

TODAY'S WORLD



ICUS XIII IN WASHINGTON, D.C. (P. 4)
NOVEMBER 1984



Robert M. Davis/New Future Photos

Mother cutting the Day of Victory cake.

An Intimate Leaders' Conference with Mother

by Susan Fegley Osmond

On October 4, about 60 church leaders gathered in the living room of East Garden for a conference with Mother.

After wishing everyone a happy Day of Victory of Heaven and a happy Day of Liberation (in memory of Father's release from a South Korean prison), Mother talked in an informal, relaxed manner about what she has been doing since Father entered prison.

She first invited all the leaders to feel at home—to be relaxed and free and to converse honestly with each other for the betterment of our movement. It had been three months since the last conference, and she likened the meeting to a

warm homecoming. Mother said she appreciates it when her own children freely confide in her, and she urged people not to feel distant: "Dignity is important, but not at the price of intimacy."

Mother then went on to say that she knows many members have gone through deep soul-searching and repentance. While it is true that Father is suffering for our iniquities and those of all humanity, she said, "we cannot afford to live with a guilt complex." We ought instead to become people of unfailing love. "Love encompasses everything; it overcomes all difficulties. In the end it is love alone that prevails," she said.

Mother visits Father every other

day. Sometimes she sees him two or three days in a row. In addition to this, Father calls her twice every day—in the early morning and late at night—whether she has visited him that day or not. She thus has to know what's going on in our movement to give complete reports to Father.

In the little free time she has, Mother watches Korean video dramas, from which she has learned many things that can be related to our movement.

In one story which took place during the Yi Dynasty (which ruled Korea during the 500 years before 1910) she observed that when the

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Front cover:

Mother welcomes Dr. Claude Villee, Jr., professor of Biochemistry at Harvard University Medical School and one of the two vice-chairmen of the conference, as Hyo Jin Nim stands ready to join in the welcome. Photo: Robert Davis/New Future Photos.

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Absolute Values and The New Cultural Revolution



**Thirteenth International
Conference
on the
Unity of the Sciences**

**September 2-5, 1984
J.W. Marriott Hotel
Washington, D.C.**



Ken Owens/New Future Photos

INTRODUCTORY REMARKS

by Hak Ja Han Moon

ICUS XIII
WASHINGTON, D.C.
SEPTEMBER 3, 1984

Honorable chairmen, eminent scholars, ladies and gentlemen:

It is with great pleasure that I welcome all of you to this Thirteenth International Conference on the Unity of the Sciences (ICUS). It is because of your participation and diligent effort that each annual meeting has become increasingly important and successful.

Because my husband is not able to be here, he asked me to express his deepest gratitude to you all for coming to participate in this year's meeting. Your presence here is a testimony to the seriousness and excellence of this conference. It also indicates the importance this meeting has for the academic community and the world as a whole.

Since this is a very unique occasion for me I would like to take this opportunity to express some of my own testimony regarding the work and vision of my husband, the Reverend Sun Myung Moon.

My husband does not live for himself. He lives for God and for his fellow man. Now, however, he is confined to a federal prison.

Some of you may wonder why Rev. Moon has had to go the way of imprisonment. I only want to tell you that as a crusader for God, my husband has suffered attacks and persecution throughout his life.

In 1971, he was called by God to come to America and lead a movement to revive the fervor of Christianity and the founding spirit of the nation. He has often said to me that he might encounter some persecution and he might even suffer imprisonment. Despite that, he said he must go to America to do this God-given mission, because the survival of the entire world depends on America fulfilling her responsibility. For the last years, he has given his heart and soul and every drop of sweat and tears for the sake of this nation and the world.

I thank God that at this critical juncture my husband has become a rallying point for religious freedom in the United States. The spiritual awakening in America is at last happening, and the unity of Christianity is also a fact. All these goals are so dear to my husband, and he is willing to give his life for these purposes.

The religious leaders of different creeds, races and nationalities are showing their solidarity with my husband and their support for religious freedom. It is very heartwarming for me to see this expression of support. My husband feels that he is not alone.

He is praying every day in prison for God to bless this country. He is grateful to God that he has been given the extraordinary responsibility of leading the fight for religious freedom.

I am proud to be the wife of Rev. Moon, the mother of his children, and a firm believer in his vision.

SUPPORT APPRECIATED

In this hour of tribulation for my husband, for my family and for our movement, I thank you profoundly for your sympathy, love, support, and most of all, for your prayers. My husband joins with me in expressing our gratitude to you all.

ICUS has always been very special to my husband. It is a remarkable example of a project devoted to the building of the Kingdom of God on earth. Bringing together scholars from all parts of the world and from every academic discipline, it has the potential to address and solve the world's problems in ways that no other organization can do.

My greatest desire and prayer at this time is that you will continue to support the vision and work of ICUS and that you will continue to find ways to actively fulfill the crucial responsibility of the academic community. If you do that, there is nothing more that will please my husband.

As for the Founder's Address that my husband gives every year as a tradition, may I call upon our eldest son, Hyo Jin, to do it. It would be a great favor for me if you would kindly permit my son to deliver his father's message.

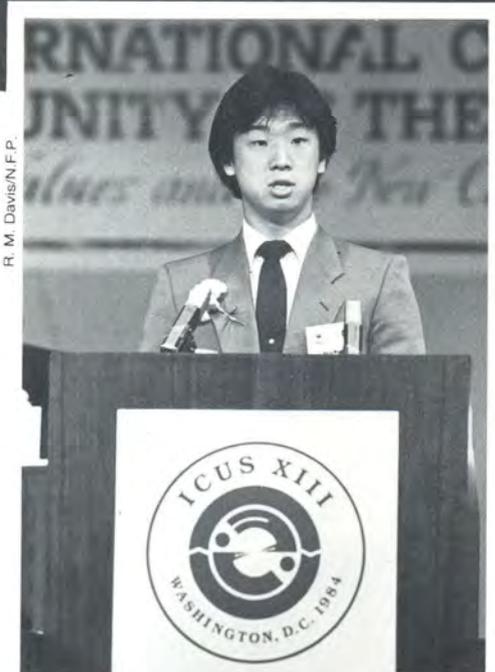
May God bless you, your families and your work.

Thank you very much. ●





K. Owens/N.F.P.



R. M. Davis/N.F.P.

Delivered by Hyo Jin Moon

ABSOLUTE VALUES AND THE NEW CULTURAL REVOLUTION

FOUNDER'S ADDRESS

by Reverend Sun Myung Moon
ICUS XIII
WASHINGTON, D.C.
SEPTEMBER 3, 1984

Honorable chairman, eminent professors and scientists, ladies and gentlemen:

I thank you for participating in the Thirteenth International Conference on the Unity of the Sciences. Even though we cannot physically be together, my heart is with you.

For 13 years I have addressed this assembly of distinguished scholars and have raised questions concerning the state of the world and the responsibility of the scientific and academic communities to solve global problems. While the specific contents of my addresses have varied from year to year, the underlying thematic focus has remained unchanged. This focus is essentially twofold, emphasizing the need for the unity of sciences and of knowledge in general, and the

need for science to be guided by absolute values and purpose to assure the welfare of human existence.

God is the source not only of religious truth but also of scientific truth. As I said several years ago at the closing of one of our ICUS meetings, "God is not only the first preacher, but also the first scientist." I firmly believe this is a fundamental truth of the universe, and I have based my life's work on this assumption.

I SOUGHT TO UNIFY

As a minister of the living God, I have sought to enhance, clarify and unify all aspects of God's essential being as manifested in the whole of creation, both physical and spiritual.

The search for the meaning of life as well as the desire to enhance the material well-being of human existence have been the motivating forces behind my lifelong work, despite the many obstacles which have stood in my way since I began my mission at age sixteen.

One of the greatest tragedies now facing the pursuit of knowledge is the fragmentation of the academic disciplines. Such divisive specialization of science and knowledge, like the dismantling of a machine, ultimately paralyzes the function of the whole and prevents science from fulfilling its mission.

Whether we accept it or not, the world is one. It is erroneous to think that one discipline has a more complete view of reality than another, or to think that discoveries and advances in different areas are unrelated. All fields of scientific and academic study are intertwined, each having a unique yet partial view of the whole of reality. It is to the advantage of total human progress and happiness that all fields of study harmoniously work together to form an integrated view of reality.

UNITY WITH A PURPOSE

But the view of the unity of science and knowledge about which I speak does not mean simply reducing all knowledge to a single academic discipline. Instead, it is a unity grounded in a fundamental purpose. In science there are many fields, but each aims at the realization of human happiness.

Although fragmentation and divisiveness face the academic world today, there is an even greater menace—a menace which turns our attention to the second ongoing theme of ICUS: the search for absolute values.

Despite the deep desire and diligent efforts of most scientists and scholars to establish peace and prosperity, poverty, illiteracy, disease, strife and hostility still prevail in even the most advanced nations. Despite great advances in science and technology, humankind continues to suffer from sorrow, pain and distress.

EMPTY PROMISES

Many leaders are trying to eliminate this misery and to establish true peace and stability, but the world echoes with empty promises of peace. Neither democratic capitalism nor communistic socialism has solved world problems. Both have allowed secular humanism to reduce human existence to materialism and thus demean the value of life. The so-called free world has allowed this through impotence and a lack of direction; the communist world dictates this through its ideological materialism. Confusion grows as a sense of purposelessness permeates the world.

How has this come about? The main reason is that the standard of value which regulates human behavior has been undermined. As ethics and morality have lost their power, the standard of goodness has all but disappeared. Part of this loss is due to the misguided foundations of science. By attempting to be value-neutral, science has often excluded the questions of humanity and moral values in the process of its development.

Over time science has gradually fractionalized, each field becoming more specialized, analytical and materialistic, thus ignoring the questions of morality and values. Hence, human dominion over science has weakened to the point that no one can be sure of the fate of human existence on this planet.

NEW VALUES NEEDED

Another reason for the demise of values and morality is that past standards of value and morality no longer satisfy modern thinking men and women. New, reasonable morals and ethics must arise out of a new standard of values that is clear and applicable to the modern individual. This standard can only be derived from a transcendent, unified system of thought which unifies past and present secular and religious thought.

I have long been interested in the aims of religion, philosophy and science. As I have already stated, these conferences which I have initiated stem from these concerns. While religion has concerned itself with metaphysical and moral questions, science has limited itself to understanding the regularities of nature and the transfer of energy and motion in space and time.

It is true that science has contributed to the tremendous advances in knowledge during the last few hundred years. Nevertheless, science without a standard of value to guide it could lead to global destruction. In my view, the whole range of knowledge from theology to science has no meaning without an understood purpose and a standard of value directing this knowledge.

GOD-CENTERED RELIGION

I believe that this direction and standard of value can only come from God-centered religion. This should not be any surprise to those in the scientific community who are aware of the philosophical writings of many great scientists.

I have proclaimed in earlier addresses at ICUS that Unification theology and ideology can be the foundation of a new, unified thought system centered on God. This ideology states that human beings are intended to have value by nature of their very being. They are each meant to have a unique parent-child relationship with God.

Hence, all people are created to lead life with a definite value perspective in accordance with God's purpose of creation: the establishment of true love relationships. In fact, I propose that the absolute values which we seek are grounded in the absolute true love of God. It is on the foundation of true love that the values of absolute truth, beauty and goodness are formed.

My ardent wish is that all scientists and scholars develop their respective fields on the basis of a solid view of moral values, thus exalting human dignity by adopting a spiritual and unified method as well as a materialistic and analytical one.

Solutions to the world's problems can only come about through this wholistic approach to human existence. Rather than the clash of fragmented approaches and ideals, a harmonious effort centered on collective wisdom and knowledge is required of the many distinguished scholars gathered at this conference.

I sincerely hope that this conference will contribute to the ideals which God intended to realize at the time of the creation, and to provide solutions to global concerns. May your efforts become a decisive, contributing factor toward the realization of the new cultural revolution culminating in a world of true love, goodness, peace and happiness.

Thank you very much. ●



John Halenko/NFP

CLOSING ADDRESS

by Hak Ja Han Moon

SEPTEMBER 5, 1984

Honorable chairman, eminent scholars, ladies and gentlemen:

On behalf of Rev. Moon, the founder of ICUS, may I take this opportunity to bid farewell to all of you. The ICUS conference each year is almost like a family gathering. The days of the conference pass so quickly that when the time comes to say goodbye, we always feel that it should last longer. This year is no exception. I feel very sad that we must depart so soon.

Please accept my heartfelt congratulations for your wonderful accomplishments in this Thirteenth ICUS Conference. Rev. Kwak reported to me that the quality of this year's conference was exceptionally good. It was highly academic and yet profoundly soul-searching. Many excellent papers were presented and seriously discussed. Out of this conference will emerge many new ideas. Great research will be done and ultimately, important solutions to the world's problems shall be devised. All in all, I feel very happy for the successful conclusion of this conference.

When my husband initiated ICUS thirteen years ago, I really did not have any idea about the value of these conferences. However, now that we have reached the level of accomplishment which we see today, I am simply astonished at the greatness of the ICUS vision. In this age of specialization, we clearly see the need to deal with global problems in their entirety. In this respect, this science conference is very unique. It is probably the only forum where world problems can be examined from such a wholistic perspective. I have now come to the firm belief that the problems of the world can only be solved by this approach. I am very proud of Rev. Moon's vision. I admire his foresight, not because he is my husband, but because he is a man of great ideals.

I would like to congratulate Dr. Mellanby as the chairman of the conference for his great leadership. Dr. Mellanby, my husband asked me to tell you how appreciative he was of your visit to Danbury prison to see him along with Dr.

Kaplan and Dr. Rubenstein. My husband was moved by your kindness. May I ask all of you to join with me in giving our chairman and Mrs. Mellanby our warm applause.

I would also like you to join me in giving Dr. King and Dr. Vilee, the vice-chairmen of the conference, as well as Dr. Weinberg and Dr. Wigner, our plenary speakers, our warm recognition for their great contributions. Let us give them and their wives a round of applause.

I thank you also, all committee chairmen, for your inspiring leadership and hard work. May we give them and their wives our kind applause.

We have held our conference this year in Washington, D.C., the nation's capital. Washington is a city of statues and monuments. Only a few blocks from here are the Capitol Building and the White House. It is astonishing to think that the destiny of our world is largely dependent on the decisions made in this city. I only wish that they would listen more to you. When the time comes that you play a prominent role in the decision-making process of all nations, I know that our world will become a more peaceful world to live in.

Last Monday I met my husband at Danbury prison. He has been praying for this conference and his spirit has always been with you. He asked me to tell you that he will be looking forward to seeing you next year. He was deeply appreciative of your concern, your support and your prayers for him.

I am also looking forward to next year's conference, especially since I won't have to deliver another speech at that time. I will just enjoy the relaxed dinner and the applause for my husband's good performance. To be honest, when I know that I will have to make a speech afterward, I cannot enjoy the dinner at all. Now that my speech has come to an end, I feel very hungry.

God bless you all and have a safe journey home. See you again next year.

Thank you very much. ●



MEANINGFUL SCIENTIFIC EXCHANGE

ICUS XIII
SEPTEMBER 2-5, 1984
WASHINGTON, D.C.

by Robert Selle

This year's science conference, streamlined and geared to make an impact on society, accomplished a great deal during its three working days, not only in interdisciplinary scholarship but in support of Father.

The conference gathered together 250 scientists and philosophers from 46 nations between Sunday, September 2 and Wednesday, September 5, at the J.W. Marriott Hotel in Washington, D.C., the Marriott chain's flagship hotel. The conference theme, suggested by Father, was "Absolute Values and the New Cultural Revolution."

On Sunday evening, a reception was held in one of the hotel ballrooms to welcome all the scientists to Washington and to the thirteenth annual International Conference on the Unity of the Sciences (ICUS). Among those in the receiving line were: Mother; Hyo Jin Nim; Dr. Kenneth Mellanby, chairman of ICUS XIII; Neil Albert Salonen, president of the International Cultural Foundation, of which ICUS is a project, and other notables. Amidst an atmosphere of elegance, participants were served hors d'oeuvres and fruit punch and chatted warmly.

Plenary Session

The next morning, the conference opened with a plenary session that gathered the scientists together in one spacious high-ceilinged room. The chief speakers of the morning were Mother, Hyo Jin Nim, and Dr. Alvin Weinberg, director of the Institute for Energy Analysis at the Oak Ridge Associated Universities, Tennessee. Mother gave brief welcoming remarks (*see p. 4*), speaking



In the receiving line at the ICUS XIII welcoming reception, Mother greets Dr. Frederick Sontag.

to the scientists from her heart about Father's determination to help America and the world.

"For the last 12 years, he has given his heart and soul and every drop of sweat and tears for the sake of this nation and the world," she said. "He is praying every day in prison for God to bless this country."

Praising the conference, she said that

ICUS has always been very special to my husband. It is a remarkable example of a project devoted to the building of the Kingdom of God on earth. Bringing together scholars from all

parts of the world and from every academic discipline, it has the potential to address and solve the world's problems in ways that no other organization can do.

Then Mother introduced Hyo Jin Nim to deliver the Founder's Address in place of Father (*see p. 6*). Hyo Jin Nim, dressed neatly in a conservative gray suit, read the speech with dignity, clarity, and confidence, his voice rising with emotion from time to time.

In the address, Father warned that the future of humanity is dependent on scientists pursuing their analyses of the

Letter to Reverend Moon From the ICUS XIII Chairmen's Board

Reverend Sun Myung Moon
Federal Correctional Institution
Danbury, Connecticut

September 5, 1984

Dear Reverend Moon,

We, the undersigned scientists and scholars, who serve as chairpersons at the thirteenth annual Conference on the Unity of the Sciences or as senior consultants of the International Cultural Foundation, wish to thank you for making possible both this year's ICUS and the entire ICUS tradition. We also wish to express to you our profound appreciation for entrusting to us at this crucial moment the responsibility of leading ICUS and the other ICF activities we serve. We shall endeavor to do all in our power to be worthy of that trust.

We deeply regret your absence from this year's ICUS, the first which you have been unable to attend. We deplore the unfortunate circumstances that have deprived you of your liberty, and your family of your presence. Indeed, your presence is sorely missed by all of us. Nevertheless, although you cannot be with us at ICUS in person, you are very much with us in spirit. Those of us who have had the privilege of working with you in the past feel closer to you now than ever before.

Because of your vision, imagination, and generosity, we have been able to work together this year in Washington under optimum conditions. Yet, we cannot ignore the conditions in which you find yourself. We are mindful of the fact that even in prison you have not been concerned with your own difficulties, but have sought to do everything possible to make this international gathering of scientists and scholars a superb vehicle by which science and higher learning can be placed in the service of humanity.

We wish to express our solidarity with you, and our determination to continue to work with you for our common ideals. Your vision of a world united in harmony, working together for a shared a felicitous human future, offers believers and non-believers alike a challenge of singular importance for our times. We take up that challenge in tribute to you. We believe we can best express both our appreciation and our solidarity by the resolve to work together for the fulfillment of the ideals that bind us together. It is in this spirit that we see in ICUS a resource of ever greater international importance in fostering our mutual ideals.

Moreover, it is our earnest hope that the government of the United States will restore America's tradition of religious liberty to its fullness so that the justice of your cause be recognized, and that you be speedily and completely exonerated.

May God bless you and your family. May you speedily and happily be reunited with them.

Sincerely yours,

Handwritten signatures of the ICUS XIII Chairmen's Board members, including names like Robert G. Anderson, Harold A. Blau, and others.

physical world on the basis of moral values.

"My ardent wish," Father said, "is that all scientists and scholars develop their respective fields on the basis of a solid view of moral values, thus exalting human dignity by adopting a spiritual and unified method as well as a materialistic and analytical one."

After the applause for the Founder's Address died down, Dr. Morton Kaplan, past chairman of several ICUS conferences and international president of another ICF program, the Professors World Peace Academy, revealed that three scientists—Dr. Morton Kaplan, Dr. Richard Rubenstein, and Dr. Kenneth Mellanby—had visited Father at Danbury prison on August 24 in order to present to him the completed plans for the science conference.

Dr. Kaplan, a professor of Political Science at the University of Chicago, told the participants that during the three-hour meeting Father was "completely serene."

"He was totally focused on how he could make the world a better place," Dr. Kaplan said. "He voiced no expression of bitterness or acrimony. He was centered only on what he could do for the world, not on what was being done to him."

Following Dr. Weinberg's insightful plenary address, titled "Values in Science," the participants broke up into seven committees to present and discuss in-depth scientific papers. Due to the high level of organization, which the participants repeatedly praised, the scientists were free to concentrate on their academic subjects, working, thinking, and exchanging information with maximum efficiency.

A number of the committees this year were of an experimental nature because of their orientation toward either pragmatic or philosophical questions, as opposed to matters of pure science. These were: Committee III, "Human Beings and the Urban Environment: The Future Metropolis"; Committee IV, "Crisis in Education in the 1980s: A Survey of Educational Values and Systems"; Committee V, "The Ocean in Human Affairs"; Committee VI, "Spirit and Science"; and Committee VII, "The Search for Global Ideology," which was a frank attempt to explore the strength of the Unification Thought worldview.

The other two committees were: Committee I, "Unity of the Sciences"; and Committee II, "Theoretical Empiri-

cism: A General Rationale for Scientific Model-Building."

The plenary session on Tuesday morning featured an address by Dr. Eugene Wigner, Nobel Laureate and Professor Emeritus of Physics at Princeton University. He spoke on the topic "Reflections on the Role and Purpose of Science."

R. M. Davis/N.F.P.



Dr. Kenneth Mellanby, ICUS XIII chairman, speaks at the conference's Opening Plenary Session.

Interview with Dr. Mellanby

In an interview with *Today's World*, Dr. Kenneth Mellanby, ICUS XIII chairman and one of Britain's leading ecologists, said that a policy decision was made three years ago to streamline the conference and make it as effective as possible. There were eight hundred participants in the ICUS X (1981) in Seoul, Korea, but this number was deemed too unwieldy. In the succeeding years, fewer participants were invited, and to those who were, it was made clear that they would have to contribute some concrete scholarly work either at the conference itself or at various pre-conference meetings during the year prior to the conference.

ICUS today, Dr. Mellanby said, is geared toward each of its committees turning out a high-quality, scholarly book, with the cooperation of ICF's, Paragon House, a publishing house serving the vision of ICF, which will hopefully have a real impact on the world of science and philosophy. He said that, up to now, "the conferences have not had the impact on the larger academic community that they deserve."

Asked whether the participants, by concentrating on their own pet subjects, in effect ignore the theme and goals set for the conference by Father, Dr. Mellanby replied,

No, certainly not. We do work in the wide framework of what Rev. Moon

Letter to Reverend Moon by ICUS XIII Participants

*Reverend Sun Myung Moon
Federal Correctional Institution
Danbury, Connecticut*

September 5, 1984

Dear Reverend Moon,

We, the participants at the Thirteenth International Conference on the Unity of the Sciences meeting at the J.W. Marriott Hotel in Washington, D.C., gathering under the theme "Absolute Values and the New Cultural Revolution," wish to express our appreciation and to thank you for making possible both this year's ICUS and the fine tradition of ICUS over the years.

We deeply regret your absence from this year's ICUS, and we deplore the fact that your confinement makes it impossible for you to be with us. Nevertheless, although you cannot be with us in person, we feel that you are very much with us in spirit. Your vision and support cannot be confined by prison walls. We scientists and scholars who represent nations from every part of the world and every major religious tradition have come to Washington to further the work you initiated over 13 years ago. We seek the unity that underlies all science and knowledge, as well as those values which endow human existence with abiding meaning and hope.

This year you have enabled us to present our findings and share our insights with each other under the best of conditions. When we compare the conditions you have provided for us with those in which you find yourself, we are moved by the ironic contrast. We are especially mindful of the fact that even in prison you have not been concerned with your own difficulties but have sought to do everything possible to make this international meeting of scientists and scholars an effective means by which science and higher learning can serve humanity and promote the well-being of all the peoples of the world.

We wish to express our determination to continue to work with you for our common ideals. We are challenged by your vision of a world united in harmony, working together for a shared and felicitous human future. At this time, we believe we can best express our appreciation of your work and our solidarity with you by our resolve to make this ICUS and those that are to come a resource of even greater international importance in fostering the unity of science and knowledge in the service of a united humanity.

Sincerely,

On behalf of the ICUS XIII participants,

*Kenneth Mellanby
Conference Chairman
ICUS XIII*

Approved by unanimous voice vote at the Closing Plenary Session.

says. The slant of the papers, although they tend to be highly technical in nature, certainly do fit with what the Founder wants. The conference has had two sorts of themes: unity, and science and values. The ICUS papers show how many fields contribute toward the two themes.

Closing Plenary Session and Committee Reports

At the closing plenary session Wednesday afternoon, Dr. Mellanby read a letter of appreciation and solidarity with Father, which he proposed the conference send to Father in Danbury prison. The writers of the letter deplored Father's confinement and stated,

Although you cannot be with us in person, we feel that you are very much with us in spirit. Your vision and support cannot be confined by prison walls.

The 250 participants adopted by acclamation the motion to send the letter.

The seven committees then presented brief summaries of their three days of work. The chairman of **Committee I**, Dr. Gerard Radnitzky, reported that his group had studied, among other things, how various sciences had been unified in the past. For example, Newton's theory of mechanics unified the theories of the motion of bodies on earth and the motion of heavenly bodies, and quantum mechanics unified the notions of the wave and particle properties of light.

"Specialization is necessary, but it should be accompanied by fruitful interchanges between the disciplines," said Dr. Radnitzky, professor of Philosophy of Science at the University of Trier, West Germany.

John Halenko/NFP



A participant in Committee II uses an overhead projector to make a point. Seated at center near the screen is Dr. Herman Wold, the committee chairman.

Dr. Herman Wold, chairman of **Committee II** on creativity in science, or scientific model-building, called for a "collaboration" between science and the arts. "Human knowledge is a loose-

ly knit network of scientific models," said the professor of Statistics at the University of Uppsala in Sweden. He further noted that:

Around each model and its active research frontier there is a gray zone where human knowledge is enriched and science is inspired by quasi-scientific approaches, often interdisciplinary, often tentative or speculative.

Philosophy and the arts are indispensable agents in the gray zone. ICUS, unique as an open forum for interdisciplinary discussion of important problems, has great potential in the gray zone, potential for fruitful promotion of scientific endeavors.

R. M. Davis/N.F.P.



Committee III, dealing with the future metropolis, considers a paper by Dr. Percy Johnson-Marshall, the committee's honorary chairman.

The report of **Committee III**, given by its chairman, Dr. Ervin Galantay, affirmed an "outlook of optimism and a philosophy of hope" for the metropolis of the future.

Dr. Galantay, professor of Urban Planning at the Swiss Federal Institute of Technology in Lausanne, Switzerland, related an anecdote whose point was that there is much hope for solving the manifold problems faced by the speedily growing cities of the world. He said that a study made in the last century concluded that London could never achieve a population of 5 million because the accumulation of horse dung would make the streets impassable and the noxious vapors would overcome innumerable "delicate" women, while taxing to the breaking point the limited supply of smelling salts needed to revive them. But, due to the felicitous and unforeseen arrival of the internal combustion engine, London now easily supports a greater metropolitan population of over 7 million.

Dr. Galantay said that by the year 2000 there will be at least 60 metropolitan agglomerations with populations in excess of 5 million each. "Numerous

20-million-plus cities are emerging in less-developed countries," he said.

Committee IV was chaired by Dr. Nobuyuki Fukuda, president of the University of Tsukuba in Japan. He summarized how the committee grappled with the education crisis of the eighties. He said the group explored forms of international cooperation to solve problems brought on by the sudden arrival of the age of science and technology, information, and internationalization, and also explored the problems of how to address the lack of value education around the world and the weakening of family education.

John Halenko/NFP



A member of Committee IV gives a presentation on educational problems in the 1980s.

The report of **Committee V**, dealing with the ocean in human affairs, was given by its chairman, Dr. Athelstan Spilhaus, who is president of PanGeo, a corporation devoted to producing and promoting inventions related to the sea. He gave a short account of the importance of the ocean in the evolution of life, how it influences the climate, and its enormous commercial potential. One of the papers presented in the committee dealt with ocean tunnels and highways.

Committee VI dealt with the relationship between spirit and science, and how science is beginning to address the problem of spirit.

"For a long time, mind was a kind of taboo in physics," said committee chairman Dr. Jean Charon, theoretical physicist at the University of Paris and director of the Center of Research on Complex Relativity and Relations to Consciousness.

Physicists, in order to go further and deeper into the nature of matter, had to delve into the position and function of mind in the physical world.

continued on p. 38

Letter to President Reagan From the ICUS XIII Senior Consultants

President Ronald Reagan
The White House
1600 Pennsylvania Avenue
Washington, D.C.

September 5, 1984

Dear President Reagan:

We, the undersigned scientists and scholars who have been involved in the organization of the thirteenth annual International Conference on the Unity of the Sciences, meeting at the J.W. Marriott Hotel in Washington, D.C., wish to testify concerning our knowledge of and experience with the Reverend Sun Myung Moon.

Rev. Moon is the founder of the International Conference on the Unity of the Sciences (ICUS), whose participants this year include over 240 scientists and scholars, representing over 42 nations and all of the world's major religious traditions. Our company of scientists includes, incidentally, scholars from Eastern European countries and the People's Republic of China.

Many of us have worked with Rev. Moon in this unique scientific enterprise for a decade and more. We can testify that he has at all times devoted his person and the resources of his church to the free and unimpeded pursuit of scientific knowledge in the service of human well-being. Moreover, Rev. Moon has not been content solely to bring together scholars and scientists annually to share with each other the results of their research. Recently, he has founded Paragon House Publishers, an international publishing house dedicated to the publication of scholarly and scientific works of superlative merit, including the research monographs originally presented at ICUS. Indeed, since coming to the United States in 1972, Rev. Moon has founded and supported an extraordinary range of activities and institutions dedicated to the service of the people of America and the world. In addition to ICUS and Paragon House, these include: The Washington Times, the Washington Institute for Values in Public Policy, the Professors World Peace Academy with branches in over 72 nations, the National Council for the Church and Social Action, the New Ecumenical Research Association, the annual conference on "God: The Contemporary Discussion," and many other institutions of preeminent worth.

Those of us who have come to know Rev. Moon can testify that he has been moved to his mission by the profoundly religious belief that he has been called by God to work for the salvation of humanity. Moreover, Rev. Moon's mission has

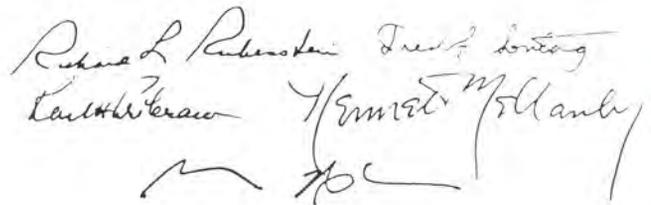
been especially inspired by the conviction that God has a supremely important providential role for the United States in the salvation of humanity, a belief not unlike that which inspired Jonathan Edwards, the great Puritan thinker of colonial New England, as well as countless other religious people throughout America's history. Indeed, Rev. Moon's belief in America's providential role is so firm that even in his current incarceration, he has expressed to visitors his undiminished love for and faith in America.

We who have come to know Rev. Moon through working with him in ICUS represent all of the world's major religious traditions. We can testify that he has been inspired to this extraordinary range of activities by his profound religious faith. Indeed, only a powerful religious faith could have enabled him to inspire the creation and growth of an international religious movement from the humblest beginnings in war-torn Korea in the early 1950s to its present worldwide status.

Unfortunately, as is well known, this man of God is currently a prisoner in the Federal Correctional Institution in Danbury, Connecticut, because of a tax dispute concerning the sum of approximately \$26,000. We are saddened by Rev. Moon's incarceration. Knowing him as we do, we find it impossible to believe that this profoundly religious man, who has inspired so many men and women throughout the world and who has done so much for America, would deliberately conspire to defraud the government of the United States of any amount of what is its legitimate due. As men and women of science, scholarship and religion, we testify to our faith in his innocence.

We, therefore, respectfully petition you, Mr. President, to give the case of the Reverend Sun Myung Moon the presidential attention we so deeply believe it deserves.

Respectfully yours,



Richard L. Rubenstein
Lester K. Born
Herbert M. Stanley
M. H.



YOUTH SEMINAR ON

Since Father first initiated the Youth Seminar on World Religions (YSWR) his goal has been to bring educated young people together to discover the unity of religions and the oneness of humanity. The third YSWR this year was successful in accomplishing this task.

Participants representing 35 nations and 12 religions discovered through the worldwide pilgrimage that religions are teaching the highest values of love, peace, and harmony. At the same time, though, participants were

exposed to a world full of poverty, resentment, fear, hostility, and distrust.

The few seminary students among the 150 participants that attended the tour discovered more deeply the need for the Unification movement. No other religious group is taking responsibility to promote ecumenism on the same scale as does the Unification Church. Father's vision and determination has moved the Unification Church into a unique position in history.

One Hindu holy man said to the

participants of the YSWR that to bring peace in the world they should compile all moral teachings of the great religions and publish them in a book. "Let the world see that all these religions desire the same goal," he said. Already Father has spoken of this and is pushing us to make such a publication. In response to a question concerning communism the Hindu saint said, "This seminar is the answer to communism. Let them see what you are doing."

—Jack Sheffrin, UTS Divinity Student '84

WORLD PEACE THROUGH RELIGIOUS DIALOGUE AND HARMONY

by Mel Haft

The 1984 Youth Seminar on World Religions was a unique adventure, more so than the previous two seminars. Its unique characteristics are expressed from my personal perspective in the following essays: Dialogue and Harmony: The Uniqueness Within the Group and Approaching the Almighty: Interfaith Prayer.

DIALOGUE AND HARMONY: The Uniqueness Within the Group

At first glance, the group of 150 participants of the Youth Seminar on World Religions looks like a group of ordinary tourists. At a second glance, one's intuitive senses immediately scope out the diversity of cultures, races, religions, and lifestyles. The image is striking—brought very close to the consciousness of even the ordinary unprofessional believer: a holding tank of culture and spirit.

Nothing said or done can be more inspiring than what exists—150 scholars and students, all seekers, from over 30 nations, representing 12 religious traditions, spending seven weeks together visiting the holy sites of the world. And deep inside, they each carry a message of world peace.

Truly it is a historic event. The idea is so appealing that it has brought inspi-

ration to the religious and secular communities they visited all over the world. The variety of participants is wide—some of meditative qualities and some of a celebrative type—but it is a simple collection of religiously bound pilgrims.

Each participant is clearly unique, like a mirror, receiving and reflecting images of personal rebellions and loyalties, of agonies and resurrections, and of personal beliefs—finding expression but not always being absorbed. Each person is a work of art which reflects the glory as well as the tragedy and distortion of life.

Among them is Lou from California, a practicing Mormon in his mid-twenties with a strong physical resemblance to Robert Redford (so said a news article about the tour). He has spent a year teaching English in Taiwan and two years as a missionary in France.

Kristian is a Protestant priest who was recently expelled from East Germany, where he was born and grew up, and who now lives in West Germany. Like the majority of seminar participants, he was recommended by his professor and was required to submit an essay on his religious faith and activities and why he wanted to take part. (Participants are chosen for high moral and academic standards.)

Friday Mbon, a group leader, is a lecturer in the sociology of religion at the University of Nigeria. He is particu-

larly interested to see how religion functions within a particular society, to see what religion does to people and what people do to religion.

Annette Cook, 27, is getting her masters' degree in religion at the University of Georgia; she's a tall American girl. Annette says she has not come on this trip for the academics but for the people.

Annette's sponsor, a theological advisor to the seminar, has a somewhat similar perspective, that the YSWR does not replace academic studies of the world religions but complements that study by an experiential and dialogue-oriented encounter of these religions in their own setting.

Face-to-Face Encounter

The central theme for the 1984 Youth Seminar on World Religions is "World Peace through Religious Dialogue and Harmony." The participants in the seminar, now or even later in life, will probably face the challenge of constructively living and dealing with people of other faiths. To help facilitate sympathetic understanding of these faiths and their value for human solidarity, interreligious dialogue is greatly encouraged.

The religions of the world, their adherents, and the cultures and lifestyles associated with them are of penetrating interest and worth serious and sincere discussion. Though the world's religions



A display of hope and vision at the Great Wall of China.

The students came from:

- | | |
|---------------|-------------------|
| 1. Argentina | 19. Mohawk Nation |
| 2. Australia | (American Indian) |
| 3. Bangladesh | 20. Nepal |
| 4. Belgium | 21. New Zealand |
| 5. Canada | 22. Nigeria |
| 6. Chile | 23. Pakistan |
| 7. Ecuador | 24. Philippines |
| 8. Egypt | 25. Somalia |
| 9. England | 26. South Korea |
| 10. France | 27. Sri Lanka |
| 11. Guyana | 28. Switzerland |
| 12. Holland | 29. Thailand |
| 13. Hong Kong | 30. Trinidad |
| 14. India | 31. Turkey |
| 15. Israel | 32. Upper Volta |
| 16. Japan | 33. United States |
| 17. Kenya | 34. Vietnam |
| 18. Liberia | 35. West Germany |

symbolize many things to many people, their interpretations are often universal. Frequently these are expressed in the many forms of human emotions. As one former participant expresses it,

Belonging to a particular faith is most often a matter of chance, but actively professing the faith is a different issue altogether. Our religious sentiments are quite often wrongly conceived and are sometimes herd-like arousals to manipulated instigations. Our views are often one-sided and emotion-tinged, thus giving very little scope for reasonable argument or discussion.

The bottom line of it all is a face-to-face, side-by-side, and sometimes back-to-back encounter.

What is at the mainstream of the seminar, though, is a uniqueness *within* that perhaps is not found anywhere else. It is not so much *what* is communicated, but the *method* of communicating in our human relationships and in our relationships with God, expressing sincerity and speaking with earnestness and humility.

"Principles and policies clash, feeling and emotions are aroused, only to show that a sober and serene attitude is required if we wish to understand the other properly," says Hema, an Indian participant from the 1982 tour. She added, "Above all, it dawned on me that I must learn to respect another faith if I want my religious feelings to be left unharmed."

Throughout the world people are lacking this kind of relationship and are

deeply searching for the ideal. What a wonderful opportunity to test one's soul and heart and to immerse oneself in interreligious dialogue! The talks, sometimes all through the night, touch upon everything important—the power of God, philosophy and the state of humankind, the length of life, heart, wisdom, beauty, sin, patriotism, life's stresses, historical values, the price of tea in China, and all the endless questions and answers for which we all search.

With depth and sincerity in dialogue, God can listen. With kindness and harmony, God can rejoice.

APPROACHING THE ALMIGHTY: Interfaith Prayer

In Madras, India, early one morning, we journeyed out to the ocean where there was a statue of Mahatma Gandhi. As we pilgrims prayed for world peace, each in his or her own religious tradition, the local beach strollers gathered around the prayer circle. Attracted by the Hindu music which accompanied the words of Gandhi being read by Seshagiri Rao on peace and prayer, the spectators seemed in awe at our diversity.

In Istanbul, Turkey, we paid homage in a small mosque, offering a traditional

Islamic prayer for peace. The Imam of the mosque, moved by such a diverse group in prayer, opened the tomb of a close disciple of Muhammad as a special favor.

In Beijing, China, we prayed for peace in the inner sanctum of the state guesthouse—a place reserved for heads of state. And within hearing distance of our prayers resided the North Korean premier.

In Jerusalem, a caravan of three cars with 12 pilgrims of the Youth Seminar maneuvered down the dirt roads of Jerusalem's "Peace Forest." Small tree saplings covered acres of the arid desert. It was six o'clock on a Sunday morning, the sun hazy and the lingering quietness of this holy city surrounding us, a city once torn by religious strife; one in which three major and related religions are insecurely bound by bonds of cautious veneration and love.

In each city along the world tour representatives of each of the religious traditions would gather at some religiously significant location and pray for world peace. The theme for our journey, as stated to the participants in correspondences, literature, banners, and in public talks, was "World Peace through Religious Dialogue and Harmony." As Jerusalem was our first overseas stop, the meaning of the seminar theme had not yet been implanted in our hearts.

Planting Our Trees

The 12 of us stopped by the information center of Jerusalem's Peace Forest and each received a prayer card and a small sapling to be planted in an assigned area. In Jewish tradition, trees are planted in commemoration to the departed, a symbol of resurrection and growth.

Einat, a Jewish-Israeli participant, first read a prayer in Hebrew. Then we all followed by repeating in unison the same prayer for peace in English. Each one of us then offered a prayer in his or her tradition, the Christian, the Hindu, the Sikh, the Jain, the Unificationist, the Mormon, the Universalist, and even our Muslim taxi driver. Bikshu Sudarshan, a Buddhist Nepalese monk and spiritual advisor for the Youth Seminar pilgrimage, added a special touch of his own by lighting incense and a candle and then placing an image of Buddha on the fresh soil next to his tree.

As we each planted and watered our trees, our contributions became more meaningful to us, each in our own way. These 12 trees were more than a restorative gesture to the desert; they represent a swelling of our faiths, a growing together in close harmony. These 12 trees represented the cosmos with its cyclical processes and its regenerative blooming. They represented immortality, growth, and creative power! Ourselves watered and nourished, we departed—student, scholar and worker.

The interfaith prayer ended with deep emotions, insight, and retrospect. Saying the prayers aloud in light of each



Photos: K. McCormick

Peace and harmony.

other's beliefs penetrated our minds and hearts deeply. It was an experience that spoke to the human heart beyond all possible barriers of culture, language, and education.

The inspired Author of prayer had a meaning for such an event and we should attempt to capture that meaning.

From "It" to "We"

Dr. Huston Smith, chairperson for the 1984 God Conference, former co-chairperson for the Youth Seminar on World Religions, and author of *Religions of Man*, once said of the different faiths that stand in prayer together:

As one begins to look at another faith, one's pronouns change. At first the other faith, be it Buddhism, Islam, Confucianism, whatsoever, looks like an object for which the appropriate pronoun is "It." But as one gets to know not just the doctrines, the teachings of the faith, but the members and participants in that faith, then the religion changes and becomes more human and alive and the appropriate

pronoun changes from "It" to "They." And as one comes even closer and gets to know these adherents, these participants, these believers in another faith as individuals, the pronoun takes on yet another change...one thinks of Buddhism or Islam or Hinduism not as an "It" and its members not as "They," but individually face to face, one on one as "You." There is one final step...when in almost miraculous grace even the space between "I" and "you" is closed and the pronoun finally collapses to a "We," as you of a different faith than I stand or pray together to That which transcends us both.

The overarching theme of our prayer, though stated as "World Peace through Religious Dialogue and Harmony," was God Himself, the Divine expressed in each religion. It was this blending of duty and delight that brought the Youth Seminar's pilgrims together for interfaith prayer—a duty to unlock God's soul. ●

A COMMON HEART BEATS ACROSS ALL NATIONS

by Karen Wilkening, UTS Divinity Student '84

The Youth Seminar on World Religions (YSWR) condensed seven years of experiences into seven very short and very intense weeks. Perhaps the most enriching aspect for me was the relationships I formed with other participants.

I found that a common heart beats across all nations and faiths. I found the similarities among the world's peoples more striking than the differences among people. In touching that common heart I found hope for the future of our world. The dream of a peaceful world composed of the world's diverse peoples living in harmony seems a little less a dream and more of a potential reality.

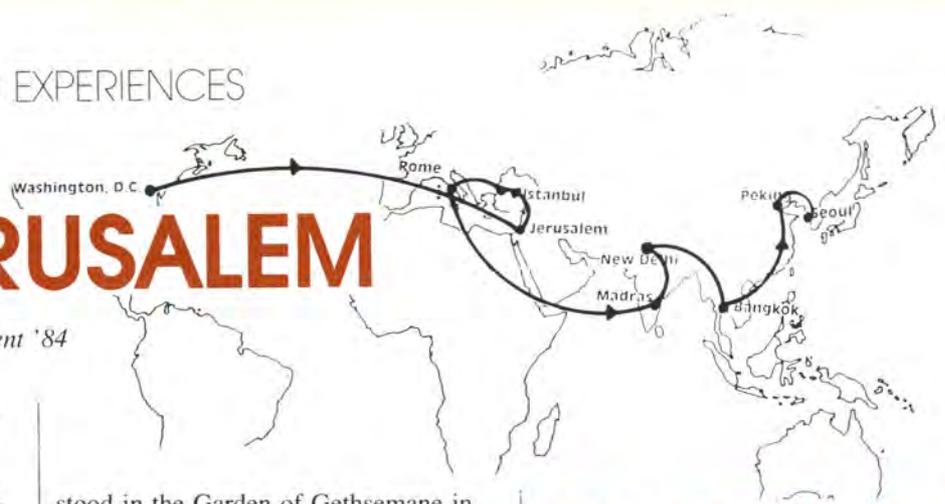


Interfaith prayer circle for world peace in the Rose Garden of Bangkok, Thailand.

World events, especially events and conflicts in the area of religion, are personalized for me now. When I read about the conflict between the Sikhs and the Hindus I think of my Sikh friend and my Hindu friends. When I read about the problems between the Arabs and Israel I think of my Israeli friends and of their fears and feelings for their nation and its future. I also think of the Palestinian Arab that I came to know as well. Over the summer on the YSWR I met people from 12 different faiths and 35 countries. Our time together expanded my comprehension and sensitivity to the world's religions, its cultures, and its peoples. ●

FROM JERUSALEM

by Susan McKewen, UTS Divinity Student '84



When I was first selected to participate in this year's Youth Seminar on World Religions (YSWR), I was not particularly enthusiastic. I just felt burdened, anticipating that there would be a lot of work and that a lot would be expected of me.

Since I have returned, though, I have reflected on what I actually experienced. My mother is Jewish and my father is a mix of Catholic and Greek Orthodox, and I was raised in an almost exclusively white, Protestant community. My city first allowed three black families to take up residence when I was 15 years old, and the fathers of these three families were a doctor, a lawyer, and a dentist.

Thus, as a result of the prejudice I observed and the conflict between my parents, I was desperate to see harmony between different religions and races. This dream led me to choose International Studies as my major in college and to immerse myself in an international community of Europeans, Africans, Asians, and Muslims from the Middle East at my college.

So it struck me that Father is not only dreaming of the same goal of world harmony that I am; the world tour is proof that he is making it happen. My group in the seminar consisted of my roommate, a Bangladeshi Muslim; an Indian Hindu; Nepalese and Cambodian Buddhists; a Korean Presbyterian; a Filipino Confucianist; a Mormon and a Mohawk Indian from the United States; and me, a Unificationist. What was most incredible was that the Muslim and Hindu became best friends: Gandhi would have cried with joy.

The tour was full of events which are too numerous to recall, so I have selected experiences in a few of the countries that were especially meaningful to me.

CLOSE TO JESUS

Jerusalem, Israel

Even though I had been exposed to Christianity in my youth, my mother was a more dominant influence, so I was not so sure about Jesus. But when I

stood in the Garden of Gethsemane in Jerusalem, the biblical story which had previously been a myth became a reality to me, and I felt close to Jesus for the first time.

There was such a sadness in the atmosphere of the garden that I could vividly imagine Jesus praying and crying throughout the night and the despair he must have felt when his disciples betrayed him. It made me wonder, also, how many times we had let Father down when he needed us most.

A church has been erected adjacent to the Garden of Gethsemane in commemoration of Jesus' prayer there. When I entered it, I was overwhelmed by a desire to pray at great length to repent for the failure of Jesus' disciples and also for our failure in not fulfilling what Father has asked of us.

But the tour had to keep a fairly rigid schedule, and I overheard that we were to depart soon. I sat down with great disappointment that I could not fulfill the prayer condition that I felt God was asking of me, but also with an urgent desire for God to understand my yearning to pray and repent. When I looked at the floor, I was startled to see a rosary, and as soon as I picked it up, I began to cry. The rosary had obviously been used quite a bit because the beads were worn down and it was even taped to hold it together. So my feeling was that through the rosary, God had enabled me to inherit the prayers and tears of another for the providence because it was not physically possible for me to remain in the chapel as long as I wished.

NO END TO THE NEED

India

Another experience that evoked an overwhelming emotional response in me was my arrival in India. Regardless of the warnings of those who had visited India and the emotional preparation I had tried to make, I experienced a se-

TO SEOUL

vere shock after disembarking from the plane in India. We first had a layover in Bombay before reaching our destination in Madras. Hungry, pleading eyes and outstretched hands met me in every direction I looked. I could hardly make my way to the bus because of the swarms of young children and elderly people who surrounded me—begging.

I had a fleeting thought to change all of my money into small Indian currency so I could give something to everyone who pleaded, but the reality is that there is no end in sight. Whenever I saw someone give a donation, an infinite number of beggars seemed to appear, so there was no end to the need.

We had time for a short tour of Bombay, so I decided to take advantage of it. Every time we left the bus, we were met again by beggars. I was so grieved at not being able to help all those who asked that I tried to ignore them. But all of a sudden I felt something on my feet. I looked down in horror to find that a young girl—not more than six or seven years old—had laid a disfigured baby on my feet, and her eyes and hands were reaching up to me.

We flew to Madras that evening, and after the bus ride which I spent by watching the people—even entire families with children and babies—laying down to sleep on the sidewalks, I lost control. The shock of the poverty I saw made me so upset that I had to be physically escorted to my room as I left behind a trail of tears.

I could not leave the hotel for nearly the entire day following our arrival in Madras because I was in such shock. I decided to at least try to venture outside of the hotel in the early evening in order to have some idea of what my surroundings were like. I was struck by heavy humidity and a putrid smell as soon as I



Tour director Dr. Joseph Bettis at a public program with local students in Madras, India.



Lecture on the Principle being given to Youth Seminar participants by Rev. Chung Hwan Kwak in Seoul, South Korea.

walked outside. I made my way to the street and decided that there was enough activity in the immediate area that I need not walk any further.

Everything seemed so foreign—all the women were wearing saris, and the men were wearing various types of Indian clothing. They were equally awed by my strange Western clothing and our physical differences, which caused them to return my gaze.

After a few minutes a bus came along which was so overcrowded that people were almost hanging out of the windows and congested in the entrance. So many more people tried to enter the bus when it stopped in front of me that it would not go forward. There was a yell and several of the passengers jumped off to give it a push. Everyone was not allowed back on the bus, because it had evidently been overloaded.

One of the tour guides had answered my queries about the poverty and overcrowding by saying that a large part of the problem was due to people leaving the comparative security of their villages and seeking their fortune in the large cities. They gave up everything they had to make the trip to the city and arrived to find overcrowding and lack of employment. Thus they were doomed to the street life, because they did not even have the means to return to their villages.

In spite of the grotesque conditions that I saw in the cities, however, I had one experience that gave me hope and indicated that there might have been some truth to what the tour guide said. We had a long bus ride to an area outside of the city, and the tour guide had the bus driver stop in a tiny village out in the countryside that had not been corrupted by tourism and other influences

as in the big cities. When we got out of the bus, it was the first and only time that hands were not outstretched; instead the natives just laughed and pointed at our strange differences. Even though it was a poor village, food and shelter seemed adequate. What was most uplifting, however, was the pure joy I sensed from the people. The children frolicked and the women went about their duties, such as transporting large jugs of water on their heads, with such poise and grace that it was almost as if they were dancing. Even though it was simple, life seemed rich and joyful in this humble village.

INHERENT GOODNESS

Beijing, China

I am still a little confused about how much of our experience in China was propaganda and how much of the experience reflected the reality of life in China. We were made very comfortable—our accommodations were plush rooms in the state guesthouse. It is the same place where President Reagan stayed during his visit to China.

Even though I realized that great effort was made to enable us to have a positive image of China, I sensed an inherent goodness in the people and the land of China, and I could understand why Father has so much hope for China in spite of communism. Our tour guides were extremely hospitable to us. I was able to talk to one of them at length, and in between the “party lines” he dictated to me, he confessed that no one in China would ever have a chance to leave the country. This was because there are two currencies in China—one for tourists and one for the Chinese—and it is illegal for the Chinese to pos-

sess the tourist currency. Thus, since the Chinese currency has no value in the international market, the Chinese can never accumulate enough money for it to be worth anything outside of China.

When the tour guide told me this, he seemed envious, for a split second, of those outside of China (especially Americans), but then he quickly returned to repeating party lines and told me that all the sacrifices of the people were necessary now in order for China to become great and prosperous in the future.

Thus I felt that the Chinese are not inherently evil but are merely victims of a communist regime. Once freed from this oppressive ideology, I am sure their beautiful spirits would blossom. We saw a ballet in China that was so breathtakingly beautiful that it proved this point to me beyond doubt.

GOD'S COUNTRY

Seoul, Korea

The story of Father's prayers in the mountains of Korea have created such a romantic vision in my mind that I longed to visit those same mountains. However, the tour only went to Seoul, which is on the opposite side of the country from Pusan, so time did not allow me to visit Pusan.

But even as I gazed at the mountains of Korea from my hotel window, I perceived a reflection of a special aspect of God's nature through the majesty and beauty of the mountains. My one comment as a result of my observation is that I am completely confident that Father met God during his prayers in the Korean countryside...Korea is indeed God's country. ●

I see Christ in every person I touch because He has said, "I was hungry, I was thirsty, I was naked, I was sick, I was suffering, I was homeless and you took me..." It is as simple as that. Every time I give a piece of bread, I give it to Him. That is why we must find a hungry one, and a naked one. That is why we totally are bound to the poor.

Those are the words of total devotion to Christ spoken by Mother Teresa, and the thoughts that have motivated and driven her, since the age of 17, to work with India's destitute and dying.

This past August 1984, when the Youth Seminar on World Religions was in Calcutta, India, for one evening before flying to Thailand, ten participants had the unforgettable experience of meeting with one of the world's great religious leaders and winner of a recent Nobel Peace Prize: Mother Teresa.

In the Worst Area of Calcutta

We had been trying to contact her residence, the Mother House, for the week we were in Madras, but to no avail. It seemed like a complete shot in the dark to risk trying to visit her. Actually, we never expected to meet her, having heard that she was in America at the time. Before setting off that evening from our airport hotel for the Moti Jheel slums of Calcutta where Mother Teresa works, we were warned and discouraged by everyone including our tour guides about our proposed venture—hearing that it was the worst area of Calcutta and extremely dangerous. So we left behind all our money, jewelry, and cameras, and set out by taxi.

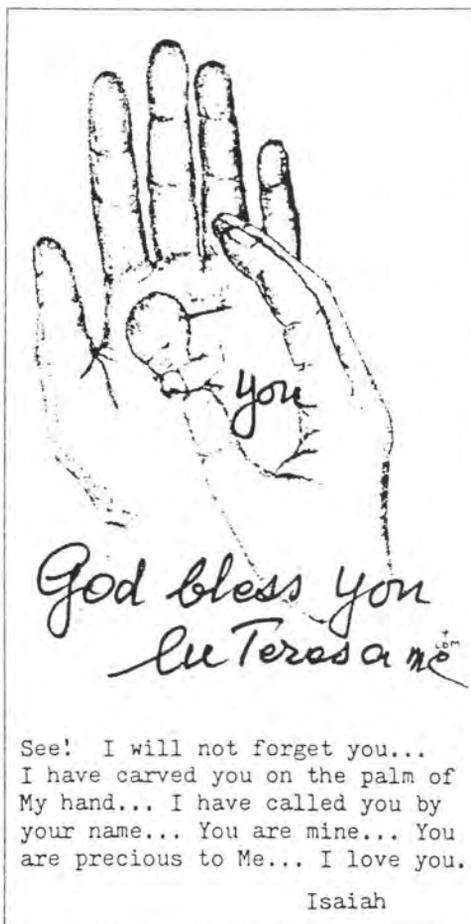
It was as if God had prepared the whole experience for us. Our taxis finally found the address of the Mother House, and, on knocking, we were led right upstairs by two nuns into a large room where the evening service of adoration to Christ was taking place. We knelt down behind the nuns and began to feel the attitude of devotion and peace suffusing the atmosphere. Then Mother Teresa herself went forward to lead the final prayers and the benediction. The service ended, and we were the last to leave.

Once out in the hallway, the two sisters who had led us into the service brought Mother Teresa to meet us. We must have looked like quite an oddity: ten people from different countries and different religious traditions. She asked



A MEETING WITH A MODERN-DAY SAINT

by Kathleen Isham,
UTS Divinity Student '84



See! I will not forget you... I have carved you on the palm of My hand... I have called you by your name... You are mine... You are precious to Me... I love you.

Isaiah

us who we were and why we were there, and one of our tour group leaders, Shams Kairys (of the Sufi faith), responded with an explanation of our religious pilgrimage to different religious sites for the purpose of promoting world unity through understanding and dialogue. She nodded in approval and then began to tell us about her work.

Humility, Love, and Simplicity

Mother Teresa must have spoken to us for about 20 minutes, but what impressed us even more than her words was the incredible spiritual feeling of God's love that surrounds her and the Mother House. Her lack of affectation, her humility, love, and simplicity moved me tremendously. As is typical for her, she didn't want to talk about herself, but about her work and her people—the poorest of the poor—emphasizing that to do even the smallest act of kindness is like doing it for Christ. She recounted a recent incident, in making her daily rounds of the slums, of finding an old man starving and covered with sores. She and another sister brought him to Nirmal Hriday meaning "Place of the Pure Heart", the home for dying destitutes founded by Mother Teresa and her Missionaries of Charity in 1952. There they washed and fed him. He told her that he was born on the streets and had lived all his life like an animal, but now he would die like an angel and go home to God. Then he died, feeling happy and loved, in their arms. The purpose, according to Mother Teresa, of Nirmal Hriday is

to help the poor die with God. We help them to say sorry to God. We just help them to make peace with God because that is the greatest need—to die in peace with God.

Nobody, after going to Nirmal Hriday, has died depressed, despairing, unwanted, unfed, or unloved. That is why it is, according to Mother Teresa, the "treasure house of Calcutta."

Just before we left we prayed with her, and she gave each of us a card on which was drawn a baby lying in the palm of a hand and protectively covered by another hand. On the card was printed a message from the Book of Isaiah:

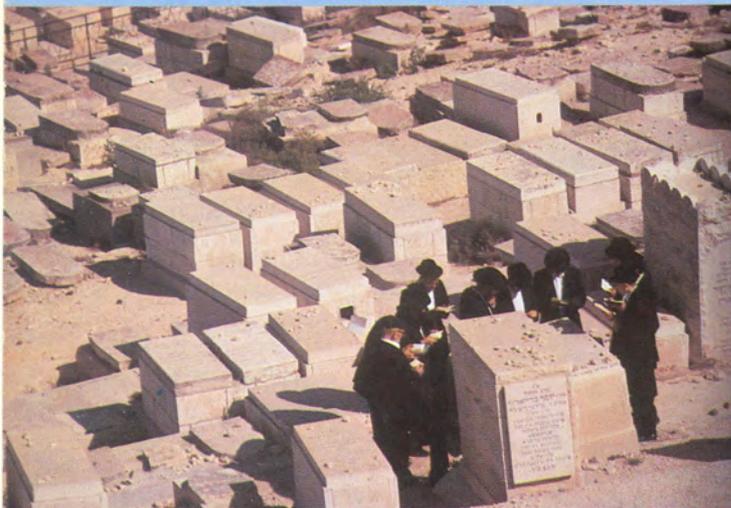
See! I will not forget you... I have carved you on the palm of My hand... I have called you by your name... You are mine... You are precious to Me... I love you.

continued on p. 39



All 150 participants gather for the grand finale event outside the Little Angels Performing Arts Center in Seoul, South Korea.

Photos: K. McCormick



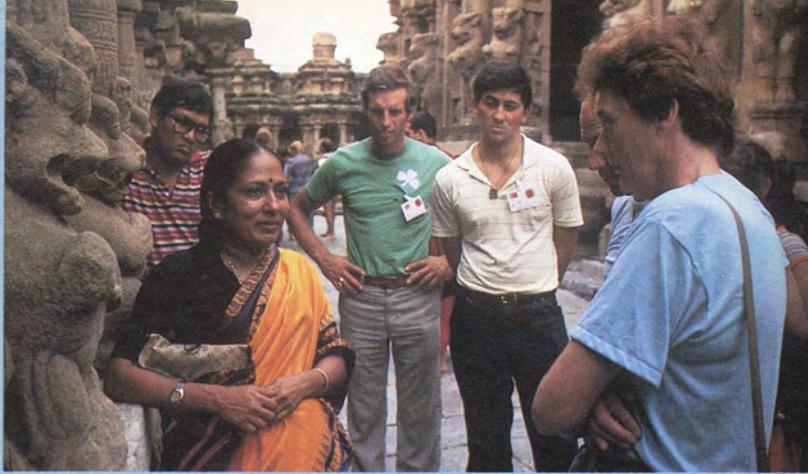
Religious ceremony at a Jewish cemetery in Jerusalem.



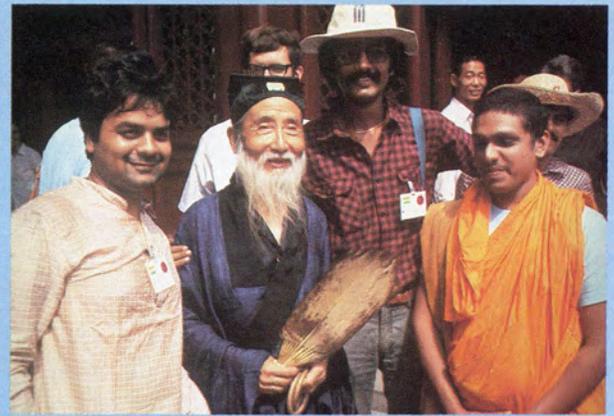
Rome, Italy.



Presentation on traditional Islamic architecture in a mosque in Istanbul, Turkey.



Discussing the symbolism in Hindu temple art and architecture in Kanchipuram, India.



Meeting a Chinese monk outside a Taoist temple in Beijing, China.



Monks going to class in Bangkok, Thailand. ▽

Youth Seminar participants give an offering to Buddhist monks during the opening prayer ceremony at a public program in Bangkok, Thailand.

SOOTHING THE WORLD

Over the ages, like water, religions have symbolized many things to many people;
 Like one molecule of water in motion,
 one religious principle can sustain life;
 As one drop of water can nourish a blade of grass,
 So one sincere believer can nourish the world;
 Like one raging river powerful enough to rip open the earth,
 religions when out of control, threaten with force,
 but when swollen with love, can soothe the world;
 As one great sea of water separates the continents,
 so religions can be monuments to themselves
 or bridges to civilizations;

Religions, big or small—like rivers, lakes, ponds and waterfalls all carve their way into our hearts;
 These monuments of nature and humankind receive and reflect images without always absorbing them,
 to inspire, calm and serve the world;
 Indeed, like water, as peculiar and complex as it is simple and structured,
 our lives are inextricably tied to religion;
 And though a book or encyclopedia could never depict it all,
 it is our exploration of religions, like water's natural wonders,
 that soothes our souls—while gracing,
 serving, shaping our world.

Mel Haft





Spontaneous dialogue among participants.



A friar and an African participant in Rome, Italy.

Photos: K. McCormick

THE MISSION OF WORLD YOUTH

by Sriram Soundararajan, Participant '84

The Youth Seminar on World Religions embarked on its unique and interesting venture at Washington, D.C., on a brilliant Wednesday morning in June. The Trinity College campus was humming with activity, and for once there was a concentration of humanity which represented a microcosm of religions in the admittedly serene and idyllic surroundings. The participants were divided into groups by the seminar staff, and in all there were nine groups, each accommodating within itself a variety so very essential to the religious dialogue that the seminar envisaged in its program.

For most of us who hadn't visited a distant foreign land before, it was an exhilarating experience. Although we got to perceive a totally different atmosphere, we slowly began to realize that but for a geographical change clothed in a veneer of affluence, so to say, the tenor of life was not different from what it is elsewhere. Of course, in the area of freedom for the young, we had quite a few shocking sights to behold! These apart, we had the familiar sight of old people relaxing in parks and house verandahs, and mothers taking care of their cuties in prams with the universal approach that is so very instinctive in mothers.

Culturally Moving Closer to the Fellow Participants

The seminar stint at Washington was a mixture of seriousness and relaxation. Lectures were interspersed with sessions at tennis courts or improvised volleyball courts. For the less robust, the velvety lawn of the college campus was an ideal



A Nepalese participant praying at the Wailing Wall in Jerusalem.

place for chats. Visits to the downtown area by Metro rail or bus services was for some another chance to mingle with the picturesque crowds. Amidst all these, one was gradually realizing that with every hour of interaction, one was culturally moving closer to his fellow participants of diverse climes and cultures. I for one had the first taste of a rare opportunity wherein I could directly exchange views with my Jewish, Islamic, Christian, and Buddhist friends at the same time, without reservation; and every night, when I retired to my room in the hostel, I felt a subtle change in me which was a kind of spiritual awakening.

Unity in Diversity

My group was a rare combination of Jewish, Islamic Sufi, Christian, Buddhist, Unificationist, and Hindu. It looked almost utopian in its content and

diversified in its yearnings. It underscored the theme of unity in diversity which is in danger of being converted into a cliché the world over instead of a practicing credo. It was amazing that such distinctive youth could interchange so much of true humanism and fellow feeling. As the days rolled by in our tour, it seemed to me that all the draconian codes that prevailed among the world religions were only veneer differences of practice, and that, with the slightest effort, we could have rapport with our fellowman and engender lasting ties. Viewed in this way, there is no basis for acrimony and power politics in this God-made beautiful world. The YSWR has certainly managed to break the ice of stilted human relationships and mindless animosities and has become a catalyst for the youth of the world to reinterpret their traditions and to forge new bonds.

I would like to sum up by quoting the words of the great contemporary Hindu Sivaite Saint-Pontiff of India, His Holiness Sri Chandrasekharendra Sarasvati of Kanchipuram (Tamilnadu) to emphasize the significance of spiritual peace in the world as a motivating thought for the future.

Even if you scrap your battleships and let your cannons rust, that will not stop war; people will continue to fight, even if they have to use only sticks.

Nothing but a spiritual understanding between one nation and another, and between the rich and the poor, will produce goodwill and thus bring real peace and prosperity. ●

CONVERSATION WITH

HYO JIN NIM

EAST GARDEN, AUGUST 26, 1984

PART II



TODAY'S WORLD: Recently you were coordinator of the 21-day workshop for blessed children. What is your approach to leadership?

HYO JIN NIM: When I look at church members, I know that they are suffering. The church needs the right leadership—leaders who totally understand Father's heart, without any misunderstanding. It's like a book; you have to understand the whole thing. If you have a 500-page book and you read 100 pages, you might feel that you got the whole essence, but you can't be sure. How can you give something to other people for their well-being that you are not sure of yourself? How can you advise them?

And we are talking about the restoration—not a book, not just a simple thought or a simple state of mind. How can we take this lightly? I am amazed sometimes by some people who take it lightly. I surely believe they need to open up. They're young, they're adolescent. They think they are somebody, but in my eyes, they are young kids. Many people have to repent.

For example, I can beat up almost anybody physically. I know I can do it. But some people think like that even though they cannot do it. I went to martial arts contests and I was number one. I mean, that credits me to be somebody who can beat up everybody. But I don't like to think like that. I try not to think like that even about a person who does think like that. When somebody touches me in a way I don't like I say to myself, he doesn't know, he is young. I can always punch him, but it's much harder to overcome, to let him go and pass by. Just because someone is a black belt who feels bold and proud and sticks his shoulders up, sorry, but should I bow down to you? We have to have leaders who understand that. Just because they feel they have something more than other people doesn't mean they have it. Don't take pride in yourself; take pride in others. Give them pride. You are the fertilizer for the soil that has been infertile. But if the fertilizer doesn't want to fertilize the barren ground because of its pride, what good is it?

When the world is suffering from lack of food, develop the barren land. You have to do that. I tell the blessed children: Just love even one single thing. I hang around with them and, while I see much that is wrong, I try to see the good. Many are still adolescents, and so, many things go wrong, but it will take time for them to understand. I open myself up to them. Sometimes when others make a mistake I quickly bow my head and don't say anything, letting them realize on their own what is wrong. I don't use forcefulness or make them suffer and struggle inside. I try to avoid that all the time.

Interview conducted by Angelika Selle and Susan Fegley Osmond

THE CHURCH NEEDS THE RIGHT LEADERSHIP—LEADERS WHO TOTALLY UNDERSTAND FATHER'S HEART, WITHOUT ANY MISUNDERSTANDING.

When there is something to be fixed, I try to tell them in a way they would really understand, never raising myself up, because I realize it. I try to be a part of the person I am talking to: I once was like you, and I went through this kind of path, these kinds of things, and I felt, this is right. What do you think? For your sake I tell you, follow that. I really sincerely hope you will follow that.

I don't ask to be respected, I do not do things to gain respect or authority. Why do I need that? I know who I am. Why should I want to be respected? I don't do it for that reason; I do it for you. So you can go out and help other people just like you. I always say to them: Hey, I am not saying this for myself, I am saying this for your sake. You can go out and earn respect from other people. I want you to earn respect from other people. That's why I tell you this. You have to have pride in yourself because you are a Unification Church member, you are a blessed child. I have pride in myself because I am True Parents' child, the son of Father. You have to have pride in who you are. You have to go on speaking with a true voice. Once you do that, I am helping you. The only thing I am doing is helping you to be better, to gain more respect, to gain the respect of generations to come, to be a hero in your family tree. Is that bad of me? Am I doing the wrong thing to you?

Even when I tell people to do things, I try never do it to make myself greater. I am a very ungreedy person. In my Kingdom of Heaven, I would want to have just a little stone shack by a cliff overlooking the ocean. I don't like all those synthetic-fiber, plastic houses; I like natural houses. I love rock and wood houses. I'd make a fireplace and hunt for my own food. I am a very simple man. The whole sky is my roof, the forest is my house. What more do I need than some place to sleep, protected from the rain and all those natural things that can sometimes weaken me.

What I want is something that lasts forever. I don't look for something that is glorious for only a moment, because then I would be just a shooting star hero. I don't want to be that. I would rather be a simple, humble man and last forever, than be strong and bold and live for a second. I would rather be a simple man. That's what I believe in. I am sure God does not disagree. He built all this for us! You don't have to try to claim it for yourself.

TODAY'S WORLD: How can members come to understand Father?

HYO JIN NIM: For me to really see Father is not to evaluate him as a resource that lives in this physical world right now. I never try to compare my father's thought to the kind of concepts I grew up with in the world—concepts that I am attached to or that I can easily relate to. I try to avoid this.

First I try to get a glance of the whole, but it has more meaning than you can comprehend readily. How can you tell a depth of a thousand feet when you are only used to a certain level? You do it step by step.

We are talking about the whole thing, the world's future. If you can understand that in a moment, I congratulate you. I



K. Owens/NFP

mean, even schoolwork is hard to understand. Even solutions to mathematical problems don't come out perfect just like that. It takes a long time to find the solution. But the path of the future of the world! If you really try to think about it, to really understand it, you have to take it step by step.

First understand yourself before you really try to understand Father's vision. Try to realize where you stand, in this church, in your life, in your own vision, in Father's vision. You have to ask yourself that question before you ask yourself how you are going to understand the restoration of the world. How can you give yourself a perfectly good answer if you don't know yourself? Think about that. That's what I believe.

TODAY'S WORLD: How do you learn where you stand?

HYO JIN NIM: For example, even within my family there are many quarrels. Sometimes those fights are over nothing. They try to find out who is right and who is wrong. And I see that if I listen to one side it makes sense; if I listen to the other, it makes sense too. How can I decide? I spend time with my brothers and sisters. I play a very important role in this family. Many, many times my brothers and sisters are confused about what they see in reality, even in relationships between members. And because I have stepped a little ahead of them, I can tell from my experiences how to be a better person in Father's eyes.

I can help them right now by understanding Father, and by understanding where I stand with my brothers and sisters, guiding them to the pathway Father wants them to take. That's what he wants me to do at this moment. Because even though I am worried about the world situation, I can do nothing about it now. What can I do? Right now, this is what I am doing.

It's the same principle for you. Let's say you're on a fundraising team that goes around with ten people. Find yourself first: okay, I have this kind of character to show to God, this kind of character to be proud of. At that moment you stop. That's your mission. Show that character to the other people. That's give and take. And other people too, if you find some good in them, or if they find some good in themselves, stop at that moment. Take whatever level other people give you, stop expecting more, and try to assure other people. Not in an arrogant way, but in a humble way.

What is humbleness? Always bowing, always agreeing on things? Being humble, I believe, is to be true for God. Not for one's own benefit; for God's benefit, for another's benefit. I am trying to do something according to the way God looks at it, the ways of God's heart. That is humbleness.

Let's say the leader drives the van too fast and scares the sisters. And I say to him: "Sir, I know it is very frustrating to drive all day, and you're trying to get rid of that frustration by driving as if on a freeway.... We don't mind if you do that on a straight road, but please, try to avoid that on a mountain road." In a way I'm saying I understand where you stand, but please try to understand us in this kind of way. That's give and take, too. You understand him, but you are also explaining your feelings freely. Everybody is going to benefit. Then everybody is safe and they don't have to endure the kind of fright they had from going at that speed. This is just an example I am giving you. I am sure a lot of things like that happen in fundraising, witnessing, and in many other situations. You have to really be keen. You have to really study. Father is not just sending you out there to waste your time.

Let's say you see a really mean-looking guy standing in the corner. You go up to him and say: "Hey, man, you look like hell. Why don't you change? You are good. You are God's child. You've got to change right away." You say it for his benefit, but do you think he will gain from that? He wants to kill you. You can feel it inside.

But instead try going up to him, dressed like him, and say, "Hey, man, how are you doing?" and become friends with him. Not to agree with what he believes, just to achieve your means—to change his view, help him. I changed myself first; I gave first—that's giving at that moment. Giving is not just a material thing or just giving your words or giving your heart. Sometimes by even doing something that you don't believe in, you change for the better. Make a blueprint in your mind, a strategy. First, I have to win his heart. How can I do that? By being receptive to him. I'd wear my dungarees and cut-off sleeves. I would go to him and hang around with him for a while; then I'd say to him, "Hey, man, can I be friends with you? You know I am okay. You know where I am coming from. Listen to me, hear me out. I feel there is more to it; I feel there is more to a man than showing your masculinity. What do you think, man? Let's try to share something more positive. You have been living like this for all your life. Don't you think that now is the time to change for the better?"

Why don't we do that? Why don't *we* do that? That's what Father means by give and take. You can always progress.

You cannot have hard feelings, you cannot have hate, if you are willing to sacrifice yourself to come to the other person's level. Always embrace. That way you can always win. I had those kind of friends. One kid was the worst kind of person you can think of: a drug-oriented, sex-crazed maniac. But I fought with him side by side. I fought for him. He changed. To my words, he'll listen. Because I am his life savior; in a physical way I saved him.

There may be some people in the world who don't know the meaning of a life savior. Maybe some people out there do. I am sure there are some people who really are bad, but I am talking about people who have the potential to be on God's side but right at this moment are lost in the dump. I am sure that maybe less than one percent of humanity is com-

FIRST UNDERTSAND YOURSELF BEFORE YOU REALLY TRY TO UNDERSTAND FATHER'S VISION.

pletely dark. The cruel people who hate and kill people and children—even those people we have to change. We have to try and do it if we can.

TODAY'S WORLD: Not many of us members know the True Family very well. Hyo Jin Nim, could you please characterize, from your point of view, your brothers and sisters?

HYO JIN NIM: **Ye Jin** and I don't really agree with each other so much. She is very, very strong. It's amazing. If she were a brother about my age in this position, we'd never get along. But because she's a woman, I feel protective toward her.

I have to understand her. We sometimes have a different point of view, and that puts me on the line to see both sides, to make a more clear judgment—to reach a more clear answer. She helps me in many ways. She does not tell me directly, but just by being with her, and sometimes by arguing with her, she expands my direction and my ideas. "Well, some people think like this..." Wow! Ye Jin thinks of points that I didn't even think of. That is good.

She is very strong, but there is more fragrance of love than there would be with an older brother. If I had an older brother, maybe he would be too rough and tough, too sharp and overbearing, but because Ye Jin rounds off the corners I really respect her. She does not know that, but I do respect her.

In Jin is very, very emotional, very heartistic, pure, and good; but sometimes she is stubborn. That is good. Because she is so emotional and heartistic she is very sensitive to everything that goes on in the church. If you look at her while she is going around speaking, you can see she picks things up right away because she is so sensitive. That is another greatness.

Heung Jin, ohhh, he was a man! I was proud of my brother! I always brag about my brother. I am physically strong—a kind of horse—but he is more broadened than I am in his feelings for what he believes in. He gives his life. Unto his life he'll do what he believes in.

He loved his fellow man. He loved the people around him. He was always trying to think of others before himself. Let's say he was hungry and eating a hamburger. If some other kids came he would say, "Hey, do you want it?" That's pretty hard to say. When you are hungry that's pretty hard to say. When you want something for a long time and then you have it, it's hard to give it away, but he does. I love that. To that I bow my head, I humble myself to him. I know he is my younger brother, but still in that sense I need to learn. That is a great man, a true man.

Un Jin is very diplomatic, in a way, and very humble. Sometimes too humble. She always puts herself down. She knows her potential, and she knows her limit. Still, she likes to always humble herself. She does not say much, even though she may feel something. She doesn't like to discuss things with other people, even suffering. She wants to hold it inside herself, because she feels that she might hurt other people. She might make them struggle in their minds—burden them—so she holds herself back. That is a greatness, too.



R. M. Davis/N.F.P.

From left to right, back row: Jin Sung Nim holding Shin Goon Nim, Hyo Jin Nim, Mother, Kook Jin Nim, Hyun Jin Nim holding Shin Bok Nim, Jin Whi Nim. Front row: Kwon Jin Nim, Hyung Jin Nim, Young Jin Nim.

Most people want to get out their frustration and anger, trying to justify their actions. She doesn't want to do that. She always holds herself back. She is always quiet. I need to learn that.

Hyun Jin is very, very witty. He can make me laugh when I am in the most anguished state, but he also respects me. He will give unto his life when he believes in something or when he respects somebody. He will be a great helper to Father. All my brothers are manly. They cannot stand injustice or wrong. But when Hyun Jin finds someone who has more of a certain quality than he does, he is the kind of person who stops at that moment and humbles himself. He becomes quiet and really tries to clear his mind, clearing away even the smallest thought that maybe in some way he is better than that person. In that kind of way he is purifying his mind for what he believes in, for the truth. He purifies his mind. That takes a great man.

Kook Jin is very, very like a heavenly judge. He likes to make everything perfect. It has to be perfectly right according to the Principle. He doesn't try to just do what he thinks is right, but he judges it according to the Principle. He is also very lovable—almost like a teddy bear. The tone of his voice is always like an echo from his heart. It rings out with truth. It's not just solid, not just penetrating. It's not sharp in a judgmental way, but it really rings. Even sometimes he judges me, but he makes it sound so good, so understanding, so reasonable. That is another gift. When most people judge, they are sharp; but with Kook Jin it rings from his heart. That's different, totally different. That is a beautiful person.

Kwon Jin is very diplomatic in a way, too. Maybe he learned that because he has a lot of brothers and sisters, but it's his heart. He does not say even little things like, "Hyo Jin, can you buy me this?" or "Can you take me there?" But he will say, "Hey, Hyo Jin, do you have time? What are you doing today? Do you have plans to go out? Are you going in this direction?" And I say, "Why do you ask me?" "Oh, I am just wondering." "Well, I am going to get some guitar strings. Yes, I am going in that direction." "Can I go with you?" He will not come to the point, not even then. As I go along, and I go there to buy it, on the way back he will say (before we get to that place), "Hyo Jin, do you like video games?" I say, "Why?" "Well, I am just wondering." And he says, "Well, there is a video game place over here, a video arcade. Do you want to go? There is one really good game there. It's really fun. You can shoot all those missiles and stuff." And he tries to talk to me about what I like.

He is extremely sensitive and keen, but also very careful. He always subtly directs me to where he wants me to go. That is another talent.

In the little ones, their characters haven't really shown up that much, because they haven't been going out mingling with friends or other people. **Sun Jin's** character hasn't fully shown itself yet. She is only seven years old, but she is very pleasant to be with. Some kids that age are very, very rude and only want to do things their own way. I have always been studying the bigger ones—trying to be with them, to understand them, and to help them. I know them, but young girls... Sun Jin is very pleasant to be with. She always makes



R. M. DAVIS/EP

From left to right, back row: Hoon Sook Nim, Nan Sook Nim holding Shin Jeung Nim, In Jin Nim, Mother, Un Jin Nim, Ye Jin Nim. Front row: Jeung Jin Nim, Hyung Jin Nim, Sun Jin Nim, Yeon Jin Nim.

opa—big brother—happy. Makes me proud of her. It's good to have a sister like that.

She is very plump right now and real cute. But that's just external. The kind of smile she gives me is not just made up. She smiles from her heart. I really feel that.

Young Jin is a very knowledgeable person; very, very philosophical.

Hyung Jin will be like a saint—very loving and caring. You can see it in his face. He is always calm. A little boy's face: peaceful.

Yeon Jin will be the little one to stand up for the older ones. Sometimes some kind of a mediator is needed to avoid the gap between myself and her generation or level. When she grows up she will bridge that gap. She has a kind of steady, careful, but very penetrating, piercing character.

Jeung Jin will be the unity of our family. She'll bring happiness to our family, with the kind of cute things that she does, because she is the youngest one. Her character is like that; she is always trying to make people joyful. She always calls me [*Hyo Jin Nim imitates in a high-pitched voice.*] *Chocha* opa—first brother. Even though I am grumpy because I am thinking too much, she always clears that away.

Jin Whi has a very noble personality. Even though he feels things inside, things other people don't understand, he will hold them in until other people realize that that is the right step.

He has the right personality for the husband of Father's first daughter. He embraces everybody. That's the only way he could gain respect from our family. If he were a strong,

bold, arrogant person, he couldn't make it in this family.

Jin Sung—I love him very much, not just because he is my friend, but because of the kind of person he is. He is very smart. He is sharp, but it takes a real man to turn this sharpness into humbleness. But he is like that. He is a very caring person—a very serving person. That kind of person is perfect for In Jin because she is heartistic and emotional. She needs a man who wants to serve and help her, love her and let her talent and natural goodness blossom. Father picked the best one, I think. I was for it, too. Father asked me, "Who do you think out of these three men?" I picked Jin Sung. They are all my good friends. I knew them all very well, but Jin Sung is the best for In Jin.

Hoon Sook is a very committed person. She is very beautiful and artistic inside. It's very hard to cling onto a spiritual marriage. She can do that. She has a will. She might look fragile, but she's really a strong person who can love deeply; she is one who can really appreciate beauty with the utmost love. And that is the most beautiful thing—loving somebody in spirit. What higher love is there? She doesn't just understand it; she can carry it out.

That's why sometimes she is not so open, but very quiet.—that quietness is needed, so I don't say anything to her. She has so much to carry out; other people have to understand.

My wife, **Nan Sook**, is good for me. That's all I can say. I don't want to brag about her—she is my wife. She is perfect for me. Let me say that not many girls can be good for me because I expect very much. She puts me in my place; as a husband, as Father's blessed child. She is perfect for me. ●

TESTIMONY ON 21-DAY FASTING

by Dr. Sang Hun Lee
President
Unification Thought Institute

The following testimony was given by Dr. Sang Hun Lee at an advanced seminar on Unification Thought, sponsored by New ERA, which took place in Athens, Greece, on June 12-17, 1984.

Dr. Lee is the author of Communism: Critique and Counterproposal, Unification Thought and Explaining Unification Thought. His mission has been to develop Father's revelation in a systematic, philosophical direction. Quietly, almost behind the scenes, Dr. Lee has been working to lay the foundation for Father's VOC work and Unificationism's outreach to the academic world. This testimony of Dr. Lee's earnest struggle to go beyond his intellectual understanding, to connect with and experience the heart of God, shows the necessity for a heartistic foundation underlying and penetrating even the most intellectual and academic work.

Dr. Lee gave this testimony as part of his opening remarks to the 17 professors from eight countries who participated in the Athens seminar. It was significant that this seminar, the first of its kind, was held at the birthplace of Western civilization. There in Athens, where Plato and Aristotle taught and wrote works that are the basis for Western philosophy, Dr. Lee spoke about the formation of Unification Thought, and more importantly, of the need for God's love and heart in intellectual activity.

I HAD DEVELOPED MY INTELLECT, BUT EMOTIONALLY I WAS NEARLY PARALYZED. IN FACT, EACH PERSON I ENCOUNTERED SEEMED DETESTABLE TO ME.

Before I joined the Unification Church, I had many problems that I felt were unsolvable. So when these problems were solved after entering the church, my joy was inexpressible. I was so elated that I felt if I pursued this path I would easily be saved and go to heaven. In the early years of the church, Rev. Moon always emphasized in his sermons that unless one understood the heart of God, one could not enter the Kingdom of Heaven. I was told that in order to fathom God's heart, one must shed many tears. During the entire 6,000 years since humankind fell away from God, there has not been one moment when God did not feel grief. So, one must often melt in tears when one is together with such a God. Moreover, one needs to grieve with a compassionate heart for all created things. Although it seems there is nothing significantly wrong in creation because we "see" with the blind eyes of fallen men, here on earth all things are groaning in pain. To discover such a reality would bring one to tears.

Rev. Moon used to talk about these things in almost every sermon, and yet this matter was my weakest area. I had developed my intellect, but emotionally I was nearly paralyzed. In fact, each person I encountered seemed detestable to me. While I suffered so deeply from life's questions before I joined the church, it seemed that all people were filled with defects, resembling maggots in a toilet. A maggot moves up higher and higher, pushing away other maggots, covered with excrement. I decided that all of the world's people were just like that. Although others are degenerate and corrupt, each individual considers himself to be important and wants to advance himself, pushing others aside. That is what I mean by the analogy of maggots. I could never imagine that people were aching and miserable inside.

DESPERATE PRAYER

So I did not expect to become able to comprehend the heart of God. I was grateful that the Principle had answered many of life's questions for me, but still I maintained all of my former attitudes toward life. I found myself in a paradox when I was told that in order to follow the path of the church, one must without fail understand the realm of heart. I tried to grasp the meaning of God's heart from many directions, but I could not succeed. Finally I asked an old colleague who had understood the meaning of true love. He replied, "You must offer a desperate prayer." That was the first time

I had heard the term “desperate prayer,” the type of prayer wherein one fasts and clings to God in search of an answer.

Many times before, in anguish over life’s unanswered questions, I had tried to commit suicide with no fear of death. So this time with similar determination I decided to fast without fear of death; I was determined to continue the fast until a response came from God. I set no limit to the fast.

A few days after I started, while I was praying upstairs, something like a vision appeared. Two grey puppies jumped out of my shoulder and sat beside me. My personal interpretation of this was that it might have been Satan, who had influenced me from within but finally left. This experience encouraged me to continue fasting for nearly a week, but nothing further happened. Yet I continued for a second week. My body lost all strength, but with an earnest longing to fathom God’s heart, I continued. Then another vision took form. I was standing on a platform when many images of Satan, which seemingly took the shape of dogs, came to attack me. I felt as if I were in the jaws of danger. Then Rev. Moon appeared, standing upon an even higher platform, and snapped a long whip. All the images of Satan were destroyed. To think that Rev. Moon had protected me made me so happy!

However, this experience had nothing to do with my being able to comprehend the innermost love of God, which was the aim of my prayers. Thus, I continued for another week. On the 17th day of my fast, a letter arrived from the church headquarters informing me that a seven-day workshop would be held at the Kunsan Church, beginning December 25, where 16 church leaders from that province would gather. The leader of that prefecture and I were appointed as lecturers. I later discovered that he was also in the midst of a 21-day fast. I had not let anyone know of my fasting, so that neither of us knew of the other’s situation. When appointed to teach at the workshop, all I could do was obey. But that was a public type of work, and my fast was private. In order to avoid confusing public affairs with private, I decided to discontinue the fast. However, the fast had begun on December 1, 1959, and between the 17th and the 25th there was no other principled number except 21. So I chose to continue until 21 days passed, and then finish it. With the same urgent plea I proceeded on, yet even on the 21st day there came no answer from heaven. I could only suppose that I did not deserve to catch a glimpse of God’s heart, and I decided to end the fast, feeling very frustrated.

After midnight, my wife brought a cup of rice gruel to me, with side dishes of *kimchi* and fish. As soon as I took a spoonful of the gruel-like rice broth, the fishes began to speak. I had been so exhausted that I was in a state of being half awake and half asleep. Even so, there was no doubt that I had heard a voice which said, “You do not deserve to eat us. For 6,000 years we have been the victims of fallen mankind. The score has not been accounted for. You must not eat.” I was shocked! In the early period of the church, members had a strong consciousness of sin. Rev. Moon always said, “You must control your body. The body is sinful; it is the source of sin.” So everyone had a clear sense of sin. I had hoped that I would solve to a certain extent some of my sinfulness through the fast. But after I heard these words of the fishes, I was stricken with pain again. I felt my conscience being struck by the fact that I was truly sinful. So I kept silent and still, not even moving my chopsticks.

VISIONS FROM HISTORY

After a while, the vision I was seeing in the room suddenly changed. A desolate mountain appeared. The trees on the mountain were all dead, and the foot of the mountain had collapsed. I could not look at it without feeling sad. I asked myself what it meant, and a reply came immediately. I realized that this was the Garden of Eden where Adam and Eve once lived. Because they fell away it had become desolate.

Again the scene changed. An old man was climbing a mountain, perspiring as he carried a big tree. I wondered what it was, and it occurred to me, “It is Noah climbing the mountain, carrying a log to build the ark.” I remembered the substance of Rev. Moon’s sermon about Noah. He said that Noah had received the instructions from God, “Build an ark,” only once in all those 120 years. The person who is called to do God’s will does not hear an order two or three times from heaven. He does not hear it again once he has already heard it, nor does he hear it again after he has failed. Once he who is called by God has heard directions, it should be his attitude to keep his promise with God until the very end. Because of this point Noah became the father



Dr. Sang Hun Lee

THE PERSON WHO IS CALLED TO DO GOD’S WILL DOES NOT HEAR AN ORDER TWO OR THREE TIMES FROM HEAVEN.

of faith. Though many people ridiculed Noah and denounced him, he climbed up the mountain, sweating, in order to fulfill his promise to God. I looked at Noah's back, remembering this account of Rev. Moon, and he appeared to be in such a wretched state. I became quite serious, reflecting on how much the person who is called to do God's will must suffer.

Again the scene changed. Now an old person and a child were walking up a mountain path. I questioned its meaning, and again a reply came. "This is the scene of Abraham going toward the hill in Moriah, in order to give Isaac as a sacrifice." Once more, the content of a speech by Rev. Moon came to mind. Abraham was given only one son, and at the age of 100, no less. God ordered him to offer that child as a sacrifice. In fact, Abraham would much rather have given his own life than take Isaac's. Therefore, in this scene, Abraham looked so serious. I thought that Abraham also had to overcome his humanistic anguish.

Once more the scene changed. Moses stood on top of a mountain, looking at a distant place absentmindedly, his white beard being blown by the wind. He then wearily descended the mountain, his head hung down, a very troubled expression on his face. Associating the whole image with the words of Rev. Moon, I could interpret the situation myself. Living altogether for 120 years, Moses led the Israelites out of Egypt with untold hardship. His one desire was to lead this beloved people into Canaan. This he could never forget. However much the Israelites opposed and complained against him, he did not hate them, and with earnest hope he entertained the desire to lead them until the end of their journey. By God's order, Moses climbed Mount Sinai and completed a 40-day fast. When he received the tablets from God and returned below, however, the people had set up Aaron as their leader and erected a golden calf as their god. They were worshipping it. Moses witnessed this blasphemy as he descended the mountain. He became so enraged that he smashed the tablets into pieces. Then, perhaps to console Moses, God said that He would destroy all of these people, that such a faithless generation should not be tolerated, and that He would raise up a new nation by multiplying Moses' descendants. Moses prayed earnestly, however: Why will you destroy these people? Aren't they the ones who have endured persecution for so long? Haven't you guided them here? Why will you destroy them? Because of this prayer, God refrained from destroying the Israelites. It was Moses' fervent hope and unforgettable wish that he return with his people to the land of Canaan.

Yet Moses ultimately became furious with the constant faithlessness of the Israelites, especially at Kadesh-Barnea, when he struck the rock twice in his anger. Because of this Moses was called by God to Mount Pisgah. When he was looking over to the land of Canaan from afar, God said to him, "You cannot enter into Canaan. You must die outside of the land of Canaan, in the same way your ancestors did." Moses wanted so much to enter this land, but he could do nothing about it, since these were God's strict orders. Calmly he walked down to his dying place.

When I saw this scene I was overcome with sympathy. I realized that the path of someone who is called by God is such a miserable one. Since Moses had sacrificed everything for the accomplishment of God's will, he would absolutely obey the order from heaven. I felt infinite sympathy for his lonely face, and tears streamed from my eyes.

I then saw a vision of Jesus going the way of crucifixion. Immediately I recalled the accounts of Jesus which I had heard from Rev. Moon, and again I melted into tears. Jesus came to earth as the Savior, the Messiah. He whom all the earth was to excitedly welcome was rejected in his lifetime. His family neglected him, the leaders of the Jewish religion opposed him, and the Jewish people disassociated themselves from him. Finally, he had nowhere to go. He was alone, a solitary figure for 33 years, with no one to rely upon for understanding. Yet he had the deepest feelings of love for his people. If he saw a cloud floating in the sky, he would say, "Cloud in heaven, please understand my suffering heart." Or speaking to the trees, he would say, "Who can know this anguish of mine? You know it!" Whether wandering along the coast of Galilee, or speaking to a Samaritan woman, he must have led a very lonely life. In the early years of the church, Rev. Moon gave this kind of a sermon about Jesus, crying during the entire talk.

When I saw this scene of Jesus I could not keep the tears from welling up in my eyes. It was clear how painfully hard the path of the Messiah was.

The scene was changed again. A man was creeping up a rocky mountainside which appeared to be like a steep precipice. As he slipped down and crawled back, once, twice, again and again, his hands began to bleed, leaving crimson stains on the rocks

I THEN SAW A VISION OF JESUS GOING THE WAY OF CRUCIFIXION. IMMEDIATELY I RECALLED THE ACCOUNTS OF JESUS WHICH I HAD HEARD FROM REV. MOON, AND AGAIN I MELTED INTO TEARS.

behind him. A wind picked up and soon grew into a storm. I asked myself who this person was, and I instantly realized that this was Rev. Moon, and that the storm meant persecution. At that moment I cried out loudly in anguish. This is the man who has come to free humankind. I myself have been a witness to it. I became filled with indignation and intense pain, asking why those whom this very man came to heal persecute him so tremendously. In this state of heart I broke into stricken cries. And I cried, and cried, and cried. I felt a sharp pain tearing at my intestines, breaking my heart, as if there were a knife inside my body.

At this moment another surge of sadness came over me. I felt that God was so miserable and pitiful. I felt as if I could see the image of God, grieving and looking very shabby, walking with many righteous men. I felt intuitively that when the righteous men fell down, when Jesus was dying on the cross, and while watching Rev. Moon's suffering, God was weeping bitterly. With the image of that miserable God I wept once again. This was the first such experience I had ever had. Staring at the forsaken figure of Rev. Moon and of God in misery, I lamented for about an hour, unable to stop the stream of tears.

At last things became calm. I was very quiet. After a few moments I heard a voice from heaven say, "Sang Hun Lee, eat." Immediately I realized that it was God's voice. I ate the fish. When I remembered the appeal of that fish, however, it stuck in my throat and I needed to make extra effort to swallow it down. Thus I gained strength.

When I awoke the next morning, all the scenery had been transformed. Everything was so beautiful! And yet, everything seemed to be clothed in a veil of sadness. Beautiful, but sad. I sensed that the trees were weeping even while they appeared so elegant. To me, nature was not only exquisite but also good and true. I used to hear from Rev. Moon that truth, beauty, and goodness can be found on the basis of love. I realized it was true through my own experience. If we look at the world from the viewpoint of God, who sees all things with compassion, then we come to the understanding that everything is true, good, and beautiful. Through that experience I felt that I had grasped the truth about the whole universe, the truth about its goodness and its beauty.

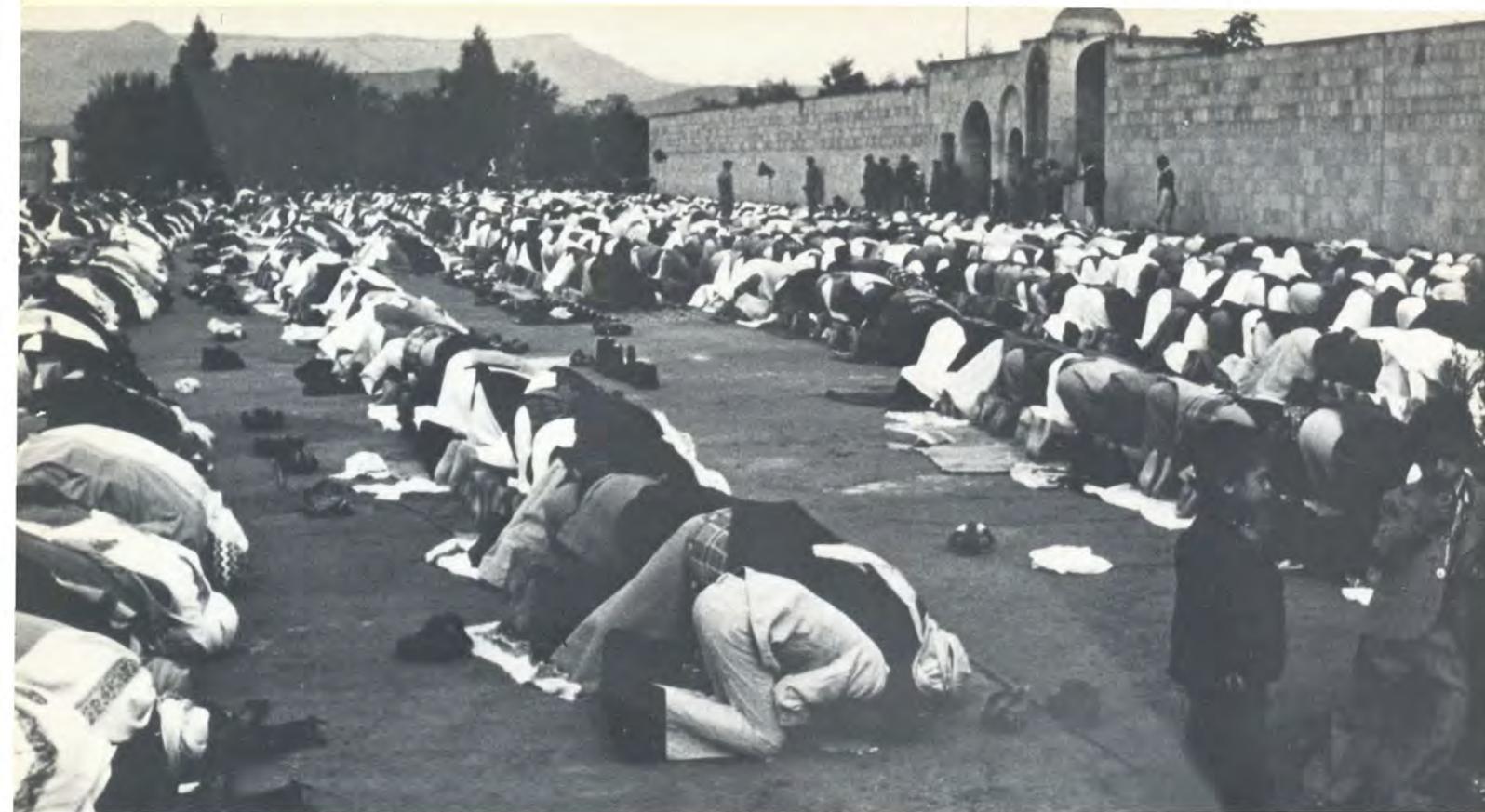
Even during the fast I saw patients, although my body had become very weak and I had to take frequent rests. Since the day after the experience I mentioned above, I came to have a problem. As soon as I saw a patient coming into my office, tears would fill my eyes, because I became so overwhelmed with tenderness for him. I wished that I did not have tears in my eyes while I was with my patients, but mercifully, during visits the tears would stream down my face. The patients would ask, "Dr. Lee, are you in pain? Is there something wrong?", and they would try to console me. When I could finally hold back the tears enough to see my patients off, I would return to my room and begin weeping again. I realized that God's children had been brought into such a pitiful situation. Who among them would truly know that God exists or that the Messiah has come on earth? Without knowing this at all, everyone was working desperately just to live, becoming sick in the meantime. My heart became filled with compassion toward each patient.

About a month later I climbed a mountain behind my house, and saw some children cutting branches from a pine tree. The moment I said to myself they should not cut them off, my arms began to ache. I wondered what kind of phenomenon this was. Also while on a bus that same winter, I passed a snow-covered field and saw a dog trying to bite a chicken to death. The moment the dog bit the chicken, I felt the teeth of the dog go into my chest, and I experienced excruciating pain. I felt intense pity for the chicken. I have realized, consequently, that within all created things there exists "heart," although it may not be of the same dimension as the "heart" of man.

From that time onward I genuinely changed, and I have come to ask many times since, "Who is this person who has been able to recreate so critical, intellectual, and cold a personality as mine into that of a tearful man?" It was through the guidance of Rev. Moon that so immense a revolution in so short a time occurred within my personality. But it is not only I who changed like this; many other Unification Church members have turned around like me. And such changes will most certainly continue in the future. The Principle is excellent; but through my own experience as well, I can witness to the greatness of Rev. Moon. ●

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Community prayer at one of the religious holidays in Sana'a, 1984.

Fritz Piepenburg

REPRESENTING THE UNIFICATION MOVEMENT IN YEMEN

by Fritz Piepenburg



*Love had sent me here
in the first place and
love has kept me alive.*

“What are you doing here?”—This question is commonly asked among people of the still small foreign community in Yemen upon meeting each other in one of the few supermarkets or in any of the embassy compounds. And as it turns out, most of the foreign residents in Sana'a, the capital of North Yemen, are either diplomats representing their nation or aid workers with one of the numerous development agencies. An answer like mine, introducing myself as a representative of the Unification movement, is an unusual one. The Unification movement is not easily associated with a particular nation or well-known organization, and thus I have to explain more. As soon as I mention Unification Church and the founder, Reverend Sun Myung Moon, people understand. Almost every Westerner knows at least something about Father and the church. However, I am not happy with their quick conclusion, calling me a religious missionary.

There is nothing wrong with the title “missionary” itself. After all, each foreigner, knowingly or unknowingly, represents his

own cultural background and values to his friends and acquaintances. An embassy is nothing else but a “mission” of its home country. The ambassador, it follows, is the chief missionary of his own country and indeed his entire civilization. What I don't like is the association with overzealous Christian missionaries (who never had any great success in Muslim Yemen), who followed their deep conviction that only a radical change of beliefs and lifestyle could save their hosts from certain doom in the nether pits of hell. Questions like “How many converts could you make?” or “Don't you think it is difficult to convert Muslims into Christians?” fall exactly into this line. Nothing could be further from my true intention and purpose for staying in a country like Yemen.

The beauty of the Unification movement is that it embraces people of all religious and racial backgrounds, emphasizing their God-given value as members of the same human family. The acceptance of my neighbor as an equal brother, no matter how different he may

live and how backward he may seem to me, is only possible through the love of God manifested in the True Parents. We, representatives of the Unification movement all over the world, are flag bearers of this parental love, with a deep and genuine appreciation for all people and their different beliefs. Usually my answer to those quickly asked questions as mentioned above is: "If I were only here to gain Christian converts, I surely would have left Yemen a long time ago and in utter frustration."

Then why am I still here in this country, after staying almost continuously for ten years, when the diplomat and aid worker will only stay for two years or three at most? "You must like it here," they suggest. This time I can readily agree: loving the people and country has always been the underlying theme of my years spent in Yemen. Love had sent me here in the first place and love has kept me alive. It is not just a feeling of liking the country because of its stimulating and exciting nature. A different kind of love stems from God's commandment to love each other as brothers and sisters of the one Heavenly Parent. When I examine my own love for the people and the country, I suddenly understand God's love for Yemen. It is a love that has never changed since the earliest times of the country's settlement; but a love that always was prevented from manifesting and substantiating itself. This is the fundamental dilemma that exists between God and my country.

The Beginning Years

My first few years in Yemen, while I was living together with the American and Japanese brothers, were dedicated to discovering the true nature and identity of our assignment. It was so vastly different from anything we were used to. I remember walking in the streets of Sana'a during the first few days after my arrival, not knowing if I were awake or dreaming! The men wearing skirts, turbans, and huge daggers; the women completely shrouded in black; the multicolored window arches of the stone and clay houses; the strange noises and smells that came from every corner—it all made me feel as if I were living in a dreamland—a fairy land from the tales of *A Thousand and One Nights*. Dressed in my European clothes with my pale white face, I felt that I came from a different planet, or at least from a different age in history. Then, after getting over my initial bewilderment, I began to develop an intense interest in the people—in what they think and talk about, their concerns, their joys and worries, and what they think about us, the Westerners and Christians.

In order to understand and communicate with the people we had to learn their language. This was the first task the three of us

embarked upon with great zeal and enthusiasm. During the first six months that we could stay together and study (later we each had to leave because of visa problems), we were visited by Yemeni friends each day in the afternoon. They were all young men, almost boys, whom we had briefly met in the streets and who just were interested in those strange foreigners. Only very few could speak a limited, broken English, bringing to our awareness the fact that Yemen was never touched by Western culture, much less by Western colonialism. Indeed the country opened its gates to the rest of the world only five years ago, at the end of a long and bloody civil war that overthrew the all-powerful Imam and replaced the monarchy with a modern republic. When we carefully tried to find out the religious beliefs of our guests, we realized there was little common ground upon which to explain the Principle as we understood it. Yemen has no Christian foundation, and in order to pass on Father's teaching, we had to thoroughly familiarize ourselves with its history, traditions, and religion.

Lessons Learned From My Country

I have never regretted having studied deeply the history, religion, and tradition of my mission country. By understanding and appreciating its cultural heritage, I could understand and appreciate my own. Yemen's history is much older than that of the West—even of Europe, the so-called "Old World." While South Arabian kingdoms experienced a highly advanced civilization during the first millennium B.C., the contemporary "Europeans" wandered as primitive tribes through the forests.



Sana'a, 1983. With pupils from the Sana'a police.

We, representatives of the Unification movement all over the world, are flag bearers of this parental love, with a deep and genuine appreciation for all people and their different beliefs.



F. Piepenburg

View over the roofs of Sana'a, Yemen, 1983.

I began to develop an intense interest in the people—in what they think and talk about, their concerns, their joys and worries, and what they think about us, the Westerners and Christians.

The religion of Islam has many impressive aspects, if studied carefully in light of the Principle. Its deep faith in God and consequent submission to divine law and order ("Muslim" means one who surrendered unto God) leave little room for atheistic or materialistic worldviews. Islamic education does not struggle over the question of whether to teach creationism or Darwin's evolution theory. There simply isn't any doubt that anything other than God's purposeful power of creation could be the prime force of all existing beings. What impresses me most as a member of Western society, however, are the strong human bonds that forge the Yemeni family into a powerful fortress and a stronghold of society.

Ever since I first taught Yemeni students to prepare them for years of study in Germany, I

have silently observed their behavior and lifestyle in family relationships. One pupil, Abdulqawi, taught me how eight brothers can live together in just one large room and keep a relaxed atmosphere of friendship and mutual support. I remember being stunned by the natural order that existed among the brothers; how the younger respected and followed the elder, and the elder in return took care and felt responsible for the younger. At lunchtime it was always up to the oldest brother, acting in the position of their absent father, to distribute the little meat they had. He would purposely give himself less than everybody else to quell any feeling of jealousy or greed.

Another pupil taught me how to respect one's parents. Hamood, when he received his first vacation after two years in Germany, cut his holiday exactly in half and spent the first half with his father, working in Saudi Arabia. Only then did he go back home to his own wife and children. When I asked him why he decided to do this, he answered, "I am first of all the son of my father. He loves me like no one else and I can make him very happy by spending some of my free time with him."

There is a certain beauty in this attitude that we miss in our technically advanced Western world. In a Semitic society such as that of Yemen, homes for the aged, where they are separated from their grown children, are simply unthinkable. The parents always hold a position of honor and respect at home, no matter how big the new families of their sons and daughters have become.

A Divided Country

Yemen is a divided country, much like Korea or Germany. South Yemen, with its free port of Aden, was originally the more advanced part of the country. The British authorities, showing little interest in the hinterland, developed Aden into a busy port comparable to Hong Kong and Singapore. Aden always had a cosmopolitan flair, with people of all races and beliefs living peacefully side by side. There were ancient mosques, churches, places for Hindu worship, and even synagogues for the Jewish minority in earlier times. I was talking once with an Australian member of the Red Sea Mission (a fundamentalist Christian mission that has since been kicked out of Yemen), who recalled with much enthusiasm the days under British rule when they could freely work in Aden. They were free to invite anybody to their seminars and gatherings and occasionally would pass out literature and even Bibles on the streets of Aden.

Famous schools attracted thousands of bright young people from the northern mountains. Many of the current leading figures in North and South Yemen's political and social life received their first education in British schools. Aden was the educational, cultural,

and economical center of Yemen. Unfortunately, prompted by a series of mistakes by the British authorities, a small group of communist-trained revolutionaries led an uprising and declared a People's Republic in 1967—a tragic event in Yemen's history. South Yemen was lost and God's providence had to shift from south to north. From then on, Sana'a began to grow by leaps and bounds, expanding to more than five times its original size and hosting an increasing number of international organizations and foreign diplomatic missions. God has surely been working hard in these few decades.

What it means to Represent the Unification Movement in Yemen

The challenge in our work in Yemen has been the same throughout the years: How can this country be connected to God's providence for the 20th century? Or in other words, how can the blessing and benefit of True Parents' foundation reach down to a faraway and tiny place like Yemen? It is a challenge that is not met easily. Direct evangelism, as we are used to doing in our home countries, is impossible. Any political or religious campaigning is a violation of the laws. Only after establishing close ties of personal friendship can one talk about the Principle confidentially. Slide presentations about the great Blessing in Korea or the 120-day training I attended recently, including close-up pictures of Father, provide precious opportunities to explain more about our movement.

However, the best and most successful links between the Unification movement and Yemen so far were established on a cultural, not religious, level. When the first Yemeni professor attended the Eighth International Conference on the Unity of the Sciences in 1979, I was thrilled by the idea that he would meet with Father and even shake hands with him. Others would follow after him and even attend the Introductory Seminars on the Unification Movement. (ISUM for the Middle East, however, does need some adaptation to the Muslim view of the universe.) We have hope for the important role the Professors World Peace Academy can play in the Middle East, including Yemen. Cultural events and seminars on a Middle Eastern regional level, rather than on a national level, seem to be more feasible and practical. The World Media Conference provides another precious opportunity to connect Yemenis with Father's global task of unifying the world. The field of communications is just being discovered and developed by Yemeni students, most of whom studied the subject in American universities.

Religious outreach is much more difficult, and we haven't yet found the proper approach. Ironically, communist countries like the Soviet Union have better religious contacts in the Middle East than we have. Once a

year or so the entire Muslim leadership of Yemen is invited by the "Soviet Islamic High Council" on a well-prepared and carefully guided tour through the southern "Islamic" provinces of Russia. Government-sponsored delegations of Soviet Muslims frequently visit Yemen and are received by such dignitaries as the Grand Mufti of the Republic, the Minister of Awqaf, and even the President himself. There are two major obstacles to inviting those powerful religious leaders to one of the conferences sponsored by the International Religious Foundation (IRF). Since they speak only Arabic, the entire conference should be aided by well-trained interpreters; or, even better, be conducted in their language entirely. Second, the conference should be formally organized by an Islamic organization in an Islamic environment to make them feel comfortable and relaxed.

On a personal level, I can see great progress being made through having my own family. In the eyes of the Arabs it is very unusual for any young man to stay alone for so many years, away from his parent's home and without a family of his own. Such a person is regarded as "cut from the tree"—the tree being his family and friends. According to the traditional viewpoint, a man is only a full man after he is married and has his own children.



Sana'a, Yemen, 1982. With pupils on the steps of the Vocational Training Center, German aid project.



With my pupils, just before they left for Germany. Sana'a, 1982.

The family, as a way to demonstrate a different lifestyle and a higher standard, is much more powerful than just an individual living alone in a society where the family is still the focal point of life itself. The Yemenis observe very carefully the foreigners in their country. They develop a keen sensitivity to the character of a foreigner and his relationship with his wife and children.

There is hope for God's providence in Yemen and the entire Arab world. It may be slower than in other parts of the world, and it may demand additional effort. The gates to heaven have already been opened by the sacrifice of True Parents. How to make each and every person aware of it and show them the way to enter is up to us. One thing is sure: God doesn't want to miss even a single person in His holy city of love. ●

Most successful links between the Unification movement and Yemen so far were established on a cultural level.

THE COMMON



SUFFERING FELLOWSHIP

by Dr. Tyler Hendricks

Out of the July 25 workshops on religious liberty in Washington, D.C., came the proposal that ministers be educated about religious liberties on an intensive and continual basis. It was also recognized that thousands of ministers had indicated their solidarity on the religious liberty issue by offering to spend a week in prison with Rev. Moon, but that the literal implementation of this pledge would soon be impossible. To resolve this situation, the Interdenominational Conferences for Clergy (ICC) suggested that the commitment for a week in jail be fulfilled by attendance at a five-day religious liberties seminar. Thus the Common Suffering Fellowship (CSF) was born.

This event has tremendous providential significance. The 2,000 years of tragic separation between Christianity and Judaism is linked to the first generation of Christian-Jewish conflict, and ultimately to the rejection of Jesus by the chosen religion of Judaism. Up until now, Father has also suffered rejection and misunderstanding from the Christian churches. Christian ministers, week after week, sharing symbolically in Father's suffering at the Common Suffering Fellowship. This represents a providential linkage of Unificationism with our elder brother Christianity; it is an event portending great future development.

Housed at the Capitol Gardens building in Washington, D.C., the CSF has hosted nearly 300 ministers this summer. The week-long program was initi-

ated by regional coordinators Michael Jenkins, Matthew Morrison, Tom McDevitt, Shawn Byrne, and Bento Leal. In mid-August, the seminar came under the auspices of Interdenominational Conferences for Clergy, and my supervision. Presently the Fellowship is coordinated by Mr. Levy Daugherty of Washington, D.C., with the assistance of UTS graduates Judy Shahi, Chere Glass, and Geoffrey Hinkle. Several ministers have served as CSF convener, the most prominent of them being Dr. O. St. Clair Franklin, a Methodist pastor from Baltimore.

PERSPECTIVES ON RELIGIOUS LIBERTY

The typical week exposes the ministers to a variety of experiences. The first evening consists of introductions and orientation. We hear moving accounts and testimonies to the cause of religious liberty, as the ministers explain their motivation in attending the seminar. Some ministers share their own difficulties with civil authorities, grateful to have the ear of sympathetic colleagues and to realize that they are not alone in their struggle. One minister, in order to gain permission to expand his church building, was required to widen the city street in front of his church at the church's expense. In another city all churches, regardless of size, have recently been assessed a \$1,500 sewage tax. In another, a zealous building inspector ordered a church to do tens of thousands of dollars worth of building

refurbishing. In all cases these are poor churches, for which such exactments are equivalent to orders to close down operations.

Tuesday, the first full day of the seminar, is devoted to informational sessions. Lectures are presented on a variety of topics, including a historical perspective on religious liberty, the current legal/constitutional context for the religious liberties struggle, Rev. Sileven's case, and Rev. Moon's case. We have been fortunate to have noted sociologist Dr. Jeffrey Hadden to speak on a sociological assessment of religious liberty in the United States and on strategies of resource mobilization, and to have Dr. Sulayman Nyang speak on religion and democracy.

This first day also includes group workshops on the impact and meaning of shared suffering. Subsequent workshops cover the position of the church in society today, and the ways and means of multiplying the religious liberties movement. At all times we work to make the experience practical and to provide materials so that the ministers can be activists when they get back home.

ACTIVISM AND FELLOWSHIP

The Wednesday schedule gives the ministers their first outside activity: a visit to Capitol Hill. The day opens, as does every day, with a worship service. Then there is a talk on "Christian Activism: The Ins and Outs of Capitol

Hill," in which are discussed the rights and privileges of citizens, how the federal government is organized, and how to effectively make one's opinion felt on the Hill. The ministers then devote several hours to visiting their representatives and senators, and to sightseeing in the Capitol area. Lunch at a local restaurant afterwards is enlivened by stories and testimonies garnered from the morning experiences.

We return to share some theological insights from Unification theology. Two lectures cover the mission of Jesus, the predestination of the cross and the Second Coming. The overall theme stressed is that of Christian responsibility: What are the implications for Christians today of the failure of the people to recognize the Messiah 2,000 years ago? What is the Christian responsibility to the world, as inheritors of the words, blessing, and, indeed, the cross of Jesus?

These ideas, needless to say, stir up animated conversation over dinner, which gives way in the evening to a worship and fellowship filled with spontaneous preaching and gospel singing into the late hours.

DEMONSTRATION AND VIGIL

On Thursday the Fellowship moves into high gear. After morning worship the ministers hear a lecture by Bill Lay of CAUSA, concerning the status of religion under communism. This is followed by a talk from one of two representatives from a Virginia church now being fined \$1,000 a day by the state of Virginia for refusing to hold a church meeting under state auspices. Either Dr. Milton Reid, pastor of the church, or his assistant Ms. Brenda Andrews, makes clear to the ministers how every church in America is vulnerable to government interference. This sets the stage for a demonstration at the

White House. Highlighted by a mock jail cell (which the ministers love), the Fellowship sets forth ringing advocacy of religious freedom.

Returning to Capitol Gardens, the ministers gather for presentations on networking strategies and social action as a means to religious liberty. This last presentation is given by Washington representatives of the National Council for the Church and Social Action, usually Bruce Casino or Nancy Yamamoto. The presentation is always well received and often results in the formation of several new council chapters.

The spiritual peak for the week is reached on Thursday evening, as the groups makes its way to the Lincoln Memorial for a candlelight prayer vigil. Amid the massive columns and the tremendous statue we gather in song and prayer. Readings from the Bible and from Martin Luther King, Jr. attract the attention and support of visitors to the memorial. Indeed, to witness the reading of the Sermon on the Mount amidst an interracial group, made up of individuals of all ages and colors, must be a moving and inspiring sight. The prayers reach up beyond the engraved sayings of Lincoln into the summer heavens. We walk then silently, or in song, down the memorial steps to the Reflecting Pool, again for prayer and meditation. Here, truly, many hearts have consecrated themselves to the furtherance of religious freedom in this nation and the world.

When we return home the night is not yet over. We gather for a final meeting and, with the accompaniment of a piano, hear a wonderful testimony about our church and True Parents from our seminar coordinator, Levy Daugherty. The convener then reads the names of those Fellowship participants who are graduating, and certificates are given out amidst applause and much happi-

ness. With each certificate is presented a special gift, a set of video tapes on Unificationism: Perspectives for the Clergy, which are always gratefully received.

The close of the official program always brings on testimonies of gratitude and love from the ministers. One minister from Arizona spoke of how moved she was to have spent time with black brothers and sisters for the first time in her life. She broke down in tears. Conversations carry on until late at night.

OUR PLACE OF COMMUNION

Someone once said that give and take changes both parties. You can't have sincere give and take without changing a little bit yourself. Nobody's free from that. Now, the Common Suffering Fellowship brings Unificationists into the closest give and take with Christian clergy I have ever seen.

Our place of communion is not a nice hotel; it's not on a beautiful island. It's on a street in Washington, D.C., and we meet where we live. We see each other in suits and ties and then later walking down the hall to the bathroom in T-shirts. There is no adequate air-conditioning. The ministers sleep in bunkbeds that must have been made for Japanese women, for no one over 5' 10" can sleep with his legs stretched out straight. We eat together and we exchange places at the pulpit, preaching to and teaching each other. Everyone has to clear the table after eating; everyone has to clear the air after preaching. It's really lose. And it brings us Unificationists on the staff to confront our Christian roots.

A PERSPECTIVE ON BRINGING THE SPIRIT

Without living, praising, and giving thanks to Jesus, can we truly love, praise and thank Father? Do we know



Banquet participants listen intently to the evening speeches.

First New York religious freedom banquet

by Robert Selle

On Monday October 8, over 200 people attended the first annual awards dinner of the New York Committee for Religious Freedom, held at Manhattan's Holiday Inn.

The banquet was emceed by New York City TV anchorwoman Denise Richardson, and was electrified by speeches from the Rev. Wyatt Tee Walker, former chief of staff to Martin Luther King Jr. and now pastor of the Canaan Baptist Church in

Harlem, and from Johnny Ford, mayor of Tuskegee, Alabama, and former president of the National Conference of Black Mayors.

Rev. Walker said that "he [Father] became a target for the racist tendencies inherent in America. Whether he was targeted unconsciously or consciously — and I think it was the latter — it was because he was Third World, colored, and non-English-speaking." ●

that everything we do and our church is on the foundation of the cross? Do you feel the Holy Spirit? Do you think that we can be the leaven that leavens the whole lump of Christianity if we don't have the Holy Spirit? If we don't trust in God the way our ancestor Christians have trusted in Him for 2,000 years? If we don't praise Him the way they praised Him? If we can't come together and be rejuvenated as a community by the spirit of God? This is what the black church has, and this is what white fundamentalists have. Though both are missing a lot of other things, they have the key to praise and release, to bring the Spirit down among us, if only for a moment, a precious moment.

A lot of American readers grew up during the sixties, and know the power music has to bring people into momentary ecstatic community. The church should have that power! The Unification Church should have the power in its services to praise God and to lift people up out of themselves.

The blessing of the Common Suffering Fellowship for me is that for some few brief moments here among clergy I can feel and touch and taste the rich power of the Holy Spirit, in prayer, in song, in shouting—in that freedom. Every religion in the world ought to connect its people to that power.

A REAL HOLY SPIRIT FOR THE UNIFICATION OF WORLD CHRISTIANITY

We are connecting with our central foundation. Let us praise God for it, and not be afraid to let the Spirit speak to the churches and dwell among us. And let's not be afraid to praise Jesus.

Let's not be afraid to have an authentic relationship with the New Testament churches; for they will change no more than we allow ourselves to change; they will trust us no more than we trust them; they will love us no more than we love them. And to love means, in great part, to respect.

This is the time for mutual respect, mutual love, mutual learning, mutual suffering, mutual rejoicing—I think that's what religious liberty is about. If we miss this precious opportunity it won't matter if Father leaves a building in Danbury; he might still be in a prison of a thousand walls—the walls of our isolation. We now have the chance to create a real Holy Spirit Association for the Unification of World Christianity. ●



Col. Bo Hi Pak addresses the participants after the Farewell Banquet meal.

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He said that the field of "psychophysics" has opened up, and that scientists must now begin to take seriously the existence of something called "psychomatter."

"Each particle of matter may be associated with a 'mind-like' dimension," he said. "Man is not only a thinking animal, but is part of a thinking universe."



Committee VII chairman Dr. Frederick Sontag makes a point during a committee session.

The chairman of **Committee VII**, Dr. Frederick Sontag, professor of Philosophy at Pomona College in Claremont, California, dealt with the possibility of a global ideology. He said that

it is crucial to search out global ideologies because any clash with another culture has dire consequences if we come into conflict due to a failure to understand.

Dr. Jan Knappert, a professor of Oriental and African Studies at the University of London, headed a committee assigned to evaluate the conference. He summed up ICUS XIII by lauding the

spirit of "democratic discussion" he saw present throughout the committee meetings. Such a spirit, he said, "is so necessary to meaningful scientific exchange."

Farewell Banquet

The farewell banquet on Wednesday evening was a warm-spirited, glittering affair. In the afterglow of the sumptuous dinner, Col. Bo Hi Pak delivered a prepared speech, describing the background of Father's court case—the constitutional and civil rights principles involved, the religious freedom movement which it is fueling, and the growth in the Unification Church and ICUS which such persecution is certain to stimulate.

Then the entertainment began, an electrifying series of vocal and dance performances featuring Sheila Baer and Jeff Benson, followed by guest artist Lorin Hollander, a virtuoso pianist who played three Bach choral preludes and a Prokofiev sonata.

In the peaceful atmosphere that pervaded the banquet hall after the entertainment, Mother rose to speak. With true motherly warmth, she said farewell to everyone present. She called for applause for the conference chairman, vice chairmen, plenary speakers, and committee chairmen. Everyone responded with enthusiasm. Mother concluded by saying she looked forward to the day when all the good-hearted, high-minded participants would "play a prominent role in the decision-making process of all nations." ●

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subjects of the country, particularly the leaders, supported the royal family and were united and unselfish among themselves, the kingdom flourished. However, when the people surrounding the king were fighting, due to jealousy and self-centeredness, the kingdom suffered serious decline.

A modern story about a couple, who through an accident that happened to the wife lost the ability to have children, particularly impressed Mother. According to Korean tradition, because the husband in this case was an only son himself, he would be expected to divorce her and remarry. This husband, however, chose to remain loyal to her although she was barren and half-paralyzed, saying that their souls would be one for eternity. "This story made me realize that Father is truly the most wonderful husband," said Mother, "and at the same time he is the most wonderful, loyal bridegroom to all humankind. Even though America and the world, as a bride, rejected and mistreated him, he never abandoned her. Father will never mistreat his own bride."

In another historical drama, Mother observed that each of the

Korean kingdoms had its founding elders. They were not always the most intelligent, wise, or talented people, but because of their loyalty, experience, and vital understanding of tradition, they proved to be the kingdom's most valuable assets. Mother likened them to the Unification family. Although, she said, our elder blessed couples may not be the most efficient, educated, wisest, or most perfect people, they have gained a depth of heartistic understanding that is irreplaceable:

They are the fruit that our Father gathered under the most difficult circumstances. They understand the depth of his suffering heart. They shared sorrow and hardship, but also deep joy together. We all know the contents of Principle, but the center of Principle is heart. These elders came into a heartistic relationship with our True Parents. Through rain and sunshine, hardship and victory, they have always remained there supporting the True Parents, and they live and die for the sake of the mission granted to them.

Mother said that while younger members may be better educated, may have heard Father speak more often and so have a better grasp of his ideas, the Korean elders, through their long experience of serving True Parents, have gained something

impossible to gain any other way. For that reason they can contribute a great deal to us, and to the tradition of our church. "They might look ugly sometimes, even dirty," Mother said, "but they are there to provide the vitality needed for the Kingdom to survive and flourish."

When the parents are away, she said, it is natural for the younger children to turn to the older ones for guidance and comfort. Mother asked that American members develop deeper respect and love for the elder Korean and Japanese brothers and sisters. It is important for us to inherit the traditions they have learned. She asked for understanding and harmony among all members, and particularly for unity among the Koreans, Japanese, and Americans.

The conference was a precious opportunity to meet Mother on an intimate level. Throughout the meeting she was warm and relaxed. She truly treated everyone there as her beloved children, and in her glowing presence an atmosphere of peace and love reigned. In order to make October a victorious month, Mother asked in conclusion that we prepare for Children's Day by striving to be united as one loving family. ●

A MEETING WITH A MODERN-DAY SAINT *continued from p. 19*

Then she signed each card. We each kissed her hand, grateful to God for having met this beautiful courageous pioneer.

The House for Abandoned Children

Afterwards, with her special permission, we were allowed to visit Shishu Bhavan, the house for abandoned children which is also the work center for the Missionaries of Charity. There were about 300 children up to age six there, living in very meager surroundings and wearing only rag diapers, but never have I seen such happy and secure children who seemed to radiate God's love—with the effects of the power of God's love. The children seemed to have no fear at all of strangers. In fact, they were all smiling and holding out their arms to be picked up. We all "adopted" children from room to room, forming instant bonds, and leaving a little piece of our hearts in each room with them as we left.

No matter what details I could recount about the meeting with Mother Teresa, though, they seem inconsequential in comparison with the experience of actually meeting her in her surroundings and seeing the impressive amount of work she has accomplished. Even to walk between the Mother House and Shishu Bhavan and see and smell the poverty—people actually living in makeshift tents on street corners and cooking their food on little fires by the light of streetlamps, men pulling carts carrying other human beings who run (not walk) through the city streets of Calcutta to be paid only a few cents for their labor—even these sights are enough to shock and bring tears to the eyes of even the most hard-hearted person. It's a travesty of what human life should be. It is unimaginable that we can live here in America in relative affluence while some people in third-world countries are struggling for a hundred rupees a month (about ten dollars). Yet there is light even in that bleak ex-

istence, in the form of Mother Teresa and her Missionaries of Charity who, with sheer faith and hard work, are saving parts of India—offering many people better options such as fighting abortion with adoption, or at least offering people a happy passing to the next life.

To Actualize One's Philosophy

The experience of sharing those moments with Mother Teresa and her Missionaries of Charity has left an indelible imprint on my mind and heart. It has also left me with a question: What can I do with my life that is as substantially worthwhile as what Mother Teresa is doing for so many of not only India's poor, but for the poor in many other countries? It is one thing to look out the fourth-floor window of my warm room and philosophize and talk, even with concern, about the world's problems. It is quite another to actualize one's philosophy as she has. ●

*SOLUTIONS TO THE
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ONLY COME ABOUT
THROUGH A WHOLISTIC
APPROACH TO EXISTENCE.
RATHER THAN THE
[PRESENT] CLASH OF
FRAGMENTED APPROACHES
AND IDEALS, A
HARMONIOUS EFFORT
CENTERED ON COLLECTIVE
WISDOM AND KNOWLEDGE
IS REQUIRED.*

*Rev. Sun Myung Moon
ICUS XIII, Washington, D.C.
September 3, 1984*