

TODAY'S

WORLD

June 1985



PARENTS' DAY 1985 (p. 4)
ICC SEMINAR IN KOREA (p. 40)

Letter from the Publisher

by Rev. Chung Hwan Kwak

THIRTY-ONE YEARS AGO, ON MAY 1, 1954, Heavenly Father and True Father established the Holy Spirit Association for the Unification of World Christianity (HSA-UWC). Since then HSA-UWC has grown externally to worldwide proportions. However, before we consider this result, we must recognize the core internal element—or spiritual root—of our movement. It is important to understand the *Sung Sang* motivation which is at the source of its *Hyung Sang* development.

When Father established HSA-UWC in 1954, his vision was not just for a Korean church. Imagine the small, humble, almost miserable house, sheltering a group with an amazing name like the Holy Spirit Association for the Unification of World Christianity! Furthermore, Father not only wanted to unite the physical world of believers, but the spirit world, too. Father established this focus by using “Holy Spirit” in the movement’s name.

At that time, Father planted just a tiny, green shoot. However, the root of that plant holds absolute elements which have enabled the little plant to grow into a mighty tree. The process of our growth over the last 31 years has not been a simple one, but the invisible source of power within the root has guided our growth through incredible difficulties.

You know yourselves that despite the focus and dedication of your original mind and your reliance upon the traditional way of faith, you have sometimes lost strength, discovering that your heart and motivation were not enough. Many times you wavered up and down in the face of challenge, experiencing tremendous difficulty.

In its early stages, a tree is always weak and must receive elements from the root. After growing to a certain stage, however, the leaves and branches themselves become stable and unchanging, and they can receive elements from the environment which then return to the root. Thus, if we are leaves of the Unification tree, shouldn’t we be able to return something



of value to the root, to the True Parents? When we are struggling, we need to reach out to a higher level and ask for support; we need True Parents’ assistance. True Father is always researching and analyzing how he can extend his help to all people.

Father had to successfully lay conditions of indemnity on the individual level before 1960; during his 21-year course, from 1960 to 1981, he had to lay the foundation to restore the family, nation, and world. At every level, he had to face Satan’s frontal assault. From the family level to the world level, if those who were in positions of responsibility failed, Satan would attack Father through the condition of their failures. If any other providential figures were not successful in front of God, their indemnity reached Father. Satan as a spiritual being has no limitations in terms of time or space, so even through one simple condition he can attack Father.

At every level Satan has used such conditions to attack Father directly or indirectly. Yet Father has never complained—not even one word. His lifestyle is his defense. The only way to effectively lay indemnity conditions is to receive any given circumstance with total acceptance and gratitude. No matter what kind of failed conditions or bad circumstances have surrounded Father, his attitude has always been, “This is my responsibility, my commitment.”

Without the root of Father’s unchanging determination, our movement never could have grown. Father’s efforts form our foundation. The representative of God is always in front of Satan. For example, think about Jesus facing the

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Front Cover :

On April 7, the New York members together with True Parents celebrated both Parents' Day (April 20) and True Parents' 25th wedding anniversary (May 5). Two cakes commemorating these occasions were presented. Here Mother and Father cut their anniversary cake. Photo: Robert M. Davis / N.F.P.

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*The deep love that is necessary to bond
all races together as one family
cannot be engendered without parental love.*

PARENTS' DAY 1985

REVEREND SUN MYUNG MOON
APRIL 7, 1985
WORLD MISSION CENTER
EXCERPTS FROM FATHER'S SPEECH

PART I

Translator, Dr. Bo Hi Pak

YOU MAKE ME FEEL VERY GOOD TODAY. EVERYBODY LOOKS bright and young. Today is the celebration of the twenty-fifth anniversary of Parents' Day. Actually, Parents' Day falls on April 20 this year but because of circumstances, we are gathered here today to celebrate it.

There are so many organizations and churches, but there is only one Unification Church, isn't that true? The Unification Church has a vast and profound philosophical foundation, but at the same time it has a plan of action that is equivalent in depth to the philosophy that it expounds. The teachings we follow are very deep and also the things that we do are quite profound. The Unification Church has a mysteriousness about it. Unless one actually joins the Unification Church, he or she cannot really understand the church in depth. The Unification Church has its own unique celebrations and holidays that stem from novel aspects of our understanding of God and the universe. An example of this is Parents' Day.

It is not common for a member of a particular faith or religion to worry about the salvation of the world. Usually people are concerned only about their own salvation, securing their own little "cubbyhole" upstairs. That is in fact a self-centered attitude toward salvation. It is also commonly understood that salvation comes only through one's particular faith or denomination. Many people think they can receive salvation by following their own special creed or doctrine.

MANY WAYS TO ONE GOAL

The many different religions—Christianity, Judaism, Buddhism, Hinduism, Islam, and so on—are each trying to offer the world a particular way of salvation. Each religion looks at

God from its own point of view. Throughout history, Christians have thought of God as being only the God of Christians. Muslims have likewise perceived Him as being only the God of Islam. The other religions do the same thing. What about the Unification Church? The Unification Church believes in a God who is the God of the entire universe, the God of all people. We are trying to bring together all religions into one common understanding of that universal God: one universal faith.

Only one God presides over all of humanity. People are climbing up one great mountain; there are many different ways to get to the pinnacle, although the people who are climbing may not see them. But once everyone arrives at the top of the mountain, they will begin to recognize each other. They will say, "Oh, these people are here, too. They were seeking the same goal as we were." Eventually all humanity will arrive at the same destination. While we are striving to reach the pinnacle, we must try to embrace and unite with each other.

Everybody claims that his own religion is the closest one to God. For instance, established Christianity, Islam, and Judaism all profess to have the closest position to God. But the time will definitely come when we all arrive at the pinnacle and meet each other.

Human beings fell from their original position; from that point, the upward journey of humanity began and it has continued to this day. All of humanity is destined to end its journey in one ultimate culminating point. When humankind arrives at that terminus, everyone will realize that all people have one common destiny.

The question then arises: Are there two different kinds of salvation, or only one? If people think there is more than one kind of salvation, they are denying the unique and absolute



SOLONG JERUJUM, MEN / THE GAYO

nature of almighty God. If God indeed exists as the Creator of all, then He must have one ideal, one purpose of creation: not two or three. He absolutely has only one plan of salvation and one purpose, one goal.

If there is one God, one will, and one salvation, would the individual path be different from the family path or the national path? Would they all go in different directions or should they all go in one direction? They should go in one direction. When we come to the final destination, then we will realize that whether the dispensational level is based on the individual, the family, the tribe, the nation, or the world, it is centered upon the same axis. The circle gets bigger and bigger, but the center is always the same.

GOD'S THREE KINDS OF POWER

God has many kinds of motion; He dispenses many types of energy. Besides the power of love, there is the power of life or the maintenance of existence. You must exist and you need energy to exist. There is also a certain energy that pursues the ideal. Human beings always strive to find or achieve something better; people have the inborn desire to pursue goodness, and are moving ever closer to the absolute good. When we attain that purity of

goodness, we will never want to lose it, but will desire to abide in that state of absolute goodness forever.

God has three aspects of power: the power to pursue the ideal; the power to create and maintain existence; and the power to love. Does that threefold power exist in a random state, without order and discipline, just moving all over the place, or does that power pursue some common goal? What do you think? Among all these powers, which do you think is the central, focal power, the core of God's energy? The power to love. What is the difference between true love and not-so-true love?

First of all, in order to be truly loved, you need someone else with whom to have give and take. You cannot just be all by yourself. This is of crucial importance. Even God cannot derive joy from love if He is all by Himself. God doesn't sit on His throne and say, "I am almighty and I am enjoying absolute love." No matter how hard God might try to be happy all by Himself, He can't find happiness that way. If God didn't seek an object with whom to share love, would it be normal? It would be abnormal. The normal way is to yearn for an object; if God did not feel the need for an object, He would be crazy. Without that object, He has no way to fulfill His love. You are in the position of object of God's love.

In order for God's power of existence to have meaning, that

The happiness which everyone desires cannot come until the individual's existence and ideal meet with the permanent ideal: true love.

power must have a purpose and a goal. The ideal is that goal. But how can the ideal be fulfilled? Only through true love. Therefore love determines the purpose for all God's power.

What is the quality of love that a person seeks? When you are truly pursuing the goal of true love, even though you may be living all by yourself, all things will come and help you. If you as husband and wife must live separately, you still have a common purpose and ideal—to fulfill the love in your relationship. So you can always feel that there is someone who loves you, and you can feel an exhilaration because of that.

The happiness which everyone desires cannot come until the individual's existence and ideal meet with the permanent ideal: true love. Then the person takes the position of an object who can have permanent give and take with the permanent subject in true love. That alone can engender happiness to every man and woman. When you recognize the absolute Being as the subject who has an absolute purpose for existence and for achieving the ideal, and when you make yourself the object to that entity, then you can truly experience happiness.

PLUS GOD AND MINUS GOD

If a reciprocal relationship is necessary to fulfill love, why are there not in fact two Gods, one who plays the role of object and the other the role of subject? If that were the case, there would be two pluses in the universe. Plus repels plus, so there could be no harmony or unity unless one God were the minus God, or the object God. What God needs is a minus God, and so the Almighty determined to create one.

The creation is none other than God's effort to create a minus God with whom to have a relationship. Do you think there should be a showdown between the plus God and the minus God to decide who should be subject and who should be object? That is already determined, already naturally organized for the sake of harmony.

In order for harmony to be created, there must be contrasting components, which are then brought together and united. If everything and everybody were identical—God and human beings, men and women—there would be no harmony, and therefore no joy.

That is why God created men and women to be different. When two hard things come together and crash, what happens? Both are shattered. However, when one hard and one soft entity come together, the soft wraps around the hard. Man is like the bone; woman wraps around him like the flesh. When man and woman, hard and soft, unite in this way, the man feels such joy that he can go out all over the world and accomplish great things. The woman, wrapped around him, gets a free ride!

Within the essentiality of God there is a subject portion and an object portion: the masculine or plus and the feminine or minus, as well as internal character and external form. These all harmonize together and create one giant plus character. Within the human sphere, there must also be subject and object: masculine and feminine, and internal character and external form. When these come together, they create a great

minus God for that great plus God.

The ultimate destiny of man is to receive the love of God; our ultimate subject is God. In order to reach the love of God, people must come together as plus and minus. This is why men need women and women need men: only together can we create the harmony with which we can reach the love of God. That is the entire purpose of creation.

When men and women come together in love, the impact is so great that they would be shattered if they didn't have God as their cushion. God gets squeezed in between the two, and is Himself ignited with true love. Once God is ignited in this way, there is no limit to the action that can take place. Actually, in that situation God is wrapped around by the true love of men and women. Everybody in that embrace is permanently welded together—God, man, and woman. They never want to leave each other. God feels, "How wonderful is man and woman!"

In this sense, man can educate God. Through having shared in the bonding of man and woman, God can experience the impact of true love for the first time. Even though God is almighty, you can say to Him, "You cannot be fulfilled without us." And God will say, "I have learned a lesson from you! I have seen that true love is even mightier than I am! True love can do something that I alone could not do." But that will not cause any unhappiness to God; it will make Him totally euphoric. God will have found the state of joy that He has always been seeking. Once He experiences the reality of His true love He can say, "Now I feel accomplishment, having fulfilled perfection and the purpose of creation. Amen!"

REMAKING MAN

But in reality this fulfillment of God's true love never occurred in all of history. Why is that? Men and women were supposed to be in the position to return that true love to God, but they fell. Ever since the fall of Adam and Eve, men and women have never been fully restored.

God has never experienced the fulfillment of His true love through His creation. The world became satanic, filled with untrue, self-centered love. God's purpose has therefore been to restore humankind to the point where this state of joy could be realized. There is a lot of laundry to do. There is an incredible amount of dirtiness in mankind. The stains are so ingrained that a simple washing cannot suffice. Therefore, God has had to unravel the fabric and reweave it with new threads.

God thus needs a factory in which He can remake human beings. Throughout history religions have served as such mending or remaking factories. However, so far no factory has been able to reconstruct everything. One religion might be redoing the right leg; another religion might be redoing the left leg; another religion might be doing the arms; another doing the ears; another the eyes, the nose, and so forth. The whole process of remaking was divided among the different religions.

All this time, however, each religion has been working independently. Thus the left-leg religion and the right-leg religion each thought they had the complete and definitive plan. But now

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give up your former self. Then you are fed by the milk of True Parents' love, for the first time in history. Ultimately, a new person will emerge, a person of true love. This is almost like a beast being transformed into a human being. This is what the Unification Church is all about.

THE FINAL PHASE OF SALVATION

The question of love is the central question for the Unification Church. This is where humanity went wrong. In the Bible, God gave Adam and Eve the commandment: You can eat of all the trees, but do not eat of the Tree of the Knowledge of Good and Evil. Today's established Christian churches do not understand that the fruit represents love. God asked Adam and Eve to maintain their purity until He would bless them in marriage. When they broke that commandment, the fallen generations began.

We were all born to be the children of God, to be His princes and princesses. But what happened? The first ancestors joined with Satan; ultimately human beings became a part of the satanic lineage. This is the reason Jesus said, "You brood of vipers. How can you speak of good when you are evil?" That is why people must shed their blood in order to cleanse their blood lineage. And that is why the history of Christianity has been a history of suffering and martyrdom.

We need another phase in the process of the remaking of man. We need the final part of the process, by which all the remade parts of the body of humanity can be sewn together. Most importantly, the stained blood lineage of Satan must be completely cleansed, or else the reassembly of the whole body will be to no purpose. You have to know clearly what the responsibility of the Unification Church is: to get rid of the satanic lineage and transfer humankind into the heavenly lineage of God through true love. In that way we will bring liberation to God and humanity.

Therefore, the greatest of all revolutions has been ignited by Rev. Moon. He has brought the way for all human beings to rid themselves of the satanic lineage and be restored into the heavenly lineage.

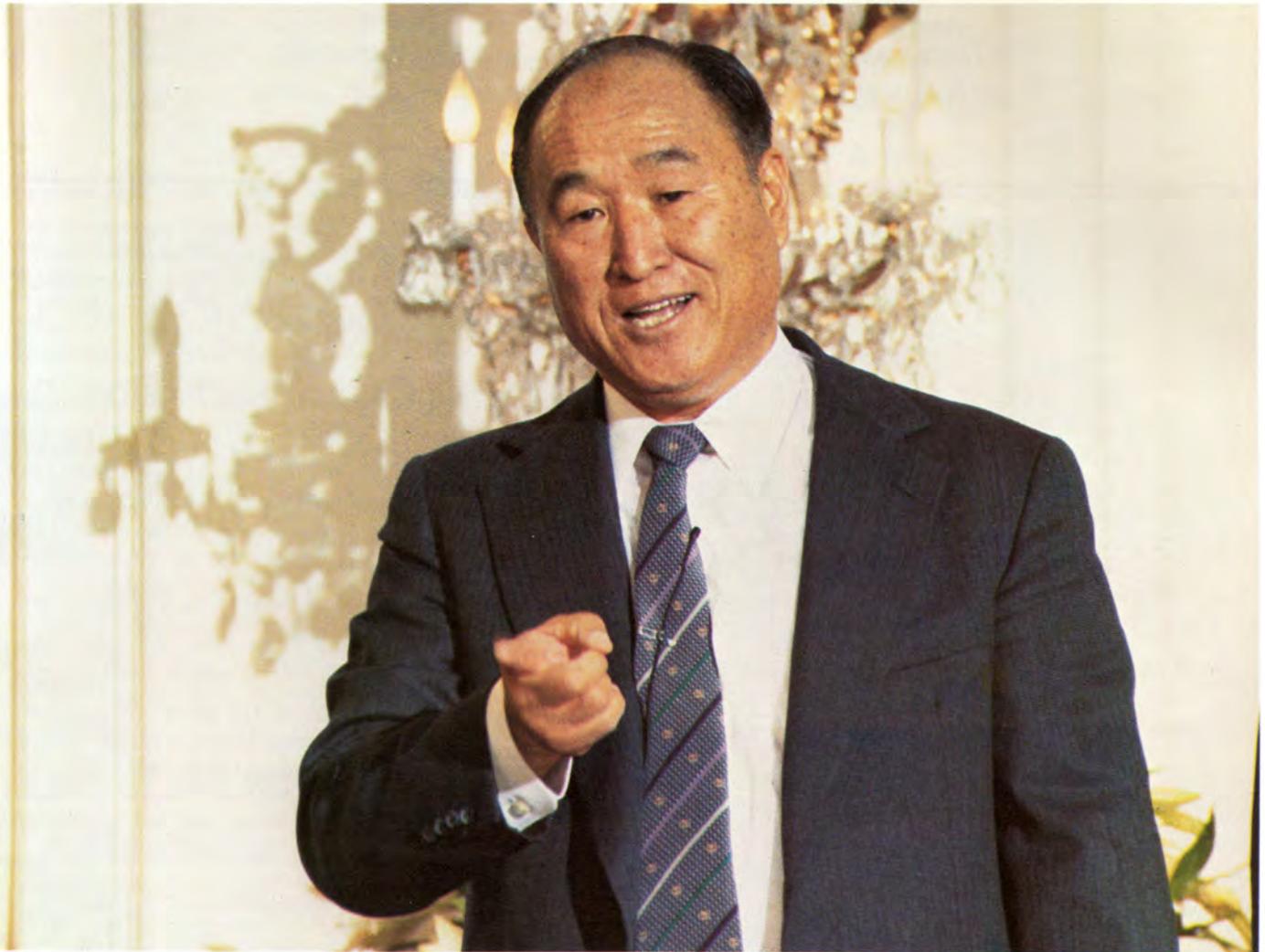
According to God's original concept, He was to be united with Adam, Eve, the archangel, Cain, and Abel. All of them were supposed to be united as one, but instead, because of the fall they became divided as enemies. The Cain and Abel conflict has grown now to the worldwide level. The free world represents the Abel camp and the communist world represents the Cain camp. The central nation in the free world is the United States of America; within the United States, Christianity is in the Abel position and the government is in the Cain position.

Unless Cain and Abel are united, there is no way for humanity to return to God's ideal. Today the True Parents are tearing down all the barriers on every level—religious barriers, national barriers, racial and cultural barriers. Thus people can more easily communicate and become one. Satan knows that we are approaching the final stages of restoration and so he is dealing his final blows. He is doing this through the destruction of love. Love

the final days have come—the time for an all-encompassing religion to emerge and remake the whole body of humankind.

So far in history there has also been great separation between the races, particularly between black and white. God wanted the distinction between the races to be maintained until the time when the Messiah would come; in this way each race could highly develop its special characteristics. The Messiah is to bring these contrasting races together in one beautiful, harmonious relationship. They will be able to weep and laugh together and share everything together. But in order to create such an all-encompassing atmosphere of love, True Parents are needed. This is because the deep love that is necessary to bond all races together as one family cannot be engendered without parental love. Thus the Messiah must come in the position of a True Parent. Without this basic structure of love coming down from heaven through True Parents there is no way to create harmony between the races.

In a way, the Unification movement can be described as the final remaking factory for human beings. Thus when you first come here, you will be given rough treatment, as if you were raw material being divided into pieces; this is because you have to



has become extremely degraded and perverted. For example, free sex is completely opposed to God's morality; through its increasing popularity Satan is trying to block God's dispensation. At this time we are witnessing the complete destruction of the love tradition throughout the world. Knowing that, the Messiah is establishing this most crucial aspect of re-creation, the tradition of true love. The Unification Church and Rev. Moon have been working to accomplish this within modern-day society.

ABSOLUTE NECESSITY OF PARENTS

Marriage within the Unification Church has an extraordinary meaning. A man represents the plus aspects of the universe; a woman represents the minus aspects. God is bringing them together into harmony, and as a result God's joy can be fulfilled. The large weddings of the Unification Church are guided by this philosophy and purpose. When a man and woman come together in love, a tremendous universal spark is created. But that spark requires the input of God. The human spark of love alone is horizontal; it creates only a simple, plain light. However, when man's love combines with woman's love, it creates a base for the vertical love to come down and hit that horizontal love. When that vertical love is welcomed into the human relationship a rainbow of light is produced and it spreads all over the world.

Everything in creation will open its mouth and joyfully welcome that beautiful light, crying, "Oh! Come into me,

beautiful light!" Only that perfect light can fill up everything, everywhere. Love is precious, but no one knew how precious it was until Rev. Moon came. We cannot buy true love even with the whole universe or God. Nobody in history has known that the cosmos was created to center upon the love between an ideal man and wife, nor that this ideal has never been realized. This secret has been revealed in detail through Rev. Moon, and Unificationists have come to be convinced of its validity. This is why Moonies are so strong and courageous.

Wherever true love goes, it causes re-creation and transformation. No matter which continent it touches—Africa, South America, Asia—it does the same thing. Therefore, the Unification Church is bringing rebirth and regeneration to all of humanity. Without experiencing true love here on earth, no one is allowed to enter the Kingdom of Heaven in spirit world. For that reason, the Kingdom of Heaven has been empty until now. The keys to that Kingdom were given to Peter while Jesus was here on earth. This is the agony of Jesus, which no one has understood. Even though Jesus came here for the purpose of salvation, he could never open up the door of the Kingdom of Heaven because he could not freely disseminate true love centered upon the ideal of True Parents. It is only through True Parents that true love can be given to humanity.

The entire teaching of the Bible centers upon one key point: the fulfillment of true love. Jesus came to expound upon true love. He was supposed to take the position of bridegroom and

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take a bride, and then teach about true love, with him and his bride becoming True Parents at that time. True love can never be found unless True Parents appear on the earth. This is a central truth. Thus even though Jesus came to be the Messiah two thousand years ago, he could not fulfill the highest level of true love here on earth because he could not go up to the level of True Parents. The fulfillment of true love means that the ideal of True Parents has been established on the earth.

The Bible teaches that in the Last Days the bridegroom and bride will meet. This means Eden will be restored. The Bible teaches that in the Garden of Eden, there were two trees, the Tree of the Knowledge of Good and Evil and the Tree of Life. Christianity has not understood clearly what these two trees symbolize, but in fact they symbolize ideal man and woman, father and mother—the parents in the garden of Eden. At the time of the Exodus when Moses was leading his people through the wilderness, they were guided by a pillar of cloud by day and a pillar of fire by night. These pillars symbolized, again, the True Parents, the father and mother who would come to lead humanity to the promised land. Furthermore, when Moses went up to the top of Mount Sinai and received the Ten Commandments, those commandments were inscribed on two tablets of stone. Why were there two? They symbolized the father and mother, the True Parents, who are the full embodiment of the word of God.

The dispensation at the time of the Exodus was symbolic of and parallel to the future era of the True Parents. Moses' course was intended to be a symbolic teaching for humanity, so that the people could be prepared for the coming of the Messiah. God educated the Israelites through the Exodus so that they would be ready for the advent of the Messiah, Jesus. Jesus was intended to fulfill the ideal of True Parents. However, as God taught during the time of Moses, absolute faith and obedience on the part of the people were necessary in order for the Messiah's goals to be fulfilled. But because the people's faith and obedience were not rendered unto Jesus in his time, everything was destroyed. The True Parents and their love were not established on earth, and only spiritual salvation became possible. Physical salvation did not happen, so the Messiah had to come again. It was a great tragedy for history that we had to wait for the Second Coming.

If anyone in the world feels proud of himself or herself, that person should ask God what He thinks. God will say, "You cannot be proud of yourself. You were born of satanic lineage."

Satan's worst crime was that he stole love away from God. For that crime there can be no compassion, no forgiveness. In a way, the focal point of the battle within our society is the struggle for love. Satan is trying to pervert love and make it his. God is trying to restore love into heavenly and pure love. Rev. Moon is not a mediocre and compromising man. God needs people like me because I am absolutely committed to His work. Many people might say that Rev. Moon is too harsh, too strong, but he gives the prescription that this world needs. People come into the Unification Church with spiritual stains on them. But Rev. Moon takes them and pounds and pounds on them until they turn into pure, white seeds.

GOD LONGS TO MEET A REAL MAN

There are many holidays which people celebrate, but there has not been a day with universal value, representing the central theme of the universe, until this day. [Father speaks in English*:] There are many different days that people can commemorate, such as their anniversaries or special days of happiness; there are also memorable days for a nation. But until now, God has not had His own special days to remember. You have to think about that. God doesn't have happy days to remember. Until now, God has agonized throughout history, "Who will fulfill my ideal? I long to meet this man." That man is the Messiah.

Originally God created humankind but the result was fallen people. From that point on, humans were in a sense not real humans; they were twisted and stained. That is why God started re-creation, the history of restoration. God wants to meet the real man; He is yearning to see that day—Real Man Day, Real Woman Day, Real Couples Day. He wants to see the people who can combine human love with God's love. From the couple it can multiply to the family, tribe, nation, world, and the whole universe. Where can we meet this kind of man and woman? God has been wondering about this throughout history. No one has understood God's situation. There have been many philosophers but they have never been able to understand the meaning of history; they have made up a lot of complicated theories.

Rev. Moon means a great deal to God's restorative history. It is not by man's power, nor by the power of armaments, but only by the power of true love that evil can be overcome. He was the individual who fulfilled man's purpose and accomplished the family purpose. Finding disciples one by one, gradually accumulating a foundation—you have to know how many tears are behind this Principle, how much agony. Up until now I have gone to jail six times, almost five years all together. I am not a bad person. When I was struggling to discover the Principle I didn't have anyone. I was alone. After finding out the whole of the Principle the intense fighting continued. I know the difficulties there have been up to this point; you don't know them. How many complications there have been in creating order on the right, on the left, in front, and behind, all so that now people can understand the Principle! There has been so much persecution, so much suffering, to bring the Principle and true love into substance and reality. It is priceless.

[Translation from Korean resumes:] You must come to realize what a precious gift you have in the truth you have found through the teaching of Rev. Moon. You should also know how much Father suffered to reach and dig out that truth for the sake of humanity. You are the first recipients of that truth. You ought to come to the realization that you are not in a normal church; you are not living a normal kind of life compared with other men and women. You are in an extraordinary position, a blessed position. (End of Part I) ◆

* The tape did not pick up all of Father's words in English. The following is the editor's reconstruction from that which was audible.—Ed.

CULTIVATE A NEW INTERNATIONAL MIND

REVEREND SUN MYUNG MOON
APRIL 8, 1985
WORLD MISSION CENTER, NEW YORK
EXCERPTS FROM FATHER'S SPEECH
AT THE LEADERS' CONFERENCE

Translator, Dr. Bo Hi Pak

IN OUR WORLD THERE ARE 3.2 BILLION ASIAN PEOPLE. AS WE concentrate more on ministering to those in Asian territory, we must come to know about the Asian world. Since it is the Asian custom to sit on the floor, you can now get some good training.

Those of you who are national leaders—I want you to know that the era of concentrating on individual national level work is over. For example, we are no longer going to consider North and South America separately in God's providence, but rather together as one hemisphere. By the same token, we are not going to consider Japan, Korea, and other Asian countries separately, but as one territory. The providential point of view is global and holistic, not divided and compartmentalized.

I want you American people to feel that you are more than American. Go beyond your concepts of American identity and citizenship. If Americans had concentrated on America alone, they might have become good people for America, but not good people for the world.

THE WORLD IS OUR STAGE

Korean, Japanese, and European leaders have come to America in order to create an international movement here. You should all learn to organize in an international environment. I know that in doing this you are faced with great difficulties, but in the long run this is the only way we can become truly harmonized and unified, and move rapidly in the dispensational direction. Once you can create and work within an international frame of reference in your own minds, the world will become our stage. No matter where you go—Japan, Africa, South America—you will have no problem. This is why I got rid of the chairs at Belvedere service. Do you think I was right, or will you complain? It doesn't matter; I will still pursue the higher goal.

We are here to save the world; therefore, the world is our stage. I am already focusing on Moscow. The day will come

when American people will go to Moscow. In the Soviet Union, if you have a loaf of bread, you can tear a piece off for dinner, and then use it as a pillow and sleep on it before you tear off a piece for breakfast the next day. The Russian people have this kind of tradition: they carry around a big bread bag, and they sleep on it. How handy that is! You don't have to go anywhere to get your meal. Also, many parts of the Soviet Union are very cold, and building a fire is not very easy. I would like to throw you into those kinds of circumstances and see you survive under them. Someone has to do it; someone has to target Moscow. What do you think?

I got rid of the chairs here so that you would not experience an ordinary, comfortable, American-style meeting. I know both the Western and the Oriental customs, and I want to train you to digest the two worlds into one and forge a unified way of life. It is not easy to make the two worlds into one, is it? I have been training you for over a decade, ever since I came here; so some Oriental habits have already become natural even to your biological body. No one grows pale, for example, when you have to sit on the floor.

GO BEYOND CULTURAL BARRIERS

I have had to train myself in many diverse situations. Even in jail everything has become so natural for me because I know how to adjust to the circumstances, no matter how adverse, no matter how severe. I can even go to Africa and adjust to the way of life there. Unless you are like me in this respect, how can you embrace and lead the world? When I leave prison and return to Asia, will you want me to call you to come and join me there? You should want to shed your concepts and go beyond the cultural barrier. Then you can come to Asia and join me.

It's a common American concept that there should be a maximum of two people assigned to a hotel room. There is no such concept in Asia. Twenty people in one room is fine, even if

*Once you can create and work
within an international frame of reference in your own minds,
the world will become our stage.*



everybody has to stand like bean sprouts in a small space. Since we want to train these two worlds and transform them into one heavenly domain, we should be able to cope with the task.

Even in American military training for example, troops absolutely have to be taken to the hot, tropical zones to prepare them for potential operations in such areas. So then don't you think I should also visit Europe and South America and other parts of the world? We have to mobilize money and manpower to help and train the people in these other areas, also. Don't ever think that you and I will be working in America all the time. Maybe I will ask you to go to Korea, or even India, tomorrow. Will you go reluctantly or willingly? The person who goes where he can take the most comfortable job will not make any headway. God wants a person who will go into the worst possible situation in order to advance. The first type of person will become a burden, while the second type will become a person who is good for and needed by his mission country.

There are so many barriers, so many evil forces opposing us out there. How can we penetrate such a world and make a breakthrough? It is not easy. Unless you take some extraordinary step, you just don't have a chance. That is why I don't want you to have ordinary, comfortable marriages. If a man can marry a girl from a remote country and begin to love her, he can begin to love that part of the world. That kind of effort will bring the world together. That is the revolutionary step we must take to transcend barriers of language, barriers of culture, barriers of skin-color.

Some people are afraid that I will destroy American traditions and lifestyles. On the contrary, I am bringing more unity and harmonious love to America, so that America will be more related to and less isolated from the rest of the world. To serve the ultimate purpose we must always be making ourselves bigger and greater. Without any hesitation I will push you down to harder and harder places, if that is what is required. What if I pushed you into a mission in the Soviet Union? Would you do it?

ONE IN HEART WITH ALL PRISONERS

As the leader of the Unification Church I had to go to prison. All of you were heartbroken and many of you shed tears. But it really brought a dramatic change. Right now in the United States there are about 500,000 people in prison, and every single one of them knows of me. They must be thinking that even Rev. Moon—who stands for goodness and who is really trying to do something for America and the world—is incarcerated just like them. They can feel that they are one in heart with Rev. Moon, that they are part of him. My incarceration can bring incredible comfort and strength to those 500,000 people.

At Danbury there are actually two prisons. Camp B is much larger, and it is always locked. I am in Camp A together with about two hundred other people. Just the other day I went to the medical dispensary in Camp B, and to my surprise, everyone in the waiting room knew me. They all jumped up, greeted me, and urged me to go ahead of them. They gave up their own places in line and let me go into the office first.

When I first entered Danbury, everybody looked at me as a kind of villain. If I had gone to the dispensary at that time, everybody would have pushed me way to the back. Yet in a few months, the whole atmosphere among the prisoners has changed. If I had been lazy, argumentative, or complaining, that would not have happened. Nowadays, whenever an inmate finishes his sentence, he comes to me the night before he leaves to say, "Rev. Moon, I'm sorry, but I'm leaving tomorrow morning. I hope that God blesses you and I hope I will see you sometime in the future." They come to me as they might come to their own parents, asking me to think of them and remember them as they go on their way.

If I were in prison in Moscow, would the same thing happen? It would be ten times more difficult, but the principle would be the same. Whatever kind of satanic hell it may be, there is a way to conquer it. There is no such thing as giving up. You should know what kind of person I am by now. No matter what, as the True Parent I will bring about one united world. All the necessary processes of transformation will take place.

I know that many of you are experiencing great difficulty and adversity. Yet when you think of me, your heart does not permit you to complain—because you know my heart. You cannot complain to me because I have suffered much more than any of you. Rather than blaming me, you feel like comforting me. Why? Because I am not exploiting anyone. I am calling you to sacrifice for the sake of America and for the sake of yourselves.

Some of our leaders like Reiner Vincenz and Paul Werner are not so young any more. Sometimes when I look at them I feel pity, thinking that because they found me, they had to suffer for so many years of their lives. I think of how much I would like them to have good houses and let them settle down. Yet these men still have strength to go on a little further, to undergo more suffering. In a way I am cruel, because I think ahead so relentlessly. Yet in my heart there is love and sympathy for everybody. Reiner and Paul know that, so that even though they

*I know that you are faced with great difficulties,
but in the long run this is the only way
we can become truly harmonized and unified,
and move rapidly in the dispensational direction.*



suffer, they do not feel like blaming me.

At Danbury I work in the dining room. I am the first person to come to work and the last person to leave. I remain so late that I end up helping the security officers check everything out. The dining room will really miss me when I leave! No one else has really ever taken care of it. It is not a fancy place, but I shed my sweat there, really thinking of everyone and working hard. So I feel a certain attachment to that place—and everyone feels the same attachment to me. God knows. God thinks like a human being, and He feels emotions the same way human beings do.

DRAMATIC NEW TRADITIONS

You all have much further to go in this kind of training. Would you even go to the Arctic to be a missionary to the Eskimos? You must think that such an endeavor is very dramatic—romantic, even—and be willing to go. It is because my thinking follows such a pattern, and has set new traditions, that I have become famous.

Christmas is a very important holiday in the Western world. It is an opportunity for people to go home and celebrate. I think exactly the opposite: Christmas is an extraordinary day to work. It would be a good day for someone to start a mission in Moscow. In every Soviet satellite country our members are working underground. No matter what mission is given to you, you must obey Father. If I tell you to walk on two hands instead of two feet, you must try your best. Otherwise, you will not remain until the end.

When we re-launched IOWC work and purchased mobile homes for IOWC and trucks for social action work, in some corner of his mind Dr. Durst thought these plans wouldn't work. On the contrary, many ministers have come and joined with me; the foundation was laid and we can now work with ministers in 250 locations. I have instructed all of you to read the *Divine Principle* book 50 times and prepare yourselves to teach VOC

lectures. Now that our goal is materializing you can understand why that kind of preparation has been necessary.

I am preparing many different parts of our movement, and when the right time comes, I will assemble them. For example, our movement was not quite ready to create an educational institution like our seminary, but I had it created anyway. Because of that, we could bring forth graduates who could assume leadership in our movement. Since they are well educated in the history and doctrines of other religions, they have been able to open up dialogue with ministers, theologians, philosophers, and professors, and connect them to Unificationism. On your own you wouldn't move to visit ministers and professors, so I had to kick you out the door.

Last year you had only one week to organize a religious freedom rally in Washington DC. It was unthinkable! But after only one week, on May 30, 1984, it happened. It was the first time in American history that major leaders from different denominations assembled to speak out for religious freedom. They proclaimed that they would serve one week in prison with Father in Danbury. However, as soon as I get out of prison, the religious freedom movement will decline.

For that reason the call for religious freedom and the fight against communism must now move forward together as parallel issues. This is why we are inviting ministers to attend CAUSA conferences. Through this they are beginning to understand that true religious freedom can be upheld through the realization of the CAUSA message.

HERALDING THE DAWN

We are coming to the end of a forty-year period in the wilderness, closing finally between 1985 and 1988. You do not really realize the impact of this. I have always known that if a certain principled pattern develops, then certain goals have to be accomplished according to a certain schedule. That is why I have been pushing you so desperately. Now all of a sudden you come to see that what I have been telling you makes sense. We have hope now. The current results did not come about at random, but on the foundation of adequate preparation. I have the capacity to look ahead and map out the plan. It's like heralding the coming of the dawn, when no one else knows that the dawn is coming.

My imprisonment at Danbury has created a miracle. Don't feel sad that I had to go to Danbury; what is most important is what will happen as a result of my being there. I have told you this before; what do you think? Don't worry about me suffering there, but rather have hope that some incredible plan of God will unfold. I entered Danbury prison with this kind of hope, because I knew it would be a turning point. The United States Justice Department has succeeded in incarcerating me once. If they try to do it a second time, there will be no way they can succeed, and they will just get themselves into hot water.

In the past 13 years I have brought two hundred years of American history to the point of culmination, so that we can rescue the country from the brink of disaster. We can restore it to its original God-given founding spirit. I will probably stay here

*Do not ever think that anything you do is ordinary or routine.
Everything we are doing is extraordinary,
and each situation is a potential emergency.*

two to three more years, and then I will say goodbye. America will protest, saying, "Oh no, Rev. Moon, we need you," but I will just say thank you; and as soon as I have finished the final segment of the dispensational program here, I will go.

However, I will leave you with a warning that unless the American people get rid of their American habits, their thinking will be limited to America alone. I do not want that. All the American members should be committed to Japan, and all the Japanese members should be committed to America. So while the Japanese are eating bread and cheese, the Americans should want to eat rice and miso soup. Even without the same language, you can marry internationally and live happily. Then what kind of barriers can possibly remain? I want to leave you with that kind of tradition.

NOTHING JUST SIMPLY HAPPENED

I have been preparing to open the door to Red China for seven years, and now the time has come. The door did not open automatically. Even in America I was unwelcome initially. Yet Americans have witnessed my work and my accomplishments, so now they cannot just move me out of American culture; they have to accept me. I created this atmosphere. You must realize that nothing simply happened by itself.

There are always only two basic directions for people to go: down or up. People usually just want to go up, but the road of indemnity leads downward. If a person denies the indemnity course and is reluctant to go, he is not really ready to tackle his God-given job. Now many ministers are defending me and prestigious people are coming to see me in Danbury. That didn't just happen out of the blue. I went a course of indemnity in order to make it happen.

Many famous people in Washington come to see me in Danbury. Even at our very first meeting, I go on the offensive and give them a hard time. I don't even consider that we might have a chance to meet a second or a third time, so I create a showdown right in the first meeting, and pull them into the task force. Important people in the political and economic fields in America understand that Rev. Moon is a giant to be reckoned with.

I will ask you to go an even harder way than you have before. Will you say, "Yes, Father"? We are not starting at the beginning of the race; we are already at the eleventh hour, the final stage. The goal is in sight. Who will touch the finish line first and set the record time? Rev. Moon is conducting this race in America, and the entire spirit world is watching and cheering, encouraging us to run even faster in the final segment. They are shouting, "Only a few meters left! Run, run! You can win! Win!" We cannot afford to fall back at the last moment. It would be better to falter and drop dead than to hang back; at least you would get some sympathy!

Therefore I am pushing you into the final segment. This is the destiny of the Unification Church; you cannot take this course for granted, you cannot take it easy, because you never know at what second the finish line will appear. There may be no time for

breakfast—you just have to run. Even if you encounter a brick wall, the goal may be right behind it. If you lunge forward and break through, you will win.

God is a God of wisdom, and God must outwit Satan. His strategy will be smarter than Satan's. For the Israelites in the time of the Exodus, Jericho was their goal. The city of Jericho was so huge, so imposing, and seemingly so impenetrable. Everybody thought that to seize the city would be impossible. It never occurred to anyone that the walls of Jericho could fall down to the ground in one moment. All the Israelites needed was the faith and obedience exemplified by Joshua and Caleb. This is that kind of moment in history. So do not ever think that anything you do is ordinary or routine. Everything we are doing is extraordinary, and each situation is a potential emergency.

I feel the next forty to fifty days will parallel the period after Jesus' crucifixion leading up to the Pentecost. On the fiftieth day after the crucifixion an incredible spirit came down from Heaven to where the disciples were gathered and began to work in an amazing way.

THE TIME FOR ADVENTURE

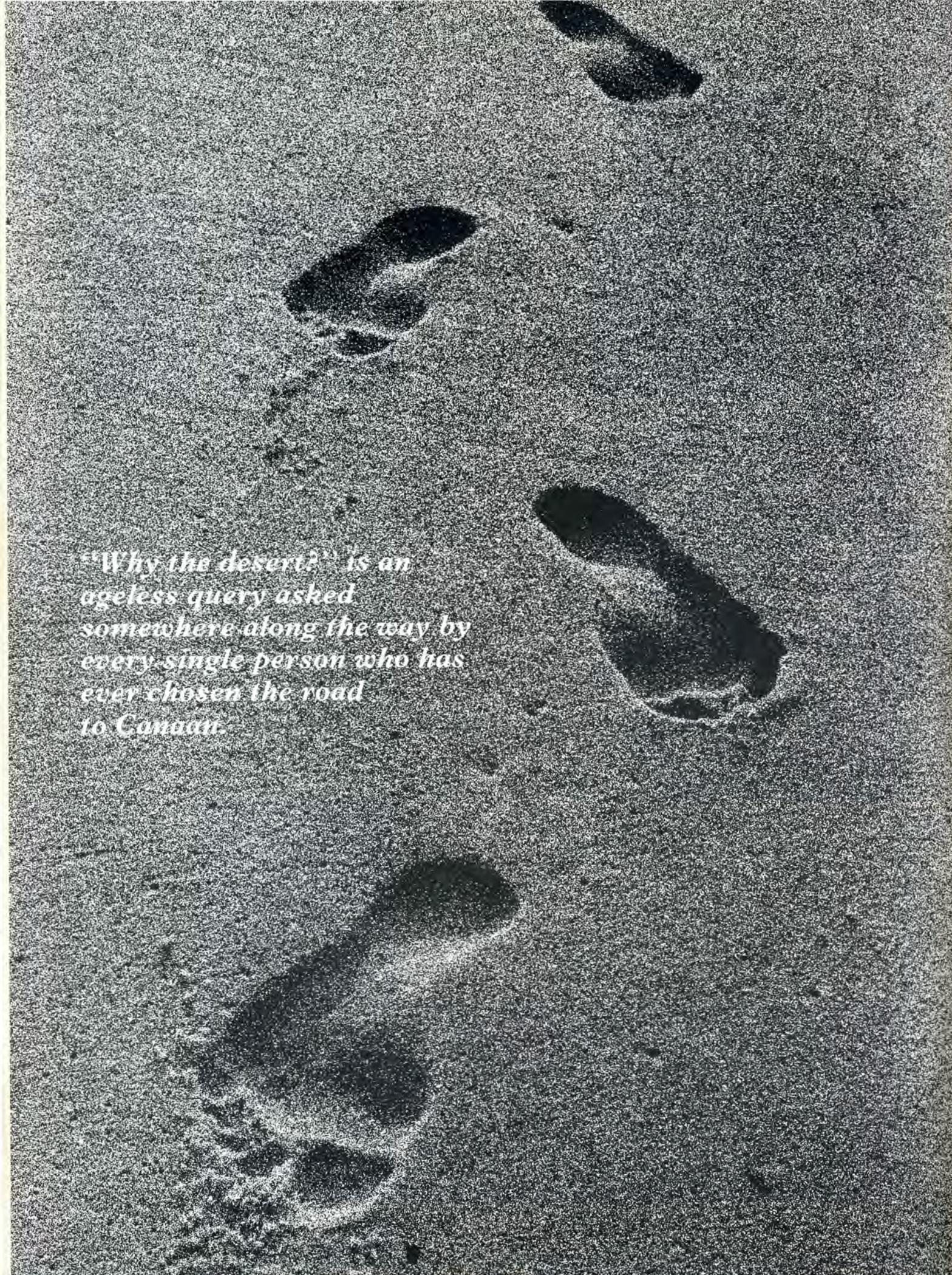
Yesterday I conducted a special ceremony to open up the entire spirit world. All the kings, queens, and heads of state of the past who are now in spirit world and united under Heung Jin Nim and Jesus can now come down and link their energy to the heads of state of 120 countries and inspire them to prepare the way for me. This is the time for adventure! This is the time for miracles! Don't think, "Oh, that's impossible; that will never happen." Get rid of that kind of thinking.

After Jesus' crucifixion, he lost everything. He had to reassemble all God's forces after the Pentecost to bring Christianity into existence. By the same token, now is the time for me to harvest and restore everything while I am in Danbury. Also, at the time of the Exodus, notification was sent out to all the Israelites to prepare to depart. Through the CAUSA seminars, my notification has gone out to the ministers that our next goal will be Moscow.

I am also preparing a veterans' organization. Veterans are very patriotic and anti-communist, and like the ministers, they comprise another important segment of American society. When these veterans come into unity with the Christian ministers, then we will be on the right track.

When American Christianity begins to move in the right direction, don't you think that the rest of America will follow? When I leave Danbury, I would like to see 30,000 ministers come together to welcome me at a place like Madison Square Garden. I will invite all the media people, who are really anxious to see and interview me.

The economic system functions like the blood vessels in the body of human society. Similarly, the religious hierarchy represents society's nervous system. It can also serve as a source of white blood cells which can engulf and kill all the evil forces within the body of society. We should create such a force for goodness that it can cleanse and purify the whole body.◆



*"Why the desert?" is an
ageless query asked
somewhere along the way by
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to Canaan.*

THE DESERT

by Rev. David Hose

PART I

THE BOYS' FOURTH-GRADE SUNDAY SCHOOL CLASS AT THE Chelsea Park Community Church had a wondrous teacher by the name of Bill Marson. For a teacher to make it to the "wondrous" category, he had to be able to grab and hold the attention of eight squirmy grade-school cronies for thirty minutes once a week. Mr. Marson had a special way of making Bible stories come to life; his companion in this magic was a big green flannel-graph storyboard upon which he'd spread the various characters of the Old and New Testaments (purchased at the local Christian bookstore) in colorful disarray.

My favorite among all the sagas was the story of Moses and the Israelites in the wilderness. As I think back, my fascination with the epic probably came not so much from a "providential grasp" of the events as from a visual love affair with the flannel-graph images; the parting of the Red Sea, water gushing from dry old rocks, the mysterious and fearsome Ark of the Covenant, and the unforgettable shining Moses just back from the mountaintop embracing the two tablets of stone—miracle after miracle! And Mr. Marson let us know in very certain terms that God delivered His people through the trials of Sinai time and again, through weal, woe, commitment, and complaint.

At least one of Mr. Marson's fourth graders made it to the Unification movement, and three decades after attending those classes he realizes that there are realities in the desert-crossing that his teacher never spoke about. No flannel-graph in Sunday school ever illustrated the "inner crossing" of the Hebrews in Sinai. There were no illustrations of the "inner deserts" each man and woman had to face; or of miracles that God could only await from the hands of His children—too subtle for a flannel-graph. In light of the "Sinai" we have traveled together in the twentieth century, it is important that we spend some time and energy to explore our own Exodus at this more subtle level.

Why the Desert?

"Why must I go through all of this?" One wonders how many times the question must have hung like a burning sun over the head of a wandering tribesman in Sinai. "Why the desert, why the suffering? Is there really a land of milk and honey?" The tribesman may be long since gone but the question is still with us. "Why the desert?" is an ageless query asked somewhere along the way by every single person who has ever chosen the road to Canaan (or we could call it "the way of restoration").

Arid landscapes were, in fact, the growing grounds of early Hebraic and Christian religious roots. The faith of Joshua and Caleb was forged through adversity in Sinai; while the earliest Christian monastics quietly distinguished themselves through

Rev. David Hose joined the Unification movement in 1967. He took part in the 777 Couple Blessing, and he and his wife Tacco now have five children. He has served in many positions of leadership. Since 1979 he has worked mainly in the field of education, teaching international 40-day

workshops in the USA, Africa, and the Philippines, and 120-day training sessions in New York, as director of the Education Department under Rev. Chung Hwan Kwak. Since October 1984 Rev. and Mrs. Hose have been in charge of the field operations branch of the World Mission Department.

contemplation and service in the Egyptian wastes. After all, these expanses were created by God, and though extreme in climate and geography, they served in disciplining many a spiritual journey.

What, then, of the inner desert, this inner crossing that the flannel-graph never touched on? It is a desert every bit as substantial as Sinai, the Mojave, the Sahara; with just one difference—it was *not* created by the hand or original will of God. It is an expanse opened up at the human fall—a desert of the heart far more formidable than deserts of sand. It is the wilderness faced by the pilgrims of Sinai, by the early Roman Christians, and by those who turn toward Canaan today. It is a desert not tortured by a baking sun but by a distance from God; it is in myself.

Just to Belong Is Not All

There probably weren't all that many in the throng that lined the shore of the Red Sea, freshly delivered from Egypt, who reflected on the implications hidden in Sinai. After all, Jehovah had decidedly chosen sides, had split the sea, and Canaan was the talk of the camp. Self-reflection can be a rare commodity at such a moment; God is "with the group" and that is that. And that is good, but that is not all.

It is easy to identify with the conviction of the Red Sea shore. To be sure, it is a beautiful thing, the simple knowledge that God is *with us*. It is the knowledge that fired our street meetings in my early days with the movement in San Francisco; that flowed from the heart and mouth of many a campaigner during the "Day of Hope" era; that allowed us to bring 300,000 people to the Washington Monument. It is a knowledge that we cannot do without.

But there is also something to be aware of: Knowing that God is here with this group, whether on the banks of the Red Sea or

on a street in New York City, is only the first step toward Canaan. Knowing that God is with my leader is, again, crucial but just the beginning of the trip. Why then the desert? To state one conclusion in reflecting on Israel: It is there because I brought the Egyptian with me, inside of me. (Here the writer must remind his reader that through the Principle we understand that "Egypt" symbolizes the fallen world in our view of the Old Testament, while "Canaan" represents the foundation for the Kingdom of God.) Granted, the Israelites won a decided physical victory over the armies of Egypt at the Red Sea, but the spiritual victory over the old "Egyptian" self is not brought about by such events. And herein lies the secret and significance of the desert. It is to be the burial ground of an old self and the birthplace of a new self, a citizen of Canaan.

Facing the Desert Within

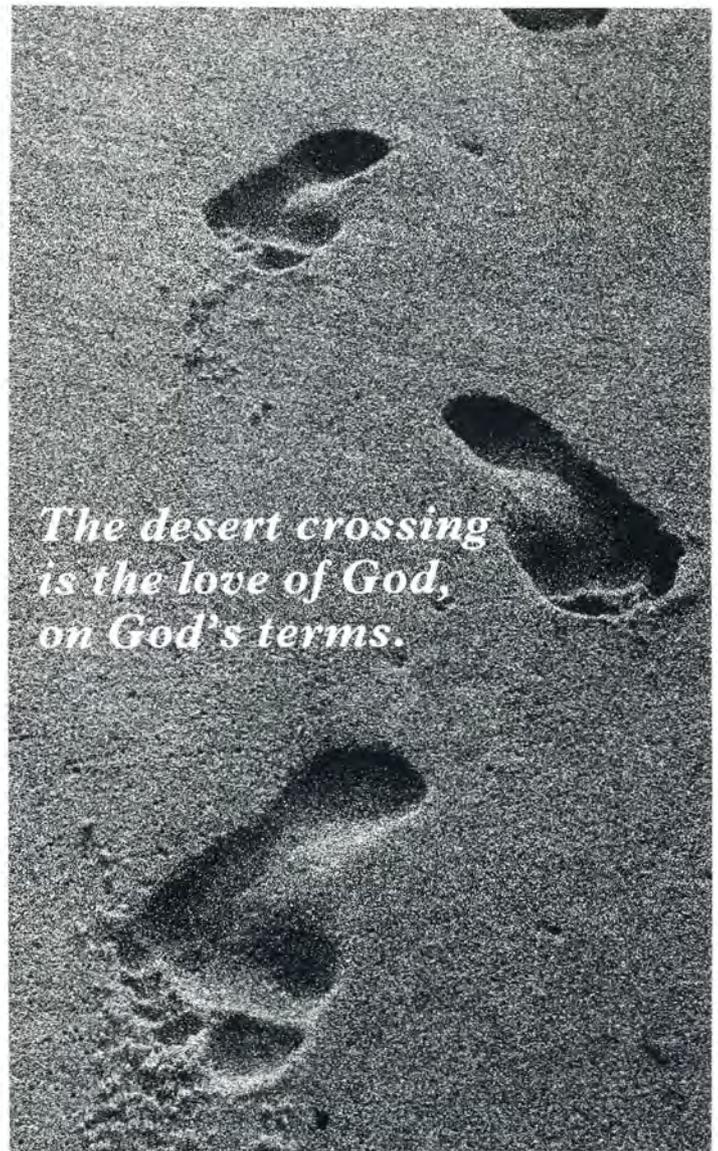
We really *have* no enemy except the one within. And victories over those who would stop our movement, while critical, should not leave us satisfied or without thought for that inner "Egyptian." Moses had his day with Amalek and we had our day with the Fraser subcommittee (both good days) but in the very next moment the inner confrontation resumes. It is this protracted desert warfare that determines your destiny and mine.

The desert crossing is the love of God, on God's terms. What if Jehovah, full of sympathy for the former Egyptian slaves and the desire to gratify His chosen ones, had put Canaan just across the border from Egypt with no desert? Canaan would have been a living hell from the first moment of occupancy. Fresh from a totally God-assisted victory over the Egyptians, but with no personal victories in the passage to maturity and faith, yesterday's slaves would become today's pompous slaveholders. Without the purifying life of the desert (the way of *tang gam*), Canaan would be a sham kingdom, full of voices chanting, "God is on our side," and worse than Egypt had ever been. The desert crossing is the love of God, on God's terms. Are we not also former slaves? And do we not also long for the cooling streams of Canaan? There's no great virtue in longing for the promised land; we all want it. In fact, it doesn't demand much virtue to sign a membership form, to accept the teaching, or to come tearfully to a liberating Lord. Jehovah, who silently searched the faces along the shore of the Red Sea, searches our throng just as surely for one whose face is set toward Sinai, the desert; for one who seeks God's love, on God's terms.

And for those who go the way of the desert, our Heavenly Father, though His grace is ever present, does not compromise His terms. The episode of the golden calf illustrates this beautifully. On the mountaintop, an octogenarian named Moses has just completed a forty-day fast, to receive God's terms, in part, for his people's passage through Sinai. Meanwhile Aaron, down below, has conceded to the terms of the people, to melt gold intended for higher purposes and build a golden calf, a flashy bit of collective self-gratification. The consequent meeting of Moses with Aaron, the people, and the calf speaks eloquently of God's terms versus man's terms.

God's Love Goes Beyond Stopping Our Pain

It is too easy to cast blame on Aaron and the other conspirators of Sinai, but how many times during the desert course of any one of us does God have to reconfirm, over our own various idols, His terms for our passage to Canaan? I can't forget the timeless testimony of one younger brother who said,



"Everything was going along just fine with me, until God invaded."

The desert crossing is the love of God, on God's terms. He loves us enough, as He did the Hebrews, to walk every inch of the way with us, to feed us with quail and manna, and to bring water from stones. Yet the far more profound act of love lies in the fact that He is willing to send us out to the desert to begin with, and to let us *make the journey*. If there were the slightest grain of self-love in Him, He would, sooner or later, rush to gratify us for fear of rejection; He would shorten our passage and pains; He would build for us the lesser Canaan we so often, in our mediocrity, cry out for—another flannel-graph miracle.

The miracle of Canaan is of a far more subtle texture, and of a different nature than the parting of the Red Sea. It is a miracle that God in His greatest love puts in your hands and mine. And only as it is wrought can the answer to "why the desert?" be given. ♦

This is the first of a three-part series of articles called "The Desert"; to be continued in the September issue of Today's World.

KNOW THE INTERNAL PRINCIPLE

*Interview and Testimony
Rev. Zin Moon Kim*

I WAS BORN ON OCTOBER 23, 1938, ACCORDING TO THE KOREAN LUNAR CALENDAR, NEAR Taegu in southeastern Korea. At that time Japan still controlled Korea. My grandfather was a renowned patriot and very anti-Japanese. He did not want to register my birth, for I would then be considered Japanese. My father and my grandfather quarrelled about this. It was two years later that my birth was officially registered. Thus my official birth is January 2, 1940, by the solar calendar.

My grandfather also didn't want to let me go to school, because most of the highly educated Korean people were agents of the Japanese government. I entered elementary school when I was 11 years old. Other children my age had already graduated from that school. My family was very poor, so even now I don't care about where I sleep, what I eat, or what I wear. I can sleep anywhere and eat any kind of food. I think this was wonderful training, especially for our church.

When I finished elementary school, I moved to Taegu because that city had many kinds of educational institutions. So from middle school through college I stayed in Taegu. In my senior year at the university I made contact with the Unification Church. I had already been a member of the Presbyterian Church for 10 years, so I knew something about Christianity and the Bible, but I had many questions about the Bible and Christian life.

My lifestyle was not typically Christian—I hardly ever went to church. Whenever I did go, I asked the ministers many questions, but they did not give me very convincing answers, so I just started quarrelling with them, and I would ultimately come home in complete frustration. They would usually tell me, "You are asking these questions not because you want to become a believer, but just because you want to fight with the ministers." I replied, "No, absolutely not;" but I don't think they believed me.

In 1964, the year I met the Unification Church, I must have looked like a crazy person, because I concentrated only on the Bible and Christianity and on nothing else. I didn't like girls, I didn't even like my family—I only concentrated on understanding the Bible and Christianity. I seldom cut my hair, and I was always dirty.

On May 4, I was in a park in Taegu. A small group had gathered around an old tree trunk. As I watched, one old woman hung a small blackboard on the trunk and wrote on it "Resurrection" in Chinese characters. I thought it must have been connected to Christianity. She started to teach about the spirit world descending to earth, and I was very interested.

I WANTED TO HEAR MORE

Just after she finished, I called to her, "Come here, come here!" I don't think I was very polite—I was sort of yanking at her. I had already prepared some questions on paper, and she said I could ask them. (She became my spiritual mother, and is now in the spirit world.) My first question was: "If God is almighty and all-knowing, if God is love, and is good, then He must have made human beings completely good. But as you know, you and I are not completely good persons. Why?" She tried and tried to make me understand, but I couldn't. I told her, "This is not good enough. Is there anyone who can explain this better than you?" This is also very impolite according to Korean custom. But at that moment I didn't care much about being polite. She said, "Yes, there is a young lecturer here, a Mr. Choi." (He became one of the 777 Blessed Couples. He was a very young man, so his blessing took place later than mine, but he actually joined the Church three or four years before I did.)

Mr. Choi explained the answers to several questions until I understood them better, but still I felt it wasn't enough. So I asked, "Do you have another lecturer?" "Yes, we



Rev. Zin Moon Kim

Since January 22, 1985, Rev. Zin Moon Kim has served as the regional director of the Southeastern Region of the United States, based in Atlanta, Georgia.

The interview was conducted by Angelika Selle on February 27, 1985.

AFTER THESE SIX HOURS
I WAS SO MOVED,
BECAUSE THE LECTURER
HAD PUT SO MUCH INTO
TEACHING ME: THIS
ATTITUDE MADE ME
VERY EXCITED.

IF WE DON'T UNDERSTAND THE PRINCIPLE, FATHER IS JUST MR. MOON. IT IS BECAUSE OF THE PRINCIPLE THAT WE CALL HIM FATHER.

MANY MEMBERS SAY, "GOOD MORNING, HEAVENLY FATHER." BUT HEAVENLY FATHER DOES NOT HAVE A GOOD MORNING—EVERY MORNING IS A SORROWFUL MORNING, NOT A GOOD MORNING, FOR HIM.

have more advanced lecturers," he replied. "Okay," I said, "I will go to your center. Please draw me a simple map so I can find it." He made it, but as it was already very late, I promised to go early the next morning.

That night I was too excited to get a sound sleep. Very, very early in the morning I went to the church, but the door was locked. I pounded on the door and a sister came out and asked, "Who are you?" I said, "I want to know the church's Principle, so you must let me in." "You came so early—we're glad you came, but it's too early," she said. "What shall I do—go back home again? My home is too far away." "Please wait." About ten minutes later the sister came out again and opened the door, and I entered.

At that time the Taegu church leader was Rev. Yo Han Lee. I was a university student, so I had a school badge. Rev. Lee saw it from a distance and said, "You are a university student, aren't you?" I said, "Yes." "I think you'd better go back home, because if you come to the Unification Church, you may have to give up your studies and that might be very difficult. Please go back home." But I said, "To give up or not give up is my decision, not yours. I want to hear your theory; this is my purpose in coming. Anyway, I can't go back, I must hear something." He smiled and shook my hand. Rev. Yo Han Lee liked this kind of person. From that time on, for one year, he was my central figure.

"We have a very wonderful lecturer here," he said, "and you can hear him. His name is Mr. Kwak." Rev. Kwak! In the church there was a very big blackboard, and a lecturer would teach even if only one guest had come. I heard Introduction and chapters one, two, and three, continuously for 6 hours. Rev. Kwak spoke the whole time, just to me, shouting in a very loud voice. After these six hours I was so moved, because the lecturer had put so much into teaching me: this attitude made me very excited. Already, my heart belonged to this church. Also, many of my questions had been answered.

I then said, "I want to know your Principle more deeply, so may I borrow a Principle book?" He gave me a book explaining the Principle, a version we no longer use. After I went home it rained all night, and I couldn't sleep. I just read, very excitedly, and in that one night I finished the whole book. The next day I joined.

I then became a center leader for seven years, and for two years I was the secretary general of the VOC Institute. After this I became the World Mission Department director. Many times I had two or three missions simultaneously. After this, I went to work for a ginseng company; because of the foreign trade, they needed people who knew some English. I was in that company three years. During that time I visited America, Europe, and other countries on business for the ginseng company. After that, I returned to Korea and served at the church headquarters for six months. After that I worked for a construction company. The president of the company had been one of Father's classmates, Mr. Ang. Three years later, I became an itinerant worker (IW).

FATHER ASKS ME TO GO TO AFRICA

Often when a student joins the church full time he gives up his or her studies, but Father suggested that I go to graduate school. I had already graduated from college, so I went to night school to gain my masters degree. Forty days later, however, Father asked me to go to Africa. That was in December 1981. I visited all the Asian countries and African port cities until last January 22, when I came here.

My basic mission in Africa was to encourage the missionaries. But in fact I couldn't do only this. I had to take care of other members, PWPA, CARP, everything.

Today's World: *How did you go about it? Did you have a basic plan or strategy?*

Yes, my basic strategy was to help members to more deeply understand the Principle and to apply it in their daily lives. Most of the people who have severe problems in our movement don't know the Principle deeply. Actually, this is a big difficulty. If we don't understand the Principle, Father is just Mr. Moon. It is because of the Principle that we call him Father.

Now Father is in prison. Therefore we must comprehend that Father is internally crying, while externally he is helping members to be brave. When Father sings a song, we must understand that his internal heart is crying. Many members don't understand this. This is a big, big problem. Father is a very lonely man, a suffering man, and a miserable man. But many Western members think of Father only as a great man. We must know Father's lonely side. Many people who have problems in the church

concentrate on themselves—they don't think about Father. True Parents and Heavenly Father have had many kinds of difficulties, but they never talked about them. If we want to be good children, we should never complain about difficulties when we confront them. We should just carry on.

When Father was in jail in North Korea, he never prayed to Heavenly Father: "Father, help me." He never said this. Instead he prayed, "Father, don't worry about me. I am very sorry that whenever You look at me, You feel sorrowful. But I will manage this situation. Please go and help other people." This has always been Father's prayer. We need to cultivate this kind of prayer, but in fact we usually pray something like, "Help me, bless me." We have no right to do this. Also, when morning comes, many members say, "Good morning, Heavenly Father." But Heavenly Father does not have a good morning—every morning is a sorrowful morning, not a good morning, for Him. Heavenly Father is a very, very sorrowful, suffering father. To a father who is burdened down with suffering can you lightly say, "Good morning"? We must first repent: "Father, because we are not such good children, You are still suffering. We are very sorry." This ought to be our first thought.

WE SHOULD RESPECT FATHER'S TRADITION

If we had done Home Church consistently during the past five or six years, as Father asked us to many, many times, he would not have needed to go to jail. In New York everybody would have known through our Home Church movement that Rev. Moon was a wonderful man. Even the jury would have known that Father was a good man, and so would not have been so easily swayed against him. But during all that time we were thinking about our spouses, our children. After the Blessing, we often become selfish, and after having babies, we become even more selfish. Therefore many members don't respect blessed couples. This is a serious problem. We must love our members more than our own husbands, wives, and children. This is the course of restoration.

If you stayed at East Garden you would see that every morning, one by one, the children come to Father and say, "Good morning," and give Father a kiss. All the children give him a kiss, and the young ones hug him. Father says, "I love you, but I cannot spend time with you." A child may ask, "Why do you love the members more than me? I am your child." Father then becomes serious, and says, "I love you, but this is the course of indemnity. I must love the members more than you. The members will love you." This is Father's life. If Father had taken care only of his children, Heung Jin Nim would still be in this world. Father is busy taking care of the members. We must follow this pattern. But many members don't want to do this.

There is one Heavenly Father; therefore there must be one tradition. You know number five in the Pledge of the Children? Centering on God we pledge to uphold one tradition. But people have many different customs and understandings of things and cling to them, rather than becoming embodiments of God's universal tradition.

Whenever members have problems, the leader must take 95 percent responsibility—as Heavenly Father takes 95 percent responsibility. Even though Heavenly Father didn't do anything wrong, He took 95 percent responsibility after the failure of Adam and Eve. If one of the members under me is causing some problem in a center, I must first repent in prayer to Heavenly Father. Before scolding him, I must scold myself.

TW: *What did you encounter in Africa? Did you see a difference in the people there?*

Basically, African people are very similar to Oriental people. Many customs are very similar, especially to Korean traditions: family ties, children respecting and following parents—everything is very, very similar, except the skin color. In the cities the young people have adopted some of the less virtuous mores of the West, but in the country, they are still very pure.

Also, they have been controlled by whites for a long time, mostly by the French and British. These rulers did many bad things, so the black people have a lot of historical resentment towards whites. Actually, our white missionaries who went there suffered very much because the Africans didn't want to believe white people, due to this bitter history.

At PWPA meetings in Africa, some of the professors commented that although many people have claimed that Africa is very primitive, in fact the white people are primitive because they don't appear to know what a human being is. "We are human beings, but they treated us like animals; they can't distinguish between human beings and beasts. In

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WE LOST
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THE MISSIONARY AND I
WERE BOTH CRYING.

that way, they are barbaric.” Kenyatta, the first president of Kenya (which was named after him), wrote a book. In it he said that white missionaries came to Africa and taught people to pray with their eyes closed. When they opened their eyes, there were Bibles in their hands, but their land had been taken away. Actually, the missionaries didn’t do this, but just behind the missionaries came armies, and guns.

So when we go to Africa, we must sacrifice more. We must be patient; otherwise we can’t make any kind of foundation.

TW: *Do you have specific experiences from there that you would like to share?*

There are some humorous stories. When I visited Somalia, there was only one missionary, a sister, in the country. In Africa, transportation and communication is very difficult. At the time I didn’t understand this, so I sent a telegram three days before my arrival. Three days is usually enough, right? In the telegram I said that I would arrive at the Mogadishu airport at such and such a time, and to please meet me there.

When I arrived, however, there was no missionary. I wrote the address of the missionary on a piece of paper, but nobody knew where it was. Everybody left, and then a policeman started watching me. I felt uncomfortable, so I got into a taxi. I had no idea where anything was, and there was no South Korean embassy in the country, so I opened my African guidebook. The first hotel on the list was the Dubar, so I said, “Please take me to the Dubar Hotel.” After I got a room at the hotel, I went up to the roof to look out over the city. On one side was the Russian embassy, on the other side was the Red Chinese embassy, and in the distance was the North Korean embassy. I felt it was a very dangerous place for me to be, because North Koreans often want to kidnap South Koreans to get information out of them. I had been warned to be careful about this before I left for Africa, so I was worried. I think most people don’t understand how serious the situation is between North and South Korea at this time.

Lunchtime was during daylight, so I could go out with no problem. But I had to eat breakfast and dinner in the hotel. I went to the dining room and asked, “When shall I come for breakfast and dinner?” The man said, “Breakfast is from 1 a.m., and dinner is from 1 p.m.” My English is not so good, so I asked again, slowly and distinctly, but he gave the same answer. I thought that maybe his hearing was not so good, so I asked yet again. Then he became angry. “How many times do I have to tell you the same answer?” I said I was sorry, and I went back to my room and opened my African guidebook. It turns out they have a different way of figuring time. Just after sunrise they begin to count a.m. time, and just as the sun sets they start to count p.m. time. So the answer meant that the meals were one hour after sunrise and one hour after sunset.

EMBRACING BETWEEN IRON BARS

There were also some beautiful but very sorrowful moments. South Africa and South Korea have no political relationship. The South Korean government dislikes the racial discrimination of the apartheid system. So I couldn’t get a visa to go into South Africa. I wanted to give a speech to our missionaries there, so I went to Lesotho, a small country within South Africa. Within South Africa there are other countries. I had previously telephoned to Cape Town, so one Dutch missionary there came to my place in Lesotho.

But the Japanese missionary had visa problems and could not come. We had to meet at the border. On one side was the Lesotho policeman, on the other side was a South African policeman, and in between there were high iron bars and an iron net. The Japanese missionary and his wife were on one side, with their small baby, and I was on the other side. We could only shake hands between the bars, from one country to another.

We lost consciousness of where we were, and the missionary and I were both crying. Koreans dislike Japanese very much, but in our movement, we are not Japanese or Korean—just Moonies. If we had tried to speak we would have just cried loudly, so we couldn’t even open our mouths. The missionary’s wife was already sobbing, and the baby was crying. I couldn’t give any sort of speech there, because both guards would have listened, but I wanted to help in some way. I wanted to help them by giving them some money, but as you know, at the border you cannot do that. The money is in different currencies. Still, I wanted to give them some money.

I had 500 francs in French money. I thought, “I must give them something—even 500 francs. How can I give it?” So I took their baby in my arms. The baby had no visa,



February 1982. During a visit to an African village Rev. Kim partakes of “Zam Kam,” a drink symbolic of respect.

but the border guards just smiled. Actually, the baby needed a visa, but it was already in my arms so what could they do? I stuck the money into the baby’s clothes—nobody knew, not even the baby. We never said anything, because if we had, we would only have cried. All we said was “God bless you!” That’s all we said. We knew we had to leave each other, but for a long time we couldn’t bear to; eventually we parted and went back to our respective missions.

Several days later I arrived in Malawi. At midnight, this missionary’s wife called me. “Rev. Kim, when I was changing my baby’s underwear, I found some French money—500 francs,” she said. “Is this money from you?” “No, no, no, I didn’t put it there,” I said. “Yes you did!” “All right, I did put it there. Soon it will be winter and you can buy boots to walk in the snow. Also, the baby needs more underwear.” She cried on the telephone. “I can’t use this money; we must keep it as our family treasure, our heirloom.” But I said, “Please use this money. Later, I will give you some more. You have no winter shoes; please buy them.” We cried so much we could hardly say anything. It was a very beautiful and moving experience.

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OPEN OUR MOUTHS.

STUDY THE PRINCIPLE

If we understand the Principle deeply, we can understand Heavenly Father’s heart deeply. Then we can live together easily; even if we have problems sometimes, we can understand things easier. Blessed husbands and wives are fallen people—sometimes we quarrel. I have experience! If we at that time concentrate on a common purpose, on Heavenly Father, then our problem becomes easier to solve. In my room, I have Father’s speeches, Principle diagrams, charts, and True Parents’ pictures everywhere. If my way of thinking becomes strange or I begin to fight with my wife, then I look around and become calm. Even on the ceiling, I have Principle charts—when I go to bed, I look at the Principle charts and I can sleep. This is a very easy thing to do, even in the toilet—everywhere. If you come to my region you will see that in every room, including the kitchen and the bathroom, there is something relating to True Parents or the Principle on the walls. Every bathroom has Principle books in it. When we sit in there for a few minutes, we can read the book. Some members once complained, “The Principle book is a very holy book. How can we read it in the toilet?” They don’t understand the meaning of the toilet. The bathroom is a very important place—can you do without the toilet for even one day?

Our lives have come from a very dirty place. Usually we say, “Oh, this part is dirty,” but life comes from this part. It’s not dirty; it’s just a physiological phenomenon. At the time of the Washington Monument campaign, one Sunday morning Father said that

EVEN ON THE CEILING,
I HAVE PRINCIPLE
CHARTS—WHEN I GO TO
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I CAN SLEEP.

even on the toilet we must pray for the victory of the movement. So why can't we read a book in the bathroom? Many members are especially busy in the daytime, working outside fundraising and so on, and they have no time to read. Even if they can just read Principle for five minutes it makes a difference. In the morning, when they are tired, they can get up, go to the toilet, and have a wonderful chance to read. I think this is the right strategy.

I have stressed many times what I call "internal Principle." What is external and what is internal? I will give one example. In explaining the fall, we can say simply that when the archangel seduced Eve, they engaged in the spiritual fall. This is the Principle, but only an external or superficial understanding of it. If you only give this kind of explanation, people cannot cry. Unless people cry, they cannot understand Heavenly Father's heart.

When Heavenly Father saw Lucifer seducing Eve, when they became nearer and nearer, how difficult it was for Him, how sorrowful it was! We must understand this, what I call the internal Principle. Blessed members especially must understand the internal Principle. Adam and Eve did something wrong and as a result we have fallen nature—everybody knows this, even the new members can understand it—but this will not sufficiently prepare us for the Blessing and blessed life.

After having read the Principle thirty times, I have no questions about it. But Father said that after reading it seventy times, then maybe it will become our own Principle. Rev. Kwak has already read the Principle more than 200 times. When he was still in Korea, he had read it more than 100 times. Therefore Father believed in him and gave him many kinds of missions, because Rev. Kwak understands the Principle very clearly and deeply. All of our members must understand the Principle deeply. ♦

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Excerpts from Mr. Bill Sheppard's Diary and Letters

LIFE WITH FATHER IN DANBURY PRISON

Dear — ,

Father seems to know how I am feeling and sometimes what I am thinking. He has graciously allowed me to talk with him at length on many aspects of the Principle. I have found that throughout my entire life I have been struggling internally to "do something." My marriage with Carol and the birth of our daughter Lauren has been filled with so much hardship and pain.

Yet I can tell you sincerely that Carol has withstood each of these hardships with an inner courage and strength few could match. She has always given openly of herself to everyone, asking nothing in return and hardly ever complaining of her circumstances.

Even during this period of our lives she has shown everyone just what tenacity, patience, and hope are made of. As you may know we recently were confronted with more bad news from the judge. But strangely, both Carol and I met this news without despair, to a large degree because of the new hope I have learned from Kami, yourself, others, and mostly from Father.

I do not pretend to understand everything but I do know that my experiences with Father are truly a treasure. Somehow I have become naturally attached to him. I know that I am hardly the best person to be with and report about Father, but I will continue to try my best.

I am looking forward to receiving literature, some of which John Kirkley and David Hager have sent or will be sending. Please thank Gwenn Bair for her beautiful note and picture of Father and Mother. It arrived here the day I was informed that the judge denied my motion. The timing was most "strange" but as Father said, Moonies are strange.



Mr. Bill Sheppard with his daughter Lauren.

Mr. Bill Sheppard feels personally responsible to assume Mr. Kamiyama's position of taking care of Father in prison.

He entered the Federal Correctional Institution in Danbury, Connecticut, in April 1984.

Dear — ,

You asked about my "internal world" in response to Father. Well, all I can say is, Father has touched me most in my "internal world." If I had the ability to express my thoughts on paper properly I would convey this to you clearly. Father has opened his heart to me continuously, patiently, openly.

Throughout my life I have struggled "internally," mostly subconsciously, to "do something." I see this period with Father as a new beginning on the one

hand, and also as a culmination of a life-long struggle for myself, my wife, my daughter, and my family. Without question this is a period in which I have been growing internally. Growing in the sense that many things I have done in my life without really knowing their purpose have taken on a new meaning, a true meaning.

I am simultaneously coming together internally and growing in all directions. I also see my wife and daughter growing in the same way. Simply, I have followed a path which has led me to Danbury under very strange circumstances.

Many people here say that I have "changed" somewhat. I feel rather that I have not changed but "exchanged" a part of myself for something better, something natural, all the while keeping the part of me that was always natural.

Inmates here have jokingly called

Kamiyama Half-Moon and Larry Quarter-Moon, but I am referred to as New Moon—something that I have always found to be humorous. But in humor there is always a bit of truth. Father said to be called a Moonie shows the amount of respect that person has for Father. With that in mind I accept with pride the titles “New Moon” and “Moonie” that I have been called. I fully understand that I am hardly worthy of being called those names, since my knowledge is the lowest of all; but my respect and love for Father are the highest.

I hope in some small way I have answered your request adequately, and I look forward to receiving a picture of you as well as some letters from you regarding your “internal world” and your growth over the years since your first contact with the Unification movement on campus. I sincerely hope to be of service.

Dear — ,

Father’s words while in the death camp in North Korea that you quoted could easily have been his words while here in Danbury prison.

As you already know, Father never changes his basic way of life and remains true to his words. I can only hope that I can continue to be of service to him. I know that I can protect him and I hope I have been of some comfort.

I remain embarrassed that my so-called diary has been read by so many people. When Mr. Kamiyama, whom I know as my brother “Kami,” and I became friends at Danbury, I had no idea it would ever lead to my present situation. He asked that I write down a few words about life here at Danbury with Father. I promised that I would try and write periodically, thinking it was just to be read by him. To my surprise, not only did others read it, but Peter Kim one day read it to Father himself.

Father’s approval was a gift to me. I know my feelings and expressions are true. These I am not embarrassed about, but rather the fact that I am hardly a writer of any sort.

I am so glad that my love and respect for Father were felt by you, and I hope I have been of some small comfort to Mother, whom I have only spoken to briefly on the telephone or waved to as Father says goodbye to her after visits. I

look forward to the day when I can meet her and she can meet my family.

You mentioned in your letter that you joined the church in 1975. This prompted me to think that I have joined Father without even knowing the church as you have for 10 years.

I have come to realize the fact that my being here at Danbury at this time to meet Father and Kami is much more than chance or coincidence.

Thank you again.

This letter was sent in reply to a blessed couple’s written request that Bill Sheppard ask Father to name their baby.

Dear — ,

Congratulations on the birth of your daughter; what a blessing she must be. Yes, I have been receiving your letters and beautiful pictures. I understand very well the wonderful feeling you both must have being new parents. Every aspect of my daughter’s birth remains a precious memory. My wife glowed. Even with the many months of medical problems with Lauren, I still recall that time with Carol and Baby Lauren as magnificent.

I have not responded to your letters until now for two reasons. First, the “prison mail” is much slower than regular mail, due to the extra handling. Second, I have been contemplating an appropriate answer to you both.

I feel that I understand your request and am sure it is motivated by the overwhelming love you have, especially at this time. However, it is my sincere feeling that Father cannot name your baby or even respond to you directly. I have learned that Father has but one body that cannot be given to everyone that requests something of him.

Should Father show partiality to you and not to other happy couples, they might feel slighted—something that would hurt him very deeply: the very opposite of your heartfelt intentions. Millions of people have wanted to meet Father and to visit with him here at Danbury, but of course that is impossible. Others have written to him directly (expecting a response) or have wanted to have him call them collect. This too is impossible.

Father spends his time meditating,

working, reading, and studying. During his visits his own children sometimes must sit quietly away from him while he visits with others, yet they do not complain. They sit patiently.

Recently, when Father went out for his birthday, I was told he talked almost every minute, even while he was eating. He returned from this all-day excursion almost unable to talk, his throat was so sore. He was very tired. During that time he was speaking to, I believe, one thousand people gathered at Belvedere, and in the audience was Mr. Kamiyama.

Because of the demands on his time, Father has not been with Kamiyama since Kamiyama left prison, even though they lived, worked, studied, and prayed together for nearly five months at Danbury. I’m sure Kamiyama understood and I hope the both of you can understand also.

I do not speak for Father; I only speak of Father in what I have observed, heard and sometimes overheard. Being a parent is a joy but also a tremendous responsibility from God. Something I’m sure you’re aware of and prepared for.

Your request, I believe, was made out of love. Your letter arrived here like a visit for Father. Upon leaving to go to Danbury prison, Father said he was going to prison on a worldwide level and asked all to be strong and courageous to go out on the battlefield instead of visiting him here at Danbury.

I did not know Father then, but in some small degree I know him now, and recognize the burdens he must carry to be victorious. Father has lived here at Danbury since July 20, 1984, during which time I unexpectedly and uninvitedly became attached to him, and have learned much. However, I am just a humble man hoping this letter is in some way an answer to you both. Thank you for writing and sharing with me your wonderful blessing.

Diary Excerpts January 19, 1985 Morning

I awakened at approximately 2:30 A.M., quietly made myself a cup of coffee, and stood watch as usual.

Around 3:30 A.M. Father awakened to my surprise; he began exercises and meditation in bed as usual.



At approximately 4:10 A.M. Father seemed to jump out of bed; he awakened Larry to call Col. Pak in Washington for him. Father spoke to Col. Pak for some time.

Larry, who was still a little groggy from being awakened out of a deep sleep, asked me why Father was calling at this early hour. I said I didn't know for sure.

After Father finished speaking to Col. Pak he had Larry call Mother at East Garden.

Then Larry went to sleep. Father finished his call and retired. I stayed up, sitting in bed, thinking about Father's early awakening and his sudden telephone call to Col. Pak.

My thoughts were occasionally

interrupted by sounds of the night, some familiar, some not. I thought of how accustomed I had become to getting up in the middle of the night and how I have become so alert to the environment in the quiet of the night.

Months ago, if someone had told me that I would be getting up each and every night I would not have believed it. I fell asleep thinking of what Father spoke of the night before. The seven thousand years, the seven hundred years, the seventy years, the seven years...and of what Kami had told me before he left after seven months.

January 20, 1985 5:30 A.M.

Today is a workday for Father. Since I stayed up most of the night, I thought it best to go to breakfast instead of sleeping for a few hours. Since Larry doesn't go to breakfast, I try to have breakfast with Father a few times a week whenever possible.

Father once told me how it is tradition for a family to gather all together at breakfast, the most important meal, in a "serious atmosphere." The grandparents, parents, and children are all there. Father described this as a time when the children are corrected for what they may have done wrong, or a time for a serious talk.

This morning I was sitting at a table drinking coffee, waiting for Father to come down. I was sitting with another inmate and a guard. We were all making small talk. Father came in and proceeded to do his job, preparing the dining room for breakfast, filling the napkin holders, wiping the tables, etc.

Afterwards Father got a tray of food and sat at a back table alone. I remained at my table. At a moment of silence in the conversation, the other inmate turned to me and said, "Why don't you go ahead and sit with your buddy, Rev. Moon? We know you'd both like to be together. It's all right, we understand." I said I didn't want to be rude. But he said, "Go ahead, it's OK."

Interestingly enough, many people are slowly beginning to understand Father, and some are recognizing my relationship with him.

I brought my tray over to Father's table and sat down. We exchanged "good mornings." Oddly, we don't usually have much time together in the morning, since I sit up while he sleeps, and he's up when I sleep.

Father spoke about the information sent to the American clergymen and how important this will be for them, their children, and their congregations. Everyone will have the opportunity to see and hear (on videotape) and read (in Father's letter) about the Unification Church, and to talk about the Principle, Father, the church, and the future. He also talked about the continuing threat of communism and the awakening of the FBI and the CIA to this threat.

...Later, I found Father and Larry in the recreation room playing pool. Father was beating everyone game after game. I decided it was time I participated in the playing. I played with Father, who won decisively. Afterwards he looked at me and said, "Sorry!"

We both smiled and laughed. We all played pool for a while—Father, myself, Larry, and Tony. Father won a lot of games and Larry won a lot of games. While we played I could not help but notice many people watching us truly enjoying being together.

Later, Father returned to his cube and resumed reading; then he retired.

January 25, 1985
10:15 P.M.

I'm sitting on my bed in the midst of writing a letter to my daughter Lauren, and all the while I'm thinking of what I will do if we cannot find the diary parts apparently lost in the mail.

I cannot help but think of what Father has told me about catching knowledge anytime. The diary in and of itself is merely the writings of a simple person who finds it difficult to express his feelings or to accurately report the acts and words of Father. The diary seems to me to be a physical connection, while the essence of Father's words and deeds are spiritual.

I know that many people have been fortunate enough to be close to Father, and I am sure that they can attest to his unchanging character much better than I have attempted to these past months.

I find it "strange," as Father says, that I am reporting for the millions of people who are anxious to hear of his words and actions. Strange in the sense that I know so very little of the Unification Church and have read nothing of others' reports. I am curious, I must admit, to know what others have experienced when they were either with Father or read or heard the Principle for the first time.

After months of being first with Kami, and then with Father, I am thinking more of the world than of my personal situation. This is something I cannot explain, but simply feel. I feel that spiritual love for all humankind is something to hope for, strive for, and eventually attain.

January 26, 1985
1:00 P.M.

Larry stopped by my cube to talk. I could tell something was bothering him. He was quiet.

Larry: Do you know that black fellow who works in education? Well, he and I were playing pool together and you know how everyone jokes while playing? He said something to me about missing a ball during the game, and I said that I wasn't worried because he was a fish [*sic*].

He called me something and continued to insult me in front of many people. I told him, "Look, I didn't mean anything

by it and I apologize, so let's leave it alone."

Well, he wouldn't leave it alone. He's been trying to instigate an argument or a fight with me ever since this morning. It's a problem. I see him every day in education.

I told him, "Look, let's not talk with each other then." He still persisted.

Billy, if it wasn't for him (Father), I would have hit him right there and that would have been that. After all, how would it look if we had a fight and we were both taken out to the hole? Me, being close to the Reverend, in the hole. (The hole is a segregation cell where people are taken for punishment.)

Bill: Larry, you most certainly did the right thing. First by apologizing to avoid the problem. Secondly, by not entering into the continuing argument. That is a very important thing to do for yourself and for Father.

Larry: Billy, I tell you, I was just waiting for him to touch me, I was so mad. He tried to make it into a racial thing between black and white. When the Reverend is gone, and if I'm still here, I'll take him and anyone else outside.

Bill: Larry, that won't be necessary. That man will eventually realize he was wrong. Just keep your present frame of mind of peacefulness.

We were interrupted by someone who stopped by the cube. Larry left, saying he was taking a walk.

January 26, 1985
3:00 P.M.

Larry stopped by my cube.

Bill: Did you realize how everyone is slowly changing?

Larry: Yes. Joe likes him (Father).

Bill: How about you though?

Larry: These people just don't understand like you and me, Billy.

No family, no law, nothing will ever change him (Father), no matter what they do! Even if they put him in jail for ten years, Billy, you know he (Father) would

be the same, doing good. He's like us.

Look what they did to Jesus. Even up to the very last, he tried to tell them. But they just didn't realize until after he died.... It's just like him (Father) maybe.

Bill: That, Larry, is our truth.

Someone walked into the cube. I thought of what I had heard Larry say. How very uncharacteristic it was of him! How much he had progressed this past month! Larry and I were making a connection.

January 27, 1985
3:30 PM

I went outside to wait for Father, Mother, and the visitors to leave. We all waved and the smallest child screamed over and over, "Go bye Papa! Go bye Papa! Go bye Bill!"

We all went inside. Larry was talking about his business, which has been declining since he went to prison. Father said the business needed Larry. We exchanged ideas about various types of businesses and the strategy each requires. Then we all went to dinner.

Father: One clergyman will say to another: that is bad, or this is bad. Another clergyman will say: but did you read chapter so and so? They will be thinking, and discussing the material amongst themselves. Their congregations don't know this is happening. The ministers will find themselves thinking about things...wanting to know more. That's the kind of situation we will be having.

Bill: Father, I must ask you. This is very familiar strategy to me. This is like my situation: I met Kami first and then you. I received a book from you and read it and thought about it and you told me not to ask other people questions. This is like the clergymen who are reading, thinking, and questioning, some discovering the truth for themselves.

Father: It's true. These clergymen are very conversant with the Bible from studying it so many times. Now with this new information, they can quickly recognize many truths with their past education as a base. ♦

The Ageless Beauty That Time Attends

*The beauty of a man and woman's form
Is the only art destined to last,
Cold marble can't capture a beating heart
Where the Master's hand has passed.
For God turns the dust of the earth
Into a creation beyond compare
His love is all we're really worth
Beyond this mortal breath of air.*

*If I could capture
in a living marble
Something evoking God's
eternal grace
It would be mother, child,
and father as well
All bound together
in a loving embrace
The marble would be white
with veins that blend
The ageless beauty
that time attends.*

Song by Stefan Des Lauriers

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Satoru and Thomas in a long-tail boat on the Salween River.

KARENS: THE EDGE OF BURMA

by Thomas Mackin

Satoru Katsuda was one of the original missionaries sent to Burma. He was unable to remain there, however, and went to neighboring Thailand, where he joined Thomas Mackin, one of the missionaries to that country. During his ten years in Thailand Satoru never lost hope that he could witness to the Burmese or the many minority groups along the Burmese border of Thailand.

The Karens are the largest minority group in Burma living along this border, and they comprise nearly twenty percent of the total population. Their people also extend into Thailand. For eight years Satoru carefully cultivated a relationship with the Karen Christian Community (KCC) and their leader, Pastor Robert Htway. Most of the leaders of the KCC have read Outline of the Principle Level Four, and they use examples from Chapter One of the Principle in witnessing to Buddhists about Christianity, particularly the diagrams explaining the existence of God.

Burma is a "closed" country and usually only



allows visitors a short-term transit visa. Satoru and Thomas have often used these visas to witness to the Burmese for a day at a time. The following article is an account of such a visit to the Karen state of Kawtoolei in which Satoru, Thomas, and Mr. Hayashi (another missionary) were accompanied by Pastor Robert.



The missionaries approach a village along the Salween River.

WE CLIMBED INTO A POWERFUL LONG-TAIL boat that would take us to Karen villages and refugee camps along the tense Thailand-Burma border. Satoru, Mr. Hayashi, and I had been invited to celebrate a Karen holiday and to speak to churches within the Karen Christian Community (KCC). Just six hours earlier we had been in Chiang Mai, Thailand's second largest city. Now, after traveling three hours on a mountainous jungle road, we prepared for the last segment of our journey by river.

Our guide and host was Pastor Robert Htway. He told us, "Ten years ago we could travel only on elephants. The trip would take us a full day during the dry season—and several days during the rainy season!" This was the dry season and I couldn't imagine a rougher journey. Our driver had driven the truck as if pursued by demons.

Pastor Robert is a valued friend and an outstanding Christian. His open mind and humble attitude are very inspiring. After seeing a videotape about Father he said, "I feel that Rev. Moon is one of the greatest men in the world. I agree with his philosophy that all churches must unite in harmony under one God." He was chief pastor of the estimated three million Karen Christians, and we felt honored to be his guest. Although we had visited camps along the border before, this would be our first visit to Kawtoolei, the Karen state along the northeast segment of the Burmese side.

Strong Desire For Independence

As we journeyed south along the Salween River, the mountains looming on both sides were breathtakingly beautiful. We caught a glimpse of a mountain lion as it walked along a nearby cliff. With so much beauty surrounding us, we could almost forget that this was a war zone. Along this river, the Karens have been fighting for a state independent of Burmese socialist rule. They have been demanding statehood since Burma gained independence from England in 1948. Although the fighting remains constant in many areas, journalists call this "the forgotten war."

The Karens migrated to Burma about a thousand years ago from central Mongolia. Two centuries later the Burmese (Burmese), a people of Indo-Tibetan origin, arrived. They came in great numbers and soon began suppressing and enslaving the less aggressive Karens. Rather than be subjected to such domination the Karens fled into the mountains, forming isolated communities apart from the Burmese. When British and American missionaries arrived in the early nineteenth century, they found the Karens living in remote and inaccessible areas, fearful of the Burmese and avoiding contact with them. The Karens called their state Kawtoolei, and despite years of struggle they are confident that one day they will be allowed to govern themselves.

In this remote mountain jungle, a special chapter was unfolding in Unification Church history.



Satoru Katsuda addresses the congregation at the Pu Mya Lu refugee camp.

Satoru never lost hope and never stopped believing that God would use him to restore Burma and all the people that God had prepared.

By the time we reached the Karen village of Pui Ba Lu it was almost dark. The cold night caught us unprepared. After living in Bangkok, where the air is seldom below body temperature, the sudden cold seemed to penetrate to our very bones. We spent the night wrapped up in blankets and awoke to say pledge under our mosquito nets. By seven in the morning the mountains were silhouetted by the sun, which imparted to everything a warm and beautiful glow.

These very mountains protected us from attack by Burmese artillery. It seemed impossible that war could spoil such beauty and calm. Young Karen girls on their way to church stopped to practice their English with this tall foreigner. I took photo after photo of the river and the forest, and of the villagers themselves. After breakfast we headed over to the church where we were to speak.

When the first Christian missionaries arrived in the area, the Karens' indigenous mythologies made it easy for them to quickly embrace Christianity. They accepted and practiced their new religion with great enthusiasm. Their own system of morality based on love and forgiveness accorded well with Christian teachings. One native legend tells of the terrible consequences of eating a forbidden fruit from the tree of death, while another tells of a long lost "white brother" who finally returns to them with a Book of Gold and Silver prepared for them by the Creator of the Universe. Now Christianity is a powerful force in Karen life.

A Providential Moment

When we arrived at the church, the people had already been singing and praying for almost an hour, and the atmosphere was electric. The faces of the people, both young and old, were open and bright. It struck me forcibly that God really has prepared many good people in every corner of the world to do His will! Pastor Robert introduced us in the middle of the service. Satoru, Mr. Hayashi, and I all felt compelled to speak about God's parental heart. Satoru was especially moved and gave examples from his own life as a missionary and relief worker.

This was such a historic moment! In all his ten years as a Unification Church missionary Satoru had never been able to speak openly about his mission, or to live in his mission country of Burma. Yet he never lost hope and never stopped believing that God would use him to restore Burma and all the people that God had prepared. In many ways, this visit was the fruit of many long years of faith. In Thailand we can work and speak without fear, and it had been easy to take such freedom for granted. Now however, in this remote mountain jungle, a special chapter was unfolding in Unification Church history.

The local pastor served as our interpreter. He was frequently puzzled by our English and we would have to repeat ourselves two or three times. This took some of the momentum out of our



The congregation listens intently as the missionaries speak.

speeches, and I suspect he misunderstood a lot, because the congregation would laugh or look serious at all the wrong times. Despite these obstacles we were inspired by the good spirit in which we were received.

After the service we met a young Christian missionary couple from New Zealand who had arrived in Pui Ba Lu six months earlier. They expressed their appreciation for our work with the Karens. Through the International Relief Friendship Foundation (IRFF) we have been able to assist the Karen refugees by donating rice and other necessities. Other missionaries appreciate such "faith completed by works" and cannot accuse us of not caring about the Karen people. They also have the greatest respect for Pastor Robert and his opinions.

We then headed north by long-tail boat, reaching the Pu Mya Lu refugee camp by mid-afternoon. The sun had already gone down behind the mountains, taking whatever warmth there was with it. We discovered that the camp's Christian congregation had been expecting us since morning. We learned that 70 percent of the camp's nearly one thousand residents were Christian, which is an unusual phenomenon in this part of Asia.

God's Love Amidst War

The chapel had a floor of thin bamboo strips ten feet above the ground. It was held up on bamboo

poles, and the whole chapel swayed gently in the breeze. Being twice the size—and weight—of most Asians caused me to hesitate a little as I walked to the front of the chapel! But the tension vanished as we were caught up in the spirit. The choir sang hymns in the Karen language, but we could hum along to the familiar melodies. As we worshiped together, the sound of Burmese guns shelling Karen border villages just to the south might have been mistaken for thunder, had not the sky been cloudlessly blue.

Satoru and I have visited many refugee camps and seen thousands of suffering people from Cambodia, Laos, and Vietnam, but except for the Karens we very seldom found hope in the faces of people forced from their homelands by war. In many ways the Karen refugees are even less fortunate than others in Indochina, because they cannot receive any aid or support from the UNHCR or the International Red Cross. This is because the "host" country, Thailand, doesn't want to spoil its relationship with the Burmese socialist government by siding with the Karens. Therefore they can only receive help from voluntary relief agencies. With so much media attention focused on the Thai-Cambodian border, rather than Burma, only a few Christian organizations still give regular support to the Karens. Malaria and malnutrition continuously take their toll. The hope the Karens have comes from their faith in God and love for their homeland.

CONTINUED ON PAGE 39

*God, the Parent
of humanity, is
experiencing this
suffering with
His children; but
the fact that
God has great
hope was evident
throughout our
journey to the
Karens.*

BRINGING GOD'S LOVE TO A SPIRITUAL HARAN

*Personal Testimony
by the Missionary in Saudi Arabia*

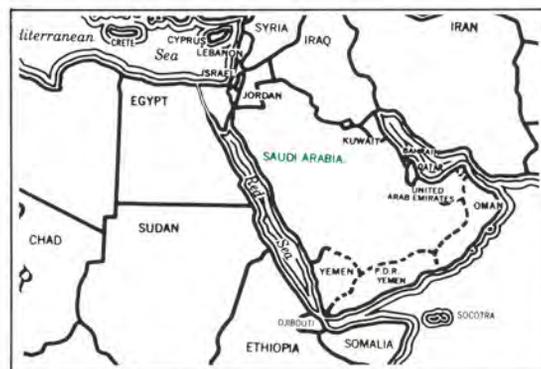
SAUDI ARABIA IS THE HEART OF ISLAM. IT'S THE place where Mecca and Medina, the holy cities of Islam, are located. Pilgrims from all countries in the Arab world flock there every year on the Haj pilgrimage to perform a special ceremony. These cities are closed to non-Muslims, and no other religions are permitted in Saudi Arabia.

To foreign visitors, the Saudi culture is a completely unique experience. Most foreigners who work there cannot identify at all with the country or the people. The food, the customs, and the very strict judicial system seem very strange. The Saudis execute criminals by beheading them, and on the surface it seems like a very harsh country. Five years ago, when I first arrived there, almost all the women were veiled and could not walk alone on the streets. Drinking alcohol and eating pork were not permitted, and there were no movie theaters, nightclubs, or entertainment of any kind, except the Saudi TV.

The country is now experiencing very rapid growth and during these five years many things have changed. There is a tremendous amount of construction going on right now, and thousands of professionals from Thailand, Korea, America, France, and Germany are working there. Much of this development has recently slacked off, but many new homes, shopping centers, and roads are still being built all over the country. A new English-language TV station was recently opened and women are now appearing on television. The extreme difference between the old and the new makes it a very interesting place.

Saudi Arabia is virtually all desert and very hot. In the summer the temperature gets up to 125 degrees Fahrenheit. There are no rivers, very few trees, and little vegetation. There is very little external beauty as we know it; no green trees or rolling hills. There is only sand and concrete. Of course there is beauty everywhere, but in this country it is not so easy to discern and one appreciates it only after being here a while. The desert is mysterious and enchanting, especially at night.

In Saudi Arabia there is no Christian foundation and no Christian spirit world. People are not spiritually guided to you to hear the Principle, as they are in Christian countries. I imagine even in Russia people might be spiritually motivated to



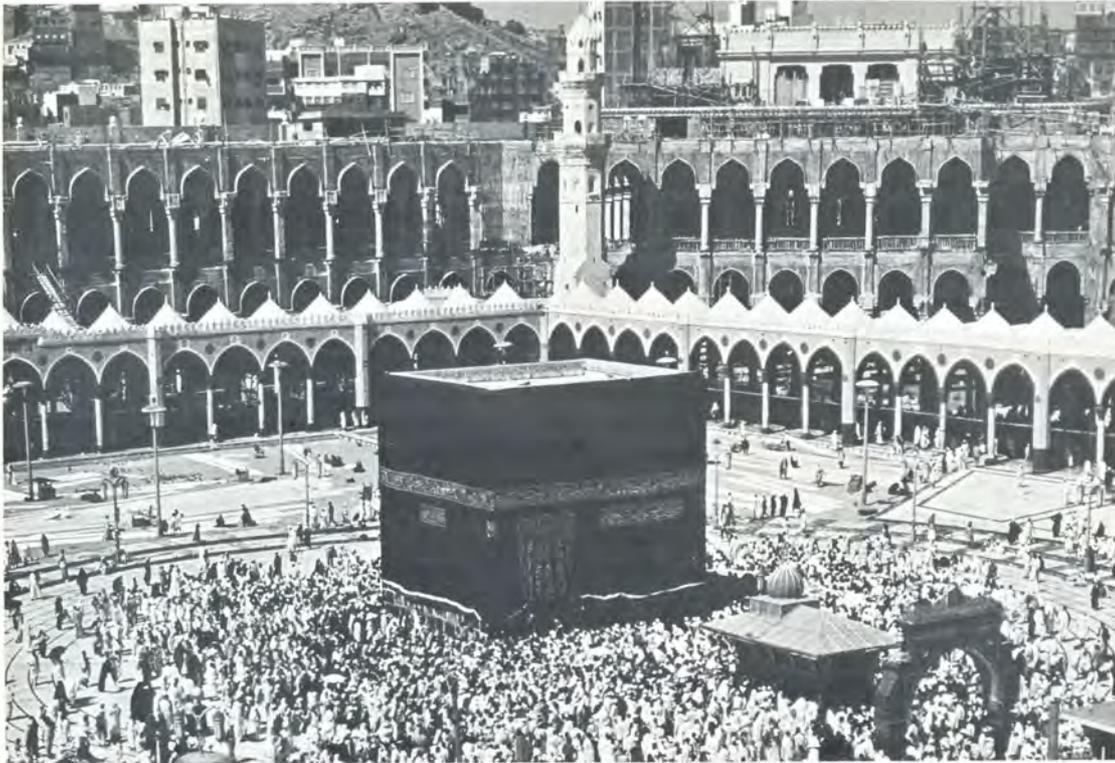
come to you, but that doesn't happen in Saudi Arabia. We had to build a Christian spiritual foundation before we could do anything else. We had to be very patient.

Patience is very important. There is a religious police force, a sort of committee for morality and virtue. They order all the shops to close five times a day and they enforce the dress code. You cannot reveal who you are. You have to be very careful to whom you speak, because a person usually mentions his conversation with you to his family, and all the families are interconnected. Several times I was reported to the religious police for my conversations and threatened with deportation the following day if I didn't stop.

Perseverance in a Spiritual Vacuum

If you are a missionary and you cannot fulfill your purpose to teach and bring people into a deeper relationship with God, then it's hard to find any value within yourself. If you cannot witness you cannot receive the necessary stimulation from the good vitality and life elements. For the first three years I experienced a very oppressive and dead spiritual atmosphere. It was as if a heavy blanket were over me all of the time. I would go to the beach and look at the water, but I could not see any beauty. I would try to pray, but I could not. It felt as if no one was at the other end of the telephone line. I could feel absolutely no love or spiritual guidance whatsoever from God. After some time, I began to feel I was driving on an empty gas tank, riding on the fumes. I could feel nothing, but I knew what was right and I used my

*For the first
three years I
experienced a
very oppressive
and dead
spiritual
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over me all of
the time.*



Mecca, the holy city and heart of Islam, which every Moslem longs to visit in his lifetime.

intellect to keep going—to try to do something constructive and give as much as I could.

At the end of three years the whole situation changed. One night I went down to the beach and it seemed that the heavens opened, and the Spirit began to pour down from that point on. I felt that Saudi Arabia was entering the Christian era.

After this there was a two-year period that was very interesting because, even though things were very difficult for me, some spiritual benefits came from it. I could meet people, develop relationships with them, and begin to witness.

But also during this time I received a lot of oppression and persecution from the man I was working for. I could literally experience the course of Jacob, because I could imagine he has been in exactly the same situation in Haran. For a long time Jacob labored without getting any benefits. He was always oppressed and persecuted. The Saudi person I worked for had a character exactly the same as Laban. He was the laziest person I have ever met. He would come to work about 10:30 in the morning, acting like a king. His Highness would sit down at his desk, order tea, smoke cigarette after cigarette, and ask for the paper, even though he could hardly read or write. Then he would start: "Why didn't you do this? Why didn't you do that?" He knew really nothing about the business and he had no commercial sense at all, but he felt he had to dominate everybody. Then he would leave about one o'clock for his lunch and take a nap until about five o'clock. He would come back around six or seven o'clock and stay until about eight. In the evening he would be in a happy mood, of course.

A Victory of the Heart

I worked hard for him, but he never appreciated me at all. I did my best to serve him and I got tremendous results for his business, but he always tried to cheat me out of my wages. I could never do enough for him. I could never please him. I took him to Europe to visit my wife's family and I entertained him well. I took his brother to the United States to go to school. Even in the end he cheated me out of a lot of my salary. But I felt I achieved a final victory because I had done my best to serve him and his family and I left with a good feeling in my heart toward him.

Now I feel a new era is beginning in my work in Saudi Arabia. I feel a tremendous hope. In spite of the difficulties I have become attached to this country and I love the people.

I had been working in another mission country before Saudi Arabia and I have been out in the field for ten years now. I love this kind of life and I recommend it to any person who really feels highly motivated to go out as a missionary. Of course, some of our missionaries have not remained in the movement. It is important that you believe you can succeed in it, that you have a certain pioneer spirit, and that you have a really deep feeling that this is where you belong. If God thinks you are qualified and if you really do have the ability and potential for it, the experience you can gain by working in a foreign country is unique and very, very fulfilling. ♦

Today's World has withheld the name of the author at the author's request.

*One night I went
down to the
beach and it
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and the Spirit
began to pour
down from that
point on.*

NEWS FROM TODAY'S WORLD

Norway: Gorolund

by Gerard Devlin

"WHEN WE WERE LOOKING FOR a workshop center, our experience had been that there would be times we would have no workshop guests. Our idea was to have some place where we could cover expenses. So it was natural that we would investigate a guest house." Thus explains Mr. Viggo Jorgensen (now state leader of Maryland) about the purchase of a guest house in southeastern Norway called Gorolund Gjestgiveri, when he was the national leader of Norway. Mr. Jorgensen bought the building in March 1979, and since then, this hotel has served as a source of income and employment for many Norwegian church members as well as a monthly workshop center.

In 1894 a well-to-do farmer in the town of Aarnes built this sizable house, it is said, for his fiancée, and for the last 26 years it has been used as a 12-room guest house, mostly accommodating travelers doing business in Aarnes.

For 28 days out of the month Gorolund looks just like any other rural Norwegian guest house, a staid and comfortable place for weary Nordic travelers to spend a night or two. But one weekend a month it sheds its quiet, businesslike exterior, and the unlikely strains of "Straalende Fedreland" ("Shining Fatherland") and "Aa Mitt Lille Lam" ("O My Little Lambs") can be heard emanating from the hotel's main room.

Gorolund (the name is taken from the area in which it is located) serves the family occasionally as a seven-day workshop site and as a church meeting place during God's Day, Easter, and Pentecost. These last two holidays are big celebrations in this highly Christian Scandinavian country. Once a year it becomes a vacation spot for a dozen elderly people who have been steadfast supporters of the Unification Church in Norway.

Although the hotel looked



The guesthouse takes on an extra feeling of snugness under a blanket of winter snow.

pretty much the same after the family took over, the regular traveler to Aarnes found that a few things had changed. The weary businessman no doubt found that the service he received was brighter and more heartfelt, but he couldn't get his usual highball or glass of wine. The closest he could come to it was something called a "brigg," which looks

and tastes like beer, but has most of the alcohol taken out. Yet, except for large parties, business did not suffer, according to Astrid Jensen, who was in charge of the guest house from its change of ownership until very recently. "We soon gained a reputation as one of the best places in the area for business workshops and seminars." ♦



Astrid Jensen (left) and Johnny Lothe (right) help harvest potatoes in Gorolund's spacious backyard.

Family and guests share an outdoor barbecue during a Unification Church workshop on St. Hans' Day, 1979. This traditional Norwegian celebration marks midsummer day, when the sun is up for almost 20 hours.



Reflections on THE EIGHTH 120-DAY INTERNATIONAL LEADERSHIP TRAINING PROGRAM

by Susan Dale

THE THEME OF THE MOST RECENT 120-Day Training Program, held from January to April 1985, was "Inheritance of True Parents' Heart." Under the umbrella of this theme, each brother and sister decided on personal goals and areas to be developed during the training.

The 63 trainees came from 23 nationalities and 33 mission countries. Most of the missionaries who attended the training had been in the field for ten years. We all felt that Heaven wanted to give a special thanks to these missionaries on the eve of the tenth anniversary of the foreign missions. Much of the success and enjoyment of the training was due to the missionaries' great sincerity, maturity, and sense of cooperation and trust.

For the first time since this cycle of 120-day seminars was initiated in 1981, Rev. and Mrs. Hose and the staff members made great efforts to find a more suitable location for the seminar than the World Mission Center, finally discovering the Olympic Ranch and Ski Resort in the Catskill Mountains. As Rev. Hose put it, "Although the World Mission Center is truly the home of the world missions, for training it is an extremely difficult place to focus." In the peaceful environment of the Olympic Ranch, members could meditate, balance the intense "mental" activities with recreation, and develop friendships that may well last a lifetime.

We slept in trailer homes and ate communal meals around large round tables, which engendered a feeling of closeness and hominess. The owners of the facility, our hosts, were very warm and friendly and they came to feel like part of our own family. On the day of our departure we were so touched as they stood with us for over an hour while we loaded up our belongings.



Lecture practice outside the main building in early spring.



Rev. Kwak speaks about the ministers' providence in America.



Panel judges during a lecturing examination.



Final birthday celebration.



Sisters sing at a monthly birthday party.

A Spirit of Seriousness

The beautiful location was not the only thing that made this 120-day training unique. Just prior to the course, Rev. Hose became responsible for ICUSA and was consequently pulled away from the training for most of the time, with Mrs. Hose assuming the post of director of the session. She took on that role with the same spirit of responsibility and care that True Mother has shown since Father went to Danbury. That the program took place during Father's incarceration also brought to this session more of a spirit of seriousness and determination.

On January 6 the program began on a very sobering note—a three-day CAUSA seminar presented by Dr. Bo Hi Pak. The professionalism and polish of the seminar were deeply inspiring for all of us.

Three cycles of the Principle were covered in the training: the first taught by Mr. George Glass, special assistant to Rev. Kwak; the second by Christopher Olson, regional director of South America. The third cycle was taught by the trainees themselves. Much more time than ever before was devoted to lecture practice, and the trainees learned that giving lectures was often as instructive as listening, and even more energizing!

The training also included four days each of VOC and Unification Thought taught by Mr. Keisuke Noda, and three days on world religions given by Dr. Young Oon Kim and her assistant, Rev. Royal Davis. This latter portion gave trainees the opportunity to ask questions about the best way to approach our fellow Christians and ministers.

Precious Hours of Guidance

Every morning a trainee had a turn at giving the sermon at morning service, which was followed by either a reflection hour, or, three times a week, a special "director's hour." During director's hour we listened often to Rev. Kwak's deep internal guidance on videotape, and Rev. and Mrs. Hose also gave precious advice on leadership, centering on such themes as our responsibility in the children's era, how to improve prayer life, the importance of attendance, and the meaning of *lang gam*.

In several profoundly instructive mini-seminars, Mrs. Nora Spurgin reflected on her studies and experiences in counseling; Farley and Betsy Jones gave their testimonies and insights on the Blessing; and Dr. Mose Durst, Dr. Hugh Spurgin,

and Dr. Jin Soo Kyung imparted the wisdom they have gained through years of experience as leaders in the movement. We were grateful to have Rev. Kwak visit us several times during our four months to share his wisdom and direction.

These mini-seminars, the morning sermons, and the director's hour talks were so full of stimulating and practical material that the trainees felt the need for hours of reflection and discussion afterwards. One missionary commented, "For me, these talks were the most important area of the entire workshop.... I feel it's the best guidance I've received in my church life."

Preparing Our Hearts for Father

We staff members were struck by the definite changes in the quality of this training, and we realized how much all of us stand on the benefit of the age. This is the second training since our True Parents proclaimed the Day of the Love of God on May 16, 1984. On that day Father said, "This is the turning point upon which original love will begin to govern the world, which has always been governed by satanic love. I have already set the condition, so there is no possibility for Satan to invade or accuse this victory.... Before this turning point, all the hard work you did was to pay off historical debts. But from today forward, every drop of sweat and blood, and all your hard work will add to our tower of victory." As we saw the power of True Parents' love working through our directors and living in the relationships between brothers and sisters, we realized how much this is due to the True Parents and Heung Jin Nim's foundation of love.

Making Father's present situation and its significance very real to us, Mr. Takeru Kamiyama gave his testimony about Danbury. Rev. Chang Seong Ahn also spoke of the historical background behind Father's incarceration, and the lessons to be learned both from Joseph's course and from Father's previous sufferings in prison. On the morning after we attended Father's Parents' Day speech, as we approached the last week of the course, Mrs. Hose reminded us to reflect on our present condition of heart in preparing for Father's release:

What can I offer Father when he comes out? Have I faced reality and come to terms with my limitations? He'll be on a different level, and he'll

invite us to a different level too. Satan is a master of justification, but Father faces temptation and *overcomes* it. If we don't face ourselves, our own personal limitations will come to us very strongly one day. Probably we'll find something we feel we cannot go through. Please bear it and face it with God. Be prepared: it's the last period of the wilderness. Can we take initiative to face and clean up all vestiges of our old life? Can we really go to Canaan with Father?

One missionary summed up what the 120-day training had meant to him in this way:

As I had several opportunities to hear the testimony about True Father in Danbury just before my coming to this 120-day training, I could clearly make my determination: "The training is my Danbury." I felt so free in heart during the training since I determined to accept everything without complaint, like Father in Danbury. As the program developed, my understanding of the course of the True Parents became clear to me. And this made my own course clear. My understanding of the Principle had been so theoretical—it was just knowledge—but during this period my knowledge of the Principle came into every inch of my life activity. I had known the Principle word for word, but I realized I was fighting with Satan blindly without using Principle *in my life*. My eyes are now slowly opening towards the Principle as the Principle of heart and love, and the Principle of tears. Even though I may stumble many times, I really want to follow True Parents. I am realizing that the way of True Parents is my way. ♦

PAROLE UPDATE

Father's appeal to the full nine-member U.S. Parole Commission was denied on April 22. The Parole Commission's initial denial of Father's application for parole had been made by a consensus of four members. In order to overturn this decision, five votes would have been necessary. Regrettably, this was not forthcoming and the final denial was made without explanation or comment by the Parole Commission. There is no further appeal of this decision.

The President, of course, always holds the power to commute the sentence or grant a full pardon to any person while in prison or even long afterwards. ♦

—HSA Legal Department



Western blessed children in Korea.

Never Lose Sight of Your Dream

by Young Oon Orme

Seoul, Korea

Dear Brothers and Sisters,

My name is Young Oon Orme. I'm 15 and the eldest of the Western blessed children here in Korea. I was one of the first three to arrive here, and since then our family of Western blessed children has multiplied to a group of 16, with more on the way.

I wanted to share a little about a few important points and also I wanted to let you know how much the Western blessed children here love you.

Father asked all of us blessed children to come here, and it has truly changed the lives of many of us. We are now better able to understand something of the depth of God's heart and to share it with others our age.

Every one of us is at times homesick, but our love for True Parents and God keeps us going. I can recall many examples of the closeness we experienced here. However, there is one experience in particular that has remained with me. On the last evening of 1984 we gathered together as we often do, as one big family. We began praying during the last 15 minutes of 1984, and everyone was praying with such power that there were tears streaming down the faces of even the most unemotional of us. There wasn't the selfish feeling you get when you cry for yourself. It was as if we were one with God, crying His tears, every one of us feeling His pain. It was both sad and beautiful to be one with God and your friends.

It showed me how much God and True Parents are with us. My thoughts always return to those minutes and the wonder of that experience, and I often

ask myself how many people have lived but have never felt they were one with God or anyone else. How lucky I am.

Parents at Last

For a while those of us who came early had no one to take care of us, and it was not easy to continue without a leader or someone to guide and help us. We had asked and prayed for a blessed couple to come, and in the autumn of last year our prayers were answered. Just before the new Western blessed children arrived, Mark and Sharon Goodman came into our lives. Since then they have made our time here more interesting, and full of the prayer, learning, and fun which is part of growing up. They speak to us about the dangers of communism and encourage us to be strong, yet loving and calm. More importantly they care about us regardless of our faults, and they take the time to love each of us. At times we have our differences, as all teenagers do, but the Goodmans understand. They are embracing and they bring us together as one big family.

Although my poem "Dreams: A Prayer on Terror," is not about dreams, it is about people behind the Iron and Bamboo Curtains fighting for the freedom that is their dream. I wrote this poem for them.

Dreams are what make each one of us special. They help us never lose sight of our desire for freedom, truth, and helping people. Ideas that we all share with one another create the dream that is the one great desire of all righteous people. A desire for a new world is the strength that keeps us all going. We will fight until we win, and we as blessed children will bring victory to God and True Parents. ♦

Dreams

A Prayer on Terror

*May they die no more
In their desperate attempt
To live without horror and pain.*

*May they cry no more
When they slam the church door,
When they take their children away.*

*May their blood never stain
Our world so in vain
Their hearts never cut by force.*

*May we stop the evil
That's crushing the people
May we break the iron wall.*

*May they feel no more
The fear of the war
Nor the terror of those who hate.*

*May they hear no more
The lies they are fed
Tell them the truth
for the sake of the youth.*

*May their spirits rise
May their hearts feel free
May we rise together as it should be.*

*Let us burn the Iron and Bamboo
Curtains,
Give them the power to be certain.
May we be the ones who set them free.
That each head is held high
And no more will die.
The blood stains washed from the walls,
Let the curtains be cleaned
Let the truth be redeemed.*

BLESSED FAMILY ASSOCIATIONS

by Nora Spurgin

AT THE BEGINNING OF THIS YEAR, Father asked Rev. Won Pil Kim to assume responsibility for blessed families worldwide when he became the new head of the Blessed Family Department. Rev. Kim said that his position is to serve as an advisor and offer internal guidance to all the blessed families.

Rev. Kim is reorganizing the Blessed Family Department so that it can better serve our members. At the end of March, he invited New York area members of each of the six Blessing levels represented in America (the 43; 777; 1800; 35; 74; and 8,000 Couples) to meet with him on each of six successive days for the purpose of receiving guidance and forming blessed family associations for each Blessing level. Since the 8,000 Couple Blessing group is so large (the 2,000 and 6,000 Couple Blessings combined), Rev. Kim met with 35 representatives chosen by department leaders. At those meetings, association officers were elected, including a chaircouple, a vice-chaircouple, and another couple to manage general affairs.

Before the nomination and voting, Rev. Kim proposed certain criteria for these Blessed Family Association officers. First of all, they should be in or near New York so they can easily meet with Rev. Kim and work closely with the Blessed Family Department. Secondly, they should be couples who are working on the front line of Father's providence, or who are at least supportive of and in some way substantially connected to it. Finally, they should be couples whom the members can respect and trust.

Rev. Kim hopes that he can work through these elected officers to help association members support and take care of each other. He says that the blessed couples *are* the church—its internal heart. The number and quality of blessed couples in any country determine the amount of God's blessing that country receives. So, by helping each other, we can protect the blessings that God has given to America.

The family is the basic unit that the blessed family associations will be concerned with. On the next level, families will be organized into trinities so they can care for each other in a more extended way. The next level is the Blessed Family Association itself, and the final level is the combined associations, with all blessed couples uniting as one body.

External and Internal Purpose

Externally, the associations will help organize, administrate, and facilitate communication among blessed couples. Rev. Kim asked the officers to determine what kind of regulations and bylaws would be most suitable for the associations. He asked me to develop materials for one-, two-, and three-day workshops which would cover preparation for the Blessing and help create a consistent standard of education for all blessed couples. A number of task groups were set up to investigate some of the concerns of blessed couples, such as blessed family education, counseling, financial planning, medical care, and practical aspects of family life. Rev. Kim also encouraged the associations to organize meetings and get-togethers, and to reach out to inactive couples.

In Korea, where Rev. Won Pil Kim served as the director of the Blessed Family Department for ten years, the blessed family associations have a tradition of collecting dues from couples, and the money that is raised is used to offer gifts to True Parents and the True Children, support couples in trouble, create scholarship funds for children, and support their own association's activities. Such activities have to be done according to certain bylaws which are established legally.

Internally, the associations should help couples inherit True Parents' tradition vertically, and encourage them to serve and love each other horizontally as True Parents have loved us. Each Blessing level has its own special meaning, and blessed couples from each level already tend to

have an affinity for each other. Such affinity needs to be strengthened into a feeling of oneness. It is time for us to carry the concerns of the providence ourselves, and relieve True Parents' burdens. As Rev. Kim said, *we are the church*, and we should be responsible to solve the problems of the church, not just air our complaints. Once a tradition of love and service is established within each association, couples can reach out in the same spirit to the other Blessing levels.

More about the blessed family associations will be published in the July 1985 issue of the *Blessed Family* journal. ♦

Letter from the Publisher

CONTINUED FROM PAGE 2

challenge of the crucifixion. We may wonder why Jesus did not just try to erect a new foundation with new disciples. Because certain basic conditions were not met, this became impossible. Only he could take responsibility before God and Satan for these grave failures of others, and implant a root for ultimate victory.

Satan's basic accusation of God and man is always, "You never loved me enough. According to the principle of creation, God must love His creation. Man, as my owner, must also love me. Neither of you has ever truly loved me." Father has had to overcome this accusation at every level and win his victory from Satan. Similarly, Jesus, at the last moment before his crucifixion, shared his love with his enemy. He not only forgave the people who were present there, but his love reached beyond them, even to Satan.

It is Father's life purpose to reach every person with God's love and truth. Father is expressing concern and love for other ministers, reaching out to them; it doesn't matter that he is in prison. The ministers are now struggling to correlate the image they have always had of Jesus in their

Ironically, however, the Karens make ideal neighbors for Thailand. Karen soldiers prevent communist insurgents and opium smugglers from entering Thailand along this border. We saw only two Thai soldiers in three days, which shows the faith Thailand has in the Karens, despite their foreign policy.

Our visits to refugee camps have not been for political reasons. As missionaries and relief workers, our thoughts have been for the spiritual and physical well-being of those God made us responsible for. We have seen innocent victims of war on every border of Thailand in inland refugee camps, and sadly, most of them were women and children. The adults have some ability to understand their situation and even find hope for the future, but young children do not. To witness their ordeal with war, starvation, sickness, and homelessness is haunting. God, the Parent of humanity, is experiencing this suffering with His children; but the fact that God has great hope was evident throughout our journey to the Karens.

The next day was a Karen holiday—their “National Day.” We spent the night at Manapler, the Karen headquarters. Villagers had traveled for many days to participate in this celebration of

Karen unity. Here, Satoru had an unexpected and remarkable experience. As we enjoyed dinner with a Karen leader Satoru noticed that the young soldier serving our dinner seemed familiar to him. After a while Satoru realized that this was an old witnessing contact he had met nine years ago while visiting Rangoon. He had escaped to the mountains and had become a soldier for the Karen army! Everyone felt inspired about this reunion. Again I thought of Satoru’s efforts all these years. Satoru and this brother stayed up late into the night sharing their experiences of the past nine years.

“All I Could Feel Was Hope”

All too soon it became time to leave. We left without the heavy heart and empty feeling that we usually have after visiting refugee camps in the border areas. Somehow we left the Karen people and Pastor Robert with an uplifted feeling. This had been a milestone in our relationship with the Karen people, and an investment for the furthering of our work.

We stayed the night in the small city of Mae Serian, Thailand. There was much to digest, and much to plan. In my prayers I kept asking God how He felt—and all I could feel was hope. ♦



Thomas Mackin with a Karen baby.

minds with their image of Father. At the recent ICC conference in Korea, 27 ministers who had dedicated their whole lives to Jesus proclaimed Father as their True Father. That was not a simple occasion. Of those who received letters and videotapes, about 10,000 responded. About 30 percent of the responses were negative, but if we study these responses we can learn how to help and educate these ministers. The remaining 290,000 ministers are still thinking, still researching, and this is a good sign. Through activities like the religious liberties movement and the Council for World Religions, Father is reaching out to solve minority, racial, cultural, and religious problems everywhere.

Father has finished his 21-year course and passed responsibility on to us in the children’s course. He has told us many times that 1985 is an important year marking the end of the 40-year worldwide course in the wilderness. Now Father’s main target is the communist world, so he has already proclaimed the Moscow rally and must plan his strategy for the future. He has linked the children’s course to the worldwide struggle between the free world and the communist world. Father told us seven years ago that we have to open mainland China. Last March I finally went there. I had felt it was such a distant land, although it was

actually no more distant than any of the other countries I have visited. I thought maybe I had felt this way because I had considered the system and ideas prevalent in China to be too far away from True Parents’ ideal. But amazingly, I discovered that China is not a faraway country—rather, it is very, very close. God has already prepared the foundation. He could do this only because of the efforts of True Parents.

At Danbury, Father is always the first to begin his duties and the last to finish them. He is concerned about the work that needs to be done overall, and if he has time he even cleans the toilet. For many of you, bringing even one spiritual child has been so difficult. Yet while Father has been in jail, with restrictions on his communication, many inmates have expressed the desire to study Principle. This didn’t come from Father’s preaching or lecturing to them, but from his leading an exemplary life and sharing his love. How then can we find any excuse or complaint? The external or *Hyung Sang* results of our movement have grown out of Father’s heart.

So we have to recognize our mission. We need to become concerned about how we can support the root. We must evaluate whether we are burdening Father or assisting him. Even though our

power may not be great enough to reach the farthest horizons, we must make effort to reach as far as we can. We must sprout and grow for the sake of others. We must adopt not only the external foundation of our movement, but also the founding spirit. We must emulate and internalize not only the victory of the last 31 years, but the victory of the indemnification of all of human history, and we must understand how Father won conditions of indemnity on the *Sung Sang* level in front of Satan, one stage after another. Through our daily activities, we must support True Parents in their historical mission.

For the sake of the future and our descendants, our lifestyle during the period of Father’s imprisonment is very important. Please remember Father’s daily life in Danbury. He doesn’t complain, nor does he make excuses. We are responsible to share Father’s heart with all his children, and to bequeath his mission to them. Be proud of your position as a disciple and as Father’s son or daughter.

“THE FIRST AMERICAN CHRISTIAN MINISTERS’ CONFERENCE ON UNIFICATIONISM”

REV. MOON AND KOREA IN THE PROVIDENCE OF GOD

Advanced Interdenominational Conferences for Clergy
April 10-19, 1985 — Korea and Japan

by Hyo Hyun Park

ON APRIL 10-19, SIXTY-FOUR ministers from 23 denominations in the United States attended an advanced seminar on Unificationism in Korea and Japan, sponsored by the Interdenominational Conferences for Clergy (ICC). The ministers, who came from 25 states in the union, had all previously either seen videotapes on the Principle or attended ICC or CAUSA conferences. The seminar was organized under the auspices of Rev. Chung Hwan Kwak, president and chairman of the board of the International Religious Foundation, of which ICC is a project.

The clergymen arrived in Korea on the evening of April 9 and attended the opening session of the conference on the following morning. Rev. Kwak and Rev. Jae Suk Lee, president of the Unification Church of Korea, were unable to attend the opening session, but opening addresses were read on their behalf. Rev. Kyu Whan Chang, president of the Korean Presbyterian General Conference, also offered welcoming remarks.

Church Elders Share Experiences of Early Days

On the afternoon of April 10, Rev. Jae Suk Lee spoke on the history of the Unification Church, and Rev. Michael Jenkins taught the first two chapters of the Principle. Group discussions followed, and after dinner, several films on Korea were shown.

On April 11, Rev. Levy Daugherty

and Rev. Kevin McCarthy offered Principle lectures on the mission of Jesus and predestination. Following them, a few elder Korean Unification Church members who had had deep personal experiences with Father in the earliest days of his ministry shared several very special talks. Mrs. In Joo Kim gave a moving testimony of her experiences with Father in North Korea after he started teaching there in 1946. The ministers were particularly moved by her description of a vision she had after listening to one of Father's lectures. She had gone into a back room and prayed and prayed to find out where the returned Lord was to be found. Jesus appeared before her, put his hand on her head and prayed for her. When she came out of her vision, she was grasping someone's garments; Jesus was gone, but the person in front of her was Rev. Moon.

Mr. Jung Hwa Park testified in the afternoon about his experiences with Father in Hungnam prison in North Korea. Mrs. Hyun Shil Kang, the first member to join in South Korea, later shared about Father's early days in Pusan.

Through these talks by elder members, conference participants could better understand the very difficult circumstances under which the Unification movement began and how desperately God worked to bring the truth to light. The ministers were moved by the faith and devotion these early members exemplified in overcoming many years of extraordinary hardship.

In the evening of April 11, Rev. Thomas McDevitt presided over the First Supra-denominational Korean-American Seminar for Ministers. One minister from each nation reported on interfaith activities in his country. In addition, Rev. Chul Soo Park, secretary-general of the Korean Supra-denominational Christian Association, explained the history of the Korean supra-denominational movement and its prospects for the future.

One Minister's Dream

On April 12, the group took a day-trip to Pusan where they visited the museum that stands on the site of the first Unification Church building—the hut of mud and cardboard Father constructed when he arrived in the city as a refugee. They climbed the mountain above this site to the “Rock of Tears,” the holy ground where Father had prayed earnestly for the salvation of the world. When they arrived at the rock, one of the participants, Rev. Velma Pratt from Chicago, tearfully testified about a dream she had had 24 years ago. In her dream she met Jesus, who guided her to an Oriental man in a mud hut. Jesus disappeared and the Oriental man bowed three times and told her to “please take anything you want.” She had never forgotten this dream. She had told the conference organizers earlier that she realized the Oriental man in her dream was, in fact, Rev. Moon. At the rock she declared that the picture of the mud



Participants gather on the steps of the Little Angels Performing Arts Center in Seoul prior to the farewell banquet.

WELCOMING ADDRESS

*Rev. Kyu Whan Chang
President, Korean Presbyterian General Conference*

DISTINGUISHED MEMBERS OF THE CLERGY, LADIES AND gentlemen,

May I extend my heartfelt greetings to all of you for having traveled so far to attend this conference. I feel all the more honored to have the opportunity to deliver these welcoming remarks on behalf of the Korean churches.

As well as being a month of joy and hope, April is also the month marking the arrival of the first American Protestant missionaries to Korea, Rev. H.G. Underwood and Rev. H.D. Appenzeller. In view of this, your visit in April has a special significance.

The Unification Church is a new religious movement which was founded in Korea in 1954 by Rev. Sun Myung Moon and is a most active and creative religious movement. I believe that God is working with the Unification Church, which has expanded its missionary activity to cover the whole world since its foundation thirty years ago. In Korea the Unification movement is still being persecuted by many mainstream churches and labeled a heretical and not truly Christian movement. However, I think that the movement is definitely Christian, and the reason for such persecution can be attributed to the conservative nature of the Korean churches.

The Unification movement is, in fact, more full of life and inspiration than any other religious organization. Whereas most churches today are gradually losing their Christian spirit, and faith is on the decline, the mission work of the Unification Church is successfully developing, having already spread to 130 countries. Furthermore, the fact that the church is being accepted in Europe and America, which may be called the main base of Christianity, can only be explained by the fact that God has granted the church His special blessing and support.

Amid the present stagnation of modern-day churches, Rev. Moon has received through God's revelation a deeper understanding of the Bible and, based on these new insights, he is modernizing, reforming, and reviving churches in every corner of the world. At a time when many churches are engrossed in expanding their own membership, he is devoting himself for the benefit of the people of the world, beyond the development of his own movement.

This new movement is successfully creating harmony and unity between denominations which have traditionally been antagonistic despite their belief in the same God, and religions which have even instigated wars over their conflicting beliefs.

In the case of Korea, where Christian denominations often compete against each other tooth and nail, Rev. Moon has actively propagated and supported the supra-denominational movement for the last 19 years. We know that Rev. Moon has devoted even more of his energies to these supra-denominational activities than to his own movement. He once said that he would be ashamed to advocate missionary activities simply for the sake of expanding his own church. This statement certainly provides food for deep reflection on the part of those churches which are working only to expand their own spheres of influence.

The phenomenal progress of the Unification movement is due not only to the new words of the Principle but also to the outstanding leadership and deep faith of Rev. Moon.

I sincerely hope that your visit to Korea will give you the chance to conduct more in-depth research as well as provide you with a more profound understanding of these points.

Thank you very much. ◆



Conference participants at Sunday Service. Left to right, front row: Mrs. Mose Pleasure (Memphis), Rev. Velma Pratt (Chicago), Rev. James Sanders (Chicago).



Rev. Landrum Shields of Indianapolis delivers the Sunday sermon at the headquarters Unification Church in Seoul.



Rev. Mose Pleasure of Memphis, Tennessee, offers his reflections at the final banquet at the Little Angels School.

Pusan church leader Rev. Mung Jung Lee (center, right) and his translator Mr. Hyo Hyun Park (center, left) tell about the mud-and-cardboard church Father built. The group is outside the church museum which now stands on the site.



house in the museum was the same as the hut in her dream. Many ministers and members burst into tears when they heard this.

After visiting the holy ground, participants toured the Tong Il Industrial Company, where they inspected the production of machines.

The next day everyone left for the DMZ, the four-kilometer-wide buffer zone that separates North and South Korea, and saw the tunnels constructed by the North Korean army for the purpose of invading the South. Many ministers later commented that they could actually "see and feel" communism at work here and vowed to strive even harder for greater understanding of this evil among all God-loving people.

The same evening, Dr. Choong Shik Chang, president of Dankook University, gave a special greeting and testimony about his experiences at a recent ICUS conference and the day he met Rev. Moon in Danbury prison. Rev. Kwak then narrated a slide presentation on the worldwide projects of the Unification movement.

At a question-and-answer session with Rev. Kwak and the four Principle lecturers, participants asked, among other questions, who the Messiah was. Father's own response to this, according to Rev. Kwak, is that identifying the Messiah "is not a matter of proclamation but one of recognition." Rev. Kwak also told the ministers, "I am sure that if you pray deeply you will get the answer."

Worship Service Brings Tears of Joy

On Sunday morning the American ministers brought a revival of their own to the Chungpadong headquarters church, where approximately 530 Unification Church members gathered to greet and worship with them. Rev. Jae Suk Lee and Rev. Landrum Shields each gave a sermon. For the Korean members, who have experienced tremendous oppression for thirty years from all areas of Korean society, and particularly from other Christians, this united worship service of Eastern and Western Christians was almost unbelievable. Many cried uncontrollable tears of joy. "It was like Jacob and Esau meeting," said one member at this joyous occasion. "The Holy Spirit really came down."

After the service, participants visited the old headquarters church and took photos of Father's room and the room in

which True Parents' Holy Blessing took place in 1960. In the afternoon, some of the group went shopping and sightseeing while others attended a service at the Full Gospel Church on Yoido Island, the world's largest church.

On April 15, the participants' last evening in Korea, a banquet was held at the beautiful Little Angels School, where six of the ministers gave moving testimonies about all the things they had experienced so far.

Rev. Lee, the president of the Korean Unification Church, presented everyone with gifts of ginseng tea. Together the participants stood up and gave a deep bow of thanks, saying in Korean "Kamsa hamnida."

Japan Greets the Ministers

The next day the clergymen left for Tokyo, Japan, where they were warmly greeted by Unification Church members there. During their three-day stay in Japan, they heard talks about the history of the Unification movement in Japan and its present activities, including CARP and IFVOC work.

The ministers were dazzled by multivision presentations on some of the

projects of the Unification movement, which included not only ICUS, IRF, and IRFF, but also the highway project, Happy World Company, a computer company, and much more. Many of the ministers expressed surprise at the breadth and diversity of the movement.

Besides some sightseeing, the ministers attended an afternoon workshop sponsored by the Japanese Supradenominational Christian Association, during which both Japanese and American clergy discussed ecumenical activities.

Seminar participants were also the guests of honor at a rock concert given by Unification Church members, with hundreds of young people in attendance.

Ministers Share Revelations

At a final banquet in Tokyo several ministers disclosed that they had had revelations concerning Father and the Principle.

Rev. Richard L. Finney of Houston, Texas, said that some contents of Principle had been revealed to him before he ever heard the teachings of Rev. Moon. He said he had shown the three-part Principle videotape series in his

church and his congregation had doubled in membership.

Rev. William Piner from Dayton, Ohio, testified that Martin Luther King Jr. had appeared to him and told him that if he were alive on earth he would be working with the Unification movement. He urged Rev. Piner to join and to tell other ministers about the movement.

In fact, throughout the seminar, many ministers had revelations regarding the truth of the Principle and the role of Rev. Moon and the Unification movement in God's providence.

The final banquet in Japan was a truly heartwarming affair in which the ministers—many now good friends—not only stood up and gave testimonies about their experiences, but even sang songs for each other.

On April 19, participants of the first advanced ICC seminar on Unificationism left for the United States and their home cities. Before leaving, many expressed their deep gratitude for the love they felt from Unification Church members, and their determination to invest more in ecumenical work to bring about world peace and freedom. ♦

FAREWELL REMARKS

Closing Banquet
Little Angels School

Rev. Chung Hwan Kwak

DISTINGUISHED CONVENERS, GROUP LEADERS, PARTICIPANTS, ladies and gentlemen,

I wish to thank each of you for your participation in this conference on Unificationism. I hope it has been a stimulating and enlightening experience for you. During this conference you have been introduced to the ideals of Rev. Moon and the Unification movement.

I have known Rev. Moon for nearly thirty years, and I can say without any reservation that, of all the many types of things he does, the most important aspect of his life is his spiritual connection to God. Like most of us gathered here, his first priority in life is being a minister to the world. Every activity he initiates and takes part in is done with the motivation of serving God and humanity. In all my years with Rev. Moon, I never have seen him take a vacation from this intense commitment to God. Even though the American people have often imagined many things about Rev. Moon, the image most deeply engraved in my heart, from my own experience, is the image of him in a prayer position, with tears flowing from his eyes. I have witnessed his spiritual life for many years, and I know him to be a righteous man who literally weeps for the suffering of God, the suffering of the world, and the speedy establishment of peace and the Kingdom of God on this earth. I urge you to study this aspect of his life so that you can come to a deeper

understanding of him.

It is the firm conviction of Rev. Moon that the church originally established by Jesus was to be one body united in true love. Unfortunately, however, Christianity has become fragmented, and Christians have found it difficult to work with fellow Christians who are members of other denominations. Such division is a major obstacle to establishing Christ's kingdom of love and justice on earth. We must renounce the persecution and war that divided Christians in the past. How can we achieve God's ideal if we allow ourselves to be divided in heart and action? Obviously, we cannot achieve it unless we are heartistically united, even while retaining our individual differences.

We as religious people must realize that God is beyond denominationalism and doctrinalism. His purpose is, and always has been, to save the entire world, not only a certain religious group or race or nation. Mistakes and tragedies have occurred throughout human history when certain religious, national, or racial groups have considered themselves to be the only ones to receive God's favor. As religious people we cannot help God in the task of salvation when there is fighting and animosity among ourselves.

A genuine tolerance and sincere dialogue must take place if there is to be any hope that the Christian community will fulfill

its responsibility to God and the world. As clergy you know the power and love of the living God. You know how this benevolent, parental God can move and influence any human situation. Therefore, since God wants human unity, it is our destiny; it is our responsibility to help God bring this speedily to pass.

Rev. Moon's life has been one of constant hardship: His beloved country, Korea, suffered under severe colonial oppression under the Japanese empire until 1945, and he grew up during the 1920's and 1930's when the Christian church in Korea was undergoing incredible trials due to the imposition of Japan's Shinto religion. As a student in Japan, Rev. Moon participated in the underground movement for the liberation of Korea and was imprisoned and tortured there. As you know, he was imprisoned several times in North Korea, finally nearly facing death in a communist concentration camp. And even in South Korea, because of the malicious rumors spread about him, the government arrested him in 1955 on wild charges. After he had been in prison for three months they found that there had been no basis for an indictment and he was released.

Similarly, false rumors stemming from racial prejudice and religious intolerance were used to convince both judge and jury alike that Rev. Moon should be imprisoned in America, even though the facts of the case demonstrated his innocence.

Having known Rev. Moon for nearly thirty years, I believe it is only because the mission that Christ bestowed upon him is so great that he has suffered so much misunderstanding. His heart during all these trials has remained pure and true, and he has provided myself and many others with a deep understanding of the nature and suffering both of Jesus and humanity throughout history. He has shown us a more profound understanding of God's suffering over His runaway children, and how with all-enduring love God has sought our return to His bosom. We have been called to relieve God's sorrow and bring Him joy. To do this we ought to love each other as Christ has loved us. We want you to know the truth about our movement and its history, and we have invited you here to Korea in order to show you that we have nothing to hide. We want to come to know each other very deeply.

The members of our movement cannot build God's kingdom by themselves, nor can members of any other group alone. It takes a unified effort from all of us to bring about God's vision. As pastors, then, we are responsible to go forth and set the example so that others might follow. It is our task to defend our God against a hostile world. It is our challenge to then embrace that same world at the cost of our lives and personal biases so that all peoples might share in God's Kingdom.

As you can see from what I have just said, Rev. Moon has many things in common with you, because he is a minister like yourselves. Following the example of Jesus, Rev. Moon has never opposed other believers, whatever their religion. Rather, he is a righteous man whose compassion for the world has driven him to spread a vision of global harmony and true peace among all religions and peoples.

Rev. Moon teaches that God's fundamental desire is for the unity of all Christians, as Jesus called for in the seventeenth chapter of John, when he prayed "that they may all be one." Such unity, Rev. Moon believes, can allow God's truth and love to spread throughout the world as the cleansing fire of the last days.

I hope that you will take up this vision as your own, and in

your own circles encourage the development of a stronger moral foundation, a more concerted ecumenical effort, and a more outspoken defense of God against atheistic communism. I hope that you will continue to join with us in future events so that we might learn from each other how to better achieve this vision.

In conclusion, what is God's desire for the participants of this conference? First, it is our belief that God is calling us to leave the evil world behind and walk to Canaan together. In this age Canaan is not a physical place, but rather a spiritual state that will be achieved through a transformation of heart initiated by God Himself.

On a practical level, the transformation of heart is to occur through a unification of Christianity. Therefore we ask you to work with us to establish a supra-denominational movement that will maintain the beauty of different denominational personalities but end denominational division. It will be a movement to preserve the beauty of racial and cultural uniqueness but end racial and cultural discord.

We believe that Christianity in America is to be the center of the cultural and spiritual revolution of the last days. Therefore, ecumenically-minded Christian ministers should involve themselves with religious freedom activities to preserve the freedom of God's religious base in America.

Also, the International Conferences for Clergy (ICC) provide seminars that open dialogue between denominations and different faiths. We feel this ongoing dialogue will serve to open the way for the unity of Christian believers. Again we feel that the unity of different denominations is desperately needed to allow Christianity to stand as a central moral force in our society.

Social action is necessary to express God's love for people and to elevate their hearts to the point where they can receive God's truth. Therefore we have been working with the National Council for Church and Social Action (NCCSA). Also, we are initiating the International Clergy United in Shared Action (ICUSA), which will work to unify Christians internationally to serve people's basic needs and provide new inspiration as to how drug abuse, immorality, teenage pregnancy, and other social ills can be overcome.

Finally, we feel that Christianity as a whole is facing a most serious confrontation with atheistic communism. CAUSA is an organization that can provide the ideological weapon to unify Christians towards this end.

We believe that all Christians should be involved in all of these areas of concern. But also each pastor, while supporting all these activities, should become involved as a leader in one or two of the areas that he or she feels called to. We believe this ongoing unification movement of Christians can be the base for a Christian renaissance that can save both America and the world.

During this conference we have shared with you much of the history of Rev. Moon and the Unification movement through testimonies, lectures, and visits to historical sites. After returning to America, please do not hesitate to contact me. In the future let's remain close friends and colleagues.

Until we meet again, may God bless you and guide you in your very important work. Thank you. ♦



Prayer at the "Rock of Tears" in Pusan.

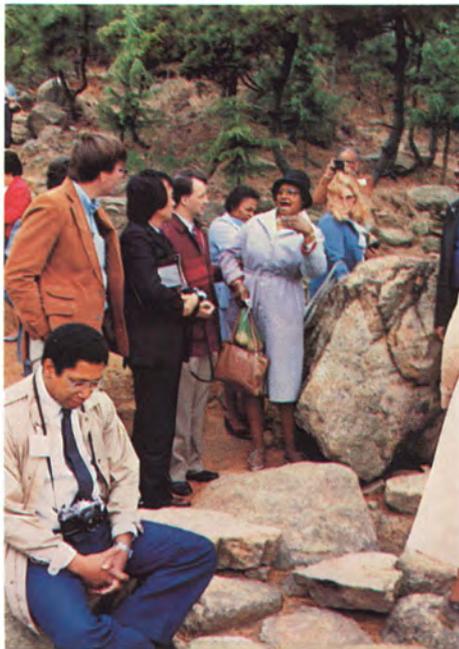
COMMENTS FROM PARTICIPANTS

These remarks and others were written by participants of the ICC Conference in Korea and brought to Father in Danbury.

Dr. Charles P. Johnson
Baptist
Martinsville, Virginia

I feel that we have been summoned here from our various divinely appointed stations in life, not in search of truth, but to see the truths we have received become more evident by the events that have transpired on these sacred grounds. I feel like Paul who walked down the Damascus road thinking that everything was OK. I now feel that I must answer the sacred voice that continues to bleat in my breast like a little lamb, "Son, go work in my fields today." I feel as though my soul has been touched, and I must ask the solemn question, "What will thou have me to do?"

Although I am a person of many talents—an author, preacher, pastor,



At the "Rock of Tears" Rev. Velma L. Pratt testifies about her dream of Father in 1963.

teacher and professional counselor—I am still forced to ask, "What will thou have me to do?"

* * *

Rev. John W. Ringold
Baptist
Salisbury, Maryland

I was led to CAUSA and the Unification movement by the Spirit of God after more than three years of deep personal and emotional poverty—while the Spirit explained that all this was for my spiritual development. During this time God reaffirmed that He had called and appointed me to divine apostleship and has chosen me to be an apostle of Jesus Christ to Delaware, Maryland, Virginia, and beyond.

The Holy Spirit instructed me to write to Rev. Moon in prison, which I did. Further, the Spirit directed me to spend 30 days with Rev. Moon in Korea and receive from Rev. Moon all that God has instructed and commissioned me to do.



Ministers after a trip to the DMZ and a visit to a North Korean tunnel. Behind the rest area and restaurant are monuments to the war heroes of many nations.

I am now awaiting the opportunity to be obedient to God and the Holy Spirit. God testified through one of my parishioners that I had gone on to perfection in love and commitment to God's will.

It is essential that I meet and spend time with Rev. Moon for further spiritual development and fulfillment of the commission entrusted to me. I feel this commission is tied to Rev. Moon's mission from God.

Rev. Mose Pleasure, Jr.
Group Leader
Baptist
Memphis, Tennessee

Bravo! Tremendous! Incomparable!
Soul-rending!

I sincerely and humbly thank you and the Unification Church for this opportunity to get close to your heart. This trip has evaporated my skepticism. I am now prepared to accept you as one whose religious genius is inspired and directed by God.

I am forced to utilize the Beelzebub controversy in Matthew 12:22-30 to defend you. There, Jesus says to his detractors that Satan cannot oppose himself; therefore, wherever he is being conquered and evicted it is by the power of God.

God bless you, God keep you, and give you length of days to bring in the Kingdom.

Rev. Bennie Reeves
Group Leader
Baptist
Jackson, Mississippi

I believe this conference has been one of the most enlightening experiences I have ever had. After observing the community living patterns in Pusan and around the countryside of Seoul and other places, I now appreciate and understand many of the motives behind such Unification Church practices as close harmonious living, and sharing with one another.

Unificationists are making tremendous personal sacrifices to share with the world the true spirit of Christ. Thank you, Rev. Moon, for starting such a movement. I thank God for His having revealed the Principle to you.

Rev. James A. Sanders
Presbyterian
Chicago, Illinois

I would personally like to say that I thank the one and only almighty God that He enabled Rev. Moon to assume his mission. I also thank God that Rev. Moon accepted God's call and allowed God to prepare him to be used as a messianic extension of Jesus' mission in the world today. Jesus said that if any man would follow after him, he should first deny himself and pick up his cross and follow him. I feel this is what Rev.

Moon has done.

I also want Rev. Moon to know that God has sent some very dedicated and devoted disciples to follow him to assist in building God's Kingdom on earth.

Rev. Charles Williams
Church of God in Christ
Romulus, Michigan

I wish to express my profound sorrow and grief because of your persecution and oppression. I wish you could be here in person. Your pain is also my pain; your joy is my joy. It is my belief that wherever you are, God is with you, guiding your heart toward us. So, as Jesus endured and overcame all obstacles, I have no doubt that you too will victoriously overcome. My greatest day will be when I meet you personally. My prayers are for your speedy release so you can complete God's purpose for you.

Rev. Floyd Taylor
Baptist
Milwaukee, Wisconsin

First, I thank God for you, Rev. Moon. Second, I thank you for opening my eyes to many things I didn't understand.

In attending the conference I have learned so much that I can take back to my home state. I want to spread the word about God's great love and that He has sent someone who cares. I hope I will be able to meet you in person. I pray for you and your movement daily, and I also study the Principle of the Unification Church. May God bless you.

I didn't know there was so much love in the world until I started attending these conferences. I plan to keep on attending them and contribute whatever I can to promote this cause.

Rev. William Ephriam
Church of God
Colorado Springs, Colorado

Since the time of the Senate hearing I have known in my heart who Rev. Moon is. Even as I write this note my heart is full. Just one look at Rev. Moon under those conditions revealed to me that he is the Messiah. I feel even closer when I say he is my spiritual father. I love him.

I would like to go back to Korea for an extended session on the course of Moses and Jesus. One hour is not enough. I would also like to preach in Korea.

Rev. Lee Cantu
Non-Denominational
Austin, Texas

I believe this teaching will bring the whole world together in Christian unification. I would like to work in bringing more Mexican-Americans into this movement so that more Roman Catholics are involved. As an associate member of the Unification Church, I would like to assume a greater role in helping to bring about this unity with Roman Catholics.

I feel Rev. Moon's presence around me all the time in my work. When I ask something in his name I usually get it.

Thank you, God. Thank you, Rev. Moon.

Mrs. Maria Louisa Cantu
Non-Denominational
Austin, Texas

My greetings to you with heartfelt feelings. You are very near to me at all times. Every time I pray I can feel you nearby. Your spiritual presence is not only here in this conference, but also in my home and on the altar at our healing center in Austin, Texas.

Your picture is on our altar and we tell our Mexican-American friends about your wonderful mission with the Unification Church. As I touched your picture at the church in Pusan, I felt a heartbeat on it. My husband told me about your suffering for the world. May God bless you and guide us to a peaceful world. I pray that your work and prayers will guide all our spiritual and other endeavors.

May God grant my husband and me a personal visit with you soon. We will always pray for you.

Rev. George Ackley
Co-Convener
Presbyterian
Gig Harbor, Washington

This conference has been a trip into the spirit world of Jesus Christ. It has opened my eyes, my mind, and my heart to understand the mission and work of the Unification Church.

The heart and concern of Rev. Moon for the unity of Christians is the only hope for uniting us in the work of God. Rev. Moon's concern about Christian ministers, whether we are well-known or unknown, popular or unpopular, large or small, has caused tears to flow from my eyes—and appreciation and love from my heart to Rev. Moon and all the Unification Church members. My life is enriched and I feel as if I were in a dream, experiencing such wonderful things!

Dr. Curtis Johnson
Baptist
Bronx, New York

"God so loved the world He gave His only begotten son."

Your message is loud and clear. God will see to it that it is fulfilled by your disciples.

I have been moved and I see the light. You will not suffer alone—we will all endure with you.

Rev. Donald Olson
Lutheran
Miami, Florida

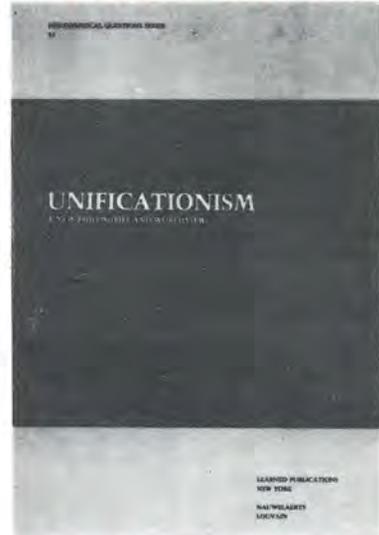
The experience of this conference has been a spiritual gift, a revelation, and an opportunity which has left many of us uncomfortable as well as exhilarated. There is now an inner need to respond to the vision that has been shared. I struggle with how I may define my role and what form it should take. A joyful insight is that Unificationism transcends the Unification Church—and includes me.

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I came across the Unificationist sources when they were given to me in my office by a member of the movement. These sources struck me by their universality in connecting Eastern and Western thought on the basis of Christianity in spite of their less traditional external form and terminology. Studying them more attentively I found therein a valuable and rewarding contribution, particularly for the situation in our time. These results I am sharing with readers of the book in hand. Any reaction to this study, I hope, will help us to emerge successfully from our turbulent time and contribute to a peaceful future for mankind.

—from the Preface to Unificationism

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**“NOW THE FINAL DAYS
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*Rev. Sun Myung Moon
April 7, 1985*