determined to do something about it. When Vermont received its delivery of IRFF trucks in the fall of 1984, Robert immediately got to work. During the past year, Robert has developed a social action network with connections to churches and community groups all over the state.

Each week, Robert and his volunteer coworkers receive surplus food from NCCSA regional headquarters in Boston, which they then distribute to their growing network of recipient organizations. One such organization is the Central Vermont Community Action Council, which connects local citizens with available social services. Its outreach coordinator, Joseph Gainza, a close friend of

Robert's, sacrificed a lucrative career as state energy coordinator in favor of serving the area's poor. "Government cheese programs are not the answer," says Joseph. "We need to educate low-income families to meet their own needs." Joseph helped Robert organize a committee responsible to form a statewide food bank—something Vermont has never had—which they hope will be fully operational shortly. Robert has located initial warehouse space for the food bank in White River Junction.

Robert has consistently welcomed anyone who shares his enthusiasm for social service to join him in his work. For James Porter, an American Legion disabled veteran from the "Northeast Kingdom" (Vermont's vast reserve of untouched wilderness), helping Robert has given him an exciting new way to get involved in his community. "It just gives me a good feeling," he says. "I've been on welfare, unemployment, all that; I know what it's like not to be able to feed your family at night. It helps other people pull themselves up—it's the right thing to do."

Says Robert of his work, "The biggest inspiration that kept me going when things looked like they might fall apart has been the example of the Japanese sisters. They don't speak English very well or know very much about American culture and society, but they never give up, and they never complain. With that kind of example, how could I give up?"♦

“THE SECOND AMERICAN CHRISTIAN MINISTERS’
CONFERENCE ON UNIFICATIONISM”

REV. MOON AND KOREA IN THE PROVIDENCE OF GOD

Advanced Interdenominational Conference for Clergy
July 23-August 2, 1985, in Korea and Japan

by Jim Stephens

ON JULY 23, FIFTY-SIX RELIGIOUS leaders from 16 denominations arrived in Seoul, Korea, for a 10-day conference on the teachings of our Father and the historical roots of our movement in Korea and Japan. This marked the second of six such conferences planned by Father for American ministers this year.

Father has told us that his course of suffering over the last 40 years is due to the failure of the Korean Christian groups prepared to receive him. When they did not accept him, he had to indemnify the foundation that was lost by going into North Korea and eventually into Hungnam prison. In these 40 years Father has been working through the Unification Church to rebuild his foundation. These ministers' conferences in the Orient play an essential role in accomplishing Father's goal of unity with Christianity.

The conference itinerary, which follows the same basic schedule as the first ICC Seminar in Korea (see the June '85 issue of *Today's World*), affords the ministers an opportunity to observe the roots of our movement, its heart, its strength, and its vitality. With their own feet the ministers climb the mountain to Father's Rock of Tears and pray together. With their own ears they hear testimonies by Father's ear-

liest disciples, the fervent prayers of our members at Sunday service in Seoul, and lectures on the Principle and the preparation of Korean Christianity to receive the Second Coming. With their own eyes they see the replica of Father's first humble cardboard and mud church, the ominous "tunnels of aggression" built by the North Korean communists, and the factories, businesses, and other great accomplishments of our movement.

By offering Christian leaders this experience, Father is opening his heart to them. He longs for them to understand his whole life from the beginning, not just from what they have heard through American media. And he wants them to experience first-hand the culture and people of our fatherland of Korea.

The most valuable and substantial effect of these conferences is the respect and trust that ministers develop for Father as a man of God. Most of the participants do come to Korea with some lingering skepticism or even suspicion about Father. But when they go home, most of them testify that they feel God is actually behind Father and our movement. Therefore they can trust us because they can trust our "roots." They can now testify from their own experience, and freely work side by side with us to help establish the Kingdom of God on earth. ♦

KOREA AND REV. MOON: Some Reflections from America

by Dr. Joseph C. Paige

From his sermon at the Headquarters Church in Seoul, Korea, July 28, 1985

I AM SO THANKFUL TO GOD TO BE back in Korea again. I feel a great kindred for the people here. I can relate to your struggles, your hopes, and your aspirations.

As we landed at the airport here on Tuesday I said a silent prayer. I could not hold back the tears as my feet touched Korean soil, because so many memories came back to me. Landing here on Tuesday, visiting Panmunjom on Friday and Pusan on Saturday, and worshiping with you today have been spiritual high points of my life.

I Volunteered for the Cause of Freedom

I was in Korea from 1951 through 1953 as a part of the United States forces under



Rev. Ki Chul Lee presents a lecture on Christian history at the Shilla Hotel in Seoul. Translator: Kim Setton.

the United Nations command. We were part of that brave and gallant cadre of men from America and other great nations of the world who came over to defend your noble country from continuing communist aggression from the North. Like all of the forces of the United Nations command, we came over in the name of God and freedom, determined to liberate South Korea. I was young then, brave and God-fearing. I had volunteered for service in Korea because I believed in the cause. I left my comfortable university teaching position out of a sense of patriotism and a commitment to God, and I was convinced then as I am convinced today that my presence, my courage, and my boldness were not so much due to my own strength but rather to the manifestation of the Holy Spirit and the expression of God within me.

After the war, I served at Koje-do, Cheju-do, and Pusan. My last year in Korea immediately following the war was with the Pusan military post. I have fond and grateful memories of those years.

Another reason for the excitement I share in just being here is my profound love for some of your brave religious warriors and my desire to again visit the "fatherland" or "homeland" of your great spiritual leader, the Reverend Doctor Sun Myung Moon, truly among the greatest of

our world religious leaders, not only at this time, but in the history of world religions. I believe that history will affirm this.

While I am very much a Baptist, I am also very much a Unificationist at heart. True, there are some theological differences, and some points of genuine disagreement, but these differences are small when compared to the many areas where there is agreement.

You Live Your Spiritual Convictions

A unique and essential element of the Unification movement is the dedication and the commitment to doing theology. The members seem to practice reality theology. They preach it, they teach it, and they do it. They make every effort to live out their spiritual convictions.

This is the big "drawing card" of the

Rev. Moon can be rightly called the modern-day Moses, and I believe that one day the history of world Christianity will bear it out.

movement and its great attraction to us in America. This is what makes the Unification movement so unique. And the notion of doing theology seems to permeate the movement at all levels—from Rev. Moon and the leaders to the missionaries in the smallest local centers.

The irony of it all is that it is this emphasis on living out your theology that draws attention to as well as criticism of the movement. You see, you in the movement are trying to do what God wants you to do. And, in doing so, you are also pointing out a weakness in areas long overlooked by our mainline denominations.

The truth of the matter is that our mainline denominations are threatened by what you do and how you do it.

In America, in Japan, in Korea—wherever your missionaries or leaders are—I've found a dedicated, loving, and caring band of Christian activists, persons steeped in the spirit of Christ, grateful and loving to "Father," as you affectionately refer to Rev. Moon, and always thankful to Heavenly Father and to our Lord and Savior, Jesus Christ.

Enduring Undue Hardship

Right now I believe that more than any church or movement in America or the

world the Unification movement is making a special and serious effort to translate its tenets of faith into a simple and positive way of life, and in so doing it is enduring undue hardship and pain as well as ridicule and resentment from those negative to the faith.

We are proud of Rev. Moon. Our love for Rev. Moon is genuine and of God. It is because we love Rev. Moon and because God loves Rev. Moon and because we respect him as one of the truly great leaders of the world that Shaw Divinity School honored Rev. Moon by awarding him the Honorary Doctor of Divinity degree during our annual Convocation for the Awarding of Degrees on May 11, 1985.

This was a historic event for both Shaw Divinity School and Rev. Moon. It was the first time that a major institution in America had been bold enough and honest enough and serious enough to honor this great leader. He was honored for his contribution in several areas: his Christian leadership, his strong fight against communism and communist aggression, and his outstanding contribution in support of religious liberty, world peace, racial, economic, and social justice, ecumenism, and more specifically, the unity of world Christianity.

You might ask why a well-educated black American, a dyed-in-the-wool Baptist minister, would turn to Rev. Moon, of all leaders, for religious inspiration or for spiritual guidance.



Dr. Joseph Paige speaks at Sunday service in Seoul.

The difficulty people have in America with Rev. Moon is not so much due to differences in theology, but is a result of the shock that a yellow person, rather than an American white or a European, was called by God to help save America.

You might ask why an executive vice president of a major mainline institution in America would turn to Rev. Moon, especially since there are other renowned scholars of the world to whom he could turn.

We Acted in the Spirit of Christ

And yet, I will say today as I have stated in response to inquires from all over the world: In awarding this special honor to Rev. Moon, we acted in the spirit of Christ. I declare to my brothers and sisters in Christ, both from America and Korea, we truly acted in the spirit of Christ. This has been affirmed by the Holy Spirit.

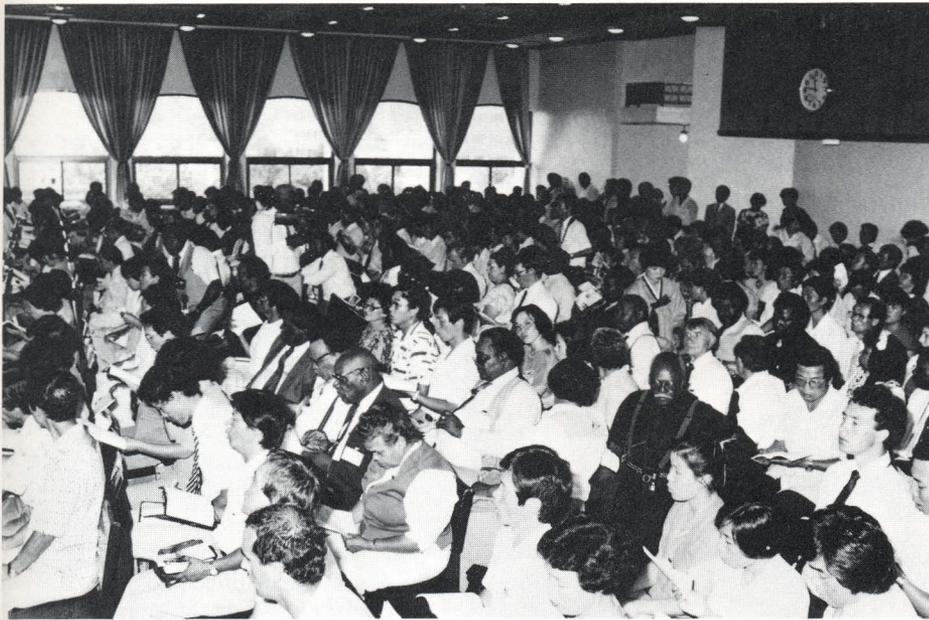
You see, I am a very spiritual person. I pray a lot, I fast a lot, I meditate a lot. I depend on God a lot. In fact, I totally rely on Him in all things and for all things. The honor to Rev. Moon was an act of God. In this instance, Shaw Divinity School served as a conduit for God. And so, in honoring Rev. Moon, we gave God both glory and honor.

I am persuaded, through the indwelling Holy Spirit within me, that Rev. Moon is authentic; that he is real; that he has been called by God to lead a fallen people at this time. God loves Korea. God loves Japan. God loves America. God loves the world. God loves His children and His creation. God wants to save the world because He loves His world.

I am persuaded that God has called Rev. Moon to provide leadership at this



Touring a factory at Tongil Industries.



Sunday Service at the Chung Pa Dong Church in Seoul.

A CLOSER WALK WITH GOD

Revelations from the Rock of Tears

*by Rev. Mark Richards
Bronx, NY*

WE CLIMBED A STEEP, WINDING ROAD to the top of the mountain where Rev. Moon prayed in Pusan, to a place called the Rock of Tears. I was out of breath and sweating when I finally arrived. I stood on the Rock of Tears for a while and rested, then I took a few steps to another rock and sat down and began to meditate. It was not long before I began to experience the presence of God. At the end of the group prayer I felt the urge to go and sit on the Rock of Tears as Rev. Moon had done and pray for the forgiveness of my sins and ask for a closer walk with God. When I entered into deep meditation, the Spirit took me and I saw a bright light around the top of the Rock of Tears. I got up and began to walk down along with the others.

About twenty feet down, a mist seemed to fall over me. I could hardly see, so I stepped aside to allow others descending to pass. I couldn't keep my eyes open. Right away I saw a picture moving before my eyes, as on a movie screen. I saw a man standing with out-

time. In this context, Rev. Moon's role in God's providence is similar to that of Moses in Old Testament history. Rev. Moon can be rightly called the modern-day Moses, and I believe that one day the history of world Christianity will bear it out.

I am pleased to report today that the Unification movement is rapidly gaining in respectability and general acceptance in America, even though resistance is still strong. More and more people, representing almost all of the religious persuasions in America, are softening their anti-Moon rhetoric. More and more Americans are joining with the Unification movement in the fight for economic, racial, religious, and social justice.

The difficulty people have in America with Rev. Moon is not so much due to differences in theology, but is a result of the shock that a yellow person, rather than an American white or a European, was called by God to help save America. Although theological differences are a contributing factor, the problem is due more to racism and national prejudice.

Even so, support for the Unification movement must continue. Rev. Moon must be encouraged. He must be helped. The world must be saved for God. Rev. Moon wants to help God and win the world back for Him. The unity of world Christianity is not only a goal, but a mandate from God. All of us must join forces to help realize this goal.

You are my brothers and sisters. Truly we are one. Let us pray.

Thank you, Lord, for this fellowship, for our Lord and Savior, Jesus Christ, and for the Moses of our day, Reverend Doctor Sun Myung Moon. Help us work for world unity—not as whites or blacks or browns or yellows, or as Koreans or Americans—but as the beautiful children of God. God, please continue to bless Rev. Moon and the great movement he leads, and we claim a victory for you, God. In Jesus' name we pray. Amen. ♦

Dr. Joseph C. Paige is the executive vice president of Shaw Divinity School in Raleigh, North Carolina.



Visiting Panmunjom at the 38th parallel.



Praying and singing at the Rock of Tears, the holy ground in Pusan.

stretched arms, but he was not standing on anything. I saw multitudes of people of all nationalities coming before him. The man looked compassionate and he was calling the people to come to him. There was another strong man between the man with the outstretched arms and the people that he called his children. He was preventing them from going to the man with the outstretched arms.

I began to weep and pray for the Lord to move the obstacle to allow the people to go home to him. I was under this revelation weeping and praying as I got on the bus and until we were halfway to the restaurant (for about twenty or thirty minutes).

A Vision of the Garden of Eden

After the first revelation, a second one came showing me how humanity is sliding from God. This time I was shown the Garden of Eden. It was very beautiful and green everywhere. I saw two elevations: one on the right and one on the left. Below the two elevations was a large green expanse looking like a huge green lake. On top of the right elevation were several medium-size trees. A voice spoke to me and said that the Tree of Life was in the midst of those trees.

On the left elevation, I saw people sliding down into the green lake. I began to cry out, "Tree of Life, help! Tree of Life, help!"

We arrived at the restaurant, but I didn't know it. Everyone had left me in

the bus. The tour guides thought I was sleeping and they entered the bus and shook me to awaken me. I got up and they led me into the restaurant. When I sat down, the Lord took away my hunger. I got up, left the restaurant, and went and sat opposite the waterfall in front of the restaurant. As I watched the beautiful waterfall I heard a voice say to me, "This waterfall has been here for ages. It is cooling and refreshing. Yet it does not move, nor think, nor speak. Man is different because he can move, think, and speak." God was showing me that even though He poured His heart into the creation, how much more of His beauty and love

He poured into man! And still man does not appreciate Him or obey Him.

Master Plan for the Salvation of the World

On June 29, when I was in my room at the Shilla Hotel in Seoul, I had a dream. I had gotten up at 2:00 a.m. to go to the bathroom. When I returned, I lay down on my back, looking toward heaven with my hands folded in a prayerful way, and I began to meditate. A deep and soothing sleep-trance fell over me. I was taken to the countryside on top of a hill where many people were laboring. It seems that they were clearing a spot to put up a new institution. There were many people on this site. All of a sudden a bright light from the sky shone directly on Rev. Moon, who appeared with a large set of plans in his hands. It was the master plan for the salvation of the world. He was showing the crowd what to do in order to fulfill this master plan. I made out one person, Bishop James Goodwin, in this group. He was guarding Rev. Moon as he demonstrated how to accomplish the master plan. Then the trance ended and I awoke.

My purpose for sharing these revelations is so that you may be inspired to pray to God to touch your life. I prayed not for revelations, not because I wanted to be "Joseph the Dreamer," but for the forgiveness of my sins and for a closer walk with God. May God bless you and strengthen your faith. Amen. ♦

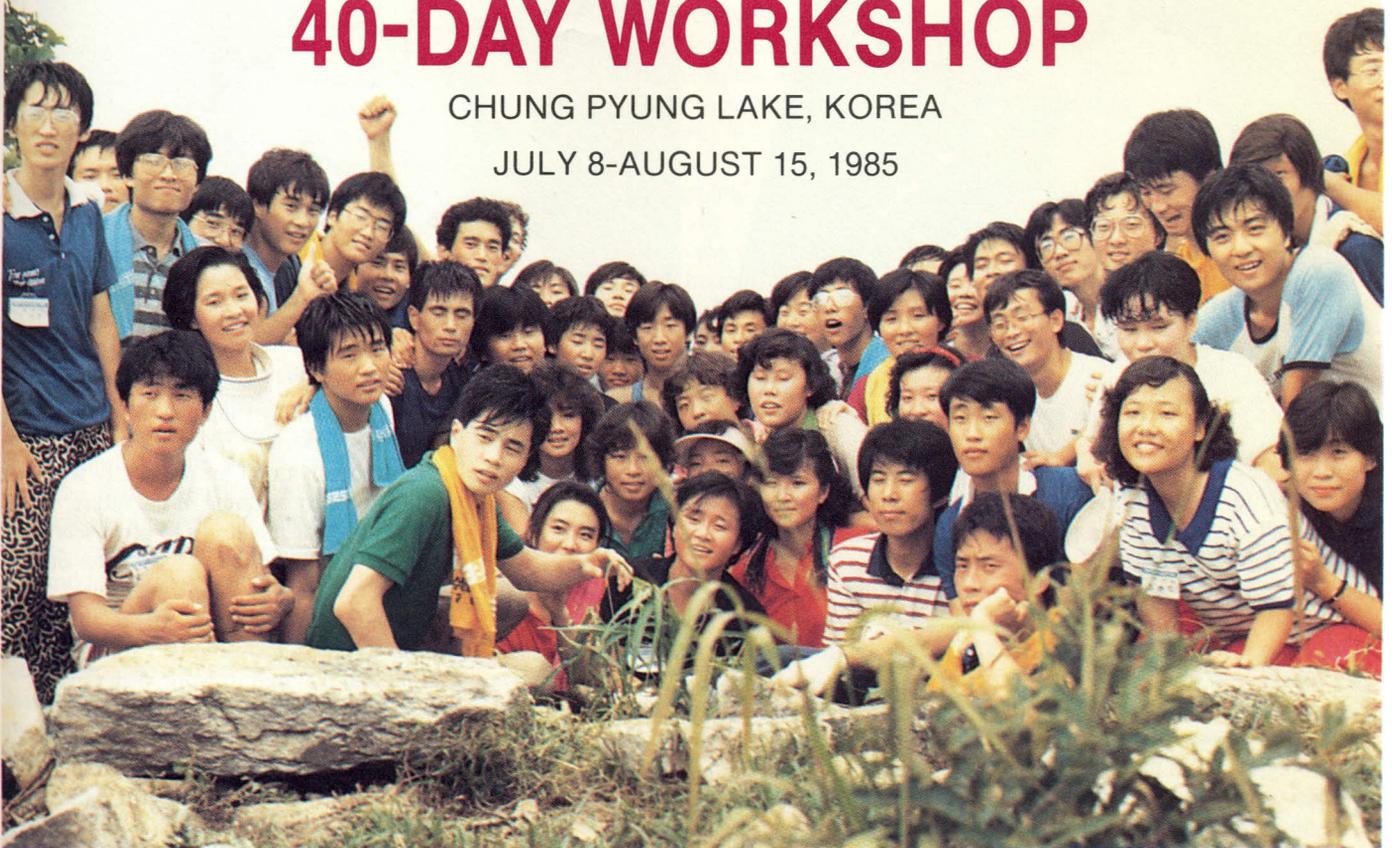


Participants sign guest books at the Pusan church museum.

BLESSED CHILDREN'S 40-DAY WORKSHOP

CHUNG PYUNG LAKE, KOREA

JULY 8-AUGUST 15, 1985



In an interview with Angelika Selle, three participants of the blessed children's workshop in Korea, Young Hwan Chi, Jin Man Kwak, and Jin Goon Kim, shared their feelings about the purpose and significance of the seminar, Hyo Jin Nim's leadership, and what they learned in those forty days.

YOUNG HWAN CHI, 21: I'm studying psychobiology at New York University. There were over 200 participants at the workshop, all of college age or about to enter college. There were about 101 boys and 110 girls. Around thirty came from America and the rest were from Korea. Of the True Family, Hyo Jin Nim, Kook Jin Nim, Jin Whi Nim, and Jin Sung Nim participated in the seminar.

The purpose of the seminar was to create unity between Korean blessed children and American blessed children and to unite with Hyo Jin Nim, because Father emphasized the importance of unity among the second generation. At the time of Moses, when the first genera-

tion wasn't able to go to the land of Canaan, the second generation united with Joshua, and in our time we have to unite with Hyo Jin Nim. Father said that if the second generation can unite with Hyo Jin Nim, God can directly work through the blessed children. We learned that we need to keep in touch with each

By talking about the True Children and understanding their heart, we could share True Parents' love. That was one thing that helped us unite.

other and support Hyo Jin Nim, because we have to be the strong foundation upon which he can stand.

We formed 20 mixed groups. Most of the group leaders were blessed children from America, because we had been close to the True Family and could understand the hearts of True Parents and Hyo Jin Nim more. In the groups we discussed all

sorts of things—school, Hyo Jin Nim, and the other True Children. Once the two brothers who were in the accident with Heung Jin Nim got together with some of the Korean blessed children and they just talked about Heung Jin Nim. By speaking about the True Children and understanding their heart, we could share True Parents' love. That was one thing that helped us unite.

Every day we woke up at 6:00 a.m. and met on a sports field. Hyo Jin Nim was usually already there waiting for us and we did exercises for about 20 minutes. Then we washed up and had to be at the lecture room by 6:40. At 6:40 we had prayer or sometimes Hyo Jin Nim spoke. At 8:00 we ate breakfast and at 9:00 we attended our first lecture. We heard the Principle three times, all taught by elder Korean members. We also heard VOC and a little bit of Unification Thought. There was a 20-minute break and then at 10:40 our second lecture began. At 12:00 we had lunch. From 1:30 p.m. to 3:00 was sports. We had 20 minutes to get washed up, and at 3:20 we heard the third lecture. That was followed



Whenever Hyo Jin Nim spoke he poured out his heart to the blessed children.

by another 20-minute break, and then at 5:00 we listened to our fourth lecture.

At 6:20 we had dinner, followed at 7:40 by a fifth lecture or a guest speaker, who usually gave his or her personal testimony. One of these was Mr. Moon, Father's cousin. He talked about his childhood experiences, when Father was a little boy. Usually at 9:00 p.m. we again had prayer, and from 10:00 to 11:00 we had group meetings to discuss the day. Sometimes a lot of groups went overtime to 1:00 a.m. I guess they must have really enjoyed talking.

As in every 40-day workshop we had a few days of fundraising and witnessing. I went fundraising with a sister who spoke Korean. I think Korean people are more friendly and more humble than Americans. At one house she asked a man if he would like to buy some of our household products, but he said no. I told her, "Hey, keep talking," and finally we went in and displayed our product. Even though I didn't know how to speak Korean that well, I was able to say in Korean, "Please buy, it's not that much." Finally he bought one.

In witnessing I had a lot of fun because the people I witnessed to were mostly college students who had many things to say. Although I didn't understand Korean I talked for one hour with a student who was in Bible School. I was trying to explain to her about Moses and the separation of the sea and I couldn't; but there was a bucket of water there and with that I was able to explain it. Although finally she didn't come, her brother did.

That night we had a meeting for brand new people. And it was so nice, because when the guests came I felt responsible and I wanted to talk with all of them.

On the final day of witnessing we were in an area of rich houses but we were

somewhat hesitant to go in because we thought that rich people were rather close-minded and snobbish. But I thought, "Maybe God has someone there for us," so I said, "Let's go." We went and met a nice old lady who understood some of the problems of the world right away, such as: If there is one God, how come there are so many churches? Altogether our experiences were very good because we were giving our hearts. We were trying to show them God's truth. I think a lot of blessed children felt the same.

For me the climax of the workshop was the time the 800 younger blessed children came, the ones about high school age and under. They were each given a

**On the foundation of prayer
Hyo Jin Nim could speak
to us. I think that's why we
all felt he was talking to each
one of us personally.**

blue shirt with a white collar that said "True Parents—True Children," and they wore them for three days they were there. The final night we made a huge campfire in the center of the sports field. Hyo Jin Nim sang and all the young blessed children were running around the campfire, singing songs. When Hyo Jin Nim was taking a break between songs, the little blessed children ran up to him and sat down, looking at him as if he were a superstar. It was really good that they could experience him in that way. Even though they haven't seen Hyo Jin Nim very much they feel so much love for him in their hearts. By the way, we also had heavenly disco. Hyo Jin Nim danced around the campfire singing, especially

the song normally sung between husband and wife—"Sarang He."

I personally don't know exactly what we're going to be doing in the future. Right now our mission is to go to school, and not just go to school but master our studies, because we have to use our knowledge for the future. Now is the time for us to take responsibility. Father wants all blessed children to work with CARP. We can't just stay in school and do nothing. There's a lot happening right now and we should be part of it. Already many blessed children are participating in CARP. I think in the 120-day workshop, which will take place next summer, we're going to be doing a lot more.

By next year we have to learn how to lecture. Hyo Jin Nim gave us strict orders that blessed children should meet at least two Sundays a month, and from the oldest to the youngest we should practice lecturing the Principle. One time Hyo Jin Nim got really angry at the lecturers because it was clear that they did not really understand Father's heart. So he canceled all the lectures for that day and climbed up a mountain to pray. He said if we wanted to we could climb the mountain and pray also. After that the lectures resumed. But he said next year he would teach the Principle himself, personally.

At the end of the workshop, we gave Hyo Jin Nim a huge card made of cardboard with space for every blessed child to write a message to him. Most of them mentioned that they would give up their lives for him, for True Parents, for this mission, and for God's will. We had learned to really unite with Hyo Jin Nim and to take our lives seriously, because we have a big future in front of us. And it will come soon, too, because we're already in college and in confrontation with the satanic world.

JIN MAN KWAK, 19: I am in my first year at New York University. Up until now, all the older blessed children had no center and just went their own way. Father never proclaimed Hyo Jin Nim as the central point, although all of us blessed children knew, as we were growing up, that we should unite around the True Family. Father always emphasized unity between the blessed children and his own children. Father's children are in the position to know and feel True Parents' heart more clearly and deeply than we can. Therefore, by uniting with Hyo Jin Nim, we can inherit True Parents' heart.

The era of the second generation has come, and we are now preparing for the future. Hyo Jin Nim always stressed that we should have an absolute standard of faith in our daily life, and based on that God can work through us, since God is Himself absolute, eternal, and unchanging. In order to develop such characteristics and for God to believe in us we must change and approach that absolute standard. Hyo Jin Nim says the second generation must unite and set that absolute standard of faith in True Parents, even to the point of giving our lives for them.

Throughout the whole workshop Hyo Jin Nim led a life of prayer. At the workshop site there was a small room where the True Children stayed, and Hyo Jin Nim prayed there every night. The atmosphere in that room was very intense because of his constant prayer. On that foundation of prayer Hyo Jin Nim could speak to us. I think that's why, when he spoke, we all felt he was talking to each one of us personally. That kind of feeling could only come from his prayer, his preparation, and his total investment, trying to show us True Parents' and God's heart. He tried to make us feel close to God.

During the workshop Hyo Jin Nim was in very poor health because of a minor car accident he was in. From what Jin Sung Nim told us, Hyo Jin Nim threw up every day, sometimes even blood. Yet even though his health was so bad, Hyo Jin Nim gave out everything to us. He would normally never go to a hospital, but this time he had to go. He didn't want to because he didn't want to lower our morale by showing that he was weak.

In addition to his continuing prayer condition at the workshop, Hyo Jin Nim had done a 120-day prayer vigil at East Garden earlier this year. He did it mainly for this workshop, for the unity among

the second generation. Our workshop was based on such a foundation of prayer and heartistic investment.

Nan Sook Nim and Shin Jeung Nim had gone to Korea with Hyo Jin Nim, but Hyo Jin Nim was conscious of living a public life and therefore didn't want his wife and child to come to the workshop at all. So he didn't see them for 40 days. And even though he was in such bad health he climbed Chun Syung Mountain, where there's a holy ground. This mountain is very steep and you have to climb a rope in order to get to the top. It takes about two and a half hours. During the

outside children. Among the blessed children we have something in common; we are all of one family, one blood, and that's why we feel such a kinship and brotherhood. I felt an especially strong connection with the brothers, and I sensed God's love very much. I felt so honored and grateful to be in the position of a blessed child, to actually have Father's children guiding us and leading us. We are like the fruits of God's dispensation of 6,000 years. So many righteous people sacrificed and died for us, and we haven't really done anything; yet we are in the blessed position. We have to realize



Afternoon sports with Hyo Jin Nim (center).

workshop Hyo Jin Nim climbed up three times and prayed there. Every time it was like Moses going up to Mt. Sinai to receive a new inspiration. Once we went up there with him and when he reached the top his face was very pale and white.

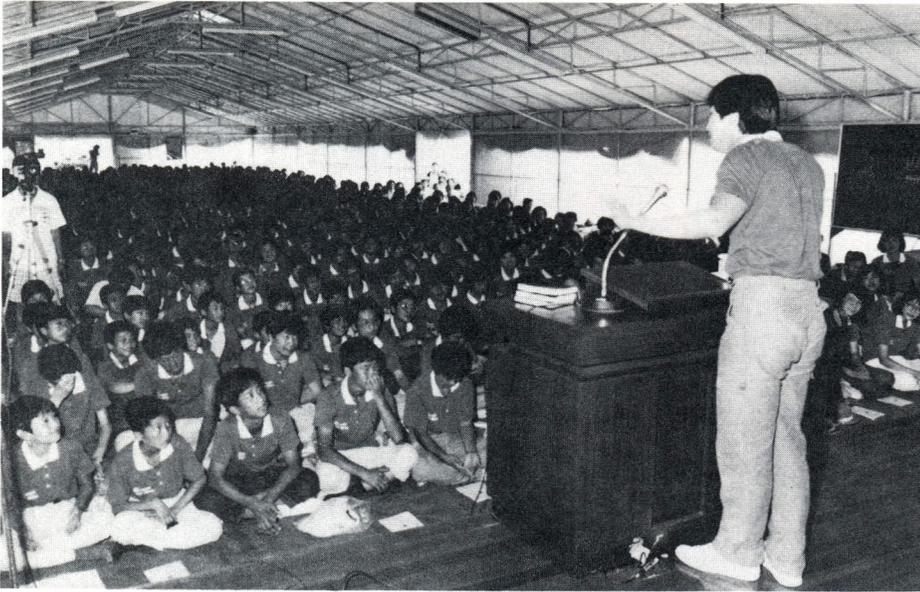
What we needed was true love, the sense of belonging somewhere and experiencing True Parents' and Hyo Jin Nim's love.

However, being there with him was a very spiritual and moving experience.

The most wonderful thing I experienced during the forty days was a lot of friendship between the blessed children. Spending time with the blessed children is quite different from spending time with

that this position is crucial and very important. I feel a very deep love for Hyo Jin Nim. I'm pretty sure that Father prayed for us during the workshop while he was in prison and at Phoenix House. We received a lot of spiritual energy.

JIN GOON KIM, 18: I'm a senior in Arlington High School. I think the purpose of the workshop was the same as last year's: to unite with Hyo Jin Nim as the inheritor of Father's role as the Messiah. As we found out after the workshop, because of the foundation of unity with Hyo Jin Nim that we tried to achieve last year and this year, Hyo Jin Nim could stand as the first son of all of humanity before the True Parents, and the blessed children could be in the second son's position. This unity between Cain and Abel was necessary to allow True Parents to stand as the True Parents. That's why this workshop was significant. So we



Hyo Jin Nim addresses 800 blessed children of elementary school and high school age. The younger children stayed at the workshop for three days and shared in the sports and other activities.

could see the great role Hyo Jin Nim played in God's dispensation.

Last year Father had asked the blessed children to become completely united with Hyo Jin Nim and serve him, just as our physical parents have served the True Parents, so that we could become a bridge between True Parents' family and the world—in a John the Baptist position. We have to testify to True Parents' children before the world.

Another reason why this workshop was so significant was that until this time the blessed children didn't really know where they belonged. And they also had to find their own faith. Please understand that we also struggle with lack of faith in many cases because we did not really choose to be who we are. We were born to it. But there has to be a point where we realize that this is the way we *want* to go; we have to make a decision for ourselves. In order for us to do that we have to have a center, like Father. That person is Hyo Jin Nim. He completely poured himself out at this workshop, and because we could feel the sincerity of his love we concluded that we could wholeheartedly follow him.

Before the workshop, a lot of the blessed children hadn't really decided whether they wanted to go through with this life of faith or not. As you know, it is very hard for parents to explain to their children what faith is. It's one thing for the parents to have faith, but to teach faith by words and actions to a child who has never had experience with it is just

not possible. There has to be a point where you have to feel it for yourself.

Now as the American members are having children, they can understand a little more that our parents were not able to be with us all the time. The blessed children lived in poverty most of their lives and some still do. When their mothers were pregnant they had to go out for a three-year pioneering course. Because the blessed children led such unusual lives, receiving so much persecution for being different, for not being normal according

The blessed children have to be a bridge between the True Children and the world. We have to become the foundation upon which the True Children can stand and work.

to the outside world, they had a lot of struggles. The most important thing about this workshop was that the blessed children were finally able to find their road.

The workshop was mainly an experience of opening our hearts: exposing what our common problems are, what we are facing in the world, and helping each other overcome the problems and become one with our True Parents. Now is the time when we really have to get rid of all the garbage that we might have experienced, and then determine ourselves to go the way that we're supposed to go,

that we are fated to go. You might say there's not much choice, that there's nothing to decide, but there is a big difference between just going because you have to and going because you're determined to, and you want to. It was good because we decided on the right choice.

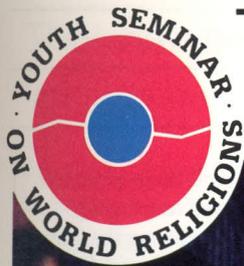
I think this is just the beginning of the children's course. Whether or not the workshop was successful will be seen after the workshop, in what we actually do. The workshop itself was just a training, to find the road and step out onto it. From now on it's a matter of walking it and persevering to the end.

Hyo Jin Nim was so sick that it was hard for him to even sit through the lectures. His body was very weak, and there was a period of ten days during the workshop when he had to go to the doctor, even though he didn't want to. He wanted to persevere even though his life was in danger. The doctor told him that if he had come only a few days later, he might have died. That is how serious his condition was. But because Hyo Jin Nim has a very strong constitution, he was able to endure the physical difficulties. Every morning Hyo Jin Nim would give a speech, and for him to give a speech he had to pray to God and really think about what he wanted to give us, what was appropriate for the time. To do all that takes so much effort. And Hyo Jin Nim is not a superhuman; he can't just automatically pop something out without any preparation. He had to pour so much into it, and as much as he poured into it, results came. For these reasons we could truly feel the sincerity of Hyo Jin Nim's heart in his speeches.

Basically he spoke about what Father usually speaks about: absolute unity, the need to be absolutely unchanging and eternal like God, and to live for others, always remembering that we are living for eternity. Therefore we can't follow temporary or physical values. We always have to think about God and eternal, absolute values. That is the main thing that Father emphasizes. Many of us mentioned that Hyo Jin Nim sounded so much like Father. Father speaks a lot about universal things, and so does Hyo Jin Nim—universal things that are very important.

By the way, while Hyo Jin Nim was praying for 120 days for this workshop, some of us prayed with him there at East Garden. Many nights it was freezing cold. Hyo Jin Nim decided to invest three days of prayer for each single day of the work-

CONTINUED ON PAGE 71



THE FOURTH ANNUAL YOUTH SEMINAR ON WORLD RELIGIONS



TED HOUGHTON

Participants join Rabbi Schlomo Carlebach in song and dance at a public program in Jerusalem.

WORLD PEACE THROUGH RELIGIOUS DIALOGUE AND HARMONY

July 4–August 24, 1985

by Mel Haft and Ian Haycroft

THE YOUTH SEMINAR ON WORLD Religions (YSWR), a venture of the International Religious Foundation, Inc., was founded four years ago through the inspiration of Father. Its purpose is to create mutual understanding and harmony among followers of the different religions of the world.

Each year YSWR selects about one hundred fifty creative university youth

and faculty members from a variety of religious, cultural, and national backgrounds. Together they undertake a spiritual journey to the holy and historical sites of the world's religions. Participants find themselves developing relationships and bridging gaps internationally, interculturally, and interreligiously. This year we traveled to the United States, Israel, Turkey, Italy, India, Thailand, Hong Kong,

China, and Korea. In each place we met sincere and well-respected religious leaders and scholars who helped us learn about their traditions and cultures.

The United Nations has designated 1985 as "International Youth Year," in recognition of the important contribution young people can make in shaping the future of humanity. So faculty and students of the fourth YSWR felt that this

The very poor and often devastating external circumstances in India were in some ways compensated for in the people's rich inner life.

was an especially appropriate year for us to be making our pilgrimage. Our world faces racial prejudice, religious bigotry, and intolerance of all kinds. To overcome these and other problems, the leaders of the future must be armed with the highest of spiritual and moral values. The young men and women on this seminar are in quest of those values and seek a profound renewal of spirit, something they can carry with them throughout their lives to

invest into their communities, their countries, and their world.

The participants not only learned about the various world traditions first hand, but in each place they went they made an impact: In a sense the seminar participants are young ambassadors of peace, and together were we a living message of hope for world peace and harmony.

It is Father's hope and vision that through the Youth Seminar on World

Religions each youth will be inspired to become a person devoted to bringing about world peace, to honoring the family of humankind and the glory of God, and to developing a deep abundant growth of the spirit. Father also hopes that as a result of YSWR, world religions will seek to make coordinated efforts to meet both the problems of young people and their aspirations. ♦



Boating down the Ganges in the early morning at Varanasi, India.

PHOTOS: TED HOUGHTON

A Journey into a Deeper Dimension of Heart

by Alex Colvin

Israel

Israel does not get a lot of water. The air is hot and dry and most of the land is a sandy brown against a beautiful azure sky. Actually, in seeing the starkness of the land, it is surprising that so many central events in history have taken place here, that so many revelations have been given here, and that such conflicts have

raged between civilizations within and over this land.

I went to Israel thinking of it as a Jewish state and I anticipated learning more about Judaism, and I did, but actually during my visit to Israel I had a profound experience with Jesus. In Israel I was personally overwhelmed by a feeling of the centrality of Jesus to history.

I also found the Jewish Israelis to be wonderful people, and I was saddened that there is so little interaction or communication in Israel between the Jews and the Arabs.

Turkey

We were well received in Turkey. The quality of the people who came to speak

The Youth Seminar was definitely a journey into a deeper dimension of heart, and the lives of all of us have become irreversibly intertwined.

to us was quite impressive. Dr. Gulek, who is well known as a linguist, who previously occupied a very high position in the government, and who is perhaps one of the most famous men in Turkey, was a wonderful host to us and really gave a lot of himself. Several professors and deans of theological schools also came to speak with us. It was interesting that, while I felt it was such an honor to be addressed by them, they in fact felt so grateful to talk to a group such as ours, made up of students and faculty from so many different nations.

This was also true of the ecumenical Patriarch of the Greek Orthodox Church. He is such an important man in his church, yet he was so loving and humble towards us. He wished us well at the World Assembly of Religions this fall and praised the Youth Seminar. After speaking to us formally, he spent some time chatting with us.

Italy

In Italy we could walk through layers of history, from contemporary times back through the Renaissance, the Middle Ages, and into the Roman era. There definitely is something awe-inspiring and majestic about Rome, whether you're looking at the ruins of the Roman Empire or St. Peter's Basilica or just gazing at the mother churches of the great Catholic orders.

I felt that Italy was a land where the flesh was in perpetual battle with the spirit. The life of St. Benedict in a way represented this. Benedict came to Rome and was so upset by the pleasures of the flesh and the temptations he saw there that he fled to a mountain and lived an ascetic life in a cave for several years. This cave was to be the birthplace of Western monasticism as other ardent believers joined Benedict.

India

India was a land of shocks and contrasts. Its people's passionate and intense nature is combined with a rich imagination. Thus I felt that the very poor and often devastating external circumstances were in some ways compensated for in the people's rich inner life. This is accentuated by the tendency in Indian philosophy to



The Youth Seminar on World Religions in Beijing, People's Republic of China.

treat the inner world as real and the material world as an illusion. Considering that this tradition is thousands of years old and deeply ingrained in the Indian consciousness, it conditions the attitudes of the people in a way that is alien to Westerners. We who hope to be of any help to the country definitely need a deeper understanding of this very complex country.

To some extent there are two worlds in India: one that is strongly traditional and one that has been greatly influenced by and has largely accepted the values of the West. The two exist side by side, and although they are not absolutely exclusive, they are largely alien to one another. Possibly a large part of India's difficulty lies in its inability to find a satisfactory meeting between these two worlds.

Thailand

Flying out of Calcutta toward Bangkok, I felt I was flying back into the twentieth century. Thailand has very loving, humble, warm-hearted, patient people. Bangkok is a bustling city and its temples are profoundly beautiful.

One of the most moving moments of the entire tour for me was when the tour guide in Thailand told me of the love the Thai people have for their king and queen. Over and over he reiterated that the reason the king and queen are so loved is because they do not live for themselves but for the sake of their people, and they do everything they can to help them and make them happy and proud to be Thais.

A Note from a Convent in Assisi, Italy

To the Staff of the Youth Seminar on World Religions,

We should like to tell you that we were most favorably impressed by the intensity with which the young people of the seminar participated in the encounter we had with them in the parlor of the monastery. Both their words and their behavior spoke to us in a beautiful way of their interest, capacity for reflection, openness to receiving and sharing, and courteous respect. In other words, we felt that each one was truly on pilgrimage in pursuit of new and deeper light and wisdom. Needless to say these are the conditions that are most favorable to the passage of the Spirit of the Lord in us and through us.

Wishing both staff and students every blessing, we remain

Your grateful sisters in Francis and Clare, Assisi

Digging deeply into one's own faith naturally leads to conversion—conversion in the sense of change and maturation.

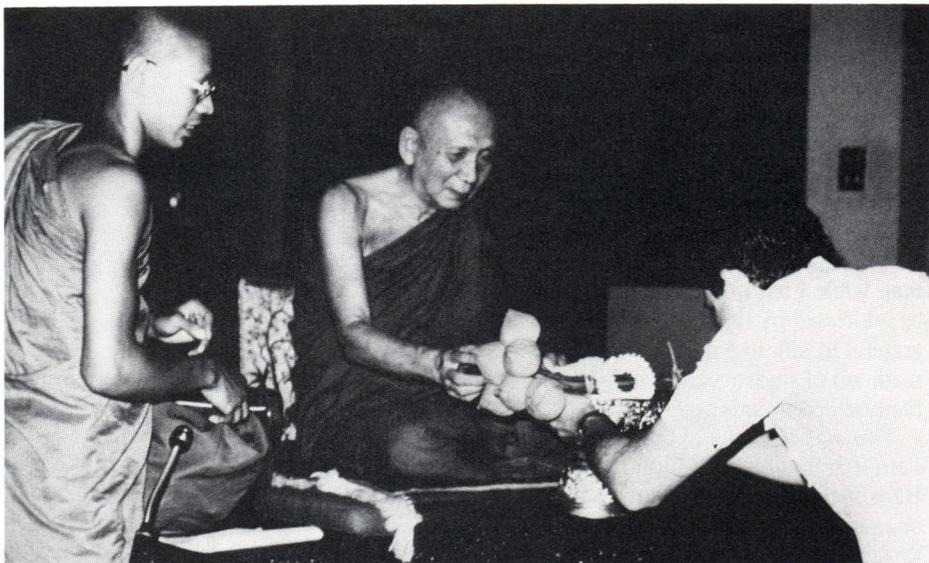
We were able to meet some wonderful people there. The acting Supreme Patriarch of Thai Buddhism granted us a private audience in which he expressed his admiration for the work and the goals of the Youth Seminar. The Youth Seminar seemed to represent an even greater hope to this renowned religious leader than it did to the participants. In addition we were welcomed by the deputy governor of the city of Chaing Mai.

China

In China, many of us were quite impressed by the level of material conditions we saw. There was a lot of construction going on: roads, high-rise buildings, and the like. Everywhere we went we saw piles of bricks. Almost everybody there rides a certain standard type of bicycle. There are no beggars to speak of and there don't appear to be any signs of great hunger. Many of the participants were impressed by what they saw and accredited it to communism, especially in contrast to what we had seen in India.

At the same time the question was raised concerning what motivated the people spiritually. I was particularly interested in this. I asked one of the girls who worked in the hotel what motivated her. She replied in relatively good English that she wanted to work hard for the revolution and make China great. When I asked what would make China great, she answered: "Knowledge." Many young people are studying not only in schools but from the radio and television. She had learned English by herself with the help of television. She said that she wanted to make China great because many people had left China to live in other countries, and she wanted them to be able to be proud of their motherland.

We heard an interesting lecture by a Harvard professor who has been teaching Confucianism in China. It appears that the Chinese are trying to work out a way in which to use Confucianism in a humanistic interpretation that would be compatible with Marxism. This professor, however, is teaching that Confucianism has a spiritual dimension, and he has been involved in some very exciting and challenging dialogue with other Chinese Confucianists and Marxist-Leninists.



PHOTOS: TED HOUGHTON

Public relations director Mel Haft presents a gift to the acting Supreme Patriarch of Thai Buddhism, Somdaj Nanasamvara.

The Chinese guides made sure that we had plenty of time to spend at the government-owned department store.

Korea

Korea exceeded all of my expectations. Korea, the land of mountains and rivers, the land of the morning calm, is breathtakingly beautiful. Taking a walk up the hillside on the outskirts of Kwangju, one

senses a certain depth to the culture and the tradition of the people. There is sensitivity in the architecture of the houses, in the layout of the land, and in the appearance and ways of the people that can't be put into words. I was glad I had studied at least a little Korean so that I could say a few words.

The blessed members among us were able to participate in the Holy Water Ceremony with the church members in

True Man—Reverend Sun Myung Moon

by Aatam Parkash Singh Yaad,
Participant in the 1985 YSWR

*To you alone are we devoted,
Your footsteps are music of joy in this world.
I have spread as a carpet on your way,
The eye and the heart of me as your bed.*

*The full moon dims before your beauty.
Even the world-illuminating sun is like a slave to you.*

*With the blessing of your auspicious footsteps,
O clouds of spring,
The world is full, like the garden of heaven, with blossoms.*

*True man, who has today the madness for a glimpse:
He indeed is a king in this world who has a good guide as you are for me.*

*To sing your praise is delicious for the tongue,
To talk of the master in this world is delicious.*

It was suddenly so obvious that God's only desire is to bless the world
incredibly, without any conditions or obligations, just out of sheer love.

Kwangju. It was very special for all of us. Afterwards we drove with all of the Youth Seminar participants to Father's first church in Pusan and climbed up the hill to the Rock of Tears. The church leader from Pusan spoke to us there. In Seoul we went to the present Chung Pa Dong Church and also to the old Chung Pa Dong Church in which True Parents' Blessing and the Blessings of the 36 and 72 Couples took place. It was a wonderful experience to pray in these places.

The time in Korea was largely a time for reflection, conclusion, and farewell. The final evening we attended a performance of the Little Angels at the Little Angels School. It was the icing of beauty on a cake of love. Dr. Tyler Hendricks, who had given us a talk on Unificationism in the morning, read to us a speech by Rev. Kwak in which some of the future plans of Rev. Moon and the IRF were outlined. I think that all of the participants were deeply impressed and honored to be a part of such a grand scheme. Many are excited about the prospects of participation in future programs. The reflections of the participants were profound and positive. The Youth Seminar was definitely a journey into a deeper dimension of heart, and the lives of all of us have become irreversibly intertwined.

The next day was our day of departure. There had been many tears already shed, and they continued to fall in profusion. There is still a lot to be digested. Now there are questions to be pursued and much work to be done. Our vision is global, and this experience is only the beginning.

My roommate Sippo, who is a black minister from South Africa, was particularly enthusiastic. He said he had met our members in South Africa, then he had me as a roommate, and then he had met our members in Japan, and he was moved by us all. He said he knew we were truly good. He anticipated that when he met Rev. Moon someday he would find him to be much better than we were because we were his fruits. I told him that I had just been a hippie on the street and that Rev. Moon had brought out my true value, and he said that Rev. Moon was my savior. ♦



A Chance to Engage in Profound Soul-Searching

by Andrea Higashibaba

FROM ANY ANGLE THE YOUTH Seminar was a deeply spiritual experience. A large part of the experience was the participants themselves. The mere fact that 140 people of totally different faiths from 39 countries traveled around the world in 7 weeks, no less, due to the sacrifice of hundreds of people to gain over a million dollars to finance the journey even though they themselves did not go on the trip, is a mind-boggling reality in itself. Many of the participants were very sensitive people and, with exceptions of course, were quite humble and appreciative and very curious about any group which would dare to sponsor such an event. There were suspicions of future obligations to the Unification Church at first. But at least in the group I was in, I think by the end most of them realized that the hope and expectation really is for each participant to have a chance to engage in profound soul-searching, because that in itself must necessarily change the world.

I learned that point quite penetratingly over the summer and was amazed as I realized Father's wisdom in initiating this project. Action and change come out of sincere soul-searching in any faith. Digging deeply into one's own faith naturally leads to conversion—conversion in the sense of change and maturation. Maturation necessarily leads to world harmony. And for a Unificationist, the reality is that the Principle makes exploring the heart of any religion lucid and profound. I think

that Moonies have the chance to move very quickly to certain depths because of the perspective the Principle gives us. It also became clear to me (although there was no need to say so) that the end of each of those roads of soul-searching is the True Parents. It was like a crash seminary course where, like my seminary experience, everything testified to God's work in history to restore God's lineage.

Sharing Father's Own Experience

The Unificationists on the tour also could share in one aspect of Father's prison experience as well. Like him, we were not allowed to witness directly and had to keep conversation about the Unification Church low-key, but I found that people came with questions about Father, the Unification Church, and the Principle. I even had the experience of several people coming to me for spiritual opinions. One time someone asked my opinion on a Bible passage and it reminded me of Mr. Kamiyama's prison testimony, and then I began to understand.

On this trip the relationship between our ecumenical movement and our direct witnessing became much clearer to me. I find no contradiction or hypocrisy in the two efforts. I see why Father moves with no fear of criticism on this point. It is not a situation of ends justifying the means. Neither one is the goal. Both aspects are

To understand the heart of a religion we must also be able to touch the spirit, the mystical core of faith.

crucial to the same goal of building God's Kingdom.

It is a big challenge to share about each country as we return in the midst of the mobilization. Still, I find the two projects, mobilization and world religious dialogue, to be very related. The world is almost bursting with waiting and preparing for True Parents.

The most essential religious experience for me on the trip was the feeling I got for the contribution that all these religions made in providential history. Each one is unique.

The blessing and love I received from God in Korea was almost more than I could handle. Already extremely vulnerable from all the events of the trip, we Unificationists had the added experiences of being with early members, visiting Pusan, taking part in the Holy Water Ceremony, and celebrating Father's release from prison, as well as seeing the profound religiosity of Korea and the beautiful countryside. When I entered my five-star hotel room in Seoul after a long bus ride from Kyongju and saw my suitcase in the room waiting for me (after

having lugged it halfway around the world already), I went completely weak and I cried and cried on my knees in the middle of the floor. I couldn't take any more in. It was suddenly so obvious that God's only desire is to bless the world incredibly, without any conditions or obligations, just out of sheer love. Another sister told me later that when she entered her room she felt that Mother had been there to prepare the rooms for us. That kind of puts the experience in a nutshell. ♦

To Touch the Spirit of Islam

by Christine Hempowicz

OUR PLANE LANDED IN ISTANBUL, Turkey, on a Friday morning. After hurrying through customs, Youth Seminar participants boarded buses and traveled across town to the mosque at Marmara University, to attend the *juma*, a congregational prayer performed by Muslims every Friday.

As we climbed out of the buses many of us looked at our attire, wondering whether we were properly dressed to enter the mosque. The women were instructed to cover their heads with scarves. Fatima Sachedina, a Muslim whose husband was a Youth Seminar group leader, went around to help the women, securing our scarves: "You must not show any of your hair." Some Muslim men were washing their arms, feet, and faces at the faucets placed in the courtyard of the mosque. A few participants joined them in performing this ritual.

We entered the mosque as the muezzin began to deliver the *azan*, or call for prayer, from a minaret outside. The main floor was covered by rows and rows of men, some standing, others kneeling on the carpet. A few male Youth Seminar participants slipped in alongside the Muslims on the main floor while the rest of us climbed to the balcony and knelt or sat, peering through the carved marble railing at the activities below. I felt a very holy spirit there. The imam delivered the *khutba*, or sermon, first in Turkish and then in English.

The Youth Seminar participants had lunch at the university and then returned

to the mosque for an introductory lecture on Islam. Then we were free to walk around the university or stay to observe the afternoon *namaz*, or prayer. Having heard the deep experiences that some participants had had praying alongside the Muslims on the main floor, some of the women asked Fatima, "Couldn't we pray on the main floor with the men?" She explained that the balcony in the newly-built mosque had been added to accommodate the women, and that it is allowable for the women to pray on the main floor behind the men only if there is room. We said we couldn't see the imam very well from the balcony and couldn't follow the prayer very easily from there. So Fatima said, "Just wait here a moment," and went to her husband, Dr. Sachedina, to plead on our behalf. Dr. Sachedina spoke with the imam and arranged for us to observe the *namaz* on the main floor.

The women participants followed Fatima to the building where the Muslim women perform *wuzu*, or ablution, which is the washing of the limbs in preparation for prayer. She called out, "Quickly, quickly, there isn't much time before prayer begins!" I'm sure that this group of 25 women, representing a vast variety of races and cultures, must have been quite a sight, scurrying along the path outside the mosque. As Fatima explained the procedure to each of us we ran to the sinks, calling out, "Am I doing this right?" or, "What do I wash first, my right arm, or my left?" Fatima never seemed to lose

patience as she answered our questions and encouraged us, "You're doing fine!" She tied our scarves as best as she could again to cover our hair, and finally looked at the finished product: a group of women who were obviously not Muslim, but had tried their best to prepare for prayer. She smiled. "Well, *now* you look like Muslim women!"

We hurried into the mosque and knelt either beside Fatima or behind her, waiting to begin. The men were at the front of the mosque and could not see us, but the newspaper photographers who had followed us from the airport did, and they quickly took pictures of this unusual, diverse group of women. We were silent as the imam began, and although we did not know the reasoning behind all the movements and the meaning of the Arabic words, we watched and followed, kneeling and bowing as the prayers were murmured.

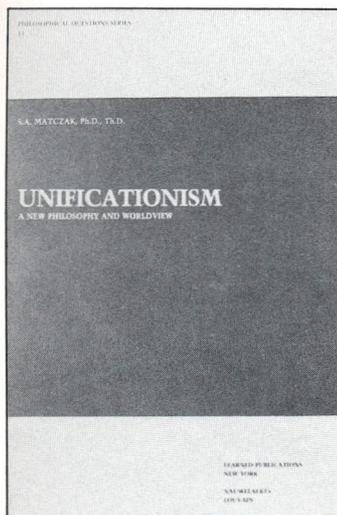
Certain impressions have remained in my mind and heart since my first encounter with Islam: the amazement of hearing a public call for prayer in the streets, and watching rows of people bowing in unison before God. My own heart is moved to see such respect and humility before Heavenly Father. I also learned that it is not enough to study a religion and have interfaith dialogue with its believers. To understand the heart of a religion we must also be able to touch the spirit, the mystical core of faith. Even though we may not agree in doctrine, by doing this together we can meet the heart of God. ♦

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BLESSED CHILDREN'S 40-DAY WORKSHOP

CONTINUED FROM PAGE 64

shop. That's how much he prepared himself beforehand.

One time he told us he had learned through a medium in Korea that Heung Jin Nim was setting up a time to be with him at East Garden every day during that 120-day prayer condition. I think that is just one expression of Heung Jin Nim's deep love for Hyo Jin Nim, how much he wants to help and support him along the way. I think the same thing happened at the workshop; that Heung Jin Nim probably prepared the Chung Pyung area for the workshop a long time beforehand.

We were not touched or moved so much by the lectures, but we changed through listening to Hyo Jin Nim's speeches and through living and learning from each other. Of course, the Principle lectures and all the other lectures helped. But we did not come to this workshop to learn the truth. We've heard the Principle all our lives. What we needed was true love, the sense of belonging somewhere and experiencing True Parents' and Hyo Jin Nim's love. And I think that was only possible because of Hyo Jin Nim's prayer life and Heung Jin Nim's cooperation.

Concerning the role of the blessed children in the future, Hyo Jin Nim hasn't really spoken about that specifically. But he gave us guidance about what we have to strive for in the future, such as becoming one with True Parents and the True Children, centering especially upon Hyo Jin Nim. Father himself explained those things during last year's workshop, when we had more time to be with him. There was one sentence Father said that sums it all up: The blessed children have to be a bridge between the True Children and the world. We have to become the foundation upon which the True Children can stand and work. Without the blessed children's unity with them, the True Children can't be leaders of the second generation.

This workshop coincided not only with the end of Father's forty-year course, but also with the anniversary of the liberation of Korea on August 15, 1945. Exactly forty years from that day the workshop ended. August 15, 1985, marked the liberation of the world, because Hyo Jin Nim could successfully stand as the center of the second generation. It was a liberation that enabled not only the blessed children but the world to come to a new level. On that day there was a feeling of total victory, and we went up to Heung

Jin Nim's resting place and Hyo Jin Nim prayed. After that day, Total Victory Day (*Il Seung Il*) could be proclaimed on August 16. I think it was partly due to the foundation of Hyo Jin Nim in Korea. So this workshop was quite significant for God's dispensation.

This is the time when we can really feel that we belong somewhere and we can realize what our responsibility is. It is important for us blessed children to take on our responsibility and mission. I understand that Father alone can't do it and True Children alone can't do it, no matter how hard they try. They need the cooperation of us, not only of the blessed children but also of all the members. But because the blessed children are in the second son's position to the True Children, we have to be especially united with them and become their foundation.

I want to make a special determination to live up to the expectation of God. Although we don't often think about it, the blessed children are such precious children to God. We are the first children without original sin in 6,000 years of tragedy because of our parents' and ancestors' suffering for God. I want to say to all other blessed members that you are doing the same thing for God, and your children will be in the same precious position to serve God. We want to pioneer the way for the blessed children in the future, because being the oldest, we want to make it easier for all the other blessed children to come. We want to set up a tradition that can pass on much more smoothly, so they won't have to struggle as we did. ♦

To Our Readers and Subscribers

Due to the recent mobilization in America, we now have a limited *Today's World* staff. However, because *Today's World* is such a valuable source of inspiration and an important historical record for all of us at this time, we will continue publishing the magazine with the same quality, starting with this double issue. We ask your consideration to please expect possible double issues, fewer pages per issue, or delays in receiving your subscriptions due to the reduction in manpower. Thank you very much.

**“THIS DAY
I PROUDLY DECLARE
THAT THE MISSION
WHICH GOD ORDAINED ME
TO ACCOMPLISH
IN THE UNITED STATES
HAS BEEN VICTORIOUSLY
FULFILLED.”**

**Rev. Sun Myung Moon
August 20, 1985, Belvedere**