

TODAY'S

WORLD

October 1987



FATHER SPEAKS ON SEPT. 1 ABOUT KOREA (p. 10)
CARP VICTORY IN BERLIN! (p. 16)



Letter from the Publisher

by Rev. Chung Hwan Kwak

FATHER LITERALLY WANTS TO SOLVE EVERY SINGLE problem in our world. His profound desire to end God's suffering has moved him to initiate many incredible projects in order to create the Kingdom of Heaven on earth. Ever more amazing progress toward the realization of this goal is being made now, especially with the help of Heung Jin Nim and Jesus. I want to describe some recent events, discuss the future mobilization to Korea, and emphasize how vital it is that we are constantly seeking to elevate our level of purity and faith.

Father has focused much of his effort on activities involving the academic community; this is because professors can provide education which embodies the highest level of human knowledge and the most universal value perspective. Since professors are in a position to be both a resource for their governments and role models for their students, they can help bring about non-violent change through education. Through their participation in the many projects and conferences that we sponsor, more and more scholars are grasping the amazing depth and breadth of Father's vision and effort and are coming to gratefully appreciate his significance.

For example, in 1983 at the first Professors World Peace Academy (PWPA) World Convention in Seoul, Korea, a new cultural revolution was proclaimed. The second convention in 1985 in Geneva, Switzerland, discussed those factors that are leading to the inevitable decline of the Soviet Union. This year, from August 25-30, the third convention in Manila focused on an equally exciting topic: "China in the New Era." Seventy-two of the 93 national PWPA chapter leaders attended, as well as many eminent experts on China from the most prestigious universities in America and such countries as Great Britain, Yugoslavia, Canada, and the Philippines, making a total of 250 delegates. Many professors are eagerly awaiting the book we will publish of the conference papers and discussion sessions. The scholars were astounded by my explanation of Father's vision and heart for mainland China and of some of his other plans, including the development of a new encyclopedia and plans for an international university.

From August 12-15 in Vienna, Austria, the International Religious Foundation sponsored a Christian/Marxist dialogue. The World Council of Churches (WCC) had tried numerous times, in vain, to hold such a dialogue. The necessity of Unificationism became very clear as the two groups

argued. The Christians pointed out that though the Marxists offer wonderful promises of peace and prosperity, the reality of life under communism is terrible. The Marxists, however, rebutted by pointing out that Christianity has also been ineffective in solving the problems of the poor on earth while promising happiness in an other-worldly heaven. Unification theory can harmonize what is valid in both theories and correct what is false. The religious leaders and theologians were very excited to hear that we plan to hold such unique and historical conferences every year.

Yet another remarkable conference was held this year from August 20-24 in Vancouver, Canada. Ninety-eight distinguished religious leaders from all the major traditions gathered to attend discussions on interreligious harmony, sponsored by the Council for the World's Religions [see p. 40]. After my presentation on Father's vision I invited questions, and was very grateful when one prominent rabbi, who himself has experienced persecution for his activities, asked what Rev. Moon's feelings and reactions were to the persecution he continues to receive from the religious community despite his remarkable contributions to society. I have been waiting for someone to want to understand Father's heart. From my intimate experiences with Father, frequently sharing breakfast with him and so on, I shared how throughout all the persecution and his Danbury imprisonment, Father's fundamental concern is always to represent God's heart of love and forgiveness toward America and all mankind. Everyone was deeply moved as they received what I said.

Afterwards, I invited 11 representatives of the main religious traditions to lunch. Among them were two members of the WCC Board of Directors, a Protestant representative, a man who is literally leading the world Muslim community, and so on. You can imagine the variety of color and style of clothing around the table! As we ended our conversation, I pointed out to them how historical and important our gathering together was, and I encouraged them that if we cooperate with each other centering on Rev. Moon's vision, we can indeed help realize world peace. I cannot measure the depth of their gratitude and respect for True Parents.

Fruits of Father's work can also be seen in the experiences of the American ministers going to Korea and Japan. Through their significant spiritual

CONTINUED ON PAGE 44

TODAY'S WORLD

October 1987



Celebrating the Danbury Victory, p. 4



RYS serves Portugal, p. 24



Blessed children enjoy camp, p. 32

FRONT COVER: Father and Mother at September 1 Birthday Celebration. (Photo: Robert M. Davies, *New Future Photo*)

PUBLISHER/ADVISOR: Rev. Chung Hwan Kwak
 PRODUCED BY: Vertizon
 EXECUTIVE EDITOR: Victoria Clevenger
 ASSOCIATE EDITOR: Laura Reinig
 EDITORIAL ASSISTANTS: Robert C. Rattley
 Louise Perlowitz
 Marcia de Abreu
 DESIGNER: Toyozo Narihata

THE WAY OF THE VICTORY OF GOD
 Speech on the Second Anniversary of the
 Victory of Danbury

Rev. Sun Myung Moon

4

**KOREA—THE GLOBAL, UNIVERSAL ROOT
 FOR GOD'S NEW CULTURE**

Rev. Sun Myung Moon

10

**THE FOURTH CARP CONVENTION OF
 WORLD STUDENTS**

Claus Dubisz

16

- Speech at the Opening Ceremony
- "The Wall Must Go!"
- Why Such Opposition?

Mr. Kwang Kee Sa

18

Hyo Jin Nim

22

Colin Gardiner

23

**THE SECOND RELIGIOUS YOUTH SERVICE
 PROJECT**

Marcia de Abreu

24

- Youth And Service to the World
- The Five Construction Sites
- Real Hope

Rev. Chung Hwan Kwak

26

Michael Giampaoli

28

Lydia Bennett

30

HOME CHURCH COLUMN

Rev. Sun Myung Moon

31

GOD'S CAMP

Blessed Children's Summer Camp '87

Betsy Jones, Lisa Lay,

32

Jennifer Hager, Linna Rapkins

- Maturing of Our Second Generation

33

- Messages from Heavenly Father and Heung Jin Nim

Received through Joni Ang

38

- A Real Example to Follow

38

PROFESSORS FOR PEACE

1987 World Professors Lecture Tour
 in Korea and Japan

Thomas Walsh

39

**COUNCIL FOR THE WORLD'S RELIGIONS
 SECOND INTERFAITH CONFERENCE**

Justin Watson

40

**KOREAN EVANGELICAL ASSOCIATION
 YOUTH SEMINAR**

William Peat

42

LIFE IN THE FIRST DAYS

My Homeland, Korea

Stephanie Newman

47

VOLUME 8, NUMBER 10. TODAY'S WORLD is a publication of the World Mission Department of the Holy Spirit Association for the Unification of World Christianity. Founded in 1980 by Rev. Sun Myung Moon, it is written for the foreign missionaries and the members of the Unification Church. The purpose of this journal is to be a source of information and inspiration for its readers, a forum for their exchange of news and testimonies, and a sharing of heart among the brothers and sisters of the Unification Church's worldwide movement. Members of the Unification movement generally address or refer to Rev. and Mrs. Moon as "Father" and "Mother."

481 Eighth Avenue, New York, NY 10001, Tel. (212) 279-6778. **SUBSCRIPTIONS:** United States: \$44 per year; \$23 for six months. **AIR MAIL** to Canada and Mexico: \$65 per year, \$34 for six months; to Central America and the Caribbean: \$72 per year, \$37 for six months; to Europe and South America: \$86 per year, \$44 for six months; to the Middle East, Africa, Asia and South Pacific: \$100 per year, \$51 for six months. **SURFACE MAIL** to any country: \$60 per year. Make check payable and direct all inquiries to: Accord, 481 Eighth Avenue, New York, NY 10001 Tel. (212) 967-4371.

THE WAY OF THE VICTORY OF GOD



Translator: Dr. Bo Hi Pak

THE DEEPEST TRAGEDY FOR HUMANITY IS THAT WE HAVE been victims of the fall and we don't realize it. Furthermore, all the things of creation have suffered grievously because they have been forced to serve Satan instead of God. Who brought all this grief to the world? Man and woman—pulled together by the power of immature, misdirected love.

God created men and women for the simple purpose of the consummation of true love. Can you think of any other purpose for the creation of men and women? If you deny that purpose, then you are actually denying your own being. Men's love is to come from women and women's love from men, centered around the vertical love from God.

THE ULTIMATE FORM OF LOVE

Man and woman pull each other with such an intense power that they become completely joined and form a global entity. The action of love is manifested in many different ways, but it is always pulling everyone toward the center into one round global shape—the ultimate form of love. But if that globe could roll anywhere freely, it would be disastrous because it could bump into other things all the time. Therefore, the horizontal love of men and women needs an axis of vertical love from God to control it.

The ultimate plus power, the love of God, and the ultimate minus power, the love of human beings, are continu-

*Almighty God should never feel like a stranger.
You should be able to say, "God is my love. I want to
live with my love forever. He's my big Dad."*

ally being pulled together by the magnetic strength of the axis. Once that unity is formed, it becomes the source of universal power, universal embrace, universal dominion—and true joy, because there the universe is united with you. When God shouts out joyfully in His universally powerful voice, men and women shout out the same thing in their smaller voices. This is universal harmony—men and women and God moving together in the one expression of love. The earth, the solar system, even the tiny atoms are all turning on their axes, always centered upon the axis of love from God.

You have two ears with which to hear a sound and transmit information about that sound to the brain. The one sound is separated into two through the ears and then comes together again as one, creating the square shape of the four position foundation. Furthermore, the air you breathe comes in through your two nostrils, which join into one point at the top of your nose. All this illustrates the universal formula of dual systems uniting into one.

Why should men and women wait to achieve their unity in love? We must first grow into maturity, connecting to and through God, before we unite. Love was supposed to be consummated at the connecting point of the horizontal and vertical lines of love. Human beings have to grow to meet God at that center point. Therefore, a period of growth is essential in order to reach the necessary maturity. Maturity means that the focus of one's eyes, nose, mouth, ears, hands, and body, as well as spirit, is the same—the location of true love, not just another person.

NO POWER CAN SEPARATE YOU

The entire body of a teenager, for example, is pulled toward the direction of his or her beloved, even if he/she says, "No, I don't want to go in that direction." If they lose even this immature love, people may kill themselves, because the power of love is stronger than the power of life. But once you reach that unified focus of true love, all the universal elements are protected from destruction or restriction. The clash of love creates an explosion which pushes everything out, and the vacuum created pulls everybody together, united into one, to live happily forever. No power can separate you. When you shout out because of the power of that love, God isn't passive—His response comes immediately and automatically.

Once you reach this point of absolute oneness, you find that the woman's mind is in the heart of the man, the man's mind is in the heart of the woman, and both are in the heart of God. You are always trying to get deeper and deeper into the heart of God, closer and closer together.

The fall occurred through the misuse of love. Love was supposed to be consummated at one particular point—the juncture of the horizontal and vertical lines. This is the only love I am speaking about. Therefore, a lifestyle that does not include the unity of a male with a female goes against

a universal principle. Love cannot be consummated by just one individual, nor can you create your own type of love.

No matter how proud you may be of yourself, you must realize that you are only half-formed. You have to find another half and come together, through the power of love, to become one perfected whole, one couple.

Everybody has a love antenna. You don't have to be taught to seek love. Your antenna is guiding you in that direction, like a homing device. Even if you asked an old grandmother, laying on her deathbed, "Where do you want to die?" she would answer, "I want to die in the arms of my beloved, my husband." That is the universal sentiment—to live and die within the environment of love, surrounded by your loved ones.

What is God's most painful problem? Why has He been so grieved and sad? It is because even God with all His power cannot create or fulfill love all by Himself. Suppose I decided, "I don't need Mother or the children. I'll just fall in love with myself!" Could I consummate love that way? Some people say, "God is almighty. He doesn't need love!" Is that right or wrong? Love isn't something you can achieve all by yourself. The stimulation of love only comes from someone else.

A HARMONIOUS BALANCE

God already possesses all the power, wealth, and knowledge in the universe, so He doesn't need another almighty, omniscient being as His object. Strong needs something weak; hard needs something soft. That creates balance. So God is not expecting you to become almighty; He knows you are a finite, limited being. If two infinite, almighty beings tried to push together into love, then love would run away from them. The way love prospers is when one is almighty and the other is weak and finite; one is hard, the other is soft.

If a soft, feminine woman has nothing to touch but another woman's hand, there is no excitement. A man would rather die than live if he only had another man's coarse, rough hands to touch. The soft, silky hands of a woman need to be caressed by the large, rough hands of a man. Men have to be masculine; women have to be feminine. God made you with that quality to achieve balance.

You women shouldn't guffaw loudly when you laugh; you should be feminine even in your laughter. You men should have a rough, deep, and loud laugh. Men should concentrate on working for the sake of society, thinking about the political situation, even striving to become President in order to right injustices. Women should be interested in their homes, their children, and all the things concerning the family. These two areas of interest can come together into a harmonious, balanced, beautiful couple.

You can think of God's relationship to human beings almost as two almighty parents who have a tiny baby. The baby is helpless, creating lots of dirty diapers and spitting

God relishes every word when His sons and daughters say, "Heavenly Father, I love you so much. I want to do everything for You."

up on his parents. But his mother and father love him unconditionally anyway. Compared to God, man is nothing, powerless, like a little baby. But God Almighty cannot help but come down to take care of him. You should think, "My almighty Father is here, changing my diapers, giving me my bath." Therefore, almighty God should never feel like a stranger. You should be able to say, "God is my love. I want to live with my love forever. He's my big Dad."

If the relationship between God and man depended upon the sharing of knowledge, we would never get very far. God has all knowledge and we have so little. However, when the relationship between God and man is one of love, then there is no limit to it. God isn't concerned to maintain a certain image or superior position. God will say, "Come on, get closer to me. Go ahead of me." The greatest happiness that men and women can attain is to be able to ask God to come and be with them, to do certain things for them. God will be at your command, saying, "All right, my dearest ones, I will do that for you."

UNSTAINED PURITY

God wants to hear the story of love from you, no matter how small or how trivial. Nothing else interests Him. Someone who demands things from God for selfish purposes receives no notice from Him. But God relishes every word when His sons and daughters say, "Heavenly Father, I love You so much. I want to do everything for You." However, God cannot rejoice when people say they love Him but still engage in immoral and selfish acts.

Suppose a woman marries for the second time, yet she carries a picture of her first husband in every pocket and sets one up on the bureau in her bedroom and one on the table in the dining room. When the second husband comes home, she says, "Darling, I love you!" The man would say, "Whom do you really love?" There is no purity, no heart, in that kind of love.

In love, the most important and precious thing is unstained purity. Love is serious. But because of the fall, God has been desperately searching among the billions of people on earth for someone who has the purity of genuine love for God.

God has to find a new beachhead for His true love. Through that person, He will undertake the salvation of mankind and restore mankind to true love.

Satan is the archangel, nothing more than a servant of men and God, but this servant not only raped the daughter of God; he took away all the master's property as well. Satan is an imposter and a fornicator—an adulterer. Our job is to expose and expel Satan from our planet. However, so far in human history, Satan has been trying to kick God out of the planet.

God cannot use force to take men out of Satan's bosom and onto His side because the relationship between men and Satan is a relationship of love. God cannot deny that

relationship. The children born on earth have been worshipping Satan as their own parent, as a god, in a sense. God's job has not just been to restore property, but to restore love. The only hope for human salvation is our original mind, which is always longing for its home with God. In the tug-of-war between God and Satan, your body and limbs are bound by Satan, but the one hope is that your heart and mind are going in the direction of God.

You must constantly think of God. You must eat, sleep, and do everything for the sake of God 24 hours a day. You must make effort to cut the chains on your body so that you can separate from Satan.

PRISON AS AN OPPORTUNITY

Today is the second anniversary of the victory of Danbury. One of the reasons people are sent to prison, the dungeon of hell, is because society feels that certain people are so harmful they need to be isolated from others. There are two types of people who end up in jail. There are the genuine criminals—those who violate society's laws for their selfish purpose. And there are the true people of God, falsely condemned and convicted, who are only trying to expel Satan from society.

A godly man always uses prison as an opportunity to cut the satanic net and create God's love net. If he can do that in prison, the greatest of all victories can be obtained. The satanic forces that put such a person in prison cannot handle or destroy him. Such a person is incredible.

If a government mistakenly sends a man of God to prison, and that man loves the other children more than he loves the children of God, what happens? Satan has to pay the indemnity if he tries to condemn that person. The archangel knew God created man for love. Satan knows that he has to surrender to the power of unconditional love. This



Listening to Father's August 20 speech are (left to right): Theresa Evola, Larry Evola (who took care of Father in Danbury), and Jun Sook Nim.

*As much as I was victorious in Danbury, it is required
of each of you to win that same victory
in your own Danbury.*

is the very strategy of God. Oftentimes in history, God sent his beloved sons into the dungeons of hell, and sometimes He even allowed Satan to kill them. In eternity, the satanic world will have to pay the price for that. By that power, God counterattacks and conquers the world.

Jesus Christ was a great example of this. God allowed His only begotten son to be killed at the hands of Satan. But Jesus did not condemn any of his enemies. He loved the Roman soldiers, because he knew he was dying as a sacrifice and that eventually his love would conquer the Roman Empire. But God did not lose by Jesus' death. He created another realm beyond the crucifixion: the realm of resurrection.

After the crucifixion, Satan had no power to touch Jesus anymore. Then Jesus could come back and claim the children. Jesus' power was the power of love. Because of the condition that Jesus set, even though Satan destroyed Jesus' body, the disciples of Jesus marched toward Rome and conquered it. If they had known all the truth that you are being taught today, the Roman Empire would have collapsed overnight. But it took four centuries because they did not know as much as we know today.

I SET THE CONDITION

Though I have received a record amount of persecution in my lifetime, my method for ending evil is not to fight other denominations. I'm just embracing and loving them, teaching them the truth and asking them to unite and together cast Satan out of the planet.

My imprisonment at Danbury was the work of Satan joined with all kinds of organizations: religious groups, communists, white supremacist groups. The American government and the establishment came together to try to destroy Rev. Moon and his movement once and for all. But I had a secret weapon. I entered prison with dignity and power and turned around and loved all Christianity, Judaism, all the other religions, the American government, and the establishment on an unprecedented scale. I did not fight them. I forgave them and loved them more than before.

Thus I set the condition so that all of America's religious communities and the government would change in due course. It is like the condition Jesus set with the cross. Within three years after the Danbury victory, I made the most incredible recovery. Resurrection actually took place. Since Danbury, I have been rising like a love sun, giving out love rays, so that for the first time the entire world is able to see the warmth and light of salvation and hope. Meanwhile, such powerful forces as the American government and the communist governments have become weak from within.

In Washington in 1976, I declared the end of the Soviet Union and announced a Moscow Rally. No one took me seriously. But now, after Danbury, everyone is taking me



PHOTOS: K. OWENS / N.E.P.

seriously. I also made a proclamation in Geneva in 1985 that the end of communism was near. After Danbury, I set the condition of hope not only for myself, but for all people. All the members of the Unification Church received power, clearance, and a visa to get out of the satanic realm. The standard of love I created in front of Satan and in front of God is your fortress; your bulwark. From now you can win everything. This is your dignity and your authority. My goal is to save America, not to destroy it. For that, I will become the people's champion.

THE CHOICE IS CLEAR

Now the choice is very clear. Whoever follows heaven's principle and ideal will survive. Whoever goes the other way will decline. Nothing can stop the spread of communism, immorality, or drug use except the power of God, translated through the True Parents at this time.

On this day of anniversary celebration, the issue is whether you are going to inherit my victory, my tradition, and my pride and take my mission upon your shoulders.



Would you be willing to become the personification and instrument of true love? With that power of love, you can be a conqueror anywhere on the face of the earth. Satan has no power against true love, so you can go anywhere on the face of the earth and be welcomed.

After Danbury, my situation is like a love sun rising. There will be no more persecution against the Unification Church. All those groups that combined against me have now changed their minds 180 degrees. People who persecuted Rev. Moon in the past are now repenting. How did this happen? God and True Parents made these conditions of resurrection in Danbury.

Are you going to inherit Father's standard and condition? Today, every Moonie must remember and practice the love I manifested in Danbury. This is God's salvation. God has spent a very long time trying to get back to this one starting point, which we are now at. The fallen world is occupied by Satan's side, and as God's children, every Moonie, day and night, must be pushing out Satan's forces. The American Moonies' responsibility is to save this country. Otherwise, it will perish. Do you want to continue in Satan's realm or enter God's? During this commemoration time you have to make a determination to absolutely follow me.

Danbury is the place where I absolutely demonstrated my love for the United States, which has treated me as an enemy. Because of my determination to love and save this nation, after the Danbury victory things have to come around to my side. *The Washington Times* is another expression of my love for this nation. Without *The Washington*

Times, the United States would be experiencing its darkest hour today. I created it at an enormous sacrifice for the sake of the salvation of this country.

GOD'S SECRET

Do you understand the one principle upon which I operate? God's secret is this: Knowing that Satan will attack you and try to destroy you, you must love the ungodly people more than you love your own godly people. Then Satan absolutely has to retreat and a revolution can occur in people's minds. It's like the love between men and women: When the true subject appears, the object of love is sucked into it, almost like a

magnet is pulling on it. By applying this secret of the love of God, I have become like a magnet, attracting every piece of metal. This is the reason black, yellow, red, and white people are all drawn toward me.

It doesn't matter where you are—whether it be a prison or some other dungeon of hell: As long as you become the central figure or the subject of the love of God, you will pull even the enemy toward you. Jesus proclaimed we must love our enemies. This is how we can conquer America; not by force or the atomic bomb. If my love for America surpasses the love of any godly man in history, the American people's hearts will come toward me.

All plants face toward the sun, their source of life. Similarly, all human beings try to move toward true love, the source of eternal life.

I will give you a condition now. Unless you truly love God and humanity, you have no right to follow me. God is cosmic and universal; that is also my ultimate realm. Therefore, do not just love your own country; love the world, love the cosmos, love the spirit world. You've got to aim to love humanity even more than Jesus did; more than Confucius did; more than Buddha did.

You should declare, "God, I love the world more than You do. My love will take care of the entire world. You don't have to worry about it. You just go on a vacation." Do you think God will get upset at you? No, God will laugh and say, "I fulfilled my love. Please go ahead! I will go on a permanent vacation!" Imagine that if a guard started persecuting me as I entered God's palace, God would say, "My son, don't bother with them. You belong to my heart."

*You cannot cut off the lineage of Satan by yourself.
You need repentance to clean up your past and
present situation.*

Come stay right here." This is the romance of eternity!

History will prove that from now, only the followers of Rev. Moon's ideal will prosper. I would like to telecast this throughout the world. Now the newspapers say, "Oh, Rev. Moon is trying to conquer the world!" But soon people will say, "So what! I love Rev. Moon!" They will follow me everywhere.

THE RIGHT FOUNDATION

In order for you to be able to hear this great message, God has sacrificed tremendously. God's son Jesus died and many saints in history perished in order to restore true love. Thus, for you to listen comfortably and try to take that love only by saying "Amen" is like highway robbery! Yet now you have the right to say, "I have True Parents. They are mine. Therefore, I am a true son or daughter. Our relationship is that of true love; thus, I can claim that true love anywhere."

You must have a burning and passionate desire for this priceless privilege of participating in and inheriting true love. First, you should want to participate in True Parents' love. Secondly, you should want to receive that love as a permanent inheritance. You must unconditionally dedicate

yourself, burning with desire for true love. If you have that kind of strong, divine center of love, you are already walking in true love automatically. True love has that kind of power. You don't need any other kind of instruction but this: Learn how to make the right kind of condition. You can inherit all of God's cosmic property, but you have to make the right foundation. Don't just say, "I want to follow Father and go to heaven."

The victory of Danbury means the victory of resurrection. From this time on, there is nothing you cannot do, no mission you cannot fulfill. Even if you are kicked 100 times a day, it doesn't make any difference. The work of resurrection will continue and become your victory.

I suffered imprisonment in Japan because I knew I had to demonstrate my love for Japan so that Japan would surrender to true love. I suffered imprisonment in Korea so I could conquer those people with true love. I suffered through prison in the United States so that the United States and the world could come under true love. Danbury has one more great purpose. It has the power to liberate the communist world, because the conspiracy behind my imprisonment was a communist one. I knew that and I accepted it on those terms.

CONTINUED ON PAGE 46



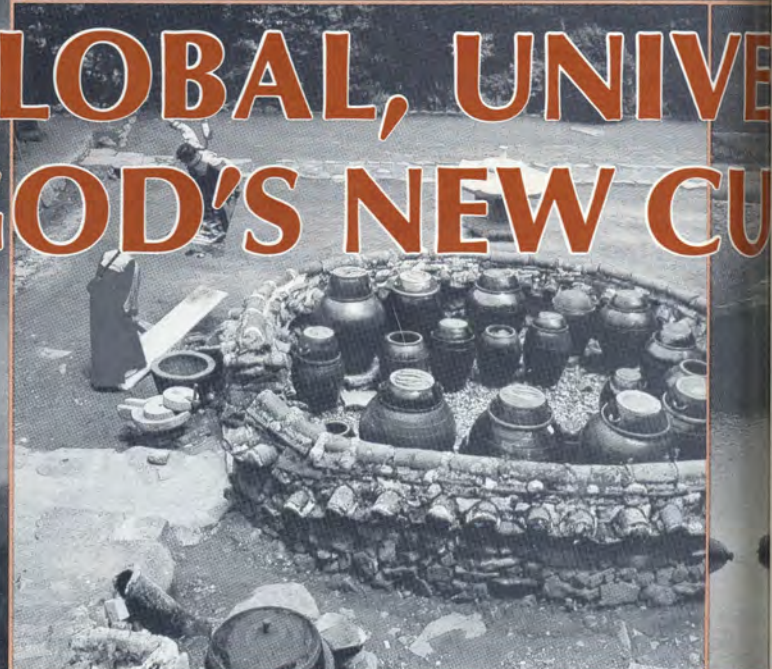
At East Garden on the evening of August 20, Father sings while Mr. Osami Kuboki and Rev. Kwak dance for the crowd.

PHOTO: STEPHAN DICK LAUBERS



한국 KOREA—

THE GLOBAL, UNIVERSE FOR GOD'S NEW CULTURE



BY REV. SUN MYUNG MOON
SPEECH AT THE BIRTHDAY CELEBRATION OF
IN JIN NIM AND SHIN GOON NIM
SEPTEMBER 1, 1987

Translated by Dr. Bo Hi Pak

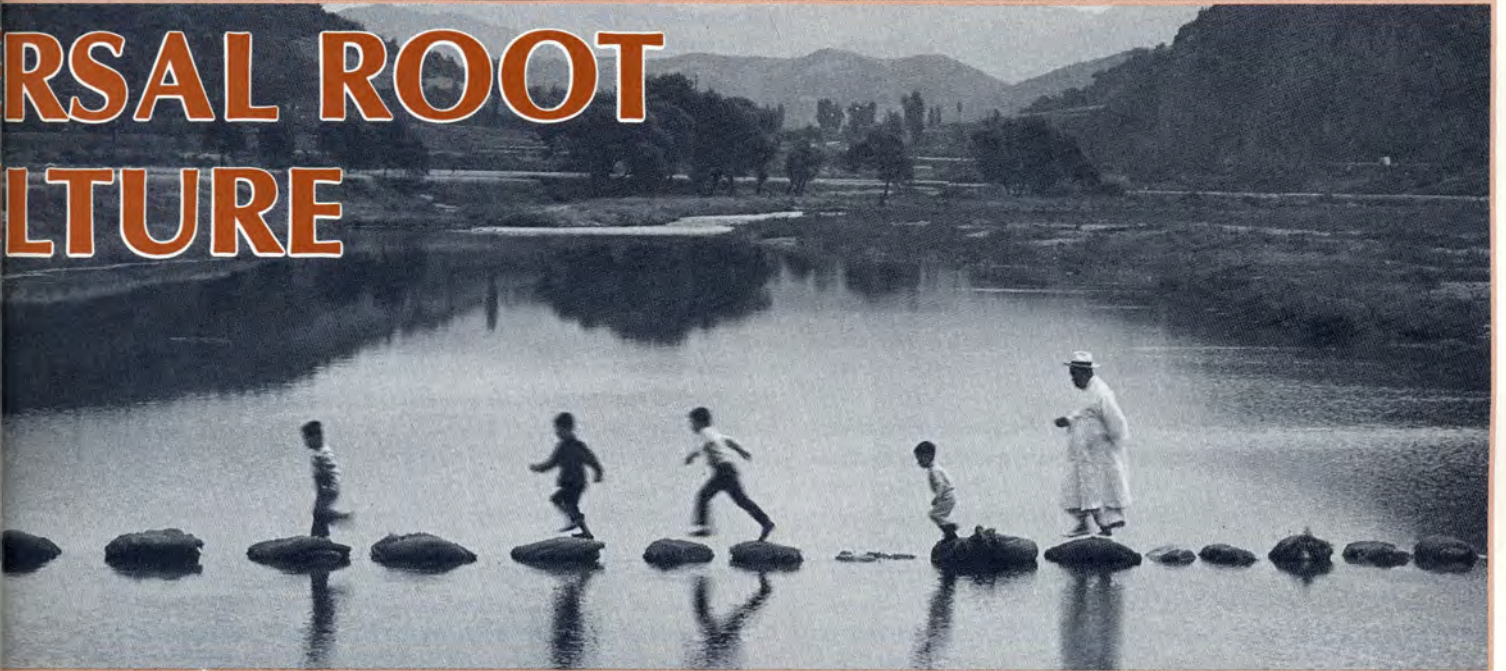
ALMOST ALL THE LEADERS OF THE UNIFICATION CHURCH in America have gathered here this morning. I want to ask you to truly take charge of your missions in this country while Mother and I go to Korea on another providential mission in that part of the world.

As you know, Korea is a microcosm of the world and the connecting point of the Eastern and Western cultures. Korean history is quite unique. Korea, unlike America, is a truly homogeneous nation and has struggled to preserve the purity of its culture and lineage without compromising or being assimilated by the great powers surrounding it. Especially important, Korea has upheld the tradition of purity and loyalty among its own people, particularly its women.

UNDAUNTED FAITH

The Korean people have endured incredible humiliation and persecution from other countries. Through it all, they have demonstrated great patience, perseverance, and endurance, always thinking that the day will come when their country will blossom and all the accumulated suffering of the past will be cleared away. Although Korea is a small nation, Koreans have a special pride, thinking, "Someday, we will be above the great powers."

For reasons explicable only by the hand of Providence, the Korean people have been subjected to a history of extreme suffering inflicted upon them from outside. For example, the current painful division of Korea was imposed



RSAL ROOT LTURE

upon them because of the confrontation between communism and freedom. Through it all, the Korean people have consistently demonstrated their undaunted religious faith in God and prayerful mind, asking God's guidance and assistance so that some day they might be delivered.

Normally, when people encounter suffering, they rebel against God, asking, "God, how can You let us suffer so much?" But the Korean people, even in the midst of tremendous suffering, have steadfastly been obedient and faithful to God, telling God, "We will never abandon You. We know You are with us. There is some reason for our suffering; therefore, we are going to bear it and do Your will."

God has been looking forward to finding one nation, one people, who demonstrate over and over again the kind of

patience, perseverance, undying faith, and loyalty to God that can be harnessed and matured in the Last Days of human history. God has been working through all the major religions of the world, but in the Last Days, God needs to harvest from a central point of one chosen nation and people—Korea.

Although Buddhism was founded in India and later moved to China and Japan, it blossomed and crystallized in its finest form in the Korean culture. The time of the Shilla dynasty in Korea, about 1500 years ago, was the golden age of Buddhist civilization. That era of great prophets and monks surpasses any other time or place in Buddhist history.

Similarly, Confucianism began in China but was implanted in Korea during the 500 years of the Yi dynasty;

When you go to Korea and meet the people of that country face-to-face, you will find that they genuinely and deeply embrace you.

Confucianism reached its peak in the hands of great Korean scholars.

BIRTHPLACE OF A NEW TRUTH

Christianity, which was introduced to Korea only about 100 years ago, has become the backbone of the Korean culture. In its politics, economics, social structure, education, and other fields, Korea is now one of the most Christianized countries in the Orient. It is probably the most Christian nation in the world in terms of the fervor and vitality of its faith. Christianity is experiencing extraordinary growth in Korea today, while in the rest of the world—Europe, America, and Latin America—it is generally declining. This is an incredible phenomenon in the late 20th century.

Thus, we can see that the greatest of all the world religions, although founded elsewhere, actually enjoyed their golden age when they came to the Korean peninsula. The Korean people, then, have been accustomed to these three major religious ways of life.

What is the goal of God? The unification of the world under God and a peaceful world for all humanity. God is seeking first those people who have the ideal of creating one world under God—unificationism—and, secondly, those people who practice peace. World unity under God begins with an ideology that can unite all major religions and can expand into political and social unification as well, with the goal of world peace.

According to the Principle, God will abundantly bless those who accept suffering as their destiny for the sake of fulfilling God's providential will. Korea has demonstrated a peaceful attitude over and over again in its history. Over 930 times, Korea was invaded. It never failed to repel the invaders, but at the same time Korea demonstrated peace because it never invaded others. The Korean people have been uniquely chosen and trained to fulfill God's providence. Historically and logically, we can conclude that the Korean nation has been chosen to be the birthplace of a new truth, the Principle, the superior ideology of love.

DEEP SPIRITUAL HERITAGE

When you, as a foreigner, go to Korea and meet the people of that country face-to-face, you will find that they genuinely and deeply embrace you. It is not a superficial gesture or just for their own selfish benefit. They sincerely love and give in a selfless way. As many visitors testify, you feel very welcomed by these people who come from such a deep, heartistic tradition.

At the same time, you feel that you also want to extend your love to these people. You can readily embrace them. The Korean people have been nurtured through their deep spiritual and historical heritage specifically for their providential mission. The Koreans are truly loving, but at the

same time they cannot stand injustice. They never fail to repel injustice wherever they find it.

From this prepared culture and background, one central figure must emerge. He should be a person who can embrace, digest, and transcend all religious backgrounds with a principle that can not only unify all religions and create a peaceful world on the horizontal level but also bring about vertical unity between the spiritual and the physical worlds. Such a universal ideology must be based on the eternal principle of true love.

True Father is that central figure, and the Unification Church is the particular vehicle born to fulfill this task. The Unification Church has no aggressive or invading intention. Unification truth is centered upon salvation and the spirit of liberation. Ultimately, with the spiritual and physical worlds united together, we ought to liberate God. Who shall do it? That task must be given to the true people representing God's history. Historically, they must be those who live and practice true love, by which the environment and the people of the world will be melted into one. The Korean people show this kind of embracing love and forgiveness. They are a compassionate people capable of elevating others into salvation.

Knowing the significance of the Republic of Korea, why have I spent such a long time pouring my heart and soul and sweat into America? Simply because it is my first mission to embrace worldwide Christianity, the most essential religion upon which God's dispensation rests. God is working upon the worldwide base of Christianity in the United States.

TRUTH WITHOUT COMPROMISE

I have been desperately pushing you every minute and second of the day because the dispensational time and hour will not wait. We have to capture the opportunity—or lose it. The most important opportunity in all of history has been these 43 years, from 1945 to 1988, which indemnifies the 4,000 years of past history. The final three years, 1986-1988, are the culmination period.

This 43-year period began in 1945, after the liberation of Korea and the end of World War II. The three years of 1946, 1947, and 1948 were the most confusing and chaotic period in the world. Every major country, East and West, experienced tremendous confusion in all fields—political, economic, religious, and social. This situation is finding its parallel during the years 1986-1988. In this drastically changing world, there must be one theme born, one love that is unchanging from alpha to omega.

My teaching has been absolutely the same from beginning to end, the same 40 years ago as it is today. If God is ever to accomplish the restoration of this fluctuating world, such an absolute unchanging truth must emerge, be tested by all kinds of circumstances, and forge ahead without any compromise. This has been the pattern of my life

I have been desperately pushing you every minute and second of the day because the dispensational time and hour will not wait.

for the last 40 years.

On the national level, the Korean people and nation were the first to persecute me. Then other Asian nations persecuted me. Then the worldwide religions persecuted me. One wave after another, each greater than the next, swept over me, yet I did not change. Finally, the U.S. government concocted charges and sent me to prison. But prison did not change me either. That public opinion is now changing testifies to the unbending and undaunted victorious foundation I have laid in the last 40 years under the most incredible waves of attack and unjust persecution.

My mission is moving very dramatically into the final stages. One after another, I am tackling gigantic missions here in America and in Korea. The formation year of 1986 is already over. There are only four months left to go in 1987. The completion or perfection year, 1988, is the year of the turn-around, when the tide is reversed. This morning I prayed that the spiritual world and the physical world could unite in a concerted effort toward the final goal. So far, the God-centered side has always been on the defensive and the satanic side has been on the offensive. Now the heavenly side will take the offensive. With this kind of conviction, you must be aware of where you are standing today and forge ahead to fulfill the dispensation and God's expectation for your mission.

THE END OF CONFLICT

God's dispensation will finally find its land of settlement in the Korean nation, the culminating point of all historical faiths. Only after this is achieved can we move forward toward the ultimate fulfillment of the Kingdom of God on earth. However, Korea is still a long way away from this point.

The Korean peninsula is a microcosm of the world and of the struggle in the world between God and Satan. In North Korea you can find the worst possible regimented communism; in South Korea, you can find the most God-fearing people, those who are desperate for democracy. The North side calls their leader "Father" or the "parent." In South Korea, 40 years ago, the concept of the "True Parent" or "True Father" was born. Those two concepts are struggling in the Korean peninsula. Once Korean unification comes, world unification is possible.

The American people take me very casually. They say, "Oh, Rev. Moon. He's some new religious leader." But I am much more famous among the people suffering under the iron-clad rule of the Soviet system. Soviet citizens know in many ways that Rev. Moon is their hope. The people in the Soviet Union are not all communists; they are victims of communism. If the sovereignty of the nation changed, the people would be ready to unite under the ideal of the True Parents.

A poet once said, "East is East and West is West and never the twain shall meet," but through Unification ideol-

ogy this unity and harmony can be accomplished. The East/West problem is really the problem between Cain and Abel—the communist world and the free world. Western culture is essentially a horizontal culture, and the Eastern culture is a vertical culture based on the ideology of parents. The new "headwing" ideology will bring East and West and left and right together to the center under the leadership of the parents.

The headwing is broad enough to embrace those on the right and bring them to the center, helping them to understand and listen. At the same time, those on the left will be embraced and brought to the center, thus realizing their faults. The headwing is the parental, unconditional heart of love. Only parents can reconcile the differences between all ideologies and races.

GLOBAL IMPLICATIONS

In South Korea, the capital city of Seoul is in the West, but for the last 28 years most of the governing power has been held by the people in the East. In North Korea, the governing elite is in the East while Pyongyang, the capital, is in the West. An interesting historical parallel can be drawn. Worldwide, the West generally holds the governing power, but in Korea, the East holds the power. This gives a certain balance to the situation of the rest of the world. From the poverty/wealth point of view, those who live near the East Coast of South Korea live a more luxurious lifestyle, while most of the poor live in the West. This understanding should not be taken lightly. It has a special meaning in God's overall dispensational plan. When unification is accomplished, everything will become balanced out. Our efforts to educate the intellectual community are a significant part of my plan for Korea's restoration.

Whatever I undertake has global—even cosmic—implications, beyond Korea or the United States. For this reason, the entire Unification movement of the world must be mobilized. Before this time, a foundation of unity between the Unification Church and the rest of Christianity was accomplished by the martyrdom of Heung Jin Nim, who is now united with Jesus in the spirit world. The total love of True Parents has been conveyed from Heung Jin Nim to Jesus. They are now one harmonious entity, and Christianity as a whole and Unificationism are becoming more and more united. Many Christian ministers every month are making pilgrimages to Korea as a result of the foundation laid for this spiritual unity. Once 7,000 ministers have gone there, the entire Christian community of the world will have an established tradition of making pilgrimages to Korea.

Until today, all religious movements have been centered upon individuals. Now for the first time in history, the Unification Church is working on the level of the family. Therefore, whenever I move, my family moves. When this First Family of the universe moves in a certain direction,

God's dispensation will finally find its land of settlement in the Korean nation, the culmination point of all historical faiths.

the Unification movement also goes in that direction. Therefore, when I go to Korea, Unification families around the world will respond. When Unification people are able to really influence South Korea, the people there will vividly see that the person who has the key to the unification of the world is not any great political figure or one of the famous American evangelists, but rather, Rev. Moon and his movement. When people see that enemies in the past—Americans and Germans, Americans and Japanese—are coming together, loving each other, and harmoniously united as brothers and sisters working for one goal, that will bear witness to our ability to bring unity. This harmony, which we have practiced for so long, must be planted in Korea.

7,000 TO KOREA

I have buried Korean soil in places all over the world to make holy grounds. Now, people all over the world who are the fruits of my labor must be planted in Korea. The time has come to plant the special seed of Unification culture. I have been training people in a new tradition through the Unification Church; now they should go to Korea to be planted. After they are planted in Korea, they will become one. That is the meaning of the homeland.



In Jin Nim and her husband Jin Sung Nim at her September 1 birthday celebration at East Garden.

The mission that remains ahead of us is to create that link with Korea. Each blessed family should send at least one child to Korea. If a couple does not have children old enough, either the husband or the wife must go to Korea. Of the engaged couples, both should go to Korea. Anyone willing to be linked with Korea should also go at this time. As you know, about a year ago, I said that 7,000 Western members should be mobilized for the providence of the homeland of Korea. That time has come.

We also need a financial base to accomplish this. The numbers 3 and 4 are very significant, so each family should

prepare \$3-4,000 for the homeland crusade. The ideal would be \$4,000 because that is the number of the consummation of the heavenly foundation.

Seven thousand people will go and link up with Korea. A material offering will also go to Korea. Seven thousand people represent the whole of humankind. Three to four thousand dollars represent all of creation, the entire material world. The total population of North and South Korea is roughly 60 million people. Since the number seven is more than the number six, by mobilizing 7,000, the condition we need will be fulfilled.

Why is the material condition important? You must bring resources to help Korea rather than becoming a burden on the Korean people and economy, which would go against the law of indemnity. You are going to Korea for more than learning; you will be giving your sweat, your efforts, and your tears. There is no other way this mission can be accomplished. By doing so, the past, present, and future achievements can reach fulfillment.

BLOSSOMING ON ASIAN SOIL

I am speaking of a global, universal root for God's new culture. It is especially important to understand that if Jesus had not been crucified, Christianity would not have moved to the West first. It would have gone to India and the Far East, eventually culminating in Korea. The flower was to have blossomed more brightly in Asian soil than in the Western world. Christianity would have become the Asian culture. Because of the crucifixion, a wrong turn was taken; however, now the Orient is blossoming in the messianic era of the Second Advent. Jesus was the one who was first committed to uniting the world religions and establishing peace. If the Christian movement had gone to India, Jesus would have united with Buddhism and then with Confucianism in China, eventually uniting all the world's religions. Because of the crucifixion, this ultimate goal was not accomplished; so to prepare for the time of the Second Advent, Confucianism was planted in Korea; Buddhism was planted in Korea; and Christianity was planted in Korea. The Jewish religion must also unite with the dispensational will. By having True Parents come out of Korea, these religions will be united under the leadership of the True Parents, the Lord of the Second Advent. Until the messianic revelation was given, no one could imagine undertaking such a mammoth task.

The Roman Empire was able to unite virtually the entire world, but it collapsed. The Vatican, centered upon Rome, has tried to unify world cultures through the Catholic Church, but true unity could not happen until the time of the Second Advent. History has had to wait for 2,000 years to establish another peninsula—the Korean peninsula—in place of Italy. Korea has become the world center for God's dispensation. Korea is like a new Roman Empire or a new Vatican, emerging under the leadership of the Lord of the



PHOTOS: R. M. DAVIS / N.F.P.

The True Family. Back row on stage (left to right): Jin Hun Nim, Kook Jin Nim, and Hyun Jin Nim. Middle row on stage (left to right): Un Jin Nim, Father, Mother, Sun Jin Nim, and In Jin Nim holding Shin Myung Nim. Front row on stage (left to right): Kwon Jin Nim, Hyung Jin Nim, Jeung Jin Nim, Young Jin Nim, Shin Jeung Nim, and Yeon Jin Nim. In front on either side (left to right): Jin Sung Nim, Hyo Jin Nim, Jun Sook Nim holding Shin Young Nim, and Nan Sook Nim.

Second Advent. Eventually, it will fulfill and accomplish the unification that the Roman Empire was not able to.

NEW SEED OF LIFE

The Mediterranean Sea is shaped almost like a woman's womb and was the birthplace of Christianity and the Roman Empire as well as the Atlantic Era. Now the Pacific Era has come. The Korean peninsula is in the shape of a man's reproductive organ; the nation of Korea is giving a new seed of life to the world. The island of Japan is shaped like a woman embracing a man, in Eve's position. The two nations are to grow together, giving birth to a new Pacific culture, the emerging Unification culture.

The Pacific Ocean has tremendous marine resources. The linking of those ocean resources to land resources is one of the missions of the Messiah, so that abundant prosperity will be available to the new human civilization. Providentially speaking, the ocean is like another realm of life. The water is like the air and the fish are like people. When I catch fish, it is symbolic of catching men. As Jesus said, "I will make you fishers of men." I am doing both—winning people in the world and fish in the ocean.

Alaska is a very masculine, rugged country. There are very rugged mountains there that Hyo Jin Nim has conquered. Eighty-five percent of all the world's ocean resources are in the area of Alaska. There is an incredible concentration of resources in the Pacific region. You can see that the dispensational will is moving from the Atlantic culture to the Pacific culture. Under Unificationism alone can the

Pacific culture blossom. Eventually, it will be like a new Roman Empire, centered on Korea.

At this providential time, the Eve nation will blossom, bringing material wealth into Asia. This is the reason behind the Japanese economic miracle. Japan's economy is based primarily on the production of electronic equipment. Electronics deals with electrical power, which is invisible, like the spirit world. The new age is a spiritual age. Japan and Korea, in the Adam position, will be the central nations of the new age. Eve represents the earth, the things of creation. Japan will have dominion over all creation in the name of Eve. If Japan, however, tries to amass that wealth only for its own sake, it will collapse. Japan must be linked to the Korean peninsula; this is its destiny. Otherwise, after 1988, the Korean and Japanese economies will decline.

These three years are the final throes of the satanic world. The year 1988 will be a very crucial year for the United States. Unless this nation heeds my words, it will be in grave difficulty. By next year, if the dispensational will has not been fully accomplished, the dispensation will be postponed for four years—until 1992. That is the Principle.

The archangel nations of the Western world should understand their positions and what they should be doing now. Korea is an incredibly important country, where the ideals and hopes of humankind shall be fulfilled. Think of Korea as your homeland, your eternal home, where your parents live. Long for a homecoming there. By doing so, the satanic world will come to an end. □



THE FOURTH CARP CONVENTION OF WORLD STUDENTS



BERLIN, GERMANY AUGUST 2-8, 1987

by Claus Dubisz

IN SPITE OF GREAT OPPOSITION, THE Fourth World CARP Convention actually took place as planned—in Berlin! Over 3,000 people turned up for the Main Convention at the world-famous International Congress Center. By far the most exciting event was the demonstration and rally at the Berlin Wall—the 26-mile fortress of concrete and barbed wire separating East and West Berlin. World CARP President Hyo Jin Moon declared that only through the power of God could the Wall crumble. That power was truly demonstrated by Hyo Jin Nim and the hundreds of international CARP members who attended the Convention, each one determined to bring a victory in Berlin.

German CARP is very international in character, but with only 130 fully active members, German CARP is much smaller than the Korean, Japanese, and American CARP movements. Nevertheless, a full-scale Convention was planned to match the three previous ones in Seoul, Tokyo, and New York. One advantage we had was the expert leadership of Mr. Kwang Kee Sa, European CARP leader, who had organized the first Convention in Seoul.

In the beginning, plans for the Convention went well. Contracts for the Philharmonic Concert Hall, the sports arena for the Han Ma Dang games, hotels for the Symposium and the banquets, and the International Congress Center for the Opening

Ceremony were easily obtained.

In order to firmly imprint the Berlin Convention in the consciousness of all German students, a big mobilization campaign was organized. A large rally team visited campuses all over West Germany, giving speeches, performing music, and staging Wonhwa-do demonstrations and information evenings.

Fighting for every step

Not surprisingly, the strongest opposition—spiritually and physically—was encountered in Berlin, where our mobilization efforts were the most concentrated. Selling tickets for the Main Convention in the Philharmonic Concert Hall was not easy! In the beginning we could sell only 10 to 20

a day—but our goal was at least 100 a day. For one week we could not overcome this invisible barrier. Then suddenly 40 to 50 became the average result. The breakthrough finally came on July 7, after Mr. Sa had finished a seven-day fast: We sold exactly 100 tickets that day! From then on our confidence grew, and more than 100 tickets were sold every day. But meanwhile Satan had already attacked on another level.

That night Mr. Sa called Father, who said, "You must fight until the end. Then God can help!"

On July 1, due to heavy pressure from politicians and threats from radical leftists, the Philharmonic Concert Hall canceled our contract. They argued that we didn't say we were "the dangerous Moon cult." One day later the political parties made a unanimous decision not to allow CARP the use of any hall in the city. The slogan "Stop the CARP Convention" was shouted from all directions: from the political left, the political right, and from many Christians ("cult experts" and Christian student groups). The media multiplied the horror stories, and soon it became common to label CARP a "fascist" and "radical right" organization.

However, support for us gradually started growing. Professors, theologians, and politicians from all over the world protested against the persecution of a religious minority and the violation of our fundamental democratic rights of free speech and free assembly.

And then, a week and a half before the Opening Ceremony, the Congress Center, completely unexpectedly, canceled their contract with us! Two days later the sports arena also canceled due to heavy pressure from the Senate.

This was a real shock. Would the CARP Convention have to take place under the blue sky? If so, how could Hyo Jin Nim's life be protected? Under guidance from Heung Jin Nim, we made strong conditions of prayer and fasting in order to gain the assistance of spirit world in what had become a severe battle.

In the evening news, the deputy mayor of West Berlin accused CARP

of being a "criminal organization." But the next day she had to retract that statement under pressure from our lawyer. However, we felt "enough is enough." Leaflets with that title were distributed all over. We were desperate and angry, but determined that if we didn't get any place to meet we would march through the streets.

On July 24 leftists tried to organize a big demonstration against the

CARP Convention. Though they advertised for more than two weeks, only 450 sympathizers came. The Berlin police immediately arrested 147 demonstrators, because they had pulled masks over their faces, which is against the law there.

On July 27, 150 of our members demonstrated in front of the city hall, demanding our democratic rights. Mr. Sa challenged the deputy mayor to a public debate. We also held a rally in front of the house of the leading "cult expert," a Protestant pastor who had poisoned the atmosphere of the city with false rumors.

Our lawyer Wolfgang Busch is an expert on the rights of minority groups. He quickly set to work on reversing the cancelation of contracts, which he saw as clearly unconstitutional. He worked day and night, and then on July 28, in a court victory, we won back the sports arena! That night Mr. Sa called Father, who said, "You must fight until the end. Then God can help!" All brothers and sisters prayed hard that night, and at 11 o'clock the next morning we learned that the Congress Center accepted the clear court decision that the Main Convention could be held there as planned!

Opening Ceremony

Finally on August 2, 1987, the Fourth World CARP Convention opened with a victorious ceremony at the International Congress Center. From the beginning, this Convention was different from the first three: Even at the Opening Ceremony over 40 news reporters swarmed to follow the by now highly controversial proceed-

ings, while over 300 demonstrators gathered outside. The journalists stared with surprise as representatives from 80 nations rose from their seats to be recognized amid rapturous applause.

In a clear and powerful speech, Dieter Schmidt, the president of German CARP, explained the significance of the Convention being held in Berlin and the importance of learning from history in order to preserve our democratic heritage. This speech opened the way for European CARP president Kwang Kee Sa to explain the providential meaning of the CARP Convention [see p. 18]. Parts of this speech and the opening prayer were broadcast that evening on national TV. The "Battle of Berlin" and the "March to Moscow" were starting to become household phrases.

Rev. Bong Tae Kim gave an address that appealed strongly to the conscience of German youth. Then Peter May, general secretary of the CARP Convention, told the astonishing chronicle of the preparations for the Convention. A slide show set to music gave a moving story of German CARP's history right up to the present day, and a wide variety of musical presentations lent an exciting touch to the whole event. A feeling of victory was already in the air.



Leftist terrorists burned this bus that brought the Italian CARP members to Berlin.

After the victory of the Opening Ceremony, left-wing radicals became increasingly frustrated. They had rejoiced over their "victory" after all our contracts had been canceled, but now they realized that *they* were the losers. In addition to heckling and shouting abuse at almost every event, they threw paint and wrote graffiti at the sports arena and threw stink-bombs during the Symposium, the Han Ma Dang games, and the Main

OPENING CEREMONY ADDRESS

by Mr. Kwang Kee Sa

August 2, 1987

International Congress Center, Berlin

GOOD EVENING, BROTHERS AND sisters of World CARP. I am deeply grateful and inspired to be able to welcome you to this Fourth World CARP Convention in Berlin. After our first three Conventions in Seoul, Tokyo, and New York, we have now come to the "wall of communism," externally the front of the battleline.

As True Father has pointed out, Berlin is the center of communist activity in the free world, and in order to stage our Fourth Convention here, we have fought a very severe battle.

It would take hours to fully explain the events of the last few weeks of our preparations. These times have been very tense and often heart-breaking, but our spirit has been unbreakable, and we were absolutely determined that the Convention would take place, even at the cost of our lives. The whole city of Berlin came against us, but through True Father's personal encouragement, Hyo Jin Nim's deep concern, and our own strong faith, we were finally victorious.

Destined for victory

The original building for the Main Convention, the Philharmonic Hall, was taken away from us. We were also refused the stadium for our Han Ma Dang Games and the hotels for our banquets. The hall for our Symposium also made impossible demands. In each of these cases, the contract was already signed, but they broke it because of pressure from politicians on the one hand and radical leftists on the other.

However, just as we lost our halls one by one, we could win them back again one by one through court decisions. Now I am deeply grateful to God that we could get this beautiful International Congress Center instead of the Philharmonic Hall. This is truly a victory for heaven. The CARP Convention was destined to take place in Berlin, and even if we

had been thrown out of the Congress Center, we would have gone ahead with an open-air convention. As Hyo Jin Nim has already declared, "The spirit of CARP is victory."

Our situation has been very difficult—almost impossible—but we never gave up. Communists, anarchists, and other radicals were confronting us daily on the streets, and the city government was using its power trying to stop us. But I was so relieved when Father told us the day before the most important court decision: "Fight, and God will support you." From that moment on we knew we would win.

I would like to talk about the internal or providential meaning of the World CARP Convention.

Father always seeks to solve present and future problems through giving various instructions and inspiring various activities. Due to our lack of understanding, we have often puzzled over Father's instructions and even complained while preparing for events whose providential importance we didn't realize. Thus we have not always given our best because we are apt to consider only present circumstances and are ignorant about the future. In order to show this, let us review the historical significance of each World CARP Convention.

A new providential stage

The decision to hold the World CARP Convention was made by Father himself on June 18, 1984. Do you remember what happened on this day? This was the day the U.S. Supreme Court refused Father's case and it was decided that Father should go to prison. On hearing this news, Father immediately declared "World CARP Day" and said, "You CARP members must celebrate this day each year and feel my indignation." At the same time, he initiated the organization of World CARP and the World CARP Conventions. Why did he do this? I believe that through the CARP Convention,



European CARP president Mr. Kwang Kee Sa delivers his Opening Ceremony Address.

Father was starting to prepare for a new stage in the providence. I would like to talk about the results and the purpose of each of the CARP Conventions that have taken place until now.

First CARP Convention

At the time of the first Convention, held November 2-8, 1984, in Seoul, Father was in Danbury, but World CARP members gathered in Korea to demonstrate that Father was innocent. We showed our youthful power and our strong determination to become "second Rev. Moons."

Secondly, the first Convention was an opportunity for us to organize the World CARP movement.

Finally, we could attend Hyo Jin Nim as World CARP president. For CARP, this is a great privilege and honor. Even though Hyo Jin Nim did not appear personally at the first Convention, he became World CARP president at that time.

Second CARP Convention

The significance of the second Convention, held July 16-22, 1985, in Tokyo, Japan, is as follows: First, Hyo Jin Nim made his official debut in front of World CARP members.

Secondly, the providential foundation was laid for a new step in the dispensation. This foundation was made externally through the unity between Hyo Jin Nim and World CARP members at the CARP Convention, and internally through the unity between Hyo Jin Nim and the blessed children at the blessed children's 40-day workshop held in Korea July 8-August 15, 1985.

By uniting externally and internally with Hyo Jin Nim, the second generation, represented by CARP and the blessed children, could take the leadership in the dispensation.

However, we must not forget that this was made possible only by Father himself paying the indemnity for our failures by going to Danbury. We could inherit Father's victory in Danbury through uniting internally and externally with Hyo Jin Nim through the Second Convention and the blessed children's workshop.

Finally, based on this success, Father could declare Total Victory Day and Hyo Jin Nim officially became the central figure of the second generation.

Preparation for Moscow

At the Third CARP Convention held October 9-15, 1986, Hyo Jin Nim, as president of World CARP and host, dominated the whole event, showing his heart and also Father's heart. Secondly, he could substantially start working as World CARP President.

We thus entered a new time period

and began preparations for the Fourth CARP Convention in Berlin. Let us examine the meaning of the Fourth Carp Convention.

After the victory of the Washington Monument Rally, Father declared the Moscow Rally. This will be Father's last rally. In other words, Father's final goal is the Moscow Rally. However, before we go to Moscow, Father said, the "Battle of Berlin" must be won.

A heavenly victory in Germany is a necessary condition for the unification of the Fatherland.

Berlin is providentially a very significant place. First, it is the symbol of the division of the world into the democratic and communist camps. Secondly, Berlin, with its impenetrable wall, is the modern-day city of Jericho. As CARP, we represent the modern-day Joshua group. As you know, the most difficult challenge for Joshua and the Israelites before entering Canaan was to overcome the city of Jericho. Through their strong faith, they conquered it. This is also the CARP

spirit—never to give up but to overcome with strong faith.

If the Berlin Wall is overcome internally through love and truth, it will automatically be overcome physically.

The breaking down of the Berlin Wall is Father's main hope for European CARP. For this we need to accomplish the goal we set of 12,000 European CARP members. Because Moscow is located in Europe, European CARP must then take responsibility to prepare for the Moscow Rally. Therefore, I believe that the Fourth CARP Convention is God's last platform before entering Moscow. A victory at the Berlin Convention will serve as the internal victory for the Moscow Rally.

The Berlin CARP Convention will become the most important event of 1987. As Father has pointed out, Germany and Korea are deeply connected as starting and ending points in providential history. Events taking place in Germany are bound to affect the situation in Korea. A heavenly victory in Germany is a necessary condition for the unification of the Fatherland.

As World CARP members, let us live up to the hopes and expectations of our True Parents and Hyo Jin Nim by deepening the love and unity amongst ourselves. Let us do our best to achieve victory and become living witnesses to this most historical event. □

Convention, and at the hotels where we were staying. They slashed the tires of more than 20 of our vehicles and set fire to a bus and a car. Brothers and sisters had to always travel in

but in a modest hall in the heart of Kreuzberg, the center of radical activity in Berlin. The moderator of the Symposium praised the participants for their courage in showing an un-

appealed for unity in the fight against totalitarianism. The three award-winning essays in our essay competition were then read in short form by their authors.

In the afternoon, students participated in one of four committees—on Berlin, AIDS, Third World projects, and the political situation in South Africa and Nicaragua. Despite some sudden cancelations from professors due to bad publicity or political pressure, most speakers did participate and gave exciting speeches.

The next day were the sports preliminaries (which had to be held in a park). A "Rockout" was held in the evening, with music from the German CARP band Blue Tuna, the American CARP band New Vision, and the specially-formed Convention band Bridge, composed of European CARP

From the providential viewpoint, the goal of the Fourth Convention was clearly met: It was a victory in a modern-day battle of Jericho and the opening of the way for the march to Moscow.

groups, and at all events there was heavy police protection.

The Symposium

The second main event, the International Student Symposium, could not be held in the hotel originally planned,

compromising commitment to truth and principles. Approximately 900 people attended the plenary sessions. Professor Konrad Low of the University of Munich clearly described how totalitarian states, not democratic ones, cause imperialistic war, and he

and Unification Church musicians.

The Han Ma Dang Games brought many surprises. Originally planned for two days, they had to be reduced to one, which caused organizational havoc. However, the day turned out to be a thrilling one. Most inspiring and surprising was that, despite the dangerous atmosphere, Hyo Jin Nim came straight to the sports arena after his arrival in Berlin. He didn't use his prepared speech but spoke in tears to the crowd. He expressed his sympathy for this divided city and connected Berlin's hope for unification with Father's work to unite Korea. He encouraged all the sports participants to challenge their physical limitations "for the sake of the whole human race."

We tried to substantialize his words as we pushed our physical bodies to their limits with a strong spirit. The German CARP teams' great hope was to win the soccer match, and they did! In many events, the sports standard of World CARP had greatly



▲ The German CARP and USA CARP soccer teams.

▼ Some of the dignitaries at the Main Convention. Left to right: Hyo Jin Nim, Rev. Bong Tae Kim, Dr. Joon Ho Seuk, Mr. Hirokazu Ohta, and Mr. Kwang Kee Sa.



improved. The U.S.A. team was the overall winner for the second year in a row. At the end of the day, there was great joy as all the winners of different nationalities and skin colors came up to receive their prizes. In the true spirit of our Father, the Games ended with everyone dancing exuberantly to the beat of the Korean folk drummers.

Main Convention 1987

The Main Convention had been one of our biggest worries; we felt we

needed the support of many professors and students in order to create a solid foundation for Hyo Jin Nim's address to world's youth. But it turned out that over 3,000 people attended the Convention, including guests from all over Europe.

After the opening prayer, sung by a Jewish cantor from a synagogue in Berlin, four professors shared their thoughts about this gathering. Prof. Sussman from Munich apologized on behalf of the Protestant church for its persecution of CARP; Dr. Hanisch,

a former East German ideologist, praised CARP for its courage to protest against the Wall; Prof. Svendsen from Norway stressed the necessity to fight for fundamental rights even in a democracy, and Prof. Morton Kaplan, publisher of *The World & I* magazine, spoke about man's responsibility for the earth.

In his main address, Hyo Jin Nim pointed out that while Marxism has long been discredited among intellectuals, capitalist society cannot offer an alternative. The "me-first" attitude hinders cooperation on a larger scale. Hyo Jin Nim reminded the students that "intellectual brilliance alone" cannot solve world problems. It is only with God's love that "we have the power to unify East and West, North and South. We can bring religions, nations, and peoples together, not by forcing an ideology upon them but by serving them and exemplifying the highest standard of love."

The concluding festival offered a wide range of musical talents, from tender Austrian folk songs to African gospel and rock. Many were brought to their feet in the spirit of celebration. It was a "marathon" evening, almost six hours long, but the result was clear: the Main Convention had been a tremendous victory.

At the Wall of Jericho

The final day was for many of us the high point of the week. Around 2,000 people participated in a seven-kilometer march from the center of Berlin to the Wall near Checkpoint

Charlie. Flags of many nations, as well as coffins depicting the millions of deaths under communism, paraded together with banners demanding the demolition of the Wall. This was the most international demonstration against the Wall ever held in Berlin since its erection in 1961.

In spite of all the hazards, Hyo Jin Nim decided to walk in the front of the march all the way. Even though there was excellent police protection, about 150 counter-demonstrators constantly tried to disrupt our march by shouting and throwing paint and eggs. As we passed under a bridge, they tried to pour a bucket of paint on Hyo Jin Nim, but fortunately we forestalled the attack on time.

We stopped at the memorial site of an 18-year-old East German youth who had been murdered while trying to escape over the Wall in 1962. Two hundred leftists were waiting for us. They occupied the two meter-wide strip of East German territory on the western side of the wall, where West Berlin police cannot enter. As they were shouting, spitting, and throwing cans, we blocked them with our banners. The Blue Tuna Band inspired all participants to sing "Die Mauer muss weg!" ("The wall must go!") The leftists tried to destroy our placards and started to hit our members. So we formed a "human wall" and



Hyo Jin Nim bravely leads 2,000 marchers on their way from the center of West Berlin to the Wall.

pushed them towards Checkpoint Charlie into East Berlin, where the East German "People's Police" stopped them and pushed them back. A stone hit one of our Japanese brothers, who had to be brought to the hospital. The police arrested nine counter-demonstrators, and the incident was reported in newspapers all over the world.

Meanwhile at the Wall, our rally continued: Powerful speeches alternated with stirring songs. Hyo Jin Nim took the stage and gave what must have been the most profound message ever heard at the Wall [see p. 22]. While condemning the crimes of communism, he declared: "That's the difference between communism and Unification Church members: We truly mean to bring about a peaceful world. Not by threats, not by power, not by materialism, but only by the truth of God, only by the love of God.... Inside of God there is even room for Mr. Gorbachev. Inside of God there is even room for people who are accusing us.... It is not too late. Come on, let's go to the wall and pray!"

Rushing through the crowd, Hyo Jin Nim went directly to the Wall and prayed so deeply that everybody around him started to cry with him.

We felt this marked not the end of the rally, but the real beginning of Father's route to Moscow. Even in the following days amazing things happened. For the first time since 1961, a demonstration was held in East Berlin to protest the Wall. Young people there were also shouting "Die Mauer muss weg!" Truly, the spirit world is moving in Father's direction!

Victory Celebration

Our Closing Ceremony that evening was jubilant. It was held in humble



Mr. Kwang Kee Sa, behind police shield, and German CARP president Dieter Schmidt try to block the posters that the leftist demonstrators are carrying to protest the CARP rally at the Wall. The West Berlin police were very supportive of all CARP activities throughout the Convention.



“THE WALL MUST GO!”

Hyo Jin Moon’s Speech at the Berlin Wall

August 8, 1987

HOW ARE YOU TODAY? HOW IS everybody doing?

It is well known to us that people make mistakes. Throughout our lives we sweat and make great effort to better our standard of living and to achieve happiness. But I am disheartened to say that we, the men and women of today’s society, often have to confront our selfishness and question our integrity. However, just confronting our self-centered motivation and questioning our fluctuating integrity isn’t enough. We should go out of our way to admit our mistakes and bring together our heart and mind to resolve them.

This is a mistake!

Now we are standing here at the Berlin Wall—grieving, because we all know this is a mistake. This is not a sign of peace or a way of life of civilized human beings. The Wall is a true symbol of communism; it should *never* have happened in the first place. But what is done is done. So we CARP members would like to challenge Mr. Gorbachev to be the righteous

and responsible man he claims to be. Come on, Mr. Gorbachev, let’s do away with this unrighteous and inhumane wall of injustice! Show your sincerity to the world for once, please! Put aside your arbitrary and tactical proposals of nuclear disarmament and be sincere about your claim of peace and human rights. Be sincere about the welfare of the world and be truthful to your words. I know that you know that we CARP members are not fools. Under the communist banner of “truth,” “human rights,” and “peace,” 150 million people have died since the Bolshevik Revolution.

Many of you already know that the theory of communism is based on the 19th-century view of the universe. The cosmos was seen at that time as being made of solid particles that could not be divided into smaller units. Based on this concept, communism’s fundamental philosophy says that the cosmos is essentially composed of material. Today, however, atomic physics has revealed clearly that matter is actually intangible energy and that the two are interchangeable. Scientists today say that the emergence of the universe was not an accident—it resulted from the law of causality, implemented by a primary cause, whom we call God.

God is a living God. Inside of God dwells intelligence, emotion, truth, heart, and, most importantly, the essence of life—which is true love. We must unite around that essence. The parental love of God is a vertical love, always flowing down. The horizontal love is our responsibility. We

change, but God and God’s parental love never change. This is very important here. In order for us to unite East and West, we must unite within our parents; we must unite with our God. God is a living God; inside God dwells the heartistic human essence—true love—that is so important to us and to the rest of the world. Only through that can we unite, and only through that can the world come together. Only through that can this wall be broken down. Through that, a victory can come for Heavenly Father.

Let’s come together and pray for all the people who are suffering in the communist nations. Let us pray and live up to the words we speak.

When I was coming down here, I saw a sign that said, “To learn from the Soviet Union means to learn victory.” What does that mean? Winning through communism? Winning what? Suffering? Pain and lies? Is that winning? Communism is not true; it is not even based on fact. It is an outdated philosophy. It is a mistake!

surroundings, but the atmosphere was electric. After a truly fatherly speech from Rev. Won Pil Kim, the director of the European church, who explained how the spirit world works to make peace after we have made “good trouble,” Hyo Jin Nim spoke passionately and openly like a true elder brother. From the depths of his heart he spoke of his absolute faith in True Parents, challenged our limita-

tions of faith, and assured us of the True Parents’ love for us. After cutting the victory cake, he invested everything in the songs he played and sang for us. Later, at dinner with German CARP leaders, Hyo Jin Nim explained that he had never before spoken so frankly except to the blessed children. As he was leaving he asked, “Can I tell Father that you are completely united with me?” We

did not have to think twice about the answer.

Mr. Sa predicted that the Berlin Convention would be the most important providential event of 1987. History will have to be the judge of that, but certainly it was the most controversial meeting in Germany so far this year, especially in Berlin, which is celebrating its 750th birthday. From the providential viewpoint,

How can anybody believe in a mistake and still live a faithful and true life? Everybody here in West Berlin knows it's a lie. How can they stand still?

We are here for God

I am a Korean, an Oriental. Look at everybody here: There are Americans, Japanese, people from all around the world. We were not born in Germany, but we are standing here on this ground at the Berlin Wall. Why? We are here for God. God goes beyond conflict, beyond walls, beyond tradition and heritage. That's why we are standing here; that's why I am telling you these things. My words might be insignificant, but the truth of God will live on. The flesh will die and be destroyed, but the spirit of God will live forever! Only God's love, true love, will prevail! Please, let's join together and break down this wall with love. True love can go over anything. It can overcome any barrier!

Let's come together and pray for all the people who are suffering in the communist nations. Let us pray and live up to the words we speak. That's the difference between communism and the Unification Church: We truly mean to bring about a peaceful world. We want to bring this world to God. Not by threats, not by power, not by materialism, but only by the truth of God, only by the love of God. If you want to challenge us, just go ahead! Make my day!

Let's go to the Berlin Wall and pray for Heavenly Father. We will bring victory. We will bring communism under God! Inside God's heart there is even room for communism. Inside of God there is even room for Mr. Gorbachev! Inside of God there is even room for people who are accusing us. Yes, inside our heart there is room for you! It is not too late. Come on, let's go to the wall and pray! □

the goal of the Fourth Convention was clearly met: It was a victory in a modern-day battle of Jericho and the opening of the way for the march to Moscow. The efforts of our opponents to prevent the Convention actually served to make us well known, and the persecution and conflicts made all brothers and sisters even more strongly determined to fight and win.

In his victory celebration speech,

WHY SUCH OPPOSITION?

THE QUESTION WAS RAISED BY SOME participants as to why there should be so much violent opposition to CARP, a worldwide movement that came to Berlin for the cause of freedom and to protest the Wall.

Hyo Jin Nim gave the answer: "The people of the free world realize that communism is a threat to freedom but they have no desire to motivate themselves. They may be suffering, but in the material world they are satisfied with what they have—that is the sad reality."

Berlin is also a haven for many Marxist-minded youth who come to this city to avoid the 18 months of military service required of all West German young men.

The German student CARP leaders say: "When we talk to leftists they all admit that East Germany is not attractive, but because they don't see any way of changing the situation, they don't even try. They have accepted

the Wall. They are unable to imagine what it means to live in the East, even though they are only a few miles away.

"However, we have brought in a new concept—the Wall must go—and they have to deal with this new idea. They have been reacting in a negative way. They want to know how we could possibly make the Wall go. They are scared; they feel we might provoke a war, escalate the situation.

"But now Berliners are thinking more deeply about the issue and are beginning to have hope. Many Berliners said they were moved to tears when they saw our banners."

The Wall was symbolically broken the moment Hyo Jin Nim prayed against the concrete barrier, building a bridge from West to East. The spirit world prayed with him, and Berlin will never be the same again.

—by Colin Gardiner

Rev. Won Pil Kim, president of the European Unification Church, delivers an address at the Closing Ceremony on August 8.



Mr. Sa pointed out that we achieved unity on many levels: among leaders, between CARP and the Unification Church (who helped in publicity and mobilization), between Abel and Cain (represented by our own lawyer, the courts, and the police), and among the members of World CARP. All our victories, he said, could come only on the foundation of fighting to win. Because we persevered to the end, we

could achieve a victory.

It was not only a CARP victory, but a victory for the whole Unification Family. Everyone who took part, irrespective of physical age, could become a member of the victorious "second generation." The success of the Berlin Convention is only the first step in God's final plan to free the communist world. We still have many more battles ahead of us. □



THE SECOND RELIGIOUS YOUTH SERVICE PROJECT

by Marcia de Abreu

RESPONDING TO GOD'S CALL AND to their own ideals, 120 volunteers from 42 nations took part in the second Religious Youth Service project, held this year in Portugal from July 15 to August 20.

In November 1985 at the Assembly of the World's Religions, Father appealed to religious leaders to put aside their differences of theology and help create a program through which international young people could work together to alleviate the suffering of God's needy sons and daughters. The Religious Youth Service (RYS) was founded at that historic conference with the purpose of actively creating religious harmony through dialogue and cooperative service in impoverished areas of the world. The International Religious Foundation (IRF) and the International Relief Friendship Foundation (IRFF) became the co-sponsors of RYS.

Principles in action

Out of over 500 applicants, the 120 volunteers who were selected for this year's program represented Christianity, Islam, Judaism, Buddhism, Hinduism, Jainism, and Sikhism. I was among several Unificationists invited to join the project. We all put our universal religious principles into action by constructing several public buildings and creating sanitary facilities in some of the most poverty-stricken areas in and around Lisbon.

The project began with seven days of orientation at the Catholic Seminary of Torre d'Aguilha near Lisbon. Guest professors gave lectures on their own religious traditions and on Portuguese culture and history. Visits to a local mosque, a Hindu temple, and a Catholic cathedral were also part of the program. We even had an audience and reception with the assistant to the mayor of Lisbon, who





Clockwise from top right:

At site 1, the group prepares to build a stairway as children of the community lend support.

During orientation week, the participants listen to lectures on the world religions and the history of Portugal.

Buckets of cement are lugged to the roof of the day care center under construction at site 3.

An interfaith prayer service.



PHOTOS: JOHN HANNO / NEW FUTURE PHOTOS

OUTH SERVICE

LISBON, PORTUGAL
JULY 15—AUGUST 20, 1987



expressed his appreciation for the courage and idealism of the RYS volunteers.

Rev. Chung Hwan Kwak, the president of IRF, gave the keynote address at a dinner banquet for the participants and a number of local religious, civic, and academic leaders. He expressed our hope that we could make a significant contribution to Portugal and "pave the way for more such interreligious action for world peace all over the world." [See excerpts from his speech, p. 26.]

After being divided into five teams, we departed to our respective work and living sites. The living standards at the five work sites varied; however, poverty, malnutrition, unsanitary conditions, and infectious diseases were rampant in all of them. We worked in several of the poorest communities of Portugal where people lived in cardboard shacks or in other very poor housing conditions—called *barracas*

(slums).

We were confronted with two main challenges: to construct needed facilities for the Portuguese people and to build good relationships among ourselves.

To fulfill our external mission, we had to work hard in an unfamiliar environment. Investing ourselves in such strenuous work was a cleansing experience. As one Unificationist brother, Joseph Flowers, said, "During the hours of work we would only think about mixing cement, lifting bricks, carting sand.... There was no room for self-centered thinking." As we experienced the reality of the people's poverty, the value of our service to them became very apparent to us. We had hoped that by making their living conditions more tolerable, the people would be inspired to do things for themselves, to lift themselves up out of the *barracas* and practice love by serving others.

A challenge to give

However, because so many times the people in some of these communities had heard promises of help that never came, they didn't show any outward trust in the beginning; they waited to see if we would really accomplish what we said we would. In such circumstances, as Michael Giampaoli, executive director of IRFF, observed,

there is really a bigger challenge to give. In fact, it is so easy when people love you and so much different when they don't. Some of our participants struggled with this, but then they realized how much greater it is to sacrifice and give when there is no expression of love or acceptance in return. How much deeper your heart can grow! With this kind of understanding, the participants were able to overcome the struggle and turn the experience into a positive one.



Michael Giampaoli prepares the group for the physical realities of work.

But gradually the people became curious about us; they questioned how much the women could do and were astounded to learn that we were not being paid. Only as they saw us committed to the work did they begin to express acceptance, even to the point of volunteering to help us. Each day one more person would feel moved to roll up his sleeves and start shovelling or laying bricks with us. One of the women even gave us the key to her house so we could use the kitchen and bathroom any time. The children, who in the first few days would play around

THE RELIGIOUS YOUTH SERVICE IS no ordinary relief and development project. It is a project with an interreligious vision for world peace and justice. This type of project brings a powerful vision that can inspire the idealism of young people everywhere.

Young people are the ones most thirsting for real change in society. Their minds are open, their hopes are high, and their idealism is alive. Young people have boundless enthusiasm and desire to help their nation and the world. The question is, how can this youthful enthusiasm be best directed? How can it avoid destructive paths and find constructive paths? How can it maintain authentic values and not latch onto plans which promise easy solutions but fail—leading to despair, materialism, and selfish abuse of power?

The goal of religion

The source of the life and values that can bring peace, justice, and equality in society is God. Politicians may promise many things, but only God provides the foundation for lasting goodness. When a person meets God, his life is transformed. He puts away corruption and destructive habits and lives for righteousness. Likewise, when a nation meets God, it becomes a new nation. The goal of religion is to change the world, to make it follow God's direction. A nation's religious institutions are the primary representatives of God for that nation. Portugal has been strengthened and guided by the Roman Catholic Church; God has nurtured her faith through the visions at Fatima and through the examples of its saints

our work site and throw stones and spitballs at us, became eager to help and be part of us. The love we began to feel from them gave us the strength to challenge ourselves even more. Indeed, their response and involvement with us showed us the great impact we were having on their lives.

Our second main challenge was internal—developing interpersonal relationships with the others in our group. The groups had been carefully created—there was a good cross-section of religions, races, and cultures in each one.

YOUTH AND TO THE

by Rev. Chur
Excerpts from the RY
July 16, 1987

and right-minded clergy. The Catholic Church has long been helping the poor and needy people of Portugal.

Today, however, religions have much competition from materialism and secular world views. The greatest secular and materialist challenge to religion is communism. Communism presents a plan to reach an ideal world through radical political and economic change. Communism attacks religion, saying that religions are narrow-minded and self-serving. This influences many young people. Young people are not narrow-minded, and so they wonder why religions do not see or reach out beyond their own boundaries. Young people want to sacrifice for the world, and so they wonder why religions so often permit complacency and self-indulgence among believers.

Then what must religions do? Number one, they must overcome narrow-minded attitudes. We can excuse factions and divisions within the world of business or the world of politics, but to see factionalism, divisiveness, and intolerance among religions



Marcia de Abreu lays bricks in the process of building a community center at site 2.

D SERVICE WORLD

Hwan Kwak
Opening Banquet Speech
Lisbon, Portugal



Rev. C.H. Kwak speaks at the opening banquet.

is very discouraging. Religion defeats its own purpose through sectarianism. This defeats the very values for which it stands. Therefore, religious divisions are the most serious ones in society. Jesus said, "By this all men will know that you are my disciples, if

as well as the other religious leaders here, to be open and flexible, to remember that God is above every institution, and that God works often in mysterious ways.

Look at the young people here: Catholics, Protestants, Buddhists,

They will have this foundation to be interreligious ambassadors, able to understand and fellowship with men and women of all religions.

you have love one for another." Religious conflict causes people to be skeptical and critical of religion. It saps the vitality of religions and makes it difficult for God to work.

Their faith will grow

Often it is the religious leaders, secure in official positions, who inhibit religious harmony. Institutions tend to be inflexible. Their first reaction tends to be defensive. I myself am in a position of helping to lead a religious institution, so I counsel myself,

Jews, Hindus, Muslims, Sikhs, Jains—they come from every religion. They will live and work together, share their respective faiths, and mingle their sweat in serving the people. Let the religions of the world stand back and observe: These young people will not lose their faith. Their faith will grow deeper! Their love of God will grow stronger! The Catholic participants will become better Catholics; the Muslim participants will become better Muslims; the Jewish participants will become better Jews; the

Buddhist participants will become better Buddhists, and so on. In addition, they will have this foundation to be interreligious ambassadors, able to understand and fellowship with men and women of all religions. They will become the next generation of leaders of their religions with the experience and training to know how to foster world peace.

Number two, religions must encourage and inspire young people into sacrificial action for the sake of the world. Young communists willingly sacrifice even their lives for a revolution promising only this-worldly happiness. People may caution the young and tell them that the communist paradise is a mirage, but that cannot cope with the powerful attraction of an ideology that offers to harness the idealism of youth in practical action. The proper home of idealism is religion. Religions should be the ones to give young people an opportunity to serve humankind. The energy of the young can be a boundless resource for the Kingdom of God.

Therefore, young people must lead the way, with a vision to act for God and for the world. The youth can break down the barriers that have separated religions, races, and nations, in the name of God and the highest human ideals. This will liberate the heart of God, and when God's heart and love are felt, people have vision, inspiration, and energy. Young people can liberate God's power to change society. This is the real, ultimate liberation theology—the liberation of God's love, the true love liberation. And this is also the only way to bring about authentic human liberation. □

Nancy Yamamoto, assistant to the project coordinator, relates:

In an internal sense, this project was successful—in terms of the experience of the young people from diverse backgrounds relating with each other and actually changing internally. I saw people able to overcome their concepts and prejudices against different nationalities, religions, and races and experience respect and love for one another.

Irfan Omar, a Muslim from India, shared that this was the first great

experience he had had in his life:

I felt like I had been inside a well with my own vision. But here I came out of the well by meeting other religions and other people, by being exposed to a greater variety of people and faiths. My greatest difficulty before coming to RYS was going beyond my faith. It was like a bondage. I was not so open-minded. That limitation has been crossed now, and the idea that God is the God of all crept into my mind.

Adena Hellig, a Jewish participant

from South Africa, gave this testimony:

When leaving for the RYS, I knew I would have many difficulties to face, things I never experienced before. I had never shared a room with a person with a skin color other than white. I knew I would have to do that. Now, in retrospect, all those fears and anxieties seem so useless. I was pleased to discover that we are all alike. It's important not to judge people before you know them. I'll never do that again.



Three of the volunteers—a Japanese Christian, an Indian Hindu, and a Buddhist monk from Bangladesh—pose in front of the city hall of Lisbon. Sylvester Deigh from Sierra Leone and Henry Ndele from Kenya delight the Portuguese children.

Internal victories

Nancy Yamamoto explained that at last year's RYS project in the Philippines, the difficulties faced by the participants were more on an external, environmental level, whereas the challenges this year were more internal and personal. In the Philippines, the participants had to face typhoons, extreme heat and humidity, uncomfortable accommodations, monotonous food, and severe working conditions. This year in Portugal the external circumstances were not too difficult. We had good accommodations, abundant and good food, and only a few days of really hot weather. However, as Nancy points out,

in Portugal people had to deal more with each other than with harsh external conditions. The problems were internal ones; participants and site leaders had to face each other and overcome many difficulties in their own hearts. I feel that the struggles and the victories that people were able to take with them were really life-changing. In some ways I would say that even though Portugal was more difficult than the Philippines, it was also a more meaningful and deeper experience.

Another difference was that in Portugal, all the sites were located in the city of Lisbon or its vicinity, making it easy for the five groups to come together at various times. This proved to be a great source of inspiration,

THE FIVE CONSTRUCTION SITES

The five groups of RYS volunteers worked in various slum areas in and around the city of Lisbon.

Site 1 was Curraleira, in the heart of Lisbon. Its over 5,000 residents, made up of displaced people from the rural areas of Portugal, live in small one-room shanties made of scrap wood and brick. Directed by Philip and Isilda Withers, the participants constructed a public shower and bath, a covering for a clothes-washing area, a concrete pathway between the homes, and a day-care center.

Musgueira Norte, site 2, directed by George Emery and Sara Hartzell, is located on the outskirts of Lisbon. Originally a refugee camp, it has become a permanent settlement of small shacks and one-room brick huts. The community of over 7,000 families requested that the RYS build a community center adjacent to the elementary school. The participants began from the ground up, laying a cement foundation and constructing the brick walls for this six-room,

135-square-meter building. Joseph Flowers and Nuno Soares, with some technical assistance, organized the construction.

Alta Damaia, site 3, is located 10 km outside of Lisbon and is populated by people who fled from the Cape Verde islands around 1974. The RYS worked in conjunction with the Cape Verde Association to construct a day care center for the children. The site directors were Ibrahim Abu-Rabi and Nan Robertson.

Miraflares and Piedras de Ungarish, sites 4 and 5, are the main areas for the resettlement of refugees from Africa. Here the RYS team, directed by David and Aruna Alexander, found people living in extreme and bitter poverty. The lack of any garbage removal system, sewers, or clean water has created a tragic health risk. The volunteers worked hard to construct drainage ducts, sewage drainways, and brick walkways.

—Michael Giampaoli

because through sharing our ideas and experiences we could deepen our friendships as well as learn from others how to make better use of our discussion times, improve our schedule, etc.

Many of the participants were well-to-do graduate students or professors; and a few were working on their Ph.D.s. Some were involved in government, some were ordained clergy, and some were engaged in interfaith work or social work in their home countries. A few were married to someone of a different faith. But what all of us had in common was the fact that we voluntarily gave up our summer—forgoing school, job, and family—to work together on a project of sacrificial service. For many it was the first opportunity to do hard physical labor and to witness severe poverty firsthand. One might think that harmony would be difficult to achieve in such a diverse group. But because everyone had the same concrete goal, it was possible for the group to realize an amazing degree of unity. Everyone made an effort to maintain an open heart and to overcome personal objections to each other's habits, ideas, and personalities. Indeed, unity is not achievable in theory. We can only realize unity if we serve people in real-life situations, dealing with the actual needs and demands of each other. We were all confronted daily with the choice of being either a par-

ticipant in the process or a mere observer.

A call to commitment

Our gathering was not an ordinary event. Every participant desired some kind of living communication with God. I believe this fact fundamentally encouraged our efforts to practice the selfless attitude that every religion teaches.

As we concluded each project, the local people offered us farewell parties to express their gratitude. Community leaders delivered speeches, and in some cases we were given souvenirs of Portugal. Leaving our work site was a tearful experience. As an expression of the deep bonds of heart that were created during our three and a half weeks there, our Portuguese friends formed chains, hand in hand, preventing the buses from departing. No one wanted to say good-bye!

In the following days we visited Fatima, the site of Mary's visionary appearance to three children at the beginning of this century. For our group this will be an unforgettable memory. The spirit at Fatima is universal, and it constitutes an invitation to all to connect more deeply with the Ultimate. For us it was a call to recommit ourselves to the task of building a world of peace and justice through service and love.

Romesh Modayil, a Methodist min-



Gary Young speaks to the participants during orientation week.

ister from India, shared these words with us:

I've been shown that beyond the dialogue of mind we went to the dialogue of the heart. This ultimately proved to me that if there's going to be a better world it will start in our hearts. This experience has shown me that we have laid the pillar for this new heaven and earth.

At the closing banquet held at the Sheraton Hotel in Lisbon, the newly elected minister of education of Portugal, Dr. Roberto Carneiro, thanked the volunteers for their courage and promised that when he goes to his office to begin his work he'll take with him the spirit he received from the young people at RYS. The RYS project coordinator, Gary Young, delivered a touching final message, saying that "love expressed through service melts away the resentment and the mistrust that have existed between rich and poor, North and South, black and white, healing the deep seated wounds of humanity." In appreciation for their contribution to the nation of Portugal, each participant was awarded a certificate and a miniature "brick" with the initials RYS.

I believe this project provided a resurrecting experience for everyone. I feel a step forward has indeed been made, as Father hoped, toward the prevention of future conflicts and wars and toward the realization of an ideal world of peace and harmony.

RYS is a historic demonstration that the religions and people of the world *can* work together for world peace. The challenge that we all face now is how to continue in this spirit to practice love and service for the rest of our lives. □



Enjoying a conversation at a weekend picnic.

REAL HOPE

My experience with the RYS in Portugal

by Lydia Bennett, Unificationist

I WAS ABLE TO PARTICIPATE IN THE RYS in Portugal as part of the medical staff. As one of the participants put it, we built different things at the various work sites, but most of all we built relationships.

Practicing my own faith was difficult because I had certain expectations about how others should think and behave. However, I felt liberated as I realized that God wanted me to be real and honest with myself and others, not always trying to think whom and what I am supposed to represent. I learned not to expect others to practice the same kind of behavior and philosophy of life as I do. I simply have to practice my own beliefs according to my understanding. I found, too, that the amount of respect I was able to give others was the amount I received.

Confronting my limitations

I was confronted with my limitations in accepting other people, especially in my relationship with one of the participants. I saw in her a lack of sincerity; I felt she did too much intellectualizing and not enough “doing.” I tried to resolve my bad feelings about her within myself, but finally I exploded with an outburst of emotion in front of her. Yet I felt that somehow we should be able to depart from each other at the end with a good feeling, even if we could never be close friends.

God sometimes works in unusual ways—and I don’t always like them. “Coincidentally,” the last three nights of our stay she was assigned to share my room. I don’t know how she felt, but my response when I heard the news was: “Oh, no!” I was already feeling much pain thinking of the imminent departure of my friends.

On the last day, however, I experienced something incredible. We both got up at six a.m. to say good-bye to the first ones leaving. When we returned to our room, I started sharing with her how the night before, as I was sitting with everyone, I tried to reflect on all the “bad” things that

had happened at the worksite. But surprisingly, they didn’t come to mind. I realized that that must be what the Kingdom of Heaven is all about: In an atmosphere of love, your mind just has no room to focus on the bad things or on how others have hurt you. She was inspired to hear this. Then just before she got ready to leave, she gave me a big hug. Tears started streaming down her face as she asked for my forgiveness. I too started crying. It felt so liberating to forgive her. I feel now that I can meet her freely in the future as one of my sisters, and I more deeply understand the importance of seeking and giving forgiveness.

One of the most difficult religions for me to relate to before I went to Portugal was Hinduism, but there I developed a deep friendship with a Hindu brother from Bangladesh. Because we have the same Creator and were in Portugal for the same purpose, we found that we could share the same ideas about life, despite our differences in doctrines. I know we will be life-long friends.

Live your faith

God is asking us to see others as our brothers and sisters, as His children, before looking at the barriers that separate us. I feel now I am able to love people who are very different from me—to embrace them for what they are. If I did not learn or accomplish anything else in Portugal, I know now that I am able to love—not merely because it is expected of me, but because I experienced it.

I feel a new beginning in my life. I feel much more connected to the world, and I want to find how I can help in a more substantial way. Although I found new hope, I have wept many times as I confront the limitations within myself and those I see in others. I realize that the problem is not that a person wants to do evil but that Satan wants to destroy all of us. Now I can’t just read the newspaper and simply say, “I see there’s another war going on be-

tween India and Sri Lanka,” because now there are people connected to these countries whom I feel very close to. I can’t just passively read about the religious problems between Muslims and Hindus—one of my best friends is directly involved!

After our work projects were over, all the participants went to Fatima for reflection. Fatima is a small town in the countryside in Portugal where Mary—the mother of Jesus—appeared to three children in 1917. Her basic message to the children was to repent for the sins of the world, make sacrifices, and pray for world peace and harmony. Each year thousands of pilgrims travel to Fatima to pray and be healed there.

We stayed in a hotel near the sanctuary where Mary appeared. There we heard testimonies, shared, and reflected about the weeks we spent together in Portugal. We also attended the services at this pilgrimage place. I was deeply moved when I watched the people, including some of our own participants—Sikh, Hindu, Christian, it didn’t matter—walking on their knees as a sacrifice and to offer their repentance to God. I realized the importance of sacrificing at whatever level you might be—as long as your heart is behind it. The expression “To whom much is given, much is asked” became meaningful to me. If you find the living God, then your responsibility in life is greater—to repent and sacrifice not only for yourself but also for others.

It was inspiring to see that the RYS project didn’t stop in Portugal; its vision was carried home by many of the participants. They expressed their gratitude toward Rev. Moon for making the whole project possible. His great vision and hope enabled us to go beyond ourselves.

I hope that all of you can participate in a project like RYS, where you can really be challenged to live your beliefs rather than to just talk about them. When Gandhi was asked about his religion he responded, “Look at my life; then you will know my religion.” □

Recently, Father again encouraged all members to make renewed effort to witness as we work in our home church areas. The following excerpts from the book Home Church pertain directly to how we can fulfill our fundamental, on-going mission of helping God and True Parents give life to others.

Service and Education

The home church mission is done by people who take up the position of God as educators of mankind, teaching people how to love God and liberate mankind. If such people become champions of home church, the world will be restored automatically and the Kingdom of Heaven will be established. This is the basic spirit and principle of home church. We are going to teach the world about these two things: first, the liberation of God, and second, the love of mankind in the spirit of sacrifice. You must know clearly the logic of the ideology upon which we stand. Sacrifice yourself to educate the people and love them. If you do that, then without question God will dwell with you and will lead your home church, working day by day with you. You won't be able to part from God for even one moment.

Do you love me? How much? Just as you love me now, when you teach mankind and give them God's love, you will be loved by them in return. I want you to know that this has been the hope of God and the hope of mankind and that we are here today to fulfill their desire. We possess the greatest of all fortunes, and the method to fulfill that dream and goal is home church. In doing this mission, your Principle book will be used so much it will look like a rag.

I am asking you to be a teacher and one who loves. Truth and love are two key words. Why do you go to home church? First, to educate the people. But after education, what would you like them to gain? The purpose of education is to awaken them and bring them to the heavenly side. Education will give them birth. Once they see the vision they are no longer in darkness.

Home Church and the Completion of the Kingdom of Heaven
1/1/79, World Mission Center

What should you do in your home church area? You have to supply the people with the essential elements for their particular stage of growth, just as though they were in their mother's womb. The person who is already born spiritually has to be given much love. You have to be exemplary in giving life to those who follow. Have confidence that if they follow you, one day they will go to the bosom of God's love. You have to be confident that you are doing as God does, supplying all the elements they need. I feel exactly the same toward you and your children.

Individual Course of Life
1/20/80, Belvedere

In home church you will have to teach everything to the people. If someone opposes the Unification Church, don't go to his house to try to get even. Keep a record of the untruthful things he says, and teach him everything you know. If he is still opposed after hearing everything you have to teach, then go and challenge him. He will be weak internally by that time and will only need a little push. But after-

wards, you must become friends with him. Otherwise there is no sense in fighting.

Even though we may need to challenge the communists, afterwards we have to tell them why communism is wrong so they can change their minds and have godly thinking. This is why we have Victory Over Communism theory. If other Christians are against us, we must show them why their assumptions are wrong; this is why we have the Principle. We have a complete explanation based on the Bible to show them how they are mistaken. If they don't repent, then we need to make more effort to win them over. God first teaches people and shows them an example, then He passes judgment. He always wants to teach still more, but He can't wait eternally if they won't listen.

We cannot build heaven all by ourselves; we must teach other people so that they will understand and participate. We must follow first, and then with our experience we must teach them well before we can expect them to follow us. You have to be a good teacher and not rush people. Don't expect them to respond right way if you are unable to teach them very much. A person must like you first; then he will listen to what you have to say. Then he has to like what you tell him. Teaching people is not just a matter of talking. After they like you personally and like what you say to them, they must come to like you for your deeds. You have to make them like you in these three ways, then they will copy everything you say and do. That is how the heavenly kingdom will expand. We have to teach them by our personality, our words, and our deeds.

Eternal Happiness
2/25/79, Belvedere

To express God's concern for each of His children, we must tangibly help those we meet in our daily lives. Through reading popular literature we learn about people and programs that are also trying to help today's families. Each month, if possible, Today's World would like to let you know about some of them. This column is not meant to endorse any program or organization mentioned.

This month we would like to let you know about LIFESAVER TAGS—tiny waterproof tags that can be attached to children's shoelaces with space for identification, vital medical information, and parental consent for emergency medical treatment. These tags

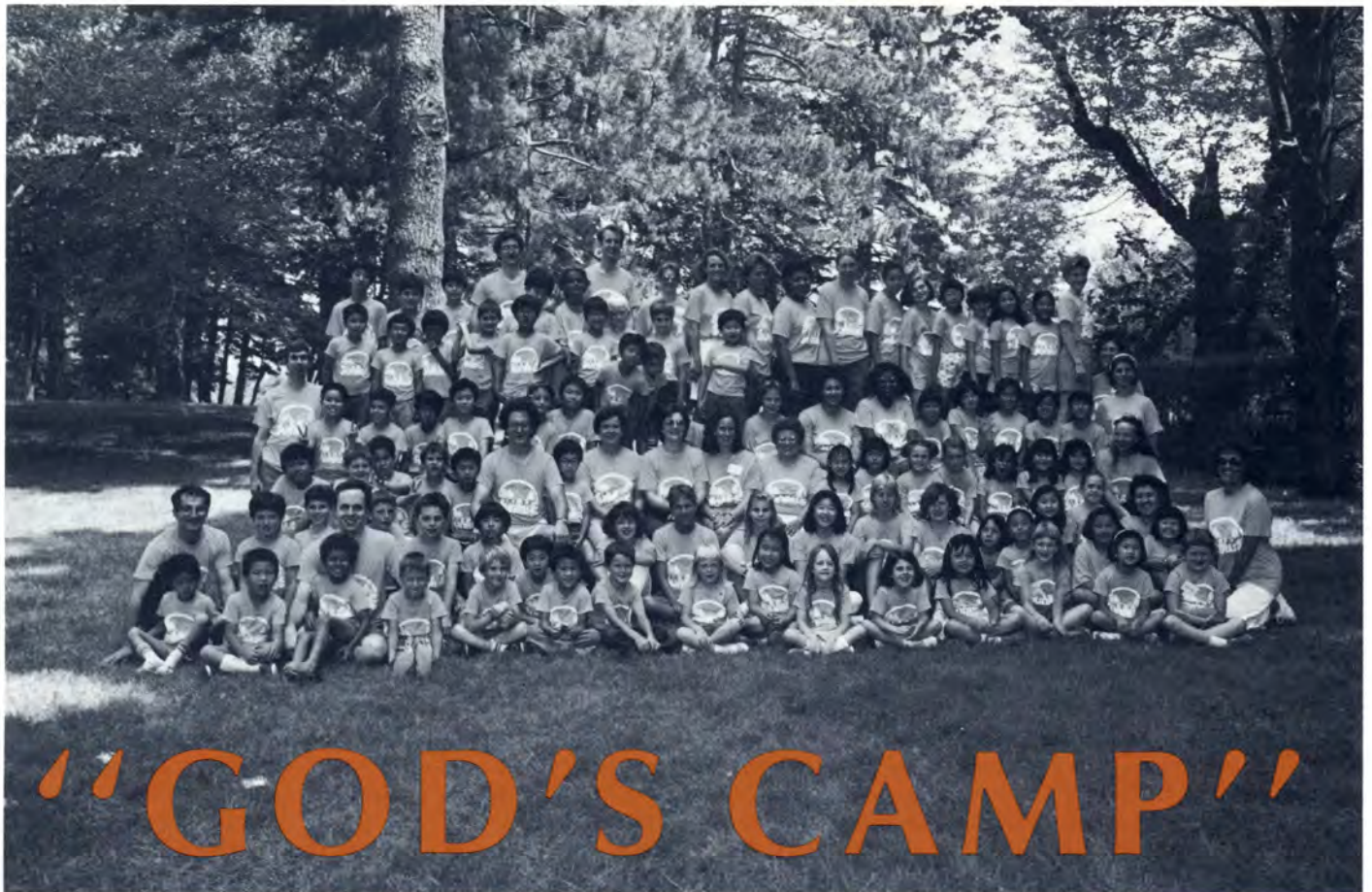
could help save children's lives.

Volunteers wanting to distribute these tags as a community service can obtain free Lifesaver Tags by sending a stamped, self-addressed envelope, with a letter stating the number of tags desired, to:

Lifesaver Charities
P.O. Box 125-RD
Buena Park, California 90621

If you have any suggestions and ideas for practical ways to help people, please let us at Today's World know. Such ideas may inspire members in their efforts to help others through the Principle.

[Information found in Readers' Digest, August 1986.]



Blessed Children's Summer Camp 1987

July 11-August 4, 1987
Barrytown, NY

Compiled from reports and interviews with
Betsy Jones, Lisa Lay, Jennifer Hager, and Linna Rapkins.

[Editor's note: Although each of the contributing authors reported her own personal experience and realizations, to simplify the article we have generally used first person plural, representing the collective camp staff.]

SUMMER CAMP FOR THE BLESSED children in the Northeast region was an unusually special experience this year—in very large part because of the direct influence of God and the spirit world. Through many of the older blessed children, God and Heung Jin Nim are clearly showing their concern for the growth and the unity of the second generation.

Because of the increasing number of school-age blessed children in the United States, Rev. Kwak advised us to have regional programs for blessed children this summer, organized through the Blessed Family Depart-

The children were taught to rebuild their own universe through developing healthy attitudes in life.

ment in each region. In our area, children from Boston, Philadelphia, and New York were further grouped by age into two separate programs. Seventy-three children aged 7-12 years attended the eighth Camp Sunrise from July 11-25, and 33 teens from across the nation participated in the new Sun Hwa Youth Camp from

July 27 to August 4. Both camps were held on the UTS grounds in Barrytown, New York.

CAMP SUNRISE '87

This year's theme for Camp Sunrise was "Builders of the Universe," based on the popular "Masters of the Universe" television series. With emphasis on the three great blessings and the restoration of the four fallen natures, the children were taught to "rebuild" their own universe through developing healthy attitudes in life.

Mrs. Jennifer Hager directed the program this year. Each team of six or seven children had a senior and a junior counselor to help provide important individual attention. There were many exciting activities that helped the children challenge and develop themselves individually as well as build friendships and experi-

MATURING OF OUR SECOND GENERATION

by Mrs. Betsy Jones

EVEN BEFORE WE GATHERED THE children together in Barrytown this summer, I believe Heavenly Father had already been laying the groundwork for the blessed children's camps, especially through the children who went to school in Korea this past year. For example, the dormitories at the Little Angels School have now been reconstructed, and the Japanese and the Western blessed children can share rooms for the first time. Being together has encouraged the use of Korean and has contributed to their being able to achieve a very significant unity. The children in Korea also began a newsletter called the *New Generation Times*, out of their desire to bring together European and American blessed children and non-blessed children. They want to distribute it to maintain a link between themselves and those back home in America and Europe.

A pentecost in Korea

Perhaps the most exciting recent development at the Little Angels School was something like a Pentecost experience the children had over three days in July. I happened to call Sharon Goodman [The Goodmans are responsible for the Western blessed children in Korea] right when the experience had ended. She told me that starting July 4, every Western student had received something in writing from Heung Jin Nim. Three of the girls had been told, "Something special is going to happen. You must believe. Love, love, love, and believe, or it will not happen."

Then on July 8, at the first birthday party that the Western and Japanese children were having together, Joni

Ang, 13-year-old daughter of Dr. and Mrs. Edwin Ang, received two very moving messages from Heung Jin Nim and Heavenly Father [see p. 34].

They were then instructed by Heung Jin Nim to do a certain type of fast the next day. On that day some of the children felt that Satan was very close and was perhaps going to invade the dormitory. An older Japanese boy gathered the children to pray intensely for unity centering on God and True Parents so that Satan could not invade.

The third night, Sharon said, was like a pentecost. There was tremendous joy and a deep feeling of oneness among all the children, which they had never before experienced. As Sharon explained everything to me, I found myself crying tears of joy and gratitude that True Father had had the vision to send our children to Korea where they could inherit such a deep understanding and faith, and that Father's son Heung Jin Nim could directly guide them.

Building a foundation

We started the children's camp eight years ago at Barrytown, with full

church. Now we realize that their experiences in camp over the years have actually helped prepare them for the giant steps toward unity they were able to take when they went to Korea. Father's idea for educating Western blessed children in Korea was so that they could lay a solid, vertical foundation for the blessed children in America. We believe his vision has truly been borne out from what happened here and in Korea this summer.

Blessed children need to spend time experiencing life together. Having a peer group of other blessed children is very important for their growth. They need to form strong friendships, because the influence of their school friends becomes greater and greater as they get older.

Even beyond these important experiences with each other, it's important for parents to provide a strong foundation of love and a consistent tradition of faith within the family. More than just saying pledge and praying before meals, the children need to see that their parents are genuinely trying to follow Father. I heard several children at camp talking about some bad habits their parents had and

wondering, "Does this mean I'm still a blessed child?" It's confusing for them when they don't see their parents' faith expressed in their lifestyle. Whether the parents have a job or a direct church mission, the children should be able to see that their family is contributing to the church in some meaningful way. Children feel proud when they see that

their parents have unity centered on God and are doing something to support True Parents. □



Western and Japanese blessed children at the Little Angels School in Korea. In the first seated row are Mr. and Mrs. Kurashira (in charge of the Japanese children) and Mrs. Gertrude Koch and Mark and Sharon Goodman (in charge of the Western children).

support from UTS President David S.C. Kim, so that our blessed children could have fun together and develop a deeper understanding about the

Spiritual Messages Received Through Joni Ang,

“PLEASE COME CLOSER TO ME”

Message from Heavenly Father

I AM YOUR FATHER SPEAKING TO you. I've been so lonely for thousands of years. I've waited for you so long. All of history has been the preparation for you to be born on this earth. I've been so sad, but now you've brought joy to my heart. I love you so much. I've unlocked the door. All you have to do is open it.

True Father loves you so much. You're all so special to the restoration of this world. This time don't fail my son, my third son! Don't let Satan claim him. He's already been so close to dying. We need you to protect him.

Your brother Heung Jin Nim is a light for the world. He's given up so much. Please go to him. After his accident he had to suffer more than anything. Please love him. The people of the past failed me. Please don't *you* fail me.

You needed this example of Heung Jin Nim's sacrifice. Only the True Parents and some of True Family have experienced my true heart. Now you are experiencing it. Please take me into your heart and never kick me out. I'm putting my trust in you. Your ancestors are helping you now. Please accept their help and come close to me.

You have been praying to me every night. You don't know how grateful I've been for this love you've given me. You've restored my heart. You loved me back. And you must love your fullest, too. You must! You must also unite this dormitory. And when you do unite, it means you can also unite the world.

You have united in some ways, but have you really tried your fullest? Have you been going places together? Loving each other unconditionally? Trying to communicate? How much do you pray to me out of 24 hours? I

Please take me into your heart and never kick me out. I'm putting my trust in you.

need to be with you all the time. I need to be with you forever! I'm holding your hand. Please come with me. I've been trying to reach you. Now you've gotten closer to me, but I need you to come to me *fully*. I want to give you all my love!

It doesn't matter what language you speak or the color of your skin. I love you more than you can imagine. You're special. For me to lose you would be to lose this whole universe. Please help me with the restoration; I can't do it without you. I need your love and your help. You're so important. I say this over and over again because you can't realize it. I love you. I'll always love you. □



Junior counselors Joni Ang and Melissa Pumphrey sing at the campfire.

ence something of heaven. Athletic competitions, scavenger hunts, campfires, hikes, and a field day were organized to give the children a genuine good time. They also received disciplined instruction in swimming, dance, horseback riding, Wonhwa-do, and other sports. There was an arts and crafts program, daily Korean instruction, and for the older children

a dynamic drama program. Spiritual growth was nurtured through Principle Life Education classes, pledge service, and Sunday service. Principle Life Education in the senior division was taught by Mrs. Nora Spurgin, and in the junior division by Mrs. Sandra Lowen.

"Camp Sunrise '87 was blessed with wonderful staff members," said

Jennifer Hager. "Each person came with a solid personal faith and real dedication to the children. Because of this attitude and everyone's prayers and support, I felt that God was able to take charge in many instances."

What made the camp experience truly unique this year was the arrival of several of the Western blessed children who had been attending the

"I HAVE LIT A FLAME, AND YOU MUST CARRY IT!"

Message from Heung Jin Nim

I REALLY LOVE YOU ALL. I AM SO grateful for your coming. For a long time I've been trying to reach you, and now I've *finally* broken through. I prayed for this day for years. It must be a shock to you, but it was destined to be.

There is no other place in the world like this dormitory. You're all a part of the second generation, and you all have a hard role to play in your life, a large mission. I'm so sorry that you're going to have to suffer in the future, but it is the only way for you to become closer to God and me. We've all been waiting since Jesus' crucifixion for this pentecost to happen. Finally it has come!

A mission of love

God and I and my brother Jesus have been waiting so long for this, for this love to spread all over the world. And in this dormitory you are all given the mission of spreading this love. I have lit a flame, and you must carry it! Your Father in heaven has been through so much. His heart has been torn apart since man's fall. You all are Adams and Eves of this generation. You mustn't fail him. You must restore the Adam and Eve who were lost. Each one of you adds love to God's heart. By loving Him, you are restoring His heart to the time before the fall.

I know your ancestors personally. They would do anything to be with you again. Everyone in the spirit

world is lining up one behind the other so they can be near you. All the pain and all the suffering you have experienced helps one more spirit grow closer to God.

Your Father is so lonely. He needs your love more than anything else in the world right now. He misses you so much. There is nothing else in the world like your love for the Father. You're so precious. You don't realize. Your heart is worth more than anything, *anything in the whole wide world—in the universe!* So much is going to happen to you in the future. Without each person here in this dormitory, the world could not be restored. You're all that special.

I'm sorry I couldn't come to you sooner. It probably seemed to you that this couldn't happen, but it's happening, and you *must* believe. You all mean so much to me, and I swear to you I'll never leave you. You are building the foundation for the world's restoration. You've entered the realm of the heart—that's probably more than you could have imagined. By receiving me you have made your heart boundless. You are all much closer to perfection than you realize. You are almost there! You are all so important—you're priceless!! The light you give out is so blinding. It is as bright as my eternal palace.

Use this chance!

Father and I love you so much. Please love us back. Without you we are

nothing! You are the princes and princesses of the spiritual world. There are golden thrones waiting for you. God, your Father, is longing for those thrones to be filled up, and only *you* can sit in them. I wish you could understand!! All of you are so young but so special. You belong to your Father's heart. Go to Him! Open your heart! Feel His boundless love. Tear down the barriers. The barriers are so thin, but Satan makes them look like miles and miles of steel.

Satan is a lie. God and I and Jesus are the truth. Keep Satan away! Break the barriers! Be yourself. Satan hates that. Satan wants to kill you. Don't let him! He wants you gone so much. He would trade all the souls he's claimed for *one* of you! You must separate good from evil!

Center upon your Father and me. If you do this, the results can be *anything* you want them to be. I love you so much! I'm so lonely for your love. Please love me. Love your Father and help the spirit world. This is your mission, and to *not* do this would be to kill yourself. Satan would be able to come in and rip you apart.

Now your tears are mending God's heart, and He is so grateful. Please listen to me and believe me. I so much want to grow inside of you. Just use the chance. You're all chosen to be here in Korea. None of this was a mistake. Please accept this. I will protect you. ☐

Little Angels School in Korea. These teens, some of whom became junior counselors at Camp Sunrise, had in a way an even greater impact on the campers than the adult counselors did. They brought with them a foundation of unity they had developed among themselves in Korea as well as inspirations received from Heung Jin Nim, Jesus, and Heavenly Father over

the past months [see *Maturing of our Second Generation*, p. 33].

A positive force of unity

These blessed children arrived from Korea about midway through the first week of Camp Sunrise, and we could noticeably feel they had inherited a deeper level of heart. One night they shared with all the other camp-

ers about their entire experience attending school in Korea. First they described external things—such as the differences in culture—and then they went into the deeper aspects. Each of them shared something of God's heart with the younger children. One of them said, "I just want you to know that Heavenly Father loves you deeply. You are so special to

Him. You are very precious.”

From their experience in Korea, a tremendously positive force of unity was generated among them that influenced the younger ones. One night we found the 10-year-old girls praying in the chapel with the teens and asking them many questions about God and Heung Jin Nim [see *A Real Example to Follow*, p. 38].

“After that, the younger ones could begin to easily talk about Heung Jin Nim,” said Betsy Jones. “They would say, ‘Heung Jin Nim is truly our elder brother. He is helping us. We just have to call his name.’ They even suggested to the other children to try to call out his name.”

The teens who had received the messages in Korea had been told that they were not to just treasure their experiences but to put them into action. This is what we actually saw happen. They wouldn’t hesitate to pray with each other if one of them was having a problem. They all made effort to love and unite. We on the staff never experienced such unity and support from the children before. They also asked much deeper questions about the Principle than ever before.

“The relationship that developed between the younger children and the teens was very precious, and I felt it was providentially important,” said Jennifer Hager. “This seemed like an incredible step for our second genera-



Campers and staff of the Sun Hwa Youth Camp. Standing center are (left to right) Mr. Philip Burley, Mrs. Linna Rapkins, and Mrs. Vivien Burley.

tion in America. For the first time, I sensed that the Sunrise children definitely felt that their teenage brothers and sisters were committed to them

The Sunrise children definitely felt their teenage brothers and sisters were committed to them and making a path for them.

and making a path for them. The oldest teens experienced Jesus and especially Heung Jin Nim with them in their daily struggles and victories. As a parent, I was powerfully moved by this aspect of the camp experience, because Heavenly Father is telling us that He is much more invested in our children than we imagine!”

SUN HWA YOUTH CAMP

The camp for teens aged 13 to 16, led by Mrs. Linna Rapkins, was named the Sun Hwa Youth Camp. Sun Hwa means “making harmony” and is the name of the division of the Little Angels School in Korea that many of them attended. Making harmony became the theme of the camp—harmony with God, True Parents, Heung Jin Nim, and of course, each other, as well as between mind and body. Our main focus was on understanding the spirit world—since many of the teens were having spiritual experiences—and on developing a deep prayer life.

From our experience last summer, we felt that this year they should be encouraged to take much more responsibility for the schedule. We interviewed a lot of the parents to get their feedback, and we sent forms to the teens asking them for suggestions. The teens seemed eager to share what they thought and came up with many new ideas. We tried to follow those ideas as much as we could.

Before camp session began, we sent a letter to all of them explaining our approach, the theme, and the spiri-



Camp Sunrise junior girls performing an original dance (the crowns are made from egg cartons). Left to right: Kounny Rattley, Min Ei Kim, Shukuko Kono, Yukari Takashima, and Emi Masuda.



◀ Seven-year-old Kazue Sato receives the "Sunrise Award" from Mrs. Betsy Jones at the closing banquet.

▶ By the campfire. Camp Sunrise counselor Bruce Biddle with two of his team members—Bowland Bergman and Kenritsu Hamasaka.



tual content we would be presenting. We asked them to sign a form if they agreed that: 1) they would come only if they really wanted to; 2) they would take responsibility to create a good experience for everyone; and 3) they would obey whatever rules were given.

Mr. Philip Burley taught the spiritual content, and Mrs. Burley directed all the programs. Rocco De Leonardis, Mark Nillson, and Susan Shacter were in charge of activities. The 33 teens were divided into four groups, each with their own counselor: Steve Wright—younger boys; Mike Vlastic—older boys, Beverly Berndt—younger girls; and Jeri Tamayo—older girls.

A representative from each group of teens was invited to attend our nightly staff meetings, and when they came they always had something to share. We wanted to help the teens develop their ability to lead and be responsible by participating in the

planning and carrying out of activities. Their taking initiative dispelled much of the resistance that sometimes arises when adults organize everything for them.

The blessed children over 16 who had been in the Ocean Challenge program in Gloucester since the beginning of the summer came to Barrytown for a few days and inspired everyone with stories of their ocean training and their experiences fishing with Father and Hyo Jin Nim. We felt

"Heavenly Father is telling us that He is much more invested in our children than we imagine!"

a special need to pray for them, because we knew they were pioneering the path for all the children.

Spiritual guidance

Mr. Burley gave an overview of the Principle; then each morning life situations were discussed in the context of the Principle. In the evenings Mr. Burley taught a kind of meditation to help them become relaxed, more in control of themselves, and more focused, so that they could be receptive and better able to pray. The teens were fascinated by his explanation of the reality of the spirit world. Almost all of the teens said that the meditation was one of the most meaningful parts of camp.

"From the beginning," said Linna Rapkins, "the Burleys and I felt we were in harmony. If an idea came to one of us, it came to the other two. After a couple of days Philip said to me, 'I don't think we are teaching this. It's all coming from the spirit world. They are telling us what to teach.' I believe he even got a message from Heung Jin Nim that said, 'Let me do what I want to do with these kids.' We tried to open ourselves up to whatever guidance we could get. We felt we were being used as instruments rather than really leading or teaching ourselves."

At the final campfire, we all felt that this summer Heavenly Father's expectations had been fulfilled. □



Sack races. Actually jumping are (left to right): Emi Masuda, Nurie Harvill, Jenny Ang, Jessa Stadelhofer, and Min Ei Kim.

A REAL EXAMPLE TO FOLLOW

by Lisa Lay

I WAS THE COUNSELOR FOR THE “Crusaders,” the oldest team of girls at Camp Sunrise. They were all ten years old, an age in which I could see they were bordering on the new maturity that adolescence brings while still clinging fervently to their dolls and little-girl needs.

The teenage girls, acting as junior counselors, spent a lot of their time with my team, helping them in their activities. But the most moving part was their spiritual guidance. Many of the older girls had recently returned from a year or more at the Little Angels School in Korea where several of them had deep and direct experiences with Heung Jin Nim, Jesus, and God.

on His right side. Jesus is coming through that window now”—she pointed to a stained-glass painting of the Last Supper—and the room is filled to overflowing with good spirit people. They are bowing down to us, bowing as low as they can go, telling us how much they love us and want to serve us. We are sitting on this red rug [in the front of the chapel]. It is like a royal red carpet that they cannot step on. They are cramming the seats and sitting on the floor, trying to be in the room with us. The light emanating from this rug is white and so bright it is blinding them, so they cannot even lift their faces.”

Some of the 10-year-old girls glanced around with spooked looks,

The teens all nodded in experienced agreement. The Crusaders were excited by the idea, but still a little confused. It was hard for them to really understand how they are different from other people, how they are special to God. The teens had experienced the kind of prayer life most of us in our movement have only hoped for. Deep prayer has become natural for them, and they have matured and grown in an incredibly beautiful way.

Many questions about life

“It is now time for us to put all these revelations into practice,” Joni said. “Heung Jin Nim is not coming to us for fun. There’s a lot to be done, and the unity of the blessed children is vital!”

The 10-year-olds have many questions—about life, the spirit world, even marriage. One Crusader, Inmay Kiely, came away in tears from one meeting with the teens. “I learned a lot tonight,” she said. “I have a lot to repent for. I’ve been selfish and cruel. I didn’t understand before.” Inmay told me how at home she sometimes goes up to the prayer room for an hour at a time, often crying without knowing quite why.

The temptations and struggles of the world are very real for our blessed children. Up until now there have been very few who have grown past the teen years with a strong standard for others to follow. It has been an extremely lonely and confusing course for many of them, including Father’s own children.

No matter how much love and attention we as parents and caregivers can offer to the blessed children, their real support and example comes from the older children, who are able to pass down a legacy of what Joni described as “royalty.”

Before his ascension, Heung Jin Nim used to stand in the woods behind Gracemere house, where many of the blessed children lived, and pray late into the night. His heart really belongs to these blessed children, and now, more than ever, he is nurturing them and guiding them like the true elder brother he is. □



Hikers reach the summit of Bear Mountain. Left to right: Kenritsu Hamasaka, Dohi Ang (behind), Harvet Jones, Lisa Lay, Inmay Kiely, Ameri Spurgin, Junto Hose, Mr. Farley Jones, Keikoh Sugiyama, Keiha Kobayashi, Jo Ho Seuk, Matthew Jones, Keii Matsumura (face hidden), Kamiye Furuta, Bruce Biddle, Truis Fernsler, Jo Shin Seuk, Masakumi Kamiyama, and Masato Sudo.

Guided by Heung Jin Nim

They shared with the Crusaders their experiences of learning to unite within their dorm in Seoul, guided by Heung Jin Nim’s urgent words. One night towards the end of camp, the teens, led by Joni Ang, invited my girls to a special prayer meeting in the chapel, and they taught them an important lesson.

“God is standing right behind us,” Joni said, “and Lord Heung Jin Nim is

but because of Joni’s and the other teens’ simple reassurance, they were relieved—and full of questions.

“Can you really see God?” they asked. “I thought He was everywhere. How can He be standing behind us?” Heather Burley, one of the Korea alumni, replied, “This is normal. To feel God and Jesus and Heung Jin Nim so clearly with you is normal. Being closed and thinking of the spirit world as a bunch of ghosts is what’s not normal.”

PROFESSORS FOR PEACE

1987 WORLD PROFESSORS LECTURE TOUR IN KOREA AND JAPAN

by Thomas Walsh

FROM AUGUST 11-24, A GROUP OF 30 Western scholars joined a group of 60 Korean and Japanese scholars as part of the 1987 Professors Lecture Tour in Korea and Japan. The tour's sponsors included PWPA of Korea, PWPA of Japan, the International Christian Professors Association (ICPA), the Citizens' Federation for the Unification of the Fatherland (CFUF), and the Advisory Council to the Unification Movement International (ACUMI). Each of the 150 professors involved wrote and presented a paper on one of the following topics: "Rev. Moon's Vision and its Significance for Modern Society," "Rev. Moon's Vision and its Significance for South-North [Korean] Unification," and "Rev. Moon's Vision and its Significance for World Peace." In effect, all the participants had the opportunity to share their personal understanding of the meaning and relevance of Father's work at public gatherings throughout Korea and Japan.

The group initially gathered in Seoul on August 10; the next day, 30 groups of three professors each—one Korean, one Japanese, and one Western—left for speaking engagements that had been set up for them in 120 different cities and villages. For three days, August 12-14, they addressed audiences that included a wide cross-section of the population: citizens, scholars, business executives, and politicians.

After the three-day lecture tour, everyone gathered in Kyongju, the old capital during the Shilla dynasty and a city rich in ancient Korean history and spirituality. After a time of reflection and sightseeing, the group took a trip to Pusan to visit the site where Father built his first church. Participants also climbed to Father's prayer rock, the "Rock of Tears," in the hills above the first church, overlooking Pusan City and the harbor.

The Korean portion of the tour ended with a farewell banquet for the

professors in Seoul on August 17; also attending the banquet were Rev. Chung Hwan Kwak, chairman of ICF and IRF; Rev. Young Whi Kim, president of the Unification Church in Korea; and Dr. Dae Oh Son, executive director of CFUF. Several of the professors gave testimonies about their experiences in Korea.

Many of the professors had a profound realization of the humble, tearful, and sacrificial beginnings of a movement that now operates most impressively on a global level.

On August 18 the group traveled to Tokyo, Japan, to begin the final portion of the lecture tour. After an initial orientation on August 19, everyone again dispersed in groups of three to all prefectures in Japan, where presentations were given over another three-day period. Speakers were on the road for the entire three days, not only lecturing but also meeting the people, visiting the churches, and enjoying the beautiful countryside of Japan. A closing banquet was held on August 23 in Tokyo. The participants departed the next day with many going on to attend the Third Congress of the Professors World Peace Academy, held in Manila, the Philippines.

The 1987 World Professors Lecture Tour offered scholars from around the world an opportunity to experience the generous hospitality of the Unification movement in Korea and

Japan as well as to gain exposure to the rich heritage and current vitality of these Asian countries. The scholars from the West, who have been involved in our many activities in North America and Europe, had a chance to share their experiences and impressions of Father and our movement with the Korean and Japanese people. In effect, a stimulating give and take between cultures occurred that was both unifying and enriching.

In the early stages of his ministry, Father often spoke to members about a future time when scholars would come to Korea to study and speak about the work of a worldwide Unification movement. After years of sacrifice on the part of our members to support the many projects that involve scholars—ICUS, PWPA, IRF, etc.—we are now experiencing the remarkable fruits of this labor. When all the scholars gathered in Pusan at the site of our first church and the "Rock of Tears," many had a profound realization of the humble, tearful, and sacrificial beginnings of a movement that now operates most impressively on a global level in numerous spheres of activity. What began on a lonely, materially-impovertised hillside has, in a very brief span of time, emerged as a major force in the modern world. That scholars are not only attending and participating in the various organizations of our movement but are speaking out responsibly and directly throughout the world about Father's work is a moving testimony to the providential progress we have made.

A similar tour is being planned for next summer. And in the future, according to Rev. Kwak, scholars will be invited to speak not only in Korea and Japan, but in all parts of the world. Such activity stands as the fulfillment of Father's long-standing vision. □

Thomas Walsh is the executive director of ACUMI.

COUNCIL FOR THE WORLD'S RELIGIONS

SECOND INTERFAITH CONFERENCE

August 20-24, 1987
Harrison Hot Springs, Vancouver, Canada

by Justin Watson

THIS AUGUST, 98 RELIGIOUS LEADERS and scholars gathered at a beautiful lakeside resort near Vancouver, Canada, for a conference sponsored by the Council for the World's Religions (CWR), its second conference on the challenges faced by the worldwide interfaith movement. (The first such conference was held in August 1986 in Bad Nauheim, West Germany.)

The CWR, a project of the International Religious Foundation (IRF), was created by Father at the 1984 God Conference to foster harmony and mutual respect among the religions and religious believers of the world. For 1987, its third year of operation, the CWR scheduled five conferences devoted to intra-religious dialogue in such diverse locations as Sri Lanka (Buddhism), West Germany (Christianity), Nairobi (traditional African religions), upstate New York (Judaism), and Casablanca, Morocco (Islam). So far, each has been attended by 20-30 distinguished scholars and religious leaders, who discussed the causes of and practical solutions to divisions within their own communities of faith.

The role of ritual

A sixth and larger conference, held in Harrison Hot Springs, Vancouver, brought together religious leaders, scholars, and members of worldwide interfaith organizations to discuss the topic "Ritual, Symbol, and Participation in the Quest for Interfaith Cooperation." Traditionally, interfaith dialogue has centered on the discussion of doctrines, beliefs, and ideas. But these aspects of religious traditions do not capture some of the

most profound and crucial aspects of religious experience. This conference explored the ritualistic and symbolic dimensions of particular traditions and the issue of participation across traditions. Can we find ways of taking part in the rituals, prayers, meditations, dances, and gestures of other religions with integrity? Or is such participation impossible? The CWR Harrison conference was an attempt to bring interfaith discussion and encounter to an exciting new level—beyond mere intellect and into the realm of shared experience.

These questions were explored in a variety of ways. First, each participant was asked to prepare a written contribution on one of four topics:

1. Ritual and Symbol: Their Roles in My Tradition
2. Interfaith Rituals, Symbols, and Experience: Working Reports on their Promise and Problems
3. Theological Explorations of Participating in One Another's Rituals
4. Boundaries of Community and Communion: What Is at Stake?

Eight small groups of 10-15 people discussed these papers and provided the primary framework for dialogue and encounter.

Plenary addresses were given by representatives of the world's major religions, each of whom explored the conference theme from the standpoint of his own tradition. Plenary speakers included: Dr. Paulos Mar Gregorios, archbishop of the Orthodox Church of India and a president of the World Council of Churches; Professor K.B. Ramakrishna Rao, a scholar of Hindu philosophy; Dr. Dawud Noibi, a Nigerian Muslim



Dr. Paulos Mar Gregorios gives his plenary address.

scholar; Dr. Wande Abimbola, a practitioner of a traditional African religion and vice-chancellor of a major Nigerian university; Dr. Avtar Singh, head of the philosophy department of Punjabi University, Punjab, India, who read a special prayer for world peace composed by Sant Giani Naranjan Singh, the most eminent living Sikh guru, who also attended; and Rev. Chung Hwan Kwak, chairman and president of IRF. [See Letter from the Publisher, p. 2, for Rev. Kwak's experiences there.]

Other important religious leaders in attendance included: Retired Catholic Bishop Ratna Bamrungtrakul from Chiang Mai, Thailand; Dr. Raymond J. Hammer, secretary to the Patriarch of the Anglican Church, London; Dr. Doboomb Tulku, assistant to the Dalai Lama, New Delhi, India; Rabbi Joseph H. Gelberman, president and founder of The New Seminary, New York; Shrivatsa Goswami, the leader of one of the main denominations of Hinduism in India; and Dr. Hu-Hsiang Fung, a Confucian scholar from Taiwan.



The "Pilgrimage of Life"—a walking meditation progressing through the stages of birth, youth, marriage, death, and life after death.

Meditation sessions

A third major component of the conference schedule was meditation and prayer sessions held each morning by the various traditions. Through these worship services, everyone had the opportunity to explore the religious expression of other faiths, as well as share aspects of his or her own. CWR Executive Director Dr. Frank Kaufmann and the conference co-conveners, Dr. H. Francis Clark and Dr. M. Darrol Bryant, designed this portion of the conference to confront the deeper divisions of heart that lie between religious communities by creating the opportunity for shared religious experience. It was hoped that those present could experience God in new ways, leading to increased understanding and respect among religious traditions.

A special feature of this conference was the attempt to create an interfaith ritual called the "Pilgrimage of Life." The participants walked along the shores of beautiful Harrison Lake, stopping at selected points to offer readings from their respective scriptures relating to the universal human experiences of birth, childhood, adulthood, death, and the life beyond death. The atmosphere was one of warmth, and at times, humor. Rabbi Joseph Gelberman told a joke about dreaming he died and went to heaven. The angel at the gates asked him what his religion was. The rabbi

said he was a Jew but asked why that was important. The angel explained that heaven was just like earth—all the religions kept their separate ways of worship and life; and he pointed out to him all the different temples, mosques, synagogues, and churches there. The rabbi said if heaven was like that, he didn't want to be there. "So," Rabbi Gelberman concluded to the applause and laughter of those present, "I've decided to live forever."

Dialogue is essential

The Harrison conference was a unique event in the world interfaith movement and a milestone in the quest for interreligious cooperation. One participant described the interreligious work of the CWR as "the major contribution to interfaith understanding in the 20th century." The scholars and religious leaders who gathered at

the Harrison conference recognized that in a world wracked by religious division and warfare, interfaith dialogue is not just desirable, it is essential. As Rev. Kwak said in his plenary address:

No religion stands alone before God; all stand together before their common divine Source. God's ideal is religious harmony and cooperation, so that religions can lead the way as the internal leaders of an emerging world civilization.

Hopefully, the work of the CWR will lead to cooperation and coordination between the major religious bodies for the cause of world peace. This conference was an important foundational step in spreading the Unification movement's vision of world peace through religious dialogue and harmony. □



The final station in the "Pilgrimage of Life," marking the passage of the spirit to the afterlife.

KOREAN EVANGELICAL ASSOCIATION YOUTH SEMINAR

by William Peat

LAST SUMMER, FATHER ASKED THE leaders of the Korean Evangelical Association (KEA) all across the United States to organize a seven-day Principle workshop for the children of their KEA and CAUSA contacts. He said it was the time to reach out to them and that they were ready to embrace the Principle and the Unification movement.

In two very short weeks, a workshop was organized. Surprisingly, over 50 children came to the World Mission Center for a week-long workshop. But only a small handful came with excitement.

From skepticism to joy

Many of the children, who ranged from grade school to college age, didn't exactly know why they'd come, and some didn't want to be there at first. They only knew their parents had insisted and were just obeying. Their parents felt that the workshop would be the best possible experience for their children growing up in America because of their own experience with the Unification Church or with CAUSA.

Under Rev. Ho Yul Lee, the secretary-general of New York KEA, Louis Burgess and I coordinated the workshop. Louis taught the high school and college students, and I taught the elementary and junior high school children.

The response of the children was overwhelming. They progressed from trepidation and skepticism to openness and warm exchange, and finally to being genuinely moved by the Principle. The workshop was a success! Almost all of the children wanted to come back again the next year, and some even parted with tears.

The next workshop was held in June 1987, this time in Liberty, New York. Again, approximately 50 students came, many for the second time. Once more, the workshop was a success.

A third workshop was held only a

few short weeks later—from August 17-24, 1987, in the World Mission Center. We weren't quite sure what kind of response we could expect, especially at such short notice, but once more God worked in an amazing way. Seventy-five youths showed up.

In talking with one 15-year-old girl as she exited the van that had brought her from Washington DC, I said to her, "I'm surprised to see you again." She touched my heart by responding, "Are you kidding? I wouldn't miss this for the world." Many of the children felt the same way.

The students were divided into three groups—elementary school age, junior high school age, and high school and college age. Principle lectures and internal guidance were given in the mornings and evenings. The days were also filled with activities such as bowling and roller-skating outings and trips to Action Park and Bear Mountain. Again, many of the children were deeply moved.

Feeling the reality of God

There's something refreshing about 11- to 14-year-olds. Their minds are innocent and pure; at that age they can understand truth easily and their hearts are open. I fell in love with

each of the children and developed a deep concern for them.

At one point in the workshop when I noticed a breakdown in discipline, I spoke to them sternly about their attitude—that they appeared to be ungrateful and often selfish. To my amazement, at our final testimonial dinner, many shared that this talk was the most meaningful part of all the lectures. Several children mentioned that next time they hoped the workshop could be longer and have even more lectures.

They most enjoyed learning about God through understanding the Principle. Many of them expressed that they felt the reality of God for the first time.

Although their parents are all Korean, 95 percent of the children were born in America and have been educated exclusively in the U.S. school system. They are often persecuted in school for being Korean. Because their parents suffered and sacrificed so much, they want to give their children much more than they themselves had. But being given too much, in some cases, makes it difficult for the children to feel grateful for anything. As you can well imagine, the parents, even though many are not members of the Unification Church, are desperate to send their



Final group photo at Belvedere. Staff members, seated, left to right: Bruce Grodner, Joseph Shrattecker, Louis Burgess, Rev. Ho Yul Lee, and William Peat.

children to such workshops in order to save them.

KEA outreach

The Korean Evangelical Association was founded shortly after Father came to America in the early 70s for the purpose of reaching out to Korean people living in the United States. KEA members recognize the impor-

tance of Koreans supporting Father's mission here in America. Many of the KEA leaders have recently been appointed regional directors for the American Unification Church. Their heart of love and service has deeply moved me over the last few years.

For example, Rev. Seo Haeng Lee in Philadelphia determined that within a year he would have 100 people

regularly attending his Korean Sunday services. He could not fulfill this goal, but he did have approximately 35 people plus children coming every week. Some were old contacts who had fallen away but were now coming back; many were new members who had become strongly and even tearfully dedicated to True Parents and the Unification Church in their area, and all were tithing regularly.

Rev. Il Sup Um, the KEA leader in New York and now the regional director for Region 2, expressed the same spirit. If ever a KEA member in New York got sick, he would go right away to visit that person in the hospital or at home, even if he had to travel all the way from Philadelphia (Region 2 headquarters). And if a person who always came regularly to service failed to show up one Sunday, Rev. Um would immediately have a card sent to him or her.

Through this kind of deep, caring love and service from our dedicated KEA leaders, healthy KEA congregations have developed all over the country. Some exceptional full-time members have also emerged.

Nothing is impossible

The KEA church model has inspired me, and now seeing the second generation responding freely to our church, encouraged by their parents, only inspires me more.

At one point during the workshop I asked the 33 children in our group: "If and when the Messiah returns, would you want to help him?" Most said yes. I asked, "How much would you want to help him? For a day? A week? A month? Your whole life?" Many responded, "I'd want to help him as much as I could until we could build the Kingdom of Heaven on earth."

Next year a seminar will be held in Korea for those who have attended three workshops and passed a Principle test. In our group, everyone said they would like to return for another seminar, and of course everyone wanted to go to Korea.

I believe in years to come many of these young people will emerge as leaders in the Unification Church of America and perhaps even the world.

With imagination and a dream, nothing is impossible. It's amazing how one man's dream could give hope and life to so many. □

Reflections from Participants

When I was learning about God, Jesus, and Mr. Moon, I felt sorry for Jesus and God because they were trying to make a Kingdom of Heaven on earth for us but we didn't respond. I feel grateful and thankful to Mr. Moon because now we have a person like Jesus in the world.

* * *

My best experience was not the activities, although they were lots of fun. My best experience was coming closer to God and getting to know other people in the workshop. Since this was my third time, I thought I knew everything about the Principle, but there were many things that I didn't know. I learned how to prepare for the second coming of Christ. I learned not to be selfish, and that you must give in order to receive. I also understood that maturity is not decided by age but by the attitude of a person. I know I must work harder to be mature.

* * *

I had a wonderful experience here at the workshop. Everybody here is so kind. Even older people want my friendship; they don't care how old I am. Nobody screams at me for acting stupid. When I first got here I thought this was going to be boring and that everybody would be quiet, tacky-looking, and weird. (Sorry I had bad thoughts!) But that's not how it is at all! Everybody is cool both inside and outside.

I really want to go to the workshop next year in Korea. It's not pure lecture—it's a lot of fun! I was never bored. I especially liked learning about how Korea is blessed. I didn't like being Korean, but now I'm proud to be one. Now I know I really want to be a part of this Unification Church.

* * *

My best experience was learning the meaning of life. Now I understand what it means to be pure. Many people don't understand life, but I dearly hope they will in the future, because it will be very good for them. I also believe that Rev. Sun Myung Moon is truly the Messiah.

* * *

Listening to lectures is more fun than sitting around with your mind on other things. At this workshop I feel I learned the quality of unselfishness and the caring way in which God loves each one of us. I also learned that we are all equal in the eyes of God and should be in the eyes of everyone else also. I realized that prejudice and communism are two of the worst things in the world.

* * *

I learned to love my enemies—or like them at least!

* * *

I experienced so much caring and love from all the people. When I rode the elevators, I felt I knew the people inside, because they were all members of the church. I experienced how great the Unification Church is and how important its purpose is for the world. I learned many new things about the church and how the members sacrifice material things for something greater and much more precious—and that is love.

I also understood that we need to take responsibility and to forgive and love one another. I feel I grew a little internally. My best experience was meeting new friends and reuniting with old ones. I think the friends I meet here are the ones I'll keep forever. □

LETTER FROM THE PUBLISHER

CONTINUED FROM PAGE 2

experiences praying at the Rock of Tears on the holy ground near Pusan, many ministers have come to feel closer to True Parents. I recently attended the 17th ICC along with 330 English- and Spanish-speaking ministers. The day we went to Pusan, it was raining very hard. There were not enough umbrellas, and everyone was tired; however, the ministers were not deterred from praying at the Holy Ground. Some of them wanted to offer something and brought flowers to put on the Rock of Tears. That some ministers even brought a photograph of their family to pray with and kissed the rock reveals that they realize this is truly a holy place.

I deeply appreciate the two convenors of that conference. They attended our early morning staff prayers—where we freely spoke of Heung Jin Nim and Jesus—and accompanied us to Heung Jin Nim's *Won Jun*. "*Won Jun*" means place of origin, and this word should be used to refer to the place where Heung Jin Nim's body lies rather than "tomb" or "grave area."

Believe in Heung Jin Nim

At our prayer meeting at the *Won Jun*, Heung Jin Nim and then Jesus spoke through a medium. Jesus Christ began by saying, "I'm so grateful today, because my dear brothers have come." That these two ministers could participate with us in this way and receive Jesus' words means to me that 2,000 years of Christian effort and history are now linking in heart with the Unification movement.

Both Heung Jin Nim and Jesus told us through the medium that Jesus wants to more strongly encourage Christian ministers to work with us, but he is limited because our Unification Church leaders and members' unity with Heung Jin Nim is insufficient. We must believe in Heung Jin Nim, even though our external common sense may prompt us to think that he's just one of True Parents' young sons. Please study Father's words on the significance of Heung Jin Nim's Seung Hwa, his position in the spirit world and relationship with Jesus, and his and True Parents' sacri-

ficial conditions. To the extent we correctly understand and fully believe Father's words and can connect with Heung Jin Nim, Jesus will be able to bring ministers around the world toward the mainstream of God's dispensation at this time.

Heung Jin Nim
is worried about our
members, knowing so
acutely how much they
should change.

Heung Jin Nim recently told us that he is developing his activities in three stages. These last few years were his formation stage, during which he communicated to members all over the world for various periods of time, through a medium's voice or by automatic writing. But now, in the growth stage, one missionary brother in Africa has become the embodiment of Heung Jin Nim, and through him Heung Jin Nim can literally live, speak, and work with members 24 hours a day, following a schedule like that of Father, sleeping very little and always meeting with members. He is emphasizing that all members should confess, repent, and purify themselves. For example, one time he had asked several missionaries to gather, and when one of them arrived, Heung Jin Nim called out loudly, before even seeing him: "You cannot enter this room without confession."

In the completion stage of his activities, Heung Jin Nim plans to do international itinerary work, traveling to America, Moscow, Pyong Yang, and many other places. I was amazed to hear that before he does this, he wants to discuss his itinerary work with me, as the executive director of the World Mission Department. Though he actually doesn't need my permission, he wants to be an example of his own guidance to members that they center everything they do, according to the Principle, through the central figure. Of course I will give him my deepest support for all his worldwide activities!

Elevate your standard

In addition to the development of our foundation externally, you may have sensed that we are also entering a higher level of challenge internally. At this time all members should deeply focus on repentance, confession, and checking their internal purity. Heung Jin Nim has already mentioned that in his view, 85 percent of our worldwide membership is not truly following True Parents. We must seriously and sincerely repent, confess, and purify ourselves to a deeper degree than ever before.

Heavenly Father and True Parents are determined to save the world regardless of what each individual member does or doesn't do. Of course, God wants to totally embrace and forgive us, but without true repentance, we cannot receive His forgiveness or love and can never experience salvation. Heung Jin Nim is worried about our members, knowing so acutely how much they should change. Honestly speaking, we are often not living every moment for the sake of Heavenly Father and True Parents, nor have we made the proper internal foundation for the accomplishment of God's will.

Joining the Unification Church is *not* just joining an organization. We gain the opportunity to become connected to God as part of True Parents' family—to become their son or daughter! Heung Jin Nim is warning us, embracing us, and exhorting us to change so that we truly can fulfill the position of son and daughter to God and True Parents. It's a matter of our eternal life.

Severe consequences

Some of the consequences of our internal standard, and resulting external actions, can be clearly seen through recent developments in one country in Africa. In 1985, some of the members began to feel that the main missionary there didn't love them enough and that his lifestyle didn't seem God-centered. They began a movement to expel him from the country. I understood the complaints and strongly advised the missionary to change his attitudes, but I also urged the negative members to absolutely stop their unprincipled actions. However, they complained to the government, which issued an



love you and this country. I love Africa."

Then they went to pray at the holy ground, but it was still difficult for them to repent deeply. One member spiritually saw Heung Jin Nim standing on the outside of the circle. She felt that he wanted to enter the circle but could not because they hadn't repented strongly enough to make a condition to receive him. Her testimony helped everyone to reach a much more sincere and deep level of repentance.

At this workshop the oldest member and former assistant to the expelled missionary confessed his story. He was finally able to repent for his failure to support his central figure and for all the tragedy that resulted from that failure. His testimony helped move everyone at this first workshop to truly confess and repent.

Then a second workshop began for 70 leaders of that country's church centers, about half of whom had actively worked to expel their former central figure. It was very difficult for them to receive the content of the workshop and to repent. On the last day, Heung Jin Nim spoke through a medium to the staff, telling them that many of the workshop participants had very serious chapter two problems that they had to repent for. Gradually they all confessed, and the workshop had officially ended when Heung Jin Nim asked them to call two individuals who had left the church in 1985.

One of these members had been very instrumental in obtaining the expulsion order, but still he came, and Heung Jin Nim asked him if he would like to speak with his son, who had died shortly before he had turned against the central figure. Then a little boy's voice came through the medium, telling his father that he used to be very proud when his father taught guests the Principle in their home. He pleaded with his father to return to the church, saying "Papa, Papa, I want to grow but because you are not working for our True Parents, my way is blocked." Then the former member's father spoke, saying, "Repent for what you did, and fulfill your mission now." Think about the ancestors of someone who joins the Unification Church—they experience pride and an elevated position in the

expulsion order.

Another missionary came to lead the country, but there was still much confusion, because many of the members felt that the expulsion was God's will. They justified their turning against the missionary, as Cain against Abel, by claiming he was arrogant, not recognizing their own fallen nature and unprincipled refusal to properly support him. Then, three months ago, lightning struck and killed two exemplary members there. The current leader interpreted this as a warning and realized he had to help the members finally make a new

start.

A Cain/Abel workshop was held at which the missionaries and top leaders gathered and were urged to confess, repent, and renew themselves. But it took much effort for most of them to open their hearts. During the workshop, Heavenly Father spoke very powerfully through one brother: "You are not serious! You are always complaining, 'Why doesn't God send True Parents to black Africa?' But I sent you the representative of True Parents. You kicked him out, so how can you expect me to send you True Parents?! You are not serious, but I

spirit world; but if the member leaves, the ancestors feel deep sadness and frustration.

Heung Jin Nim next spoke to the second person. "I know you didn't forget True Parents even though you left," he said, "because you still carry their picture in your pocket!" Both brothers wept in repentance and were given the mission of bringing others who had left back to the church. Recently I heard that most have joyfully rejoined.

Thus, with the assistance of Heung Jin Nim and the spirit world, and because of the members' deep and sincere repentance, the country could start anew. We, too, can experience such renewal and growth if we open and purify our hearts and minds and follow Heung Jin Nim's guidance.

A new providential time

On the first of September, Father proclaimed to the worldwide membership that True Parents will now focus their work in Korea. On the foundation of the sacrifice and effort of True Parents and Heung Jin Nim, a most important providential time has come for our homeland, Korea. Our entire movement, and ultimately the

whole world, will have to connect with Korea. It is essential that wherever we are we unite with Father's heart.

If we are sensitive to and connected to the heart of God and True Parents, the spirit world will help us take care of our family and personal situations.

From what Father has said, it seems clear that providentially there should soon be a world-wide mobilization of our church members to Korea. Many members may tend to focus too much on the external details involved in such a mobilization. Instead, we should understand that this priceless opportunity to restore and become connected to the Fatherland has come

only on the foundation of 6,000 years of God's effort, 4,000 years of Judeo-Christian history, and 40 years of Father's sacrificial course. Therefore, we should most concern ourselves with realizing how historically important this time is and thus feel the most profound gratitude and excitement to be able to participate.

Our current difficulties and God's historical suffering all can be liberated if we completely give ourselves with pure dedication at this time. If we are sensitive to and connected to the heart of God and True Parents, the spirit world will help us take care of our family and personal situations. Without the fulfillment of God's will, we can never have the kind of happy, stable family that we all desire.

At this historical moment, we need to purify our mind, body, and motivation. Korea is a microcosm of the world (*see p. 10 for Father's September 1 explanation*). All of God's providential effort and True Parents' sacrificial foundation are culminating in Korea. I encourage you to please focus on developing deep internal faith, purity, gratitude, and commitment to participate in the providence at this most important time. □

THE WAY OF THE VICTORY OF GOD

CONTINUED FROM PAGE 9

The secret is this: No matter what happens, no matter what the persecution, no matter what the opposition, do not worry, do not complain. It is God's way of giving you a blessing. By allowing you to go through suffering, God is allowing you to gain a gigantic return in terms of the victory of love. This is the tactical strategy of God to separate you from Satan. Otherwise, you would have to fight on every level, winning your foundation eight times over. You yourself don't have that kind of power; persecution is what gives it to you. This is the kind of fighting that goes on between Satan and God. Who gave you this authority and power to gain victory this way? Not your ancestors; not your own suffering. God gave it to you out of His love. Through the True Parents, He is making this gift; a victorious foundation for True Parents' followers. How proud of this we should be!

REPENTANCE AND INDEMNITY

The time of the ultimate consummation of our goal, our ultimate victory, is near. By the end of 1988, the nation's and the world's destiny will be determined. Today you are not just gathered together to rejoice over my victory. Today you have come together to recommit yourselves to take over my mission, to move ahead, to win your own Danbury victory; you do not have it yet.

In order to win such a victory, the first thing you have to

do is to separate from Satan. You cannot cut off the lineage of Satan by yourself. You need repentance to clean up your past and present situation. The key is repentance—from this point the Kingdom of Heaven on the earth can appear.

Sometimes you ask, "Why do we have to go the indemnity course?" You have to do it to fight against the satanic atmosphere. Satan is always suggesting things to you. Through repentance, indemnity, and a life of faith, you can automatically kick Satan out and clean up your environment. To open the gate of hell was True Parents' duty. You do not know how lonely that situation was. First you have to separate from Satan on an individual level; how else can you release your family, your tribe, your nation? You have not known how serious I have been, fighting to separate from Satan's realm on the individual, family, tribal, national, and world levels. You are only conditionally separated. After Danbury, now you can go through true love.

The meaning of today's celebration is that we will decide to make a new beginning and become new creatures starting now. As much as I was victorious in Danbury, it is required of each of you to win that same victory in your own Danbury. You can do it.

You have a little over 14 months to go until the end of 1988. A thousand different mundane things may be occupying your mind, but forget them. Right now, only one thing should be in your mind: the will of God and the victory of His true love on earth. Love humanity and love God. Set that condition. You shall become a supreme individual who will demonstrate such love. Can you do it? May God bless you. □

MY HOMELAND, KOREA

by Stephanie Newman, a New Zealand member

IN 1983 I WAS FUNDRAISING IN Australia. Toward the end of the year my leader announced that whoever was able to raise a certain amount of funds would be treated to a two-week visit to Korea! As soon as I heard this I felt it was my destiny—to reach the fundraising goal and go to Korea. But I felt disappointed that, as the weeks went by, I wasn't doing very well. By December my hopes had just about gone; yet deep inside something told me that I would be going. Our room was decorated with Korean posters, reminding me of my original hopes.

On God's Day, the Australian family had a workshop, and we traveled from all across the land to meet together. I was eager to see who had reached the fundraising goal, but only one person had. I asked my leader, "Can you lower the goal so I can go to Korea?" This question surprised him, as it did me! He said, "No." I felt sad.

A dramatic change

The workshop ended, and we traveled back to our respective centers. Then a phone call came for me. God had been working behind the scenes, and while we were having our workshop, back in New Zealand I was being chosen as one of three representatives from New Zealand to go to Korea for the IFVOC mobilization. My mouth dropped, and my heart missed a few beats. I knew my life was about to dramatically change, as if I had suddenly been launched onto the theater of the world—and Korea was my stage!

Within two days, the three of us were flying to Korea. I knew God was directly guiding me. As the plane made a bumpy landing at Seoul's Kimpo Airport, it felt like God was placing me in Korea, saying, "Here you are. What you deeply desired has been realized. This experience is just for you."

Five months in Korea seemed more like five years. After adjusting, I soon

felt like a *han guk salam* (a Korean). I can never forget the love that all the brothers and sisters gave out, abundantly and purely, for the sake of Korea. And in return, waterfalls of love came out from the Korean families with whom we lived.

Without such
a deep, heart-moving
experience, I'm sure
I would have been only
an "external Moonie."

The pinnacle of my experience came after the completion of the goal for our province. Our team of 24 members took a two-day spring sight-seeing trip to Pusan, through the beautiful countryside blossoming forth with new life. We awoke early on the second day in Pusan and walked up to the Rock of Tears. In deep respect we took off our shoes, gathered, sang, and prayed.

Eternally connected

The atmosphere was indescribable. As soon as we began praying, tears flowed from many eyes. I realized that at this same rock, 30 years previously, True Father had cried out for me and all mankind, cried out for the fulfillment of True Parents' mission, cried out for the day that brothers and sisters of all five skin colors could come to that place. Father had shed tears for me! Now, because of True Parents' love and tears, I am eternally connected to them.

This moment was a turning point in my life. Without such a deep, heart-moving experience, I'm sure I would have been only an "external Moonie," unable to weather the rough storms I have encountered since my return.

It was much easier for me to experience Heavenly Father in Korea. My own heart could perceive His guidance in very intimate ways. A few days before my return to New Zealand, I was looking at a small lake, and there God spoke to me in the gentle waters, as they lapped to and fro: "I have sent you out; now I am sending you back home. Take what you have learned here back to your country."

And as I left on the airplane, Heavenly Father comforted me, saying, "There is no distance in the realm of heart." □



**"THINK OF KOREA AS YOUR
HOMELAND, YOUR ETERNAL
HOME, WHERE YOUR PARENTS
LIVE. LONG FOR A
HOMECOMING THERE."**

*Rev. Sun Myung Moon
September 1, 1987*