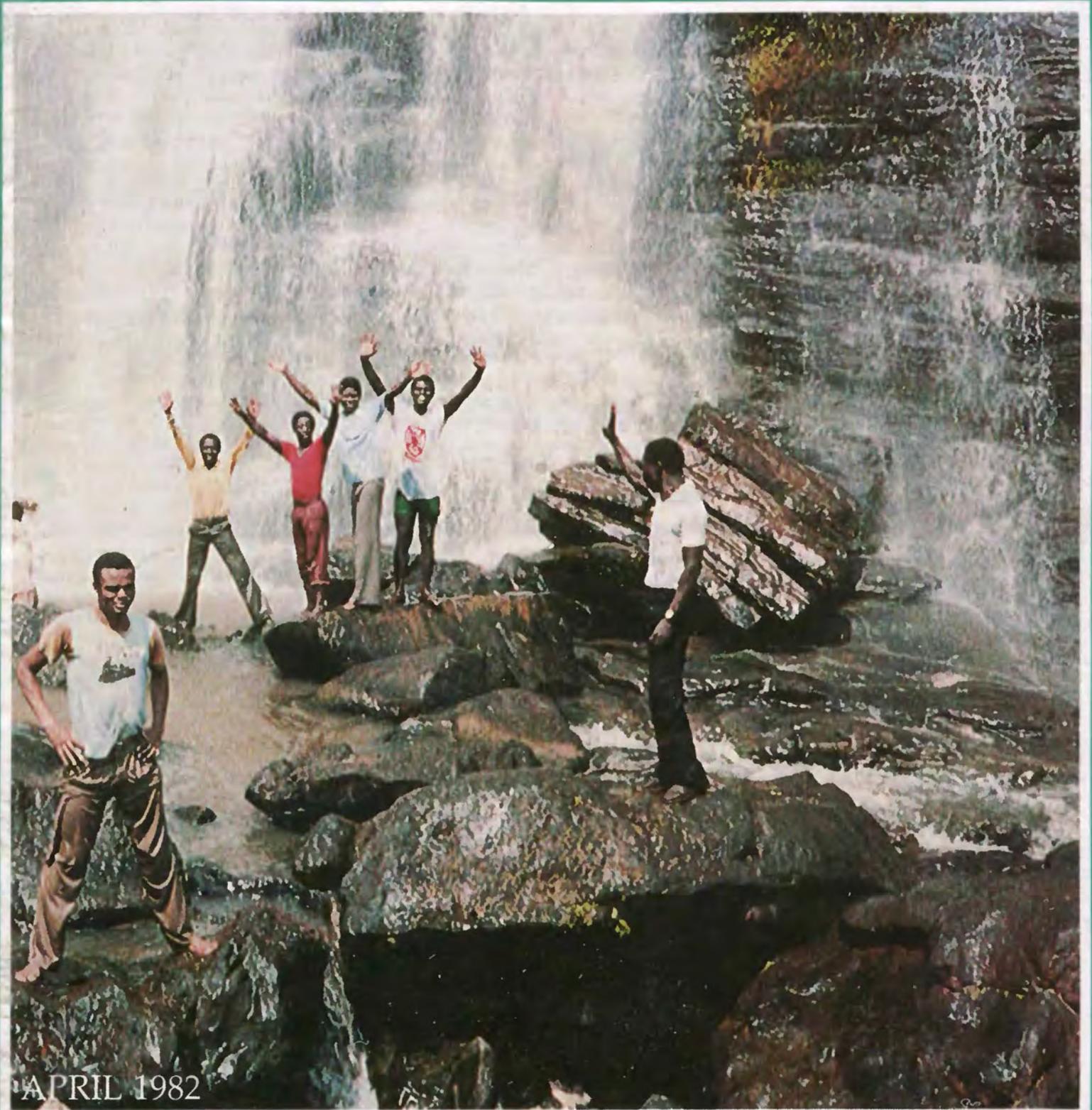


TODAY'S  
**WORLD**



APRIL 1982

INSIDE: God—The Contemporary Discussion

# To Our Readers

*From the first issue of Today's World, you the reader have been brought the often adventurous, often funny, even tragic, but somehow always inspiring testimonies of missionary life overseas. Although many of you have expressed a desire to in some way help the overseas mission work, True Father has not made a general call for more missionaries. However, the combined staffs of Today's World and IRFF (International Relief Friendship Foundation), in conjunction with the missionary office, want to propose a way that we feel could be of tremendous benefit to the work in the foreign field.*

*During the last seven years, many missions were able to get many members, or get an interesting social service program going, etc. The status of each mission is different. But with very few exceptions, each nation is in need of financial assistance. Therefore, starting with this issue, we would like to begin a program that would allow your participation in the mission world.*

*Listed below are areas in which the foreign missionaries need finances or materials. We would ask you to fill in the application blank and send it to the address given. You will have the opportunity to pledge either a one-time, monthly, or quarterly contribution. You will also be able to choose the area/areas you would like to assist through your donation.*

IRFF PROJECTS – postage, shipping, materials, etc. for our missionaries to begin social service projects.

SPECIAL PROJECTS – i.e., language schools, nurseries, etc.

EDUCATIONAL MATERIALS – books, supplies, maps (for schools they begin), etc.

VIDEOTAPES/MOVIES – video playback machines, family movies/videotapes, other movies, etc.

FUNDRAISING PRODUCTS – samples of laser prints, jewelry, calendars, etc., which could be sent to the countries and used for fundraising there.

PUBLICATIONS – Father's speeches, *Divine Principle*, *Level 4*, *VOC*, *Unification Thought*, *World Religions*, etc.

POSTAGE FOR PUBLICATIONS – postage to send extra copies of the publications.

*We will appreciate whatever you can offer to this program. Please help us serve the foreign missionaries. We can be a stronger unit of support when we work together!*

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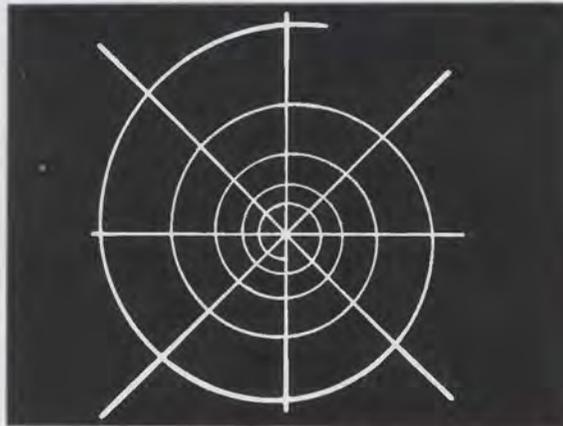
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*Spherical motion  
requires that we*

# THE DEEP DESIRE OF OUR ORIGINAL NATURE

*embrace the  
opposite direction.*

REVEREND SUN MYUNG MOON  
FEBRUARY 14, 1982, BELVEDERE



What is the deep desire of our true nature? The literal meaning in Korean is, "The way the mind is born."

Each of us, as an individual within the giant sphere of the universe, occupies a certain position in relation to the center point. Some individuals will go North, others will go to the West, or East or South. When the one who went West comes to the terminus of the West, he must do one of two things: either he must stop there or he must change directions and keep moving. We know that everything without exception wants to perpetuate itself, to keep moving and continue forever. If the person continues to move West, once he reaches the limit, he can turn North, then gradually go back toward the East. He must think, "I have been going in the direction of West, and it is very meaningful to me, but now I can also go East; I am flexible."

If he continues to go West with no flexibility, then he will be forced by the nature of the circle to deflect his direction when he reaches the limit. Perhaps he will be pushed in the direction of South, where he can either allow himself to be absorbed by the environment of the South or digest it. He can absorb or be absorbed.

The Eastern person who is moving toward the East may feel the same way: "I will move in an Easterly direction and I will never deviate." But unless he, too, can change, he cannot progress.

## THE WILL OF THE UNIVERSE

Why should it be necessary for someone going West to start heading East? Because it is the will of the universe, which exists in the shape of a sphere, to maintain that spherical nature.

When you come to the edge of another person's property, you must ask permission to enter his property. You must tell the owner, "I will obey your rules in your territory."

The same thing applies to the relationship of men and women. If a woman says, "I am sufficient unto myself; why should I need men?" she does not understand her need for moving in another direction. Once a woman who has been searching for a man, finds him, if she tells him, "Now that I have found you, you must do things the way I want," her movement towards another direction has reached its limit. She cannot actually enter into the territory of a man if she has such an attitude.

Why should men and women live according to the desires of the other? Because by doing so, they will make spherical movement, not a linear movement, and thus continue forever. When a man and woman gain perfect harmony with one another, that couple is able to go into any home in the world and adapt to it.

## SPIRAL IN AND OUT LIKE BREATHING

Spherical motion requires that we embrace the opposite direction; we can move in a spherical manner, reverse direction, and make a spiraling motion. This movement resembles the lines of a seashell. Like the spiral which starts in the center point with very small circles, expanding out, when it reaches the perimeter it changes direction and circles back in again toward the center. You see, this is like breathing in and breathing out. All living things go through the motion of expanding and contracting. The inside goes outside, and the outside moves in.



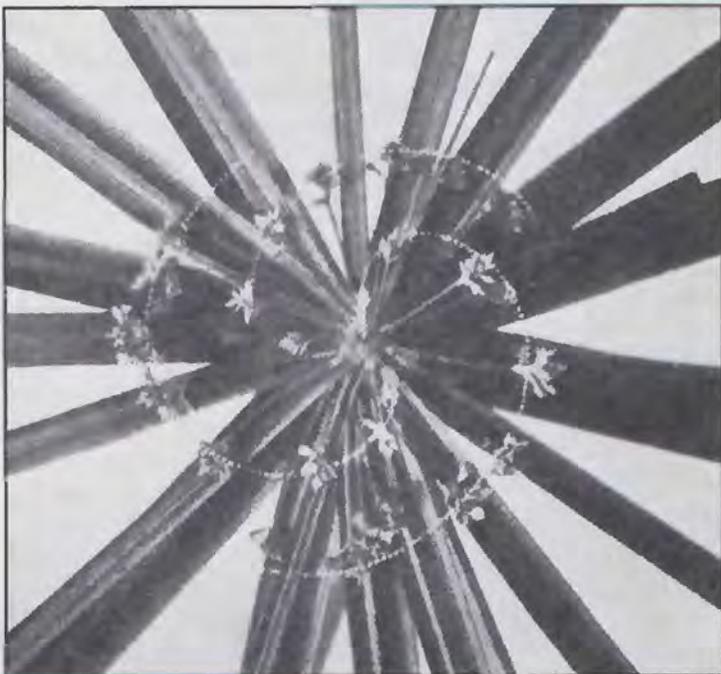
*Gradually moving  
inward, we will reach  
the core.*



motion of moving in and moving out is the natural movement of the universe.

The inner and outer points on the spiral are connected because we must be connected to the rest of the universe and have a relationship with it in order to attain the highest level of value.

The motion of this spiral leads toward the center point of the core, because the original Cause is in that position; the result is naturally drawn to it and "homes in" on its cause. The spiral also moves outward because the inner cause naturally moves outward towards its result. This heartbeat



## *The inner cause naturally moves out toward its result.*

Because of our desire to be recognized by the world, it is natural to want to relate to that which is the cause of our being. We return to our cause because then our individual value participates in the value of the universe. In a similar way, even one individual hair plucked from your head can be claimed as belonging to your whole body, for every part of the body contributed the elements which became that hair.

Here I am, Reverend Moon, an Oriental man, and people wonder why I don't stay in the Orient. Externally many barriers prevent understanding, but internally I communicate well and am understood by your original mind. Your original nature can perceive your individual value and the value of Reverend Moon, as well as the potential value which can be gained by uniting with me. Although I came from the East, it was important for me to move toward the West. But where should I go from here? To South America and Africa. And then to the North; there's work to be done there too.

### **CONNECTING AMERICA TO THE SOUTH**

If a nation moves forward in one certain direction and is not willing to change when it comes to the end, it will simply perish. This is the law of the universe. I have been teaching you Westerners that you must change your direction. Now you must turn your direction South. In the Southern countries there are predominantly black and dark-skinned peoples. Can you digest these differences? If you Americans go with the attitude that your way is superior and Black people should bow down to it, then this is not good. If Western people refuse to recognize the value of the other direction then they will be isolated, with nowhere to go.

All over the world strong anti-American sentiment is growing. Some nations are very bitter towards America. Those of you who are sitting in the heart of New York, in the coziness of American culture, can never really know how they feel until you are exposed to that feeling. Someone must point out this fact and teach the stubborn Americans. America arrived at a certain level of result; now she must begin the spiral turn inward toward the cause.

### **AFTER EXPANSION COMES HUMILITY**

Perhaps someone is agreeable to the notion of finding God, but he might want to continue to expand himself. However, to go inward toward the cause requires that one become smaller. The spiral motion can only move inward by shrinking; therefore, modesty has traditionally been considered a virtue. A selfish person is not normally a modest or humble person. Only becoming humble allows a person or nation to return to that Cause which is in the center.

Sometimes a person is criticized for being "too humble," and he may be told to express himself more and reach out

more to others. There actually are persons who penetrated the spiral, but now they must move outward, toward the result level. Once a person has gone all the way down to the smallest point, there is no other direction to go but up and out. If he lingers and resists going out, someone will come and push him.

The one who is most adaptable and willing to go in all four directions, no matter how difficult, is qualified to be closest to the center. A small humble woman might be close to that central point. By looking at her, others might not be able to see how good a person she is; but she actually has the quality of adaptability to all four directions beautifully, never demanding for herself but always harmonizing with all four directions; she can digest all of them. Even without realizing it, she will eventually end up at that central position.

When an individual starts from very humble origins, moving up the ladder of success step by step until he becomes a rich man of great influence, eventually he returns with those accomplishments to his origin, that is, to his parents. Even though the whole world may be willing to bow down before a man of greatness and influence, he will remain humble before his parents, like the day he was born. This is natural and more principled than trying to remain in a very lofty position and never wanting to go back to one's origins.

### **TO BE WELCOMED BY THE WORLD**

In the English language there is no simple word which expresses the idea, "Please go out and come back soon." But in Korean, with just one word, *tonyo oseyo*, you can say it. It's a common expression which parents say to their children. It is a way of wishing the child well, implying with it the knowledge that unless you are welcomed by the world, you cannot go and come back quickly. So the parents want the world to welcome their child.

But someone might think that although Father is right, they don't want to move up to higher levels because they are satisfied at the individual level. Any person who insists on such a position is really a miserable being.

Once a person reaches the world level, he must come back through the other levels of nation, society, tribe, family, to his spouse. Then the couple is ready to move and continue out toward the world level again. Such a family will be welcomed no matter where they go around the world.

In witnessing and missionary work you strive for good results, but your purpose is not to remain at the level of those results; you want to be able to come back and give a proud report to me. In that way you are returning to your cause (of activity) and reporting is the best way to unite the results with the cause.

Man is a resultant being; not the causal being, and what he wants is to know the world and become a part of it; his ultimate desire should be to go back to God (his ultimate



*We would desire to go  
back to God and report  
all our experiences —  
good and bad.*

Cause) and report to Him all his experiences, good and bad. The resultant being wants to share his life with the causal being. Everything we do is a part of this process of going back to God.

## **PURPOSEFUL MOTION**

Every existence, every subject-object pair, has two tendencies: one outward moving and the other inward moving. Everything is in motion, but the motion is not random; there are two controlling directions to the movement, which ensure the purposefulness of the motion. A centrifugal force pushes the object outward, and a centripetal force pulls the object toward the center. The movement from causal point to resultant point is continually repeated.

Between your mind and body there should be purposeful give and take relationship; such a harmony makes the individual a happy person. Such a man wants to meet a similar woman. Together they want to have a purposeful, harmonious relationship. The ideal within the Unification Church is to achieve good give and take relationships between subject and object. With Reverend Moon as your subject, you receive directions and you work hard toward achieving your goal. Then you return to me with good results. In this way, we can expand our influence of goodness all over the world.

This is the standard and criterion by which a man should be measured. The person living according to the law and standard of harmony should be the natural center and leader; this person will be welcomed not only in his own country, but also the rest of the world. All things of creation, plants and animals live by this standard. Anything which leaves the boundaries of this principle of harmony will gradually lose power and eventually become extinct.

Whoever gives the most for the sake of the world is the person whom the world wants to remember. God Himself is guided by these principles. Once we as people are living according to the universal principles, we can relate to God in such an intimate way. We can talk with God, dance with Him, and have such a deep personal give-and-take with Him. All men need God and seek to perfect themselves in order to come back to that ultimate cause.

## **TO BE RECOGNIZED AS THE BEST**

Suppose there was to be a meeting between the most superior persons from each part of the world—the best from the East, the West, the South and the North. Do you suppose they would get together and struggle among themselves to decide which was the best of the best? Would the strongest person be the best person? The best person of all would have to be recognized as such by all those present, by their own free will. The greatest person would be recognized as the one who best understands each other person, and the one who has something which all the rest lack and want. The others would naturally want such a person to be their leader.

The Unification Church has been training people to become such universal people. Well-educated Western members have gone willingly to backward countries and sacrificed their time and effort to help the people there and raise up their standard of living. In the past Western nations have sent out their best people only for the purpose of gaining dominion over them to advance the power and influence of their own nations. But we in the Unification Church must reverse that. The person we send to the backward nation lives in the worst position there, and his purpose is to raise up all the people there to a better position.

I have sent missionaries from America, Germany and Japan because they represent well-developed nations. More often than not, they are arrogant people. They come from successful nations which have a history of never wanting to bow down to any other. The missionaries were instructed by me that the one among them who is most willing to sacrifice himself or herself for the sake of the others should be the leader.

Are we going this direction simply out of a desire for something different? No, we do this because this is the original true way. There is no other way for unity of the world.

Let us consider the reality of the world today. People around the world are beginning to wish bad things to happen to America. Twenty or thirty years ago they didn't have such thinking; they looked toward America as their ideal. Although so far those voices of resentment and hatred haven't had much influence, as the opinion continues to spread, the voices of negativity toward America will become stronger. Any person, nation or entity which boasts of its greatness in the realm of result (at the outer rim of the spiral) simply cannot continue its existence unless it connects itself back to its cause at the centermost internal part. Because of this principle, if there are many people who wish you to decline, there is no way to avoid that destiny.

## **CONNECT PEOPLE TO THE UNIVERSAL PRINCIPLE**

By witnessing, you are opening up a way for other people to connect with the Cause; you are helping that person find his path towards health and perfection. There is nothing more valuable you can give to another person. Once you have had a successful experience in witnessing, nothing can stop you. You are going out to the world and returning them to their Cause, God.

Eventually this way of live will lead us to God, as you move closer and closer to that central point. The topic of my speech has been "The Deep Desire of Our Original Nature." And where does our original mind most deeply want to go? Back to its center, the realm of God's love where we can live for eternity. This is why we were born; for the purpose of returning to our original Center.

*The purpose of the conference is to get people around the world talking about God.*

# GOD: THE CONTEMPORARY DISCUSSION

A major advance in our movement's ecumenical efforts, a New ERA conference on the theme, "God, the Contemporary Discussion," attracted 170 participants from 33 countries and all major religions traditions. The meeting held in December 1981 on the island of Maui, Hawaii, was chaired by Dr. Frederick Sontag, assisted by Dr. M. Darrol Bryant, senior consultant to New ERA. John Maniantis, assisted by other members of the New ERA staff, coordinated the conference.

conference, the religionists should have theirs, too. The New ERA

directors' response was "Oh, no, *another* conference! Are those professors crazy?" But when Father heard the idea, he approved.

Seventy-five papers were written for this year's conference, touching on an enormous range of ways of conceiving of or experiencing God. Future conferences will probably narrow down the topics of discussion, but many participants seemed to feel that this con-

## Joy Pople

The annual "God Conferences," of which this was the first, are envisioned as something of the equivalent of an internal ICUS. The idea of the God Conference originated with Drs. Sontag and Richardson, who suggested that since the scientists have their own



ference opened up whole new ways of thinking for them. Some public prayers were offered during the conference—one traditional African prayer, one non-denominational, another very moving prayer for Poland.

Except for the opening and closing plenary sessions and one general address, activities were focused in the five sections, each designed to be as ecumenical as possible. Each participant received beforehand the papers prepared for his/her section. The format of the section meetings was a brief summary of the paper, a prepared response and general discussion—one hour allotted to each paper. The section moderators made great efforts to keep discussions on the subject and give all different points of view a chance to be expressed.

The following summaries on three sections are by graduates from the Unification Theological Seminary, studying for advanced degrees: Lloyd Eby, Diana Muxworthy and Joe Stein. These interactions are typical of what was occurring during the conference.

## SPIRITED DISCUSSIONS

Lloyd Eby reported that his section was perhaps more diverse than most others, with quite a few Buddhists and Hindus participating, as well as an Islamic scholar, several Jewish people, one Korean, one Japanese and many Americans. As a result, there was no fundamental agreement on the concept of God. One professor of world religion kept objecting to the use of the word "God." He felt it was more misleading than helpful.

Academic conferences are usually focused on a particular theme, Lloyd noted, but in this conference, the discussions and papers were extremely diverse, and it seemed at times that the participants had almost nothing in common. On the other hand, however, that same diversity meant that people had to confront concepts they had never considered before.

One day, three consecutive discussions focused on technical aspects of Buddhism. Lloyd commented afterwards that he could sympathize with how a Buddhist might feel if he were subjected to three hours of argument between a Methodist and a Calvinist over St. Paul's first letter to the Thessalonians. Contrary to what one



might have expected, given the diverse religious backgrounds, the most acrimonious debate of Lloyd's section took place between two Hindus, on the subject of Hinduism.

The most spirited discussions centered around religion and economics and around the role of religion in society. Participants considered how to define the role of religion and how to assess its impact.

The final meeting was devoted to reflections on the conference. There was almost universal praise for the breadth of the conference and almost universal call for more focus next time. "I heard more than one person say they thought it was the best conference they had attended," Lloyd reported. "I felt people thought the content was really meaningful."

## GOD AS A PROBLEM IN DIALOGUE

In Diana Muxworthy's section, discussion focused on the nature of religious experience, the world understanding of God, and the basis for engaging in dialogue about God. Issues raised included whether the notion of "mystery" is useful as a basis for dialogue and how God Himself (or Herself) is a problem in the dialogue. Some of the presentations critiqued process philosophy and theology, Latin American liberation theology and European theology.

One provocative challenge to dialogue about God is the African reli-

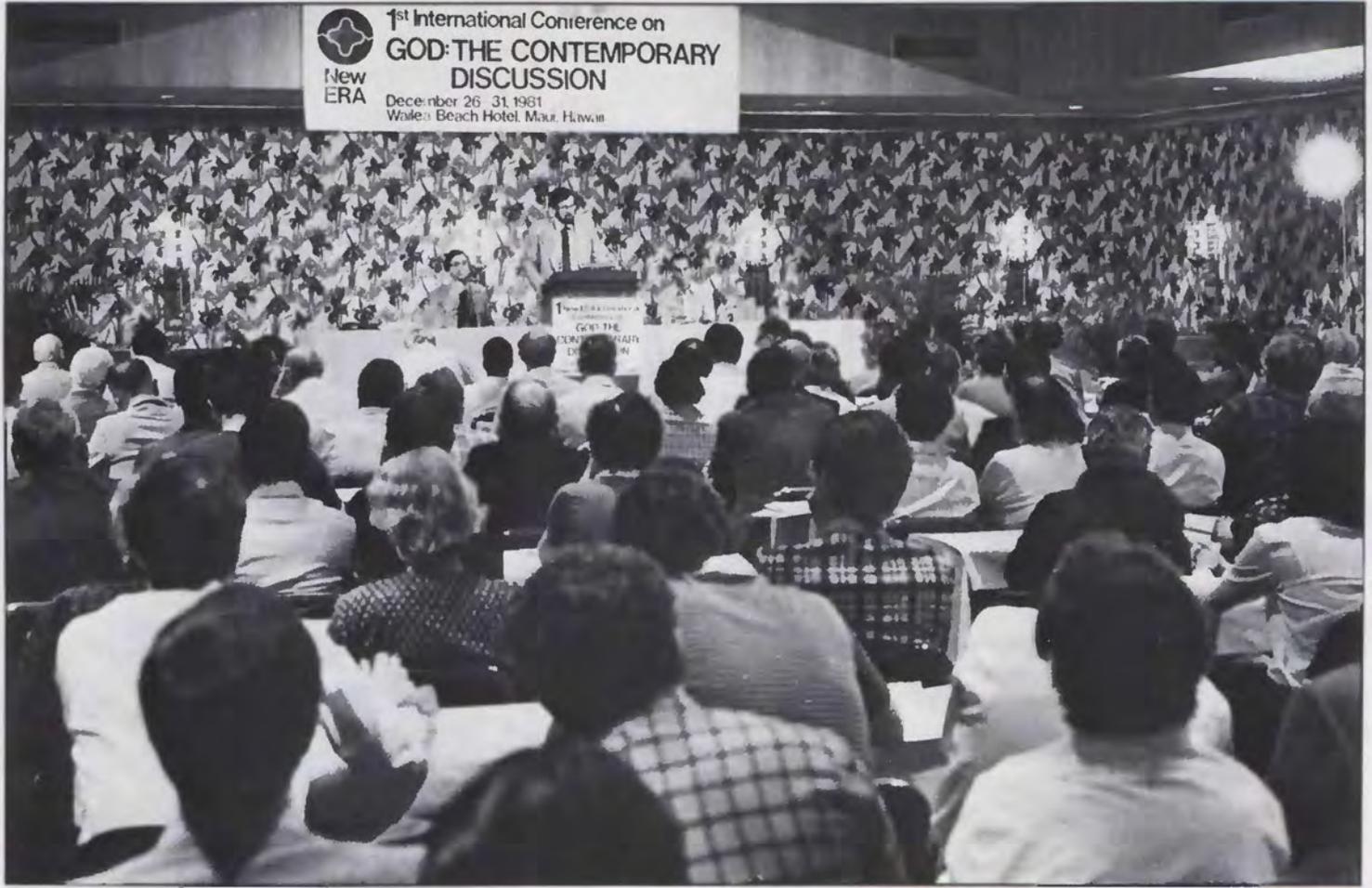


gions. In recent years, Africans have been reflecting about the impact that Christian missionaries have exerted on their continent, and they have concluded that missionaries have often been somewhat imperialistic. This raised the issue of how a religion should present itself when it is trying to missionize people of another religion and culture.

The format of the discussions in the various sections offered participants a stimulus to broaden their thinking. In one example of cross-cultural fertilization, an Indian Hindu presented a paper and a German scholar was assigned to critique it. This gave the listeners a chance to reflect and think seriously about new concepts.

"The conference presented a wide

 1<sup>st</sup> International Conference on  
**GOD: THE CONTEMPORARY  
DISCUSSION**  
December 26 - 31, 1981  
Wailea Beach Hotel, Maui, Hawaii



scenario for dialogue," Diana concluded, "and it showed us how to use the scenario to benefit our understanding of God and our appreciation for each other—in contrast to using it to voice our differences in order to separate us."

## PEOPLE DIDN'T KNOW WHAT TO EXPECT

Joe Stein reported that his section included quite a well-balanced mixture of people from various religious traditions. Topics ranged from "God in a Visual Aesthetic Expression" (given by a Muslim) to "The Yoruba Concept of God" (which contains many parallels with monotheism) and from "The Impersonality of God" (written from a philosophical perspective) to "The Self-Enjoying God" (a fairly Principled point of view).

Joe's section included four fairly well-known persons. "People came not quite knowing what would happen," Joe observed. "In our group, people seemed to show a genuine interest in other people's points of view. There was dialogue, but it was never demeaning to other participants."

The people were interested in how to relate to God and how to make the understanding of God relevant to the world today, although their approaches differed; some favored a mystical attitude while others called for social action.

It was noted that the Western notions of God (especially Christian ones) sometimes leave no space for people of other religions to understand God. Buddhism, for example, lacks a concept of a creator; therefore discussion of God as creator arouses no interest among Buddhists.

Joe noted another area of concern voiced by people whose cultures were Christianized through missionaries. It would seem that a lot of restoration needs to take place in such environments. According to one participant, Westerners tell African scholars they will enter into dialogue with them on the condition that the Africans meet the Westerners on the latter's terms; but as soon as the Africans do so, they are criticized for no longer being African. Since their continent has no single tradition, the African scholars mentioned that they need to engage in more dialogue among themselves, in order to prepare for dialogue with others.



The conference schedule allowed for a trip to the top of Maui's major volcanic peak, Haleakala, meaning the house of the sun. For centuries, Haleakala has been considered a holy ground in the islands, and its rocks and soil may not be removed. People traditionally go to the top of Haleakala to watch the sun rise over the rim of the vast crater.

"Many people agree that we are at the dawn of a Pacific era," Lynn Musgrave, of the New ERA staff, commented. "Hawaii is a meeting place between the East and the West. Spiritually and intellectually, it was very appropriate to hold the conference there. All present enjoyed the gentle surf and warm water, as well as the abundant birds and flowers. Even the rain helped draw people closer together. The inhabitants of Maui are very relaxed, and the spirit was gentle and unobtrusive, but helpful. Thus, the conference setting had a subtle but positive effect on the overall atmosphere."

## A BOOK BY THE SAME NAME

A book by the same name as the conference, *God: The Contemporary Discussion*, has been prepared as one of the Unification Theological Seminary Conference Series. Twenty-two selected papers are included, representing the broad spectrum of thinking and experience. Among the selections are

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*One person objected to the use of the word 'God'; he felt it was more misleading than helpful.*

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Dr. Young Oon Kim's "God Is Closer Now," and Rev. Kwak's "God and Creation in Unification Theology" (which also appears in this issue of *Today's World*).

One paper from an African scholar addresses the topic, "Total Well Being, Salvation, and God in the Experience of an African People." An Eastern Orthodox writes on "The Holiness of God in Eastern Orthodoxy." From India come several papers, and a Muslim scholar presents "The Attributes of God: An Islamic Point of View," and still another presents "An Asian (Philippine) and Christian Concept of God." Some American scholars who already are acquainted with the Global Congress of the World's Religions are also included, such as the professor of world religions whose interest is in how the East is influencing the West. His paper, "Transcendental Humanism," is included. Another scholar writes on "The Question of God's Historicity."

The purpose of the conference is to get people around the world talking about God. The book will be available soon, to help us serve this purpose.

# GOD & CREATION IN UNIFICATION THEOLOGY

*Rev. Chung Hwan Kwak*

THIS PAPER WAS PRESENTED AT THE CONFERENCE, "GOD: THE CONTEMPORARY DISCUSSION"

**H**ow can we know God? As the unique and eternal first cause of everything, God cannot be confined within the spacetime of this world. As the standard of perfection and the source of all ideals, God is absolute and unchanging. How can we, who live in a spatiotemporal and changeable world, know God, who is unique, eternal, absolute and unchanging?

We can know God because we are created in His image (Gen. 1:26). Although studying an image can never yield complete knowledge of its original source, a deep understanding of our own human nature should reveal something about God's nature. However, if we examine our own nature in an attempt to know God, we are immediately confronted with the problem of evil and sin. We have evil tendencies which often thwart the good that we would do. But our self-contradictory nature could not be a reflection of God's nature, since it would be impossible to give a plausible account of the harmony and progressive development of the universe if God were self-contradictory and self-destructive. Therefore, we must conclude that the image of God in us has been distorted by sin, and that in order to know God we must look for a person with no evil tendencies, a person without sin. Such a person would not only embody original nature but would also reveal something about God's nature. Such a person is Jesus Christ. Jesus taught us to call God "Father" and to love all human beings as our brothers and sisters. He taught us that our own true happiness is to be found only in the Kingdom of God, and out of his love for God and his love for us, he singlemindedly dedicated himself to establishing God's ideal. Even when that dedication led to his death at the hands of those whom he had come to help, Jesus forgave his persecutors. His self-sacrificial love, manifested in an unwavering effort to lead us to true happiness, reflects the most essential aspect of God—what Unification theology calls "heart."

Heart is the impulse of love that seeks joy through loving someone or something. It is not the same as emotion, since it would obviously be a mistake to say that the most essential aspect of Jesus and God is emotion (just as it would be a mistake to say that the most essential aspect is intellect or will). Heart manifests itself in love, which is not merely a sentimental emotion or a romantic longing—but a purposeful activity which serves, benefits and invigorates someone or something. As such, love involves intellect and will as well as emotion; so heart is deeper than intellect, emotion and will, and is the starting point and motivation for all three.

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## WHEN THE LOVER HAS A BELOVED TO LOVE

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**J**esus did not love abstractly, in a vacuum. He loved real human beings. Joy arises only when the lover has a beloved to love. Although the lover exists independently of the beloved, joy is dependent on the relationship between them.

Since the purpose of heart is to give love, heart includes the impulse to find or create a suitable recipient for love. Thus, the creation flows from God's desire to seek joy through sharing His love. However, because of the nature of love, the lover cannot fully experience joy unless the beloved is also joyful; so God's primary desire must be for His creation to be joyful. By understanding God's heart in this way, we may conclude that God's motivation for creating the universe is joy—joy for creation and joy for God.

If God is our "Father," then He must have created us to be His "children." According to Unification theology, this follows from God's motivation for creating the universe. Just as the joy experienced by someone who loves another human being is potentially greater than the joy experienced by someone who loves an animal or an inanimate object, so also the joy experienced by God is potentially greatest when the object of His love most nearly resembles Him. Thus, God's children, like all other things in His creation, have aspects of "internal character" (mind) and "external form" (body), which

are distinguished but inseparable; and these reflect God's "internal character" (intellect, emotion and will, with their roots in heart) and God's "external form" (the divine energy which sustains the creation and provides for its harmonious operation). Likewise, God's children exhibit aspects of "positivity" (initiativeness or assertiveness) and "negativity" (receptivity or responsiveness), reflecting the fact that God both initiates and responds in His relationships with us. Furthermore, in addition to a physical mind and body, each of God's children has a spiritual mind and body which survive physical death to live immortally in relationship with God; and by virtue of their spiritual immortality, human beings are more like God than are other creatures. However, the characteristic possessed by all human beings which most nearly resembles God, and which most distinctly sets them apart from the rest of creation, is creativity.

As God's sons and daughters, we are similar to Him primarily because we are co-creators. In a minor sense, we are co-creators because we are capable of using existing materials in creative ways; but more fundamentally, we are co-creators because we are capable of participating actively in the process of perfecting ourselves as sons and daughters of God. Thus, Jesus taught us that we must become perfect as our Heavenly Father is perfect (Matt. 5:48). To be a co-creator in this sense means to be responsible for directing our behavior in such a way that we do not misuse the love we receive from God. Love is fundamentally important as the basis of all true relationships; and as such, it must be properly ordered, so that the "vertical" relationship with God takes priority over "horizontal" relationships with other created beings. This is the significance of Jesus' Great Commandment to love God with all our heart and soul and mind and strength, and to love our neighbors as ourselves (Mark 12:30-31).

*THE PURPOSE OF HEART INCLUDES THE IMPULSE TO FIND OR CREATE A SUITABLE RECIPIENT FOR LOVE.*

## AN UNBREAKABLE UNITY OF HEART

According to Unification theology, the love that flows between a person and God, if not misused, would gradually establish an unbreakable unity of heart between them. A person in such a relationship with God would "inherit" God's internal character, and especially God's heart.

Consequently, that person would share God's purpose and God's feelings, and would become capable of manifesting perfect divine love. Furthermore, although free (like God), that person would never do evil, because an evil act would cause that person the same grief that it would cause God. It is because Jesus established such unity of heart with God that we can look to him in order to know God.

However, co-creatorship also implies the freedom to choose a purpose different from God's purpose. Unless human beings were free *not* to establish a perfect unity of heart with God, their co-creatorship would be a sham. But if perfect unity of heart with God is unbreakable, then there must be a period of time, before that unity is established, during which human beings may "sin," or act in ways that cause God grief instead of joy. Unification theology calls this period of time the "growth period." Between the original formation of a human individual in birth and infancy, and the time when a person reaches spiritual maturity or "perfection," the individual in the growth period has the responsibility to "create" himself or herself as a child of God. As the necessary condition for co-creatorship, this growth period follows from God's original desire to seek joy through loving someone who resembles Him as much as possible. Therefore, God could not create us perfect instantaneously, but had to provide a process through which we could exercise our co-creatorship.

Furthermore, although animals, plants and inanimate objects (unlike human beings) do not have any portion of responsibility for their own growth, the growth process itself is reflected throughout the whole of creation. Thus, the physical universe developed through many stages over a very long period of time before living things were created; living things evolved progressively from relatively simple beginnings to their present complexity and diversity; and each individual organism grows through several stages on its way to maturity. However, all these processes were specifically instituted by God to prepare the way for His children. None of them are random or undirected, since the ultimate goal was fixed in advance; so Unification theology is incompatible with theories which rely primarily on random mutations and natural selection to explain evolution. For that matter, Unification theology is incompatible with any theory which takes the material world as its starting-point to explain life and spirit. Life does not arise spontaneously from inanimate matter, but represents a fundamental transformation of "internal character," effected by God. Similarly, the immortal human spirit is not a mere epiphenomenon of matter, but (like matter and life) has its origin in God.

*THE INDIVIDUAL IN  
THE GROWTH PERIOD  
IS RESPONSIBLE TO  
'CREATE' HIMSELF AS  
A CHILD OF GOD.*

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## HUMAN BEINGS THE PREORDAINED GOAL

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Therefore, human beings are not merely the product of random mutations and natural selection, but are the preordained goal of the entire evolutionary process. Their origin cannot be explained materialistically, but only by relation to God.

According to Unification theology, all relationships can be analyzed in terms of a "four position foundation," wherein an origin divides into two complementary aspects which constitute a unity by relating harmoniously to each other on the basis of their common origin. For example, human perfection can be understood as a four-position foundation with God as the "origin," mind and body as the "division," and perfected individuality as the "union." In relation to God, the mind establishes a unity of heart; while in relation to the body, the mind initiates actions which are consistent with God's purpose. The body is made of elements which (to a limited extent) reflect God's characteristics, and it responds to the mind's direction. The perfected individual would thereby reflect God's nature, and could be said to be created in God's image.

In order for our first human ancestors to achieve individual perfection, they had to exercise a portion of responsibility. The biblical story of the fall casts this responsibility in symbolic terms, as the duty not to eat the fruit of the tree of knowledge of good and evil (Gen. 2:17). But our first ancestors neglected their responsibility. Consequently, they not only failed to inherit God's heart, but also acquired a deformed "fallen nature" riddled with contradictory tendencies. As the original parents of the entire human family, our first ancestors thereby transmitted fallen nature to all of their descendants, making it necessary for God to institute a process of restoration before human beings could again become capable of fulfilling their responsibility to grow to perfection as His children.

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## GOD'S ORIGINAL DESIRE

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Since the most essential aspect of God is heart, God's original desire had been for human beings to reflect His nature in such a way as to produce the greatest joy. But instead of being a joyful culmination of the long process of creation, human beings broke God's heart.

In Unification theology, God is not seen as a wrathful judge who sentences people to death and eternal damnation, but as loving parent made sorrowful by the failure of His children. Therefore, the most important consequence of the fall is God's grief.

God could not overcome His grief by unilaterally and arbitrarily restoring people to their pre-fallen condition, since such an act would have negated their freedom and responsibility and made it impossible for them ever to reflect God's nature. Unless human responsibility is preserved in the process of restoration, God's ideal can never be realized. Thus, throughout Old Testament history God called upon people to obey His commandments and fulfill His will; and despite repeated failures, the people of Israel finally succeeded in overcoming, at least symbolically or conditionally, the failure of our first ancestors. Jesus came on the foundation of their success, to a nation waiting for the Messiah.

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## BEYOND HIS OWN PERFECTION

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Jesus was born sinless as the "second Adam." He fulfilled his responsibility and inherited God's heart. However, as the true son of God, his purpose went far beyond his own perfection, and he desired that everyone become a child of God.

Since Jesus was united with God, by uniting with him as their mediator, people unite with God and thereby are cleansed of their fallen nature. Through this process, God could restore in fallen people the capacity to fulfill their responsibility as co-creators. Of course, Jesus could not force people to unite with him against their will; so he attracted them by sharing God's love with them, and he taught them to "believe in him whom He

has sent" (John 6:29). Nevertheless, while Jesus was alive nobody followed him wholeheartedly, and when the persecution became serious even his closest disciples deserted him. Although Jesus had come to bring joy through unity with God, he was misunderstood, rejected and crucified. The crucifixion added to the grief which God felt because of the fall, and God's grief has persisted up to the present day.

The present state of the world is hardly such as to make God joyful. The very fact that human beings are still so far from reflecting God's nature is evidence that the process of restoration has not been completed. Yet Jesus was definitely the Messiah who came to establish the Kingdom of God. What went wrong? We can begin to answer this question by examining in more detail God's original ideal—what Unification theology calls the "three great blessings." God told our first ancestors to

- (1) be fruitful;
- (2) multiply and fill the earth; and
- (3) subdue the earth and have dominion over every living thing (Gen. 1:28).

The first blessing refers to individual perfection, or unity of heart with God. Jesus achieved the first blessing. However, through the faithlessness of other people rather than through any failure on his part, Jesus was prevented from achieving the second blessing.

From the very beginning, God's image was female as well as male (Gen. 1:27). The second blessing indicates that God intended the original man and woman to be the "True Parents" of the human family, transmitting God's heart and love to all their descendants. However, our first ancestors failed to achieve the first blessing, and became "false parents" instead. The Messiah comes to rectify this failure by restoring true parenthood to the human family, which must be "reborn" to become the true family of God. The femininity as well as masculinity of God's image, the importance of True Parents, and the need for fallen people to be reborn into the true family of God all suggest that the messianic office is to be exercised not by a single individual, but by a husband and wife. However, Jesus was crucified before he could establish a true family on earth. Only after death did Jesus receive a "bride." In the Christian tradition, the "bride" of Jesus is the "Mother" Church, filled with the Holy Spirit, which together with Jesus gives spiritual rebirth to faithful believers.

Whereas the first blessing calls upon people to become God-centered individuals, and the second blessing calls upon them to establish God-centered families, the third blessing calls upon them to develop a God-centered relationship with the rest of the creation. Unification theology interprets "subdue" and "dominion" in such a way as to emphasize God-centered stewardship. With physical bodies that reflect the material universe, and spirits that reflect God's nature, perfected individuals would serve as mediators between God and His creation, bringing joy to both. Practically speaking, by achieving the third blessing, human beings would acquire the knowledge and technology to minimize problems such as disease and hunger, and to provide the best possible physical environment for the Kingdom of God.

Because of the fall, our first ancestors failed to achieve any of the three great blessings. On account of the crucifixion, Jesus was prevented from achieving more than the first. But until all human beings are able to achieve all three, God's joy will not be complete, because God's heart will always seek perfect joy for every individual, and perfect joy consists in achieving our full potential as co-creators and children of God. God, our invisible Heavenly Parent, is the eternal origin of true love. Despite the fall and despite the crucifixion, God will not be satisfied until the human family can inherit His heart and reflect His nature. This must begin with True Parents at the family level and expand from there to societies, nations and the world. The True Parents must share God's love with everyone, establishing the brotherhood and sisterhood of all humankind, the Kingdom of God. Then God's grief will be wiped away, and God's joy and our joy will be complete at last. God, humankind and all of creation will be united, centered on God's heart.

*GOD INTENDED THE ORIGINAL MAN AND WOMAN TO BE THE 'TRUE PARENTS' OF THE HUMAN FAMILY.*

*Jonathan Wells is credited with developing this new expression of our teachings.*

# WHY FATHER HOLDS CONFERENCES

*Closing remarks by Rev. Chung Hwan Kwak to the participants in the conference on God: The Contemporary Discussion.*

I have known Reverend Moon for 24 years. Never have I met anyone who loves God as passionately as he does, nor anyone who has talked about God as much as he has. He has tried his best to make God the center of his life and to act according to God's will. Yet, as you all know, there are many people in the world today who do not love God. Many of them think that God is irrelevant or non-existent, and that it is a waste of time even to discuss God. Under such circumstances, conferences on secular matters are often well funded, while the contemporary discussion of God, by comparison, receives little substantial support. Therefore, in defense of the central importance of God in our lives, Reverend Moon has been happy to support this conference.

Furthermore, many discussions of God have previously taken place in the context of particular religious traditions, some of which have even taught that God's love is limited only to their own members. However, in line with the teachings of the greatest prophets and religious leaders, Reverend Moon has constantly criticized the narrow vision of sectarianism and taught that God's love embraces the whole world. Since the Kingdom of Heaven would include the entire human family under the parenthood of God, Reverend Moon has been especially happy to support the broadly ecumenical discussions which have taken place at this conference.

You may still wonder why Reverend Moon gives such high priority to a scholarly discussion. Some people might even object that such a discussion is not worth supporting because scholars do not possess sufficient power and influence. But I think that this objection misses the point. Reverend Moon is a man who has devoted his life to the search for truth, and he therefore respects scholars, such as yourselves, who dedicate their lives to overcoming ignorance, prejudice and misconceptions. Of course, Reverend Moon knows that the ideals of scholarly dedication and objectivity are not always realized in practice; but he also knows that many of you have sacrificed possible careers in more lucrative occupations in order to devote yourselves to the attempt. Out of his respect for your dedication, and confident that your discussions will help to overcome the prejudices and misconceptions which still divide the human family, Reverend Moon has been happy to support your participation in this conference.

There will be many more conferences like this one. And because of his love for God, his commitment to ecumenical dialogue, and his recognition of your scholarly efforts, Reverend Moon will continue to support them.





# EDUCATION IN CENTRAL AFRICA

*Loving God, People and Country*



*Rev. Chung Hwan Kwak*

**S**ixty brothers and sisters have assembled in the Central African Republic and are making the final plans to initiate a large-scale spiritual and technical training program for Central African young people. Furthermore, the Central African Republic government has given our members a 30-year contract to manage large wildlife and game areas along the northern border of the country.

Originally scheduled to begin last November, the educational program was

delayed while the government investigated another offer to run a different kind of training program. In recent months, our members have prayed and set many conditions, and our proposal has finally been approved. The program is slated to start on March 20 under the direction of Mary Bizot, with the arrival of the first group of 200 young people selected by the government of the Central African Republic. The president of the country, General Kolingba is expected to attend the opening ceremony.

*We as a church want to set the example of how to offer support and education to countries of the third world.*

*The motto of loving God, people and country is an expression of Father's vision for our work in developing countries.*

## **A MORAL AND SPIRITUAL BASIS**

**O**ur Foundation for Moral Renewal and Vocational Apprenticeship (FARMAP in French) will receive consecutive groups of 200 young people every three months. The first month of training will be devoted to giving the students a moral and spiritual foundation for their lives, based on the Principle. The next six months will focus on general agriculture, animal husbandry and fish farming. In the concluding eleven months, the students may choose among various technical subjects, including sewing, electricity, typing, carpentry and shoemaking. During the entire program they will live together with our staff, participating in morning prayer and Sunday services.

"The motto of loving God, people and country is an expression of Father's vision for our work in developing countries," Rev. Kwak explained. "The countries need technical aid, but most important is the moral and spiritual development of their people. Through this kind of education, we as a church want to set the example of how to offer support and education to countries of the third world."

In his meetings with the President of the Central African Republic and the Minister of Youth and Sports, Rev. Kwak elaborated on our goal to teach the young people to love God, love people and love their country. Government officials were initially interested only in technical training programs, but Rev. Kwak emphasized the prime importance of giving young people a moral and spiritual standard for their lives, as a foundation for any further education. The country has many potential resources, he added, and with well-trained young people, it can make much progress.

The 60 members of the FARMAP staff are now working on final preparations for the program. They have all attended 21-day workshops and many participated in the recent 40-day workshop held in Bangui (see accompanying story by Jacques Marion). Mary Bizot will direct FARMAP, assisted by Hanna Reinbold, in charge of general affairs; Roger Malonda Vumbi from Zaire,

in charge of spiritual training; and Juergen Reinhardt, in charge of technical training. The students will be divided into three classes, and each class will be assigned six or seven group leaders, many of whom are experienced members from the Zairian family.

Supplies such as tractors, agricultural machinery, generators, motors, teaching tools, sewing machines, cars, etc., have been purchased and are en route to the Central African Republic.

Readers who are interested in more background on FARMAP may refer to Rev. Kwak's article in the November 1981 issue of *Today's World* magazine, beginning on page 30.

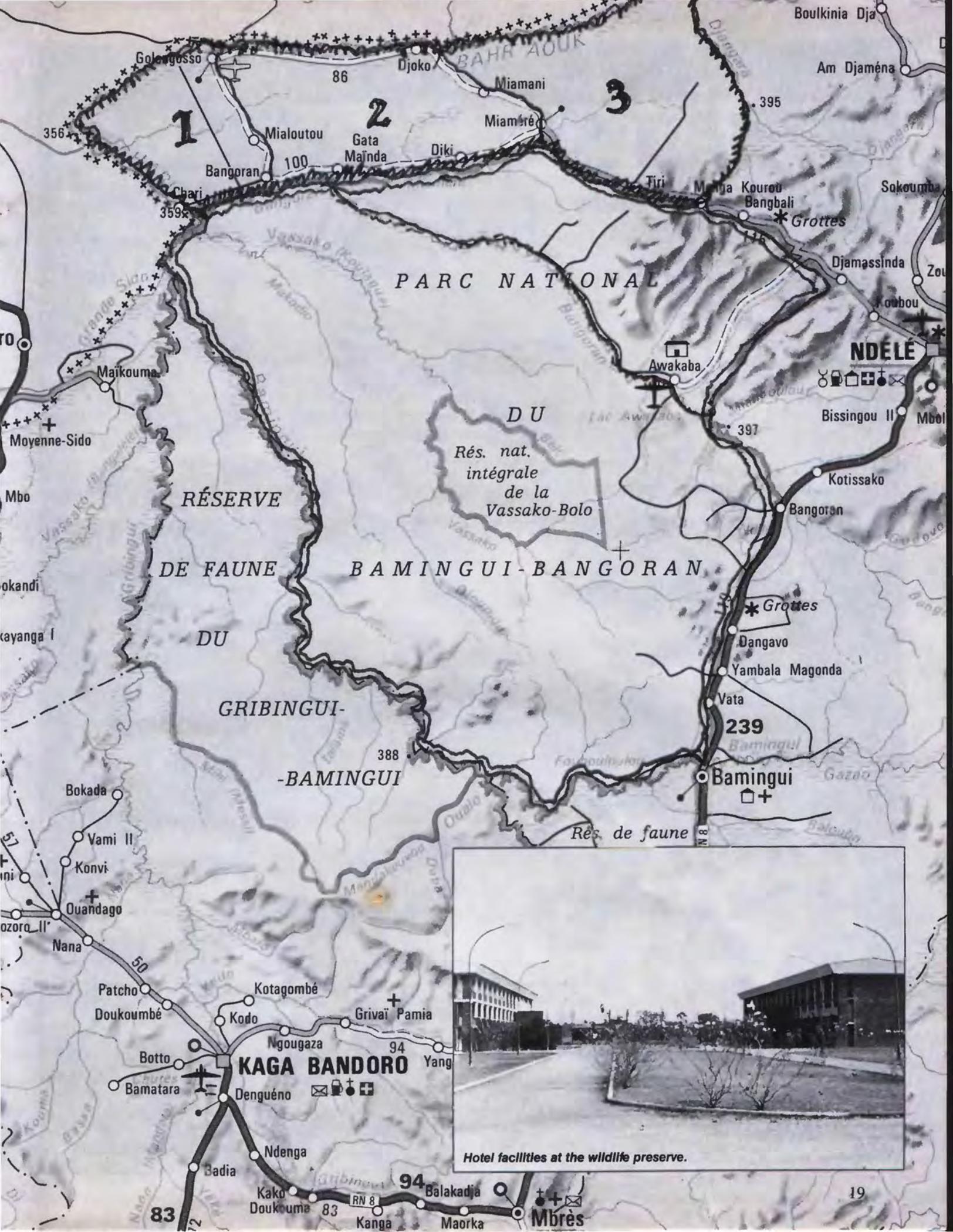
## **WILDLIFE PRESERVE**

**I**n another phase of our movement's aid to the Central African Republic, our members will manage a national park area, in return for completing a development plan which had been started some time back but left unfinished. The land in question includes 10,000 sq. km. of game preserves and a fishing and hunting area totalling 5,000 sq. km. along the Chad border in the north-central part of the country (see map).

The Avakaba Park and the National Park of Bamingui-Bangoran are suitable for safaris by those interested in observing the varied African wildlife in its natural habitat. There are hotel facilities available, and a small tax will be levied on tourists who come in order to support programs designed to control poaching. The Ministry of Water, Forest, Hunting, Fishing and Tourism has given our members the exclusive right to promote tours to this area.

The regions set aside for hunting are rich in various antelopes, especially the Derby eland, as well as lions. The Aouk River, which marks the border with Chad, is large and rich in fish, suitable for sport fishing. In the dry season there are many fine sand beaches. If elephant hunting becomes permissible, other sections may be open for hunters as well.

Abdelkader Mesbah is coordinating the plans for the tourist and hunting programs.



Hotel facilities at the wildlife preserve.

# THE FOUNDATION OF MANY TEARS

## 40 Days in Central Africa

**A**rriving in hot, steaming Africa was such a sudden change from God's Day in New York. It was almost like a dream, landing in Bangui, with many brothers and sisters waiting for us at the airport. I was very happy, for I had been awaiting an opportunity to go to Africa for a long time.

The first thing that struck me was the recollection of childhood feelings and impressions of Africa, because I was born in Cameroon and spent the first seven years of my life there, before my parents returned to

France. The people, the landscape, the gates of the houses, and the red dust—it was a wonderful feeling, like nothing was new.

Brothers and sisters were singing, even dancing, and so happy to see all of us—especially Pamela Stein, our missionary to Zaire, who was just then returning to Africa after spending three years in America. My feeling was that if True Parents would come, thousands of people could be gathered to welcome them; then Africa would just burst; incredible things could happen.

Members had gathered in the Central



*A report by Jacques Marion on the training session held in Bangui, Central African Republic, January 5 - February 14, 1982.*



African Republic from Zaire, Cameroon, Chad, Ivory Coast, Tunisia—even an Algerian brother from France—as well as the Central African Republic. There were 53 trainees altogether. Our brother Kayembe came from Zaire to join the training staff.

I taught the first course of Principle lectures in French, and then translated for Rev. David Hose as he gave lectures, held question and answer sessions, and counseled members. I think Rev. Hose really felt the heart of our True Father, who has also been in situations where he does not understand the language of the people. He has so much to communicate, but he may not know if it is being understood. Towards the end of the training session Rev. Kwak arrived. It was a privilege to translate his internal guidance lecture too. Brothers and sisters there already know the Principle very well, and the training session went well. Pamela Stein was the workshop mother, and Richard Bennett assisted the staff.

## SUCH BEAUTIFUL FAITH

**T**he general feeling we got is that the members have such a wonderful faith. Their faith is so beautiful because it is not based on external stimulation, but rather on the Principle, on Father, and on the hope that Father gives to them.

One Sunday at Belvedere Father said that African members love to see him, not because he gives them money but because for them he really represents hope. Africa has had a lot of difficulties in the past, and in such poor countries, what other source of hope can people find? Through the Principle, members feel encouragement to grow and hope that Africa can develop like other continents.

Africans are very heartistic people; they express their emotions very easily and freely. It's very liberating for Europeans and Americans to go there and experience this. Sometimes in prayers I cried like I had never cried here in America. Such an environment gave us the feeling that our emotions could be freed and purified.

The members have such a desire to see Father; they are thirsty for any story, photograph or testimony about True Parents and the children. Each member has a photo album, and that's the most precious possession that anyone has. In Africa, members tend to be more isolated from our worldwide movement; they don't hear so much about the rest of the church. They are eager to establish relationships with brothers and sisters from other countries and to receive news from them. Maybe because their lives have been more lacking in material benefits, they

can focus on more internal things. In a sense, their course is less complicated than that of Americans or Europeans, because our external resources offer us many alternative ways of life. For our African brothers and sisters, their real hope is to know Father, to restore their dignity and become true people, and to transmit this same hope to all Africa. Really, they are so concerned about how to save Africa.

## BACKGROUND OF AFRICA

**A**lthough our brothers and sisters cannot see True Parents in person, they have many dreams of them. Sometimes they see True Mother guiding them or Father leading the way.

Some members have joined because of such dreams.

Even negative people can be changed by dreams. The mother of one African member had been very negative. During the training session she came to see Rev. Hose and complained that her daughter had joined the church and abandoned her. Later on, this mother had a dream in which she was scolded strongly for opposing our church, and the next day she called and apologized to us. She knew clearly that if she didn't follow the advice of spirit world, there would be trouble for her.

A lot of witchcraft still occurs. There are very strong testimonies from our members about the reality of spiritual influence; for instance, during a four-day period, many relatives of one sister died because of witchcraft used against them. There is no doubt in Africa about the existence of good and evil spirit worlds.

Clan relations remain strong; children may be raised by grandparents or by an aunt, instead of their parents. Family bonds are strong, but a man may have several wives, causing deep difficulties among the children of the various wives and also between the wives. Some of our members grew up in such situations, so all these feelings desperately need to be restored. Testimonies of members doing home church work reveal the extent of the sexual temptations they face there. It's a strong kind of immorality which Africans must overcome. Home church presents many challenges to our members' faith; it's very special work.

## INTERNAL GUIDANCE

**R**ev. Hose gives guidance using the analogy of Moses and the Israelites; he talks about how we can go from the wilderness into Canaan; how we can endure difficulties and still

*Our African members love to see Father because for them he represents hope.*



**Rev. Kwak (above) receiving a lesson in African-style cooking; Pamela Stein (center) with a Zairian friend she met again in Bangui; David Hose (right) making new African friends.**



maintain our faith, without losing the vision of the promised land; how we can purify ourselves before we get to Canaan. All those points are very deep. There are many problems which we must solve through our own responsible life of faith.

In a sense, True Parents have taken us into their hands, but we ourselves have to be responsible to lead a good life, not accusing someone for our own problems. Also, we need to grow by caring for others. Rev. Hose teaches deeply about the meaning of a true Abel and a true Cain, emphasizing that every one of us should develop the attitude of a true Cain.

We had to face the challenge of how to give internal guidance which can truly resolve the problems between black and white. "Of course we know the problem of racism exists," Rev. Hose says, "but we cannot be caught up in resentment. We must take responsibility for our lives. We cannot just harbor resentment and stick to the ways of the past. We must grow." The core of the

problem is not racism; it's not a matter of whether one's skin is white or black. The problem is the fallen nature of man; it is a lack of human goodness.

Wherever he goes, Rev. Hose has very good give and take with brothers and sisters; he really loves the members. We all shared the same meals and living situation; Rev. Hose slept on the floor surrounded by the other brothers. For them to see an older blessed member with children sharing so closely and informally with them was like a revelation. Through Rev. Hose they could feel a special aspect of parental heart.

Rev. Kwak's talks focused on providential guidance, with topics such as our way of faith and the path of restoration, in which he explained about indemnity conditions and our course through the stages of servant of servant, through that of servant, adopted child and then true child. He taught Father's course, how Father set up the holy days, the meaning of the 36 blessed couples, and how our 21-year course connects with True Parents' course. Finally, he spoke about preparation for the Blessing and what kind of attitude we need during the matching. There are quite a few members eligible for the Blessing, and they are anxiously waiting; the coming Blessing will be a big step ahead for Africa.

*To see an older blessed member sharing so closely with them was like a revelation.*



## MISSIONARY SACRIFICE AND RESTORATION

**D**uring the 40 days, several missionaries gave their personal testimonies of the foundation period in their mission countries. Rev. Hose encouraged this because he is keenly aware of the problem of restoration, even in the hearts of our members.

When Kathy Harting told how much she as a white person loved Africa, many members cried, repenting in a sense for their feelings of resentment. When members have struggles in their own center with the missionaries, to whom can they turn for hope?

Members are eager to receive new facets of internal guidance. In New York we hear internal guidance speeches from Rev. Won Pil Kim, Ken Sudo, and many blessed couples; so even if we have trouble with our immediate central figure, there is someone else to guide us. In Africa there aren't so many opportunities. Members want to understand how to live the Principle. Often-times they get caught in Cain/Abel problems or temptations, just as we all do, but they may not know how to apply the Principle to solve these problems.

Our missionaries are brothers and sisters like us; they are not Father or Rev. Kwak.

Arriving in their countries with very little experience, they struggled very much for many years to make a spiritual foundation. They have their own limitations; maybe they are not the best lecturers, maybe they don't have such a gentle nature; maybe they didn't receive as much training as they needed for such a big mission.

When they came to Africa it wasn't easy. Mary Bizot gave her testimony of the difficulty she experienced in trying to adapt to a whole new culture. The missionaries were required to come as Abel or parents to their countries; this meant that they had to begin restoring all the accumulated problems, especially the failures of white missionaries in relating to black people. The colonial history was filled with many difficulties, yet through colonialism Africa gained Christianity, which is a priceless foundation for understanding and receiving True Parents.

Those early Christian missionaries especially erred in not trusting Africans to become true people, capable of taking responsibility for themselves and their countries; they never gave much value to Africans. Thus the problem of resentment toward white missionaries is a very real one in Africa, one which our missionaries have had to confront continually.

*Missionaries came to those countries with very little experience.*

When African members give their testimonies, many share how they hold resentment against white people. Most of them were very young when independence came to their countries, but listening to stories from their parents and seeing the consequences of colonialism—an underdeveloped Africa—they developed the strong feeling that white people came to use and exploit them. Now other white people come to give them the truth of the Principle and raise them up. The members have to be a good Cain to that missionary, following and obeying him or her. If they see fallen nature in that missionary, if he or she makes a mistake or speaks in anger, then the Africans tend to feel, "Oh, again, that *white* person!" Even unconsciously, strong feelings come out. Upon joining the family, those feelings do not just disappear by a miracle.

I am very grateful for the missionaries' work, much of it behind the scenes; almost no one really knows the extent of their sacrifices. We found a growing family of loving brothers and sisters now, but they are

the fruits of so many tears shed by our missionaries. We can never forget that. We could come and hold a 40-day workshop on the solid foundation that the missionaries had laid. For us to come and be natural and nice was easy; we didn't have the responsibility for beginning the mission in the country.

In a sense, our African members must restore the resentment of the black people, and our white missionaries must restore the arrogance and mistakes of the whites. Each must understand that it is God who comes first. True Parents sent those missionaries, and the most important thing is to focus on God as the first object. It is not the missionary as a person who is most important, but that God speaks through the missionary, even if he or she makes mistakes.

The challenge for our missionaries is to be completely serving, sacrificial and humble—to yearn to raise up the members and give them life, without using them or taking advantage of them—to really develop Africa for the sake of Africa.

*True Parents took us into their hands, now we have to be responsible.*

**Africans get just as excited over a game of yoot as Koreans do. Top photo (right) shows the winning team on True Parents' birthday.**





# Letters from David to Tacco Hose

• Dear Tacco,

1/8/82  
\* BANGUI,  
CENTRAL AFRICA

Africa is another world... There are millions of people here who we don't begin to understand. Their history of suffering has been tremendous (even if you didn't include slavery). But because of this terrible history, they are extremely deep people in heart - and sensitive to the human condition... They sense your heart before you speak even one word - and they know immediately when someone is not genuine.

There are names like Naimbi Khondé Badi Bioko, and Kabongo Shambo Mapendo Lake. African names carry a lot of meaning, and as each person came up at the beginning of training to introduce himself to the group he or she would explain his name. So many of the names show in their meanings, the suffering that has existed here - Futila = "the one with pain" or Mabuaka = "what happens, happens" or Mpinga = "the one who replaces someone else."

Even though, I don't know their culture so much yet - our hearts are beginning to speak a lot... We are communicating, I feel I know them, and I hope they feel my own heart...

But beyond this one man's heart... they long so much for the presence of our True Parents. After so much rich experience w/ Father and Mother before leaving NYC - I now know more than ever who those blessings given to us are for... That is why we can never ever receive them lightly or personally - God is always silently waiting for us to turn and see who needs those blessings much more. On the afternoon I arrived everyone came out to meet the car w/ such excitement... We all gathered in the living room, and they sang us a song (a very joyful song that involved some dancing)... At the close of the song they asked me to express some words - and all I could do is feel so much their hunger for their True Parents, and the hunger of Father and Mother for them - so I just broke down in front of everyone and cried - I couldn't get one word out. Mary Bizot had to make my first speech for me.

Tacco, I really really begin to know who our blessings are for. We are bridges.

Love - David.

• Dear Tacco —

1/25 — Monday.  
Bangui

This week on Saturday, as you know, will be True Parents' birthday. We are going to do everything to give as much to the members as possible — it will be a financial drain — but I don't care. Big offering table, new shirts for each man, new blouse and skirt for each sister, yute with prizes, sports, movies — <sup>Korean</sup> dinner. everything except a personal appearance by Moses. We are determined to show them how their parents feel about them. — I have to say I wish you were here, mama.

I am sending a couple of black and white photos — One is from the day we went to Bouali Falls (picnic after)... And the other is something like the group shot we took in the Philippines — I wish you were in it with me. Yes, I continue to be pretty thin. But I am feeling well and strong. There is a very strong closeness with the members. Every night, my room is full of sleeping brothers... It is  $\frac{1}{2}$  the size of the room in the Philippines but we sleep up to 8 brothers a night! It is so close and deep to sleep together. I feel absolutely this new race without color.

Thank You Tacco, Your Husband  
With Love. — David

Dear Tacco,

1/29/82  
Bangui, CAR.

THANK YOU!!! your letters and messages have been very precious for me here. I can't express my appreciation enough, mama. All I know is that through you I always see that where there is a will and heart, there is a way to get things done... in a beautiful way. — Thank you for your heart for buying those videos. — I know God jumped right in and moved Daisy's heart again. — I know this kind of thing will continue if we are sincere for God. Also, please give a real "thank-you" to all those who have offered pictures for our family here — it means a lot to these kids. They don't usually have so much — plus they never saw their True Parents. As I said before, there is always this unspoken hunger for Daddy and Mommy... The other day one sister brought me her scrap book (full of pictures of the True Family taken out of Today's World, etc.). She asked me to tell her the story behind each picture — so hungry! • Love, David —  
Kisses to the children.



# BUILDING GOD'S TEMPLE

## *A Korean-Style Church in Georgia*

*Thomas Azar*

**G**od's tradition is born in the holy land. Korea creates the standard for internal virtues and external vocations for all to emulate. By growing our internal heart, Heavenly Father can use us and fill us with His love and direction.

Several years ago, True Parents decided to build A-frame churches throughout Korea. Since my first visit there in 1979, I nourished the vision of bringing this idea to America, as a serious reminder of the deep religious affections so vibrant in the Korean family. Heavenly Father granted autumn of 1981 as the time to substan-

tiate this dream. Outside Atlanta, the capital city of Georgia, by fallow fields and pine, we selected a site.

On October 4, commemorating Father's release from prison, we broke ground. All 40 members of the southeast region of America, from South Carolina to Florida to Mississippi, gathered to build our temple to God. We pledged to begin our children's course through this substantial offering. We marked our new covenant with True Parents. Brothers and sisters enthusiastically and prayerfully took up this challenge to assemble a structure worthy to serve guests that heaven would send to us. Our hope is to show Heavenly Father that He can trust us in expanding our commitment to recreate His lost children.

The work began. Each day started and ended with a sermon and prayer. There was no lack of enthusiasm, skills, leadership or ideas. For a while, the assemblage of state leaders and highly-skilled members (we had five or more leaders) created a fertile opportunity to practice indemnity of heart. Hammering out the unity was really the only difficulty, for the external work went smoothly. First of all, we had to build unity before we could build a temple to God. Our ideal was to make this temple a testimony to the high standard of quality that Father expects us to accomplish in everything we do.

Brothers and sisters experienced what personal traits and relationships were essential in order to accomplish the goal: singlemindedness, sacrifice, purity, obedience, loyalty and love of heaven. A real investment of mind and body was put into this superior purpose—the liberating of God's lost children. Our building is a house of redemption, a place where we pray, worship, teach and celebrate in order to praise heaven and True Parents.

To approach the light-green shingled A-frame, you walk along an unpaved path, under the trees and down a hill, where you find yourself surrounded by a pine forest. The A-frame structure harmonizes with God's creation and creates a visual experience of beauty which elevates the words which are spoken within. The magnificent cedar peaks stimulate an upward vision and quest for God. Double glass doors give a welcome feeling and call for a religious attitude. Interior walls are quality paneling; and the fireplace serves

as a gathering place for fellowship and discussions. Stained glass windows and fine details like a polished wood floor are still awaiting completion. Later this spring we plan to hold the official dedication ceremony.

Sunday services are being held here, with home church guests coming, and special region-wide internal guidance training sessions are held. There will be continuous regional 3-day, 7-day and 21-day workshops, and also seminars for parents, ministers, educators and social leaders. The main lecture hall seats 250 people and will be an excellent place to hold special holiday programs when True Parents' disciples come to speak. A place is provided for private prayer and meditation and special internal guidance with members.

The undertaking of this great task could never have been accomplished without each brother's and sister's faith in God, trust in True Parents and sincere dedication to love all humanity. The planning and building was done completely by brothers and sisters; there was no outside assistance necessary, since members even had electrical and plumbing skills. Each one gave unparalleled effort, and the result was a feeling of victory for everyone.

Our unity with heaven's tradition will keep our family growing worldwide. It is our sincere prayer that what has been given to us can be an inspiration to all. May we all be grateful for what Heavenly Father continues to give us, and may we work harder to usher in the Kingdom of Love.



# Held by a Bond of Love

## *Surviving the Ups and Downs*

Doris Wealer

**W**hen I drew a balance from the past seven years in the foreign mission, I had to admit that there were more painful than joyful moments. That conclusion rather amazed me, and I asked myself what had made me continue despite all the difficulties.

The independent nature of our mission and the loneliness in our work brought so many confrontations. We had only two options: either to connect deeply with brothers and sisters and with God, or to give up some day. There is no possibility of being lukewarm in the foreign mission, no mediocre “just hanging on for dear life.” The challenges are too big, the responsibility too heavy, the disappointments too painful. Inevitably struggles arise.

I wondered what had made me survive all the ups and downs without giving in to despair. There was always something that kept me going.

In my darkest moments it was not primarily my faith in Divine Principle that saved my life. It was the love of a brother or sister whom I couldn't leave. If you have someone you love so much that you could not leave him, or someone who loves you so much that he would be too hurt if you would leave him—that may save you when everything else fails. Sometimes awareness of the value of Divine Principle dwindles; our vision fades, and a dark feeling of emptiness and senselessness may override all we believe in. In such a moment a bond of love is very powerful.

When I was forced to leave my first mission country, my sense of failure was so strong. The familiar “nobody needs me” feeling crept in, and I considered giving up my mission completely. Then I thought of some people close to me; how would it affect them if I were to leave our church? Would it hurt them? Would they cry? I visualized my spiritual mother, who had invested so much into my rebirth; I thought about a spiritual daughter close to my heart and some others who truly are brother and sister to me. One by one, I imagined how they would feel if I were to leave. I realized

they would really be hurt, and I just could not desert them. I call them my heartistic Abels. If I didn't have such bonds of sincere love in certain moments of my spiritual life, I would not be here today.

Last year I came to one of the lowest points in my whole church life. After a year of many difficulties and mistakes, I collapsed spiritually. Everything became a burden; everything was hopeless; people were bad . . . an endless list of complaints collected in my heart.

To break out of my pessimistic mood, I went to Europe for a few weeks to meet with my physical family and my fiancée's family. I observed them closely. They were only concerned with their own comfort, their vacation, their education, their children, their house . . . too small a world for me. It didn't attract me at all, even though at that moment our church didn't seem so wonderful to me either.

Afterwards, I returned to New York and participated in a 21-day training. The lectures didn't move my heart very much and could not rekindle the spark of faith in me. Many times during the lectures I just watched brothers and sisters instead of listening to the speaker, and I compared them to the people outside our church. I discovered something that touched me. People in our family try so sincerely to be good, try so hard to love each other, and honestly feel bad if they can't. I saw exactly what Father meant when at the beginning of his speech on True Parents' birthday he said, “You are beautiful people!” Normally you don't see people making such a sincere effort, trying to be better. I know we are not in the Kingdom of Heaven yet, and sometimes we are nasty to each other, or we don't love each other or take enough care of each other. But where in the world do people try so hard to be better?

In this 21-day training I listened to the testimony of an older sister who had lost her first child through miscarriage. She told us that when she was in the hospital, she was concerned only about not worrying God, trying to comfort Him and just being grateful. This moved me so much—what a

*There is nothing lukewarm possible in the foreign mission.*

*If we could feel how hurt God would be if we would leave Him, we never could do it.*

beautiful heart, in such a painful moment!

Thinking back on the attitudes of my physical family, I saw how special our brothers and sisters are. That day, my heart opened again and I thought, "I want to be with these people; they are so wonderful, and I want to be that way too." Then my life started over again, thanks to the beauty of brothers and sisters.

Of course, we grow the deepest roots in our life of faith through the personal relationship with God. If we could feel how hurt He would be if we would leave Him, we could never do so. But exactly that may become difficult in a dark moment. When our own pain overwhelms us, we cannot easily sense the pain of others. When things were really hard on me, I remembered that God was sad and worried about me, but it was not powerful enough to pull me out of my struggle.

Then I thought of my ideal. Why did I join our church? Because I was not content with this world as it is or with this life.

Could I ever accept that this life has to be

dirty, sad, unfair and miserable? Could I live with the thought that there is no hope and that all efforts for improvement are wasted? Impossible. I could never deny my desire for a righteous, clean and kind world. Denying that ideal, refusing to allow that ideal within me, would mean refusing to live.

I must live for what I believe in, and our family is the best place where I can do it. Here are so many people who share the same vision, and, most importantly, our True Parents are the best example. Even if Father were not the Messiah, he has so much to teach us. He so deeply shares this ideal and fights with all his might to accomplish it. At the very least, he will always be the teacher of my ideal, and for that, I shall follow him faithfully.

God, in His concern for our spiritual lives, always searches for a way to touch our hearts in our most unresponsive moments. In each hardship He found something to lift me up again, and I love Him for never letting me go.

# WINTER GROWTH

*Lady Dr. Kim*



We know as winter approaches the wind blows very strongly and leaves drop off the trees. At times the limbs blow down or break. When again in the spring the wind blows, those trees, silent and completely bare in winter with no leaves, start to be gently rocked again. What kind of meaning does this have? In summer, the trees put forth their leaves in the top part of the tree, the part that grows most. Yet in the wintertime, the part that is growing is not seen. The roots grow during the wintertime, so when the trees shake in the wind as winter approaches, the sap which flowed freely all summer long begins to descend into the roots.

I look outside now and see that the spring winds are already starting to blow. The spring wind is not so strong, but still it blows the tree back and forth, and I can understand that the sap is being drawn back up again to prepare for the coming leaves. When I look at the natural world and see the trees like this, I can understand that through each season there are different ways in which the tree is trying to grow. As we look at the weather, we can see the kind of air that exists before the rain—warm air and cold air colliding and making wind.

In our lives of faith there are times when we are blown by very strong winds and others when warm winds waft through us; different parts of us grow at different times. Therefore, we know that no matter how much of a struggle, how much of a wind is beating against us, if we just somehow endure and grow through that time of suffering, our hearts become much deeper. Then somehow we can survive.

All through our lives, we go through times of deep struggles and deep sacrifice, in order that our roots may grow.

# BOOK REVIEWS

*One writer asks why  
Korean culture adopted  
Christianity while Japan  
and China did not.*

Jonatha Johnson

*The Unification Church in Korea as been working with Korean professors for ten years, through the Professors World Peace Academy and Victory Over Communism efforts. Substantial fruits were returned when over a hundred Korean professors could attend the 1981 Science Conference (ICUS) in Seoul. The following two books (in English translation) were distributed to all participants.*

## **Research on the Unification Principles — Seminars of Korean Scholars on Unification Theology**

Published by Song Hwa Press in 1981, this book contains proceedings (lectures and discussions) of ten seminars in which Unification Principle was examined. Dr. Lee Hang Nyong states in the beginning that "frank opinions were sought from a large number of scholars . . . yet by no means could we think that the research done forms a complete study of Unification Principle. This Principle deserves to be studied more deeply and from a greater variety of viewpoints and is quite open to scholarly investigation. We only hope that the studies presented here will provide a stepping stone for deeper investigation by other scholars."

The seminars are organized with one Unification Church member presenting a paper, followed by spontaneous discussion, with issues raised, criticisms offered; and responses given by the Unificationists.

Divine Principle lectures, as we know them initially, rely heavily on the Old and New Testaments, including innumerable quotations. This was not the only approach used in academic circles of Korea, a land in which the traditional background is shamanistic, Buddhist and Confucian. Since Christianity is viewed by non-Christians as "another philosophy," in

presenting the Principle to Korean professors our Korean lecturers come from behind and enmesh the gears of Principle with early Chinese thought.

Those of us who live within a Christian nation know its assumptions permeate and infuse all society's educational, legal, governmental and social institutions and give them values such as tolerance, forgiveness and mercy. We experience Christianity as silently inseparable from the systems arising from it. This may be understood as either the external fulfillment of the Christian mission or merely decadent "secularism," depending on one's expectation. Easily we see that Unification Philosophy will one day permeate our world, but our vision itself is not separated from our historical angle of perception, which anticipates Christianity's final blossoming into completion. However, in this book it becomes evident that individuals rooted in Oriental philosophies may graft the Principles onto their own convictions, perhaps even bypassing certain Judeo-Christian concepts.

This article can only skim over some of the points which caught this reviewer's attention and provided a glimpse into the struggle of our Korean members to broaden the scope of Unification teachings sufficiently to merit a universal acceptance.

These ten seminars (each covering a different theme) take the philosophical approach to the Principle, calling it *Shimjung* (heart) philosophy.

Many times Principle takes on an aspect of toothiness (like a tiger), tearing into the tenderized flesh of Christianity. One from the West might wonder if lecturers would approach Oriental philosophy with the same ferocity. In actuality, if these seminars are a true indication, modern Orientals are not so much "practitioners" or believers of *yin-yang* theory, Taoist teachings, Confucian ethics or Buddhist spirituality. Rather, they are scholars who analyze and compare

segments of this concept with that. Without an expectation of personal salvation, followers of Buddhist or Confucian thought are likely to converge primarily on the sociological/political stratum of Unificationism. The promise of national reunification by overcoming ideological adversaries may become a more substantial base for cooperation than the promise of sonship to Heavenly Father. In such a case, research is distinctly needed on how to revamp the strategy and methodology of introducing the Principles in the first place. These undercurrents are emphasized in this article and will help awaken the readership to these multiple entrances to the heavenly kingdom on earth.

## **Seminar focusing on God**

In the seminar focusing on the concept of God in the Creation Principle, emphasis was placed on finding comparisons between *yin-yang* relationships and *sung sang/hyung sang* relationships. Also, future research will seek to discover what elements of Confucian ethics will lend themselves to developing man's faith.

One professor suggested developing the logic (of a personal God) by using philosophical methodology rather than modified Aristotelian thinking. An enthusiastic response by a Korean Unificationist explained, "basing the Principle on Oriental dual characteristics, underscored by Korean emotive elan, would become popular because it is based on dynamic and flexible logic."

## **Philosophic nature of the Principle**

Another lecture and ensuing discussion dealt with the actual philosophical nature of the Principle. Extensive explanation is given of dual characteristics and the applications which can be found in the world. For example, time is vertical, while space is horizontal, and their relationship is subject

to object. From Bergson and the existentialists (who interpret time as "inner being" and space as "outer"), Unification philosophy finds a similarity in saying that time is *sung sang* and space is *hyung sang*. In this manner, comparisons are drawn to illustrate Principle to the professors.

In summarizing the significance of the Principle from a consideration of Western philosophy, selected examples of Western (Christian) philosophers are quoted. For instance, Anselm's (Archbishop of Canterbury 1093-1109) admonition that "one learn to believe and believe to learn," provides a launching pad for the lecturer to conclude, "Something of the mysterious has remained in Western theories." Against this understanding, the Unification Principles are hailed as a rational approach.

When the lecturer states that Catholicism (under the influence of Aristotle) argues "that God has no inner essence of being but has characteristic elements instead. . .," then the only inference that can be drawn by this reviewer is that something was lost in the translation from West to East and back again. Perhaps it will arrive one day, like one's luggage on the ensuing flight.

From the viewpoint of Eastern thought, the lecturer points out that there is no personality involved in the *yang* theory and Chinese cosmology, and that masculinity and femininity are not equivalents to *yang* and *yin*.

Early Korean philosophers already had made attempts at unification of thoughts. Wonhyo, for one, attempted to eliminate the contradictions among Buddhist sects, while Tasan critiqued Confucianism and offered a new ideological system based on a God of personality. In this trend, "The character and significance of Unification Principle are the result of efforts to establish a unified and integrated ideology that is suitable to the present highly advanced era of modern science," states the Unificationist.

Significantly we see that it is not claimed that revelation from heaven is the only source for knowledge concerning the Principles. When creative involvement on the part of one's colleagues is desired, a modest invitation to join the research effort stimulates approval and interest which can then unfold into active cooperation.

Discussions raised concern for the

need to apply the Principles to the task of harmonizing real cultures, not just the words of philosophers.

One professor asked whether or not the Principle is perfect, and emphatically the answer is "No; it can be supplemented in certain ways according to our viewpoint."

Something important which surfaced in consideration of the Principles from a comparative philosophy point-of-view is that scholars overlook the impact that organized systems of thought have on actual societies, and how the only true way to compare philosophies is to compare the lives of the people who dwell under those different influences. *Shimjung* (heart) philosophy does not allow this to be overlooked, but will draw attention to this repeatedly.

The Korean professors could rally around the importance of unification and felt heartened by the advancements Principle brings to Eastern thought, by stimulating scholars to seek renewal within their own traditions, bringing new depths of appreciation and understanding. One professor concluded, "Western ideology cannot stand on its own without the Oriental."

### **Seminar on Confucian and Early Chinese Thought**

Chang Ki Kun commences the next seminar, devoted to investigating the relationship between Confucian thought and Unificationism. Each of these is separately represented at length. Numerous Chinese classics are named, such as the *Book of Rites*, *Analects*, and *I Ching*. Not limiting his topic to Confucius, who lived about 500 B.C., Dr. Chang persistently directed the audience to consider the earlier Chinese systems of thought whose content can be considered monotheistic. By reinforcing these pre-Confucian ideas of heaven and man, more significant similarities and comparisons with Judeo-Christian concepts were emphasized and later discussed. Thus, the correlation between Oriental thought and Divine Principle becomes much more apparent.

Early Chinese writings can be interpreted to refer to a personal God. By researching Chinese classics and merit-ing them as the true origin of Oriental thoughts, we can see the development of philosophy after Confucius as a

deviation and a dilution of spiritual understanding because of its heavy emphasis on human relations. The "heavenly way" of Confucian ethics is concerned with "propriety" and is humanistic, compared to the God-centered Unification Principles. By using the Principle as a lighthouse, they can find a way back towards a world of "True Propriety."

The author stops short of attempting a comparison of the "Fall of Man" with any Oriental explanation of evil. He calls for beneficial and vigorous research to be attempted on these themes, from the point of view of Principle, rather than simply the reverse.

One professor not familiar with the content of Divine Principle concluded that our teachings were really beyond the range of understanding by means of Oriental thought alone, but must also be approached through the religious spirit. "To have a system of thought serving two audiences—the believer and the philosopher—is like feeding two birds with one crumb."

In addition to three chapters covered above, there were seven more seminars. Other themes researched are these:

- "The Unification Principle and Korean Thought (Centering on the 'Oneness in Buddha' concept of Wonhyo)"
- "The Creation Doctrine and Contemporary Science"
- "A Study of the Unification Principle from the Perspective of Religious Studies"
- "A Psychological Study of Spiritual Consciousness"
- "The Unification Church from a Sociological Perspective"
- "The Unity of Eastern and Western Civilizations through the Unification Principle"
- "Modern Ideological Conflicts and Victory-over-Communism (VOC) Theory"

### **Seminar on Victory Over Communism**

This next chapter is a high-powered presentation of VOC theory, but with a different approach than the system of analyzing concepts which is practiced in the United States. It captures the desperate heart of our homeland Korea and intimately expresses the lecturer's yearning for VOC to be studied and accepted by a wider audience.

## Highlights of the discussions

In turning the discussion toward the value and effectiveness of the VOC theory itself, many points arose which were not immediately resolved. While Unificationists were convinced that VOC is successfully progressive and mission-oriented, other professors saw its dependence upon religion as a hindrance.

Koreans voiced the opinion that both Christianity and democracy were so passive and content to just maintain their territories in the midst of decline. Dissatisfaction was expressed at democracy itself because it does not attempt to liberate communist nations.

VOC theory attempts to answer these challenges and to develop alternatives in the area of practice as well as theory. In his analysis of the weakness of the VOC theory, Dr. Kim Tae Chung very humbly mentions the following:

"1. Victory-over-Communism theory tends to stress the role of struggles in the development of history, thus inadvertently giving support to the dialectical view of development. Therefore, more stress needs to be put on the role of harmonious mutual exchange (giving and receiving) in history.

"2. Victory-Over-Communism theory should continually renew and improve itself in terms of logic, philosophy and religious viewpoint in preparation for the possibility of being viewed as one of the ideologies critical of communist ideology.

"3. I find much of the vocabulary and style of Victory-Over Communism theory similar to that of communism. It should develop its own vocabulary and style of presentation different from that of communism, if it is to play a decisive role in overcoming communist ideology."

Some professors felt it inappropriate that VOC theory takes no notice of other anti-communist theories and approaches, not even the ones presently used in Korean schools. Other comments were very constructive in considering seriously which ways VOC should be developed.

This book distinctly emits a rallying cry for the need to take Principle and make it more accessible by meeting everyone on his own territory. It is sure

to capture the attention of Unification Church members because it opens our eyes and hearts even more to extended possibilities of winning the world. Every major center should purchase a copy.

The word *seminar*, from *seminary* (meaning seedbed), is the place where things originate and are propagated. Thus the future will mean more research, more seminars and more reaching into the academic world. Again, we see ourselves looking to Korea for the standard by which to gauge our efforts.

## Sun Myung Moon: The Man and His Ideal

The Professors World Peace Academy staff asked four reknowned Korean professors each to submit a paper outlining the results of their observations of the life, faith and activities of Sun Myung Moon and his Unification Church. The resulting book was published in Korea by Mirae Munhwa Sa in 1981.

This book represents a public statement from the Korean academic world, with the underlying implication that Sun Myung Moon is worthy of our attention; both Korea and the world should take him seriously.

This short review hopes to share with the reader some points which emerge in the book. We hope to enlighten the reader to the concerns that the Korean academicians voice. In an effort to present this book as it is, no attempt has been made to appraise it. Rather we present with pleasure this opportunity for our readers, themselves, to step outside their own perceptions and to "see through Korean eyes." The following selections from one article, "Sun Myung Moon: The Man and His Cultural and Artistic Genius," offer a representative sample of the kind of observations and conclusions the professors made.

Author Paik Chull, a literary critic and a member of PWPA in Korea, states that his essay deals with the humanity of Reverend Moon and particularly his exceptional activities in the fields of culture and art.

## Concerning PWPA

Dr. Chull referred to two common questions raised about the PWPA:

1. Can it be a purely cultural institution, or subordinate to the Unification Church?

2. Can it have a free hand in carrying out scholarly research?

In response, he stated, "I want to take this opportunity to assure the reader of the objectivity and independence of PWPA as an academic association. This body has been receiving the generous support of Reverend Sun Myung Moon from the beginning, yet the fact is that it continues to act as a buffer zone. If there is a sense in which the Unification Church is being defended by the PWPA, it is in the sense that when the winds of contentious attack begin to blow, they are neutralized in this buffer zone. I think this is not scandalous, but a perfectly natural task which we encounter on the road to discovering inner truth."

## Concerning ICUS

"The ICUS is being held to work out this problem between the original principles of the universe and the aberrations of contemporary civilization. This is the reason why the main theme of this conference, 'The Search for Absolute Values' is consistently repeated each year. The main theme remains unchanged, and a different subtheme is appended to it each time. It is apparently hoped that the conference as a whole will progressively move towards a fulfillment of the main theme."

## On Unification Church activities

"We observed with astonishment Reverend Moon's ideal and the incredible scale of his work. He is, above all, a religionist and it goes without saying that his great global ideal for his Church takes precedence for him. However that is not where it ends. Aside from where my personal hopes and ideals may lie, I felt that Reverend Moon's various activities are are merely satellites revolving around their center. While these areas through which his great ideal is extended to the world do have their center, I was particularly impressed with how incredibly extensive the activities extending from this center are."

## Concerning Unification Theological Seminarians

"Seeing them, I was reminded of the students in the old *geulbang* (private

schools for the study of Chinese classics) in the Orient.

"Just like the students in those schools, the students at the Seminary gave a well-mannered and gentle impression. Where did such academic traditions and such character come from? It turns out that the students here had been specially selected from among the young people in America. I was told that many students had at one time or another been hippies or other dropouts from society. . . . One might say that even such people had been brought to the seminary and made into new persons. Thus the students alone could not be responsible for what I had seen at this Seminary."

### **On restoration history and eschatology**

"What was particularly interesting to me, no less than the theory of this new Christian doctrine, was the significance it gives to the age in which we live. First it gives an eschatologically-based critique of twentieth century civilization.

"Though civilization has indeed developed greatly, this development has been abnormal and is leading to the greatest extremes of vice. In general terms, these excesses reveal the limitations of a material civilization which leads to its own annihilation and spiritual death. Our age is characterized by the fact that man himself has become alienated and ostracized in the context of the excessive development of material civilization. The failure of human ethical systems must bear a large share of the responsibility here. . . . Large wars break out one after another, sacrificing the lives of countless people and destroying cultural legacy. Yet the agents of material civilization are preparing a third great war in order to broaden the territory and increase the profits of their material possessions."

After his commentary on the present day, Dr. Chull directs his attention towards eschatology within *Divine Principle*.

"The eschatology of the Unification Church does not predict literal eschaton, but is connected to an age of a new beginning. The English term 'commencement' has a two-fold meaning. While signifying an end, its larger meaning has to do with a new beginning. Moreover, isn't the eschaton the age of resurrection as well? It is an age of great happiness in which, by virtue of

the second coming of the Messiah, man is finally able to accomplish his responsibility, complete the age of restoration, recover the kingdom of heaven on earth and recompense the Absolute for his goodness and love."

### **On Reverend Moon**

"My fondness for Reverend Moon probably stems most directly from his generous support for the arts.

"The understanding he has for the arts is apparently something innate. If we look at the Principle, the concept of God through faith is essentially one of heart. The ties of heart he has of God are so intimate that they seem to constitute a blood lineage. He appears to be constantly growing closer to God by virtue of this blood lineage."

The three other authors and the topics of their studies are:

\*Lee Hang Nyong, President of PWPA: "Sun Myung Moon—His Faith and Thought"

\*Sheen Doh Sung: "Sun Myung Moon—His Philosophy and Leadership"

\*Yoon Se Won: "Sun Myung Moon—His Ideal and Practice"

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*The next two reviews are not written in the usual style of a critical evaluation of a book against others within its genre, nor is it this reviewer's purpose to encourage sales. Rather, each article should give readers a peephole through which they can witness what is occurring at the seminary in Barrytown, New York. The goal is to put the reader in touch with the heart of restoration as it is. Reading the books will expand and multiply the effect of meeting professors and conference participants which is presented here.*

*Each conference and paper highlights the difficulties reached by scholars or believers in each religious tradition, philosophy or school of thought. By exposing the elements which led to stagnation, new leaders within each tradition can emerge, to bring renewal within their own circle of colleagues. These scholars become fortified with the Principle and their writings swell with a new vigor and a new illumination, like the moon casting moonglow on a nighttime earth. We have heard this in theory, but these books witness that it is becoming true.*

## **Ten Theologians Respond to the Unification Church**

Great minds are gathered here between the pages of this book, published in 1981 as the tenth in the conference series of Unification Theological Seminary.

Dr. Herbert Richardson, the editor, introduces this collection by saying that he does not wish to drape the contributors with the same sash that he himself wears (Moonie Supporter). Rather, they wear their own sashes (Moonie Admonisher, Moonie Explainer, Moonies-Separated Brotherhood, Moonie Psychoanalizer, and Moonie Comparer). Indeed, this sampling of writings reflect relaxed, confident and friendly countenances on the writers, which is manifest in their sensitive, metaphorical and even humorous styles of expression. Surely this indicates that they are making their peace with us as followers, and with Sun Myung Moon as well. It is a good sign.

Each author writes about a specific topic, but it would be misleading to review this book by describing the topics without equally describing the authors. Some act as the defender, or mediator, between his own theological heritage and the new territory of the Principle. Each article is distinctive and separate. Many reveal the impact Divine Principle has on the author himself.

For example, Richard Rubenstein, from Jewish background, clearly states that Unification Principles helped him resolve the impasse he had reached when he faced the question whether the destruction of European Jews was punishment from God: Can Jews still maintain belief that they were chosen as God's elect if this is true?

His career since the 1960's has been spent teaching and developing radical theology, which is a revival of the "God is dead" theology. Dr. Rubenstein proceeds to explain that it means we are living in a time when the thread connecting man and God has been broken. His radical theology is an explanation of that human condition.

In this book, Dr. Rubenstein responds to the question of what he has been doing since his involvement in radical theology. The answer seems to be, "exploring radical secularism." His paper is entitled, "Radical Secularization, the Modern Age and the

New Religions," and he seeks to offer good reasons why secularism is a natural but unintended consequence of Western thinking and Western religion. He draws heavily upon the writings of Max Weber, a sociologist of religions, to explain some historical points, which sociologists might savor, but most of us lack the academic background to appreciate.

Sections of his paper present the idea that economic activities in modern times were consciously severed from any sacred value which pre-modern religions preserved. For example, certain early religious traditions revered the "spirits" of mountains, forests and trees, but the development of modern thinking removed their sacred value. Trees were reduced to an economic entity which gains its value by being cut down and used. This process of removing creation from the mysterious and mystical realm to the realm of secular utility results in the "demystification," "disenchantment," and "demythologizing" of the world, using the terminology of theologians. Consequently, the problem is that God becomes unknowable and inaccessible to man. This transcendence of God means that man is left alone, like an orphan.

Continuing, he describes modernism and the conflicts man must face. In an interesting comment on economic activities he says, "Worldly success is pursued in early capitalism not for the sake of consumption or any of the superfluous gratifications that affluence might bring, but because it offers the believer, cut off from God by an impossible transcendence, the last remaining hint of whether or not he has been accepted by God."

Along with other conflicts which cannot be escaped by man, the result is that the modern age itself is an "iron cage" from which he must be delivered. Thus, there is an acute need felt in theological circles for a new spiritual revival. Rubenstein suggests that the elements of delivery from the "iron cage" of secularism are these:

1. a charismatic leader;
2. an organization with a millenarian character (meaning the capability of transforming religion and society); and
3. an Oriental spirituality.

This third point is curiously explained throughout the course of the entire paper, in a circular logic, which says something like this:

Precisely because Western (Bible-

oriented) theology arrived at the terminal point of radical secularism; therefore, any renewal process must be from a non-Biblical, non-secular and non-Western origin.

Dr. Rubenstein offers an analysis and description of elements in the Unification movement which coincide with the three elements necessary for reviving theology. He concludes that Reverend Moon is definitely charismatic, and the character of the Unification Church is millenarian. However, he sounds a word of caution, saying, "There is risk in the fact that the Unification Church is a millenarian movement, as there is risk in the fact that it is led by a charismatic figure. Yet, it is precisely in these elements of risk that the movement may also find the ability to be a genuine agent of transformation."

His paper ends on a very resounding note: "It is doubtful that many moments in human history have been as laden with potentialities for new material and spiritual beginnings as the inauguration of the Pacific era. With that new beginning, the Unification Church has a unique and unparalleled opportunity. Hopefully, it will grasp that opportunity. Hopefully, it will give to humanity a new fulfillment for a very old idea: *Ex Oriente Lux*, Light out of the East."

Nine other theologians offer their topics, some as challenging and informative.

Dr. Frederick Sontag offers a paper on "The God of Principle: A Critical Evaluation." In his investigative style, he does not limit himself to chapter one of the *Divine Principle*, but supplements his search by tapping all the chapters, in addition to Dr. Young Oon Kim's *Unification Theology and Christian Thought*. Dr. Kim has no section devoted specifically to God, but he observes, "Of course, God lurks about on every page."

Dr. Sontag is a man seeking to gaze into the face of God, and he takes his search very seriously. His give and take with Unificationists often takes the style of a challenge, as he poses questions like, "Is God bound to the detail of the Principle, or does he remain independent from it and could revise it?" "Is God's revelation now closed with the expression of Principle, or could God act at some future time and alter his program?" "But from God's perspective we must ask: Even if it is a plan that works for some, is God limited by the Principle, or can he also act outside this new Law?" "Is the fall the only source of sin,

or could it originate again from some other force?"

He is concerned because it seems that God can never be assured of success as long as he has to trust man to fulfill his portion of responsibility. And he questions whether science and religion are even things which can come into a state of unity. Even the payment of indemnity causes problems, because he wants to know for sure if "God is a careful and unforgetting banker who counts the debts and checks the payments received, or is he a God of grace who can forgive without demanding payment?"

Sontag can accept that simple people would join the movement, but he challenges the notion that God also wants powerful people to join. "Of course, both Reverend Moon and Korea were humble in their origins and lacking in world power as they emerged on the scene. But the issue is whether God next needs the help of 'world leaders' . . ."

Christians believed spirituality and temporality were mutually exclusive, so they had carefully drawn the line between church and state; thus Sontag ponders, "How could it have occurred to anyone that the way to usher in God's Kingdom on earth is to enlist the world's temporal authorities in the cause?"

Finally, the author points to the challenge which the Unification Church must face: "Will the God of Principle survive the refining fire which the God-beyond-the-Principle sends to test every new incarnation?"

Among the carefully-worded passages where Sontag explores subtle aspects of the Principles are sprinkled comparisons with Marxism. Clearly he approaches the Principle with the same cautious tone with which one might evaluate the claims and promises of communism and seemingly he invites his audience to do the same.

Expressed above are the greatest insecurities of men as they approach God without knowing what is expected of them, and without knowing what they should expect from God. Like a son afraid to approach his unknown Father, there is clearly a need for the Holy Spirit's comforting intervention, like a Mother.

The editor, Herbert Richardson, also offers an essay on freedom and will. In the manner of scholarly analysis, he follows an intricate line of reasoning. Man's freedom to act ultimately must find its origin in man's free will. True freedom is the perfection of willing.

And true understanding of freedom requires it to be linked up again with man's purpose in his actions. Efficacious willing must mean that man can attain his ends, or shape his life through the whole of time.

Contradictions cause man to have loss of freedom, so they must first be eliminated from man's will. In our fallen state, we experience contradictions in our actions, because we operate in different spheres simultaneously; for example, what makes one happy personally may interfere with a larger group's overall success. To find the clue to erase the contradictions, he concludes that what is true for man must also be true for God. So therefore, God too might have a will for bringing about His purpose through history. And if this is true, then the realization of that purpose must take the form of a rational order of historical laws and events that move toward its attainment.

Richardson brings his discussion to the conclusion that a philosophy of history is viable, if God has a purpose. He states, "In the contemporary world, only Unification and various revolutionary theologies understand this principle and seek to exhibit it as a philosophy of history. These theologies understand the basic truth that if God is the free, purposing Lord of history, then history itself must exhibit a purposive order."

This review simplifies the carefully-constructed argument, but we hope to share how this professor introduces ideas which open the way for difficult scholars to find renewed interest in patterns of history, like the parallels taught in the Principle. His method of approach is like entering a closed room by backing through the doorway—in sharp contrast to the frontal approach of authoritarian lecture style. From Dr. Richardson's paper, and also the entire book, we can learn that when approaching his own colleagues, he uses methods which are most natural and effective. This means starting with their assumptions, their concerns and their terminology, and then leading logically back towards the content of the Principle.

The strength of this book is its challenging content in appropriately academic styles of presentation. However, this also places it beyond the interest of some members, except those witnessing to scholars and theologians.

## Orthodox — Unification Dialogue

One of the newest thought-provoking books from the Unification Theological Seminary is a result of seven papers presented at two 1978 conferences, where lively and provocative discussions brought to light deep questions concerning the traditions.

The scholars and professors who participate stand and speak as representatives of Orthodox tradition and take the position of defending its virtues and enduring qualities. The concept of Hellenism comes alive in all its splendor when Greek scholars explain it in their own frame of understanding. Especially since Greek humanism is the origin of Western ideas (democracy, philosophy, logic, dialectic), this book can serve as a source of insight into the humanistic mind. Our members challenge the speakers to explain more, or gently offer Unification Principles as higher truth, and in the process, the reader can see the tangles of history unraveling.

The topics in the book include the following:

"Man's Nature and Destiny: the Orthodox Christian Teaching as Conveyed by Icons and Hymns"

"Human Nature in the Unification View and in the Christian Tradition"

"The Blessed Virgin's Place in God's Redemption According to the Church Fathers and Unification Thought"

"Salvation as Restoration in Unification Thought"

"The Heroic Code of Homer"

For the reader, this book can serve as an important study in how to bring out the underlying assumptions of a culture which may cause great difficulty in our witnessing efforts, and which mysteriously defy our comprehension until they are brought to light.

When a student asked one Greek speaker to explain about forgiveness in his tradition, his answer revealed that repentance and forgiveness might occur, but do not rank as high virtues, on a par with achievement and individualism.

Other examples illustrate similar hidden assumptions. References to Constantinople (the capital city of Byzantium), call it "The New Rome." This implies a belief that the Papacy in Rome was not the place where God's central providence occurred.

Also one finds saints of the Eastern Orthodox tradition being called the "Fathers who have attained perfection." This assumption would indicate that True Parents and fulfillment of the Four Position Foundation are not necessary for perfection, since perfection is already obtainable. Orthodox believers do not necessarily believe in original sin, so there is no emphasis on repentance.

Unificationists grapple with these problems and offer alternative explanations, and learn that listening is the most important first step in dialogue.

One person arising on the horizon of the Unification movement is Dr. Sebastian Matczak, a Jesuit priest and scholar, who is on the faculty of Unification Theological Seminary. As these conference proceedings reveal, Dr. Matczak is a mediator par excellence, who can nestle difficult points of Principle easily into the featherbed of Christian doctrine. His wise comprehension and heartistic handling of sensitive parts of the Principle make him a valuable teacher of mature style, as well as philosophy. In Christian tradition, such a spokesman is called an apologist, but in Unification tradition, one might call him a true archangel.

Unification Church members will find this book valuable as an aid in their interfaith activities with Orthodox Christians, as well as intellectually stimulating. Some may benefit from studying this dramatic encounter of Orthodoxy and Unificationism against the backdrop of Christian doctrine, and many will find hope in knowing that the seminary is fulfilling this valuable role.

**Coming  
Next Issue . . . .**

**Father's Early Ministry in Pusan  
May 1975: Missionaries Depart  
for their Countries**



*Bouali Falls,  
Central African Republic*