

TODAY'S

WORLD

November 1986



PENTECOST IN NIGERIA (p. 24)
INTERVIEW WITH BILL SHEPPARD—PART II (p. 20)



Letter from the Publisher

by Rev. Chung Hwan Kwak

THROUGHOUT HISTORY, MOST RELIGIOUS TRADITIONS HAVE EMPHASIZED INDIVIDUAL salvation. However, our Father has taught us through the Principle that the smallest unit of the Heavenly Kingdom is not the individual but the family.

Two points are related with this concept. First, our lifestyle as a Unificationist is not one of a meditating hermit in the mountains, removed from the world. This will not bring fulfillment because of the inherent responsibility of each member of a family to care for all the others. People need to relate with and serve each other in order to realize happiness.

Secondly, because by living in families we are responsible for others, we are obliged to help create a more God-centered social and material environment in the world around us. A comfortable, harmonious environment is necessary for an ideal family to blossom.

Most of the existing religious traditions focus on a Heavenly Kingdom to be reached after we die. However, equipped with the Principle, we know we have to completely focus on building the Heavenly Kingdom here on the earth first. The role of a religious person is to educate others about the need to substantially build the Heavenly Kingdom and to practice heavenly love in one's daily life.

In other words we, as religious people, have to first educate people about the reality of the Heavenly Kingdom and then we have to show through our exemplary lifestyle that it is indeed possible to achieve. This is our portion of responsibility.

During my recent itinerant work throughout the world, I realized that it is our members' determination and action based on the Unification Church worldview that can solve the problems afflicting our world. This action is especially necessary here in America today, where drug abuse, immorality, racism, teenage pregnancy, atheistic communism, etc., are rampant. The main source of all these problems is the absence of mankind's relationship with God. Our members' help is desperately needed to address and tackle problems by first bringing people back to God.

According to Father's broad view, the American Unification movement should focus at this time not just on the development of the Unification Church itself but on helping guide Americans toward a patriotic, God-centered view of life, a God-centered morality, and a God-centered lifestyle. This is a most urgent issue at this time, and it is absolutely necessary for everyone to support this. I personally believe that the new patriotic movement that is sweeping the country is the most important development in America at this present time. The more Americans relate to and support this patriotic movement, the quicker all these problems can be overcome. In fact, I believe it is the only way to fundamentally solve these problems.

Concerning world affairs, this same pattern can be applied. My message to our worldwide Unification movement at this time is: First, once again we should recognize the profound vision of the Principle, and secondly, we should all become intensely committed to bring people back to a God-centered view of life. Only God-centered societies can solve the monumental problems that plague the world today.

A handwritten signature in cursive script that reads "Chung Hwan Kwak".

TODAY'S WORLD

November 1986



Father's September 1 Speech, p. 4



Report from Nigeria, p. 24



Faith Jones' testimony, p. 33

THE FUTURE OF THE RELIGIOUS PERSON

Rev. Sun Myung Moon

4

BECOME A NEW SEED (Part III)

Speech to the East Coast leaders

Rev. Sun Myung Moon

11

MAKE YOUR HEART GOD'S SWEET HOME

Historical testimony

Chung Sik Woo

14

WATER OF LIFE FROM GOD

Internal guidance

Rev. Chong Young Ryu

18

YOUR WORD IS YOUR BOND

Interview in Danbury (Part II)

Bill Sheppard

20

PENTECOST IN NIGERIA

- Missionary report
- "I cannot be silent any longer"
—Heavenly Father's message

Annerose Adams

24

"WILL YOU BE MY MEDIUM?"

Testimony

Faith Jones

33

THE MIRACLE OF THE OCEAN

Korean leaders fishing in Alaska

Rev. Joong Hyun Pak

37

NEWS FROM TODAY'S WORLD

- Gearing up for the CARP Convention
- CAUSA USA
- 8th World Media Conference
—Founder's Address
- Highlights of PWPA 1986

Rev. Sun Myung Moon

40

KOREAN TEXT STUDY

Taken from *The Way of God's Will*

40

FRONT COVER: True Parents in Korea.

PUBLISHER/ADVISOR: Rev. Chung Hwan Kwak
 PRODUCED BY: Accord
 EXECUTIVE EDITOR: Angelika Selle
 ASSOCIATE EDITOR: Laura Reinig
 EDITORIAL ASSISTANTS: Leslie Holliday
 Robert C. Rattley
 DESIGNER: Jean-François Moulinet
 ASSISTANT DESIGNER: Toyozo Narihata

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THE FUTURE OF THE RELIGIOUS PERSON

BY REV. SUN MYUNG MOON
EDITED EXCERPTS FROM HIS SPEECH
SEPTEMBER 1, 1986
BELVEDERE

Translated from Japanese by Col. Sang Kil Han. Father also spoke part of the speech in English.

THE ORDINARY PERSON HAS ONLY A VAGUE IDEA OF where he is going in his life. But religious people do have some idea that they will eventually return to God. They vaguely know that since God exists, surely Satan must also exist; and they have an idea that those who believe in God come under the control and influence of God and those who don't come under the control of Satan.

At the time of the fall it wasn't a great number of people who erred, but only the first ancestors—just two people. But because of their mistake, all their descendants have had

to go the inevitable course of sin. Since the fall, men and women have never had a clear idea where they were going. However, they have been constantly searching for a better, truer direction while remaining under satanic dominion.

The ultimate wish of mankind has been to get out of the satanic dominion. While people have been struggling desperately, constantly searching for the way to return to God, the number of human beings has increased. Meanwhile, Satan has been trying his best to keep all the multitudes on his side, trying to prevent every person he can from returning to God's side.



T. STOTHARD, R.A.

"Therefore is the name of it called Babel; because the Lord did there confound the languages of all the earth." Genesis 11:9

FRAGMENTATION OF LANGUAGE

According to the language people speak, the foundation of each culture has been created. Different cultures speak different languages and dialects, and all have been divided. Because of the language barriers, communication has become very difficult and grave misunderstandings have occurred.

How did the different languages originate? Perhaps it started like this: The elder brother pointed to something to eat and said, "Gohan." Then the younger brother pointed to the same thing and said "Food." The two words mean the same thing in different languages but they can never really be the same. Maybe this elder brother wore a certain

*God's goal is to unite.
He would certainly not have wanted to see people
speaking different languages and becoming divided.*



kind of jacket and the younger brother rebelled and cut off the sleeves of his own jacket so that it would have a different shape.

Perhaps the elder brother followed his parents in the right way, but his younger brother went off on his own, in order to disagree and show his antagonism. Living in different circumstances and environments, the two brothers developed two increasingly different ways of life, and their languages changed even more.

However, God's goal is to unite; His desire has always been for unity, harmony, and peace. Therefore, God would certainly not have wanted to see people speaking different languages and becoming divided.

We can visualize the original family—father Adam, mother Eve, elder brother Cain, and younger brother Abel. Even within one family, these four became enemies of one another. The disharmony and disagreement among these four people represented the extreme cultural differences among all historical civilizations to come. Today people realize they are living in a divided, disharmonious world,

even though they do not realize how the divisions came about.

The primary division—between the side advocating the belief in God and the other side advocating materialism and atheism—is the fruit of the original division between mind and body that came about at the fall. Because of this division, we can clearly see that we are in the final days of history, the time when the fruit of what was sowed is about to appear.

Two hundred years ago, America was founded on the basis of God. But as the years went by, this country became secular rather than religious. We can hardly call the American way a way of life based on God any more; today it is based on money. Also, families started breaking up, and now all meaningful unity in society has been broken. Everybody knows that the American government or American military power cannot solve these problems; neither can economics or technology. None of these forces can liberate this country. In all areas, confusion has become so bad that America is on the verge of collapse.

Satan has been trying his best to keep all the multitudes on his side, trying to prevent every person he can from returning to God's side.

CHASED AROUND BY SATAN

This great country has been constantly chased around by Satan. America started out within the stream of God, and was meant to remain within it; but today we find that America has become so vulnerable that it is under the constant threat of communism. Americans are living like people without minds; only the body is important.

American society is powerless because of this division. Where once there may have been potential, now America has no way out. Who can eliminate the satanic elements? As in all ages, God has the solution, but He cannot do anything by Himself because the problem is the result of man's fall. Human beings fell, so they must restore themselves. God has been waiting for many, many years to see man take the proper steps to restore himself.

The only way for this world to get out of Satan's dominion is for God to find a group of people who will stand on His side, understand His directions, and work with Him.

The whole universe is governed by universal law, and man's life should be governed by the Principle too. But man is living in the hell which he himself created at the fall. It is hell because it is not a world that God can dominate. The only hope is for God to find some condition, however small, by which He can elevate man out of hell into a better place.

The first thing we must do in tackling this problem is to realize how man came to be in hell.

There are two types of people in prisons. Some are conscientious, remorseful, and reflective, wondering, "Why am I here? Why did I listen to so-and-so and take that first step in the wrong direction which eventually led me here?" The other kind of person is the remorseless one. He thinks, "If only I hadn't slipped up, it would have been the perfect crime. When I get out, I'll try again, and next time I'll make sure I don't get caught."

We find ourselves in the same situation. In the fallen world today we live in a kind of extended jail. Some people ponder their life: "How did I get to this point? Did I do something bad?" And they keep trying to make up for their shortcomings. Other people never stop to reflect but just keep going day after day, involving themselves in more and more sin, committing more and more crimes.

RESTORING ANCESTRAL CRIMES

It never occurs to most people, unless they are very religious, that they or their ancestors have committed crimes. They just pursue the path of pleasure. However, the members of the Unification Church are constantly aware of the reason why mankind is living in this hell on earth. We know that the first cause of sin is the fall of the first human beings, and we are aware that each of us is the descendant of fallen ancestors. So we repent and want to

keep pulling ourselves away from sin. Even if we ourselves don't commit crimes, we want to make up for our bad ancestry. We are probably the only group in the whole wide world that thinks this way.

Everyone on earth is bearing all sorts of ancestral crime and sin, without knowing it. Here is an example: The American settlers of three or four hundred years ago killed so many American Indians that they nearly annihilated them. Now this country is very prosperous, at least materially. Who should be responsible for all those killings? Clearly, it is those who are living today in the land of America—every one of you—who should bear the responsibility.

Modern Americans may say, "Well, maybe those people in the past did that, but I am not responsible." God doesn't agree. All things inevitably work according to cause and effect relationships.

Here is another example. American youth are becoming victims of the most miserable and evil plague of drugs. Why, of all the advanced countries, must America suffer so much from this problem? In the past, Anglo-Saxon people deliberately dumped opium into China in order to immobilize the Chinese and take over the country. Because of that, Americans now, without knowing it, are suffering the punishment for their ancestors' crime.

The only way to get back to the original state we were in before committing some crime or making some mistake is to pay back or indemnify what we did wrong. We cannot erase the past, but we can restore it or pay back the debt, and the sooner we do it the better. For instance, the way for America to be forgiven for what the Anglo-Saxons did to the Chinese and other Orientals, including the American Indians, is to have the Asians and American Indians embrace them in forgiveness. The criminal cannot declare, "I must be forgiven." It doesn't work that way. The victim has to come and say, "I forgive you."

We can now understand why I have come from the Orient and worked so hard here in America. I had to find a valid way to plead before God, "Because of what I have done here, please forgive this country." America cannot simply say, "Oh God, please forgive us." America has to build up a valid indemnity, and I have been trying desperately to discover the means through which this country can come to deserve forgiveness. The task is enormous, and every detail has to be worked out faithfully.

THE HOPE AND THE DREAM

The English word "benefactor" is hardly given a second thought nowadays. But, like the word "savior," it means the person in whom we can have hope, the one through whom we can come to the light. For America, that benefactor is Rev. Moon, who came to this country and worked so hard to rescue this country from the consequences of its historical wrongdoings.

All religious people must go a certain narrow path to widen it; they must at least minimally clear the way for those who will come after them.

The guilty ones themselves are not even thinking about it. In all American history and for the future, Rev. Moon is the hope and dream. But the American people did not know it and they threw me into jail. Maybe they did wrong without knowing, but if you break a law without realizing it, does it dismiss you from being punished? When I came out of Danbury, I did the same work, but with even more fervor and greater effort. I called you and talked to you, making you work hard, making you pay indemnity that nobody likes, including me. Why? For your own sake, as individuals. I must help the Unification Church members realize what it is all about—what we have done wrong, how we can pay back the debt, and how we can arrive back at the original place so that we can work for America and the world, because we are on the forefront. It bothers white people that this Oriental man has come here and said things they never even thought about, things they don't want to hear. But I have spoken clearly.

Isn't it true? We have come to the point where the only way for America to be saved is for the American people to understand their responsibility and bravely bear it, no matter how heavy, pledging, "We will pay back our own debt, and we will also pay back the debts of the world. Therefore, God, please forgive us." The only way for America to be forgiven is for the Americans to take up the burdens of the world, including the burdens of the many countries that have become prisoners of communism. She must liberate the people under the oppression of communism because America did not fulfill her responsibility to bring the world back to God's side in the first place.

But American people do not understand this. There is so much corruption and moral degradation in the country, so many unsolved racial problems. How can America liberate the communist world? America absolutely cannot do it alone. From where can Americans receive the power to do it? Only from God. Can they receive it from you? From



*America has to build up a valid indemnity,
and I have been trying desperately to discover
the means through which this country can come
to deserve forgiveness.*



Dr. Durst? From President Reagan? From the CIA, or the president of Harvard? What about great religious leaders, such as Billy Graham? They don't know everything. Nobody understands God's will. Only God knows.

So the American people must return to God. It is like Jesus' time, when John the Baptist stood out in the desert and shouted, "Repent, and return to God!" Otherwise America has no hope. Someone is standing out in the wilderness now, just as in the time of the Israelites, proclaiming loudly "Repent!" That person is Rev. Moon. I am telling you Moonies first of all, "Repent!" You have to repent!

I MUST COMPLETE THIS TASK

In Jesus' time, the Israelites did not understand their own situation. From God's viewpoint, they were in the gravest danger, but they did not know it. Only Jesus Christ knew. So, knowing God's will, he took up his cross.

It is the same today, and I am determined to take up the burden for the sake of God's will. Why don't I take revenge on this country, which has treated me as its enemy? Why do I bother with America? For the sake of the world, for

the world's people, because this country represents the world.

The situation now is more serious than ever. While the American people say, "Why don't you go home?" I am continuing to tell people to fulfill their responsibility. I cannot go back to Korea yet; I must stay here and complete this task.

You Moonies know very clearly how you can resolve the American situation. If you take up the task and fulfill it, you will be helping my purpose. Other Christian churches are now uniting with the Unification Church, aren't they? American churches are coming to understand that they must go the way of survival. American leaders are coming to realize that they have to learn the CAUSA worldview in order to protect America from total moral degradation. Your job is to offer this new direction to Americans.

I am urging you Japanese members to realize that this is America, and American members must take the primary responsibility. You had to come because they were not able to fulfill it, but it is not primarily your responsibility. Nevertheless, you must help.

This is a grave task which we must accomplish by 1988.

We must do exactly the same thing that John the Baptist did, standing alone in the desert and bellowing out, "Repent! The Kingdom of God is at hand!"

It is a truly historical undertaking. During these three years, you must do even more than I did in the years 1945 to 1948. That was 40 years ago, and we have returned to the same moment in providential time-identity. Since God saw the crucial nature of this time, He let me go to Danbury. Meanwhile He worked to turn the giant land of China around from the enemy side toward the godly side. You know I made many significant decisions while I was in Danbury, because I have spoken of them, but there were other important decisions I made that I have never spoken about.

Now, and during these three years, we must do exactly the same thing that John the Baptist did, standing alone in the desert and bellowing out, "Repent! The Kingdom of God is at hand!" I have been doing this for the past 14 years. You Japanese members, as well as you American members, must now yell the same message on the front line in America, just as John did in Israel.

TIME FOR SERIOUS EFFORT

Fortunately by now, many conscientious people in America have heard the things I have been proclaiming, and their response is better than ever. If we now make an all-out effort to reach them and teach them, pleading with them, warning them of the imminent dangers, there will be new hope.

Now I have instructed you clearly. If you still don't do this, and if because of that I have to leave this country, you will be helpless. You will be like the miserable prisoner who has to sit in his cell and remorsefully reflect upon his past. Furthermore, when at last the rest of the people realize what was going on during 1986 and 1987, and if you didn't fulfill your responsibility, they will hold you responsible. In the spirit world, you will not be able to come to me as you do now at Belvedere. It is that serious.

We should never forget that this is exactly the same time as 2,000 years ago, as Jesus faced his three-year mission. We are chosen. The president of a country, for example, is chosen. If he performs well, many will benefit and he will be praised. But if he fails, the consequences for the entire nation come down upon him. We members of the Unification Church are also chosen. We know that. Whether or not we are qualified, whether or not we are worthy, still we are chosen. We must take pride in that; but if we don't fulfill our responsibility then we must be ready to suffer the consequences. We cannot just get away with it.

I alone know the responsibility of the religious person. All religious people must go a certain narrow path to widen it; they must at least minimally clear the way for those who will come after them. I worked very hard in Korea from December to May to prepare Korea to receive all the Christian activity of the world. Now Korea can play the central role. For this reason, I went out of my way to love the Korean people, even though many still opposed



John the Baptist preaching in the wilderness.

and mistreated me. I opened the way for the sake of all religious people on earth. It took me six serious months, but it was achieved. I did it to ease the burden of responsibility of all religious people, including the members of the Unification Church.

However, what if we fail to save this country of America? We must have a back-up plan, a plan that is as good as the original. So even though America may not fulfill its responsibility toward the world, then Korea, working together with the help of China and Japan, can build God's providential world foundation. I have already formulated the alternate plan.

AN ALTERNATE PLAN

If America collapses, I will create a South American providence. If the Protestant world doesn't fulfill God's plan, the plan will be shifted to the Catholic countries, which means Latin America. So we will have a South American founda-

We must never forget that the destiny of the religious person is to do his mission.

tion and an Asian foundation, combined.

For the first time, an Oriental man came to the Western world and for 14 years tried to build a historical foundation in America. Was it easy? No, it was extremely difficult. Latin America comprises 31 countries, which so far have been unable to unite at all; how much more difficult it will be to unite them!

When I first came to America, I visited all 50 states within 43 days. No American would do that. Only this foreigner, one Oriental man—Rev. Moon—would do that. Why did I do it? It was for the sake of God's will. God wanted to unite this country, this entire continent. Communism infiltrated this country and created separations. The communists believe that they can divide America into an Anglo-Saxon part and a Hispanic part. It is not a mere threat. If America fails, she will be in a really miserable situation. North America will have to follow South America. American people are not capable of saving their own country; they don't know what is at stake. Only the Unification Church members know it, don't you? This is the true way. And going the true way means bringing the results—God's united world.

You American Moonies have to stand in the position of savior to this nation. I myself am not free; I cannot escape my destiny. You are in the same situation. You are soldiers who have to persevere, for the country and for the world. Can you do it? If not, God can have no hope in American Moonies.

You have a duty to America, and you also have a duty to the world and cosmos. You have to swallow and digest this destiny. Your determination must be strong. What did God tell the Israelites when they were about to enter Canaan? Be bold and strong! You Americans are God's Israelites, and your job is to get into Canaan. You may be thinking, "How miserable! This is an impossible mission." But I give you the same words: Be bold and strong! No matter how enticing the things of this world may be—gold nuggets, beautiful women, handsome guys—spit them out. It's better to choose the ugliest spouse. Beautiful women are Satan's bait. The bait looks good, smells good, and tastes good, but when you swallow the bait, the game is over. Do you understand? Our situation is exactly the same as that of the Israelites.

God's hope is in you, not in American young people or American families or the rest of society. You can make this situation good again. You are sacrificing yourselves on God's altar. We have to start a new reformation, a revolution. If we can do that, America will survive. Otherwise it will not. I know it clearly. I don't accept critics, but I will accept peacemakers.

THESE ARE FIGHTING MONTHS

This is the first of September. There are four months left in 1986. These are fighting months. We don't have whips

as in Satan's world; God's weapon is words and actions. We must say, "I will do it!"

I only speak after I have brought a result. You, too, should first do something, and then talk about it. I have built the foundation for you; now it's your turn. There can be no excuses.

So in these next four months you members, both Japanese and American, must take a bold and courageous stand. Fulfill your mission. We must never forget that the destiny of the religious person is to do his mission. We are at the forefront of all religious persons; we must do our job or die. There is no third alternative. In America we can see what happens when people fail to fulfill their religious responsibility.

No matter how difficult it is, we have to take up our task. We cannot run away from God. We cannot escape our fate as the religious man or woman. One religious man, Rev. Moon, is calling out, representing God. I received this mission; now you have to undertake yours. You have to accomplish something before you can stand in front of God. Otherwise, God will say, "I don't know you. I don't need you. I need people who accomplish their mission."

You should be eager to accept my invitation. If you fail, God will ask you, "Why didn't you do it?" Will you be able to say, "I didn't have the strength" or "I didn't know better"? No, you'll have no excuse. If you aren't able to accomplish the mission, why is it given to you in the first place? You are attending this place, this holy place; therefore, you have to know clearly about fulfilling God's mission. It is not important to fulfill your own purposes, but only to fulfill God's.

No matter how much difficulty I faced in America, I held fast to this purpose. For 40 years, I always put God's mission first.

Whenever I meet a Unification Church member, I ask him his name and his mission. That is all I want to know. You can't come up to me and call me "Father" unless you can show me that you have fulfilled your mission. I will only say what God will say: "Go out and do your job before you come in front of me. After you've done it, then you can come back." This is the providential way. These are not my words, but God's words. I am educating you to the providential standard.

You are the soldiers to save America. Do you follow me? You have to undertake this mission and fulfill it. Otherwise America cannot survive. Now you understand clearly, don't you—you smart Americans who can understand anything? [Father teases one member; laughter.]

Let us pray. □

Photos of True Parents accompanying this article were taken on June 15, 1986, at Belvedere.

You are on God's side, but you still must consistently cut away Satan's influence—even after being engrafted to True Parents.

BECOME A NEW SEED

BY REV. SUN MYUNG MOON

SPEECH TO EAST COAST LEADERS
EAST GARDEN, JULY 20, 1986
EXCERPTS FROM PART III

Parts I and II of this speech appeared in the September and October issues. Below are selected paragraphs from the last part of the speech.

I HAVE BEEN TEACHING YOU VERY CLEARLY THE WAY TO go, and that is the way of home church. You must make the tribal level Cain and Abel foundation, and if you open this door you will stand in the position of parents to your ancestors and be automatically connected to the national and world levels. You must start at the level of individual messiah, then grow to the level of family messiah, national messiah, world messiah, and finally universal messiah. I want to give this opportunity to you. I built the basement; the house and the rest of the property go to you—the next generation.

The only problem is, you don't have the foundation of home church. No matter how much you may be struggling right now, you must create that base of home church. Without it, you cannot connect to the nation and the world through my foundation. This is clear. Jesus didn't receive the Blessing, but you did.

* * *

I am making a foundation of indemnity on the world level. Who guides me? No one but God. God leads me; let me lead you. Listen and follow my advice carefully, so that you may follow God's providential course.

* * *

I don't like to see so many cultures in human society. I only want to see one culture, one nation, one lineage. This is the original concept of God. God has endured and suffered the longest in this world. God gave Himself completely to prepare the original ideal society. Through one

original ancestor He wanted to create one culture and thus one ideal world. This seems like a simple and clear concept, but only Moonies know and care about this.

* * *

I lead the Korean people the same way I do the Americans. Koreans also go their own way and don't like to follow the Unification Church way. The Unification Church holds mass weddings, but at a typical Korean wedding usually just one couple is married. Unification Church members live for the sake of the world, but most Korean people live only for the sake of their own family. All of society's established traditions go contrary to the Moonie way.

* * *

Where do Moonies go? To the most miserable, cold, dark places. There, one by one, they influence the atmosphere and widen the path so that it is not narrow anymore. This is the path of growth of the Unification Church.

* * *

Our movement may have a lot of money now, but you must understand where the money has come from, what kind of historical suffering is behind it. For 40 years I concentrated on building a heavenly tradition in the midst of Satan's world. I found inspiration even in the most miserable situations. I can never forget those times. People in the physical world easily forget about the suffering of others who went before them, but people in the spirit world, who are waiting desperately for the Lord, can never forget.

* * *

This is Satan's world, and the Unification Church took on a heavy historical burden by fighting against Satan's

People in the physical world easily forget about the suffering of others who went before them, but people in the spirit world, who are waiting desperately for the Lord, can never forget.

accusation. I have continually received miserable persecution, but I survived nonetheless.

* * *

Adam and Eve were supposed to be the True Parents—the king and queen of the universe, but they lost their palace forever. After 4,000 years Israel established the foundation to receive the Messiah, but Jesus did not take a bride or restore Israel's national sovereignty. So True Parents still had to come into this world. The Bible says that Jesus is the bridegroom. A bridegroom needs first of all a bride, not necessarily lots and lots of people. When the Messiah finds a bride, that is the point when mankind's physical rebirth can begin.

* * *

Even though the descendants of Adam are fallen, God cannot just destroy them all. They must be reborn and thus restore the original world of true love. If you do not participate in this process of rebirth you cannot connect to true love. God and True Parents stand at the center point and connect to all four directions. The Messiah wants you to inherit this love through 360 degrees.

* * *

Your root is from Satan, but the True Parents' root is from God. If you engraft yourself to the True Parents' tree, you will be able to make new fruit. That means you will become true parents yourselves and be able to bear sinless children.

Are you confident about bearing a sinless child? You don't have a clear concept of what that actually means, do you? Are you as parents in a state of sinlessness? No. That's why you have to teach your children how True Parents have lived their life. You have to teach them their tradition of indemnity and how they opened the way for these children to be born not as part of the fallen world but without sin. If the parents don't have a clear concept of what this means, how will the children ever know?

* * *

After the fall, the world was occupied by sin. All people are stained with Satan's blood. No one can escape that. The only way to get out of that realm is to go the way of indemnity. Satan must be restored on an individual, family, tribal, national, global, and universal level. This can be done only by the True Parents, who have created the true blood lineage.

* * *

You know the Principle clearly. You are small messiahs. You do not belong to Satan's lineage but to God's lineage. Original love has now been passed from God through the True Parents to you. You are on God's side, but you still

must consistently cut away Satan's influence—even after being engrafted to True Parents. Your thinking must be True Parents' thinking. Every one of your branches and leaves must have the same feeling as True Parents.

* * *

Through primary school, high school, and college you were educated in fallen concepts. But now you must erase these concepts. Do you still think of the old days and past lovers? Do you see their faces in your dreams? If you keep remembering their names, this is a condition of sin. No matter how connected to them you were, don't think about those relationships again. They were false lovers. The only reality is the path of the True Parents. This is the true, historical way. I don't want you to be concerned with your past. You are surrounded by the fallen reality everywhere. Isn't that enough?

* * *

Stand in front of a mirror and read your own face. Are you spiritually clear? When you pass into the spirit world you will go to where your mind already is. If you have bad thoughts, you will see what they look like around you. This is the point at which you will start your spiritual life. You yourself decided this course; God cannot send help. There is no guarantee that Unification Church members will be able to be with me in the spirit world.

* * *

People often make excuses when things don't turn out right. They say, "I didn't do it! It was somebody else." However, you must realize that you are already standing in a very bad place—Satan's place. Satan controls the whole universe. I am the first one to have escaped Satan's world. You also have to break out of Satan's world by making your mind subject. With your own mind you must establish a flow of give and take with True Parents' spirit. This will create joy in your life.

* * *

Tragically, East and West and North and South have been divided throughout history. And there have been great differences in wealth among peoples. Such divisions are the agony of history.

First all Abel-type people must be united. Unity between rich and poor can also be achieved—not by power but by love. What kind of love are we talking about? Altruistic, serving, giving, unselfish love.

East and West, Asians and Occidentals, black and white, white and yellow, yellow and black—all these historical gaps must be mended and made whole. That is the plan for recreating the world.

* * *



Centering upon God, 120 nations should be united as one so that a heavenly United States of the World can be born. Your names shall be recorded as the citizens of one Kingdom of God. How can this world come about? First the United States must become unified and then this country must make unity with the Soviet Union.

* * *

When I was testifying before Senator Hatch and the constitutional committee, I was asked a question about the separation between religion and the state. My answer was that religion is in the mind position and the state in the body position. In your own life, certainly, if the body tries to control the mind, you will perish. The mind must control the body. In essence they are one; there should not even be separation between them. You have to educate others in this concept, but unless you have this oneness within yourself, you will not influence anyone else.

* * *

So far, my time has been spent raising the Unification Church leadership and members. From now on I will concentrate on my principled duty to teach my own children.

This morning I came down from upstairs rather late because after pledge service I gave a sermon to my children. I told them they are to be the elder brothers and sisters to humanity, and that I wanted them to develop the

guts to deal with anyone, even very important people.

Even though my children are younger than you, they will be in the position to serve as elder sons and daughters to the movement because they are the only people who have received the actual flesh and bones of the True Parents. No matter how old you are, you are in the younger brother's position to them. They are in a position to protect you. Each of them is responsible for one of the 12 pearl gates of the spirit world, and all people will be divided into 12 tribes under them.

Before when my children went to Korea, Korean immigration treated them scornfully. Now the situation is completely changed: "Oh, Rev. Moon's children! Let me see them! They're such special, beautiful children! They can have a special pass." Many people even in the movement used to think, "I'm so glad I'm not one of Father's children." But now everybody wishes he or she could be a child of Rev. Moon.

* * *

Now is the most ideal time in history—when the younger brother and the elder brother can be united in loyalty. This has to be achieved while the True Parents are on earth. Unless we accomplish that level we will still have homework to do and our children's generation will not turn out well. You know where to go. Your destiny is absolutely clear. □

MAKE YOUR HEART GOD'S SWEET HOME

Personal testimony by Chung Sik Woo

July 18, 1986
as told to Angelika Selle

I WAS BORN IN SOUTH KOREA IN THE mountains of Kang Won Po province, where our family had a farm by a beautiful river. Except for my father, who worked as a government official, my whole family was Christian. When I was young there was no church in my hometown. Then when I was 10 years old a minister came from what is now North Korea to my hometown and built a church together with us, centering on my family. I went three times a week to participate in the services there.

I had many opportunities to discuss the Bible and the life of Jesus with the minister. I asked him a lot of questions about God's providence, but his answers were not clear enough. I wanted to know how I could see God. The minister told me that having so many questions meant that Satan was occupying me; I should just have faith and follow the Bible's direction. I didn't feel that way; I had to see and to know—then I could trust. One day after service he made an announcement about me to the congregation saying that Satan was controlling me because I was bothered by so many questions. That kind of faith was no good, he said, but I could not accept that. By the time I was 12 I had developed resentment toward Christianity.

Sometimes as a child I would go fishing and catch and kill frogs. I worried that if fish and frogs had spirits I might be unable to go to heaven. No one could explain clearly



Mr. Chung Sik Woo

I always try to maintain noble and precious ideas and inspire myself to go the course of indemnity.

to me the difference between animals and human beings. My schoolteacher said that the Lord of the Second Advent would come on the clouds. I just couldn't believe that.

"How can I see you, God?"

I used to like watching the sunrise and sunset. I would go to the hills and look at the changing sky and the

rainbows. My heart cried out, "Heavenly Father, how can I see and hear you?" I would run to my own special place with all my desires, but I had no one to teach or guide me.

So many denominations were fighting with each other. The congregation I belonged to was Presbyterian, but later they decided to become Methodist. I felt I didn't belong to any denomination. After primary school I went to Seoul to continue my education at a school in the province of Choo Chun, and I went home only during summer and winter vacations. My cousin and my brother and I decided that we did not want to be limited to any one denomination; rather, we wanted to belong to the worldwide Christian church. On Sundays I would visit one church, and on Wednesdays another. I continually sought God's voice and God's will.

When I graduated from high school I wanted to attend law school in Seoul. However, I failed to pass the entrance requirements. This was the first failure of my life. I returned home and did not go outside once for about three months. My embarrassment and shame were so deep that I even tried to commit suicide.

Later I returned to Seoul and started college at Chung An University. Every Sunday for several months I wondered which church I should visit. At that time my niece, Chong Soo Woo, who attended Ewha University, was already a Unification

Church member. One Friday morning she met me at school and said that she wanted to talk to me.

The next day she came to my place and talked about the Bible and the Principle for a few hours, but I still wasn't completely satisfied with some of her answers. Finally she asked me to visit the church. I had heard a lot of bad rumors about it but I thought, "Okay, I'll go, because I don't belong to any one church." On May 24, 1957, when I visited the Chung Pa Dong church for the first time, Father spoke.

He was so young! He looked very healthy and had a tan on his face. President Eu, a very good-looking gentleman at the time, was sitting in a chair, while Father knelt on the floor. At first I didn't know which of them was Rev. Moon, but I knew when he began to speak. I had heard many ministers give sermons, but I had never heard anyone speak so sincerely about the liberation of God's heart with so much sweat and so many tears as Father did!

An unusual power

There was only one problem: I heard Father's sermon, but I couldn't hear his prayer at all. When he prayed my ears just shut down! It was very strange. Yet through his sermon I had gotten a warm, homey feeling, and my heart continued to move with an outpouring of unusual power even while my ears were closed. I didn't hear any details and I didn't make any

I had never heard anyone speak so sincerely about the liberation of God's heart with so much sweat and so many tears as Father did!

commitments, but after I attended another evening sermon my mind completely changed; I no longer had any questions and I just naturally joined the church.

Three weeks later my ears opened and I was able to hear Father's



Early Korean leaders being trained by Father on the beach in Pusan in 1970.



Father demonstrates the broad jump.

prayers. My whole complexion and countenance began to change and I started to smile all the time. In my eyes the old people in the church looked like angels; they seemed like noble and important people. I was quite humbled in my attitude toward them, and I felt so much like a sinner that I couldn't even talk to them. I marveled at them for having joined the church before I did. That feeling stayed with me for many months.

My friends noticed my new smiling face and asked me what had brought about such a good change in me. I began witnessing to them and also to ministers. For about three months I studied the Principle without attending my classes; I would just

read the Principle and shed tears all night long. My confidence that it was the truth grew and grew. I also made fasting conditions, and I witnessed so much that people began to think I was crazy. I would speak out to people for days at a time, run out of material, realize the limitations of my understanding, and go right back to studying the Principle.

On October 14, 1957, the church members celebrated the anniversary of Father's release from Hungnam prison by holding a ceremony and hiking to a scenic spot in the mountains. When Rev. Won Pil Kim gave a testimony on the mountainside about Father's sacrifice in prison, I cried the whole time, because I hadn't known

PHOTOS: C.S. WOOD

until then how much Father had sacrificed for his mission.

From that time on my spiritual senses opened, and whenever I prayed about Father my ancestors would come in my dreams and guide me. Once they guided me to a beautiful palace and opened its 12 gates, which revealed a young master inside. They said that this young man was the son of God and that God had given him all power and authority to accomplish His will, so I bowed down before him. I didn't see the young man's face, but after I had this dream for three days, I realized it was Father. My ancestors helped me in this way. I became so sensitive spiritually that for three years, whenever Father spoke at Sunday service, I could only cry.

Spiritual fire hit me

During the winter vacation I went home. I had just finished a seven-day fast so my face was very pale. My

Suddenly I was struck with spiritual power—spiritual fire like lightning hit my head, and my whole body began to burn.

brother tried to feed me but I didn't want to eat. He thought I looked strange. At one point I had a long discussion with my five brothers and three sisters, after which I studied the Principle and prayed. Suddenly I was struck with spiritual power—spiritual fire like lightning hit my head, and my whole body began to burn. My mind was illuminated, and deep realizations came to me about God's heart, His providence, and Father's course. The experience lasted about 45 minutes, during which time I shed many, many tears.

My whole family became convinced that I was crazy and began persecuting me. The villagers found out I was a Moonie and would even call the police on occasion. I didn't give up—I

even visited the village church and spoke to the minister. He read the Principle, but he wasn't convinced.

When I returned to the church in Seoul I worked in the witnessing department. My mission was to transcribe Father's speeches and send them to the outlying church centers. So much spiritual power was flowing through me that for a while I had a hard time controlling it. Through the truth I was able to overcome and dominate the strong influence of the many spirits who wanted to work with me.

For almost four years I had the chance to stay near Father. I went everywhere Father went—I never skipped a single church service or activity. I was able to attend Sunday services with Father and listen to many of his speeches through my work. Sometimes on Fridays or Saturdays he would call us to go mountain climbing, and once up in the mountains he would teach us a chapter of the Principle or testify about some of his experiences. As we climbed the mountains he was always in front of us; he never yielded first place in anything. At other times he would take us to the ocean and teach us how to fish.

We were such a small group of young men and women that sometimes it was hard to trust Father's words that a worldwide Kingdom was

coming. Yet through these outdoor activities Father was always training and teaching his disciples and checking us to see who could be a good leader. In this way we could develop a close and deep relationship with him. Mother was not with us then, because Father was not yet married.

Around this time my physical father contacted me. He was very distraught because I had joined a "cult" instead of becoming a lawyer. He broke down when he spoke to me and said that if I didn't stop my devotion to the Unifi-

I was quite humbled in my attitude toward the old people in the church and I felt so much like a sinner that I couldn't even talk to them.

cation Church, I would no longer be his son. He withheld financial support, but after six months both he and my mother changed their minds and agreed to help me. He *did* want me to study law, so I attended law school, but I never had a chance to take the bar exam.



Pioneer church in Jae Chan City, Choong Chang Province, which Mr. and Mrs. Woo constructed in 1967.

On July 20, 1960, I began witnessing. I determined to die for the mission. Since it was vacation time, there were many people at home. After going house to house all day, I was exhausted! I never had enough underwear, so I would just wash whenever I passed a river and then I just kept going. Two or three times a day I was able to deliver a message or give a Principle lecture to someone. It was a very good experience.

My "honeymoon"

In the winter of 1962 I was blessed in the 72 Couple Blessing. I didn't know my wife beforehand; she was in high school while I was in college. At that time the church had no money; we only met in a small room with a straw rug! Even though it was extremely cold Father took us to a beautiful mountain, Bo Un, in the Sok Lee mountain area for a seven-day fasting workshop right after the Blessing. We fasted not only because there was no food, but as a special condition. While we were there I lectured 10 hours a day.

Through Father's sermon I had gotten a warm, homey feeling, and my heart continued to move with an outpouring of unusual power.

On the last day we ate something called "dry bread." It is a small rice cake that can be eaten when it is moistened with water. The Korean soldiers used to carry these during the war. Even with so little food, no place to sleep, and no money, I cannot forget the memory of my "honeymoon" with my wife! We had a good experience in the beauty of nature, where we could deeply reflect and connect with God's providence. We gave thanks in our hearts to Father and Mother.

Both before and after I joined the church I admired Dr. Albert Schweitzer for his sacrifice and service to humanity in Africa. I had

always wanted to be a missionary and contribute to God's providence in a productive way. Even though I worked as a church leader in Korea for 15 years I always preferred and yearned for missionary work. My sister-in-law had moved to America about 30 years before and had become a professor at a college in New Jersey. My mother-in-law was in America with her, and they invited us to come. I waited for about a year and a half to get Father's permission.

I wanted to go to America rather than any other country in order to participate in the providence at the worldwide level. I wanted to stay with Father and help him wherever he went, although I would have accepted any mission he might have given me. Finally Father asked many of the leaders to come to America, and thus my dream was realized. In March 1976 my wife and I came to join the front line in America.

Upon our arrival Father asked me what kind of mission I wanted here, and I said it was up to him. Since I already had some experience he asked me to go into business because the church needed an economic foundation. However, I developed a physical problem which at times caused me to fall down and lose consciousness, so I had to return to Korea. President and Mrs. Young Whi Kim were very concerned about my health so I got a job with the Il Hwa Company where I could drink a lot of ginseng. When I recovered I returned to America, and I am now in charge of the Il Hwa business here in America.

Trust Father's ideas

Looking back, the most important lesson I have learned is that even though my own ideas may seem logically right, Father's ideas are always better; they are correct in the original sense. If I follow Father's direction I will always get a better result. This is true for the Blessing, for our missions, for everything. Even though we may not understand, we should trust and follow Father—not our own thinking.

I have always pledged to be honest in front of God, to be sincere, and to try my best without ever giving up. It is often difficult to resist the temptations posed by our own minds and the fallen environment and remain concentrated upon God's will—

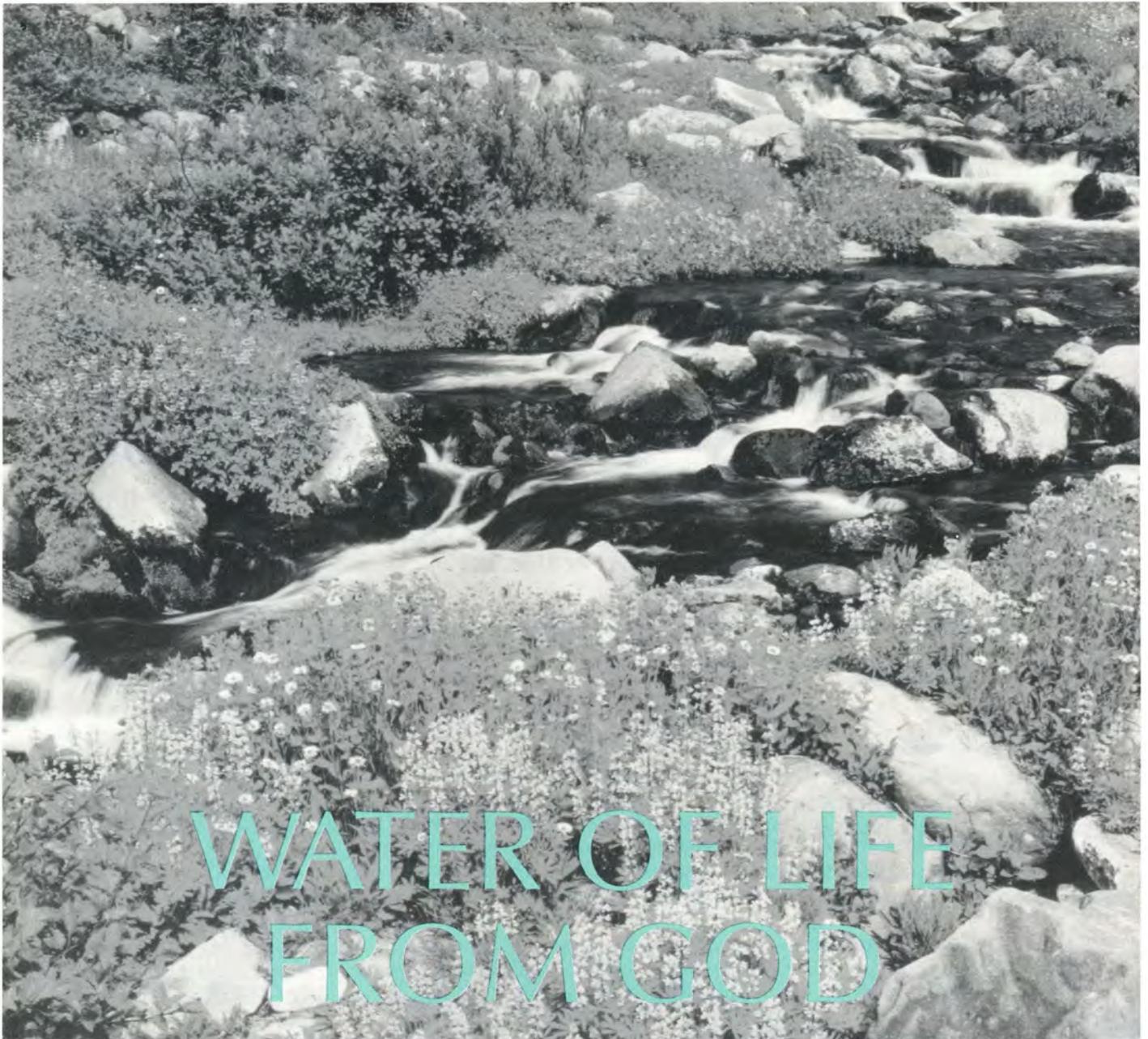
especially when so many people around us cannot understand. I have a motto to respect and follow my own original mind and original heart no matter what. By doing this I feel I can become a better person. My first Messiah is God, the second is Father and Jesus, and the third is my own original heart.

I have a motto to respect and follow my own original mind and original heart no matter what. By doing this I feel I can become a better person.

I have to tell my members not to learn from me, but from God, True Parents, and the Principle. Even through my own sermons I can learn by trying to listen to God. I still have fallen nature, and it is not good if the members lose any kind of fortune through my own mistakes. All of us, including Japanese and Korean leaders, are on the way to perfection. That's why we should pray every moment! We have to find the way for God to use us more and more.

All of us should develop good, positive thoughts and habits. That is the way to avoid trouble along our path. If we focus our minds on clear and high ideals, we can accumulate knowledge and wisdom and create a well-rounded character. I always try to maintain noble and precious ideas and inspire myself to go the course of indemnity in whatever I am doing—praying, fasting, reading, traveling, listening. Then I can have deeper and broader experiences of heart. I want to make my heart God's sweet home. If I make my heart a beautiful home then God will want to dwell with me.

I always try to pray, confess, and turn to God. Every moment can be a new start. Our walk through life should itself be a prayer. If I can dominate myself this way as God's true son, then Satan can never attack. I can become close to the living God, like Father and Mother. □



WATER OF LIFE FROM GOD

*From a sermon by Rev. Chong Young Ryu
Washington DC*

PERSONALLY, I HAVE NO DESIRE TO receive admiration from men but only from God, our Father. There is much secular glory to be gotten in this secular world, but we must not seek that which comes from the fallen world. We must seek the priceless glory that comes from following our Father. Through suffering ordeals we can gain that precious glory.

Without resurrection, no one can be reborn. There are two kinds of resurrection. One is the resurrection that comes from living a life of faith and doing good actions, the other is

the resurrection we can receive when we are judged by heaven for our offenses and irresponsibility. Which of the two would you prefer? Light is light, is it not? But there is a tremendous difference of degree between, for example, the light of the sun and the light of a firefly. Who among us would be content with the degree of resurrection that could be compared to a firefly's glow?

In John 4:24 we read, "God is spirit, and those who worship him must worship in spirit and truth." When we worship God we do so according to the truth as we understand it, but we

must also relate with God in spirit. Why? Because God is spirit. We may know truth, but what value is our knowledge if we are lacking in the power of the spirit, which is eternal? This understanding is profoundly significant and of extreme importance for our life of faith.

For the sake of our spirit

We joined this church in order to gain spiritual power. In this controversial Unification Church we experience all kinds of suffering, but we undertook this challenging ordeal for the sake of our spiritual lives. We have all been

through tortuous experiences in our life of faith, but we have been able to overcome them.

We will be saved by God through our suffering. Through adversity, trials, and ordeals we will win our eternal life.

Observing a life of devotion can be compared to watering a withered tree. Once I had an experience that gave me a profound insight into the spiritual life. I came upon a flower bed whose shrubs were dry and fading. I watered the shrubs, and when I returned the next morning I found them vivid and fresh with new life. I had provided for them the "water of life."

If dry weather has caused drought, then we need to give water to the dry and parched land. As a result of the fall we are born not into life but into death. We know that our religious life, our faith, and our prayer constitute the "water of life" that provides nourishment for our rebirth and resurrection. For this reason Jesus taught us to pray constantly.

We need nourishment for both our physical life and our spiritual life. Our physical life is precious, but we know our spiritual life is more precious, because it is subject and eternal. Having gained eternal life we can soar without limit to every corner of the endless, infinite cosmos. In our spirit life we will be able to visit the innumerable planets of the universe. Where does eternal life come from? It is the final, ripe fruit of our devout life of faith. We will be saved by God through our suffering. Through adversity, trials, and ordeals we will win our eternal life.

Father has frequently emphasized the meaning of suffering. What kind of parents want to let their children experience suffering? Only parents who are concerned about their children's future success allow them to suffer. For the sake of tomorrow we should suffer today. The present

moment does not exist simply for itself but for the future as well. If we are able to endure hardship to the very end, we will gain great blessing from above.

Only by our own effort

God has shed innumerable tears for His children. When we feel God's painful, tearful heart, it permeates every single part of us. Until now most Christian people believed that they could enter the Kingdom of Heaven only by God's grace and forgiveness. This idea was like a day-dream, dreamt under blue skies. In reality it is only by our own effort, with our own tears, sweat, and blood, that we can establish the Kingdom of Heaven. As Christians, we really need to examine ourselves, because this is the most important point of our church's teachings.

If we are able to endure hardship to the very end, we will gain great blessing from above.

I would like to share some points from one of Father's recent speeches at East Garden.

- If you do not discipline your heart on earth, even if you enter the Kingdom of Heaven you will not be able to share your heart with anyone else.

- We can lose or break our horizontal relationship with our husband or wife, but we can never break the vertical bond that exists eternally between parent and child. Only based on our strong vertical love relationship with God and True Parents, who are the bone of love, can we create an unbreakable horizontal love.

- When in old age we approach death, our consciousness on a horizontal level often becomes reduced. It is not uncommon for people of 80 or 90 to experience a diminishing of their faculties. It is a very natural phenomena. But there is no amnesia of love, only amnesia of the intellect. Why did God make us with this tendency to lose control of our physical bodies? Because as we near death we

need to focus our attention on our vertical relationship with God.

Though we have vitality in the present moment, we are still mortal beings. We are all in the same boat! During our stay on earth we should do our best for the sake of True Parents. Only they can be the source of our eternal life. They will forgive us and help us forget our sinful past.

Let's march on together. Every effort—large or small—helps. All of us are part of True Parents' heart. Don't let yourself be disappointed by suffering or hardships. We have a dream! We have a future. We have a vision. Present suffering will only bring us future happiness. Our Heavenly Father will not give us suffering forever.

Two hundred years ago God chose America to become the Canaan of the world. He blessed America, enabling her to become a great and powerful country. You and I are now living in this great country. Why are we sacrificing ourselves here? Only for the sake of God, and for the sake of this world.

God blessed America; He loves this land. His promise is to "stand beside her and guide her, though the night with the light from above." From east to west, from mountain to prairie, from brook to sea, and finally reaching beyond to every corner of the world, He will be with her, forever and ever. Those who love God will naturally love America.

Brothers and sisters, we must fulfill His will in this land. We should decide once again: Nothing can stop us; no one can prohibit us; no force can uproot our strong determination.

Nothing can stop us; no one can prohibit us; no force can uproot our strong determination.

Let's have great faith, wonderful confidence, and beautiful conviction. May God bless each of you, and may God bless this great land of America. □

YOUR WORD IS YOUR BOND

Part II of interview with Bill Sheppard

as told to Laura Reinig
Danbury Federal Prison, July 1986

This is a continuation of a series of excerpts from an interview with Mr. Bill Sheppard about his experiences with Father in Danbury. The first part appeared in our October '86 issue.

I DON'T HAVE INSTANT RECALL about many things I did with Father, but I can give you my feelings. Many things I won't go into because they were highly personal. Not that it would embarrass him. That is an absolutely amazing thing. After living with him for a year, there isn't a thing I could tell you about anything Father said or did that would embarrass him or would be contradictory to any of his speeches or to the Principle. If nothing else, that's a quality I could testify to. No question about it.

He did his time admirably. He never complained, and I mean *never*. And it wasn't an act. If I could describe only one thing about him to people in the outside world, I'd tell them, "This guy is for real. He is not what the media keep saying. He isn't a facade. No way."

Father wasn't pompous. He wasn't what you'd think a person of his standing would be like. How can I convey this? I think all too often we who were close to him don't do the job right—we're just not conveying what he stands for or what he is really like. You have to realize that he had a family while he was in here too. He had a lot of responsibilities. He went through a lot of suffering while he was in here. If members put him on too high a level they might think it was simple for him: "Oh, it's easy

for Father to go through suffering." But let me tell you, being here was just as difficult for him as it would be for anyone else. It wasn't *any* easier.

Once Father and I developed a relationship he knew how to talk to me. He knew how to get my attention, what would make me laugh, and what wouldn't. He wouldn't be opposed to saying something really out of character just to make me do a double take. One time Father referred to Moonies as snakes. I said, "Huh? What in the world are you talking about?" He said he was giving me an analogy about how snakes shed their skin, how they change. Father said a lot of things for dramatic effect, probably specifically for me to get my character changed. He speaks differently when he talks to a group, of course, but his meanings were always personally directed at me in some way. That was our give-and-take relationship; he adapted his words to our unique situation.

I saw Father in the TV room one day with a bunch of guys. Father was watching some weird movie. I thought, "Wow, what's going on here?" It was unlike him. He very rarely did that. Father didn't become Westernized, but he became familiar with Western things and I became familiar with Oriental things. That type of exchange took place. That wasn't the main emphasis, of course, but that's what happened.

Not afraid to be bold

There is an aloofness among many religious groups, organizations, and people; they often try to stay

removed from the outside world. But Father showed me something different. One of the major things Father taught me was how it's okay to do very bold things even though they may be drastic and shocking. I remember watching the mass wedding on television. I mean, that was a big shock, a slap in the face. You really wake up when you see something like that. "Look, honey! Watch the TV! There's a guy from Korea marrying all these people at once!" If someone had told you years ago that that was going to happen, would you have believed it? It was an amazing thing to see.

I remember Father talking to me about effective action. He felt it was very important. To him effective action means you decide to accomplish something and then you act upon your plan. Even if you don't accomplish what you were trying to do but you gave it your 110 percent, there's nothing wrong with that. However, if you try to do something to gain credit in someone else's eyes, you're praying to the wind. It means nothing.

Father said that even the Moonies who didn't make it become better people. Absolutely no question about it. Even if they weren't strong enough to go the entire way, being in the movement helped them become better.

There are some people who work harder than most and have a great drive and energy to accomplish things, but once you get to their heart you find out that their outlook or motivation isn't really so good.

While Father was here the grounds were very nice, but then after Father left, everything started to deteriorate and the trees began to die.



PHOTOS: KEN OWENS / NEW FUTURE PHOTO

Since I've known Father I find myself going to people and trying to find out who they are right away, so I can get to their heart instead of waiting.

Father would give out a lot of advice even to people who were being blatantly ridiculous. There was a lot of that type of interaction between Father and the inmates. He made the atmosphere a lot better. It's different here in Danbury now that he's gone—much different. All of the people that knew him here have left. Father told me, "You'll be the last one." As a matter of fact, he said I'll be coming back. He said, "You'll be a tour guide." I said, "Please! Wrong! No way! I don't want any part of it!" [Laughter.]

Love for all to see

On visiting days what an entourage would follow Father! He had as many visitors as he could. As they left in the afternoon, his youngest daughter would be calling out to him the whole time. Then everybody would get into the car. Sometimes they had a car with a sunroof on it, and Mother would wave to Father out of it. Their love was there for anybody to see. It wasn't a pretentious type of attitude; it wasn't a show. You just got a very close, warm feeling—what you'd expect to see in a very close-knit family.

A very real concern for him as a father was his own children. He is a very compassionate man. Some of the things he told me broke my heart. Also Kami has his daughter in Korea now. He doesn't let on, but I'm sure he misses her a lot. They are very close. She's only 13 or 14.

Father told me that he was going to make a concentrated effort to be with his wife and family when he got out

and give them the private time they didn't have together while he was here. He talked a lot about the importance of your family, about making up to your family the time that you lose. I made a promise that I would do that with my wife and daughter.



When Carol and I were first married we were always looking for things to get involved in. We were always doing things for other people. We enjoyed ourselves. Something interesting was always happening. Then my daughter was born and we never had much time to do things together after that. When I left for Danbury I made promises to my wife and daughter that have been hard to keep. Father's expectations for me were that he wanted me to survive, that he wanted my family to survive. You know, I thought he would have said, "Go out and work 24 hours a day!" But he told me that I have an obligation to keep my promise to them.

Beyond that, I don't know. I'm apprehensive about what the future brings. Right now, my wife's been working part-time and she's also been working on my case. What a job she has! She's living on welfare, but she's been able to keep our house, which is in mortgage. Still, people would never know how much pain and suffering she's going through. She doesn't wear it on her shirt-sleeve. I say that proudly. She's a fighter and she's doing very well; I see that by looking at my daughter. My daughter has kept her innocence. She has a fantastic attitude; and physically she looks like she's doing very well.

When Father left

Father left Danbury on July 4 and that was hard for me. I remember that day very well. I was standing outside, but they made us go in. They didn't want the media to see that there was a number of people here who wanted to wave goodbye to Father. As soon as the cameras turned around they told us to go inside. None of us saw what happened when Father walked out.

Right after Father left was a very difficult time for me. I went through an emotional period, and I kept thinking, "This is not going to happen any more. We're not going to have any more of these walks and these talks and the good times and the bad times. We're not going to have these. This is gone." But it didn't last too long.

A very interesting phenomenon happened here concerning the grounds. As I mentioned, I was working on the landscaping just before Father came. I was determined to accomplish the mission of getting this place finished. Little did I know what



I think it may be easier to go through suffering and find your own heart than it is to go through life never having to suffer.

I was doing it for! Getting everything finished gave me a great sense of accomplishment. While Father was here the grounds were very nice, but then after Father left, everything started to deteriorate and the trees began to die. As a matter of fact, one of the pine trees died almost within a week after he left!

Father always said that everything's symbolic. Father made many analogies—the idea of leaves falling on the ground, rotting away, and becoming the fertilizer for new life to grow. Well, that's what has happened here. We did the initial landscaping, but someone else is taking care of it now. It's a shame. By those things dying, about 50 bushes and trees, another man has had to come in and rejuvenate them and re-do it all.

Father and I spent the greater part of a year together. That's a long period of time. Being with Father for a year is like being with somebody else for 10 years. I mean, he's so full of information and discussion! He concentrates his time, his efforts, his relationships with people. Father and I talked about the fact that there were very few people in his lifetime that have spent such a concentrated period of time with him as I did. It gives me a headache! Really! That's a heavy responsibility and it's very difficult to live up to. Now I know the importance of Danbury to Father and to the church. So that's why I take it very seriously.

One thing bothers me. I haven't spent years fundraising, I haven't read the *Divine Principle* over and over and over. I happen to be a little guy from New Jersey who's sitting in a prison. There are church members who have gone through all kinds of difficulties. What I feel uncomfortable

with is, it's too bad it wasn't a Moonie here in my place. Or even somebody who was a good writer or a good artist. Not that I would give it up, don't get me wrong. But it's a shame. What did I do to deserve to be here? I mean, I didn't go through a Blessing with my wife. We got married in a conventional way. I knew absolutely nothing about the Unification Church. That's how far removed I was.

I personally went through a lot in my life, but look at what Moonies go through! I just read the last *Today's World* about the wedding [of the 36 Couples of the second generation, June '86]. There was some severe suffering that those parents and children went through. The parents had to work very hard to bring their children up in the right tradition. How can children live in this society without having a girlfriend or boyfriend? I can't imagine it. It's difficult to understand for those of us who have not been prepared throughout our lives to receive the Blessing. That's a hard thing for people. How did they ever get through it? Talk about fear! Being matched with someone? Oh my gosh! But they're so faithful, it's amazing.

"This is right!"

Father has reconfirmed beliefs that I've always had, beliefs that I solidified after going through suffering in my life, starting from the belief that there is a God, that you do have responsibility, and that there are changes you must make.

There's been a dramatic change in me, that I know. It's like, "Wait a minute! This is right! Things that I thought were right have been right all along!" For example, now I know that the things that happened to me

do have some sort of a meaning. Also, a person must know what his responsibility is. And I realize that there is a certain amount of value in suffering. I certainly can attest to that factor.

I went through some terrible tragedies in my past that I don't want to share right now. Then my wife and I prayed and prayed for seven years to have children, and all of a sudden we had a child. Then we suffered with our daughter and went through all of those medical complications, and then I went through a trial. Now I find myself in prison for some reason and I don't know why I've been given such a long sentence. And then I meet *this* guy! And I say that with respect.

One of the most important things I learned from Father was a seemingly simple concept of indemnity, which is hardly a simple concept. I mean, first I read about it and then we talked about it, and then I thought, "Yeah, okay, indemnity. It sounds good. Isn't it like life insurance?" But I realized that it's not just a term; it's a very important understanding.

Father told me it was significant that I had to wait exactly seven years to have a child. A number of other things happened in my life that Father found meaning in. I said to myself, "Hey, something's happened. You went through those things for a reason." I found that there was a common denominator of suffering that I shared with Father, and that's one of the reasons I felt I was meant to be here. I know that meeting Father was important to my life.

I have found, after having many relationships with people, that there is a common "something" between two people who have both experienced suffering. I find that I can

I didn't realize that perfection was obtainable before. Now I believe it is. And that's what Father epitomizes for me.



communicate well with such people, whether they believe in God or not—that is, if they've risen above it, if they haven't become bitter. I don't walk around saying, "I'm okay, everything's fine." I know bitterness very well. I know it on first-name basis. But I'm talking about facing fear or death or whatever and rising above it in some way. I think it may be easier to go through suffering and find your own heart than it is to go through life never having to suffer.

My connection to Father

This, I believe, is the essence of where my connection to Father lies. Going through the same kind of suffering—that's what bypassed years of discussion between Father and me. It was as if we had known each other for a long, long time. We started at the point where most people are only after many years.

Knowing I went through that suffering eases somewhat the bothersome effect of my being here instead of another Moonie. In other words, to a certain degree, I feel I did pay some dues. Still, I wish there were others who could have been here. I know many other people wanted to be here with Father if they could have.

One thing has changed in me: Now I look upon these abrupt changes and sufferings in my life as a challenge, whereas before I could wallow in self-pity as well as the next guy.

I've fought the judicial system more than anybody on specific issues, and I will do it again; I think they know that. But believe it or not, I don't have an adversary relationship with them. That probably has a lot to do with the fact that I've been able to forgive everybody. I don't mean blan-

ketly, because I don't think you can do that. You have to do it individually; you have to forgive the judge, your co-defendants, whomever. I don't like being here, but I think I'm making the best of the situation. That has a lot to do with Father's influence.

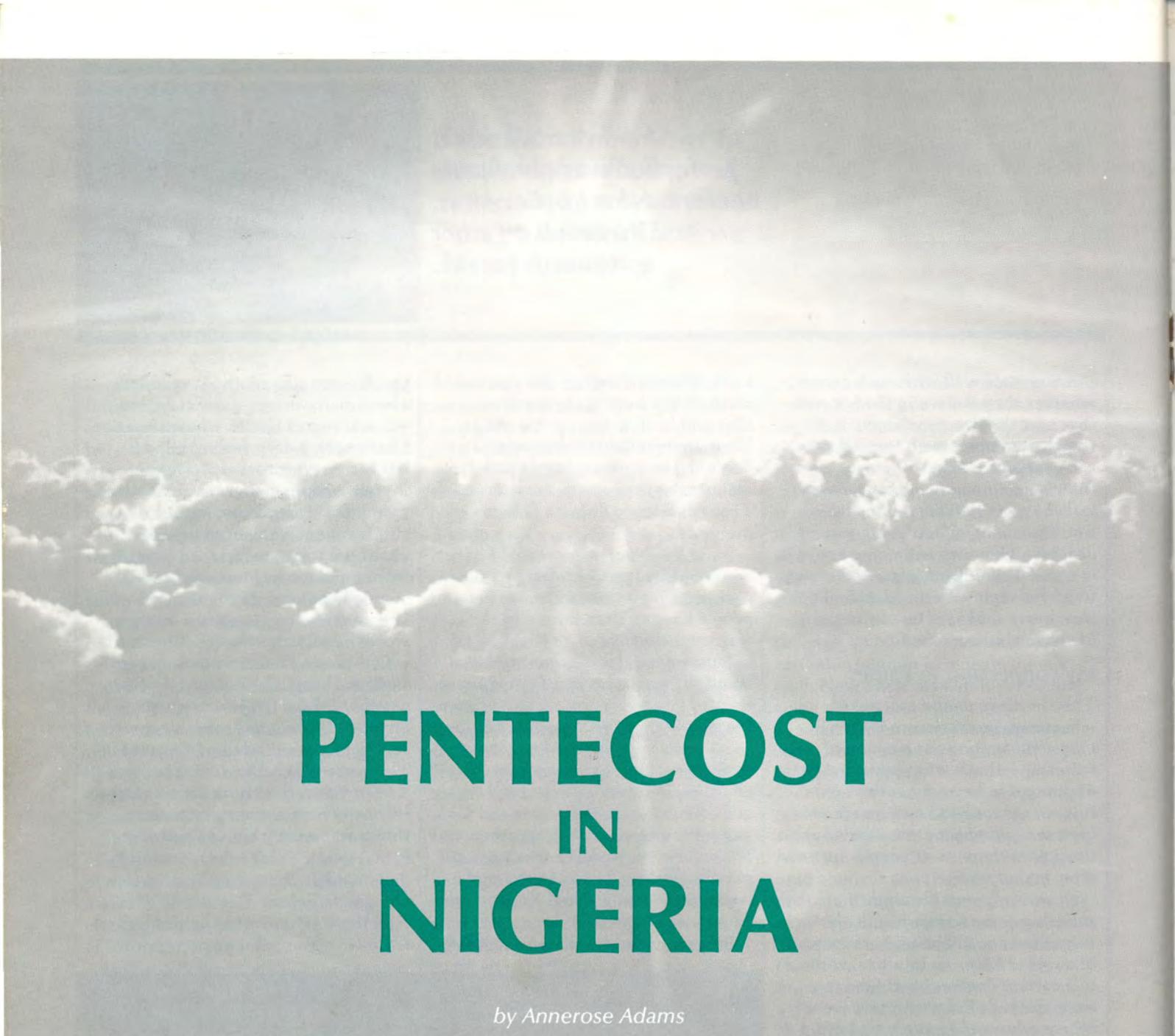
Since I've been incarcerated I have received hundreds of letters of support from my community. Lots of people have written letters to the warden or to the parole board to try to support me. I don't want to talk about my own case, but I only mention it just to give you an idea. These are people that I've known for as long as 30 years, people that I may have done something for never expecting anything in return. They also suffered things in their lives and we suffered through things together. Now those people have tried to support me and my family in the problems we have now. I tell you, it comes back, it all comes back.

Someone else could explain all this

much more eloquently. I could talk about many things specifically, but when it comes to this whole situation I have such a deep feeling I find it hard to put it into words. My wife, myself, and my daughter are as close as any family could be, but it's difficult for me to explain to my wife about my relationship with Kami and Father and for her to really understand. That's one of the things I wish I could do better—to put it into words.

So how do I keep my momentum? Well, *do* I keep it? No. I wish I could say that I did. I fail just as much as anyone else; maybe I stumble more so. Do I have a direction? I guess I do. There are old cliches, like: Your word is your bond. But those are not just cliches—those are very important things. It's a very high standard Father set, which I believe in, but I didn't realize that perfection was obtainable before. Now I believe it is. And that's what Father epitomizes for me. □





PENTECOST IN NIGERIA

by Annerose Adams

We trained ourselves to retain our hope for a piece of "heaven" even in the midst of struggles.

SOON AFTER THE DECLARATION OF THE DAY of Victory of Love in 1984, members all over the world realized that a Pentecost of the Completed Testament era had begun, and that Heung Jin Nim, Jesus, and Heavenly Father could reveal themselves and give direct guidance at any time and place. In the history of the Unification Church of Nigeria the year 1986 is very special, because since January spiritual phenomena have been showing us that God definitely wants this Pentecost to come alive in Nigeria. This year our living Heavenly Father came down and spoke to us and led us all to an oasis of new life.

The year began with much repentance. We felt we had no external results to offer Heavenly Father. Then at 3 a.m. on January 13,

while deep in prayer, our sister B___ received her first revelation from Heavenly Father. He told her to meet and teach a very important Nigerian citizen who was needed to fill the John the Baptist position in the country. Incredulously, she followed God's exact instructions and indeed met this very prepared man. Our members could immediately begin teaching him Principle lectures.

Meanwhile, despite our continuing economic hardships, a time of intense activity began. We prepared fundraising product throughout much of the night, often by candlelight in the usual "blackout." Members also practiced lecturing intensely for 120 days. Our main hall accommodated four or five blackboards, all occupied by brothers and sisters



teaching from midnight until daybreak. All elder members joined in a 120-day condition of prayer, with fasting on each 40th day.

In June, 12 members also began praying one hour each, every night between midnight and 6 a.m., for 21 days. The sixth month of the year was especially difficult for us. The pioneers suffered, members got sick, money was lost and stolen, and one business project we had set up to earn funds became a total financial failure. Everything seemed to be bleak. Yet a little voice of intuition awakened within me and said very clearly, "A great blessing is awaiting you." I managed to remain hopeful as we prepared to enter the eighth month of the year and, perhaps, a new beginning.

The August revelations

On August 1, immediately after pledge service as we were waiting to receive some guidance and reports, sister B___ turned to all of us, bowed, and greeted us with: "Good morning, brothers and sisters. My name is Jesus Christ." Remembering the experience of Faith Jones helped us to realize that the situation was quite serious. Jesus' message of encouragement and love was short, and then he said his brother Heung Jin Nim wished to speak. Sister B___ bowed again, and Heung Jin Nim introduced himself. He chastised the members, asked for repentance, and spoke about the grave seriousness of the situation in Nigeria. At the end of the speech sister B___ collapsed.

Then another member, sister D___, also trembling and gripped by the spirit, now hastily dictated the names of a number of elder members who were to immediately meet in the prayer room. We assembled quickly, and thereupon we received more incredible revelations from many heavenly sources. Jesus came again and spoke through a Ghanaian brother, clutching a small picture of Jesus to his chest. Heavenly Father's own words were dramatically given to us through one of our elder sisters. God expressed His personal love to us by word and by gesture and commissioned all of us, one by one, to unite with our central figures and each other and to go out and witness to the churches. Before Heavenly Father, shedding sweat and tears right in front of us, what else could we do but try to immediately change our concepts?

At the same moment, in another room where members were gathered, Heavenly Father began to speak through our brother Ola Oluwa. Ola was commissioned by God to testify to his own father. He was also told to



After Sunday service at the headquarters center in Lagos.

go to a specific church through which God wanted to begin a process of judgment in the country. Later the same day Ola received the message that Heavenly Father wanted to speak through him to all the members of the church on Sunday, August 3, at 6 p.m.

We who were present that August 1 were not the same after these experiences. Our minds and hearts had begun to be filled with something inexplicably new and precious.

On August 3, in anticipation of the unknown, we tried to prepare ourselves internally. Altogether, about 70 members gathered on that Sunday afternoon; three home members were also selected to attend. At 6 p.m. Ola stood up and, with closed eyes and outstretched arms, was guided to the front of the room. From there he addressed the members for 70 minutes. [See Heavenly Father's message, p. 26.]

During the message 10 different members were individually called upon by Heavenly Father and given encouragement or new direction in their work. The message was conveyed with great empathy and dignity. Heavenly Father exhorted us to begin a 40-day condition of internal guidance and fasting once a week, and He said that the money saved from each fasting day should be sent to the True Parents as an offering.

Gradually we recovered from the shock and deep impact all these spiritual events had made on us. From the following Sunday, August 10, the internal guidance and fasting condition began. We were now left with the heavy responsibility to realize all the instructions from our Heavenly Father, and this process is still going on today.

Our minds and hearts had begun to be filled with something inexplicably new and precious.

CONTINUED ON PAGE 29

Excerpts from Heavenly Father's message
through Ola Oluwa

"I CANNOT BE SILENT ANY LONGER"

Sunday, August 3, 1986
Lagos, Nigeria

GOOD EVENING, MY BELOVED CHILDREN. In the name of the True Parents, you are all welcome to this gathering. How are you all feeling? Is any of you having doubt? There are many things I want to share with you at this moment.

Last year, in this same month, True Father left the prison. And then after he went home triumphantly, he spoke to the members that all the failures of the past 40 years in the wilderness had been liquidated. But how do you members feel about that? You took it lightly, and you still continue to play with the mission. Don't you believe the True Parents? I have determined to speak directly to you. Then you shall all know that I am indeed the Lord God. I will speak to every one of you if you are willing. If you want me to come into you, I will. Now my message:

My dear children, the time is short. Now I am fully stretching forth my hands to all the corners of the earth. Anyone who lifts a hand against my True Son and True Daughter shall see me first. I will cause the earth to tremble. I will fulfill all my prophecies. Then you shall all know that I am the Lord God.

You have wasted much time doing other things, and you still cling to material pursuits. All of you are rushing for that which will soon perish. You are all spiritually so low, so low. Can't you consider the True Parents? Have you not been taught how much they suffered? My son Jesus Christ came to this earth 2,000 years ago and worked to fulfill the same will. But the world misunderstood him. Do you want to misunderstand again? If you don't want to misunderstand, then stand up on your feet.

Memorize the Principle

The time has come for many of you to go to many nations even if you do not speak the

You must be prepared to combat Satan, because this is the last struggle between him and myself.

language; but you will be sent there, and you must pioneer. What is the basic principle that guides everything? Is it not the word that I gave through the True Parents? Is it not the Principle? But how many of you are investing your time in really studying the Principle? Many of you spend your time doing other things, reading other books, when you have your Father's words. But even when you read them you do not understand. How many of you are ready to take up the cross?

There are many things that must be voiced at this time. What is the root of sin? Is it not fornication? Do you want to be involved in unnatural lust? Satan is tempting many of you. You must be prepared to combat him, because this is the last struggle between him and myself.

Let me tell you: The time is coming and it is now. But I want to forewarn you: Every one of you must memorize the Principle, because without it you cannot confront the other Christian churches. Do you know what the communists do? Do you know how much their children memorize the words of Karl Marx and the words of Lenin? You are all in a position to do the same thing with the Principle. Learn and pray for wisdom and understanding. You must memorize the Principle, because soon you will be the ones to answer the questions; you will be the ones to proclaim the True Parents. The way is wide open; you are free to do the will of the Father. If you have any doubt in your minds, go to your leaders. Ask them questions and take their instructions. My children, you have worked so hard for this day when I could come to you. You have waited so long to hear my voice. This is not the end.

I want you to sing for me song No. 13. (Singing.) Thank you very much.



Prepare your hearts

This is addressed particularly to those who are to be blessed. All of you who are under preparation to be blessed must now search your hearts. You must go deep into yourselves. Otherwise, you will be surprised that when you appear before the True Parents you may be rejected. Many of you will be rejected. Go deep into repentance and let me come into you so that you can become acceptable beings before the True Parents. The True Parents are desperate to give out the Blessing. Satan is also desperate to make an end of it. Prepare very hard. Shed more tears, shed more blood, shed more sweat, so that when the time comes you will meet the True Parents victoriously, and upon seeing you they will feel happy. If they are not happy, you know I myself am not happy.

Therefore, I charge every one of you who is to be blessed to prepare your heart; otherwise you will see that the Blessing may be postponed many times. It will not be because of the True Parents, not because of the blessed members, but because of your behavior. You do not have love enough. You must love all the people around you. Love is the music of the Unification Church, isn't it true? But many among you have deep resentments, even against the ones closest to you. Go deep into yourselves. Be prepared; the time is coming!

My children, I depend on you. Will you continue to be sleepy? Do you know that you sleep too much? Now is the time to wake up from your slumber! Many times the True Parents have warned you that after pledge service you should not go back to sleep. Read the words of the True Parents. Go out and fund-raise! Go out and witness! Study so that you will have more knowledge. Too much sleep has deteriorated your foundation. Do you believe this? Wake up from your sleep, my children. I love the True Parents very much because they never give up. They still have hope, and they have faith that restoration will surely come to this continent, to the third world countries.

I want to tell you plainly that anyone who will not abide by my Principle is definitely going to perish. Do you believe this? I cannot be silent any longer. For 6,000 years no one could understand me. Now True Father has doubled the years that my son Jesus Christ lived, and he has done so much. Therefore, get yourselves strongly into the Principle. Study the Principle all night. Were you not told by the True Parents that when your enemy sleeps

I charge every one of you, with your faith and with all the hope that you have in True Parents, to go out!

I know you have suffered, but I beg you to suffer a little more. Victory is at hand.

one hour you should not sleep at all? I depend on you. Don't let me go back. For if I go back from Nigeria, there will be no more hope for African nations. I charge every one of you, with your faith and with all the hope that you have in True Parents, to go out! Go out and proclaim! Go out with the Principle!

Face the persecution

The established Christian churches have gone astray. I am no longer with them. Now I rely on you. You must go out to meet them—the churches must hear the Principle. Eleven years in this nation must not be wasted. You must work harder. You must be prepared to go forth and face the persecution; let persecution come upon you. Give everything so that the True Parents may have a nation to be called the chosen nation. Prepare, because if no nation accepts the True Parents before they come back to me, then you will know the trouble that will befall this nation. It is then that you will understand and remember this day.

My dear children, don't feel upset about the way I speak. I say these things because I want you to go deep into yourselves. Happiness comes after service. I know you have suffered, but I beg you to suffer a little more. Victory is at hand. Suffer a little more for me. For 6,000 years was I alone. Two thousand years ago I had Jesus Christ. Now I have the True Parents. You must be able to take up the cross. You must be able to stand firm on your faith and defend the Principle. You have a great mission. Show me how I can use you. Do you want me to fall back?

My dear children, I love you so much; I want you all to experience my love. I tried to give you my love many times, but your attitude blocked the way. I want to speak through each one of you. My son Ola, who is speaking my words to you, is not pure, not worthy, and still has second thoughts about whether I can speak through him. All of you are in the same state. But I want to speak through you, I want to work in every one of you. When you go out to the public, speak out and let the people tremble. I want you to speak out, because the time is near.

My dear children, prepare your hearts for the True Parents. Be truthful in all that you do. Mismanagement of money should stop. Give a full account for whatsoever you are given. By this you can purify yourselves. Then I can come into you. Do you understand me? I love you so much, but I have not seen my love in you. I want my love to reign.

I want to tell you about one of the greatest barriers you are facing today. Do you know what it is? The language barrier! Dialects! It is one of the most important things that Satan depends on, because he knows if that barrier is there, unity cannot come about. Therefore, I want you all to promise that you will depend on the language that all of you can speak, the English language, which is next in importance to the Korean language. Do you promise me that? Will you all speak the English language? Then do you promise to build a harmonious relationship among yourselves?

Meet my people!

My dear children, please come together, live together. Let your fellow brother and sister understand the sorrow of your heart, so that he or she can share with you. If you offend one another, confess; surely forgiveness is in your hands. I am pleading with you because I have so many places to go, so many places to speak. You want others to be found, don't you? I want you to find them all. Satan has made a prey of them. Wake up, my children, wake up! There are so many people I have prepared in this nation to receive you. Many of them are in the churches. But because you do not work hard enough, you have not met them. Some of them are tired of waiting. They don't know what to do any more. I want to charge all of you to go and meet these people.

Don't make my son Jesus Christ cry any longer. Let anyone who wants to follow, follow. In your church services pray in the name of the True Parents. If anyone asks, "Why do you pray in True Parents' name?" explain to him, and then he will come closer. Many have come, but many have gone because they didn't understand. They were waiting for wonders, but wonders are no more! This is the time of reality. You must work hard, for I am always with you. Have the desire to die for this nation, then I will resurrect you. If any of you is sick, go out and have the desire to die, so that I might heal you. Do you believe this?

My dear children, I want you to work together in harmony. Work together with your leaders so that my love can be shared among you, so that when someone enters into my premises he may feel my love. Do you want to do this for me? I want you to sing for me song No. 1. *(Singing.)*

Work together

My children have gone astray. They have all gone astray. Many of them now are not even

When you go out to the public, speak out and let the people tremble, because the time is near.

Wake up, my children, wake up! There are so many people I have prepared in this nation to receive you.

interested in education but want to involve themselves in unnatural lust, which leads to the dungeons of hell.

My children, I want you to work together. Be happy with those who are successful among you in doing my will. Do not grudge. Do not be jealous, because if you are, you cannot prosper—you cannot rise. It is the Principle. If you work together with the person who is successful, surely you yourself will be successful. Do you understand this? This is very, very important. If you don't know how to witness, love the person who witnesses and brings forth result, and you yourself will become a good witnesser. If you don't know how to fundraise, love the person who knows how to fundraise and you yourself will become a good fundraiser.

My dear children, you must work together, you must love each other. I want the True Parents to have hope in you just as I depend on you. Do you believe this? My love I leave with you. Be prepared, for I will speak through many of you. If you prepare, I am ready to come into you. I will work in you, and then you will know that I am the Lord God.

My dear children, victory is at hand, victory is at hand. Do you believe this? You will see how many things shall be accomplished. With authority you will speak to the churches. And they shall hearken unto you. You will go to them, and you will work with them. You will proclaim my truth to them. You will tell them about the danger of communism. If the professors of this nation fail me, I will chastise them. Therefore, I want you to pray fervently for all of them. Pray for this nation.

Beware! Henceforth, until 1990, many of you will fall. Even if you are blessed, many of you will leave the Unification Church. I want you all to be strong and firm in your faith and connect yourselves to the True Parents. Pray for the True Parents' success. The True Parents have one more great mission. They want to go to Moscow. Do you want them to do that? I, too, want them to do that. But while the free countries are not yet secure, how can the True Parents leave you comfortless? Do you want them to leave you comfortless?

Whatever mission you are given, take it with love and embrace it with love. You will know that whatever circumstances you are in, as long as you follow the instruction and guidance of our True Parents, success will come. My dear children, prepare yourselves. Gird yourselves strongly.

Could you all bow your heads in prayer. □



CONTINUED FROM PAGE 25

How our foundation was created

Despite an impressive potential, a nation plunged so deeply in sin as ours needed a lot of restoration work in order for Heavenly Father to have made such a substantial manifestation as this. Over a period of time known only to Him, numerous conditions both internal and external had been laid in Nigeria before He could come to us in this way. The following is a brief account of the ways in which Heavenly Father guided us and the conditions we made that helped create the base upon which He could speak.

The growth within the Nigerian mission, especially from 1981, was based on the foundation of the first missionaries who arrived in 1975 and patiently underwent many internal and external trials. Heavenly Father then prepared some sisters from far away in England, who joined in 1979. Vera Ukommi (now Shandalala) was chosen from them to return to her native country at the end of the same year, and she soon became an invaluable sup-



Frame manufacturing workshop.



All-night lecture practice.

port through her wholehearted investment, her evangelical spirit, her tearful prayers, and her round-the-clock dedication. Additional support came with a second sister. The active spirit of these two members, coupled with their deep faith and their strong personalities, was an essential seed for the growth in tradition and spirit of the Nigerian church.

From 1981, under a new mission leadership and finally in a larger center, a whole new generation of life and activity began. Fundraising gradually became very successful. From March of 1981, the first new members joined. Hope and deep excitement came to those of us who had endured for a long time. In our activity, we hardly knew the difference between day and night. Teaching, studying, praying, and a lot of stimulated discussion took up most of our time. People joined, assisted by spirit world giving them dreams, visions, and testimonies about the second coming of the Messiah. Truly we knew that, after years of lonely trials, a time of renewal had come.

Also, any resentment on the part of Nigerians against white people seemed to be comparatively rare. We missionaries were so far from perfect, yet the support we received from our younger members was genuine and faithful. I always believed that their faith in the Principle, their hard work, and their open-mindedness would move the heart of Heavenly Father and console Him.

Hardly was the first minimum foundation of about 12 center members laid, in early 1982, when our West African family was organized into one French-speaking and one English-speaking region, each with its own regional leader. Nigeria was chosen as regional headquarters for the English-speaking region—a first indication of larger responsibilities to come. A deeper test came along quickly in the form of a more internal challenge to not only grow in numbers but in depth of heart, and especially in tolerance, understanding, and forgiveness.

A bond with Ghana

The Ghana mission had gotten off to a good start since 1975, and there were several elder members in that country already. Those members were among the first to come to Nigeria to form fundraising teams. In February 1982 a bloody revolution in Ghana resulted in a difficult socio-political and economic situation. It was therefore decided to let the mission of Ghana be based in Nigeria. Initially, this was quite hard for brothers and sisters from both families. In overcoming a lot of misunder-



A deeper test came along quickly in the form of a more internal challenge to not only grow in numbers but in depth of heart.



It is so easy to relate naturally to Nigerians, especially on religious issues. The spirit of familiarity and friendship can be evoked quickly, even among strangers.

ings and differences of character and culture for a period of three and a half years, these members are now working together closely; the bond of heartistic unity created between the two mission countries has made it possible for both nations to receive God's blessing as brothers.

After two years of many blessings, a time of trial inevitably had to come. The kind of pattern in which Satan and God closely follow each other became very clear to us in those years and made us feel that we were definitely on the front line and could not afford to relax. So we trained ourselves to retain our hope for a piece of "heaven" even in the midst of struggles. Overcoming all the challenges facing us required a high degree of patience and the wisdom and courage to remain connected with the truth and the example of our True Parents. So much of the basic strength and internal stability of the church is owed to our central figures, Mr. and Mrs. Kijima, through their un-failing example of love for the public mission and their readiness to forsake their individual desires. With one central couple not shying away from the front line, the way could be opened for others to follow in their footsteps.

A period of depression began in 1983 on various levels at the same time. Suddenly aliens were made very unwelcome by the Nigerian government, and many of them were expelled. This naturally weighed down our Ghanaian brothers and sisters. Witnessing activity became more sluggish. A drastic change in the economic situation of the country was the heaviest blow. After the collapse of the oil market, and with gross overspending within the nation, Nigerians became more money-conscious and fundraising became much more difficult for us. This was the beginning of a dry period, since our fundraising could not keep up with the higher expenses. The coming

years, therefore, became a test of the faith and endurance of each individual member.

The economic pressures became most painful to us when some of our most fundamental human needs could not be taken care of, such as when we had to stand in long lines for an item of clothing or for simple medical treatment. Despite these difficulties, new developments in our movement still took place. By 1985, pioneering centers were established in nine states. Also in 1983 Albert Shandalala, Vera's husband, came to join the mission. His coming became a great blessing for the mission through his love for God and True Parents, his unreserved dedication, and his capable leadership. Although the overall external result and our growth in those years seemed to be small, many of the members proved very faithful as they sincerely and successfully tried to overcome many obstacles. Despite the deprivations encountered, there was rarely a spirit of complaint.

PWPA is begun

In those early pentecostal times, our PWPA activity was successfully begun. A seminar in 1982 was attended by only a handful of scholars from West African countries, but their interest was carried to many universities. A great number of academicians organized an annual conference and eventually set up a structured body for a Nigerian chapter of PWPA. Nigeria has about 25 universities, 12 of which are federal and the rest state-owned. There is also a large number of technical and educational colleges, law schools, and other institutes of higher learning—a potential second to none in Africa. In the complete absence of experience or academic understanding on our part, credit must be given to our professors who endured with us throughout the past three to four years. Their cooperative spirit of



A session at the 5th annual PWPA-Nigeria conference.



ISUM, July 1986.



participation has gradually allowed them to inherit many points of Father's worldview, vision, and ideals. Today, after a three-year battle, our young chapter of PWPA-Nigeria has finally obtained legal recognition from the government authorities.

Throughout our True Father's 13 months in prison, all Nigerian members offered a 21-minute prayer condition at 6 a.m. every day. The whole church tried to repent, although it was often not easy or successful for some. During the final 40 days before Father's release, we tried to lay the best possible foundation upon which to receive him. Activities of prayer, witnessing, and internal guidance were intensified. During that time, unexpectedly, professors of all nations gave their names in support of a statement about Father issued by PWPA-International entitled "Proud to Know Him." The names of 12 Nigerian professors appeared on the statement—the third-largest number of names from any one country. We were thankful that they were chosen to contribute to the welcoming of our Father and thus to the building of a more significant internal foundation for Nigeria.

Another factor leaves us in deep gratitude—the fact that a Nigerian, Christopher Oduwole, was a roommate of Father during his stay at the halfway house. A number of times I asked myself, "Why should our nation deserve this?" Our central figure and I were very lucky to meet the man in New York very soon after Father's release and to hear from him directly about his encounters with True Parents. The whole situation reminded us of Simon of Cyrene, the black man who helped Jesus carry his cross.

In October of 1985 we were asked, as were all mission countries, to try to find 10,000

associate members. Although we were late getting started, everyone joined in the campaign. We even set up a competition among the various departments and pioneering centers. Our young members, the "New Generation Team," were given the chance to work full-time on this project. With simple associate membership forms, brothers and sisters went out in an effort to turn Lagos upside down. We gratefully acknowledged the wonderful freedom in which we could spread Heavenly Father's word and give everyone the opportunity to make this small condition. One day, a group of policemen arrested us for illegal parking, but instead of charging us they signed associate membership forms! Our goal had been to reach the 10,000 mark within 40 days, but after only 21 days we were able to hold a victory celebration for a total of over 14,000 associate members.

Providential role of Nigeria

There is something special about Nigeria. Many people seem to fear this nation. Like many other foreigners, I had thought that if I came to Nigeria I might be killed here. How little I knew this nation! Its greatest potential for "killing" is in getting rid of the old self and helping the new self to be born. From the outset, I found life full of surprises and excitement.

Having previously worked underground in a country with a strong military regime and then under the spiritual constraints of an Islamic nation, I was touched to my innermost heart at the freedoms I encountered in Nigeria. It is so easy to relate naturally to Nigerians, especially on religious issues. The spirit of familiarity and friendship can be evoked quickly, even among strangers, and generosity and warmth of heart are common.

I was particularly astounded by the religious freedom and the generally peaceful coexistence of Christians and Muslims worshiping God in their own ways.



Albert Shandalala (standing, fourth from right) and his wife Vera (standing, far right) with the members of the New Generation team.



God's Day 1986.



Sunrise at Iperu-Remo, Ogun State, site of our 40-day training and other seminars.

Could it be that the position of Nigeria within Africa is the same as that of America in relationship to the rest of the world?

More and more I came to realize how much the spirit of freedom can be used for God and His providence, if only good leadership is provided. I was particularly astounded by the religious freedom and the generally peaceful coexistence of Christians and Muslims worshipping God in their own ways. Both Sundays and Fridays are respected here as holidays for believers. Indeed, in Nigeria any faith can be practiced, and anywhere.

The practice of prayer further illustrates the freedom in Nigeria. Apart from our own church centers (where our night-time prayers often resound into the neighborhood) we are able to pray with people anywhere and in any kind of situation. At one point during a difficult period of our fundraising, we even prayed with our fundraising contacts—mostly directors of companies and other businessmen—before asking for a donation.

As for fundraising, some do disappoint and cheat us, of course, but many others respond out of their deep love for God and contribute to our providential work with whatever they have and with uncommon generosity. Mission-

aries and members from at least nine different African countries came to raise funds in Nigeria during 1981-1982. In that way Nigeria could begin to serve the entire continent at a relatively early stage.

Beyond everything, I have one striking realization: that of the providential role and importance of Nigeria. With 100 million people, it is the most populated African nation. Lagos, a breathless island metropolis, always reminds me of New York; the city and state together count for some 7 million inhabitants—the population of several other African countries combined! As an extremely active business center, Lagos is indeed a melting pot of people from all races, nationalities, religions, and walks of life. The 19-state federation is a land of beautiful extremes of nature from north to south and east to west; at the same time it is a land greatly blessed in mineral and other natural resources. Nigeria has freely offered her soil for the development of all kinds of enterprise to an extent rarely found anywhere else in Africa.

Unfortunately, though, the recent oil boom, Nigeria's "gold rush," has had sad consequences for a people who could hardly refrain from yielding to the temptation of the quick acquisition of material wealth, thereby betraying human values and precipitating the society's moral decline. This situation is quite similar to the state America is in now. Nigeria contains almost one fourth of the population of the whole African continent. Could it be that the position of Nigeria within Africa is the same as that of America in relationship to the rest of the world? From the start this was my conviction, and I felt that living and working in Nigeria meant living and working for the whole of Africa. The mission of Nigeria is crucial. She has to realize that the abundant blessings given to her by God are not for this nation alone but for the entire continent.

Now we know it is up to us in Nigeria to humble ourselves and overcome our narrow concepts of how, when, and where to work for God and others. On the strong foundation set by our members, Nigeria must go toward her destined victory and then do the same for others as Heavenly Father did for us. I hope that the internal revolution of heart generated here in Nigeria quickly spreads around Africa and throughout the whole world. □

Annerose Adams is the German missionary to Nigeria. The material in her report, especially that dealing with the spiritual phenomena, has been greatly condensed. Readers wanting a more detailed account may write to the editor.



The national fundraising team, with Mrs. Annerose Adams at the center, carrying fundraising products.

“WILL YOU BE MY MEDIUM?”

by Faith Jones

Faith Jones became well known in England and Europe for receiving revelations and instructions from Heung Jin Nim, especially after his Seung Hwa in January 1985. What follows is her personal testimony, including some of her first encounters with Heung Jin Nim up until the time of his marriage to Hoon Sook Nim.

Faith was born in Carlisle, a city in the northwest of England, in September 1945. Her parents were both very spiritually-minded people. However, problems in the marriage caused them to divorce when Faith was only three years old.



Faith Jones, January 1985.

FROM VERY EARLY ON IN MY LIFE my mother taught me a great deal about God and Jesus. She especially taught me how to develop a natural relationship with Heavenly Father. At the age of three I became open to the spirit world, and I was very sensitive to other people and situations around me. I always yearned to know more about God and Jesus, and I often had dreams of Jesus in which he revealed many truths to me. For example, he told me that he came to establish the Kingdom of Heaven on earth—not to die on the cross. Whenever I tried to explain such revelations to others, I was told that I was silly or that I was contradicting church teachings, and that I should just be quiet.

A family-centered life

In my teens I decided to become a missionary nurse, and at 17 I entered training. At that time I also met the person who would become my husband four years later. We married in Carlisle when we were both 21 years old, and in the following years we gave birth to two daughters, now 17

I lived a very practical, down-to-earth life. I strongly desired to create a good marriage and family of my own.

and 15, and one son, now 11. During that time I lived a very practical, down-to-earth life, just raising my family. Partly because of the failure of my parents' marriage, I strongly desired to create a good marriage and family of my own, so I was very family-centered.

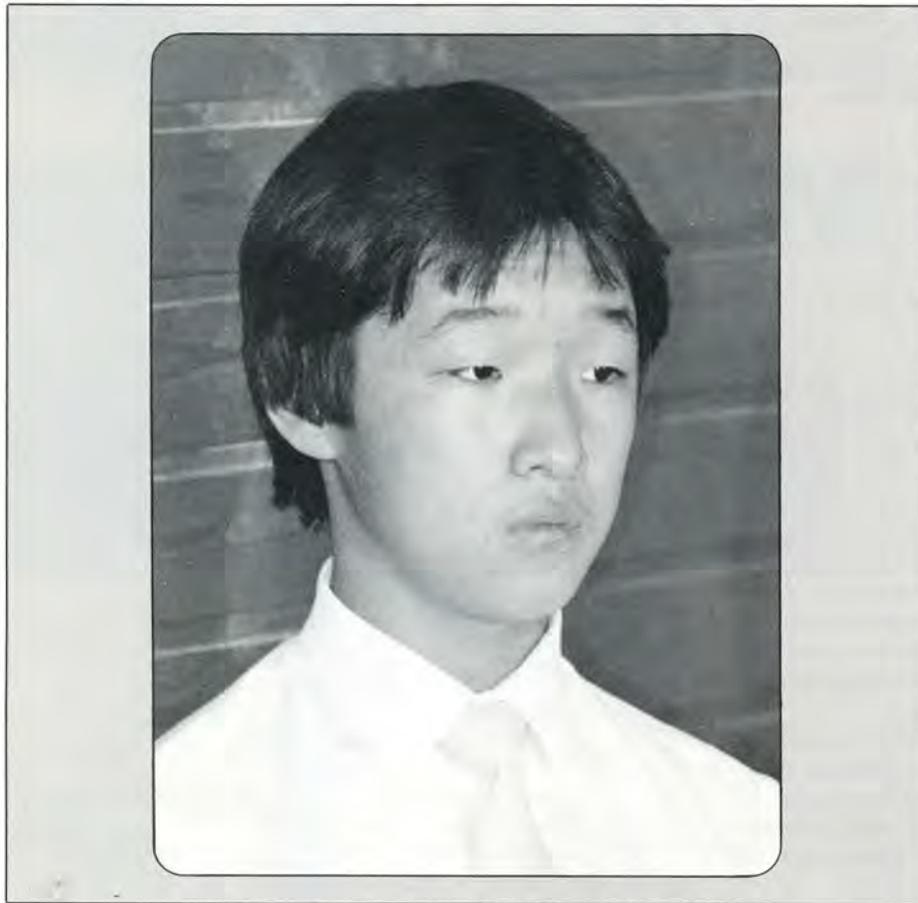
During that time I also worked with a Christian spiritualist church in Leeds, where we were living. I received many revelations about the new age and the second coming of Christ. Once I had the same vision of Jesus three times in which he told me, "Follow me, and I will make you a fisher of the souls of men." Yet at that

time I still wasn't sure which way my life was going or what God was preparing for me for the future.

My husband and I met the Unification Church for the first time in November 1977 through a fundraiser who was asking donations for church magazines on the street. Since she was just a pioneer she soon left our city, and we didn't see anyone from the church again for quite a long time. Finally in July 1978 we met an Austrian sister who was working with the One World Crusade, which Father had brought to England at that time. She invited us to a two-day workshop in Scotland. After that experience we both accepted that the Principle was true, and that Father was indeed the new Messiah.

From then on our lives changed dramatically. We opened a small center, and several brothers and sisters came to live together with our family. We did home church work in Leeds for four years and assisted the beginning of the home church movement in the north of England.

In 1981 we were called to Camberg, Germany, to receive the Blessing



Heung Jin Nim in Camberg, Germany, in June 1981.

nessing and telling me how the spirit world looks to God. The voice said that we are in the midst of a violent spiritual war, and although we may not be aware of it, we are constantly being attacked by evil spirits. The voice further instructed that before we go out witnessing we should sing holy songs in order to bring God's spirit down; then the good spirit world would be able to work with us more. We should be strong and fearless while street-preaching and claim the people and the nation for God, the voice said. Also, we should witness to people in high society.

Then the voice began to cry. I asked, "Is it Heung Jin Nim?"

"Oh, Faith, I miss my Father and Mother so much!" came the answer.

It was Heung Jin Nim who was speaking to me. Even though he was with other family members in the spirit world, he still felt very lonely. Somehow, until 40 days after his death, he wasn't free to be with True Parents. He felt tremendous responsibility because of the new mission Father had given to him, and it made him feel even more alone. I was very much like his own mother, he said, and he could easily relate to me

from True Parents in the Blessing of 39 previously married couples. Shortly afterwards I became an IW, first for the London region and then recently for Ireland and the Midlands area of England, and my husband began working in business.

The greatest sacrifice

As we know, toward the end of December 1983 Heung Jin Nim was involved in a fatal car accident in upstate New York. On December 29 I was attending a workshop at Lancaster Gate. When we stopped the lecture briefly to do a short prayer condition, I suddenly saw Heung Jin Nim's body right before me, wrapped in a white shroud. God told me at that moment that Heung Jin Nim had to die in order to save Father's life, and that this was the greatest sacrifice that could ever be made. I just started to cry, but I didn't tell anyone about my experience.

Later, on January 4, two days after his death, I spiritually saw Heung Jin Nim waking up in the spirit world. Sadly, he was struggling and fighting, regretting that he wasn't blessed and

fearing separation from True Parents. I prayed very deeply for him.

The following day I saw him spiritually once again. This time he was dressed in a beautiful white suit, and he was much calmer. As he stood before me he became smaller and smaller and younger and younger—until he was just an embryo! At that point True Parents appeared behind him, and somehow this embryo of Heung Jin Nim went directly into True Parents and united with them.

Finally on January 15 I told Mrs. Young Whi Kim about my experiences. She confirmed that they were true revelations about Heung Jin Nim; he had indeed struggled very much in leaving True Parents, she said. She also asked me if I would start praying for three hours each day, as she did. During this time Heavenly Father told me quite a lot about the position of Heung Jin Nim and his mission to help young people.

A child's heart

At about six o'clock on the morning of January 24, I awoke to hear a man's voice talking to me about wit-

God told me that Heung Jin Nim had to die in order to save Father's life, and that this was the greatest sacrifice that could ever be made.

through my heart. Although physically he was a man, he needed at this moment to be like a child inwardly and emotionally; he needed to cry, to feel the comfort of physical tears. So as I cried and cried, Heung Jin Nim was able to cry through me.

Then Heung Jin Nim talked a lot about True Parents and showed me one special and beautiful scene from his past. True Parents and the True Children were on the lawn at Belvedere, playing ball. Father threw the ball to Heung Jin Nim but he missed it, and the ball hit him. He ran to Father in tears, and Father embraced

him deeply. Heung Jin Nim said that it was usually only at such times that he felt free to go to his parents and receive love from them. He loved the warmth of Father's body so much.

Heung Jin Nim went on to give instructions about our 40-day witnessing condition. He said that we should go through the records of all the home church work that was done by the IOWC in England, find the names of all those who had heard the Principle in the past, and pray for them. Then we were to go into our areas to look for them. He instructed me and one other sister to do a special prayer condition before going out to visit the people.

One in spirit

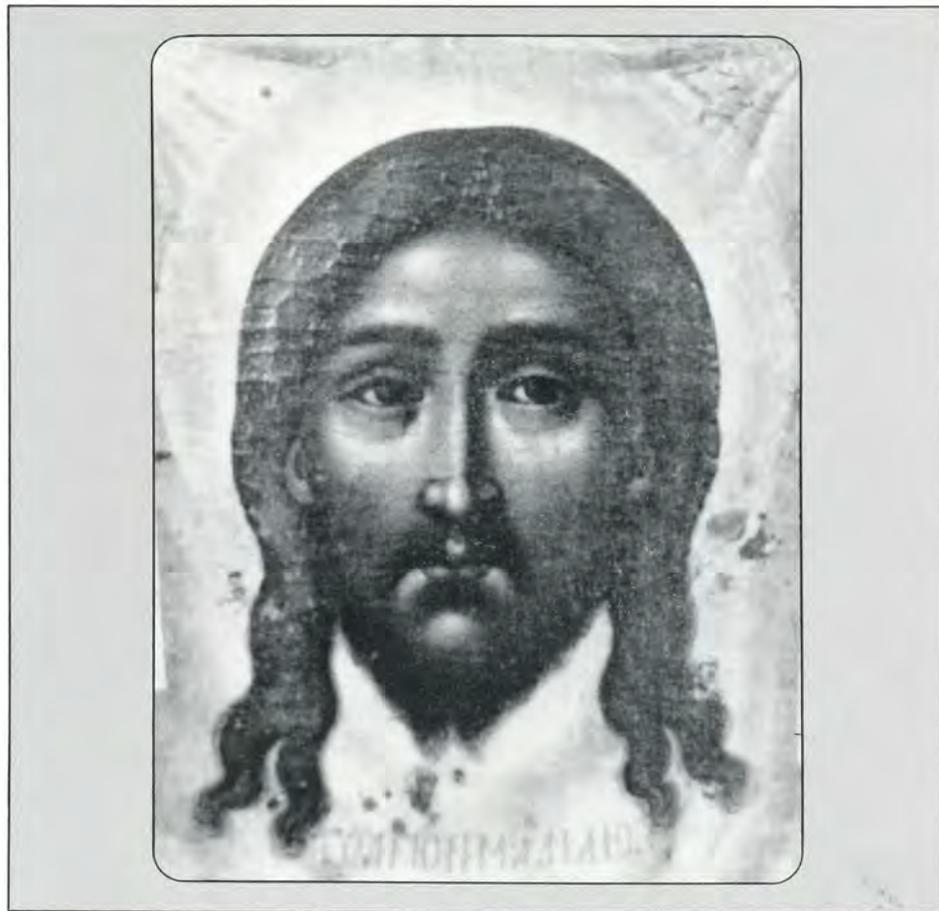
Next Heung Jin Nim asked me, "Will you be my medium?"

I replied, "Yes, if that is what God wants me to do." I told him that I would feel blessed and privileged to work with him, even though I didn't feel worthy in any way. He tied our wrists together with a white ribbon; and taking hold of my hand, somehow he took my spirit out of my body and his spirit entered in. In spirit he came to the Lancaster Gate ballroom

"I am the musician and you are my instrument. I must learn to play you, and the more we practice, the more quickly we can become attuned."

and the people there began to see Heung Jin Nim instead of me. He sang a song for them, and as he sang more and more people came in the main door of the ballroom until it was completely packed. Heung Jin Nim left me there; his visit had lasted an hour and a half.

Five days later, on January 29, Heung Jin Nim spoke through me to all the members on our national witnessing day. He gave us a great deal of strength and encouragement. He said that he and Jesus were very united, and that Jesus and many high spirits would work together with us



The picture of Jesus that Faith uses when visiting and sanctifying churches and other sites.

to bring people during this period. Also Heung Jin Nim was contacting many pure-hearted young people in the spirit world to help us. We should have faith and not be afraid, he said. If we united in spirit with him, the nation could go forward.

After this visit from Heung Jin Nim, Satan attacked. I was the target of constant accusations that I was deceiving brothers and sisters, and that it was Satan and not Heung Jin Nim who was speaking through me. On the third day it rained so heavily while I was working in my home church area that I was soaking wet, and as I prepared to go home Satan said, "Why don't you just go and kill yourself? You should end your life because you are such a deceiver." At that moment I realized clearly what was happening and I became very strong. I told Satan, "Just leave! Go!" The more Satan tried to tell me that it was him and not Heung Jin Nim who was working through me, the more I realized that Satan was frightened of the powerful way that Heung Jin Nim wanted to work.

On the morning of February 6

Heung Jin Nim came to me and said, "Here I am, it's Heung Jin Nim; I am here with you. Don't worry. During the last few days Satan has given you difficulty, but you overcame it. Just stay connected to God through True Parents and me. I have tremendous power over Satan. In our relationship it is as if I am the musician and you are my instrument—a cello or a violin or a piano. I must learn to play you, and the more we practice, the more quickly we can become attuned. Through our give and take, a perfect tune can be played." Then Heung Jin Nim gave me a special prayer and pledge to provide protection from Satan and keep the evil spirit world away. Now I say this pledge every day, in the morning when I wake up and at night before I go to bed.

Heung Jin Nim also told me that Father had empowered him to move about freely in the spirit world and the physical world, but that he was still learning and gaining confidence. "Faith, the spirit world is so beautiful!" he said. "When you come here we will fly together! But for now I want to work with you, because to-

gether we can do wonders to help the providence progress. You may not feel worthy for me to come to you, but God and I know your heart." He said goodbye and told me he would come again soon.

A new beginning

On February 18 God gave me a very clear vision of the marriage of Heung Jin Nim to a Korean sister. When I told Mrs. Kim about it, she said that it was a true revelation, because Heung Jin Nim was to be married to Hoon Sook Nim in two days.

Then Heung Jin Nim came back again to further discuss with me our 40-day witnessing condition. It wasn't an ordinary condition, he said—it was a very special condition for the nation. We were to sift all our old home church contacts to see who still supported True Parents and we were to gather in the fruit of all the sacrifice and hard work done by the IOWC. "When the past is clarified," Heung Jin Nim said, "and the sheep and goats are sorted out, God will have a completely new foundation on which to work in England." Only when we actually completed this condition could we bring in new members.

When Heung Jin Nim finally spoke, he said that he had overcome all the emotional struggles connected to his death and that he felt completely free and victorious.

On the next day, February 19, I awoke at 5 a.m., played holy songs, and said pledge on my own. Suddenly Heung Jin Nim was behind me. He asked me to repent for all our members and for England. After repenting first for myself, I cried all through a very deep prayer of repentance for each region and the whole nation. Then Heung Jin Nim asked, "Please repent for me." I couldn't respond! I just said, "How can I



repent for the holy son of True Parents?" He just pleaded, "Please, Faith, repent for me today." So I prayed deeply for him in tears. It seems that he wanted to make a new beginning before being married to Hoon Sook Nim the next day. I felt very privileged to attend and work with him in this way.

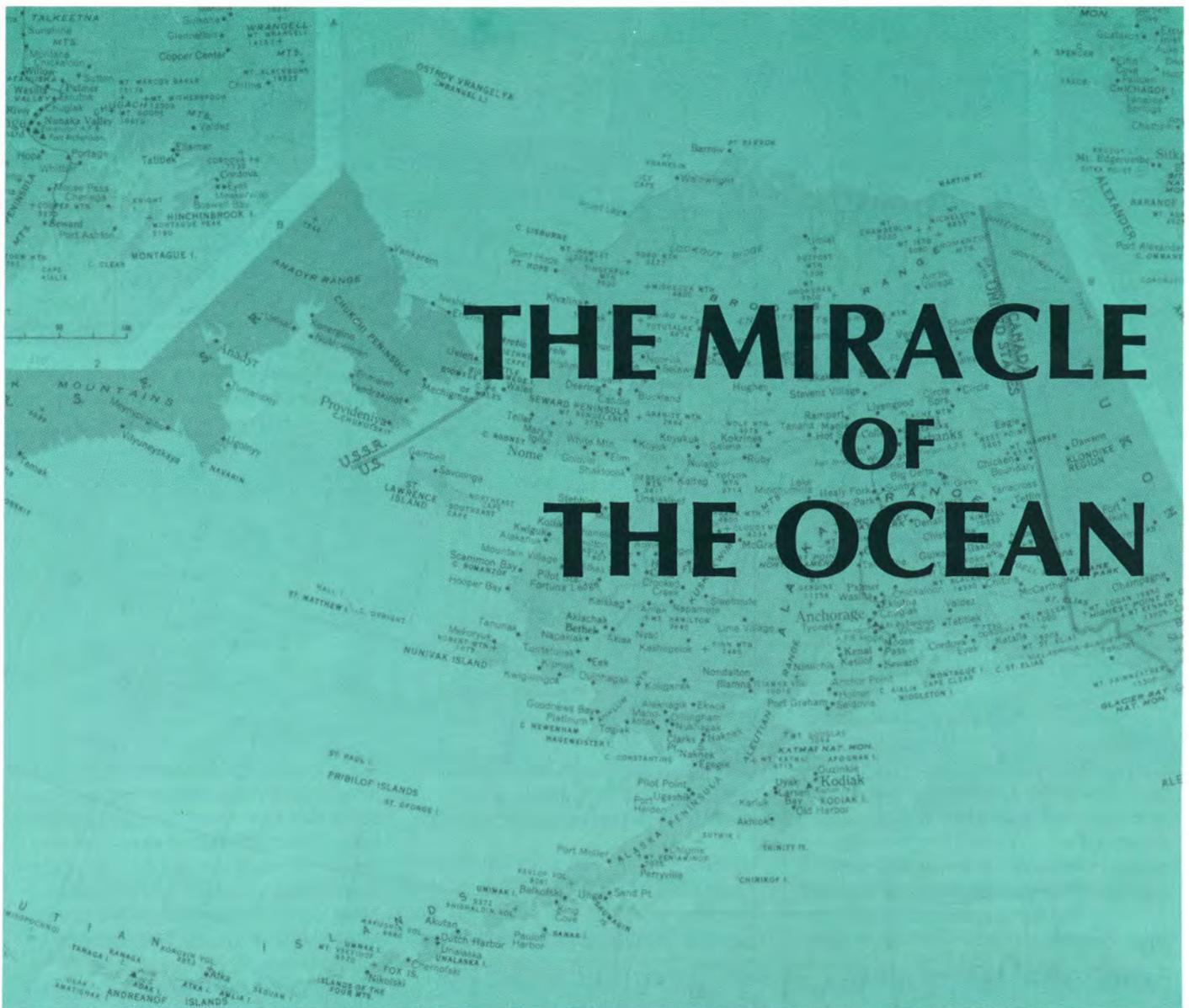
On February 28 I had a very vivid experience in which I was taken into the spirit world. Heung Jin Nim was with me, and all around was a choir of angels and spirits singing beautiful songs, proclaiming that Heung Jin Nim was the king of Heaven. When Heung Jin Nim finally spoke, he said that he had overcome all the emotional struggles connected to his death and that he felt completely free and victorious. Now he could feel happy to take his position as a holy son, feeling healed within himself and one in heart with God. Then he talked briefly about his brotherly relationship with Jesus.

At last Heung Jin Nim wanted to bless and thank all the English members for working with him and successfully establishing a victorious national foundation. He wanted the upcoming national meeting to be a time for celebration and a special gift from him. He called it "The Day of Thanksgiving for a Victorious Foundation in Europe," and asked that it be held on March 4. Also he asked me to pray three hours on that day and

"Brothers and sisters," Heung Jin Nim said, "Jesus is united with me and we are working together actively to bring Christians, the people who love him, to True Parents."

seven hours the next day in order to seal the condition for the country.

On the final day of the witnessing condition—February 29—Heung Jin Nim gave a beautiful speech through me. "Brothers and sisters," he said, "Jesus is united with me and we are working together actively to bring Christians, the people who love him, to True Parents. Just think what this means! Jesus is working unceasingly with the Christians to help them open their minds and hearts. He forgets about himself, thinking only of their eternal lives." He said that now even Jesus must come to God through True Parents. "Please pray for the work of Jesus and the many saints of the past." And that is how Heung Jin Nim inspired us. □



Regional directors, IWs, and leaders experience fishing in Alaska

By Rev. Joong Hyun Pak

ON JULY 21, I RECEIVED A PHONE call informing me that 10 regional directors, two IWs, the leader of CARP, and Mr. Dong Moon Joo would soon be arriving in Anchorage, Alaska. We were delighted that the major Korean leaders in America would be visiting the center, and we did our best to prepare a warm welcome for them.

The day after they arrived, we went to Kodiak Island on the Bering Sea, where Mr. Joo Chan Choi

arranged for us to go fishing. The Bering Sea area is one of the world's most abundant fishing grounds. I had heard that Alaska abounded in fish, but I actually saw rivers and streams so swollen with salmon that the water looked like a carpet!

True Parents asked Mr. Joo Chan Choi to instruct us in fishing on their behalf. First Mr. Choi gave us a tour of all the facilities and explained how they worked. He told us that at first the people in Kodiak had disdained to

work with our members, but their hard work and generosity, as well their exemplary lifestyle, soon won many friends. Now the local people admire the unity and the peaceful atmosphere our brothers and sisters have created there.

After the tour of the facilities, we went fishing. You can imagine the effect of quickly changing from our usual, rather sedentary activities on land to fishing on a rocking boat in the cold wind and bright sun, from



After the inauguration of the new Unification Church headquarters building in Anchorage, Alaska, everyone poses for a picture in front of the building. Front row, Anchorage center members; back row, Korean leaders.

early morning to late at night. Our lips and noses were sunburned, cracked, and peeling; our eyes were reddened; and all our muscles ached, even those we didn't know we had! Some of us are in our fifties, but the excitement of catching fish helped us overcome the difficulties. We were very successful in our fishing, especially in catching halibut. The largest one we caught weighed 184 pounds. It almost set a record! For several days we brought in many fish, but suddenly one day, though we worked hard, all the fish seemed to have disappeared!

Father told us to keep fishing

On July 27, we stopped fishing there and wanted to go to another one of the islands. After breakfast Father called from East Garden to find out how many fish we had caught there. He always wants to be aware of our situation so he can stimulate us to do better. After we reported, he asked us not to leave that island as we had planned, but instead to go out fishing again within the next ten minutes! We were still suffering from sunburn, blisters, and aching muscles, and we really longed to rest; but we obeyed Father and immediately went out fishing.

Just as Peter experienced miraculous fishing success when he obeyed Jesus, so did we that day. The weather was unbelievably calm, clear, and warm. Everyone caught many fish—except me! I was miserable and kept repenting. Maybe I wasn't pray-

ing enough, or wasn't as sincere as I should be, or maybe God didn't love me. One reason for my lack of success was that the video cameraman was on my boat; my boat was always moving, so I didn't have much time to fish. Then right before we were to return to the center, I hooked a big fish, but in the next moment it cut the line and escaped! My brothers and sisters were praying for me very

God's profound concern for creation can be seen very clearly in the ocean.

sympathetically, and finally on my next try I caught an even bigger fish than the one that got away! At 88 pounds, it was the third largest fish brought in that day. Mrs. Eu was the day's champion, with a fish weighing 167 pounds, and Rev. Chung came in second. Mrs. Eu told us that that day was her husband's [President Eu's] memorial day, and she felt he helped her catch the fish on the foundation of her absolute obedience to True Parents.

The next morning True Parents called to hear about our experiences. We conveyed how grateful we were that we had obeyed his direction, and how fruitful the day had been for

everyone. Once again we experienced that following True Parents' guidance always brings great benefit. Altogether we caught between four and five thousand pounds of fish during our stay in Alaska.

God's territory

On July 30 we journeyed to Barrow, in the northernmost part of Alaska. Barrow is called the top of the world—there are no trees or mountains there, just tundra over an area bigger than Idaho. We prayed deeply there for all of North America. Most of the seven thousand people who reside in Barrow are Eskimos. Because there are no connecting roads there, everything must be imported by ship or plane. Goods are very expensive—one gallon of milk costs \$10!

While there, we found a Korean restaurant that served delicious kimchee as well as sushi! We witnessed to several Eskimos in the restaurant. They described how their ancestors had survived for thousands of years eating the same things. Winter temperatures there often fall to 100 degrees below zero. Eskimos have a very strong and persevering nature to be able to endure living in that area. Their lifestyle is very bare and simple, though in the last few years their living standard has improved. Now they can buy things like orange juice and soft drinks, but unfortunately many illegal drugs have filtered in as well. We felt responsible to help elevate them spiritually and socially.

Next we visited Prudhoe Bay and the oil fields. Half of America's oil resources and two-thirds of its coal come from this area. Geographically, militarily, and economically Alaska is very important. The regional directors were surprised to see its richness. This area has great potential to become God's territory. As a whole, Alaskans seem to me to be more pure and open to new experiences and change than people elsewhere in the United States. Because they trade a great deal with the Orient, they also have an appreciation for Asians.

After my experience fishing in Alaska, I can better understand how much love God expressed for human beings in creating the ocean. Yet how much do we truly appreciate these resources?



Left to right: Rev. Zin Moon Kim, Capt. Joseph, Mrs. Mal Sook Lee, Mr. Joo Chan Choi, and Mrs. Gil Ja Sa Eu.



Mrs. Hyun Sook Pak (wife of Rev. Joong Hyun Pak), Rev. Joong Hyun Pak, Mr. Joo Chan Choi, and Capt. Joseph.



The big halibut catch ready to be sold in Kodiak, Alaska. Korean leaders look on.



The biggest catches. Front left to right: Capt. Mark, Rev. Moon Kyun Song, Mrs. Gil Ja Sa Eu, and Mr. Joo Chan Choi.

An ocean of love

God's profound concern for creation can be seen very clearly in the ocean. The salmon, for example, returns to its exact birthplace after four years in the ocean. Right after the eggs are laid, the mother dies—thus she sacrifices herself for her young. Father has said the salmon should be called "salmoon" because of its sacrificial parental nature, and Mother was even moved to tears watching a videotape of the salmon's life. Without an amazingly caring Creator, how could this fish have such instincts?

The halibut is also remarkable. It is a very slim fish that swims on its side. Both of its eyes are on one side—the top. Is this a result of random selection in evolution, or of a loving Creator? The halibut is a bottom fish. An eye on the bottom side would easily be hurt by the sand and debris on the ocean floor. Therefore, God put both eyes on the top. This could never have happened only through evolution. God has endowed each species

with something special. The bottom fish, for example, are not beautiful, but they are very delicious, whereas those in the upper strata of the sea are not as tasty but are very lovely.

The personality of the ocean is very dependent on the sun, the moon, and atmospheric conditions. Those who fish on the ocean must understand and obey the laws of nature. The more wisdom they have about the character of the ocean, and the more they can adapt themselves, the more success they can bring. They must sensitively watch the tides, the wind, and the behavior of the fish. Because the weather is so variable, they must always be alert and prepared for danger. Even a moment's mistake can be fatal. Through our fishing experience we received deep insights about God and understood the importance of obeying Him absolutely.

Becoming resourceful

Currently, America spends \$6 billion to import seafood from the rest of the world. This contributes to our

huge deficit. If our fish business can provide the seafood that America now procures from other countries, we can decrease imports, keep the money within America, and build resources to help True Parents establish the Kingdom of Heaven on earth more quickly. True Parents have plans to develop fish farms to ease the food shortage experienced in so much of the world. By increasing the harvest from the sea, we can help feed the hungry.

Through my experience on the ocean, I have come to appreciate True Parents' constant sacrifice and suffering for us. Father's example on the ocean shows us more ways we can increase our capacity to endure, to understand God's heart and creation, and to become the kind of people God can work through and trust. True Parents definitely want all of us to have an "ocean experience." □

Rev. Joong Hyun Pak is the regional director of the Northwest region of the United States.

NEWS FROM TODAY'S WORLD

Gearing up for the CARP Convention

ALMOST ALL CARP MEMBERS FROM ALL over America have been arriving in New York since August to help organize and campaign for the success of the Third Annual CARP Convention of World Students, scheduled for October 9-15 in New York.

The purpose of the convention is "to create an international forum in order to establish unity and provide a clear vision as a global student community." Hyo Jin Nim, as World CARP president, will be making his first public speech in America. An international student symposium will provide an opportunity for the dis-

cussion of several current world issues and the creation of vital task forces. A march and rally at the United Nations will emphasize the for all the nations of the world to tackle the international drug trafficking problem. As at the first two conventions, one of the highlights will be the World Student Olympics, and CARP members from all over the world have been training for this event for months.

Congratulatory remarks and best wishes for a successful convention have already poured in—from professors and legislators, from the minis-

ter of education in Japan, and even from New York Governor Mario Cuomo.

Entries for the World Students' Arts Competition have been received over the past several months from many countries of the world. Essays, poetry, graphics, paintings, and sculpture relating to the convention theme "New Vision: Creating a New Student Movement," have already been judged, and the best in each category will be exhibited at the main convention and festival on October 11 at the Jacob Javits Convention Center.

CARP members mobilized to New York have been divided up into crews to promote the convention, scheduled to be the biggest yet. They have spread out to all the major campuses and set up tables to tell students and professors about the convention and

KOREAN TEXT STUDY

Witnessing

13. Be resolved to bring back even a handful of soil from the place where you shed your sweat and tears.

14. Those who do the work of God in this God-given period will receive many blessings from Him. Just as your school records follow you throughout your life, your merits in this one period will follow you for eternity.

15. Find and educate three people with whom you can go over the hill of life and death.

16. The secret of witnessing to a person is to see him often with your eyes, talk to him often with your mouth, listen to him often with your ears, be concerned about him often with your heart, and give him much.

Taken from both the Korean and English Volumes of The Way of God's Will

13. 자기가 땀과 눈물을 흘린 곳에서 한줌의 흙이라도 집어올 생각을 가지자. *
14. 하늘이 주시는 이 기간에 하늘의 일을 많이 한 자는 앞으로 하늘의 은사(恩賜)를 많이 받을 것이다. 마치 학교의 성적이 자기의 일생을 따르는 것 같이 이 한 때의 공(功)이 영생(永生)을 따를 것이다. *
15. 생사(生死)의 고비를 같이 넘어갈 수 있는 세 사람을 찾아 세우자. *
16. 눈으로 많이 보아주고, 입으로 많이 말해주고, 귀로 많이 들어주고, 심정으로 많이 염려하여 주고, 그 사람을 위하여 많이 주는 것이 사람을 전도하는 비결이다.

전도(傳道)

NEWS FROM TODAY'S WORLD

its larger purpose and to sell tickets to the Oct. 11 event.

An intense campaign spirit is being generated as CARP members gather every night in the Bamboo Room at the World Mission Center, the campaign headquarters. Most of the newest young CARP members working on the campaign joined in workshops in California and Hawaii, since CARP activities have been going on steadily in those areas for the last couple of years.

Members offer testimonies every night of their challenges and their victories in getting support for the convention. Afterwards there are spirited pep talks followed by intense prayer for the success of this monumental event. The collective gearing up for this exciting week is tremendously inspiring for the CARP members only a few months old in the family, who are catching the great campaign spirit the movement experienced in the early 70s.

Says Ann Vargas, CARP California, originally from Sweden, "This event is bigger than I am able to comprehend right now. I mean not even the conference itself so much, but the effect and the impact it will have and what comes afterwards." □

As we go to press, the convention is getting under way. Next month's issue will cover all the events in detail.



CAUSA USA

ON SEPTEMBER 1, CAUSA USA LAUNCHED a campaign throughout the United States to heighten people's awareness about values that should be at the forefront of the nation's consciousness. People are being asked to demonstrate their support for the primary goals of CAUSA USA by signing a petition form. The goals are:

1. To affirm a God-centered morality in America
2. To uphold freedom for all
3. To educate people about the dangers of atheistic communism.

The signature campaign is part of a larger, long-range campaign to increase public awareness of CAUSA USA and its goals. Those providing their name and address will receive information brochures, a sample newsletter, and invitations to CAUSA's programs.

As a result of the pioneering work of CAUSA International, CAUSA USA was founded in 1983 as a tax-exempt, educational organization to address problems in the United States such as the decline of religious values, increasing immorality, and the spread of atheistic communism.

Its activities are based on an ecumenically-oriented philosophy that emphasizes belief in God, that each human being is a child of God, that the individual has a right to freedom, and that selfless love is the highest virtue. When these values are cultivated, people come to view each other as brothers and sisters. Thus, the exploitation of others, racial and religious bigotry, drug abuse, apartheid, family breakdown, and other social ills become abhorrent. It follows that communism, which systematically suppresses religion and other fundamental human freedoms

and values, must be viewed as abhorrent.

More than 50,000 religious, civic, and community leaders have participated in CAUSA USA seminars over the past three years. Programs such as food distribution to the needy, housing renovation in blighted areas, and relief programs to the Miskito Indians and other refugees have been developed out of the efforts of the graduates of CAUSA programs.

The president of CAUSA USA is the Honorable Phillip Sanchez, who formerly served as the American ambassador to Colombia and Honduras and who directed the Office of Economic Opportunity from 1971 to 1973.

In addition to the signature campaign, CAUSA USA has recently initiated the CAUSA USA Veterans' Association (CVA). Both CVA and the CAUSA Ministerial Alliance (CMA), an older project of CAUSA USA, will sponsor numerous seminars in the coming months. □

* * *

CAUSA USA invites interested people to participate in its activities. Volunteers are especially needed to circulate petition forms for the current signature campaign. Those who would like to help should contact the local office (there are more than 400) nearest them by writing or calling the CAUSA USA national office at:

One Penn Plaza, Suite 100
New York, New York 10119
Telephone: (212) 967-2400

ERRATUM

In our August issue we erroneously reported True Parents' homecoming as having taken place on June 4, 1986. However, True Parents arrived in America on June 5, 1986.

NEWS FROM TODAY'S WORLD

The 8th WORLD MEDIA CONFERENCE

THE UNITED STATES CAPITAL, ALWAYS humming with the latest political and intelligence gossip, was given a bowlful of novel tidbits to buzz about in the wake of the eighth World Media Conference.

The event focused on an issue that is little discussed today, namely, the moral responsibility of the media to promote truth and freedom around the world without ideological bias.

The 250 participants at the five-day conference, which was held September 18 to 22 at the Omni Shoreham hotel in Washington DC, were treated to a glittering array of speakers and panelists, both liberal and conservative. They also heard addresses from Father, in absentia, and from Dr. Bo Hi Pak, president of the World Media Association and of News World Communications Inc. The participants were mostly conservative journalists and government officials.

The conference, entitled "Media, Politics, and the Future of the First Amendment," was sliced into bite-sized sessions on more specific topics. The sessions, in turn, were interpolated with a string of addresses by prominent political personalities, which constituted media events in their own right.

Panelists included ABC Senior Vice President Richard Wald; syndicated columnists James Kilpatrick, Carl Rowan, and Morton Kondracke; former Reagan administration political adviser Lyn Nofziger; *Rolling Stone* magazine's national editor Richard Greider; John McLaughlin, producer and host of the TV news show *The McLaughlin Group*; and neo-conservative writer Midge Decter, who also founded the Committee for the Free World.

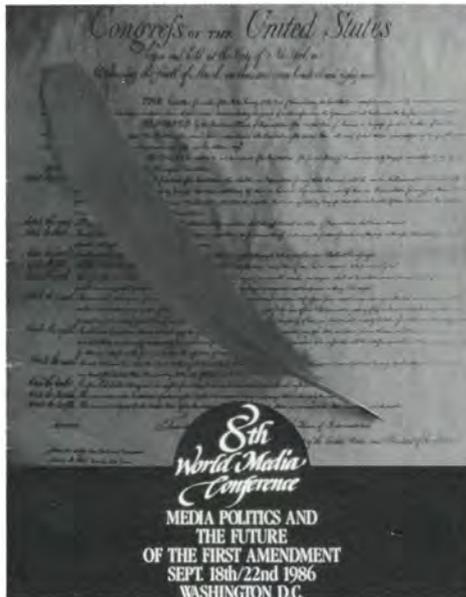
The panels discussed how the media actually participate in making

the news, the way in which economics is reported, investigative ethics, and the extent to which and manner in which terrorism should be reported on. A thread that tied together all the panels was the con-

sensus that the major media are biased in a liberal direction.

At lunch on the 19th, Clare Booth Luce, famed author, former U.S. ambassador to Italy, and pillar of conservative thinking, spoke. She noted that Soviet leader Mikhail Gorbachev "should have framed a businessman or a banker" rather than a journalist (Nicholas Daniloff), because the Western news media, seeing a threat to their profession, will most certainly not forget Daniloff, as they might have someone else. Mrs. Luce was preceded by Arnaud de Borchgrave, who has been called the last of the "world-class" correspondents and who is now editor in chief of *The Washington Times*.

At dinner that evening, Representative Henry Hyde, Republican of Illinois, addressed the participants, calling for the "pluralization" of the Soviet Union—not just a continuation of the enormously tense U.S.-Soviet status quo, but a "de-Leninization" of that communist



Mr. Richard Wald, senior vice president of ABC News, addresses Session I.

NEWS FROM TODAY'S WORLD

nation by, for example, strengthening the Voice of America radio system.

The address at lunch on Saturday the 20th was delivered by two former leaders of the New Left movement of the 1960s and early 1970s in America, young men who once supported Fidel Castro and hailed the defeat of U.S. forces in Vietnam. David Horowitz and Peter Collier, who had also been editors of the well-known leftist magazine *Ramparts*, called for a "war on the left," having come to the realization that communism is a "threat from within" that could destroy the United States.

The next day, Zbigniew Brzezinski, who had been President Jimmy Carter's national security advisor, spoke. Although he insisted that the "rivalry" between America and Russia was essentially unresolvable, he said that a summit meeting between Gorbachev and President Reagan should be put off until the issue of the Soviet occupation of Afghanistan is resolved.

The concluding day's luncheon talk, on September 22, was given by U.S. Secretary of the Navy John Lehman.



Dr. Bo Hi Pak delivers the Founder's Address at the opening plenary session.

He called the participants' attention to a vast gap in naval strength that the Soviets have opened up over the United States, despite impressive improvements in the U.S. Navy during Reagan's term.

Dr. Bo Hi Pak read an address by Father at the opening plenary session. In his capacity as founder of the

World Media Association and its annual conference, Father called for a "moral press."

"A free press cannot be truly free unless exercised with moral responsibility," he said. "I believe that a free press is a moral press."

He said that if the press loses the confidence of the American people through being unable to promote truth and freedom—that is, to undertake an "earthly application of the spiritual laws of God"—then the people would see to it that restrictions were imposed on the press. This, in turn, would lead to erosion of liberty itself.

In his own talk at the opening plenary session, Dr. Pak hammered at the need for consistency in the media. While it is "fine" to attack abuses in the U.S. government or the apartheid system in South Africa, he said, the media must evenhandedly blast Vietnam for causing the exodus and deaths of hundreds of thousands of "boat people." They must equally highlight the Soviet-sponsored "holocaust" in Afghanistan and the oppression of Jews and Muslims in the Soviet Union. □



Dr. Bo Hi Pak presents the 1986 Ethics Award for Journalism to Mr. Brian P. Lamb, chairman of C-SPAN Public Affairs Network. Looking on is Mr. Pedro Chamorro, former editor of La Prensa newspaper in Managua, Nicaragua, who received the 1985 Ethics Award for Journalism.

Contributed by Robert Selle, New York City Tribune.

NEWS FROM TODAY'S WORLD

FOUNDER'S ADDRESS

"A FREE PRESS IS A MORAL PRESS."

Remarks of Reverend Sun Myung Moon to the 8th World Media Conference

*delivered by Dr. Bo Hi Pak
September 19, 1986*

Shoreham Hotel Washington, DC

Dr. Bo Hi Pak introduced Father's message with these words:

On two occasions in the past, Rev. Moon himself has delivered the Founder's Address at the opening of the World Media Conference.

This year, however, Rev. and Mrs. Moon were invited to the opening of the Asian Games in Seoul, Korea, which takes place today. I am delighted to share the news that his third daughter, Un Jin Moon, has been chosen by the Korean Olympic Committee to represent her country in the equestrian competition.

Rev. Moon wanted to be there to support his daughter, the youngest member of the riding team, and he asks for your understanding.

All of us, before we are journalists or any other kind of professional, are first human beings. The first responsibility of a human being is to exercise freedom in accord with basic moral principles. For the journalist, freedom of the press must be exercised according to certain moral standards which are common ground for all free men. This is where the importance of responsibility in media comes in. For this reason, as founder of the World Media Conference, I emphasize the fight for the freedom of the press, *as well as* the moral responsibility of the media.

And therein lie the two main reasons for the founding of the World Media Association:

In places where freedom of expression does not exist, its first mandate is to provide support and leadership in the struggle for worldwide press freedom, freedom of speech, and the free expression of man's relationship to God.

In places where press freedom already exists, the second mandate of the World Media Association is to promote and encourage the responsible and ethical practice of the media profession.

Thomas Jefferson once wrote, and quite correctly: "The press is the best instrument for enlightening the mind of man and improving him as a rational, moral, and social being." Jefferson went so far as to say that our very liberty itself depends on freedom of the press, and that press freedom could never be limited, not even a little bit, without being lost entirely. There is a great deal of truth in this.

Yet how can we become instruments for enlightening the mind of man and inspiring him as a rational, moral, and social being without ourselves first being rational, moral, and social beings? We must understand basic principles which determine what is moral and what is

immoral. We must come to a basic understanding of the earthly application of the spiritual laws of God.

Democracy cannot be exercised without a free press. And a free press cannot be truly free unless exercised with moral responsibility. I believe that a *free* press is a *moral* press. Those who are media professionals take special pride in this. This is why you can say that journalists hold a special place in our society. You are the guardians of freedom and fighters against injustice.

Nevertheless, it is clear from almost every recent survey of public opinion that media credibility and esteem is declining. Should the public trust in the media continue to erode, the inevitable result would have to be limitations placed on press freedom—limitations that would most likely end with the complete loss of the free press, as Thomas Jefferson clearly warned. With that would come the complete loss of America's democracy.

Such a loss would not only be tragic for America but would pave the way for the total decline of the free world. The World Media Conference brings together men and women of integrity and good will from all parts of the world, in the belief that such a gathering—and its resulting publications—will contribute to the ongoing development of the conscience of the media.

Good people in the media, working together in common purpose, can make a difference. Certainly to make this effort is, I believe, one of the noblest crusades of our time.

I am sorry to be unable to be with you to deliver this message in person. I congratulate you, however, for putting your minds and hearts into this noble task ahead.

May God bless you and the work you are doing.

Thank you very much. □

NEWS FROM TODAY'S WORLD

HIGHLIGHTS OF PWPA 1986

THE PROFESSORS WORLD PEACE ACADEMY (PWPA) made its humble beginning in 1973 with a series of friendship talks between Japan and Korea. Since then it has expanded into a major international organization with chapters in over 90 countries. Its essential aim is to promote peace by establishing a network among scholars for the dissemination of ideas that can provide solutions to world problems.

This year PWPA has scheduled 38 major conferences in 31 nations. A list of these conferences has been provided to show their impressive timeliness and breadth. Short reports on five conferences are outlined below.

On March 20, thirty scholars from both inside and outside South Africa assembled for a rare dialogue on the critical issue of apartheid. The conference was entitled *Ideas Have Consequences*. Among the participants were Afrikaners, Englishmen, blacks, and Indians of conservative, liberal, and radical persuasions. Although the discussions became quite heated at times, the tone was mostly quite courteous—a remarkable accomplishment in itself.

In a statement issued on September 18, 1984, Rev. C.H. Kwak, chairman of PWPA's Board of Directors, said,

By its very nature, apartheid is a teaching and practice which works against the interests of peace.... The manipulation of resentment of black Africans for the purpose of dividing and conquering is...condemned, as it is not in the interests of the unification of Africa.... The PWPA conferences should serve as a catalyst to break down barriers....

This South African PWPA conference was an effort to fulfill this mandate and bring about nonviolent solutions.

On March 23, twenty-five Japanese scholars and leaders met for a luncheon forum at the Chicago Hilton



Participants at the PWPA conference entitled "The Gorbachev Generation," held September 12-15 in Portland, Maine.

THE CONSEQUENCES OF APARTHEID IN JOHANNESBURG, MARCH 20-23



Professor François Venter delivers a paper on "Law as a Vehicle for Peace in South Africa," at the PWPA conference entitled "Ideas Have Consequences," held March 20-23 in Johannesburg, South Africa.

Towers Hotel. The topic of the meeting, *The Future of US-Japan Relations*, occasioned some interesting and far-sighted comments by Dr. Morton Kaplan, president of PWPA International, in his keynote address:

During my first trip to Japan in 1959, I gave a talk at the International House to a group of newspaper and magazine editors. I argued that Japan was rapidly becoming a world power and would have to face up to its responsibilities. The Japanese then did not see themselves becoming a world power. Now I think there is no doubt in their minds that they are, but clearly they have not accepted all the responsibilities entailed.

What about relations between the US and Japan? I think one of the issues is...Central America.... Anyone who has read the captured documents from Grenada cannot doubt that the leaders of the present government in Nicaragua are Leninists, that it is their intention...to impose a

NEWS FROM TODAY'S WORLD



Participants at the PWPA conference entitled "Political Change in South Korea," held on August 28 in Washington DC.



Panelists at the conference entitled "Psychobiology for Peace," held May 12-13 in Sevilla, Spain.

strong Leninist regime, [and] to disperse revolutionary activity throughout the area. This is in fact central to the American relationship to the world for several reasons. One reason is our sea routes through the Caribbean to [Eur-Asia]....

There is a second reason.... We have south of the US an extremely vulnerable area. One might wonder why there has not been a revolution [in Mexico] yet. With the poor economic conditions in Mexico, [there is] still a flood of illegal immigrants. Now if these things happen, the US will be distracted from the rest of the world.... This means we will not be doing things that politically or economically make sense in terms of the international system.

Dr. Kaplan then exhorted participants, as representatives of the Japanese people, to join with the United States in strengthening democratic values and institutions throughout the world.

On April 3-6, PWPA Britain held its annual conference in St. Helen, Jersey, on the topic *Religion, State, and Society in Modern Britain*. The organizing chairman and editor of the proposed book from the conference, Rev. Dr. Paul Badham, chairman of church history at St. David's University College, University of Wales, Lampeter, chose to approach the religion-state question from the viewpoint of all major faiths now active in Britain—including its indigenous folk religions, which are still very much alive! Besides the 13 papers which were presented at the conference, a number of others were also commissioned for the book in order to provide the most comprehensive discussion of the subject yet available.

The conference papers covered such diverse religious themes as political involvement, secularization, pluralism, the role of women, the problem of nuclear weapons, the troubles in

Northern Ireland, and new religious movements. Many participants commented on the harmony and productivity of this conference.

The 16th International Conference on World Peace was held in Seoul, Korea, from July 15-18, under the theme of *The New Discovery of Asia*. In their papers the professors addressed the key problem of how the Western values of rationalism and individual enterprise and the Oriental values of filial piety and loyalty can be harmonized to bring about a prosperous Asia in the 21st century.

One of the most important PWPA events of 1986 was the conference on *The Aquino Phenomenon II: A Study of Peaceful Change*, held August 8-9 in Manila. Cultural, philosophical, economic, and spiritual aspects of the rise of President Aquino were discussed. One of the speakers was Mr. Pedro J. Chamorro from Managua, Nicaragua, the former editor of *La Prensa*, who spoke on "Censorship and Revolution: Maintaining Democratic Institutions in a Revolutionary Society." Rev. C.H. Kwak gave the welcoming address and spoke of the Aquino revolution as an attempt to break from the pattern of violent revolution so prevalent in the world today. "I want to assure you," he said to the Filipino scholars, "that if you stand firm in your resolve to bring about a genuine revolution of goodness, you will become a symbol of hope for many peoples." □



Lively discussion at the conference entitled "Economic Development in Malaysia," held February 23-26 in Pukhet, Thailand.

Partial list of PWPA conferences for 1986

Jan. 31-Feb. 4	Education for the 21st Century	Istanbul, Turkey
Feb. 23-26	Economic Development in Malaysia	Pukhet, Thailand
March 20-23	Ideas Have Consequences	Johannesburg, South Africa
March 23	The Future of US-Japan Relations	Chicago, Illinois, USA
April 3-6	Religion, State, and Society	Great Britain
May	The Role of Academics	Kandy, Sri Lanka
May	Education, Employment, Welfare	Dhaka, Bangladesh
May 12-13	Psychobiology for Peace	Sevilla, Spain
May	Development in Africa	Nigeria
May 30-June 1	The Open Society, a Guarantee	Oslo, Norway
June	Ethnicity and African Development	Kisantu, Zaire
June	The Effects of the Drought	Dakar, Senegal
June 12	Social Changes and Peace in Haiti	Port-au-Prince, Haiti
June 20	World Peace in Nepalese Perspective	Kathmandu, Nepal
July 5-8	Development Through Self Reliance in the S.A.D.C.C. Region	Lusaka, Zambia
July 15-17	Problem of Peace in Africa: Relation to World Peace	Burkina Faso
July 15-18	16th ICWP: New Discovery of Asia	Seoul, Korea
July 23-26	Employment, Peace, and Development	Ogun State, Nigeria
August	National PWPA Meeting	Montevideo, Uruguay
August 8-9	The Aquino Phenomenon II	Manila, Philippines
August	Peace and the Crisis of Value	Bogota, Columbia
August 20	The International Year of Peace	Paramaribo, Suriname
August 28	Political Change in South Korea	Washington DC, USA
Sept. 6-7	Greek-Turkish Dialogue	Istanbul, Turkey
Sept. 12-15	The Gorbachev Generation	Portland, Maine, USA
Sept. 14	The Case for a New Caribbean Federation	Barbados
September	Roundtable on Values in Education	Great Britain
Oct. 2-5	The Future University in Europe	Salzburg, Austria
Oct. 3-4	Prospects of Peace in Africa for the 21st Century	Monrovia, Liberia
Oct. 17-20	Haiti, the Jamaican Economy, and Caribbean Unity	Jamaica
Oct. 25-26	Economics, Law, and Institutions in an Integrated World	Italy
Oct. 30-Nov. 2	Spain Facing the Twenty-first Century	Malaga, Spain
Fall	Work and Spirituality	Canada
November	Terrorism in the South Pacific	New South Wales, Australia
November	The Challenge of New Technologies to Attack Underdevelopment	Santiago, Chile
Dec. 8-10	Food Production and Agricultural Policies in Africa	Lomé, Togo
Dec. 18	Day of New Cultural Revolution	Washington DC, USA
December	The Role of South Korea in Asian Development	Tokyo, Japan

**"WHETHER OR NOT WE ARE
QUALIFIED, WHETHER OR
NOT WE ARE WORTHY, STILL
WE ARE CHOSEN. WE MUST
TAKE PRIDE IN THAT!"**

*Rev. Sun Myung Moon
September 1, 1986*