

TODAY'S

WORLD

October 1986



DAY OF TOTAL VICTORY (p. 4)

INTERVIEW WITH BILL SHEPPARD IN DANBURY (p. 28)



Letter from the Publisher

by Rev. Chung Hwan Kwak

IN THE COURSE OF MY WORK I AM ALWAYS MEETING WITH RELIGIOUS leaders and other people of influence, so I have many opportunities to explain what our movement is doing. Naturally, they are very impressed with what they hear about Father's life and work. Internally they are moved for three important reasons. First, Father's idea—his vision—is far beyond their own thought. Second, Father's teaching is not mere philosophy. His vision, no matter how high or how incredible, has already been applied and made manifest in the countless projects he has inspired. The profound relevance of his ideas can be seen in their ongoing progress. Third, everything Father has initiated has deep spiritual content; God and spirit world recognize and are assisting all that we do. It is for this reason that his ideas have the power to become reality.

God and the spirit world are very anxious to support us. As Unification Church members we must realize, however, that without laying conditions and fulfilling our own portion of responsibility, they cannot do so. In this sense, everything depends on us.

Think of our missionaries. Without exception, those who have achieved any measure of success in their work have done so on a foundation of great effort and suffering. In the early stages, our missionaries can often do nothing but spiritual work—deep prayer with sincere commitment and dedication in the face of all kinds of serious barriers.

As you know, we have missionaries in Eastern Europe and the Soviet Union. Can you even imagine what kind of danger and difficulty they face daily? Unless they are very sensitive to God and the spirit world, they will make no significant progress. Even to begin witnessing, they must prepare internally; they cannot open their mouths until they receive some sign or feel absolutely confident from within that they can safely speak to someone. They must make a strong foundation of prayer and follow the promptings of their original mind. Such missionaries must be very focused and alert.

Let me share one example with you in some detail. One brother who has been working quietly for a long time in a communist country felt a strong, internal command one day to go quickly to a particular university campus. Excited to think he was at last receiving specific guidance, he hurried to campus. There he felt further that he should go into a particular classroom. Inside there was nobody except an art student, who ignored him and continued painting. He waited, but felt nothing. He went away for a while, returned to the same classroom, and waited again, but felt nothing. Suddenly someone else opened the door and came in. Immediately our brother felt, "Yes, it's this person!" And this other person, too, almost jumped to see our brother there. Neither said a word, but there was already some kind of eye-to-eye and heart-to-heart communication.

What followed was a simple greeting. They left the class-

room and began a conversation. Our brother discovered that the person he had met was someone of considerable importance in the country. Furthermore, this person was well prepared in heart for this encounter because of having repeatedly seen our brother's face in visions—and in precise detail! The content of such visions as these pertain to eternal life-and-death matters. The first time the vision came had been five years earlier, even though our missionary had been in that country less than three years!

The significance of this incident is that Heavenly Father had been preparing that country and that person long before our missionary arrived. Since the person our brother met is so important, the dispensation for that nation can now move to a higher level.

Also as you know, many ministers have been having strong spiritual experiences when they visit the holy ground in Pusan—Father's Rock of Tears. Actually, that holy ground can be reached only after a difficult climb. Our guests usually arrive sweating and puffing, only to find nothing but a rock! Still, they usually have meaningful spiritual experiences there. Why? Because that rock represents the extraordinary foundation of Father's suffering upon which our whole international movement has been built.

All those years ago, Father used to go there to pray at night or early in the morning. It used to be a very quiet place surrounded by trees; Father would listen to the sound of the water in a nearby stream. Even now, despite the fact that there are houses not far away, that kind of open, spiritual feeling remains. And it doesn't matter what kind of person comes to visit; he will find spiritual treasures there. The main point is that wherever Father has made a foundation, spiritual phenomena can occur.

God and Father have prepared a great foundation for us, but I want to emphasize once again that without our dedication and the fulfillment of our portion of responsibility, it is impossible to actualize our dream.

Every corner of the world is awaiting guidance through Father's plan. Father's methods are not superficial, temporary, or partial. In a sense, they are radical. They go to the very root of the problem in order to bring the solution. Everywhere it goes the Unification movement works through the Principle to explain God's ideal, the problem of original sin, and the process of salvation—even the concept of True Parents and the changing of blood lineage. Father's approach is always related to the fundamental problem—and the fundamental solution. Therefore, we should be very proud of Father and of our work.

TODAY'S WORLD

October 1986



Testimonies by the True Family, p. 8



Interview with Bill Sheppard, p. 23



RYS in the Philippines, p. 28

THE FIRST ANNIVERSARY OF THE DAY OF TOTAL VICTORY

6

- Precious lessons from Father's course in Danbury
- Revolution of character

True Family

Rev. Sun Myung Moon

BECOME A NEW SEED (Part II)

Rev. Sun Myung Moon

17

Speech to East Coast leaders

LEARNING THROUGH LOVE

Hak Ja Han Moon

21

Mother's talk in Japan

HOW I GOT TO KNOW FATHER

Bill Sheppard

23

Recent interview in Danbury

THE FIRST RELIGIOUS YOUTH SERVICE PROJECT

28

- "It was like an injection of hope"
- Service and the true spirit of religion

*From John Gehring's report
Rev. Sun Myung Moon*

"MY CHILDREN, PLEASE DON'T DOUBT— THIS EXPERIENCE IS REAL!"

Laura Reinig

36

The sixth American Christian Ministers' conference on Unificationism

WORLD PROFESSORS' LECTURE TOUR OF KOREA AND JAPAN

Dr. Andrew Wilson

43

THE WORLDWIDE INTERFAITH MOVEMENT

Dr. Tyler Hendricks

47

Present situation and future prospects

NEWS FROM TODAY'S WORLD

49

- European New ERA seminar
- 7th annual Camp Sunrise
- NYC Symphony

FRONT COVER: Father with Hyun Jin Nim at East Garden on August 20, 1986. (Photo: John Halenko, *New Future Photo*)

BACK COVER: Father and Mother admire the record-size halibut that Kook Jin Nim caught. (Photo: Ken Owens, *New Future Photo*)

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THE FIRST ANNIVERSARY OF THE DAY OF TOTAL VICTORY

BELVEDERE

AUGUST 20, 1986

"This is not a day to celebrate but to commemorate," said Ambassador Han in his opening remarks about the significance of August 20, 1986—the one-year anniversary of Father's release from Danbury. Japanese members from all over the United States and Western members from the New York area had been invited to Belvedere to honor True Parents and spend this memorable day with them.

Father asked the Japanese members to sit up front. No one had expected that all of the speeches would be either given or translated into Japanese, yet Father jokingly remarked that since the Japanese members outnumbered the Western members, he could not help but speak in Japanese, according to democratic principles. Several Japanese members sat among the Westerners at the sides and back and translated for them.

True Mother got up to say a few words, and she tearfully recalled her feelings during Father's imprisonment. Ye Jin Nim, In Jin Nim, Kook Jin Nim, Jin Whi Nim, and Jin Sung Nim also shared their hearts. It is nearly impossible to reiterate in print their deep emotions which moved some of the audience to tears.

In a very short but powerful message Mr. Takeru Kamiyama encouraged the members to repent, and rededicate themselves to God and True Parents. He apologized to Father and Mother that the Japanese members had failed to accomplish their mission in America, and representing all of them he made a full bow to True Parents in repentance.

Father spoke for about 2½ hours, addressing especially the Japanese members. He reminded them strongly that they are called at this most critical time to help save the nation of America, and asked them to create the atmosphere for the heavenly tradition to be established. We will be printing excerpts from only the first part of the speech.

After lunch Father invited all the Japanese members to East Garden and those members who had never been there before. The day concluded with a leaders' conference.





PRECIOUS LESSONS FROM FATHER'S COURSE IN DANBURY

Edited excerpts
Belvedere, August 20, 1986

Many deep meanings behind this day

by Hak Ja Han Moon

I AM VERY GRATEFUL TO BE ABLE TO CELEBRATE THIS DAY commemorating Danbury together with Father and such bright, healthy-looking young people as yourselves. According to His will, God has sent us the Lord of the Second Advent and revealed His providence centering on the True Parents to restore all human beings to His bosom. In order to accomplish this, God has been walking the course of suffering far beyond our own perception both spiritually and physically—that is, through His words and through reality. And in order for us to accomplish our ultimate goal—the establishment of the Kingdom of Heaven on earth—we still have a very long way to walk.

When I reflect on Father's imprisonment, I feel that from my own point of view, I lost the head of my family; from a Unification Church point of view, we lost our leader; and from the viewpoint of God's will and the world, we lost the central figure of the providence.

As you know, I have many children in my family, but they are not a burden at all. Also, since Father has shown us the true standard and way of life, the goal of the church leaders should be clear. Furthermore, God's will and Father's desire is to unify all religious groups and the entire world and universe. In my opinion the task of establishing such unity and clarity of purpose is impossible without a central figure. I had always been afraid of losing our central figure, and through Danbury my fears became a reality.

My third daughter, Un Jin, likes horseback riding. You may assume that horseback riding is a very simple sport. However, in order to jump an obstacle, the horse and the person who rides it must be totally united; otherwise, they will fall or even hurt themselves. Even though you may become a "small Rev. Moon" according to Father's teaching, like a perfect horse, you will have no value at all unless you have a perfect master who can ride you.

I often thought, "I wish I could be imprisoned along with Father—I would be much better off!"

Truthfully speaking, from the viewpoint of God and human history, this day should not be celebrated but completely eliminated. When I told you in the beginning of my speech that I am happy today, what I meant was that I can celebrate this day with gratitude because I know there are many deep meanings behind it.

It is very easy for us just to revere and follow Father, but it is not easy at all to substitute for him. I myself know



True Mother speaking.

very well how difficult it is to respect his mission and be able at the same time to replace him and satisfy all the people working under him. Especially through my own experience throughout that one year, I deeply understand how difficult it is to fulfill his role.

During Father's imprisonment, Heung Jin's ascension, and the process of establishing and celebrating the Day of Victory of Love and the Day of the Opening of Heaven [February 1, 1984], many significant events occurred on both internal and external levels. I went through experiences that you could hardly even imagine. Complicated things happened continuously which unfortunately I cannot explain to you one by one. I often thought, "I wish I could be imprisoned along with Father—I would be much better off!" I was especially shocked when Dr. Pak, who was in charge of the court case during Father's absence, was kidnapped. Looking back I know now that from a heavenly point of view those events were not necessarily damaging to us; rather, through them God kindly opened the way through which we can obtain His forgiveness and blessing.

Frankly, I often felt depressed instead of being able to maintain my hopes, but I could never show my struggle or

true emotions to other people. Every time I experienced great internal suffering I realized what a difficult course Father has gone through. While comforting God he must untie the tangled fallen history. He has no one to turn to and take counsel with; he must do everything by himself—showing the example, teaching, persuading, and leading others. Since people do not fully understand him or his words, he must educate and guide them time and time again. This time I really understood what excruciating pain he often feels.

Although I could share his life experience in this way for only one year, I am very appreciative and grateful to God. Also once again I want to thank you for gathering here today so that we can celebrate and show our respect to Father.

I have many other things I would like to tell you, but I am too emotional to say more. Whenever new opportunities arise in the future, I want to share more of my experiences with you. In conclusion I pray that the day on which God can glorify your sincerity, determination, and effort will come very soon.

Translated from Japanese by Mr. Kazuho Tokito.

A heart of faith and gratitude

by Ye Jin Nim

FIRST OF ALL, I FEEL REALLY INADEQUATE TO BE STANDING here and addressing you, but at the same time I feel very honored and privileged. Ever since Father came to America in 1973, you and I have been with True Parents and we have shared a lot of experiences. As we commemorate this first anniversary of Father's return from Danbury, we have unforgettable memories to sustain us. Many things pass through my mind, and I would like to share some of them with you.

I am like most of you who joined in the '60s and '70s and who have been in the church ten or twenty years: We have really only read and heard about Father's life, his course to restore history, and his suffering and hardship. It's quite difficult to grasp and experience it in my own self, so as to be able to share the suffering in common. How can we connect with Father's heart? How can we learn to go the same path that Father has gone?

In the sixty years that Father has lived he has gone to prison six times; but this time I was able to witness Father's course in Danbury myself, so it was truly unforgettable for me. I remember the day it was declared that Father had to go to Danbury. He gathered all of us children together in his room. We were so dumbfounded! It was very unexpected; we never thought we would see the day that Father would have to go. We had hoped so much that he wouldn't have to go that it came as a great shock.

Father began with a prayer. He comforted us, gave us love and strength, and told us to hold on and be tough throughout the whole year. He himself was utterly calm and composed. I know that if I had been in that position I would have lost control and might have shown some tears. But Father said that we had to remain strong for the sake of this country, and that in order to save the world he would gladly go to Danbury. He showed such conviction. He thanked God for sending him to this mission and



Ye Jin Nim

expressed hope that he could do his best.

The first day we were able to visit Father in Danbury we were all wondering how he was feeling and how the environment was affecting him. We were worried about whether bad or negative people might be trying to harm him, but when we saw him he showed us a big smile! He was trying to cheer us up as we sat before him with our heads down. He really tried to make himself at home in that atmosphere and was already in the process of establishing himself there. He was friendly with the other inmates, who seemed already to be overcoming the barrier of their own concepts about him. Many of the inmates showed him respect and gave their regards to his family.

During our many visits, what Father emphasized over and over again was that under any circumstances we have to keep a grateful heart. We have to overcome any individual suffering and show God's heart to the people around

During our many visits, what Father emphasized over and over again was that under any circumstances we have to keep a grateful heart.

us. Whatever circumstances may come our way, whatever hardships we may face, we must never lose faith. I realized just how sorrowful God must be feeling to see His dearest son sent to prison. I also have children, so I have experienced a little bit of the parent's heart. How much God must be suffering to see His own son suffering! I thought. Yet He had to sacrifice His son to go through this indemnity in order to save the world. In the beginning this was very difficult for me to grasp, because Father is my own father and I didn't want him to suffer. Yet Father said over and over again that we have to follow this path no matter what comes in our way.

Even during this most difficult period, many people came to visit Father, and he in turn gave them a lot of advice and strength. He gave support to each of the members who

came with difficult problems. He always tried to cheer them up and show them parental love.

Father also showed his love to us, the True Children. It was a very precious time for us to receive guidance from our Parents. We were still immature and they had to bring us up. They gave us such incredible advice about how to go the right way in our lives. Father gave us topics to write about so that we could reflect on ourselves and put our determination into words. Week by week it was a tremendous experience to see and learn more about ourselves and determine ourselves to grow and mature.

Even though Father's imprisonment in Danbury was such a painful event, it helped us to understand his heart and learn his way of life. We experienced his determination to overcome whatever obstacles were in his way and remain grateful to God, while returning glory to Him. This is the attitude I witnessed in Father during his course in Danbury, and I hope that I will be able to follow in his footsteps. I must somehow try to become a true parent and really do what True Parents have shown us. If I can learn this precious lesson, then I can freely be grateful for all the sacrifices Father made. Thank you very much.

Restore while being stricken

by In Jin Nim

I AM VERY HONORED TO BE IN A POSITION TO SPEAK ON behalf of my family and on behalf of this day, which commemorates the first anniversary of Father's release from Danbury. Yet I cannot come out here and pretend that I am very happy about this anniversary. To be honest with you, I am very sad and my heart is stricken with grief because our True Father had to suffer in prison. I believe Danbury was truly a time of testing for everyone, including my family and all of you, and I believe that all of us have matured to some extent through this experience. If there is one thing that we have learned from our True Father and True Mother, it is the meaning of restoring while being stricken.

Heung Jin's accident was a surprise to all of us, and in that time of fear and desperation we grew weak and unsure of each other. At that time Satan felt that he finally had the True Family in his grip; but through the Seung Hwa ceremony Father was able to restore what Satan had tried to take away. Father restored Heung Jin's life and was able to connect the spirit world and physical world through the Blessing of Heung Jin and Hoon Sook. Then Father was able to proclaim to the world that Heung Jin was qualified to stand in the position of king of the spirit world.

When Father entered prison all of us wondered what would become of the Unification Church. Right after we accompanied Father to Danbury there was a meeting at East Garden with all the leaders and True Mother. I felt desperate and fearful of what was to come, and I am sure that all the leaders, the 36 Couples, and even True Mother felt the same. Each leader stood up and slowly and deliberately spoke about what the problems were with the church that ultimately led to Father's imprisonment. That evening I was surprised when I realized how disunited the leaders, members, and all of us actually were!

While all of this was going on, I and my brothers and sisters felt very sad. I knew that Satan was right there—wit-



In Jin Nim

nessing this event at East Garden. I asked myself, How could this be? When Satan strikes and tries to take something from us, we should be more unified and harmonious, thinking only of True Parents. How could such disunity have arisen among us? I realized tearfully that Father and Mother had actually done everything by themselves. They were completely alone. This lovely Belvedere estate, the worldwide movement established in 127 countries—everything—has been Father's doing. Father walked the path of restoration all alone.

Now once again Father was living out his words that we must restore while being stricken. That was accomplished through the religious freedom rallies and Father's work of uniting all the Christian ministers into one. Only because Father and Mother truly love mankind and want to restore this world back to God could they sustain the course Father had to go during the year he was in Danbury.

As I stand here before you I cannot begin to tell you of all the emotions that I and my family have felt, but I really

*I realized tearfully that
Father and Mother had actually done
everything by themselves.*

believe that whatever suffering True Father and my family have gone through, it is not in vain if we can reflect on our lives and realize once again that Father is the Messiah and that he is on the earth with us right now. I sincerely hope that each one of you can feel grateful to be sitting here in front of Father. Behind each one of you is a whole line of ancestors and before you is a whole line of future generations. Whatever you are doing for Heavenly Father and True Parents, you are not alone! All your work will help build the Kingdom of Heaven on earth.

Father told us many times that if we can conceive, and if we can believe, then we can achieve. We are in a position to *conceive* of the Kingdom of Heaven on earth; so if we can *believe* in the Kingdom of Heaven on earth, we can *achieve* the Kingdom of Heaven on earth.

I pray that today can be a day to reflect and offer our gratitude to True Father once again for his time in Danbury prison. Thank you very much.

We must all repent

by Kook Jin Nim

AS FATHER'S SON, I AM A PROUD PERSON WITH A VERY short temper. I do not have much patience and I am quick to judge. I know that Father is like this, too, but he has lived his life forgiving everyone. My Father is truly the greatest man who ever lived on this earth!

All of us True Children have lived very quietly up until now and have not spoken about what we feel. In our family our Father and Mother have gone out to work all their lives, and we as their children have always been left behind. We could easily complain more than any of you, more than anybody. Yet now I am grateful. Father is the Son of God and has the deepest love for his own children, but he left us behind for the love of God and the love of all of you. In this way, he has actually shown me greater love.

True Father has gone such a course though there has been hardly anyone to support him. No one has been able to sacrifice his personal feelings the way our Father has. He has given everything he has and every ounce of energy. That has been his life determination. True Parents have sacrificed everything.

I myself am very sorry not to have been able to follow my True Parents as well as I could have. I am truly sorry to my True Parents that I have not been the best son I could be. How many of us are willing to sacrifice our families, our children, everything we own—everything we take pride in—in order to do the work of God? For many years my heart was full of anger. Yet because of the example that my True Father set, I am willing to pledge that I will sacrifice and try to follow my True Parents' course.

Our True Parents have suffered not only at the hands of the outside world—they have also suffered from our inability to become unselfish warriors of God and give up our lives for the sake of the future and the people around us. Our brothers and sisters all around the world have suffered because of this. Our hearts are truly lacking! We have not fought hard enough for God, so we have much to repent for. Still, we must not lose our determination. Father has fought with the same strong determination all his life. He has been willing to suffer the greatest burden in Danbury because of his seriousness towards God's mission.

I can go on criticizing for the longest time, but the fact is that we all have to work harder. The fact is that none of us has understood our True Parents' heart and we are all lacking. All these years we have taken too much for granted. We do not have enough appreciation for the Principle, which Father labored for so many years to win from the spirit world. Many of us have even been using the Principle in our own way. How can we face True Father?

All my life I have seen True Father swallow what he felt. Because he understands all of you, he has been willing to wait and to let you grow. How great that is, that the Son of God should wait for all of us! He feels so much for everybody, so he is waiting patiently—for every single person! Many times he has said that if he had even 100 people who really followed him and fulfilled their missions, then res-



Kook Jin Nim

Father left us behind for the love of God and the love of all of you. In this way, he has actually shown me greater love.

toring the world would be no problem.

Still, as Unification Church members we all have one God, common Parents, and one belief. Therefore we must not be quick to accuse or condemn one another. If we know the truth, how can we say we are different from each other? We cannot judge our brothers and sisters. From now on we must march as one family, one tribe, one nation, and one world. From now on we have to follow True Parents' idea and example, because they have paved the road to reach God. They have given us the formula to connect with God's suffering heart and become His true children.

In order to become true sons and daughters our hearts must be willing to endure the greatest suffering and even sustain unbearable loneliness and sorrow. Then we can rise up and go to God's heart and restore His suffering. Thank you.

Understanding God's shimjung

by Jin Whi Nim

AS FATHER'S FAMILY SUFFERED THROUGH THE COURSE OF Danbury, I looked closely at everything that was occurring. My experience with True Parents is still limited, and it is virtually impossible for me to perceive their true caliber. Perhaps what I can perceive is at best the



J. HALENGO / NFP

Jin Whi Nim and Ambassador Han

tip of the iceberg. Since my Blessing to Ye Jin Nim five years ago, I feel that I have grown and matured. However, as I look back I realize that I have done so only because of the blood and suffering of our True Parents.

I came to America in 1982 and received this very special Blessing to Ye Jin Nim. For two years thereafter I attended Father's speech virtually every Sunday. During that time I felt closer to God than ever before. Every word Father spoke made a deep impression on me, and I was educated and nurtured in this way. I trembled with joy and excitement as Father described the creation and the love of God. When he prayed in tears I knew I was listening to the truth. Really, I was a little baby who couldn't understand what my Parents were doing for me. Then the shock of Danbury came.

Only through suffering, tribulation, heartache—even the betrayal of the people closest to us—can we understand what God's shimjung is like.

True Parents consoled us without even a hint of frustration or desperation. I don't know how many times I had pledged that I would live up to the expectations of God and True Parents, but I wasn't able to practice Father's teachings fully in my own life. After Father went to Danbury I felt that I had not fulfilled my responsibility and was ashamed of myself. I knew that I had to go right to the center of Father's heart in order to understand God's *shimjung*. Such heart does not come for nothing: Only through suffering, tribulation, heartache—even the betrayal of the people closest to us—can we understand what God's *shimjung* is like—and even then, not entirely.

I remember once when I heard Father deep in prayer, crying "Aboji!" For him the word *Aboji* is not just a simple word that we use in everyday life: It is a direct link to God's heart. It shows that he is indeed feeling and sharing the agony of God.

This anniversary should be a time for reflection and the appraisal of our lives; it should be a time for new maturity. I hope that we can be reborn and come closer to the heart of True Parents. I am eternally grateful for what Father has done in Danbury, for the lesson of his absolute faith and unchanging attitude towards God. As long as we have life and breath we should never give up our faith and determination. That is the only way we can reach the *shimjung* of God and True Parents. I want to inherit their heart and standard and tradition. God, True Parents, thank you very much.

According to the Principle Shimjung means the source of God's love and the chief motive behind that love. (See Outline of the Principle, Level 4, p.9, pocket edition)

Inherit True Children's passion

by Jin Sung Nim

I WAS ASKED TO JOIN THE TRUE FAMILY ABOUT TWO AND A half years ago. In the wintertime after Heung Jin Nim's accident, the True Children were very heavy in heart, but True Father was able to hold a special Blessing for my sister and Heung Jin Nim. This brought Heung Jin Nim to the pinnacle of the spirit world where he could stand as king.

All of this took place in the second year of Father's last providential three-year course. I realized more and more that I was entering a spiritual hurricane, a life-and-death battle. Standing next to the true sons and daughters, I was able to see how impure and unworthy I was, yet I was washed clean in a way by their incredible love as they and the True Parents embraced me with all of their heart.



K. OWENS / NFP

Jin Sung Nim

Then, as you know, came the trial—that incredible battle between God and Satan, between True Parents and Satan. At that time the True Family held a vigil every night in the cold of winter to pray for this country and the world, asking for God's forgiveness and new hope. All along I could not believe what was happening. I know that because of the lack of faith and unity among all of the leaders and on down to the very last member, True Father had to go the course of Danbury, all alone.

CONTINUED ON PAGE 27

THE 1ST ANNIVERSARY OF THE DAY OF TOTAL VICTORY

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AUGUST 20 1986



REVOLUTION OF CHARACTER

BY REV. SUN MYUNG MOON

EDITED EXCERPTS FROM HIS SPEECH
AUGUST 20, 1986
BELVEDERE

IF I SUM UP THE SPEECHES GIVEN BY THOSE WHO SPOKE TO you today, the conclusion is that everyone is feeling sorry because no one could fulfill his or her portion of responsibility. Everyone fell short of accomplishing the mission. However, your failure is already in the past. If you make a fresh determination to succeed in the future, God will kindly forget about it. You should not worry too much. If you move forward for the sake of the God and His providence for the world, He will surely feel grateful to you.

When the theologians of this world are asked, "What is really the will of God?" by common people, they might say that it is clear in words, but complicated and difficult in substance. However, the Unification answer is very simple; it would be easy for you to explain. You would say, "The

will of God is the completion of God's ideal, the purpose of His creation." Then why did God create this world after all?

God is absolute, omniscient, and omnipotent; therefore, He doesn't need knowledge, money, or power—although the people of this world place importance on those things. Man has been busy researching the world around him, and science has developed rapidly, but man has fallen far short of understanding what God's creation is all about. All things in the universe are systematically interrelated. Therefore we cannot deny that God is Himself systematic, and the king of all knowledge. With regard to power, there is nothing under the sun that can compete with God: He is able to create everything man can possibly imagine, even now. And He is the owner of everything. He does not need



J. MALENKO / N.E.P.

any of the things the people of this world earnestly desire to possess. Then what does God need? There is one thing that God, as well as man, desperately needs, and that is true love.

Have you ever seen true love? You may have heard of it, but you have never seen it. Do you know why? It is because in the fallen world it is not possible to find it; that is why all the problems of human society have been left unsolved. However, when we attain true love, all of our political, economic, racial, and cultural problems will automatically be solved.

GOD'S DREAM

Once true love is realized, even God will not regret being taken captive by it. Even though He is treated as a slave in the realm of true love, He will be grateful! If God is that way, then so is man. When human beings come to live together in an atmosphere of true love, they will never know complaint, dissension, or unhappiness. True love, which transcends everything else, cannot be initiated by fallen man. There was not even one day—throughout the hundreds of thousands of years of human history—that God could truly love a true man with true love.

Ideal love cannot be attained by God alone. God has had only one dream, and that is to travel in the beautiful realm of *shimjung* where men and women are intoxicated by perfect love. No one, including God, can reach the ideal of love and happiness all by himself. We need a partner, for it is not until all the dual characteristics—internal and external, male and female—are interrelated that the unified

world is realized.

First your mind and body must be one. Without that unity, you cannot make a foundation for happiness. If your mind goes in one direction and your body in another, you who are standing in between will be a very miserable being.

Then, even after your mind and body are together, though you may feel some happiness all by yourself, it is not supreme, ideal happiness. If you boast that you have love within yourself, it is not love in the true sense. Imagine if God took pride in Himself saying, "I'm omnipotent and proud of it!" He would be weird! If I said, "Well, I am a famous person!" it would leave a bad taste. However, if someone else said so, I would be moved to tears, as when Kook Jin said a little while ago, "My father is the most famous man on earth!" Without a reciprocal base we cannot see, or feel happiness, or laugh. Can you experience love all by yourself?

What is absolutely necessary for a man is a woman. There was never any man in the course of all of human history who knew that before he could reach God he absolutely needed a woman; and no woman ever thought that what was absolutely necessary for her was a man. That is the problem. Men and women just thought, "We only need love occasionally." However, the relationship between a man and woman centered on true love is not temporal—it lasts eternally. Even God cannot separate them. They are so precious that God will beg them never to part.

TRUE OWNERSHIP

True ownership is decided through love. No matter what, a man is owned by a woman once he is united with her through love. Woman is the master of man, and man is the master of woman. According to the Japanese way of life, man is the master of woman and man is also the master of man. Under such circumstances the true standard of love cannot be established; a love like that could not survive in the ideal world. A man needs a woman more than anything else—more than money, knowledge, or ability. A woman is the only bridge through which a man can reach true love.

Therefore, no matter how big or handsome a man may be, without a woman he is valueless. The man who is always proud and self-confident must know that without a woman he cannot become a man of hope. He is a cripple. Such a man does not know how ugly he is. Because there are many such men living on the earth, we are unable to eliminate many problems. So those people have to be repaired.

How much should we repair them? We cannot repair them imperfectly. God desires that we achieve at least an additional one percent more than one hundred percent; otherwise, we cannot attain the standard of absolute happiness. If fallen men, after they are restored to their origi-

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cannot unify the world.
Accordingly, we need a great revolution of character.*

nal status, still have fallen nature, God cannot forget the fall, and all the repair work is in vain. We need more than one hundred percent reparation. As long we have some additional reparation, the amount of that extra addition does not matter: One percent, an unlimited percent—any amount extra is allowable! Up to one hundred percent reparation, God is unable to forget the fall and the history of restoration, but by touching that additional reparation, God can forget everything.

Thus, we must have a clear goal in mind: to reach the standard beyond that of fallen Adam *and* perfected Adam. Otherwise we cannot return to the original world where God can share His perfect love with us. From the Principle point of view, this standard must be very clear.

Throughout the ages, God has made effort through various religions to connect the realm of His *shimjung* to human society. Many cultural spheres have arisen centering on these religions, and races and nations within each sphere have their unique customs and traditions. Now we can organize all these different groups in one direction and create a single group that transcends the present world.

God has been expanding the religious world through four major cultural spheres—Confucianism, Buddhism, Islam, and Judeo-Christianity—in order to make a foundation for mixing all the populations of the world together. In reality however, all the religions of these four major cultural spheres have forgotten about the world. Instead, they attach supreme importance to their own groups. None of them is maintaining the desire of its founder to unify the whole world.

A MOVEMENT TRANSCENDING RELIGION

The purpose of religious teaching has always been to save the world. The Holy Bible clearly states, "For God so loved the *world* that He gave His only Son..." (John 3:16). Christianity has failed to inherit this messianic ideology. Consequently, many nations in the Christian cultural sphere want to dominate other nations centering on themselves. However, Christianity must save America, and America must save the world at the sacrifice of herself. Because this ideological mandate is not being practiced in Christianity, nor in any other cultural sphere, religions and nations have been fighting against each other all around the world.

Under such circumstances the Unification Church was born. According to the teaching of the Unification Church, religion should go beyond itself and even the national level, and work continuously until the entire world is restored to the bosom of God. This is the path original religion should take. Therefore, let us mobilize a movement that transcends nationality and even religion itself.

Man's mind is rife with evil desires stemming from the fall, so before any religious or political revolution, what must be accomplished is the revolution of character. Even if the world is unified, as long as man is unable to control his evil desires that new world will not be safe. New problems and conflicts will arise. The world cannot be unified centering on President Reagan, nor the American people; South Americans would oppose it. If Japan, a small island nation, tried to unify the world, she would be kicked out.



The True Family at East Garden. Left to right: Jin Whi Nim, Ye Jin Nim, Hyun Jin Nim, True Father with Yeon Jin Nim, Sun Jin Nim, True Mother with Jeung Jin Nim, Kook Jin Nim, In Jin Nim, Jin Sung Nim, and Kwon Jin Nim.

Up to one hundred percent reparation, God is unable to forget the fall and the history of restoration, but by touching that additional reparation, God can forget everything.



I. HALENO / NEP

Any man or nation having evil desires cannot unify the world. Accordingly, we need a great revolution of character.

Such a revolution cannot be attained by knowledge or power, but only through true, original love. There is no other way to solve the problems of the world. What does the Unification Church have to aid in this revolution? We have a machine gun loaded with bullets of the essence of love. If the bullets hit our enemies, they will be refreshed and recreated by a beautiful explosion. Instead of being killed and sent to the dungeons of hell, they will be transported to heaven with the fragrance of love. Whether they fly east or west, they will meet God, since He is everywhere. If such a revolution is indeed actualized, the world will be totally changed. Don't you think so?

What God wants is nothing but true love. Since the creation of the world, God has eagerly been awaiting the day when He can see, listen, touch, and speak through true love. If His true children could have touched His hands to taste true love, how joyful they would have been! If God gave you a piggy-back ride and kissed you, you would reach such a state that all 4 trillion cells in your entire body would explode!

Like a thunderbolt, true love will begin at the highest point. When the sound reverberates in a relationship between a man and woman, all the cells of your body will swell up to the extreme and then shrink again, through the respiration of love. The perfect movement of each cell will begin with true love. Even in this fallen world, when a man and woman love each other, electricity flows through them; but the force of that electricity is only on the level of the archangel, fallen man, or lower. In the original world, a man and woman must be united centering on God's love in order to be connected to Him.

PERFECTION OF CHARACTER

God must complete His original creation through the excavation of true love. God Himself cannot do the job. It must be done by a descendent of fallen Adam and Eve. The restoration of Adam and Eve through their descendents is a task far more difficult than the original creation, because having inherited the blood lineage of the fallen archangel, mankind is facing a direction which is 180 degrees opposite to God's *shimjung*. God is not able to give us true love in order to make our character perfect. We can regain true love only after the perfection of our character—not the other way around! That is the problem.

For this reason, God can look at fallen people, but He cannot stand in front of them. Only after the perfection of our character can God, the subject of true love, stand in front of us. This perfection of character is accomplished through the fulfillment of our own portion of responsibility. Once you fulfill it, you no longer have any need of the commandment God gave to Adam and Eve not to eat of the fruit of the tree. You can stand in a dignified manner before God and share love with Him as His true and mature son or daughter.

To attain this perfection of character and to restore true love, God sends the Messiah in the last days. Centering on him, God consummates human history and unifies the world through religious groups. An external foundation for unity has been prepared through science, which has made our world very small, since all parts of the world can now receive the same information in a matter of seconds.

After the revolution of your character is accomplished, true love will come to you. However, insofar as you still entertain worldly desires, thinking only of your own family and taking pride in your own country and culture, God will not receive you as a person who has reached the standard of perfected Adam and Eve. Thus a religion which moves toward the ideal world of perfection begins by completely denying this fallen world.

Because I have lived by this principle and strategy, I have been persecuted by many different groups. If America and Korea had been united with me on the basis of their Christian cultural background, we would not have witnessed the decadence of the free world; our youth would not have become demoralized; and communism would have disappeared from this world a long time ago. We would have been able to establish a unified world quickly with the top leaders of the world.

Instead, communism and democracy are fighting—and they are tired of fighting! Even though America boasts of her mighty economic, scientific, political, and military power, she has completely failed in her responsibility to the younger generation, which has lost hope. The Soviet Union is now also on the edge of explosion, and the youth there are turning away from their system towards a free

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society. In the midst of such worldwide degeneration, our God-centered Unification movement has risen. Just as the sun rises in the morning, Rev. Moon's ideology has risen—and it seems a nuisance to the world, especially the white Anglo-Saxon race.

As Mr. Kamiyama pointed out, there are people with many different minds gathered here today. Some might have felt happy to come to New York because they could see their spouse, or see me for the first time. In particular, some of the Japanese might be thinking, "Oh, I wish I were back in Japan. I want to see my family, and I want to eat sushi." So the Japanese are complaining; when we look inside their minds we will see all kinds of warps and scratches.

Actually, since your minds are not centered, you are not people of true value. You have no right to complain no matter how you are treated. If you feel disgusted following Korean leaders, then your attitude is wrong. We have no national boundaries among us. From God's point of view, Japan as well as the entire Oriental and Occidental worlds are still under Satan's bondage. They are the temporal realities that God has to work through in the course of restoration; they actually have nothing to do with God's eternal realm of love.

INHERITING GOD'S LOVE

As Jin Whi said, it is not easy to inherit the realm of God's love. Those who inherit the heavenly lineage and become unforgettable to God cannot pay so much attention to themselves but must always think of the entire world and universe first. The total fulfillment of our portion of responsibility is equal to the completion of cosmic character. There is no way other than the fulfillment of human responsibility to be connected with God's original love and ideal.

Historically, God did not lead or educate people directly but divided the world into Cain and Abel realms. Then throughout the ages He gradually expanded the realm of Abel. You cannot return to God all by yourself; you must pass through the stages of servant of servant, servant, adopted son or daughter, and true son or daughter. Some of you are standing in the position of servants, and others in the position of adopted children, but everyone is connected to each other through me. In the original world, there never would have been any need to have people in any position lower than true son and daughter.

True children can inherit God's essence. Have you attained the position of true children? Have you inherited God's essence? No, instead you have inherited the essence of the fallen angel. You are not much different from Satan who thinks about everything centered upon himself. To inherit God's essence you must attain that very perfection which Adam and Eve were supposed to reach without the fall. To accomplish this, the Unification Church is initiating



J. HAHNNO / N.Y.P.

a movement to revolutionize the human character. There will be no way to defeat us.

Why, then, did I have to be imprisoned in Danbury? It is because I was not standing in the position of True Parents. Had I been standing in that position, such imprisonment would have been a most terrible occurrence, indicating that all of heaven and earth had become the satanic realm. The fact it took place shows that I am not yet standing on the foundation of True Parents. Do you understand?

God's strategy is for us to separate from the satanic world. If in the process I become the target of satanic accusation, I fight until it is destroyed to pieces. That is why I was imprisoned on so many occasions. Yet I received many commendations while I was in prison. If I were to tell you all my prison stories, your eyes would become so swollen with tears that you wouldn't be able to open them, and I myself would probably become too choked with emotion to continue. Yet every time I came out of prison I thought to myself, "Even bigger and more severe trials remain before me." I never took a detour but always went straight ahead. Now I have reached the level of America, but I am already thinking about prison in Red China or the Soviet Union. I must solve many problems before I go.

God wants to stand on the side of the man who always moves forward, even under severe persecution, and wins the victory over the fallen world. Even though I often keep silent, God comes and stands right behind me. I tell Him, "Under any circumstances, even with Satan's accusation, I will accomplish my responsibility—to revolutionize my character and never be defeated." The only next move my opponents can make is an assassination. Despite such danger, I am still moving forward with constant determination. How about you?

*There is no way
other than the fulfillment of human responsibility
to be connected with God's original love and ideal.*



J. HALENKO / N.F.P.

UNITING CAIN AND ABEL SPHERES

Let's conclude. God's original ideal was to have been accomplished centering on true love. God and Adam and Eve would have celebrated that wonderful day when human responsibility was fulfilled. God's joyful laughter would have reverberated throughout the entire universe, harmonizing heaven and earth on the wavelength of love. Adam and Eve would have grabbed God's arms and legs, and becoming one with Him, they would have jumped into the universe. Have we ever read about such a day in the Bible? No. From the moment of the fall, God regretted having created Adam and Eve.

In order to restore humankind to the original Garden of Eden, God divided the world into two major spheres—the Cain or external sphere, and the Abel or internal sphere. These spheres must be united in order to accomplish the needed revolution of character. Human history cannot be consummated until the relationship of Cain and Abel is removed from the fallen realm. Communist ideology teaches that human history is a history of struggle. History is indeed a history of struggle, but not of material forces. It is the struggle of good and evil. Unless we can encourage Cain to surrender voluntarily centering on Abel, our way will not be in accord with the law of love and the law of nature. The internal and external realms were originally created to accord with each other automatically.

Now the external world is moving centered on Satan, and the internal world is moving centered on God. Throughout the course of history, they have been moving

in opposite directions and fighting one another. Therefore we have no foundation for the True Parents. According to the Principle, True Parents can only come on the foundation of Abel completing his portion of responsibility. Since the original Cain killed Abel, Abel must now save Cain and allow him to surrender. Only when Abel returns to the True Parents together with Cain can the elder and younger sons, both on the side of God, be given rebirth.

In the fallen world, the eldest son has taken sovereignty. In restoration, however, Abel must come to stand in the eldest son's position, and in order for Cain to return to God, True Parents, and the realm of true love, he must respect his younger brother and receive love through him. This is the secret in the battle between God and Satan. In the past, people in the religious world never knew why they had to renounce the world, sacrifice themselves, and serve others. In order for them to find their personal relationship with God, they had to deny their family, tribe, nation, and world. They had to think about God and other people before all those who were dear to them. Throughout the ages, they were murdered by the sovereigns of nations. Therefore, we must expand the territory of Abel and multiply his descendents through the family, tribal, national, and worldwide levels. Today, even patriots belong to the satanic realm: only saints stand on the worldwide level. And unless we go beyond even the level of saints, we cannot become the true sons and daughters of God.

Japan has been the enemy of enemies to Korea. Once Japanese authorities even tried to kill me, and because of them I actually came to the brink of death many times. I have chosen Japan as the Eve nation because forgiving and loving the enemy and going beyond one's own misery is the highest condition before Heaven. Young people are coming here from an enemy nation to do God's will. America was once an enemy to Japan, and now you Japanese must try to save her. Germans must also try to save America. Then Japan and America can save Korea. By uniting enemy nations, we can establish the highest tradition centered on God. □



All the Japanese members were invited to East Garden.

J. HALENKO / N.F.P.

BECOME A NEW SEED

BY REV. SUN MYUNG MOON
SPEECH TO EAST COAST LEADERS
EAST GARDEN, JULY 20, 1986
PART II

The following is another segment of edited excerpts from the speech Father gave commemorating his imprisonment in Danbury on July 20. The day also marked Kook Jin Nim's sixteenth birthday (by the solar calendar). The last paragraph of the first published segment is repeated here for continuity. Part III will appear in November.

Translator, Dr. Bo Hi Pak

TRUE PARENTS' THOUGHT, LANGUAGE, AND WAY OF LIFE should be at the center of your own life. God knows that it is not easy for you to overcome your cultural habits, and He is taking great pains to try to bring about cultural harmony, unity, and heavenly tradition, centering on True Parents. He is planning to accomplish this within three generations.

Your Blessing represents the Old Testament era; your children's Blessing will represent the New Testament era; and your grandchildren's Blessing will represent the Completed Testament era. The third generation will follow heavenly tradition one hundred percent. The present culture which is influencing the entire world—American culture as well as communist culture—will perish. A new, heavenly culture must emerge; otherwise you Moonies will not be respected or treated well in the future. I came and suffered here in America in order to bequeath the unified tradition to the Christian culture, which is ripe and ready to be harvested after its 2,000-year history. The new tradition must be planted in this country by bringing unity among Christian people.

In order to create the tradition of a new culture based on heavenly love, do you really think I should discuss matters with you? Adam and Eve, who were destined to become True Parents, had only God to consult with. The True Parents can only turn to God for advice.

Democracy is based on the ideal of brotherhood, but the ideology and system of government based on that ideal is not sufficient to bring unity between east and west, north and south. The original "ism" is Godism or "parentism"—not "brotherism." "Parentism" is the ideal and ideology of true love, coming down vertically in a heavenly line and bringing men and women together. Man is like the right hand and woman is like the left; Adam, representing God's love, unites with Eve. The sexual organs of man and woman can receive each other, harmonize, and become united, so that their two bodies can become one. Convex and concave components fit together as one and are immovable; their union is fixed and anchored. Love brings two bodies into one; therefore love should be a vertical move-



ment, like a piston and a cylinder working up and down. They have to fit, and there is only one place the piston should fit—not two.

THE DECLINE OF AMERICA

There is no piston which ideally can fit everywhere. One piston and one cylinder must be uniquely harmonized so that the piston, moving up and down in constant churning motion, can produce energy. For example, without a perfect fit between piston and cylinder, an automobile couldn't move. Symbolically speaking, the American culture today is trying to pull the piston up and forcefully and indiscriminately fit it into any cylinder anywhere. Everywhere today, even in the Congress and the White House, the problems of homosexuality, sodomy, and incest are being discussed. These are unnatural lusts, which undermine morality and pervert the culture. They are terrible in the sight of God. From the heavenly point of view, extreme perversions are choking up American life.

American young people are living in and becoming indoctrinated to accept this sort of culture. The environment is such muck! How can young people possibly think in a logical, pure, and healthy way? There is no unchanging principle, so their thinking and behavior are very changeable. There is no right or wrong, just the feelings of the moment. The American way of life is full of jokes and careless humor;



K. OWENS / N.E.P.

laughing, Americans take their problems very lightly. "Oh, don't worry, they will go away," they say. They just don't want to look a problem in the face. As leaders you must understand that America's problems will not simply "go away."

Knowing the will of Heaven, you must understand that now, no matter how hard America tries, it will fall way behind Oriental countries. The success of Japan today is the heavenly direction. History is moving from one area of the globe to another. The United States has enjoyed its golden era, but you are losing your heritage; so the blessing is quickly moving away. All the power and tax money of America cannot stop the corruption and moral decay here. You must become the recipients of Father's tradition. How can you receive me? You have to be in the lowest position.

At Danbury I got a close look at the convicts: Thirty percent or more come right back to prison, and the percentage is growing each year. Even though your society is becoming more and more sinful, you somehow try to protect it—by having more lawyers, for example. This country is a lawyer's heaven; they can create their own cases! Most of them do not act altruistically, but out of greed. They prolong their cases and make them more and more involved so that they can squeeze more money out of their clients.

There are so many more lawyers here in America than there are in Japan! You Americans cannot easily see the failure of this country, but the person coming from outside can perceive its decline clearly.

When I created *The Washington Times* and *The World & I* magazine, I met with incredible opposition, stemming from arrogant and prejudiced attitudes. The American people did not like the fact that an Oriental was working so strongly in their country; they wanted me to stay away and not bother them. I had to take on extra suffering because of such attitudes.

Alexander Solzhenitsyn, the Soviet dissident who came here, was so totally disappointed in American society that he is now looking to Japan for permanent residence. After witnessing the incredible blunders and decline of his native Russia, he does not want to suffer through a similar failure in this society. He is placing his hopes in Asia.

MODELS OF FATHER

When I give the providential mission to Japanese people, they go straight forward—like the bamboo; but when I give the mission to American people, they zig-zag and flounder around, going this way and that. That is why

*Only through your hard work and good deeds can
you fully embrace True Parents and unite with
heavenly love, so that God can trust you.*

democracy can easily be utilized by Satan, even more than by God. Compare yourselves with the Japanese and their tradition. They are different, aren't they? Everything in America is the opposite of what they know—food, shelter, language, lifestyle—and very inconvenient for them. Their mission here is many times more difficult than yours, but still they are trying hard to move ahead. Put yourself in their position: Could you do the same in Japan or Korea? Also, we created the Unification Theological Seminary here in America. After ten years, where are the five hundred graduates? If we had created that school in Japan or Korea, the result would have been entirely different. The Korean theological seminary will begin its operation this year.

You may think that as long as the Japanese and Koreans are here in your country, you should not follow them and they should follow you instead; but you are wrong. They are not just "Japanese" and "Koreans"; they are models of Father through which Father's tradition must be transmitted.

I am speaking to you quite frankly now because I would like to see you change your attitude and behavior. You are not quite adults in the heavenly sense. The term "adult" means that you have fulfilled the responsibility given you by Heaven; when you fulfill it, God grants you the right to adulthood. When have you completed your responsibility, centered upon the true love of God? Can you show me? No one has matured and grown into full adulthood.

Your wedding blessing was conditional; it was a contract with certain contingencies. You must fulfill the necessary, remaining conditions. You may think, because you are blessed and have a leadership position, that all you have to do is listen to my words. That is not so. When you were blessed you were restored to the position of Adam and Eve just before they fell; from that point on you must pass through the seven-year process of completion, or perfection. During those seven years, only through your hard work and good deeds can you fully embrace True Parents and unite with heavenly love, so that God can trust you. Only on that foundation can you become one with True Parents' ideology and way of life—their ideal and truth and love.

FULLFILL YOUR RESPONSIBILITY

No matter where I go, Satan can never accuse me. If I enter Satan's cage, his own home ground, he will immediately recognize me and have no more business there. Even if I hold Satan's hand and dance around, it is not because I am fallen, subject to be killed and sent to hell, but because I must save Satan! I am totally free. If I march into a bar or house of prostitution, Satan can do nothing because I go there for one righteous purpose only—the salvation of humanity. Are you at the same level now? No, because you have not fulfilled your portion of responsibility.

You have been given the right to be perfected, but to actu-

alize that right, God requires that you fulfill your human responsibility. It is because you have not done it that Satan hasn't written you off, yet; he is still holding you with his hooks. In order to fulfill man's portion of responsibility, I established Parents' Day, Children's Day, Day of All Things, and God's Day; these days mark victories centered on absolute truth which Heaven can recognize. Beginning at the individual level in Korea, and travelling a very arduous road, I moved up from the family to the tribal, clan, national and worldwide levels. Now victory is secured and perfected on the global level—so all you have to do is grab onto me! Become one person with me.

Man's responsibility is to restore true love on the individual, family, tribal, clan, national, worldwide and cosmic levels. Therefore, you should follow the person whose own responsibility is done, like the engine of a locomotive. If you hold on tight and become one with me, you will go to the same place. You have your own wheel on the locomotive, but you are running on the same rail. As long as you run along my rail, you will be all right. Since my own responsibility is done, I am now trying to teach you as individuals and families how to restore the God-centered tribe and nation, for the sake of the world.

Once you are completely rejected in this world, there is no way to begin again except as a beggar. There is actually a quality of humility, nobility, and altruism in the actions of a beggar, and when the big wheels in society really perceive it in you, they will want you as sons and daughters of their own, despite your status. That is the way the world should see you Moonies. However, this course is not easy, especially for Americans. Within a few years, the American leaders get completely knocked out.

Why did I go to Danbury? Simply to lay the rail, to show the path of the victorious Adam, so that you can follow. I don't need anything for myself, but East Garden and all that we have built in America will stand as part of the correct inheritance to be given to those who deserve it. That is supposed to be you. Are you really ready to receive it? From the other side of the hill of Calvary, I am pulling on a rope, fishing for you still. Don't *ever* think that you are fulfilling your leadership roles satisfactorily: You must do more than Jesus who bore the cross; you must go beyond Calvary.

THE SPIRIT OF DANBURY

While I suffered in Danbury for 13 months, you Americans should have done ten times, a hundred times more than before. When I entered the prison, none of those criminals—some of whom were murderers—sympathized with me; but when I left, they were converted in a way. Nearly everyone bid me farewell, some with tears. While I was there I analyzed clearly and correctly how the secular American culture is hurting God's worldwide crusade. I could not really afford to spend even one minute inside that prison

*Go to the churches, the schools,
and the policymakers.
Stop the American people from chasing God away.*

from the dispensational point of view. Just imagine how pitiful God's situation is!

I opened a door by going victoriously through Danbury. Now we are facing the final hill, the final battle. In Korea it has taken forty years to come this far; Japan has a twenty-year history, and America has a 14-year history in the dispensation. In this next seven years, the wrestling will be completely over. The United States government simply will not be able to deny Rev. Moon's contribution. The White House and the State Department will not be able to deny the validity and power of the CAUSA ideology, because it contains a clear plan to save America.

When I pass over that final hill, it will not be easy for all of you to follow me. Will you walk back down the hill? That is not Father's way. Go to the top of the hill and take off! Ascend into heaven. The spirit of Danbury can take us everywhere.

[*Father begins to speak in English.*] During this time you represent all the American Moonies. You must clearly realize your responsibility and duty. You are in the position of the heavenly archangel, and from that position you must influence others. *Can't you see how serious I am? No one has really helped me. I've done everything all by myself. You cannot imagine how lonely my life is.* It hasn't been easy, but now I have achieved respect everywhere. *You must protect me.* I cannot discuss these serious matters in detail. True Parents are the *only ones* in their position in this world. This was God's plan—to have only one set of True Parents, not two—whereas on the side of the satanic archangel there are many relative ideas and voices of authority.

For 6,000 years Satan has built up his foundation. An uncountable number of lives has been lost. All throughout this long, long history, Satan has continuously accused God, because He could not control His people. God cannot control Satan, either. This situation never should have been. Finally the Messiah came on earth. He is only one man, not two; there is only one man to build the new foundation. I did it first, and now I must teach you the Father's way. No one helps me. You may follow behind, but you don't fully understand the providential purpose. True Parents represent mankind, and as Unification Church members, you must come to realize who they are.

I have made the foundation in Korea and Japan, and I have come back here in order to explain seriously how you can do the same in America. We are involved in the fight at the ford of Jabbok, and we must achieve the title of Israel. These are not just my words; they are the words of the Principle; this is the providential view. God knows it clearly, and Satan knows it, also.

You must really consider the American situation, and your own situation. You say, "We need Father, but we want him to do things the American way." This is wrong. You have to correct the situation here; otherwise you cannot survive. There are no excuses, and I cannot accept any.

The world is rapidly changing. For the Soviets, the big-

gest problem is Rev. Moon. Now the Soviets are educating KGB agents to understand the Principle. They know America's problems, and they know that you are capable of denying the principled way, even after following the True Parents for many years. When they come to question you, will your faith remain strong? Also many professors throughout the world are studying the Principle and listening to tapes of my sermons. They remember everything, because they are so impressed. How about you? How is your faith and position? I know very clearly.

No matter how difficult our situation is, we must undertake this final quest. You must decide your purpose. Because I have had to work in America, I have remained here, even after Danbury. But I must go to Korea soon. You must know my situation during this time clearly. Two years ago today I entered Danbury. Make up your minds; there will be no other chance.

REALIZE YOUR PURPOSE

As Americans, what is your purpose? It is to create God's original ideal world, the Kingdom of Heaven on earth. That is America's purpose, Christianity's purpose—and the Unification purpose. When these three groups come to unite and work together, the whole world can change overnight! In forty years we will easily be able to educate four billion people through the television networks. Nowadays, in a split second you can be connected to anyone in any corner of the globe.

Who prepared this foundation? God did, not man. Why? Because the Messiah is here. This entire worldwide foundation has been prepared for this one short time period. And through whom will God complete this foundation? As Moonies you must realize your purpose and responsibility. Go to the churches, the schools, and the policymakers. Stop the American people from chasing God away. We must make the whole country welcome God, and reject secular humanism and materialism.

Both God and man seek true love. That is what True Parents bring. To express such love we must go the way of sacrifice, service, and education. That is the course of restoration, in which much indemnity is needed to solve the existing problems. We can stand on God's side only on the foundation of sacrifice. We all must make our foundation of indemnity through the three levels of growth, and from the individual to the world levels. In the past, the tribes of Joseph and Zechariah, in the position of Cain and Abel respectively, could not unite; therefore Jesus could not receive the Blessing as the representative of God. *You* received the Blessing, but Father made the foundation. Will you continue to stand only on the condition of Father's foundation? You need to make your own foundation. I have been teaching you very clearly the way to go, and that is through home church. □

LEARNING THROUGH LOVE

Excerpts from Mother's talk over dinner
on the occasion of Shin Bok Nim's birthday

May 11, 1986
Tokyo, Japan

WHEN I THINK OF OUR children, I cannot help but feel compassion for them, because they have always lived apart from their parents. In normal families either the father or mother always takes care of the children. Even in the Unification Church, parents of blessed families usually have some time to spend with their children. But in the True Family, we hardly have any time to be together because we are constantly busy for the sake of our mission. We have very little time even to share a meal together, or to talk. That's why the True Children always feel so lonely.

Concerning their education, the younger brothers and sisters can learn from the older ones, as long as the older ones fulfill their position and keep the heavenly tradition. When Un Jin Nim was two years old, she once woke up when her four older brothers and sisters were at pledge service. When she found out that they had recited pledge, she later asked us, "Why didn't you wake me up so I could go to the pledge service too?" Then she cried. The younger children thus learn what they should do in a natural way, by example. That means that if the father and mother live for the sake of the public, the children will learn to do the same.

Before Heung Jin Nim went to the spirit world, he used to say, "I have to protect my father," and he meant it. Neither Father nor I asked him to do so; it was entirely his own decision. Heung Jin Nim respected Father very much and served him devotedly. This is not only true for Heung Jin Nim, but also for his older brothers and sisters. All 13 children are very deeply bound together in love.

We always keep our traditions

In the True Family we keep family traditions. For example at birthday celebrations, Father is always the first to take the spoon and start eating. Then the children follow in



sequence according to their age. Even though we have been living in America for more than 13 years, with Father as the center, we always keep our traditions, and thus we keep heavenly law as well. That's why Heavenly Father protects the True Children and guides them.

In 1988, the Olympic Games will take place in Korea. Un Jin Nim and Hyun Jin Nim will compete in horseback riding. In order to enter such a great competition, one usually has to train for at least seven to ten years, but Hyun Jin Nim qualified after training for only three years. Last summer he participated as

the only Asian representative in a worldwide junior horseback riding competition in Florida, which even Prince Charles of England once participated in. Hyun Jin Nim took first place among all 4,000 competitors, so I believe he has a special talent in this area. Hyun Jin Nim's nickname is Rambo Moon, and his horse's name is Empire. He will also enter another competition in August. I would like to ask you to pray that he will achieve a good score in the upcoming Olympic Games.

*If the father and mother live for the sake
of the public, the children will learn to
do the same.*

Another aspect of Hyun Jin Nim's character is his kindness and consideration. Whenever I am tired he asks me how I am and worries about my health. He is also very humorous and likes to make jokes. Hyun Jin Nim really has a very big heart!

Kook Jin Nim is a good student, especially in mathematics. He even excels Hyung Jin Nim in it. He always thinks logically and makes very precise decisions. Once Father said, "Kook Jin, you may want to become a lawyer some day." Whenever Kook Jin Nim thinks he is right, he will find logical reasons to support his viewpoint and insist on it to the very end. He will even try to present his viewpoint to his older brothers if need be. Also, both Hyung Jin Nim and Kook Jin Nim are very interested and versed in the history of World War II. They know all about the armies, the warships, and the battles that were fought.



Yeon Jin Nim, Young Jin Nim, and Sun Jin Nim supervise a delivery of watermelons.

Kwon Jin Nim is five years younger than Kook Jin Nim. Even though he is still young, he behaves like a little British gentleman. That's why he is so loved by American brothers and sisters. When he gets into a car, for example, he says, "Hello, Mr. Driver. You are very nicely dressed today," or, "I would also like to become Father's driver some day," and in this way he lifts up the driver's spirit. Kwon Jin Nim is supremely gifted musically. Once in an opera production at school he played the character of a king and was highly praised for his performance.

The parents' example

Hyung Jin Nim is very well behaved; he follows heavenly law exactly. Before going to bed every night, he reflects on the day. Even the sisters who look after the children learn good manners from him. Sometimes they fear him because he is very strong-minded. If a sister reprimands him and he doesn't believe there was a reason for it, he will tell her, "You are wrong." He will point out and explain her mistakes, and he won't go to bed until she admits them. Father and I never taught him to do that, but children learn on their own by observing the attitude of their parents. Because Adam and Eve could communicate with God, their Parent, directly before the fall, they knew what they were supposed to do. The growth of children depends upon the behavior and example of the parents.

Today's social environment in America is bad for children. I feel very sorry about this. The moral standard in this country is extremely low. When I think about the children having to live and study in such an environment, I cannot help but worry about them. All I can do is have faith and trust in Heaven.

Young Jin Nim is the most intellectual among the children and his thinking is always very precise. Father often advised the older children to study foreign languages. This inspired Young Jin Nim to challenge Chinese, which is said to be the most difficult language. Because he comprehends quickly and easily, he is able to learn the most complicated Chinese characters by heart once he determines to do so.

Children learn on their own by observing the attitude of their parents.

Sun Jin Nim and Kwon Jin Nim are almost the same age. Sun Jin Nim often imitates me, and Kwon Jin Nim often imitates Father. Sun Jin Nim has very good qualities and is spiritually very sharp. Whenever she sees a sister on the staff whose spirit is not high that day, she tells her, "You may go home today."

When Yeon Jin Nim was born, her face resembled Father's very much. Because she was a bit chubby when she was little, she was given the nickname Fatty, but now her noble appearance again reminds me of Father. She is very generous and has the nature of a princess. She is tenacious in a positive way; once she starts something, she will continue untiringly. Even though it is difficult for others to make friends with her in the beginning, once she is won over as a friend, she will keep the friendship for a long time.



Jeung Jin Nim tests the waters.

Jeung Jin Nim is very similar to me when I was a child. She is much loved by everyone. A spiritualist once advised me to be careful that the spirit world doesn't take her. She is also gifted musically; once she hears a song, she can learn to sing it immediately. She is very clever and spiritually quite clear.

Each one of the True Children has a God-given gift. I have 13 children, but I never thought I had too many.

In conclusion, I would like to say that children should be educated with love and devotion. We all have to bring our families into relationship with the harmony of the universe. Love melts everything and makes unity possible. Therefore, if we educate our children with love, without worrying too much about order, their lives will automatically flow in the right direction. □

HOW I GOT TO KNOW FATHER



by Bill Sheppard
as told to Laura Reinig
July 1986

To go along with the theme of Danbury in this issue, we are including excerpts from part one of an interview that Laura Reinig, our associate editor, had with Mr. Bill Sheppard in Danbury prison in July 1986. As many readers of *Today's World* know, Bill became a close friend of Father in Danbury.

The interview took place in the small, office-sized chapel where Father, Mr. Kamiyama, Bill, and Larry Evola, another friend of Father, used to pray early Sunday mornings. Bill explained that Father would sit in one chair, and Mr. Kamiyama, Larry, and Bill would sit facing him, and then they would pray. Bill still says pledge

every Sunday morning on his own.

Laura considered it a privilege to go to Danbury camp and interview Bill. She saw the hill where Father stood to wave goodbye to Mother. "I could almost see Father standing there," she said. They went, of course, through the visiting room where Father had received his family and his many visitors. The prison authorities also allowed her and photographer Ken Owens to visit the dining room that Father had worked in.

"But prison life is not any kind of picnic for Bill," Laura noted. "He works very hard up there—taking on extra work to pass the many lonely hours, separated from his family and

friends and of course from Father, with whom he formed such a deep bond of heart. He needs our prayers.

"I loved talking with Bill. He seemed like a delightful combination of a very fatherly man and an impish little boy. 'You can't lose your humor in a place like this,' he told me. 'If you do, you go crazy.'"

The interview lasted four hours, and Bill talked freely on a wide range of topics—what he had gone through prior to his term in Danbury, how he got acquainted with Mr. Kamiyama and then with Father, how his view of life changed upon knowing Father, and how he maintains hope for the future.



Kami would keep telling me about Father. Many things I couldn't relate to; many things I couldn't understand.

WHEN I FIRST CAME TO DANBURY in April 1984 they asked me what I wanted to do. They try to classify you, find out where they can best use your skill. So as it turned out I was taken immediately outside. One fellow and I did the landscaping. This camp was nothing but mud at the time—everything was mud; the interior was completed but the exterior had no trees, no shrubs. It turned into a major project. I worked a lot to pass my time. It wasn't fashionable to do a lot of work—not weekends and nights and the hours we were putting in.

It was about the beginning of July 1984 at the time we were finishing. Just in time for somebody to come! Rather strange! After I completed the main landscaping work they asked me to keep working outside on the grounds, which I was very glad about.

When Father and Kami [Mr. Kamiyama] first came it was such a big thing. I mean it was, "Who is this fellow?" Many people surrounded him in hopes of getting close to him. He was a curiosity. They both were. I remember people saying, "Which one is Moon? Is he the tall fellow?" That's literally how it was.

They put Father in the end cube, the smallest cube there was, where there were no windows and no access to him. I believe it was for security reasons. His cube happened to be very small and it was right next to a closet where they kept the mops and junk, so it wasn't the nicest place in the world, that's for sure.

I was living in A dorm, the same dorm where Father and Kami were living. I lived right near a doorway, which gave me a panoramic view that looked on all the top bunks. I couldn't help but observe Father and Kami.

Close to God

At that point, I believed very deeply in God. I definitely had respect for religion—but not organized religion. Because of the medical situation with my daughter and the tragedies that happened in my family in the past, I felt I had a very close relationship with God.

My wife and I had been married in 1968 and we had tried for seven years to have children, and we were just about to give up. Then all of a sudden we had a daughter. Of course we were very, very happy. It was an emotional experience and it made us very close. There were a few complications. Externally my daughter looked beautiful, but my wife had an inner feeling that something was wrong.

She was in an incubator, and we constantly talked to her. I would give her massages and do different things with her. But the baby was not getting enough nourishment; she could not suck correctly. They told my wife that she would have to breastfeed using a pump and they'd have to freeze the milk. The problem with that is, any type of stress will stop the milk production. My wife was going through a tremendous amount of stress—tremendous. I can remember she was connected up to a machine. It was like being in a closet. The pump would be going, and I was wondering if my daughter was going to live or die.

We finally found out that she had congenital heart disease. She was given last rites; they didn't expect her to make it. She went through an operation, and it was a long and scary process. But she recovered, and then she came home with us. That would

have been a moving experience enough, but a week later the symptoms came back. She had to go to the hospital again and have another operation. And then after that, my daughter had a stroke. So things kept building and building. Finally, we were able to take her home.

It was an unbelievably stressful situation—just unbelievable. Our main thing in handling this situation was to draw whatever strength we could from God. But how do you handle it for yourself mentally and emotionally and spiritually?

That whole experience made us become very close parents. In today's society you tend to go in your different directions, that's very easy to happen. That's why this experience, I think, turned us around.

When I was incarcerated here we had a terrible problem in that my daughter, who's six now, wouldn't leave my wife's side. My problem was that I was so very close to her. It was like she had two mothers, if you will, because of the situation.

My mindset

After I was in here I had been going through recounting that situation in my own mind. "You've gone through the situation with your daughter—now what? Now you're incarcerated. How do you get the strength to go through *this*?" Talk about indemnity, you're looking at a long period of suffering.

And that was my mindset, if you will, when I met these two Oriental people. Here I was in Danbury and I was working outside and I had a 10-year sentence and it just didn't make any sense. It was like I was being plucked out and put in this situation.

At that time I had started going to

Father gained respect, and people's image of him and the general atmosphere of the prison began to change—slowly.



Bible classes. They have volunteers that come up here, basically fundamentalists, who go over the Bible. I got involved out of curiosity. I was a Catholic, and had gone through as an altar boy. So this was a good opportunity. I was reading the Bible constantly—things that I'd missed. So I found myself reading the Bible, going to Bible classes—and watching Rev. Moon! It was a strange situation; especially for someone who is not ultra-religious.

In Bible class I would ask questions and I would argue. I shouldn't say I'm a skeptic, but I'm not afraid to ask if I don't understand. A lot of times I had to say, "I don't know what you're talking about." At the time, just before I sat down to talk with Father and Kami seriously, I was having a problem with the fundamentalist Christian point of view that the only way to heaven is through faith alone, irrespective of any good works. In other words, you have no responsibility. It just went against my nature; it just didn't seem right.

Just about that time, I would see Father and Kami periodically sitting out in the back, and I'd be working out there on the grounds. And I remember Father would pass by. I didn't even know whether either of them spoke English. We'd just smile and say hello.

I was well aware of the media and what the media had said about him—monster, brainwashing, whatever. Whether or not that was true I didn't know. Not even a week before he came, I had had a discussion with another inmate about the Moonies. The first thing I said was, "Well, they'd better not try that on my daughter [brainwash her]." I vividly remember that discussion.

Father took a backseat

There was one fellow here, a Quaker who speaks Japanese, whom I knew. I grabbed this guy and brought him over to where Kami and Father were. We tried translation. I don't know what I said; I just remember wanting to ask a few things. The communication was difficult because I felt the man was communicating differently from what Father was saying. It just didn't make any sense.

Through a number of experiences at the camp, Kami and I started talking. During that period of time we had a few discussions—three-way discussions; Father took a backseat. He was very, very quiet. We'd talk about different things; but not at any length. We really didn't know each other that well.

Over time Kami and I developed a very close brotherly relationship, and I asked him if he would come with me to Bible class. He said, "Okay, as long as we sit together." He didn't want to be put into an awkward situation. He didn't want to create an atomic bomb if he said something controversial. He trusted me. I understood and said okay. He entered into a number of conversations in Bible class. When someone said something outrageous he just had to speak up. And then there would be a banter back and forth, in good spirits. It's a dangerous thing in prison and in religion if you're not coming from a good heart. Most people took it right, but some other people couldn't understand what was going on.

Kami and I began sitting down and going over the Bible and his interpretation—at my request. He was very reluctant to preach about the Unification Church. Certainly Father

did not preach. Father had promised he was not going to be "converting" people. As far as the wardens were concerned, they didn't have to worry about him brainwashing anybody. I was very much aware of Father's promise.

At that time my relationship with Father was not a very deep relationship, quite honestly. To me he was a very nice Oriental old man. At times we had sat in the visiting room—my wife, my daughter, and myself—near Father and Mother, just giving them respect and privacy, but we didn't really talk.

Kami would keep telling me about Father. Many things I couldn't relate to; many things I couldn't understand. I knew that this guy, this old Oriental man, was very important to one person here that I knew. His complete importance I didn't know—to the world, let's say. We were only dealing on an individual and a family level.

Our relationship grew

Father and I got to be very close a few months before Kami left. Father would take any free time that he had and he'd play pool for hours. It wasn't one of my favorite things, but I'd wind up playing pool with him.

But most of my time with Father, both before Kami left and after he left, was spent talking, communicating with him. It wasn't playing pool. The time Father and I spent together was very serious. It was difficult because there were always people around.

A few months prior to Kami's leaving, little did I know that everything Kami and I had shared Kami had reported to Father—every detail about me! He had told Father about my own personal background and a



I was called a hard-nosed skeptic by some, that's very true, but I knew I wasn't being given a sales pitch by Father.

number of things in my case. Father knew everything by this time. He knew more than I did! I was at a disadvantage, not realizing it.

I questioned Father. I learned what he believed and how he thought. And I saw how he treated people. He was tremendously respectful to everyone and their opinion. He wasn't liked by everybody, but he was respected by everybody, no question about that. He gained respect, and people's image of him and the general atmosphere of the prison began to change—slowly.

We talked about everything imaginable. We laughed an awful lot. We talked about our families, we talked about the history of the church. I knew certain things about his life. I knew he had been in prison before. I asked him about that, about the death camp. He did not wear it as a badge; you had to coax certain things out of him. He didn't go into too much detail about it, but he did explain what he had to go through in that camp in order to talk to people. You could only talk to people when you were getting food or going to the latrine or something.

One of the strange things was the analogies Father made. I told him my birthday was August 13, 1945, and he said that I was born right at the time the church started. He found that to be very interesting. There were a lot of other coincidences. He would ask me questions about my life and when I told him he would look stunned as if to say, "Well, that's very odd!" We used to laugh. He talked sometimes about the brainwashing thing, about being zapped, that type of thing. Hilarious. A number of times we talked about the bad publicity, but that was something he never dwelled on—how bad things were.

Father/son talks

At times Father would reprimand me for not being serious, and at other times for not understanding his humor. He was very serious about his humor! And I would try to understand. I'd see him looking at me once in a while or vice versa. You do that as you develop a relationship until the point that you have some deep trust.

We discussed my relationship with my wife and my daughter. He'd talk about my daughter as if she were part of the world—not just as mine. We talked about some other tragedies in my past that I had gone through, and he was very concerned. We had a lot of father-son talks, that type of relationship.

Kami and Father talked about going to pledge service. Of course that was a big thing. I thought to myself, "Pledge service?" I asked, very openly, "What is this that you're doing? What is this three o'clock in the morning for?" Respectfully, I mean. I could talk this way to Father and he would respond this way, knowing where my heart was coming from.

Sometimes Father and I would miss dinner. I would mess up. We would be walking outside talking and then I'd realize, "Oh, gee, it's dinnertime," and then we'd have to run. I would get so involved in the conversation that I would forget. There was always one more page Father wanted to read or one more point he wanted to make to me personally about something. Father would say, "Wait a minute! Forget about dinner. This is more important. This is the rest of your life."

We talked an awful lot about business—about ethics in business. I learned

about things that were happening with the church, with Ocean Church, with CAUSA, or whatever it might be. I remember Father telling Kami about the speeches and videotapes that were going to be sent out. He let me know about everything. I wouldn't talk about these things with anyone else.

I met Mother a couple of times, and I met Father's children, Peter Kim, Rev. Kwak, and a number of people who came up. Most of the time we didn't have the same visiting day. It was an odd/even system, so only on occasion did we have visits together. And it was good because I didn't want to intrude.

My belief in Father

I don't really know how our relationship developed. I know it developed over time. My belief in him just grew. Father and I connected very quickly in how we felt about some things—very quickly. I had many of the beliefs that he had, and I believed in him. I was called a hard-nosed skeptic by some, that's very true, but I knew I wasn't being given a sales pitch by Father.

Kami had shown me the papers from his case and there was something strange here; I realized he was being punished for who he was and not because of what the case made out. It was amazing, because my case was very, very similar. I thought, "They're burying these people!" It was because of all the propaganda about brainwashing, taking away the young children, that type of accusation. "Well, how did that happen and where are these people?" I thought. "Where are all these young kids who were selling flowers and were hurt so bad? Where are the complaints?" If it

I knew not to trust the media. I knew that I could trust my own judgment about Father.



was true then there must be millions of testimonies about it, but nobody came forward to say. Something was wrong somewhere. I knew not to trust the media. I knew that I could trust my own judgment about Father.

Father expressed himself very physically to me. When he made a point he'd poke me in the chest, hard. Boy, physically he's strong! He's in good health. We'd be sitting on his bed and we'd be talking about something and he'd poke me and almost knock me over. That's exactly how it was; that was the type of close relationship that we had developed.

Sometimes I read different things in magazines about Father and he comes across as not being real. But he is *very* real—physically and spiritually very real. He makes a conscious effort to be very close. I was fortunate enough over the period of time he spent in prison to get close enough to him to know that he's not an act. He is who he is. He certainly didn't put on any show for *me*. Because we didn't expect anything to develop.

Many of the things I read about him are amazing to me. People ask me, "How could you be involved with this man?" Oh, because I know him. Had I not known him you could forget me. The only way I could have believed the things I believe now is because I met him.

As time went on, Larry [Evola] and I would both spend time with Father. People didn't understand that. We're not the same type; we're completely different people. People would say about me, "What is going on with this man?" I mean, I took a lot of heat, which was okay. We had a couple of arguments. "You're making a fool of yourself;" some people would say. I had attended Catholic services, Protestant services, Jewish services, all different kinds of services, and people were wondering, "Who the hell are you?" That would bother people.

It didn't make any sense to them—how I could be into these different religions and also spend time with Rev. Moon and still be the same person. Especially when it became a last-

ing thing. It wasn't a fad. No profit was going to come out of this; I mean, I knew he would be leaving.

Certain inmates were upset that I had developed a relationship with Father. Father had to tell me just to stay away from them; let them be. But I had no problem talking to them about him. It just made them so upset. Most of the time I had to turn the other cheek. I explained in the simplest terms that I had become closer to Father than I had to my own father. I'm sure this kind of thing happens to many people. That's the type of relationship we had developed. "Yes, he's my friend. That's where it's at. I'm not afraid to stand up for a friend. That's our relationship." To me it was very easy. □

We will bring you the rest of the interview in our November issue. Because Bill is currently incarcerated, the aspects of his case and many personal things that he shared cannot be printed at this time.

Inherit True Children's passion CONTINUED FROM PAGE 10

Later Father encouraged me to go to law school. There I realized that all of the legal scholars in this country were beginning to awaken to the fact that an incredible injustice had been perpetrated against this man of God. One professor even asked me to present a paper about Father's court case. As I studied more and more and delved deeper and deeper into the issues I realized how incredibly unjust it was. You must know clearly what has come to pass. Just as when the mob cried out for Jesus to be crucified, the court system in this land of freedom pitted twelve people against Father, even after he had asked to be tried by a judge. A jury must be composed of unbiased jurors, but forty percent of the 1,000 people surveyed in New York said they would put Rev. Moon in jail no matter what was said in court. How can we possibly say those twelve people were fair?

God raised this country up to be His champion. It was

His original ideal for America to be the land of the just, where people could be free to worship God. True Father came and has struggled for the last 14 years. The American members especially must realize what their country has done to True Parents.

I truly want to inherit the passion of the true sons and daughters. As you witnessed today, Ye Jin Nim, In Jin Nim, and Kook Jin Nim have incredible heart and passion to follow True Parents no matter what. Because of the suffering of True Father and his family we have reached the turning point; but if you do not hear what he is saying and do not go in the direction he is pointing, he himself says that we may all suffer total destruction. This is a very serious time. I pledge and hope that all of you can join with me to follow our Father and Mother unto our very lives. Thank you very much. □



“IT WAS LIKE AN INJECTION OF HOPE”

THE FIRST RELIGIOUS YOUTH SERVICE PROJECT

THE PHILIPPINES, JULY 10-AUGUST 10, 1986

Based on a report by John Gehring

ON JULY 10, ONE HUNDRED TEN young people from 34 countries gathered in Manila to take part in the first historic project of the Religious Youth Service (RYS). The aim of RYS, which grew out of an appeal by Father at the 1985 Assembly of the World's Religions, is to actively create interreligious harmony through dialogue and cooperative service to third world countries. In just three weeks these energetic volunteers from a dozen different faiths, working in the squalor of some of the most poverty-stricken areas of the Philippines, put their universal religious principles into action by digging septic tanks and wells, building an elementary school and a concrete bridge, and planting 8,000 mahogany trees.

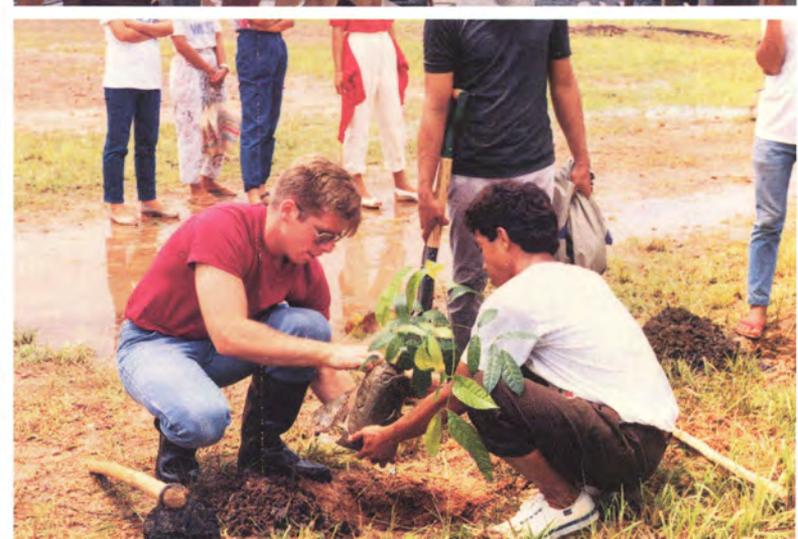
Originally, this first RYS project, jointly sponsored by the International Religious Foundation (IRF) and the International Relief Friendship Foundation (IRFF), was scheduled to take place in Senegal, but because of unforeseen circumstances, it was relocated to the Philippines in May.

The participants, coming from such diverse traditions as Buddhism, Islam,

Judaism, Hinduism, Jainism, Sikhism, Christianity, Unificationism, Confucianism, Taoism, and others, were warmly welcomed on their first day by Cardinal Sin, the head of the Catholic Church in the Philippines, at his residence. He offered words of blessing and encouragement, stressing that RYS could help bind the religious communities of the Philippines together. Rev. Kwak addressed the Cardinal, describing the purpose and vision of RYS, and Ron Jordan, representing all the participants, thanked the Cardinal for his enthusiastic support.

An audience with the President

The group was then warmly received at the Presidential Palace by President Corazon Aquino—a woman of great dignity, warmth, and faith in God. “Prayer power is behind people power,” she told them. “We do appreciate your concern for our country, because this is what it is all about—helping one another.” When the audience had finished applauding her speech, she walked right into their midst; everyone gathered around to shake her hand and offer heartfelt





Cardinal Sin gives his address.



President Aquino speaks to the group.



President Corazon Aquino with some of the RYS participants.

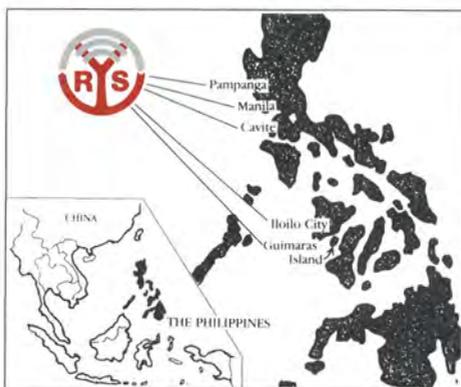
thanks and best wishes.

On the second day, guest professors from the community presented lectures on Philippine culture, customs, and history at the Maryhill Catholic Retreat Center, and Rev. Kwak spoke on "The Responsibility of Youth in Our Global Village." Everyone also had a chance to visit a Taoist temple, a local mosque, a Catholic cathedral, and a Buddhist temple, and to take part in the ceremonies there.

The next day the group divided into three teams and departed for the work sites. The religious principles and youthful idealism of the participants were destined to meet the difficult challenges of real life in an impoverished nation.

One of the sites, Apalit, a township in Pampanga, is a barrio, recently hard hit by typhoon-related flooding. Extended families live in cardboard and cinder block houses with little or no fresh water or plumbing. Unsanitary conditions, malnutrition, and infectious diseases are rampant as a result of poverty. Under the leadership of Dr. George Emery and the planning of Simon Herbert, the volunteers dug deep holes for septic tanks and constructed 35 toilet facilities. To provide clean, potable water, they dug 10 artesian wells, 120 feet deep, complete with hydraulic water pumps.

The work was extremely dirty and messy. Relates Michael Giampaoli, RYS project coordinator:



The participants were in a situation where they had to sacrifice and serve. We put them in a very poor environment. The food was not good; they weren't staying in 5-star hotels. And they had to really sweat and work hard, with the mosquitos, with the flies, and with the smells of the area, which were not pleasant. That experience opened them up to receive God's love. And they were changed, they were visibly changed.

The stark reality of poverty hit home, and the value of the work the volunteers were doing took on a new and much more urgent meaning.

Brenda Svensen, one of the Unificationist volunteers, gives this testimony:

The Filipinos were very curious about us. We were a group of such international people, with very bright spirits, ready to work. First of all they saw that women were working with a shovel. In the Philippines that just isn't done. We spoke different languages. There were Sikhs wearing their turbans, and there were Oriental girls working just as hard as the men. Actually we were treated like VIPs. The schoolchildren gathered around us, wanting our autographs, wanting our address, and we had like a passionate love affair with the people.

Tragedy creates more incentive

One little six-year-old girl came to help push back the mud. Every evening she would take everyone's work gloves home, wash them, and have them ready the next day when they arrived. She always sang and played joyfully with them. All of a sudden one day she wasn't there. One of the volunteers went to ask her parents about her, only to find out that she had died from cholera the night before. The volunteers were agonized to learn of her untimely death. Cholera is not common, but unsanitary conditions compounded by malnutrition had left the child exposed and without resistance. The stark reality

of poverty hit home, and the value of the work the volunteers were doing took on a new and much more urgent meaning.

Brenda Svensen adds:

The Filipinos are very open heartistically, and very giving, even though they don't have anything. They gave more than they had in gratitude for what we did. It was just septic tanks, but it was life and death for them. We felt our presence there went way, way beyond the difficult things we did, but more it was like an injection of hope.

Michael Giampaoli:

When the volunteers left the work site it was a very tearful kind of experience. The Filipino people would just cry tears, coming with their children and their parents and embracing our participants. They never had this kind of experience before where someone would just embrace them, crying, "Don't leave! You can't go! You must stay!" One participant said afterward, "If I die tomorrow, my life is fulfilled, because I worked on this project."

They had to really sweat and work hard, with the mosquitos, with the flies, and with the smells of the area, which were not pleasant.

At Iloilo Island, the second work site, the RYS team was overwhelmed by a reception given by the students and faculty of the West Visayas State College of Science and Technology (WCVST). Four thousand students greeted them with cheers and a marching band. The college president Dr. Alfonso Albazon, the governor of the province, and the local mayor all addressed the volunteers, and native dancers performed traditional Filipino dances.

A school dedicated to peace

In the city of Iloilo the volunteers erected an elementary school for use

by local children and student teachers. They were led by David Alexander, coordinated by Steve Kearny, and assisted by the college students.

Michael Giampaoli speaks about the school:

When we finished the building it was faced with very smooth cement, and it had glass windows. At the ending ceremony it was blessed by the local bishop with holy water. And everyone offered a prayer—the Catholic bishop, the president of the university, and our member who was leading the project. And they put a plaque on the outside of the building: "Donated by the International Religious Foundation and the Religious Youth Service." The president of the university, who is responsible for the school, said that every year he will give a talk to all the school children about how their lives should be dedicated to world peace and religious harmony because of this building.

On nearby Guimaras Island, just a half-hour away by boat, another group of volunteers planted over 8,000 mahogany trees. The purpose



In Apalit, Jim Hewes (USA), left, and Alberto Dri (Italy), right, dig out a septic tank in five feet of water.



Mr. George Emery (USA) poses with the local children who greeted the crew every morning.



Gilbert Banipoky (Senegal) twists the drilling pipe to deepen the hole for the actual well pipe. Drinking water was reached 120 feet underground.

of this project was to prevent soil erosion and eventually to bring in a cash crop to finance WCVST. In a special opening ceremony, the first seedlings were put in the ground by the governor and Rev. David Hose, RYS project director. With help from the students and national guard trainees, the planting was completed by the end of the second week, and during the third week volunteers aided construction work on the college campus.

The third project site was the resettlement area of Bagong Bayan in Dasmarinas, Cavite. Over 100,000 squatters were forced to move there from Manila about seven years ago. Literally refugees in their own country, they are unemployed and in serious need. The area has Christian and Muslim sections separated by a stream. During the rainy season (May to November), it is impossible for the children from the Muslim side to get to the school, which is on the Christian side.

At the suggestion of local Catholic Bishop Felix Perez, with the support of the Muslim community, and under the guidance of Dr. Ibrahim Abu-

The Filipino people returned their love by responding with gratitude and a real willingness to help.

Rabi and Jim Garland, a single-lane concrete bridge was built to connect the two communities. Volunteers from both the Christian and Muslim communities, engineering students from the Technical University of the Philippines, and the RYS team worked in cooperation under incredible pressure to complete the bridge construction in a mere three weeks. Under a burning sun, they dug through endless mud and sludge, and mixed and poured cement by hand throughout the day. Michael Giampaoli on one aspect of the bridge building:

The cement is mixed with lime. And you know what happens when lime

gets on your hands. The skin of your hand starts to fall off. And then if you cut your hand on these broken-down buckets, the lime goes in your cut. And it's very, very painful—extremely painful. Many of the participants the first week didn't have gloves. Everyone had about 25 bandages on their fingers. But it gave us an experience of what it must have been like—a tiny experience of what it must have been like—for Father to have to lift up those heavy bags of lime fertilizer.

The completed bridge, as it now stands serving the two communities, truly symbolizes the cooperative spirit of RYS. The sight of the Catholic bishop and the Islamic imam standing together on the bridge was a testimony to the interreligious and international ideals that had become a reality.

Gratitude and encouragement

At each site the work was grueling. The environment was so hot and smelly that sometimes it was hard just to get up in the morning. The volunteers challenged themselves to give their love continuously through



School construction in progress in Iloilo. This building will house three elementary classrooms.



Planting a mahogany seedling.



The new water pump.



The last finishing touches on the bridge.

MESSAGE FROM PRESIDENT CORAZON C. AQUINO

Read at the closing RYS banquet by Solicitor General Sedfrey Ordonez

ON BEHALF OF THE PHILIPPINE PEOPLE, WHO are presently going through one of their most trying yet promising periods in national history, I am happy to give attention to the work and efforts of the Religious Youth Service.

At this time other nations and international groups have adopted a "wait and see" attitude regarding our fight to revive a battered economy and to solve our pressing problems. You young people from the Religious Youth Service, coming from different religious backgrounds and from more than 30 nations, have won our hearts by coming to our shores to set up a symbol of love in action.

A bridge project, artesian wells, septic tanks, a school building, and even a small forest have been completed. They

may someday be used up or replaced, but the beautiful heart of God expressed by you young people from Muslim, Christian, Buddhist, Hindu, Jewish, and other backgrounds will remain and have a lasting place in the hearts of the Philippine people.

I know that without God nothing can be done successfully. When I see God's power move people like you to come together in prayer, action, and loving sacrifice for others, I have hope that there can be peace, prosperity, and happiness for everybody.

May the RYS continue to work in all nations around the world and ignite everywhere the fire of hope and cooperation for a better future.

President Corazon C. Aquino
Republic of the Philippines



hard work and sacrifice. The Filipino people returned their love by responding with gratitude and a real willingness to help—even though they were greatly inconvenienced at times as the work progressed right in the midst of their living quarters. It was their encouragement that enabled the RYS volunteers to persevere to the end!

In fact, the response of the Filipino people was the central factor in helping the volunteers realize true international understanding and hope for world peace. Most of them testified that they received more from the Filipino people than they had given. Love was the real result of mutual service and sacrifice.

Most of the volunteers came from developed countries, or were quite well-to-do graduate students and professors from Third World nations. This was their first opportunity to do hard physical labor and to witness severe poverty firsthand. The experience impacted them profoundly. To see parents and children with bloated bellies, living and sleeping together with animals in one-room shacks, battling flies, and eating what little they had in unsanitary conditions, was something of a shock. The helpless outrage the volunteers felt at such unfairness was relieved by their work, which gave them immediate hope for practical and possible solutions.

At the conclusion of each project,

the local people staged celebrations to express their gratitude to the volunteers. Parents, children, teachers, mayors, and even governors all joined in the festivities. Final speeches were delivered, and each of the volunteers was given some kind of gift—a memento of the Philippines. Everyone embraced in tears; such deep bonds of heart had been generated that no one wanted to say goodbye!

In the week that followed, the participants shared testimonies and reflections and took a canoe trip to the beautiful Pagsanjan Falls. Then everyone went to De Lasalle University for a symposium on the "Present-Day Challenges Confronting the World Religions Exemplified by the Philippine Experience." The group also attended informal symposiums at St. Andrew's Seminary and San Beda College, where they shared ideas and

The sight of the Catholic bishop and the Islamic imam standing together on the bridge was a testimony to the interreligious and international ideals that had become a reality.

made friends with the local students and professors.

An eternal memory will remain

At the closing banquet, held at the Philippine Plaza Hotel in Manila, Rev. Kwak read an address from Father [See p. 34], and the solicitor general of the Philippines, Sedfrey Ordonez, read remarks from President Aquino [See above]. Dr. Vincente Catacutan, President of the Apalit Small Christian Communities, Dr. Albazon, and Bishop Perez—who were all active in bringing about the success of the project—shared their thoughts. Entertainment provided by Bayanihan, an internationally acclaimed Filipino dance troupe, brought the audience to their feet—clapping, singing, and dancing in the final medley of international songs.

Beyond this moment of farewell, an eternal memory will remain deep within the hearts of the participants and those whose lives the project touched. The participants and the Filipino people truly became one through the vision of RYS.

The future success of the RYS program will depend on the increased participation of religious communities and institutions. Just like the mahogany seedlings planted on Guimaras Island, the RYS program needs continued investment and care in order to grow, to reach full harvest, and to yield its priceless spiritual benefits for the world. □

SERVICE AND THE TRUE SPIRIT OF RELIGION

BY REV. SUN MYUNG MOON

CLOSING ADDRESS TO THE RELIGIOUS YOUTH SERVICE
MANILA, PHILIPPINES
AUGUST 7, 1986

*This speech was delivered, in Rev. Moon's absence,
by Rev. Chung Hwan Kwak.*

DISTINGUISHED GUESTS, PARTICIPANTS IN THE Religious Youth Service, advisors to the Religious Youth Service, ladies and gentlemen:

I wish to extend my heartfelt congratulations to all of you on the successful conclusion of this first project of the Religious Youth Service. I wish to thank the people of the Philippines for their warm hospitality to the young people who have come here from every corner of the globe to work on the project, and especially the distinguished members of the Advisory Board who have done much to make the work a success.

I particularly applaud the young people who have come here as participants in the Religious Youth Service. Yours is the spirit of adventure. You have worked hard in the heat, rain, and mud to serve the people of the Philippines. You have made new friends and shared with each other out of your many diverse religious and cultural backgrounds. You have had the courage to believe and act according to the great ideal—that world peace can come through religious harmony and unity.

You have participated in a historic and unprecedented service project. Its value cannot be measured only in the school and bridge you built, the wells and septic tanks you dug, and the trees you planted. You have helped many people and made lasting friends, but neither is the value of what you have done limited to that. What is unique and special about this project is that you, who have joined together to serve the Philippine people in these ways, represent so many different religions.

YOU HAVE DISCOVERED UNITY

You have many different beliefs about God, about the world, and about the way to salvation. Throughout history, disputes over different beliefs have led to wars and the persecution of one religion by another. But here in the Philippines, you have learned that your various beliefs can motivate you to join together for a common purpose—to love and serve people in need. In living out the ideals of sacrifice and service to others, you have discovered a unity which both affirms each of your own religious faiths and transcends the barriers between different faiths.

This Religious Youth Service project is a historic demonstration that the religions of the world can work together for world peace. In a world torn apart by conflicting ideologies, national interests, and economic systems, religion can and should be the primary force for unification and peace.

Why do I say this? Each religion guides people to experience the love of God. God is one. Although there are many religions, their goal to unite with God is ultimately one. When people follow their different religious paths to their ultimate goals, they find themselves united in the heart of God. Thus, religion should naturally be a force for harmony and world peace.

Unfortunately, we all know that historically, religions have often divided us instead of uniting us. Religious leaders and institutions have often used God's name for their own narrow goals, making God exist for the sake of their religion, instead of making their religion exist for the sake of God. Nations and cultures often fight with each other in the name of religion. Religious words and dogmas may even reflect racial prejudice, nationalistic hatred, or materialistic greed. Then true religion dies, spiritual life declines, and religion becomes a restrictive and deadening force in society. For these reasons, many people have become skeptical and cynical about the value of religion.

God, however, is not narrow-minded. God is not a nationalist. God is not sectarian. God is not a dogmatist. When religious people find an intimate personal relationship with God, or experience the mystical union with the Absolute, then the strictures of racism, nationalism, sectarianism, and dogmatism fade away. Unity with God is the source of all spiritual life and the power of true religion. The world needs men and women who can unite with God, experience God's love, and then go forth with power to practice the love of God in the world.

REVIVAL OF THE FOUNDING SPIRIT

Each great religion finds this true God-centered spirit in the life and faith of its original founder. Each religious founder had such a deep unity with God. Each proclaimed a faith, a way, or a teaching that transcended the social, political, racial, and dogmatic barriers of his time. Each practiced that teaching despite hardship and persecution.

In living out the ideals of sacrifice and service to others, you have discovered a unity which both affirms each of your own religious faiths and transcends the barriers between different faiths.

Since each religion has the spirit of its original founder at its core, religions can be a legitimate vehicle for leading people into unity with God today. The religions of the world should revive their founding spirit and traditions and so be liberated from the strictures of conventional narrow-minded belief.

Furthermore, man's unity with God is not a matter of beliefs and doctrines in the mind. It must be expressed in actions of love and service to others. This is a fundamental principle of all religions. The Hebrew prophets, for example, were proud to be called by the title "servants of God." Jesus washed the feet of his disciples and taught that a man becomes great only through serving others. Muslims practice charity as a central pillar of their faith. Hindus practice bhakti, or service with the heart. Buddhism teaches compassion for all living beings and the bodhisattva ideal of service to mankind. These traditions may have different names for the Divine, but they all teach us the ideal of service to others.

The principle that people should love and serve others is fundamental to all religions because all religions teach that man finds his purpose in relation to a reality greater than himself—to God who created him and to the cosmos which sustains his life. God created man out of His own love, out of an act of self-giving, and a person likewise gives of himself in loving others. The entire universe, in fact, is a dynamic web of relationships of give-and-take; it can truly be said that "love makes the world go 'round." By acts of love and service, man comes to occupy his proper place in the cosmos and makes the world function harmoniously and cooperatively.

When a person gives of himself, he resembles God who gives of Himself in the Creation. Therefore he comes close to God. He can tap into the divine source of power and accomplish feats far beyond what he could do by his own ability. In relationship with God, a person gives of himself yet does not become tired; his love is constantly replenished.

SELFLESS GIVING

Love is such a magic feeling because a person in love transcends himself and connects with the power and love of God. For example, when a young man loves a young woman, he thinks nothing of himself but only of his beloved. The young woman's feeling is the same. Each wants only to give to the other. When that attitude resembles the totally selfless love of God, then their loves resonate together and they receive invigorating energy.

Love is a wonderful topic, but behind love lie the actions of selfless giving and service. Without concrete actions, love cannot survive. Secular, romantic love is a fleeting emotion. When it dies, so does the young couple's willingness to serve each other. The husband begins to look at his wife as someone who will always prepare his meals on time. The wife may come to regard her husband merely



Some of the RYS volunteers and the village children celebrate the completion of the bridge that connects a Christian and a Muslim community.

for his dependable paycheck. Instead of thinking about serving the other spouse, each is thinking of how the other spouse can serve him. They may imagine in their minds that they still love each other, but their actions show otherwise. Soon, their love grows cold.

Individualistic, self-centered thinking is quite the opposite of the religious life of love and service to others. Self-centeredness has nothing to do with God; it leads to isolation, alienation, greed, lust, and the desire for power. On a larger scale, self-centeredness has the same effect upon families, nations, and religions.

Religion can combat this secular trend by putting the ideal of love and service into practice. When a person's character is trained through a religious teaching, then the heart to love and serve can become a continuous blessing and source of happiness for his entire life. A society schooled in religious teaching which practices love and service will produce happy families and harmonious communities. When the world is taught to practice service to others, peace and harmony can quickly be realized.

This is what you have done in the Religious Youth Service. Day after day you have practiced love by serving the people of the Philippines. I hope you can continue in this spirit to practice love and service for the rest of your lives. When people love and serve other people, the spirit of God will dwell among them. You have demonstrated that young people from the diverse religions of the world can find harmony and unity in the practical work of serving others.

This is only the beginning. Soon many more young people will follow your example. You are the pioneers in interreligious service, and you can take pride in that. Let us continue to work together for the day when all religions, invigorated and revived by the spirit of God, will join together and serve the world. Then we will inaugurate a new era of lasting peace and happiness.

May God bless you.

Thank you very much. □



At the Rock of Tears.

“MY CHILDREN, PLEASE DON'T DOUBT— THIS EXPERIENCE IS REAL!”

The Sixth American Christian
Ministers' Conference
on Unificationism

Rev. Moon and Korea in the Providence of God

August 12-15, Tokyo, Japan

August 15-22, Seoul, Korea

by Laura Reinig

FATHER'S GREATEST AGONY IS that he was unable to unite Christianity into a unified spirit at the end of World War II. At the most auspicious time in history, the Korean Christian world turned against Father. For 40 years Father was completely misunderstood, and he had to rebuild his credibility step by step.

Now things are changing. Christians of all denominations are responding, and this response is being embodied in the wave of American ministers participating in the Interdenominational Conferences for Clergy (ICC) in Korea and Japan to learn about the roots of the Unification movement. I was asked by ICC Director Jim Stephens to accompany the 195 ministers attending the 6th ICC. This was the largest conference so far, and the most diversified: Besides the many Baptists, Methodists, and Pentecostals, there were seven Catholics, two Mormons, one rabbi, and one member of the Unitarian Universalist Church.

Our first stop was Tokyo. At the opening session Rev. Louis Hillendahl of Vashon, Washington, the convenor of the conference, gave an opening address and spoke about the goal of the conference—to foster unity. "The fighting and bickering among denominations is breaking God's heart," he said. He asked everyone to set aside prejudice and let in the spirit of acceptance and love. That night Mr. Osami Kuboki, president of the Unification Church in Japan, explained that Japan is a country that has stubbornly resisted the influence of Christianity. "Now we are inheriting God's grace by receiving you into our country," he said warmly. Those words truly conveyed the spirit with which the ministers were embraced by the Japanese members everywhere they went.

A Japanese tea ceremony

We got a taste of Japanese culture the first day by participating in a traditional Japanese tea ceremony. The tranquility of the ceremony was not possible to preserve as the ministers swarmed noisily around the group and wanted to take part, but the beautiful Japanese ladies in kimonos maintained a sweet, unhurried dignity in serving every last person who sat down. No one could resist receiv-



Outside the UC Headquarters Church in Tokyo.



The ministers read literature about the Japanese Unification movement.



At the Youth Rally in Tokyo over a thousand new members greeted the ministers.



Ministers are graciously served at the tea ceremony in Tokyo, Japan.

ing a cup of tea so delicately and yet so firmly offered. As the recipient of Japanese service you feel almost hopelessly at the mercy of the server—you are flattened by their uncanny grace and you can't tell them to stop!

Besides being given a huge dose of multivision describing the incredibly diverse projects begun by the Unification movement in Japan, the ministers were also introduced to Buddhism in a talk given by the president of the Pure Land Buddhist sect in Japan. This man, Rev. Koryo Nakamura, had formerly been completely opposed to dealing with the Unification Church, but he agreed to come and address the American Christian ministers; thus, a new level of understanding was reached by this historic meeting.

When we visited the Tokyo UC Headquarters Church on the second day, hundreds of young members lined the sidewalks to greet the ministers, exuberantly waving flags and shouting "Welcome! Welcome!" without ceasing. The sight of the bright, pure, happy faces of our Japanese members and their outstretched hands was overwhelming to me.

After a moving service, ICC Assistant Director Levy Daugherty led everyone in the gospel song, "There's a Sweet, Sweet Spirit in This Place." And there really was. That spirit took hold of everyone and the prayers were deep and tearful

As the recipient of Japanese service you feel almost hopelessly at the mercy of the server—you are flattened by their uncanny grace and you can't tell them to stop!

and very vocal. That spirit was carried over to the Youth Mission Rally, where over a thousand new members, who had just joined through the video centers, greeted the ministers with wild enthusiasm. The sheer number of new members celebrating their new start as pioneer witnesses made a deep impression on the ministers.

One of the participants at the conference was Rev. Dr. Ralph Abernathy of Atlanta, Georgia, the famous civil rights leader who marched for freedom alongside Dr. Martin Luther King, Jr. He gave an embracing speech at the Youth Rally, encouraging the new young soldiers for Christ. Dr. Abernathy recently suffered two strokes and was not in good health, but despite his difficulties he didn't want to miss the chance to come to Korea to learn about Rev. Moon.

Korea felt like home

The next day we flew to Korea and were warmly greeted at the airport by our beautiful Korean sisters in flowing *chिमachoguris*. One of them, who spoke no English, presented me with flowers, floated into the seat next to me in the bus, and took my purse in her lap as naturally as she would take an empty bottle from a baby. No one has ever held my purse for me before, but in that simple act I felt loved.

As soon as I entered my room at the Lotte Hotel I felt absolutely at home. No hotel I ever stayed at felt like home to me. Out on the streets of Seoul I saw a bustling, very clean city. People were all well dressed. Even the taxi drivers wore white gloves. All the faces I looked at seemed sincere, intelligent, and kind.

Rev. Jae Suk Lee, the president of the Unification Church of Korea, welcomed the ministers to the Land of the Morning Calm on the first evening, and one hundred Christian ministers from the supradenominational movement in Korea were also in attendance. One of them prayed in Korean, and I have never heard such an intensely powerful prayer. The strong Korean spirit affected everyone.

In Korea the study of the Principle became serious. The main points of the Principle—the Principle of Creation, the Fall of Man, the Mission of Jesus, and the Second Coming—were brought out in extremely lucid presentations by Rev. David Hose, Rev. Kevin McCarthy, and Rev. Tom McDevitt, so there could be no doubt about our beliefs. The ministers also heard testimonies from two of the earliest members of the church who had visions of Father and intimate experiences with him. After the lectures, we broke up into groups to discuss the contents. One of the ministers, Pastor Ella Richardson of Rockford, Illinois, shared that during one lecture she saw, hovering between Rev. McDevitt and the screen, the face of Jesus Christ.

Sunday service

The visit to the Old Chung Pa Dong church on Sunday challenged all the participants—first they had to take off their shoes, then they had to sit on the floor! Unheard of! Rev. David

Hose shared what the atmosphere was like in that church when Father gave sermons there. That spirit was too deep for some of the ministers to grasp, but when we were given a tour of the humble upstairs rooms where Father used to live, you could only hear whispers as the ministers brushed their fingers reverently over the sparse furniture and marveled at his humble beginnings.

At the Seoul UC Headquarter Church we were the honored guests at an extremely packed Sunday service. Rev. Jae Suk Lee spoke some powerful words in his sermon: "We have to know that the ecumenical movement is the will of God, the promise of God, and the demand of God"

Then one of the American ministers, Rev. Allen Celestine Jr. of Mamou, Louisiana, came up and shared his feelings on coming to learn about Rev. Moon:

I cannot do anything before I consult God in prayer about it.... I began to receive the revelation that Rev. Moon was a man of unity meant to bring God's children together. Tears began to stream from my eyes. I began to cry because I had heard so many ungodly things about this man. I began to thank and praise God for him.

If you have any doubts within your mind, if you feel that you are not quite sure, don't pass judgment on the man without taking it to the Lord in prayer.

Our trip to Pusan

For our day trip to Pusan we went by air. At the airport the ladies were separated from the men and we women were frisked thoroughly for weapons by strictly no-nonsense female security. We were told that because Korea is in a politically tense situation, precautions have to be taken on all domestic flights. Any cameras with film in them were confiscated for the duration of the flight. I said my camera had no film in it. The lady said gruffly, "Open!" I fumbled with it nervously and finally opened it to show her there was no film inside. She found something in my purse and took it out. "What is this?" "A tape recorder," I said. "Play!" she commanded. So I played it and she seemed satisfied. I guess she wanted



Rousing gospel singing at Sunday service at the UC Headquarters Church in Seoul.

You could only hear whispers as the ministers brushed their fingers reverently over the sparse furniture and marveled at Father's humble beginnings.



Upstairs at the Old Chung Pa Dong Church.

to be sure it was a tape recorder and not a weapon.

The trip to Pusan was a core event in the conference. The bus ride to the museum took us up a winding and picturesque road, where we could see the houses of the poor huddled on the hillsides overlooking a beautiful bay with many ships. Huge brown jars of ripening kimchee sat on every rooftop, and the children played up there.

At the museum the ministers could see the actual rock on which Father built his shack in 1951. Rev. C.H. Kwak gave an inspiring talk in the museum describing how Father had built it.

At the Rock of Tears

It was a very steep climb on foot from there up to the Rock of Tears, and some turned back. But those who felt a spiritual pull, even if they were infirm or crippled, found a way to make it somehow.

At the Rock we sang and prayed a unison prayer. Some people began to drift away, but others began to be spiritually drawn to the central rock where Father had knelt and prayed so



Outside the entrance to the museum in Pusan. The narrow alley leads up to the Rock of Tears.



A numbers of ministers started praying and crying deeply at the Rock.

many, many tears. Some ministers started crying and praying deeply. One woman who had been crying came forward and went into a kind of trance and began speaking in a different voice, which (Rev. Hose shared later) seemed to be the voice of God. She said, "My children, please don't doubt. This experience is real. My mind is different from your mind." Many people near her heard her say this.

Our convenor, Rev. Hillendahl, was also standing on the rock. All of a sudden he burst into tears and embraced Rev. Hose, sobbing, for many minutes. Later he explained to us what had happened at the Rock. He said that several months ago he had been considering retirement but was struck with the realization that retirement would only mean death. He spent months desperately struggling and searching for new direction and finally went to Israel to try to get to the roots of Judeo-Christianity. There he prayed at the Wailing Wall and got in touch with a very profound voice—it was a voice of authority but he couldn't quite discern the meaning of it. When he came on the fifth conference in June and stood on the Rock of Tears, he heard the same voice that he had heard at the Wailing Wall, and he knew that it was the voice of God and that this place was authentic. He was asked to come to Korea again in August, and when he

Never had I felt that God was so vulnerable, so dependant upon us to respond, to do something.

went to the Rock of Tears a second time, he said he received that he should stop the time-consuming building project he was working on and not only offer his services completely to the Unification Church but help any congregation that needed him, anywhere, and to do this all at his own expense until all his money was gone. He said, laughing, that he was afraid to go to the Rock again!

When the main crowd dispersed I came closer to the central rock. As I knelt down next to it to pray, it was as if I had entered into a spiritual channel coming straight down from God's heart and going right to that rock. The feeling I got was one of intense sorrow. I felt that God's hopes had been pinned solely to that place where Father prayed, as the one focal point on earth He had been able to touch. Just as the communist forces had forced the people to flee to Pusan and cling desperately to those

hillsides, so had the historical forces of evil completely overrun the world, and only that one man crying there offered God hope. I couldn't help but stroke the rock in tears in an attempt to comfort God. Never had I felt that God was so vulnerable, so dependent upon us to respond, to do something. I just kept reassuring Him that the advent of these ministers coming here was going to start a healing process, and that His wounds would be healed. "They are coming, they are learning," I cried softly. "See? Here they are. Please don't worry. Everything will be restored back to You."

After that, we went on a walking tour through the vast Chang Won Auto Works factories, a division of Tong Il. This was an impressive testimony to the practical side of Father's efforts to restore the world, and it offered a tremendous contrast to the tiny hut where Father started out just 35 years before.

A glance into North Korea

The bus trip to the 38th parallel provided us with some sobering thoughts. The atmosphere there was markedly bleak and unhappy compared to the energized city of Seoul. Stern-faced soldiers stiffly saluted as our buses drove by. We were taken to an observation tower to look over the DMZ and into North Korea beyond. I saw only lovely mountains and beautiful rolling hills—Father's birthplace!—all

green and shimmering in the misty atmosphere. To me it was like a Paradise Lost—beautiful but painfully unattainable, a land held captive by godless men. There was a feeling of incredible longing surrounding that place.

Then down, down, down—200 feet down—into the dark, cool earth we went, to intercept one of the “tunnels of aggression” built by the North Koreans. For some ministers the seemingly endless downward climb was too steep, and they turned back, but we did see some elderly Korean women who had made it down there. When we finally reached the end of the access tunnel, we saw the passageway, guarded by South Korean soldiers, leading into North Korea. One of the women in our group, as she looked through the passage, said she spiritually saw people studying the Principle over there, and she foresaw the walls crumbling down and the people being liberated.

This area was especially poignant for the eight Korean War Veterans among us. Near the end of the conference, the Korean Veterans Association invited them to the VA Headquarters in Seoul. In a simple but moving ceremony the veterans were offered certificates, medals, and gifts in a gesture of sincere gratitude.

The guided tour of the magnificent Little Angels School was another highlight. The ministers were guided through the classrooms by the beautiful Little Angels students themselves and then richly entertained by the troupe at the evening banquet. The purity and totally giving quality of their performance moved the ministers to tears.

“Who is Rev. Moon?”

Towards the end of the conference a final panel discussion was held. On the panel were Rev. C.H. Kwak, Rev. David Hose, Rev. Tom McDevitt,

PROCLAMATION TO THE KOREAN PEOPLE

As participants in the Sixth American Christian Ministers’ Conference on Unificationism, held at the Lotte Hotel from August 15 to 22, 1986, we have come to Korea to explore the roots of Reverend Moon as a worldwide religious leader, and the Unification movement. Our theme has been “Reverend Moon and Korea in the Providence of God.” Through this conference we came to understand that:

FIRST, The Unification Church is a God-centered movement which practices Christian love and is working in cooperation with other Christian churches to further a God-centered world and the victory over atheism in all its forms, and communism in particular.

SECOND, The Reverend Sun Myung Moon is a man deeply inspired by God and Jesus Christ, and he is a religious leader earnestly working to resolve the confused and contradictory situation of today’s world.

THIRD, We have studied and discussed the Unification Principle and have come to recognize its transforming power in the lives of its followers. The Unification Principle is a fuller explanation of the Old and New Testaments with a systematic perspective based on faith, which aims at a greater unity between existing traditions.

FOURTH, We feel that the Unification Church has suffered unjustly in many respects because of misunderstanding. We call upon all religious leaders and other people of good will to rise above racism, prejudice, and narrow-mindedness.

We testify that the fruits of the spirit we have witnessed in the Unification movement are undeniably good.

We, the delegates, as ministers of 35 Christian bodies across America, proclaim that, in spite of our differences, let us learn to live and work together with the Unification Church in the spirit of Christian love and reconciliation. The true love of Christ based on John 17, “that they may be one...,” is the only solution to the division of Christ’s family.

Rev. Michael Jenkins, Rev. Levy Daugherty, and Rev. Kevin McCarthy. Almost all the questions were, in essence, “Who is Rev. Moon?” This was on everyone’s mind. The panelists answered the questions in a straightforward way. Some of the ministers seemed to be in agreement that Rev. Moon was fulfilling a messianic role, but some were not sure. Some questions did get heated, yet there was a realm of inviolability surrounding Father’s name. No one could deny what they had seen and

heard. Father’s works stood blameless.

On the last day a Sister Church Signature Ceremony was held. About 30 pastors of American congregations volunteered to pair up with pastors of Korean congregations (not necessarily of the same denomination) and become sister churches. Some of the Koreans had even brought gifts to give to their “sister” minister. They were total strangers to each other but were taking a leap of faith and heart that had never before been



The Korean War veterans with their medals.



Rev. Dr. Abernathy signs the Proclamation.



The Sister Church Signature Ceremony.

taken in human history. You can preach sermons all day long about unity, but making a personal decision such as this takes real guts.

On that final morning Dr. Bo Hi Pak gave a spirited, heartistic address to the participants, including a testimony of his life and of his work with Father. "Being in Korea gives a person an energizing quality, doesn't it?" he said. He brought Father's bright, embracing spirit to the group and made the ministers truly wake up to the reality of what they had been hearing about all week.

Afterwards the ministers were asked if they would like to sign a Proclamation stating that Rev. Moon is a man inspired by God and that the ideals and goals of the Unification movement, long misunderstood, should be promoted. In a solemn procession, 108 ministers came up and signed it.

Asking forgiveness

Each participant and staff member received several beautiful gifts, and the conference ended on a very high

Many ministers hear CAUSA and Principle lectures in America, but when they are in Korea they can begin to understand Father's heart.

note. At the end of the program one woman minister came to Rev. Hose on the verge of tears. She said: "I have to say something to you. In the last 10 years I read so many negative articles about your church in the newspaper, and I want to repent because—I believed them!" Sobbing, she embraced him and begged him for forgiveness.

There were so many positive responses to the conference:

"I thank God for bringing me to Korea. I am going home a new way. It's a dawning of a new day for me.

Thank God. The Divine Principle is right."

"It was indeed a mountaintop experience for me."

"Rev. Moon, just go on and keep letting God lead you."

"I don't think Rev. Moon is playing. I know he is fulfilling God's plan."

"He has to get his divine inspiration from God in order to have accomplished [what he did] from *one little shack!*"

"Rev. Moon has opened my eyes!"

"Rev. Moon is God's gift to the world."

The majority said their expectations of the conference had been completely fulfilled.

Finally, after 40 years of sweat and tears, Father is gaining support and trust from other Christians. Many ministers hear CAUSA and Principle lectures in America, but when they are in Korea they can begin to understand Father's heart. Father is more than glad to show as many ministers as possible his homeland, his beginnings, and his vision for a God-centered world. □

A HAND TO HOLD *by Laura Reinig*

I HAD A UNIQUE EXPERIENCE TRYING to get to the Korean War Veterans Administration office to watch the ministers' medal ceremony [see main story]. A taxi driver who couldn't find the entrance to the office finally let me off some blocks from the building. I showed someone a card with the address on it and was told that the office was at the top of this hill, so I started to walk up.

As I climbed I noticed a horrible smell in air, and a burning sensation came over my face. My eyes started to water, my throat tightened. The burning was terrible, but I was determined to not let some fumes deter me—I had to get to the ceremony!

One or two people came down the hill with handkerchiefs over their faces, but they looked as if this was an everyday occurrence. Shock and confusion were quickly overcoming me. The burning was searing my face. I could barely see. I started hobbling now, bent double. I couldn't lift my face up.

I fuzzily saw three men in uniform near the top of the hill and tried to

make it up to them. One was hosing down the road, but they looked as if nothing unusual was happening. I couldn't comprehend this. I started to scream: "What is going on here?" Of course they couldn't understand my words, but surely they could understand my meaning! No, they just stared at me. Then one man took a cloth and wet it with the hose and gave it to me to hold over my face. I did this, but it didn't stop the burning. I waved my card and croaked, "I have to go here! Where is this place? Help me! Help me!" I couldn't see and I began to sob. My whole body was convulsing from pain but mostly from a horrible feeling of abandonment.

Finally I felt someone come close to me, an older Korean man, who read my card and immediately took complete control over my situation. He took my purse under his arm, clasped my hand firmly and parentally, and led me all the way to the VA office at the top of the hill.

There I saw the ministers waiting. They cried out when they saw me: "Oh, you must have walked right

through the tear gas!" I collapsed into the arms of one the wives. They explained to me that a student demonstration had just taken place near there, since the VA office was right on the edge of the campus. Demonstrations are common, they said, and the police always have to use tear gas to disperse the throngs. The ministers had driven quickly through the tear gas, so they hadn't felt it as strongly as I had.

What remained with me was the memory of that Korean man's hand. It was just what I imagined Father's hand would feel like: It was short, thick, tanned, warm, calloused—and strong. And the man took instant dominion over me—a stranger—when no one else would, leading me to safety from a most abject position. I have always longed for True Father to hold my hand. Perhaps at this moment God was allowing me to experience that skin touch in the most concrete way possible, so that I could realize how Father has indeed taken my hand and led me into life. □

Helping Father find acceptance in his homeland

WORLD PROFESSORS' LECTURE TOUR OF KOREA AND JAPAN

by Dr. Andrew Wilson

ON THE WEEK OF JULY 20, 1986, Korea experienced an unprecedented and historic event as 30 professors from America and Europe toured the country and testified to the vision and activities of Father. Together with 20 Japanese professors and 50 Korean professors, they spoke in over 200 cities, towns, and districts. The topic of their speeches was "The Future of the World and the Thought of Rev. Moon."

At the opening banquet at the Sheraton Walker Hill Hotel in Seoul, Rev. Kwak spoke of the deep significance of this tour. He described Father's original desire "to transform Korea and then to have Korea serve the rest of the world." Korea was to have been the birthplace of God's ideal world and "a model for the rest of the world to follow." Unfortunately, Korea was slow to accept Father, and the Unifi-

cation movement in its early years was burdened with persecution, so that the hoped-for "new cultural revolution" was not then realized. Instead, Father's work and vision prospered in countries outside of Korea.

This course is not unusual; it has been the experience of many religious founders. Jesus said, "A prophet is not without honor except in his own country" (Mat 13:57). Buddha, Confucius, and Mohammed likewise found more acceptance in distant regions than in their own homelands. The people in Jesus' hometown of Nazareth who knew him from childhood could not believe that a man who had been their neighbor could have such cosmic significance. Many Koreans have long held a similar attitude towards our Father.

Now these 30 Western professors

and 20 Japanese professors, eminent scholars who are well acquainted with the activities and vision of the Unification movement, came to Korea to give testimony to a reality of which most Koreans were unaware. Most Korean have no idea of what Father has been doing throughout the world. Now they were to be educated by Western scholars about their own country's most valuable treasure.

Repaying a debt to Father

Dr. Richard Rubenstein, Lawton Distinguished Professor of Religion at Florida State University, summed up the feelings of the Western professors at the opening banquet. "We all feel greatly indebted to the Reverend Moon for the many activities which have helped our professional and academic work. Now we have come to



The Western and Japanese professors participating in the tour.



Mrs. Betty Rubenstein speaks in a suburb of Seoul.



Dr. Osborne Scott



Dr. Osborne Scott speaks in Japan.



Mrs. Nora Bolin

his homeland where we can repay some of our debt by helping him to find more acceptance."

The professors divided into 51 teams, each with one Western or Japanese professor and one Korean professor who also served as a translator, and one member of Korean CARP who served as their guide. Then they dispersed in all directions to various cities throughout Korea. Each team spoke on four successive days, for a total of over 200 meetings in all. They spoke to audiences ranging from 70 to 250 people who mostly came from the grass roots of Korean society: school teachers, local civic leaders, merchants, workers, and farmers. The professors were faced with the task of simplifying their occasionally abstruse academic ideas into words that could be easily understood by the ordinary person. They rose to the occasion, and in return they received a precious glimpse of something that cannot be learned in

any classroom or discovered by an ordinary tourist—the Korean heart.

The Korean people who attended the lectures were quite impressed to see a distinguished professor from America or Europe speaking high praises about Rev. Moon and his movement. Even the church members and IFVOC members in attendance were amazed at the breadth and extent of his activities to which the professors gave testimony. In this way, the Korea people could understand that Father is not just a controversial leader on the Korean religious scene, but a man with worldwide significance.

The professors spoke about the areas of Father's work with which they were most familiar. For some it was his activities against communism through CAUSA and *The Washington Times*; for some it was his vision for the unity of science and values through ICUS; and for others it was his work for religious ecumenism and

harmony through New ERA, the Assembly of the World's Religions, and other activities of IRF.

These professors have a broad perspective on the world's current intellectual, social, and political trends. When they analyze the thought and the activities of Father they often recognize his significance and importance to a degree far beyond what those of us who are working inside the church can usually see. In their speeches they testified to ways that the Unification movement is truly making a substantial difference in the direction of world history.

The larger significance

All of us need to be reminded about the larger significance of the movement to which we each contribute; we get so wrapped up in the struggles of our particular responsibility that we may lose any sense of the larger impact of what Father and we as members are collectively

EXCERPTS FROM THE PROFESSORS' TESTIMONIES

...You might recall that Shaw Divinity School was the first mainline institution of any kind in the United States to honor Rev. Moon. We awarded him an Honorary Doctor of Divinity degree while he was still incarcerated in Danbury Prison. We did this against all odds and pressures by a significant segment of the religious community in the United States and the world.... Many people predicted that the awarding of the degree would be the end of Shaw Divinity School, and that we would be forced to close our doors before December of 1985. I am pleased to say to you today that God has blessed our effort. I know now, as I did then, that our honoring Rev. Moon was God-oriented and God-directed. Last year, Shaw Divinity School had the best year since its founding. Our enrollment was the highest ever. We raised more money and spent more money than at any other time in its history.... I could go on and on in witnessing to the goodness of God and His blessings that are ours, which we

relate almost wholly to our relationship to the Unification movement. Of course, we give God the glory!

Dr. Joseph C. Paige
Executive Vice President
Shaw Divinity School

...There is no other living religious leader, east or west, who has done so much in the contemporary world to envision a new reality beyond the present political and religious dilemmas; no other religious leader who has done so much to bring East and West together; no other religious leader who has worked so hard to build real organizations and institutions for social change; and no other religious leader who has devoted so much divinely inspired energy to the pursuit of worldwide peace and harmony.

Joseph Bettis
Professor of Religious Studies
Western Washington University

...Now this organization is not a mere view of the mind any more. Thanks to the Rev. Moon and his associates, we have seen in the last decade the emergence of a [new] culture.... Its success across lands and continents is due only to a few causes. I name first its centering on God without whose help edifices crumble. The second cause is the recognition that people have had enough of secularistic, utopian, corruptive ideologies and seek the positive word. The third is the multi-level character of this counter-network, reaching from daily newspapers to the highest degrees of knowledge.

It is in this most-needed culture network that I see the Rev. Moon's achievement, one that makes him such a notable figure of this last quarter of the century.

Dr. Thomas Molnar
Humanities Department
City University of New York



Mrs. Betty Rubenstein



Dr. Jean Charon



Dr. Frederick Sontag



Dr. M. Darrol Bryant



A Korean audience listens to one of the professor's speeches.

accomplishing.

After their speaking tours had ended and the professors had gathered in Seoul, each was presented with a hand-tailored suit, a gift of appreciation from Father. Everyone had a chance to go sightseeing in their local areas or in Seoul. They deeply appreciated the chance to become so intimately acquainted with the Korean people and culture, and were moved by the warm hospitality they received.

Twenty-four of the Western professors continued on to Tokyo for a second tour of speeches throughout Japan from July 27 to August 1. In Japan, each of them teamed up with one Korean and one Japanese professor and embarked on a lecture tour that covered every prefecture in Japan. Most of the teams spoke in

two locations, so there were 50 meetings in all. This author also had the opportunity to speak as a professor from the Unification Theological Seminary.

In Japan, our audiences included university presidents, civic leaders, and many politicians: mayors, members of the Diet, and leaders of the ruling Liberal Democratic Party (LDP). Telegrams from national leaders from, Prime Minister Nakasone on down, were read at every meeting. Through this professors' tour there was an opportunity to educate members of parliament about the vision and purpose of our movement.

We found these politicians surprisingly open to consider seriously the ideas and vision that the Unification movement represents. Japan is a young democracy, unsure of its role

as a world power, and hence its leaders are still searching for what Japan's purpose should be in the world. At these meetings, the politicians could share with professors from the West and from Korea, two areas where Japan has historically encountered friction and conflict. They asked thoughtful questions and listened attentively. The recent rise to prominence of our movement in Japan may yet contribute to a new national vision for Japan, one that is aware of the nation's providential purpose.

The World Professors' Lecture Tour of Korea and Japan was jointly sponsored by the Advisory Council to the Unification Movement International (ACUMI) in the West, PWPA and ICPA in Korea, and PWPA in Japan. More such tours are expected in the years ahead. □



A personal drawing by Dr. Frank Flinn of a Japanese shrine.



Dr. Frank Flinn on a sightseeing tour in Japan.

07/25/86
Korea

Dear Reverend Moon,

It was my great honor to tour in Korea to tell your countrymen about what you and the Unification Church have accomplished. I spoke mostly about ecumenism in Divine Principle. There were simple people in most of the audiences but I delighted in meeting them. I even conversed with one farmer in Kinn-p'o about pig-farming, as I used to help my Grandfather in feeding his pigs.

May your name and the good works of the Unification movement become better known with kindness in this your homeland.

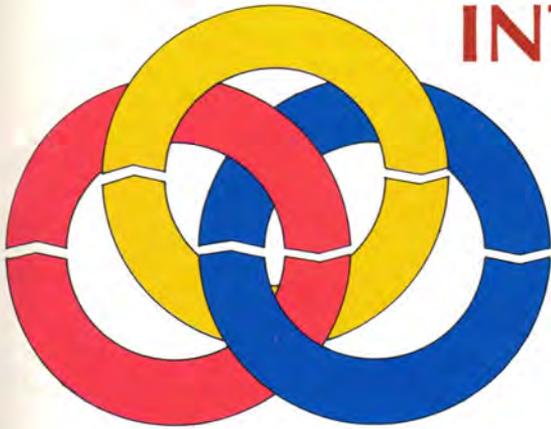
With deepest regards

Dr. Frank K. Flinn

THE WORLDWIDE INTERFAITH MOVEMENT

Present situation and future prospects

by Dr. Tyler Hendricks



A MAJOR PART OF GOD'S HOPE FOR the world is the achievement of harmony among the world's religions. Through the worldwide foundation of our brothers' and sisters' work, Father today has the means to begin this task substantially. About nine years ago, Father told the professors of the Unification Theological Seminary that they had to unite the world's religions—in their spare time between teaching classes. Though this seemed unbelievable at the time, that vision was maintained and is now embodied in a very concrete form in the Council for the World Religions, a project of the International Religious Foundation (IRF).

The main activity of the Council has been to sponsor conferences bringing together leaders *within* religions, such as Jews talking with Jews, Muslims with Muslims, and bringing together leaders of *different* religions to talk with each other. The general theme is that of religious harmony and dialogue and, more practically, what the religions can do to bring about world peace by working together.

The Council has been in operation for a little over two years, under the directorship of Frank Kaufmann. In its first year the Council organized five conferences, one each for Christians, Jews, Muslims, Buddhists, and Hindus. This year we are holding seven conferences, adding two more to that agenda of five. One of the additional conferences gathered leaders together from the subcontinent of India, representing the different religions within India. Relations be-



tween religions in India are at times hostile, especially between Sikhs and Hindus and between Muslims and Hindus. This conference was not without its tensions; all these conferences actually involve tensions between people representing historical religious problems, but that's good, because we can create an atmosphere wherein these tensions can be resolved or wherein we can at least begin to move toward their solution.

Conference in Germany

"The Worldwide Interfaith Movement: Present Situation and Future Prospects" was the title of the Council's major conference this year. It was held in Bad Nauheim, West Germany, and it involved about 60 religious leaders, mainly from diverse interfaith organizations. There are a few major and many minor organizations in the world today that are working for the same general goal of religious har-

mony as we are. We decided to get the leaders of these interfaith organizations together to begin discussing mutual visions, strategies, and problems.

As a further dimension, we decided to have leaders of particular religions talk to the interfaith leaders about what effect the interfaith movement is having—what is good about it and where it is falling short. All the interfaith organizations should appeal not just to a few Christian or Buddhist or Muslim leaders; they must appeal to the man and woman on the street in order to change the consciousness of the whole human race. So we wanted the interfaith leaders to access this vertical connection to the specific religions by talking to the religious leaders themselves.

To a significant degree we accomplished this in our Bad Nauheim conference. Of course that is a tremendous goal, and we didn't complete it,

but we made a beginning. Each of the major religions was represented by a speaker from that religion in the addresses given in the mornings and late afternoons. During the middle of each day the conference broke up into discussions groups. Each participant had prepared a paper for discussion, and in the small groups the papers were discussed. Issues were hammered out. The third major component of the conference was the medi-

We are not as interested in intellectual agreement as we are interested in the agreement of heart. That's where this conference really shined.

tation/prayer sessions. Each morning and one evening we had a worship service led by one of the different traditions.

We had some very significant people there. One major religious organization, the World Conference on Religion and Peace, has chapters throughout the world. It's a very effective and strong organization. We had about five major leaders of that organization at the Bad Nauheim meeting. The director of the Indian Institute of Advanced Study and the founder and director of the Indian Institute of Islamic Studies were also there. The most eminent Sikh guru came with one of his disciples. Sikhs on his level carry swords; his disciple always carried with him a very large sword. But the guru was gentle, warm, and embracing. At one point he invited all the children of the participants who were there to his room and he gave them a little homily and blessed them all.

In attendance also were the secretary-general of the World Muslim Congress and one of the six presidents of the World Council of Churches. We had a former president of Bangladesh, the secretary of the World Fellowship of Interreligious Councils, the president of the International Council of Religions, leaders of various Hindu and Buddhist youth movements, three bishops, three rab-

bis, and various other important leaders.

A spirit of warmth

It was an impressive gathering. What the conference accomplished was not so much an agreement on doctrines or measures to bring about the goal; what was accomplished to a very impressive degree was rather the agreement of heart among the people. In many other organizations, when the people can't agree with each other on an intellectual level, the whole splits into factions and fails. But our IRF conferences always grow and develop because we don't deem them to be a failure at that point; we are not as interested in intellectual agreement as we are interested in the agreement of heart. That's where this conference really shined. A spirit of warmth and humanity was created. Unity among people is what we are about. The more people we can bring into this experience, the more we can hope for a real breakthrough in religious interaction.

With all that said, however, this conference did have a significant intellectual component. The man who is one of the presidents of the World Council of Churches gave a speech in which he said that the world religions cannot be united except by a new religious movement. They cannot be united from below. A new religious spirit must emerge (though he didn't say it that bluntly)—a new religious movement with its own symbols, its own ceremonies, and its own content that can transcend and embrace the



various present-day religions. It struck me very deeply that what he was saying is absolutely true, and that our movement has the potential to fulfill that world-historical role.

The most inspiring thing for the leaders at this conference was hear-

ing about the Religious Youth Service (RYS) [see p. 00]. This conference followed directly upon the completion of the RYS project in the Philippines. Rev. Kwak himself came from the Philippines to this conference, and another brother who was working there with the RYS came and brought slides with him. The interfaith leaders are saying that the interfaith movement needs to *do* something, needs to accomplish something *practical*. People realize that there's been enough talking, and that what's needed is some concrete project that people can work on together. And we could show them:

Many were very inspired to see that Rev. Moon has found a way to bring the religions together to work jointly on a service project for the benefit of humanity.

Here it is! Many of them realized this, and were very inspired to see that Rev. Moon has found a way to bring the religions together to work jointly on a service project for the benefit of humanity. Thus our movement offers them significant possibilities: not only on an ideological level in terms of new symbols and a universal theology, but on a very substantial level with the Religious Youth Service.

Religious leaders are worried about their young people, wondering what their young people can do and what religion can offer them. Young people are drifting way into secularism and materialism. They aren't accepting the old answers and traditions. Now we can tell them that there is a way that young people can channel their energies toward helping the world, deepen their faith in their own tradition, and at the same time connect to other young people on a global level in service to their fellow human beings, thus creating a universal human community. This is quite inspiring to all religious leaders, and I'm sure also very inspiring to God. □

NEWS FROM TODAY'S WORLD

EUROPEAN NEW ERA SEMINAR

FROM JULY 27 TO AUGUST 1 THE FIRST European New ERA Seminar on Unification Theology and Lifestyle took place in Muggendorf, a pleasant rural site in West Germany.

This seminar started with a big challenge to our faith, because the day before the opening we lost our hotel accommodations to a host of refugees. Miraculously we found another, even nicer hotel in the same village ready to welcome our 44 guests, and our seminar could begin without delay.

This was our first attempt to teach the Principle to European theologians. Philosophers, sociologists, religious teachers, representatives from



ecumenical and interfaith organizations, and ministers from different churches, including two black churches from Britain, made up the group.

All of them were eager to learn about Unification Theology from our two lecturers, Ulrich Tuente and Christian Hausmann, who had to face a very unusual and challenging audience, since they normally teach young people at our Principle workshops in Camberg.

Professor Redhardt, a psychologist of religion, Dr. Flasche, a Lutheran theologian, and Dr. Salaquarda, a philosopher, contributed papers on Unification Theology, each from his own



Openness and heartistic connection among the participants developed throughout the week.



specific scholarly perspective.

Most meaningful were the small group discussions. Participants got a better understanding of the real dimension of the Principle by hearing from members what it means to them in their life of faith. One can disagree with another person's theological explanations, but who can deny the spiritual experiences that visibly transform another person's life?

We held regular Unification morning services, and participants took pleasure in singing holy songs and joining with us. All traces of distrust or even distance disappeared from the beginning, and more and more openness and heartistic connection



President Won Pil Kim gives a testimony about Father.

NEWS FROM TODAY'S WORLD

developed throughout the week. Not only were the participants impressed by the honesty and sincerity of our teachers and members, but they seemed to understand that these qualities were first of all to be found in Father himself, whom they recognized as a man of God.

At the final banquet, they had the privilege of listening to President Won Pil Kim's testimony about Father. They were deeply moved by his words as well as by his personality, and no one was surprised to hear someone saying, "President Kim must be Rev. Moon's Peter." Another guest became very enthusiastic: "How wonderful, if the Principle were true! Of course it is not; it is a utopia. But if it were...how wonderful it would be!" And someone answered: "Anyway, in this one week they converted all of us."



Our band entertained everyone on the last evening.

Our band concluded the evening by singing and playing beautiful songs, and the hearts who had resisted to the end were all melted in joy.

I don't think anyone was completely won over by our theology, in this short time. But without exception the participants became our friends and expressed their wishes to meet us again. Some of them offered to cooperate with our church in the future.

After this first and very encouraging experience we are looking forward to the next seminar with great hope and anticipation. □

—by Liselotte Perrottet

7th ANNUAL CAMP SUNRISE



The younger campers, including Kwon Jin Nim and Sun Jin Nim.



The older campers with their counselors.

BETWEEN JULY 19 AND AUGUST 9, CAMP Sunrise happened—once again! For the last seven years Camp Sunrise has provided an opportunity for blessed children to come together and share, to learn new skills and have fun. This season a record number of campers—over 120—attended.

Beginning on July 19, forty teenagers came and spent one week at Barrytown, participating in a familiar schedule of sports, swimming, arts and crafts, drama and camping. Then, accommodated by three mobile homes, they attended a workshop at

Belvedere where they heard a rigorous series of Principle and CAUSA lectures. Their week-long efforts were punctuated by an outing at Bear Mountain. In the final week they ended up on the high seas, learning how to fish with members of Ocean Church in Gloucester. Finally, nine blessed children from the recent Blessing of the 36 Couples of the second generation invited them all for an evening of internal guidance and fellowship at Morning Garden before they returned to Barrytown.

NEWS FROM TODAY'S WORLD

NYC SYMPHONY

There they joined with the younger blessed children for a day at The Great Escape amusement park on Lake George, NY.

It was on July 26 that the 88 younger children, between the ages of seven and eleven, arrived at Barrytown for their Camp Sunrise experience. Kwon Jin Nim and Sun Jin Nim, who are veteran campers, brought their vibrant energy to the program for one of the two weeks. The campers began each day with Korean language study and Principle Life Education. What followed was a very active schedule of swimming, boating, horseback riding, archery, tennis, badminton, Wonhwa-do, field sports and drama. Arts and crafts was a great favorite, and the occasional campfires were warm and memorable. The halls of Barrytown echoed continuously with spirited singing, and despite the mosquitos, poison ivy, and persistent rain, everyone joyfully survived!

Camp Sunrise is a place where blessed children can learn more about the Principle and heavenly tradition, and deepen their awareness of their identity. Here they can be free to express themselves, unlike in many of their other experiences at school and in the larger society. The main motivation behind the formation of the program was to facilitate deep bonds of love and friendship among the blessed children, and to help them understand their parents' faith. Mrs. Betsy Jones, director of Camp Sunrise, expresses the purpose this way:

I hope that through the experience at Camp Sunrise the children can feel that they are part of a spiritual community. Even though they all live in different cities and have different parents, I want everyone to feel that they are connected through the love of True Parents, as one deep and central bond. I wish for each child's heart to be touched in a special way by God. □

—by Leslie Holliday

DURING THE PAST 18 MONTHS THE New York City Symphony has been giving public concerts and making numerous appearances at various church-sponsored events. The orchestra will have a chance to grow and develop further through a series of five concerts to be given at Lincoln Center's Alice Tully Hall. This promises to be the most active year for the New York City Symphony since the church began its support of the orchestra in 1974.



Violinist Aaron Rosand

Music Director David Eaton will conduct four of the concerts in the upcoming season (Oct. 28, Jan. 13, March 19, and April 21), and the young Russian Maestro Yakov Kreizberg will make a guest conducting appearance on December 13, 1986.

Highlights of the concerts will include the world premiere of a new work by Kevin Pickard for soprano and orchestra (April 21), a performance of Haydn's *Missa in Tempore Belli* (March 19), and Aaron Rosand performing the Mendelssohn Violin Concerto (Jan. 13). Mr. Rosand has been a longtime supporter of Father and the Unification Church and indeed visited Father in Danbury.



Soprano Jamie Louise Baer

Kevin Pickard's new composition will include "Morning of an Age" which he composed for the Assembly of the World's Religions in November 1985 (text by Randolph Rummel). Soprano Jamie Louise Baer (Sheila Baer Vaughn's cousin), who is a member of the Lyric Opera of Chicago and performed with the orchestra at the Assembly, will be the soloist. This will be her Lincoln Center debut.

As the cultural dispensation continues to flourish, the New York City Symphony will undoubtedly play an important role in helping to establish a new vision for the arts. □

ERRATA

August '86, p. 36: "He [Master Sgt. Samuel Doe] wrote a new constitution," should read, "A new constitution was written by a special commission of prominent Liberians."

August '86, p. 38: "a four-country revival tour" should read, "a four-county revival tour."

September '86, p. 17: This speech was translated from the Japanese by Mr. Hiroshi Goto.

September '86, p. 36: The last name in the caption should read, "Hisako (age 27)."

September '86, p. 40: "Gwenn Baer" should read "Gwenn Bair."

