

TODAY'S

WORLD

MARCH 1996



**TRUE PARENTS' BIRTHDAY
ECUMENICAL CONFERENCE IN URUGUAY**



Letter from the Publisher

Reverend Chung Hwan Kwak

Reflections From the Sponsor

This address was delivered at the closing plenary of the conference on "Christian Ecumenism in the Americas: Toward One Christian Family under God," held in Montevideo, Uruguay, at the Victoria Plaza Hotel from December 11-15, 1995. The conference was co-sponsored by the Inter-Religious Federation for World Peace and the Washington Times Foundation.

EMINENT Christian leaders from both church and academy, and from all denominations in the Americas, it is my great honor to have these few moments to share with you who are perhaps the greatest spiritual force assembled anywhere on earth at this moment. I have been most encouraged through these days to see the great sincerity and love which have underlain your efforts and commitment to the ecumenical vision, both for our hemisphere and indeed the world. While our work here this week is obviously only a beginning, for me it is in many ways a dream come true. I have been with Reverend Moon for over forty years. In our earliest days in post-war Korea, we literally did not know where our next meal would come from. We were a tiny handful of war refugees, hungry and in rags. Yet somehow our lives had joy. Often we would stay awake until daybreak listening to Reverend Moon as he passionately preached to our small number about the heart of Jesus, and the will of God. Reverend Moon would speak about Jesus and his contemporary followers with such love. Never was his teaching without profound implications for our own lives of faith.

During those barren times, Reverend Moon told us his future plans for America and the world. Imagine how we felt as we sat there without shoes, in the frigid Korean winter, listening to plans about the distant land of America. What were we to believe? Was Reverend Moon just a dreamer? Or were we the ones who were too faithless to see with the same clear vision? Whichever it was, we stayed with him and his growing family. Whatever else may be said about our faith, I can honestly say, we tried with heart and soul to live up to the Christian ideals and absolute standards of sacrificial love which Reverend Moon so strictly demanded of us.

Now I stand here and things are much different. Instead of being a young follower in my twenties, my own children are grown and raising children of their own. In the past forty years, I know that we of the Unification community have lived through times of severe attack and persecution; but I must honestly say, those early times in which Reverend Moon was telling

us of his impossible dreams seem like only yesterday. Now some things have changed—I have shoes to wear during winter—but some things remain the same. Reverend Moon still keeps us awake until daybreak teaching us about the heart of God and Jesus, and he still pushes us each day to find and live by God's ideal standard of sacrificial love.

This true love teaching stands as the foundation for so many projects, organizations and institutions devoted to the establishment of a peaceful, just and prosperous world. I am sure many of you know of the great blessing ceremonies conducted by Reverend and Mrs. Moon. Through these ceremonies they seek to ensure that young people throughout the world will have enduring, godly marriages in which the couples mature into good husbands and wives, and into true, loving parents. Last August, 360,000 couples in 160 nations participated in receiving the blessing.

This blessing is phenomenal just in its unprecedented size alone. As astonishing as this may be, it is in many ways the least important aspect of the blessing. Far more important is the internal content and its role in God's providence of salvation.

In our world today, it is undeniable that the leading edge in the destruction of human society concerns moral degradation and family breakdown. Just take the fearful AIDS epidemic, or the phenomenon of children growing up amid violence and sexual promiscuity in the home, only to become incurable criminals. What is the solution? Virtually all leaders are hopeless in the face of these plagues.

It is precisely as a remedy to these seemingly impossible tragedies that the blessing exists. The blessing has proved to be so nearly perfect as an antidote to sexual immorality and family breakdown that literally thousands of religious leaders joined the ceremony as participants at the last blessing this past August.

The content of the blessing is really quite simple. I can point out three core elements. (1) The pledge of each individual, both husband and wife, in front of

CONTINUED ON PAGE 22

“True Family and I” World Speaking Tour

France: Heavenly Order Begins in the Family	<i>Rev. Sun Myung Moon</i>	4
Argentina: The Establishment of a New Eden	<i>Kwang Suck Lee</i>	10
USA: Father’s 16-City Speaking Tour—September 5-20, 1995	<i>Peter Ross</i>	13

True Parents’ Birthday Celebration

COLOR PHOTOS		14
---------------------	--	----

Inter-Religious Federation for World Peace—Uruguay

Reflections From the Sponsor	<i>Rev. Chung Hwan Kwak</i>	2
Ecumenism in the Americas	<i>Frank Kaufmann</i>	18
Christian Ecumenism in the Americas: Toward One Christian Family under God	<i>Frank Kaufmann</i>	20
Closing Remarks	<i>Dong Moon Joo</i>	24

Second Generation

Reflections on the General Orientation Program Experience in Korea		27
--	--	----

Front Cover: Father and Mother receive a birthday gift from Dr. Richard L. Rubenstein, president of the University of Bridgeport in Connecticut, and his wife, Dr. Betty Rubenstein. The presentation was made during the celebration of True Parents’ Birthday on February 24, 1996, in São Paulo, Brazil. (Photo: Nancy Makowski)

PUBLISHER/ADVISOR: Rev. Chung Hwan Kwak
 EDITORIAL COMMITTEE: Dr. Frank Kaufmann
 Jin Man Kwak
 Dr. John A. Sonneborn
 Dr. Andrew Wilson
 Dr. Kathy Winings
 EXECUTIVE EDITOR: Kathryn L. Coman
 ASSOCIATE EDITOR: Joy Pople
 EDITORIAL ASSISTANT: Nancy Makowski
 ART DIRECTOR: Kathryn L. Coman
 SUBSCRIPTIONS: Giovanni Paquit

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."

TODAY'S WORLD.
 4 W 43rd St., New York, NY 10036. Tel. (212) 869-9431. SUBSCRIPTIONS: United States: \$67 per year, \$35 for six months. Airmail to Canada, Mexico: \$80 per year, \$42 for six months; to Central, South America and Caribbean: \$90 per year, \$47 for six months; to Europe: \$100 per year, \$52 for six months; to the Middle East, Africa, Asia, and the South Pacific: \$110 per year, \$57 for six months. Surface mail to any country: \$81 per year. Make check payable and direct all inquiries to: Accord Bookstore, 481 Eighth Avenue, New York, NY 10001. Tel. (212) 967-4371.

Heavenly Order Begins in the Family

REVEREND SUN MYUNG MOON
NOVEMBER 5, 1995
PLEDGE SERVICE
PARIS, FRANCE

Translator: Peter Hyo Yul Kim

FRENCH people, raise your hands. What about Japanese brothers and sisters? Since we have many French people here—the majority of you are French—I feel like I am in France now. (Applause.) It is true that everyone wants to have more of their own people and wants to be the number one. I see many French brothers and sisters, and I recognize that this is indeed France. I am happy to be here with all the French members. It is good to see you. I feel sorry that I cannot speak French.

Where is my homeland? (Korea.) Not everyone likes the name "Korea." Therefore, we need the concept of God's land and True Parents' land. That means all humanity's hometown. Originally, God's will should have been fulfilled in the Garden of Eden, where one ideal family was to settle. However, because of the human fall, this did not happen. Therefore, in the last days there must be one place where God's will inevitably shall be completed, one place centering on one family. Through the fall, one family was lost. To restore that one family, a foundation must be laid. Therefore, the beginning point is one, not two. However, Korea is divided in half—north and south.

Why do you think Korea was divided? As you know, the Lord of the Second Advent came as the bridegroom to humankind. Christianity was in the position of bride. Therefore, Christianity was supposed to welcome the bridegroom and together with him establish the Kingdom of God on earth. However, the bride culture failed to receive the bridegroom and instead betrayed him. That is why the entire world has been divided. The fatherland of True Parents was divided, even my tribe and family were separated and divided. Thus, I had to walk the forty-year wilderness course by myself.

God cannot take dominion when something is divided. God has to find some person or some condition which is totally united and harmonized. That is why I had to find Mother, who could totally unite and become one with me.

The Unification Church replaced Christianity's role as the bride and established the victorious foundation of unity with me. Upon that foundation, Mother restored the bride realm on the worldwide

level, and True Parents declared the liberation of women in 1992. Upon that condition, Mother can now stand side by side with me in front of the world.

The world is changing

Father and Mother, side by side, are now heading toward the throne of the Kingdom of God. That is why the world is changing rapidly. The world is now turning 180 degrees: what used to be the right side becomes left, and left becomes right. Everything is being reversed.

One major world problem is the problem of economic disparity between north and south. Usually the Northern Hemi-



Father speaks to the members and leaders gathered at the New Hope Farm in Brazil for the anniversary of the establishment of HSA-UWC, May 1, 1995.

PHOTO: COURTESY OF WILSON TOMIO MONOMI

The second generation in the Unification Church seeks absolute unity between mind and body and absolute unity between husband and wife, parents and children, and among family members.

sphere has had more blessing and more wealth. However, the time is coming for the Southern Hemisphere to receive God's blessing more and enjoy more affluence. By the same token, the satellite countries in the Eastern bloc suffered more than Western democracies. However, now the Eastern bloc countries will enjoy their freedom and believe in Christianity and God more sincerely than Western people do. Christian people in the Western Hemisphere started believing in God first. They enjoyed their life of faith all these years. On the other hand, those people who lived in the Eastern bloc did not know how to believe in God; they did not practice the life of faith. However, because the world is turning in reverse order, now the people in the Eastern bloc will be more faithful than the Western people.

Until now there has been order in relationships between father and mother, elder brother and younger brother, grandparents and grandchildren. This kind of order is being totally reversed. People who are in the position of children will be in the position of parents, and parents will come down to the children's position; grandchildren will go up to the grandparents' position and grandparents will come down to the grandchildren's position; the elder brother will become the younger brother and the younger will become the elder. This kind of reversal is taking place right now.

That is the reason that the world is now welcoming the youth-centered period. Youths are becoming the focus of world affairs. The youths in the secular world belong to Satan, and the youth on God's side, particularly the blessed children, will belong to God. The youths of the secular world follow the footsteps of Satan. That is why they seek immorality—free sex, homosexuality, and lesbianism. However, the second generation in the Unification Church seeks absolute unity between mind and body and absolute unity between husband and wife, parents and children, and among family members. With all this unity, we are building the ideal couple, the ideal family, and eventually the ideal world, centered on true love. You see the difference.

What is the most fundamental problem in the world? The family problem. All the problems of the world stem from family breakdown. That is why I initiated the blessing centered upon the ideal of true love. That is why I blessed 360,000 couples, 720,000 people. Centered on this kind of heavenly theme, the ideal world will be built. There will be 3.6 million couples next time, and after that, 36 million couples. If we go through these few more steps, the entire secular world will surrender to me and to God. The world is turning to that direction.

The most difficult problem the free world is facing is of extreme individualism. If there are a thousand people, there are a thousand opinions. In the communist world, because of their training, even if there are a thousand people there is only one direction and policy. That is the way they have been trained. Now God is using that training to bring citizens of former communist countries to God. Between the Western, democratic bloc and the Eastern, communist bloc, which side will progress faster in following God? (East.) What then is our task? We have to be totally alert all the time not to fall behind. People under the former communist regimes believed that the communist ideal was the only ideal which could save the world;

but now they see the falsity, and communism is gone. Therefore, if those people accept Unificationism as their saving ideology, they will progress rapidly.

Walk right side up

The satanic world is like people walking upside down, walking on their hands instead of their feet. How difficult is it to maintain a headstand? How hard is it to walk on your hands? You Unificationists are now walking with your own two legs. The entire world tested us in every possible way.

Once we have one fatherland, one tradition and one ideology we can start God's ideal world. You need to inherit the ideology of True Parents. Do you understand? In all of human history there is only one True Parents; there can be no other True Parents. Therefore, humankind should have only one direction: following True Parents. One direction, one tradition, and one language.

There will be no French people there. What shall you do? How can you erase your past tradition? You will even forget your name, too, because your name belongs to Satan's side. Forget everything. You French brothers and sisters, you do not feel good about it? Can you forget your French name and adopt this heavenly tradition, including the language? Do you really feel bad about it? The way you are laughing indicates that you do not feel good about it.

Our time has finally arrived. It is the time of spring. We have to sow seeds. I have been sowing seeds this year beginning from South America and then North America. Mother went to Japan, Mother and I went to Korea, and finally we came to the European continent to sow new seed in the ground. Once I sow this new heavenly seed, you have to make sure that these seeds germinate and grow to produce flowers, bearing all kinds of fruits for heaven. That is how you reach the position of tribal messiah. You will become a second True Parents here on your level and then bring all the harvest to heaven, together with your family. That is the way we will build the ideal world on the European continent too. The seed which I am planting and the seed which you will harvest have the same value, connecting to the Kingdom of Heaven. Satan cannot control that realm; only God can. The world which God can control is called "the Kingdom of Heaven." This is the message this morning. I brought this heavenly seed to sow here; if you can harvest the plants that are growing from that seed, the quality of the seed will be the same. That is the message.

Until now, the entire human race has been walking upside down. That is why it is so difficult. Because of my teaching, Unification ideology, you can now stand right side up. Do you think it is an easy step? It is very difficult. If you look deeply into your conscience, your mind will tell you your posture in walking, whether you are walking on your hands, whether you are walking sideways, crippled or lying down. Your mind clearly knows your quality of life. Is it true? Your conscience tells you everything. That means as long as your conscience is clearly guiding you, you do not need True Parents; you do not need God, because your conscience will guide you all the way. Your conscience represents God, True

*The heavenly constitution that is coming through True Parents,
says that boys and girls must stick with their parents until they
receive their ideal spouses through True Parents.
This is the way you can keep your purity.*

Parents, and your original mind.

Those who have confidence that you are walking on your own two legs, raise your hand. Can those people who raised your hands say that your mind and body are totally united, that there is no conflict whatsoever? Isn't it true? Even after that explanation, do you still have confidence?

That is why even the Family Pledge, which we recited this morning, focuses on true love and mind-body unity. That is the essence. Centering on true love, we can unite mind and body, man and woman. Without true love, we cannot complete anything. No matter how difficult, we have to find the center of true love. Only true love connects us to God.

After the fall, everything went to Satan's side. We have to overcome that satanic realm; otherwise, we cannot connect to the true love realm. Down here is Satan's side; the vertical dimension connects to God's side. That means we have to make victory all over the world; otherwise, we cannot connect to God's realm. This is serious.

That is why the Bible says that those who seek to gain their lives will lose them, while those who are willing to sacrifice their lives will gain them. That is a paradox. You are living in the fallen world. You have to overcome everything. It is not so easy. You have to bet your life; otherwise, you cannot go.

Help each other

Is there any brother or sister who is meeting Mother and me in person for the first time? Those brothers and sisters who did not receive the blessing yet, raise your hands. No one? Everyone is blessed? One person? Who is your father? How old are you? (Eighteen.)

Because of the fall, human history started with false parents. Adam and Eve became false parents after the fall. Therefore, unless the family is restored, there is no way to complete restoration. We must regain the ideal family. Again, we must take the opposite course. There should be mutual support and cooperation between grandparents and grandchildren. They should cooperate according to God's direction. Parents and children should work together; assistance should not be just from parents to children, but also from children to parents.

In the Garden of Eden, if Adam and Eve had helped each other, worked together and cooperated with each other, the fall could have been prevented. Even now, unless there is mutual help, consent and cooperation in your own family, your family can be broken. One blessed couple may be like a gemstone, surrounded by hundreds or even thousands of secular, satanic families. In France, people are against blessed families. That is why you need absolute unity among the blessed couples; become like diamonds, which no one can break.

Adam and Eve faced no evil situation other than Lucifer. However, they fell. Compared to that, what we are facing in this secular world is enormous. Every day you are faced with satanic influence. That is why when you get up in the morning you bow to True Parents' photo; in your mind you receive True Parents and promise, "I will live my life today according to the teaching of True Parents and God." When you come home at night, you have to report to True Parents in your heart,

also your physical parents. That is the way you should live. To do that, you cannot be selfish. If you are a self-centered person, you will be like Eve. Selfishness was one cause of Eve's fall. Therefore, you should not have a selfish, self-centered way of life.

This democratic, Western world has become a satanic world, centered on extreme individualism and selfishness. Therefore, it has to be completely overhauled and reversed. Again, one of the main causes of the human fall was Eve's self-centered, individualistic thinking. Just as the beginning was centered on individualism, now in the last days we see rampant individualism all over the world. Individualism rules the world. In the spring time, Eve's individualism caused the fall. Now at harvest time, the fruit of individualism has expanded all over the world, producing hell on earth. Whatever you sow, you will reap, the Bible says. Because of individualism, the fall came about.

Live by the heavenly law

Now the heavenly law, the heavenly constitution that is coming through True Parents, says that boys and girls must stick with their parents until they receive their ideal spouses through True Parents. For example, the girls should stick with their mothers. Boys should never stay with any girls until they marry. This is the way you can keep your purity. The crux of the fall involves establishing a love relationship on one's own without the consent or permission of the parents.

The conjugal relationship is not your own; it comes from God, from parents. You have to inherit it from parents. Adam and Eve should have married with God's blessing. That is why to restore the human fall, we have to make sure that our marriage, our conjugal love, is centered on God and comes through True Parents. Love originally belongs to God; it is not ours. That is why in the Unification Church our life of faith means that even if I live on this end of the Planet Earth and my spouse comes from the other end of the planet, as long as True Parents and God approve, we receive the blessing and we live together in eternity.

Do you want to have your love confined to the French nation and the French people, or do you want to have your love expand all over the world, reaching the cosmos? (Cosmos.) Why? Why do you want that kind of expanded love? Because when God looks down upon the human race, God considers the world to be one nation, one brotherhood. Therefore, you blessed couples have an obligation to show an exemplary life to your children, so that as they watch you they will long to have a marriage just like yours, saying "I want to have my wife just like my mommy. I want to have my husband just like my daddy." Blessed couples, if you keep fighting between husband and wife, that is what your children will learn, and they will practice the same thing in the future.

When Mother and I were in Korea, some second generation children testified, saying, "Well, we always see our daddy and mommy living really harmoniously with love and unity and centered on God, so we want to marry too in order to have that kind of happy, united family." This kind of testi-

Your children respect you and look up to you as ideal parents. If you show tears of sadness, pain or conflict to your children, the spiritual wound you give to your children is immeasurable, enormous. It will cause an eternal scar in your children.

mony should come from your children. Parents are in the position to set an example, lead exemplary life in every way.

When you look at Mother and me, do you think there is fighting between us every day? (No.) How do you know? Mother says the youngest true son, Hyung Jin, who is now about sixteen, says, "I want to get married because I want to have a family like you, Father and Mother."

In front of your children, husband and wife should never show tears of sadness. Your children respect you and look up to you as exemplary, ideal parents. If you suddenly show tears of sadness, pain or conflict to your children, the spiritual wound you give to your children is immeasurable, enormous. It will cause an eternal scar in your children. Even if you are really angry at your spouse, you will be unable to fight with each other when you think about the consequences for your children. If you fight just once, a scar is planted in your children's heart; if you fight twice, the scar becomes even larger. If you keep fighting and creating scars, your children may finally leave your family. So make sure you do not fight.



PHOTO: COURTESY OF WILSON TOMIO MONOMI

A quartet of True Grandchildren sing at the 1995 True Parents' Day entertainment in São Paulo, Brazil. Left to right: Shin Sun Nim, Shin Yeon Nim, Shin Won Nim, and Shin Eh Nim.

Listen to your conscience

If there is any blessed couple who fights a lot, always in conflict with each other, always in disunity, sometimes the husband battering his wife or the wife ignoring her husband, raise your hands. Only one couple? Your conscience knows and tells you clearly how good a spouse you are. That is why if you are not sure about yourself, always ask your conscience, your original mind; you will get an answer right away because your original mind belongs to God. It is directly connected to God. Your original mind precedes your own parents. Your original mind knows in advance what you are doing; before God knows, your original mind knows.

If God knew what you were going to do before your original mind did, you would not be an autonomous entity but just a lifeless lump. However, you have autonomy because of your original mind and your conscience. Thus your original mind, your conscience, is your supreme teacher, because it knows things before God does. Your original mind precedes even the sovereign of your country. Does your king or president come to your individual level and protect you 24 hours a day? No. Therefore, your conscience has more value than your king or president. Once you are totally united with your original mind, you can conquer God's heart and rule this entire world. That is the value of your original mind.

We all have the ambition to reach the position of royalty, in whatever form it may take. Maybe French people do not feel that way, because you are so humble. However, you may be

arrogant in your mind. French people have a tendency to consider themselves to be superior. You think your French culture is number one on the European continent. If you truly think that way, do you suppose such thinking belongs to Satan or to God? Since the French Revolution was based on humanism, your culture has been advocating materialism. Based on this materialism, the French culture blossomed into beautiful flowers; but in essence, that kind of thinking belongs to Satan.

You are proud of the Louvre Museum here, aren't you? When God comes down and looks at the Louvre, do you think He would be proud of what you have? When you look at modern paintings produced in this country, can you make sense out of them? They are confused and complicated. They have no center.

God is in the position of center of centers. I coined a new term: "centerism." The Satan-based ideology is "non-centerism," whereas the God-based ideology is "centerism." It is beautiful, isn't it? Individualism does not have any center. If there is a center, the center should be one; whether the scale is the individual, family, nation, world or cosmos, everything is centered on God. In individualism, however, each man has his own center as a man, and each woman has her own center as a woman. As I said earlier, if there are a thousand people, they have a thousand centers. That is why individualism does not have any center. Furthermore, is individualism centered

The Western culture dominates the external world, and the Oriental culture dominates the internal world. The Western Hemisphere culture progressed beyond the farmer-based culture, but it cannot last too long.

on your mind's desires or your body's desires? The center of individualism is always moving around, while the original mind, the conscience, is stationary; it does not move. That is why it is called "centered."

You are here representing the French Unification Church. What possibility is there that the French church will support my worldwide providence and progress, as I expect you to? Will things go the other way around? Your answer sounds good, but your tradition has been not so good. That is a problem. French people have a very keen sense of comparing themselves with other cultures and other people. Isn't it true? Perhaps that is why you are artistic. Secular French people try to find whatever is good and adopt it as French culture. Such a tendency is not easy to get rid of it. As a genuine human being, if you are defeated you have to admit your defeat. Be honest. If you try to retain your position and make excuses after being defeated, instead of admitting your defeat, that is not fair. In World War II, did France win the war against Germany, or did Germany win the war against France? Which country won? When you say France, I feel you lost, but you still say you won. That is the problem. You have such a pride.

If I came here with a very stern expression, you would feel afraid. Since you would be unable to touch me, you would sense a big gap between us, isn't it true? However, I have been making gestures and childlike actions, so you feel very intimate and close to True Parents. That is the blessing from True Parents. Do you feel close to True Parents this morning? (Yes.) Do you feel closer to True Parents than your husband or wife? (Yes.)

Well, in a tree, no matter how big or beautiful or strong one branch may become, it cannot replace the root, can it? The branch is still a branch, and the root is still a root. Which is more beautiful, branch or root? (Root.) You cannot see roots, so how can you say they are beautiful? The roots usually deal with smelly fertilizers, whereas the branches reach up in the sky and enjoy the fresh air.

The roots absorb nitrogen and provide oxygen for fresh air, as do the leaves. Since I usually stay in Korea or someplace other than France all the time, I am like a root, unseen; but you are here in France and working in your country like leaves and branches. Do you feel that you can do whatever you want according to your instinct and freedom, just because I do not see you? (No.) You know the answer, yet it is not easy to practice that principle. When you go to college to continue your education, you gain a Ph.D. in the end; but it is not easy, is it? Not everyone can do it, because it is a tough course.

If I give you too much education this morning, you will immediately forget it all. Well, since you have not seen me here in your country for the last five years, have you progressed or declined? What is the situation of your country? Has your church shrunk?

Hunter culture versus farmer culture

Comparing the Oriental countries and the Western countries, which side enjoys individualism more? Which side did more



International members working on the New Hope Farm in Brazil, May 1995.

PHOTO: COURTESY OF WILSON TOMIO MONCOMI

evil: the Eastern countries or the Western countries? In the record of history who shed blood more, the Western countries or the Eastern countries? In the Orient, if a person is riding through trees and suddenly a poisonous snake bites his horse, he does not usually pull out a gun and shoot the dying horse. In Western cowboy movies, however, they shoot such a horse.

The Asian culture is based on an agricultural society in which people try to blend into nature and harmonize with it. That is the base for their culture. In contrast, the White race started from the North Pole, like polar bears, based on hunting, rather than agriculture and harmonizing with nature. Hunters cannot just sit still and wait for crops to grow. They have to keep moving around to find animals. When a hunter finally sees the animal for which he is looking, do you suppose he will think from that animal's viewpoint before killing it, or will he act based on his hunger and desire? Under such circumstances, the hunter will try to kill that animal because he is hungry and needs food. When he kills that animal and its blood spurts out, the hunter feels joy. Thus we can conclude that wherever the White race goes, there is always bloodshed. With that spirit, the White people have conquered territory and colonized the rest of the world.

In contrast, Oriental people, such as Buddhist monks, will sit and meditate, even at the point of death. That is why all the great spiritual leaders came from the Eastern Hemisphere. God wants to embrace the entire human race as one, not just one side.

Farmers certainly kill chickens, pigs and cows for food many times, but these are animals that they have raised with love. When they really need food, they kill them for food; there is more tolerance there. Hunters do not raise animals for food. They go after them, find them, and shoot them. Sometimes those animals are hiding someplace or resting in the bushes, and the hunter shoots the animal before it wakes up. These are key differences between the hunter-oriented culture and

After racial conflicts, religious wars will come. To prevent future religious conflict, I am promoting holy weddings. When religious people collide with each other, inter-religious, inter-denominational matchings will prevent wars.

farmer-oriented culture. That is why Western people are the champions at conquering new territory, champions at fighting. Western warriors have come to Asia and conquered its agricultural societies, but they did not last too long.

The two cultures are connected to the restoration of the relationship between mind and body. The Western culture dominates the external world, and the Oriental culture dominates the internal world. Which of the two will ultimately dominate: the physical external world or the world of mind? Until now the Western culture has dominated, but eventually the culture centered on mind will come to dominate, according to the principle of restoration.

Until now, the Western Hemisphere culture progressed beyond the farmer-based culture, but it cannot last too long. Eventually the great thinkers, religious leaders and teachers from the farmer-based culture will educate, lead and guide this entire human race.

Because of the fall, people have been dominated by physical, bodily desires. Through the history of restoration, the conscience, the original mind, will finally have control over our physical desires. That is the course of restoration.

We see no value system in the Western culture. People seek material things to satisfy their physical desire. Families keep breaking up because there is no value system in the family and no central value system in the nation or world. What else can you expect except destruction? People focus on their own benefit, their own self, forgetting that before they existed there was the sun, cosmos, nature, water and air, their ancestors, humankind. When they cut themselves off from everything else, they lose everything. That is why extreme individualism keeps people from becoming the center, the master. Our spirit, our original mind, wants everything big, like the cosmos, doesn't it?

Digest my criticism

Now is a transitional period. We are reaching a crossing point. Individualism is going down and the holistic, God-centered ideology is going up. This is the crossing point. For example, England used to be the bastion for pirates. The British people at one point wanted to conquer the entire world centered on the leadership of their Queen Elizabeth. That island country occupied the five oceans. Is it good or bad to use merciless power? It is a bad country.

You have to understand why I am giving you this kind of talk. If you are British or French, your ears may not be pleased by this kind of talk. I know that. Yet I am giving you this kind of talk deliberately, because I want you to take it, digest it, and overcome that feeling.

Think about American people. The majority are descendants of Anglo-Saxon ancestors, and they take such pride in saying, "Well, Christopher Columbus came and discovered our continent." When you look at history with magnifying glasses, Columbus went there and was actually just about to die. Who saved his life? American Indians. That is how Columbus survived and Western people could go there and settle.

However, history does not record it that way. They did not

even consider American Indians to be part of the human race at one point. Now they are changing. Is that fair treatment or unfair treatment? Before Western people reached the Americas, there were hundreds of thousands of Indians living all over the North and South American continents, yet this White race went and killed tens of millions of Indians. Now the total population of Indians in both American continents is only twenty or thirty million. History records that large numbers died of sickness within this 400-year period. Hundreds of millions of people died because of sickness when they had survived thousands of years without dying out? It does not make sense. This White race, the descendants of hunters, went and hunted them down. Whether you believe it or not, some of those hunters considered one American Indian less valuable than one bear. Who is right? Is my explanation correct or is the American history book correct? Therefore, we have to repent.

In the population of the world, how big a portion does the White race include? About 850 million people belong to the so-called White race. What about Asians? There are 3.2 billion. That is about four times the number of the White race. Put yourself in the position of God. If a choice had to be made between these 850 million White people and 3.2 billion Asian people, which one would you rather sacrifice: the smaller size or the larger size? Unless I continue protecting Christian culture centered mainly on the White race, there will be bloodshed and racial conflict on the cosmic level. The White people in America fear that Asian people will come and take over the continent. When the next century dawns, scholars and economists predict that America will be surpassed by China.

Even now, I am preparing for this through the international, interracial holy weddings. That is my strategy. Why do you think I am doing that? After racial conflicts, religious wars will come. To prevent future religious conflict, I am promoting holy weddings. When religious people collide with each other, inter-religious, inter-denominational matchings will prevent wars.

When a German person and a French person marry, what happens? When the husband and wife make love, do they say, "oh, this is German love," or "this is French love"? Do they make such distinctions? Love is one. Because of love, making unification is no problem. Isn't it true? In the beginning, because of their different cultural backgrounds, the spouses in an inter-cultural marriage may think that each has to become half German and half French, for instance. As soon as you have your first child, that concept disappears. Isn't that true? I do not know. You know better than I do. This is absolutely the best way of unifying people of different races and nationalities. When I talk about the love relationship, I am talking about true love: love which can love your enemies. In the future this atmosphere can bring about the unified world. Is it true? (Yes.) Thank you.

Usually we do three cheers of mansei after this kind of gathering. Why do you think we do it? First, we cheer for God; second, for True Parents; and, third, for the Unification Church.

■

[Edited for Today's World.]

The Establishment of a New Eden

Kwang Suck Lee

ARGENINA is a country which is located 180 degrees in latitude from Korea. It was established as the Adam country in the new providence, at the beginning of the second forty-year course.

In the São Paulo Declaration on March 31, 1995, True Parents proclaimed that the center of the providence will now be in South America. They chose Argentina, Brazil, Paraguay and Uruguay as the countries of Adam, Eve, Cain and Abel respectively. Furthermore, True Parents proclaimed that it was heaven's mission to realize the unification of 31 countries in Central and South America. After that takes place, North and South America, which are in the position of Cain and Abel respectively should unite; thus connecting the whole world and making a foundation for the unification of Korea. This will create a unified world after the restoration through indemnity at the worldwide level and in the position of Adam's original family it will unify these four countries.

To get victory in this great providence, True Parents made great effort and they quietly went fishing to the New Hope Farm in Mato Grosso, Brazil. On May 12, 1995, True Parents met with the president of Paraguay to whom they proposed concrete projects for South America and discussed God's providence centering on South America with him. Later, True Parents also met with the presidents of Uruguay, Argentina and with other Latin American presidents.

After the liberation of Korea forty years ago, if Korean Christians had fulfilled their responsibility, North America, England and France would have also united and True Parents would have realized God's will standing in a supreme position. They would not have gone through the forty years of indemnity. Instead, they would have built a foundation for the Kingdom of Heaven on earth within seven years and would have expanded it to the world centering on Korea. Since Korean Christians could not fulfill their responsibility however, the will which should had been realized forty years ago, was

eventually brought by Father to South America, which is now the center of the providence.

On May 23, 1995, True Parents met with the Argentinean president, Carlos Saúl Menem, thus establishing the groundwork for the building of the ideal nation; they also went fishing in Corrientes. Later, after the celebration of the 33rd True Day of All Things, True Parents attended a banquet with the leaders of Argentinean society.

I am writing this so that the worldwide membership can follow True Parents' footsteps in Argentina and as a record for the future of our activities at the beginning of the second forty-year course.

Father's visit after thirty years

On July 7, 1965, Father quietly visited Argentina along with three other members and prayed for the restoration of this country. He chose the main holy ground for Argentina at the Plaza Colon, located behind the Pink House. Thirty years later, Father came back.

When we found out through Reverend Hyung Tae Kim that True Parents wanted to visit Argentina, we felt great joy. His visit took place on May 2. We thought that they would come only to meet and to uplift the members, but we were wrong. We received the direction that Father wanted to meet with President Menem and afterwards wanted to have a banquet for VIPs. We were to make all the arrangements for this to take place. I then formed a committee to receive True Parents and to meet President Menem. These were the last days before

the elections and President Menem was totally concentrating on his re-election, making it very difficult to meet with him. The elections took place on May 14 and Menem was re-elected, having received fifty percent of the vote. True Parents were to arrive on May 22, so we had only May 28, when True Parents would be leaving, to prepare the meeting. After the elections, Menem was very busy and all his appointments were already scheduled; however, we continued attempting to set this meeting because we knew it was important. We understood that Argentina was in Adam's position; therefore, this meeting would be of great influence in the providence of restoration. We were constantly telling Dr. Menem's private secretary about True Parents' projects and the meetings they had with the presidents of Uruguay and Paraguay. On May 23, we received a call from the secretary say-



Father speaks to the international church leaders and members during the True Day of All Things celebration in Buenos Aires, Argentina, on May 29, 1995.

PHOTO: COURTESY OF KWANG SUCK LEE



Father and Mother light the candles at the offering table for the True Day of All Things celebration, May 29, 1995, in Buenos Aires, Argentina.

ing that the meeting would take place that same day at the Olivos residence. President Menem was aware of the sacrifice and efforts which True Parents were making for world peace. Through many different sources, he knew about God's will for True Parents. That is why he decided to meet with them in spite of his difficult schedule.

We were very happy and worked diligently to receive True Parents well. Within one week we had four important celebrations; True Parents' visit, the 33rd True Day of All Things, the banquet for VIPs, and True Parents' visit to Corrientes. We had a very short time, but we were able to accomplish everything.

The party which accompanied True Parents was composed of four regional leaders, including Reverend Won Pil Kim and ten staff members.

President Menem's meeting

The meeting took place at 8:00 p.m. at the Olivos residence. True Parents were accompanied by Reverend Hyung Tae Kim and Alejandro de Souza. Father made a forty-minute presentation about God's providence, different environmental projects, pollution, and feeding starving people. The president demonstrated his warmth by coming out of the office to send off True Parents, although they had told him it was not necessary. Thirty years ago, Father prayed quietly for the restoration of this country; now with the coming of the brothers and sisters, Abel announced God's providence during the meeting with the head of state who rep-

resented the people in the position of Cain. Thus, True Parents had a victory, meaning that they will receive the support of four countries in South America with a new providence in that part of the continent.

Candidate for the ideal city

Early morning the next day, True Parents departed for the province of Corrientes along with the party of ten people. The previous April, I had gone to look for a place which could become the center of the providence in Latin America and thus prepare for True Parents' visit; I recognized that Corrientes was prepared by God.

When you look at a map, you will find two great rivers which are open at the north and the south. One of these rivers flows through Argentina and Uruguay and the other from Brazil toward Argentina. The place which embraces these two rivers is called Mesopotamia and in its center is the province of Corrientes, very close to the other countries in the south. The place which Father is very interested in is the

city of Paso de la Patria (path of the homeland) which is 35 km. east of the capital of Corrientes. It is located at the merging point of the two rivers, Paraguay from north to south and Parana from north-east to southeast; they have in their currents fish like el dourado, surubi, pacu and boga among others.

True Parents gave Rio Miranda the position of Cain (in Mato Grosso) because its water is the color of the earth, the other river, Rio da Prata they gave the position of Abel. True Parents did a lot of fishing for the providence in South America at the place where these two rivers merge. They did the same thing at Paso de la Patria. The Paraguay River which runs vertically has water the color of the earth, and the Parana River which runs horizontally has clear water. The river is 1.5 km. wide and is surrounded by a beautiful environment. It is exactly right for a place where God could build Eden again with the second providence. If you look closely on the map you will see that, if we join the region of Mesopotamia of Paraguay and Argentina, it is very similar to the Korean map. Paso de la Patria is located at the point of Hung Nam.

At the beginning, God created Adam and Eve at a place in Mesopotamia in the Middle East. Isn't it incredible that it was called Mesopotamia before? The land where True Parents want to build the new Eden is also called Mesopotamia. No one can deny that God prepared a place to build a new Eden long ago as a third or fourth option.

The first day when True Parents arrived at the Province of Corrientes, they chose to stay at the hotel El Pinar and



Father and Mother meet with Argentinian President Carlos Saúl Menem.

there they bought a boat. This was a small boat of 5.40 m., but Father chose to fish from that boat. The season for fishing in that place is from July to October and in August there is a fishing tournament for dourado. May is not a good season for fishing, but Father caught two dourados during the first day. The leaders also caught several fish. The next day True Parents moved to Don Julian's cabin at Paso de la Patria and Father decided to fish for bogas. With the bogas, Father asked to prepare lunch for all the leaders and the staff. During the speeches he gave us, he said that we had to plant trees to solve the problem of polluting the environment and to solve the starvation problems by conquering the rivers and the seas. Father also observed the geography of the location and visited some places to buy land.

33rd True Day of All Things Celebration

True Parents went back to "La Candelaria," which is a castle with a beautiful forest under the care of the church of Argde. Father talked about the relationship between Cain and Abel and the South American providence. He also announced the change in leadership for the new providence in Latin America in front of all brothers and sisters. Reverend Hyung Tae Kim, who had worked as the church leader in Latin America, became an ambassador-at-large for True Parents. Reverend Zin Moon Kim took his place as continental director and Father asked the members for their absolute support to these elders. Father also introduced four leaders who will be working in four countries in South America. Reverend Young Suk Song as the leader of Argentina; Reverend Heung Tae Kim will lead Brazil; Reverend Joung Ok Yoo will lead Uruguay and Reverend Pyong Lee Moon will lead Paraguay. In this way, True Parents sowed the seeds for the victory of the providence in South America. After leaving Lobos, Father gave directions to build a recreation center and to promote tourism and fishing. He also bought land.

The victory of the banquet

On the morning of May 30, True Parents left for Buenos Aires to attend the banquet. On the way they visited the training center at Cañuelas and the church headquarters, they observed everything carefully, even the roof.

Approximately 400 guests in leadership positions attended the banquet; among them were ambassadors, legislators and businessmen. They gave a warm welcome to True Parents as the founders

of AULA.

Antonio Betancourt was the master of ceremonies. Dr. Thomas Ward gave the opening remarks and benediction. Father gave the speech "True Family and I." Gloria del Paraguay sang and flowers were presented to True Parents at the end of the program. The speech was impressive and lasted for an hour and a half, during which no one left their seats. It was a beautiful night and a successful banquet which filled True Parents' hearts with joy.

Following the banquet, leaders and members went to True Parents' suite. True Parents were very happy with the results and personally told me that we had done a good job. Father spoke to

***Here, where two beautiful rivers at Mesopotamia
merge is where we should build the new Eden, serving
True Parents in the building of this new country.***

the members until 2:30 a.m. about the theme of true love within a couple.

Again in Corrientes

True Parents' plan was originally to go to São Paulo after the banquet, but instead they went to Corrientes again. The plane was scheduled to leave at 6:40 a.m., so even if they had gone to bed at 2:30 a.m. they would have had to get up at 4:30 a.m. to go to the airport. They, therefore, stayed at Don Julian's cabin and went fishing for dourado. Leaders from the United States and Japan arrived at this time, including Mr. Takeshi Furuta and his wife. True Parents were interested in fishing for bogas; one day they caught more than twenty of them.

Don Julian's cabin has 25 rooms, three restaurants and boat stations. It receives payment for the mooring of more than 200 boats. Father wants to make it a central point for the building of the new Eden and commemorate the view to Argentina. He also decided to buy 600 hectares of land in the area of Paso de la Patria. During their stay in the province of Corrientes, Father did not meet with the media who wanted to interview him. Still, the media gave positive reports about True Parents which represented another victory on our side. True Parents stayed until June 4.

A dream come true

In the morning of the fifth of July, True Parents left Buenos Aires for São Paulo. I had to say good-bye to them at the Corrientes airport. When I did the farewell bow, Mother gave me a gift and said, "You worked hard." One day in the mid-

dle of May, I dreamed that True Parents were giving a strong scolding to the world leaders; since I had arrived late to the meeting I could not even lift my head in such an environment. For a long time Father was scolding them and the members began to repent in tears. When Father finished speaking, he asked one person to sing a song, I volunteered and sang, "The Universe has Liberated Your Heart." I sang until my neck seemed to want to explode, I sang with all my heart because I wanted to indemnify all my sins until water ran through my eyes and nose. When I finished, Mother said, "You did very well," smiled at me and patted me on the back. It was then that I awoke.

My dream became reality. During a

short time, we had to invest our maximum efforts to accomplish the four great celebrations. When I heard "you did very well," I felt that everyone was included in Mother's words. Her words were not only for me, they were for all the leaders and members who worked so hard in this country.

Conclusion

True Parents left to São Paulo after a great victory in Paraguay, Uruguay and Argentina. They said that the second forty-year course could be shortened to only four years, depending upon whether we could complete our responsibility.

The responsibility, which the new Eden must fulfill upon the foundation built by our True Parents through their visit to Argentina, is upon us who are their children. To accomplish this on June 1, Father changed the mission of the president of the church in Argentina; he sent new leaders to four countries and Reverend Song came to fulfill his mission in Argentina.

Father also sent four Japanese leaders to four countries in South America. Through all these events, we can see the importance of the providence in South America. Here we must build our homeland. Here, where two beautiful rivers merge at Mesopotamia is where we should shout man-sei eternally; we will build the new Eden in Paso de la Patria, serving True Parents in the building of this new country.

To do this, I will devote all of my youth here, giving thanks to God and to True Parents who gave us the blessing during this most historic time. ■■

Father's 16-City Speaking Tour

September 5-20, 1995

Peter Ross

RECENT months have attracted as great an interest in religion as the O.J. Simpson trial has in the art of punditry. In late August, the Dalai Lama came and spoke in several cities. His largest audience watched his somewhat disappointing interview with Ted Koppel on "Nightline." His Holiness John Paul II, preoccupied the national attention to a far greater extent—even securing large segments of time on some of the major networks throughout his five-day visit to America. Beginning on September 5, another 75-year-old religious leader embarked upon what became a sixteen-city tour of America, one that he completed in sixteen rigorous days. Father's tour was most distinguished, however, by the contents of his address, "The True Family and I."

"The marrying man"

Throughout his life, Father has garnered great distinction in innumerable arenas. One of these is as "the marrying man," as one American newspaper described him after the 30,000 Couples' Blessing ceremony in 1992. No one has brought together in marriage more couples and certainly no one in history has exceeded the size of these ceremonies. Who do you know that blessed the marriages of over 360,000 couples in a single ceremony? He is not done yet! In addition to conducting Blessing '95 in August of this year, Father convened eight major events as part of the Second World Culture and Sports Festival. These included: the Inter-Religious Federation for World Peace Parliament, the International Conference for the Unity of the Sciences, the Professors' World Peace Academy Congress, the World Media Conference, the Summit Council for World Peace conference, the Women's Federation for World Peace conference, the World CARP Convention, and the Han Ma Dang Sports Festival. To each conference Father gave a plenary address and at the conclusion of each conference he offered closing remarks. In between, there was time

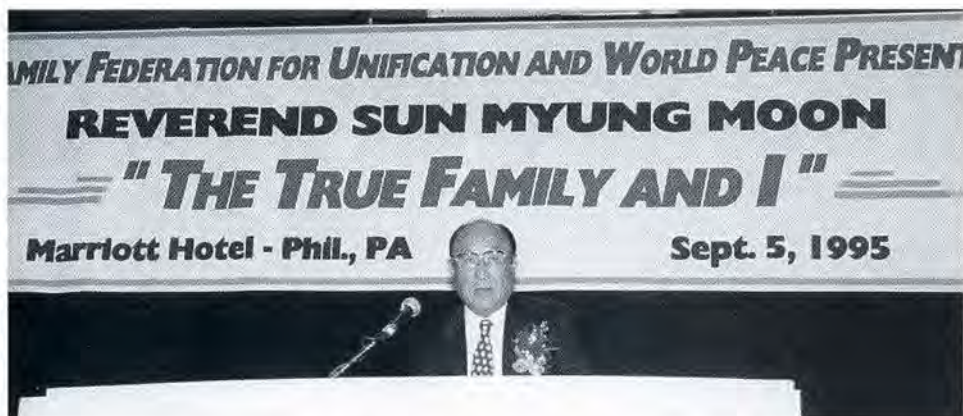


PHOTO: KEN OWENS/NFP

given to meet the various participants and beyond the confines of the festival he continued to exert leadership over his ever-expanding international foundation.

American speaking tour

A reasonable person might think that such unparalleled feats were enough for one year. However, Father immediately returned to America and embarked upon a very publicized speaking tour. His first stop was Philadelphia and his last stop—fifteen days later—was Anchorage, Alaska. One of Philadelphia's dailies, *The Philadelphia Daily News*, noted that despite the absence of any couples to be married, Father was nevertheless "clearly enjoying a kind of honeymoon as he spoke of marriage." The paper went on to quote some of his major statements affirming the original value of the family while pointing to those factors threatening "to destroy completely the family ideal."

The following day Father made his New York appearance at the Manhattan Center where he addressed a very distinguished audience. The event was preceded by two simultaneous receptions: one, for VIPs which included ambassadors, city commissioners, jurists, ministers, and academicians; the second, for members of the press corps which included among others the Associated Press, Bill Bell—the religion writer for the *Daily News*, Korean television, radio, and print, as well as other ethnic Asian representa-

tives. For the press, this was an opportunity to again have a direct experience of Father. All too often, the media have been inclined to allow a small and vocal group of hostile detractors to define and characterize both the Unification Church and its founder. But here was Father—direct, live and accessible. Anyone encountering him on such terms can only be profoundly impressed. This was also a chance for the media to meet for the first time as church president, Dr. Tyler Hendricks. In response to Bill Bell's question as to whether the church had gone mainstream, Dr. Hendricks was quoted as having replied: "We're in God's mainstream." Farley Jones, president of the Family Federation for Unification and World Peace (FFUWP), Dr. Frank Kaufmann, executive director of the Inter-Religious Federation for World Peace, Reverend John Gehring, director of the Religious Youth Service, and Mrs. Karen Smith of Ocean Church were all available to give extensive context to the scope of Father's acclaimed work in those areas that they each represented. Ms. Beverly Freed, who was directly responsible for outreach to the media for the New York event, had done a commendable job to facilitate this reception.

For the main program, William Lay, New York chair for the FFUWP, served as emcee. He first introduced Bishop D. Ward Nicols who had been invited to

CONTINUED ON PAGE 16

TRUE PARENTS' BIRTHDAY

FEBRUARY 24, 1996
SÃO PAULO, BRAZIL



BIRTHDAY CELEBRATION



True Parents celebrate their joint birthday in São Paulo, Brazil, with guests, members and international leaders. Father turned 76 and Mother turned 53 on February 24, 1996. **Above:** Father and Mother light the candles at the offering table during the Main Pledge Ceremony. **Top (previous page):** Father and Mother extend their arms to encompass the whole universe symbolically while praying at the Pledge Ceremony. **Bottom (previous page):** Father is on stage in the main church in São Paulo with Alejandro de Souza, his translator. Members and guests are focused on the content of his message. (Photos: Courtesy of Wilson Tomio Monomi)

16-City Speaking Tour

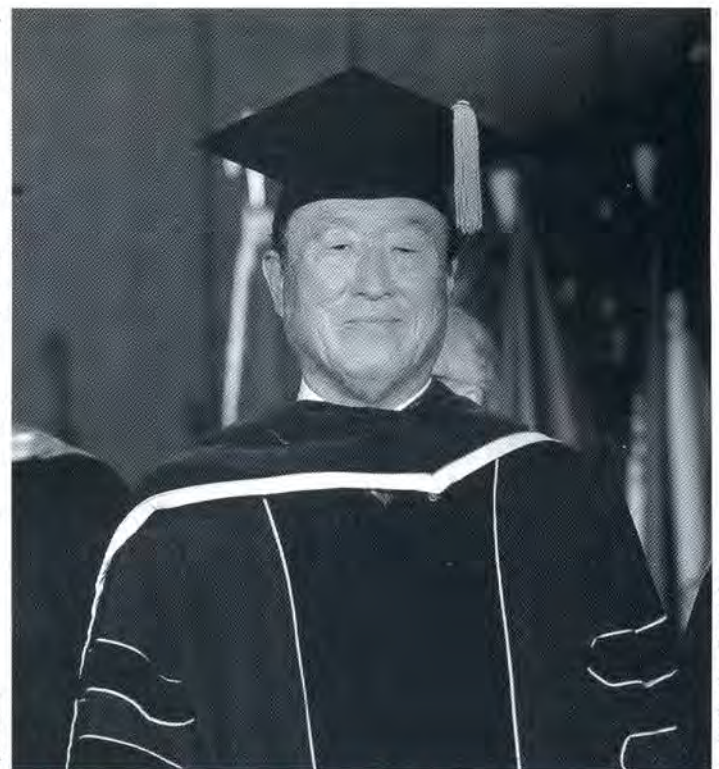
offer an invocation. Bishop Nicols is currently the senior bishop of the African Methodist Episcopal Church. In addition to his distinguished service in the AME Church, Bishop Nicols is a member of the World Council of Churches' Central Committee, the World Methodist Council, and is a trustee of various universities throughout the world. Following him was H.E. Mario Nobile who extended the appreciation of his government to Father for the relief work that had been carried out in Croatia under the auspices of the International Relief Friendship Foundation. Dr. Herbert London, the John M. Olin Professor of Humanities at New York University, offered effusive comments to welcome Father to New York on this portion of his national tour. Ambassador Phillip V. Sanchez, publisher of *Noticias Del Mundo*, introduced Father while exuding his customary natural warmth and intellectual keenness.

Father receives honorary degree

On the following day, Thursday, September 7, Father was invited to the University of Bridgeport to receive an honorary doctoral degree. He availed of this occasion to again deliver "The True Family and I." The university had just recently awarded a degree to Mrs. Hak Ja Han Moon. The *New York Times* published an extensive report on this event. It selected as its quote-of-the-day Dr. Richard Rubenstein's explanation for why the university had awarded Father this particular doctorate. As president of the university he had stated: "If you have someone who is that much of a benefactor, you do not just shake his hand and say 'thank you.'

Without him, the university would have died." Representing the feminine perspective, Donna Philips, head of the faculty council, was quoted in the *Times* for having stated that "she was happy the university could formally thank a benefactor who had given so much."

In extending coverage to this event, both the *Times* and the local *Connecticut Post* referenced a small but seemingly embittered protest by some local "red-necks." "Furious Rabbi Stein" (as characterized in the *Times*) of the local Coalition of Concerned Citizens was photographed while piercing the air with his finger in rabid protest. The *Connecticut Post* described his contribution to an otherwise civil occasion thus: "I'm shaking with rage," seethed Rabbi Israel Stein." While the protest only attracted a dozen folks, they all sang from the same sheet. One of the protesters was identified as Cynthia Lilley. She is a national advisor for the American Family Foundation and her fifteen minutes of fame arrived during her attempt to defame the Unification Church in a charade on NBC's "Today" show several years ago. As Martin Luther King, Jr. once said: "Nothing in the world is more dangerous than



Father stands in cap and gown, after having received his honorary doctorate degree from the University of Bridgeport, on September 7, 1995.

sincere ignorance and conscientious stupidity."

Public recognition

On the foundation of these first three cities, Father moved through the nation. Published articles in the major papers, as well as announcements on radio and television, heralded his arrival. After his speeches, banner headlines recorded the substantive content of his speech. Among others, these included: "Rev. Moon espouses love, values (Boston's *Sunday Telegram*); "Rev. Moon Answers His Critics in Visit" (*Chicago Sun-Times*); "Moon urges



Father greets Professor Morton A. Kaplan at the "True Family and I" presentation in Chicago, Illinois, on September 12, 1995.



Father greets Professor Joseph Bettis at the "True Family and I" presentation in Seattle, Washington, on September 18, 1995.

PHOTO: KEN OWENS/NFP

PHOTO: KEN OWENS/NFP

matrimony" (*Houston Chronicle*); "Body-mind unity would end violence, Rev. Moon says" (*Denver's Rocky Mountain News*); "1,500 hear the Rev. Moon focus on family in L.B." (*Press Telegram*, Long Beach, California); "Moon brings message of family love" (*Seattle Post-Intelligencer*); Rev. "Moon spreads message of love to Miami Beach audience" (*Sun-Sentinel*, Miami Beach).

Through his own unchanging service to America and despite opposition as a

Father and Mother have come. They are prescribing the essential solution for resolving our modern or post-modern cultural crises.

result of uninformed prejudice, public recognition of Father's message and his work is finally being heard and seen. This can only continue and become an increasingly pervasive influence in popular culture. Those who introduced Father in the various cities introduced his work in general terms to the assembled audiences. But in particular, they could speak with unquestioned authority of Father's work in their respective field of endeavor. In Seattle, Professor Joseph Bettis, an emeritus religious studies professor at Western Washington University and a United Methodist minister introduced Father as a leading voice in the world for diversity and tolerance—spiritual, racial, cultural, political and that Father is "the great spiritual teacher for the 21st century." At the University of Minnesota, retired Colonel Buford Johnson commented in his introduction: "I look at what they're preaching—God, family and love—and I wonder what the big problem is. Americans are paranoid." Dr. Morton Kaplan, professor emeritus at the University of Chicago introduced Father by re-iterating his remarkable contribution to the demise of communism.

It seemed that even those who have set themselves apart as Father's most hostile of critics could not restrain themselves from recording the arduous road that this man of faith has walked from the obscurity of war-torn Korea to establish an international foundation of the highest integrity. Cynthia Kissler, executive director of the Cult Awareness Network was quoted in the *Chicago Sun Times* as stating "that the hiring of [former president] Bush, and the appearance of Coretta Scott King and Barbara Walters at a Moon-connected conference in

Washington this spring, indicate Moon is 'becoming entrenched politically and socially.'"

Father's tour concluded in his beloved Alaska where he spoke in Anchorage. ("At-last-ka" as he once described it.) The *Anchorage Daily News* reported on this program. The paper noted the tremendous investment Father has made in the fishing industry in pursuit of his vision for solving the tragedy of human starvation by wisely utilizing the resources of the ocean. This report referenced how International Seafoods of Alaska has "worked closely with federal, state, and local officials to develop a new protein powder from fish discards that has been shipped overseas to feed hungry people..." The

paper pointed out that "Moon's cross-country tour has helped revive the media spotlight that first shone in the early 1970s as he attracted thousands of US adherents." The paper noted how subsequently "critics attacked him" and that some of these attacks have persisted even until today.

"Culture of flight from God"

Back to the pope. There are many factors that account for the commanding attention which His Holiness attracted throughout his five-day visit to America.

It is true that our contemporary culture has been levelled to the most base level as a result of what the pontiff himself characterized as the "culture of flight from God." Equally true is the reality that this could only have resulted from the cumulative ineptitude and the internal

corruption within the traditional moral and spiritual authorities of our age. Nevertheless, amid this devastation, along come a figure of personal religious integrity who, despite opposition from both within and without the Roman Catholic tradition, has been unshakeable. To many in this parched spiritual climate, the pope's presence and his message offered solace and hope. On the day before addressing his audience at the United Nations, the pope said: "But even if there is a crisis, a solution must be found because it is worthwhile to have this international organization, this family of nations. Nations, too, need a family. They cannot live alone as orphans." He spoke of the unprecedented opportunities for justice, recon-

ciliation and development now visible in the world. He then continued: "Ancient rivalries and suspicions still compromise the cause of peace. We must find ways to set them aside. If we do not, history and the Lord of History will judge us harshly."

At this juncture, Father and Mother have come. They are prescribing the essential solution for resolving our modern or post-modern cultural crises. Throughout their entire lives, as True Parents, they have sought to redress the "culture of flight from God" by affirming the teachings and embodying the practices of the essential religious truths. Moreover, they have acted to convey God's impassioned revelation to modern humanity. Empowered by this understanding, they have already developed successful paradigms for the effective resolution of those "ancient rivalries."

By the time this has gone to print, Father and his immediate family will have imparted the seminal message of "The True Family and I" to audiences in every state throughout America. They have shared it with a wider international audience as they traveled to over 160 countries. As people around the world heard this message—uncompromised and unapologetic, profound and instructive—and learned of Father and his life-long work for themselves, they have come to regard him with great appreciation and distinction. However, his purpose has never been one of personal reward. His

As people around the world heard this message and learned of Father and his life-long work, they have come to regard him with great appreciation and distinction.

consistently stated intention is to effect the conclusion of a process initiated by God, all too long ago, for the restoration of the human family. Father concluded his speech by repeatedly stating, with great conviction and hope:

"As you probably know, Reverend Moon and his spouse are known throughout the world as the True Parents. If it is true that as the True Parents, we are connected to God in true love, true life, and true lineage, I would like you to remember one thing. Beginning from a true family and you, a realm of liberation, liberty, unification and happiness will begin. This will allow the hope of peace to sprout upon the earth." ■■

Ecumenism in the Americas

Frank Kaufmann

IN these pages is a report from the conference "Christian Ecumenism in the Americas: Toward One Christian Family under God." I remember when Father started the God Conferences in the 1970s, a number of prominent theologians explained to Father in a loving but condescending way, that theology had "developed" to the point that it was no longer possible for reasonable people to speak of God per se! I guess it takes a farm lad from Korea to insist on something dumb like conferences on God. I guess God has to thank someone that it has since become quite easy to talk about God per se ... why not a Korean farm lad.

You will note from the report that the conference achieved unparalleled levels of success, not only compared to the work done to date by Father's interfaith organizations, but furthermore as compared to anything remotely similar in the world of ecumenical and interfaith activity. It was acknowledged unequivocally that Father was the only person to have challenged the hitherto uncharted territory of Christian ecumenism in all the Americas. Time and again, the work was described by participants and those familiar with the conference as an idea whose time had come, or as long overdue.

To give the punch line first; for us it

was an absolute privilege to be a part of Father's continuing rise to prominence and success. We served under arduous and exhausting circumstances; but we would do it a thousand times just for the chance to be part of Father's rise to prominence and deserved respect and recognition.

A union of three central pillars

The conference grew out of an interesting union of three central pillars of Father's providential front-line; namely, his own public speaking ministry, the Washington Times Foundation (WTF), and the Inter-Religious Federation for World Peace (IRFWP). As such, the pro-



Father and Mother receive a declaration from Dr. Ninian Smart, the J.F. Rowny Professor of Comparative Religion at the University of California in Santa Barbara, representing all participants of the conference.

PHOTO: KEN OWENS/NFP

cess had to reflect great care and balance to protect the integrity of the related parts. Each of these elements has an inviolable core mission and brief. While they had to be fused, they could not be confused.

As we all know, in 1995, Father gave the speech "True Family and I," in 36 nations, beginning with seventeen Latin American nations, and including sixteen states in the United States of America. Father had to deliver this speech to this gathering of Christian leaders from the Americas as his final speech in 1995. As such, that speech must be seen in some way as the culmination of Father's efforts in 1995.

Yet, the conference was every bit as much an ecumenical project of the IRFWP. Would Father just exploit the trust and goodwill of the IRFWP leaders who have linked arms with him centering on his vision for inter-religious harmony and cooperation, to carry out a purely Unification Church agenda, and personal claims? He would not do any such thing for many reasons, not the least of which is that doing so would violate integrity of the IRFWP and would quickly squander the hard-won foundation that took decades to create. As important as it was for "Christianity" to hear "True Family and I," (and surely nothing in the world was more important at that moment), the conference still had to retain at all costs its rigorous ecumenical integrity.

Finally, the conference was co-sponsored by the Washington Times Foundation. Same problem, if not worse! What was a secular media outlet doing funding a Christian ecumenical conference. Both the WTF and the IRFWP have serious boards of advisors and collaborators who by no means would tolerate manipulation of the respective organizations to which they have lent their names, reputations and advice. Thus the Uruguay conference can be seen in essence as the fragile unification of three inviolable absolutes, all of Father's own making. The maintenance of order and protection of integrity during the process of preparation would determine, in the long run, the conference's ultimate success or failure.

The conference report shows how these elements were interwoven, rather than cobbled together and covered with a tapestry of fly-by-night mentality. Father's speech was included among other keynote addresses in the opening plenary of the conference. Information about Father's foundation and testimonies to Father's history as peace-maker was included in speeches from the conference sponsors—Reverend Chung Hwan Kwak and Mr. Dong Moon Joo—and

given appropriately in the conference closing plenary. [See the text of their addresses in this issue.] The significant majority of time in sessions, however, was spent in rigorous examination of Christian, ecumenical concerns. While Christianity can only unite when adequate spiritual conditions have been laid, Christian unity can certainly be delayed well beyond that

point if the right people do not come together and invest in working out exactly how that unity can be achieved. Nothing happens by magic.

Faith to move mountains

We have read that with sufficient faith one can move mountains. I think if mountains could have experienced the story behind the scenes for this conference, the mountains would have jumped up and moved themselves. Conference participants arrived December 11, 1995. Apart from a preliminary meeting on October 10, 1995, actual work for the conference did not begin until October 28, 1995. This means that the Uruguay conference went from not existing, not even in the world of ideas, to soaring in the realms of unprecedented success in just five to six weeks! Anyone who has ever had to manage just the externals of even a small meeting would dread the thought of being given five weeks to secure international travel, hotel accommodations, meals, meeting rooms, ground transportation, and the literally dozens of other elements required for a successful conference.

Add to that finding top-drawer speakers and having them write papers for a conference five weeks away; the middle of exam week, and two weeks before Christmas! The usual lead time for such speakers is between eighteen and 24 months. Who would want to make even one such phone call? What kind of organization asks someone to write a paper in five weeks? Surely the caller would have to have asked himself, "What must

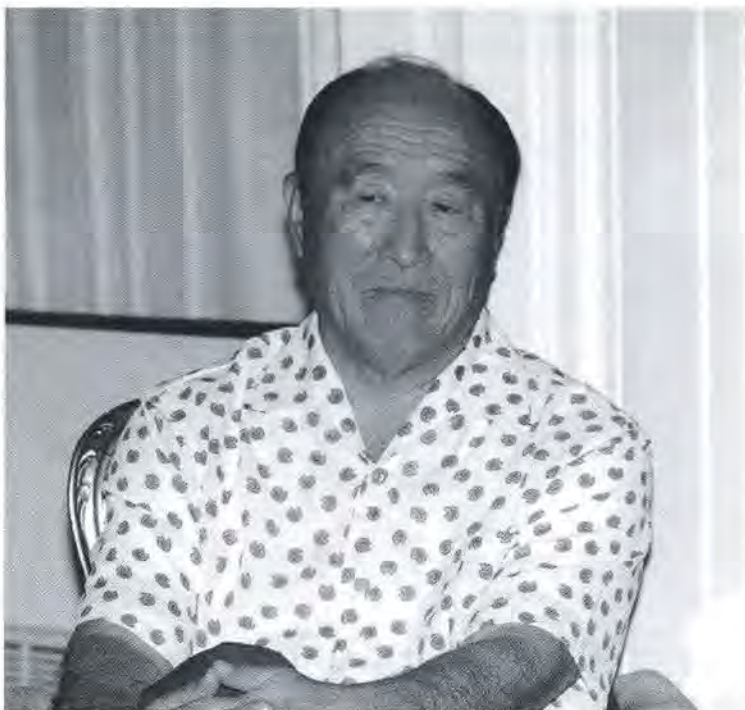


PHOTO: KEN OWENS/NFP

I be thinking about the status and dignity of the person I am inviting under such circumstances?" In reality, efforts to gather speakers and participants under such conditions should properly result in nothing greater than the phone slammed in my ear.

Where and among whom was this unthinkable undertaking to be carried out? Among North American Christians and Latin American Catholics. Old friends, right? Not. These are communities which have been, and in some cases still are, actively hostile and obstructionist to Unificationist efforts. That is the background for the conference. How did it turn out? It is in the report.

At the conference itself, Father met with all prominent leaders in attendance, usually over lunch. Many of the plans forged by these leaders with Father for cooperation and shared commitment to the restoration of North and South America, and the establishment of harmony in the hemisphere will soon be seen in Father's providential activity. As this continues, it will be important to understand the role this conference plays in the larger context of ultimately establishing complete, global, inter-religious harmony and cooperation. This will be made clear in a future article. ■■

Dr. Frank Kaufmann is executive director of the Inter-Religious Federation for World Peace and a Unification Theological Seminary alumni. He and his wife, Hiroko, participated in the 2075 Couples' Blessing in 1982. They have three children.

Christian Ecumenism in the Americas

Toward One Christian Family under God

Frank Kaufmann

THE Inter-Religious Federation for World Peace (IRFWP) concluded a highly active and productive year by co-sponsoring, with the Washington Times Foundation, a major Christian ecumenical conference in Montevideo, Uruguay. The conference, entitled "Christian Ecumenism in the Americas: Toward One Christian Family under God" convened by Professor William Cenkner of the Catholic University of America and held at the Victoria Plaza hotel in Montevideo, Uruguay, had a total of 183 people in attendance, of whom 121 were formal participants. Activities included a little over two full working days, and a day of tourism and celebration, occurring from December 11-15, 1995.

Conveners and organizers did a yeoman's work to secure representation from all corners of the Christian world in the Americas. Despite the boycotts, censures and prejudices that typically plague ecumenical and reconciliation efforts, this goal was surprisingly well achieved. Among the communities we sought to have present in respectable numbers were Christians from North and South; Catholic and Protestant; liberal and conservative; Pentecostal, Evangelical, and what might be described as mainstream, liberal Protestant denominations. In some areas, a balance in racial representation—for example, between Black and White—was also pursued. To reiterate, I am most pleased to report that, even though there is room for improvement, there was unprecedented success in bringing together leaders from a broad spectrum of representation. This fertile field of discovery and fellowship may well have been the sweetest part of the conference.

The overall conference theme was divided into five plenary sessions, one of which was further sub-divided into three additional sections. These seven areas of focus provided the conference direction and structure. The opening plenary bore the same title as the overall conference theme. Plenary Two was

"Christianity in the Americas: Assessing the Past and Looking to the Future." Plenary Three: "Bridging Divisions: Catholic-Protestant, North-South, Liberal Conservative." The fourth plenary was further subdivided into three sub-sections. This plenary with the larger theme: "The Role of Religion in the Creation of a Good Society," had the following committee sessions: Committee One, "Religion and Politics"; Committee Two, "Religion, Culture and Society"; Committee Three, "Religion and the Economy." The fifth, and final, plenary was entitled "The Role of Christianity in the Emerging Unity of North and South America."

IRFWP conferences have come to bear, over the years, a trademark pattern in which virtually all participants write full papers, most of which are published. As such we tend to have very few "plenary sessions," and instead devote the conference time to dialogue in small roundtable sessions of sixteen to twenty people. This conference, however, broke from that tradition with a format unlikely to occur very often in the IRFWP. The small group format was missed in Uruguay, where the conference consisted

mostly of plenary sessions and debate and discussion "from the floor." Yet, there were benefits to be derived from this pattern more common to large international conferences. These included the freedom to offer the ecumenical experience to an audience wider than is possible when requiring written contributions from all who participate. This Uruguay format acknowledges the reality that influential Christian leadership is broader than just those for whom writing papers is a common leadership responsibility.

This greater inclusivity allowed for a range of direct ecumenical experience rarely available, even to the most experienced ecumenists present. Often "professional" ecumenists can go for years without ever meeting a pastor. In many instances, a Lutheran "professional ecumenist" (for example) may be far more similar to his Catholic counterpart, than to a significant portion of his or her fellow Lutherans. The Uruguay experience was anything but a like-meets-like conference. So diverse was the constituency that encounters may even have been uncomfortable or frustrating at times. It must be said, however, that the encoun-



Dr. Theodore Shimmyo, president of the Unification Theological Seminary, asks a question during one of the plenary sessions.

PHOTO: KEN OWENS/NFP

ters were rich, challenging and fruitful when all was said and done.

In selecting speakers, a mighty effort was made by the conference organizers to obtain a balance of positions and perspectives among speakers and presenters. This was impeded a bit by the fact that some invited speakers were forbidden or obstructed by leaders or biased peers in their communities from fulfilling their desires to attend and present positions from their community. We look forward to gradual, growing ecumenical and interfaith openness among all members of the Christian family.

In the interest of communicating some of the essential content of the conference, as well as the personalities and positions represented, let me here present an abbreviated, annotated summary of the formal conference program. The annotations include excerpts from papers for which we already have the text in hand.

Ecumenism in the Americas

The convener of this opening plenary session entitled, "Ecumenism in the Americas: Toward One Christian Family under God," was Dr. William Cenkner, chair of the department of religious studies at Catholic University of America in Washington, DC. He wrote in his welcome: "The image of one Christian family is the challenge as we enter a new millennium. It challenges us because Christian unity is a biblical imperative.... Dif-



PHOTO: KEN OWENS/NFP

ficult questions will be raised in this conference. Can Christians really shape the Americas in the coming century? Can the Christian churches and communities be gathered harmoniously and cooperatively in this hemisphere to renew nations, cultures and peoples? Inter-religious

dialogue is the work of the Spirit. Reconciliation of Christians toward one Christian family is the work of the Spirit. We are a pilgrim people and we continue to be a pilgrim people until end times. If we are to advance this pilgrimage, each of us must recognize as individuals and with membership in a particular Christian church that the mystery of the risen Christ is larger than one's own experience or the experience of any one church at any one moment in the history of either."

The keynote address was given by Reverend Dr. Nilson de Amaral Fanini, president of the Baptist World Alliance, headquartered in Washington, DC. Dr. Fanini gave a stirring and captivating call for Christian cooperation and unity.

The Founder's Address was given by Reverend Sun

Myung Moon, founder of the Inter-Religious Federation for World Peace and of the Washington Times Foundation, Washington, DC. Reverend Moon delivered a speech entitled "True Family and I." [See the full text published in the September issue of Today's World.]

Christianity in the Americas

One of the speakers in the second plenary session entitled, "Christianity in the Americas: Assessing the Past and Looking to the Future," was Reverend Dr. Jerry Falwell, chancellor of Liberty University in Lynchburg, Virginia. Dr. Falwell wrote: "It is my observation and personal conviction that conferences and seminars like this one can be very beneficial toward building bridges of communication. However, I believe the ultimate and only permanent solution from bringing the Americas together spiritually is to pray and work toward a mega-movement of God in the hearts of the pastors, religious leaders, and the people of our churches which results in repentance and absolute acknowledgment of the lordship of Jesus Christ." Dr. Falwell cited Dr. Francis Schaeffer's emphasis on Paul's teaching in Ephesians 4:16, as providing key insights into the premise for ecumenism. Based on this and supported with other verses, Dr. Falwell unfolded his views on ecumenism, all ultimately harkening to the necessity of an intimate, personal communion



Reverend Dr. Jerry Falwell delivers his address in the second plenary session.

PHOTO: KEN OWENS/NFP



IRFWP conference participants went sightseeing in San Martín for a day.

with Jesus Christ. Dr. Ninian Smart, the J.F. Rowny Professor of Comparative Religion at the University of California in Santa Barbara, California, spoke on the history of Catholic missions in the "New World."

Bridging divisions

In the third plenary session entitled "Bridging Divisions: Catholic-Protestant, North-South, Liberal-Conservative," Dr. Thomas Oden, professor of theology at Drew University in Madison, New Jersey, unfolded the essence of his on-going work in the area of what he has dubbed "post-modern evangelical-catholic spirituality [in order] to define the context of ecumenism in the Americas. By "spirituality," [I] point to personal life lived in union with Christ—a relationship with the incarnate risen

Lord through the power of the Holy Spirit, where his death is my death, his resurrection my resurrection. This life expresses itself in praise of God through loving service to the neighbor. Speaking of evangelical-catholic spirituality I point to an actual ethos, a living history of a worldwide covenant community of worship, in which life in Christ is taken seriously and joyfully as creation's true center, a community in which a disciplined approach to life in the Spirit is informed by scripture study within a community of prayer. I refer more specifically to traditions of discipleship shaped by the heirs of Athanasius, Augustine, Anselm, Luther, Cranmer, Calvin, Wesley and revivalism." These themes and that of post-modernism were worked out with great complexity and thoroughness, so as to advocate Dr. Oden's vision for key elements enhancing the possibility of successful Christian ecumenism.

Dr. Douglas Jacobsen, professor of religion at Messiah College in Grantham, Pennsylvania, reported on a current project of his entitled "Reclaiming the Center," in which he challenges conventional habits of American church historiography which tend to emphasize a liberal and conservative split in New World

CONTINUED FROM PAGE 2

Reflections From the Sponsor

the living God to absolutely keep a pure love life. (2) The pledge that each member of the couple makes to his or her spouse; that is, that I will remain faithful, unchanging and unwavering in true love for you—for eternity. (3) The pledge that the parents make together to their children and their descendants. Since the child's very existence and original source of love is their parents, they should always be able to look proudly upon their parents, and their parents' enduring conjugal love. In a blessed family, there is no divorce.

These three pledges are just not possible without absolute belief in God and God's true love. This is the plain and simple truth we practice in the Unification faith.

As you know, we believe that Reverend and Mrs. Moon are our True Parents. Under their guidance we train ourselves to become true man and true woman, and with that we form true families centering on God's true love.

It is my sincere hope that each one of you here will seriously consider attending the next blessing. Please pray and ask God His desire for your own loving couple in this regard.

Reverend Moon also has founded a great many other organizations devoted to world peace, and the moral regeneration of modern society. Some

of these organizations include the Summit Council and Federation for World Peace which deals with political leadership and affairs of state, the Professors World Peace Academy, and the World University Federation headquartered at the University of Bridgeport in Connecticut, the World Media Association and the Washington Times Foundation, with commitment to ethical and responsible media, the Women's Federation for World Peace dedicated to the role of women leadership in human affairs, the Family Federation for World Peace, and the worldwide sexual purity movement which aggressively challenges those ways of life which ruin the innocence and purity of our beautiful and innocent young people. These are just a very few of such organizations.

Another major part of this grand peace movement is the Inter-Religious Federation for World Peace (IRFWP). I myself am one of its six presidents. The IRFWP is dedicated to building cooperative relationships among religious leaders from all religions and denominations, and to building bridges of harmony and cooperation among believers of all traditions. We are opposed to syncretism, or to blurring the lines of faith and tradition. Religions are different. Beliefs are different. One thing is the same in all true teachings. Every true religion, sect and denomination teach love, compassion and self sacrifice for the sake of others. If religious leaders cannot bring themselves to clearly manifest these qualities as taught

Since the child's very existence and original source of love is their parents, they should always be able to look proudly upon their parents, and their parents' enduring conjugal love.

Christianity. Dr. Jacobsen suggests that this division is too simplistic to yield an accurate historical understanding. Dr. Jacobsen takes part of his task as highlighting important strains of Christianity which defy this classification, yet which have had strong influence on American Christianity.

The Right Reverend Rawle Douglin, bishop of the Diocese of Trinidad and Tobago, the Anglican Church of the Province of the West Indies, gave a detailed exposition of the current ecumenical and inter-religious challenges facing himself and his fellow leaders both political and ecclesiastical in Trinidad and Tobago. This carefully laid out and documented piece attracted a great deal of response from the floor.

Religion and politics

In the first committee of the fourth plenary session entitled "The Role of Religion in the Creation of the Society," Michael Cromartie, senior fellow in Protestant Studies and director of the Evangelical Studies Project at the Ethics and Public Policy Center, in Washington, DC, writes: "I commend the conveners of this conference for bringing us together for such a worthy task. But we should suffer from no delusions. This has all

been attempted before.... [T]his ecumenism has produced not so much the overcoming of differences as the gathering together of groups that decided that their differences did not make that much difference. So much of this now discredited Protestant attempt at Christian unity failed, at least in part, because it sought conformity of opinion on political and ideological issues more than it did on theological distinctives.

"New ecumenism will have to begin by helping cultivate, through dialogues at conferences like this, attitudes and habits of mutual Christian respect and understanding. The great Jesuit scholar John Courtney Murray famously said once that perhaps our goal ought to be "to achieve disagreement; genuine disagreement is an achievement because most of what is thought as agreement is simply confusion." Perhaps clearing up misunderstandings and developing mutual understanding of our differences is ecumenical challenge enough, at least for a time. Certainly this conference has helped clear up some confusions."

H.E. Francisco Morales Bermudez, former president of Peru entitled his paper "The Role of the State in Relation to the Social Teachings of the Church." He focused on two fundamental encycli-

cals namely, *Rerum Novarum* (1891), and *Centesimus Annus* (1991). He also examined historical conditions for those liberal trends which ultimately manifested themselves in the forms of totalitarianism and social Marxism, and those which opened the way for a free economy, individual liberty, and the economy of the marketplace. He reflects on these influences in light of the effort (including his own) to instill Christian and spiritual ideals at the base of political and social structures.

Religion and the economy

In the third committee of the fourth plenary session, Dr. Daniel Finn, professor of theology at St. John's University in Collegeville, Minnesota, entitled his paper "Morality, Markets, and Government: The Structure of a Christian Moral Assessment of Economic Systems." In it Dr. Finn carefully argues that it is "just during those times when Christians have been the wielders of political and economic power that Christian prophetic denunciation of injustice has been the strongest.... In times and places where Christians were less influential politically, prophetic critique of injustices has been less apparent and Christian ethics has focused more fully on personal morality.

by their own founders in their inter-religious relationships, they soon will be abandoned by sincere believers, and their churches will decline. Whenever this happens, it hurts all religion, not just that one group alone. For this reason, Reverend Moon founded the Inter-Religious Federation for World Peace. It was founded with the express purpose of fostering loving cooperation among leaders and believers from different denominations and religions. I hope you have had the opportunity to examine the literature of the IRFWP. There you can see that the IRFWP is dedicated to the ideal of inter-religious harmony throughout the world; from northern Sri Lanka to northern Ireland, from East Timor, to Howard Beach, Brooklyn.

In the larger context of the IRFWP program for peace and cooperation among the world's great religions, there is surely no greater or more significant task at hand than for Christians from all denominations in North and South America to join hands and tackle together the pressing needs in the region. These include: (1) The crisis of faith and the rise of disbelief and consumer and ideological materialism, and the resulting decline in the status of the church and its leadership among young people. (2) The disintegration of the family, as the root for instilling proper religious belief and faithful life in each person, and the resultant sexual anarchy and social breakdown that derive from family breakdown. (3) Persistent disparity and injustice in economic opportunity, educational

opportunity, and racial equality.

These are just a few of the serious problems which face Christianity in the Americas. Given the urgency of these and other problems, I am encouraged and grateful to each one of you and your contribution to seeking solutions in these past days.

I will close here by expressing IRFWP's pledge to continue supporting the tasks undertaken, and relationships which have arisen through our deliberations this week. I ask that each one here continue to work together with old and new friends and associates to serve our countries and our region. I pray that Christianity as one great family of believers will successfully create a heavenly environment in which the will of the Living God can flourish, and our young people and other citizens can be uplifted and ennobled.

Thank you and God bless you. ■■

Reverend Chung Hwan Kwak is president of the Inter-Religious Federation for World Peace.



PHOTO: KEN OWENS/NFP

"Unfortunately, much of the recent conversation among Christians about alternative economic institutions has been unproductive at best. Many of us have been struck by the sterility of debates between proponents of capitalism and socialism as alternative economic systems.... There are critically important differences between the two sides, and I do not hold the illusion that there are any universally acceptable answers. However, we can immensely improve the debate by reconceiving the alternative positions against a single conceptual framework which, I hope, would be acceptable to participants on all sides. Thus the main intention of this paper is the articulation of such a framework. It is an attempt to specify more carefully the interrelation between personal moral intention and the shape of economic institutions."

Dr. Amy L. Sherman, visiting fellow

at the Ethics and Public Policy Center in Charlottesville, Virginia, wrote: "Protestantism and Democratic-Capitalism in Latin America: A Guatemalan Study." In her paper, Dr. Sherman examines the implications of two current Latin American phenomena. First, the "evangelical explosion," in which "in such countries as Guatemala, Chile and Brazil, the Protestant community approaches fifteen to 25 percent of the population. Throughout the region as a whole, there are now some estimated fifty million Protestants—mostly Pentecostals—up from a mere 200,000 at the beginning of the century." Second, that "politically, Latin American countries have inched closer toward democratic and participatory forms of government. Apart from Alberto Fujimori's strange brand of authoritarianism in Peru, and Fidel Castro's anachronistic totalitarianism in Cuba, most Latin American countries have made notable strides

toward democracy, replacing military regimes with elected, civilian governments. This democratic trend has not, by any means, been yet fully consolidated—judicial systems, in particular, need overhauling; armies still retain great behind-the-scenes power; corruption is common. Nonetheless, democratic stirrings are evident." Dr. Sherman linked these demographic data to important implications with regard to the economic aspects of these societies.

The role of Christianity in the emerging unity

In the closing plenary entitled, "The Role of Christianity in the Emerging Unity of North and South America," Reverend Chung Hwan Kwak, president of the Inter-Religious Federation for World Peace and chairman of International Religious Foundation, gave some testimony of his experience as a 38-year dis-

Closing Remarks

Dong Moon Joo
December 13, 1995
Montevideo, Uruguay

DISTINGUISHED chairman and speakers, respected Christian leaders, ladies and gentlemen, I am truly honored to be here to have an opportunity to see and appreciate first-hand so many religious leaders from North and South America initiating this conference with the goal of harmonizing and unifying North and South America—and all Christianity under God as one family. As you may know, the Washington Times Foundation is not a religious organization and the *Washington Times* is not a religious newspaper at all. However, the *Washington Times* is the paper that respects religious values and insists that godly principles contain within them the fundamental solutions to the problems of modern society.

After the end of the Cold War, the *Washington Times* took on a new challenge by

stressing the importance of morality and family values centering on God. Therefore, at this time, the Washington Times Foundation is gladly sponsoring this wonderful conference which is pursuing new roles for all of Christianity and new directions for North and South America.

The Cold War era

During the Cold War era, the United States had to seek ways to prevent the spread of communism throughout the world, particularly in South America. Conditions of poverty or social injustice serve as fertile ground for the message of revolutionary Marxism. To counter this threat, some governments went far in the other direction, setting up strong military regimes on the right. Therefore, naturally the US sometimes found itself in the uncomfortable position of working alongside any Latin American government that opposed communism, even if that government seemed to be a regime of the political far right and not very respectful of human rights.

The reputation of the US declined in Latin America as resentment increased. Furthermore, in this situation of ideological tension, the communists encouraged the rumors that the US was exploiting its southern neighbors. That was an unfortunate aspect of North-South relations for many years, of which there are still remnants left. That era has passed and this is the time for healing by cleaning up unfortunate misunderstandings. North and South America should become closer; they should unify and cooperate with-

out needless agony for one side or the other.

Unity in the Americas

Nowadays the importance of spiritual unity between North and South America is keenly felt in the political and economic spheres as well. In Europe and Asia, more than thirty countries have united as one economic community in each area. The United States, to create a balance with the European and Asian blocs, will need to have a strong alliance with Latin America in the future. In any case, America cannot be a part of the European or Asian blocs at all. The United States can only be a part of the American bloc.

There has never been a better or easier time than now for the business enterprises of the North and South to develop markets and good governments. At last the North and South are seeking the same thing, which would also make this a good time for all of us to seek a common spiritual base. This is a time is for loving, not hating; selflessness, not selfishness; giving, not taking.

The Washington Times Foundation has been established to focus its energies on mediating conflict in the world. Through conferences and dialogue, we have contributed to bringing together people of opposing views between Arabs and Israelis, between North and South on the Korean Peninsula and between races in the United States, particularly Black and White. It is part of the mission of the Washington Times Foundation to be

ciple of Reverend Moon. "We were a tiny handful of war refugees, hungry and in rags. Yet somehow our lives had joy. Often we would stay awake until daybreak listening to Reverend Moon as he passionately preached to our small number about the heart of Jesus and the will of God. Reverend Moon would speak about Jesus and his contemporary followers with such love. Never was his teaching without profound implications for our own lives of faith."

He included in his talk an overview of the theological rationale for the vast array of international peace projects founded by Reverend Moon, and concluded with an outline of the reasons for IRFWP's interest in the current conference: "(1) The crisis of faith and the rise of disbelief and consumer and ideological materialism, and the resulting decline in the status of the church and its leadership among young people. (2) The dis-

integration of the family as the root for instilling, in each person, proper religious belief and faithful life, and the resultant sexual anarchy and social breakdown that derives from family breakdown. (3) Persistent disparity and injustice in economic opportunity, educational opportunity, and racial equality." [See the full text of his speech in this issue.]

Dong Moon Joo, president of the Washington Times Foundation and president of Newsworld Communications Inc., pointed out that while "the Wash-



PHOTO: KEN OWENS/NFP

involved in the healing process. That is why the Washington Times Foundation is also becoming a sponsor of reconciliation and harmony among Protestant and Catholic, as well as North and South America.

The approaches of both North and South America have been limited to an emphasis on political democracy or the building of external prosperity. There is a noticeable lack of serious effort being made to establish a spiritual base to support our material progress, and further, to encourage active cooperation between nations.

Live for the sake of others

We are already seeing that, without a strong foundation of moral principles, all our external progress is undermined by social corruption and other crises. What good is it to create a physical Kingdom of Heaven on earth if we are afraid to go out at night because of crime, if we are afraid to speak to one another? AIDS is rampant in our societies. The very key ingredient to success is our living relationship with God, and that is being left behind. Not surprisingly, the more material things we acquire, the faster our quality of life declines.

However, Reverend Moon's way of working and making unity is to give first before expecting to receive. His lifelong philosophy is to live for the sake of others. As I have personally observed, from his actions for almost forty years, he is a man of God, guided by godly principles. Although the instructions "to live for the sake of others" are a part of

every major religion in the world, still we as religious people often let ourselves be divided by what are sometimes very small differences in the expressions of our faiths.

I have great respect for you all and for the ecumenical purpose of this gathering. This is a timely meeting, since the world needs clear spiritual direction at this time, and the mission to find that direction has been given to Christianity. Our coming together here today has powerful symbolic meaning. Protestants and Catholics and North and South Americans are originally brothers under the parenthood of God.

Therefore, that separated brothers are united is good, not only for ourselves but for humankind—and eventually, for God. It is steps like this that will truly open the third millennium for humankind. The men and women of religion must lead the way.

The Washington Times Foundation is ready to support the direction that Reverend Moon is taking to unite North and South America. Feeling that education would be the most basic project for the future of South America, two years ago he initiated a distance learning program to enhance the education of South American young people at various levels. Also, based on an existing university system in Korea and the United States, Reverend Moon plans, if necessary, to expand this university system into South American countries. He wants to provide South America with advanced training in electronic and mechanical engineering, based

on a foundation he built in Germany, Japan, Korea and China. At the same time, construction of highways, bridges and railroads and establishing a Pan-American newspaper will also advance transportation and communication among South American countries.

As some of you already know, Reverend Moon created the Association for the Unity of Latin America (AULA) in 1983, to realize the ideal of Simón Bolívar and San Martín of a unified North and South America. This will provide new horizons for the new future of North and South America.

I really believe that by the creation of this historic gathering between Catholic and Protestant, North and South Americans, and theologians and clergy—a gathering which would normally be considered very unique or almost impossible—you respected Christian leaders have already successfully demonstrated the possibility of the real unity of the world, which will be pioneered by men and women of faith.

I want to express my deep appreciation that all of you have consented to give your time and energies to gather here in Montevideo. Your contributions to the proceedings here have been valuable in the formation of this first step. The Washington Times Foundation will continue to support these efforts in the future.

May God be with you in your return journey to your home countries, and may God bless you and your families. Thank you. ■



PHOTO: KEN OWENS/NFP

ington Times Foundation is not a religious organization, and the *Washington Times* is not a religious newspaper at all, the *Washington Times* is the paper that respects religious values and insists that godly principles contain within them, the fundamental solutions to the problems of modern society". The Washington Times Foundation has been established to focus energies on mediating conflict in the world. Through conferences and dialogue we have contributed to bringing together people of opposing views between Arabs and Israelis, between North and South on the Korean Peninsula, and between races in the United States, particularly Black and White. It is part of the mission of the Washington Times Foundation to be part of the healing process. That is why the Washington Times Foundation is also becoming a sponsor of reconciliation and harmony among Protestant and Catholic, and also North and South America.... Approaches of North and South America have been limited to an emphasis on political democracy or the building of external prosperity, there is a noticeable lack of serious effort being made to establish a spiritual base to support our material progress, and further, to encourage active cooper-

ation between nations....

"Our coming together here today has powerful symbolic meaning. Protestants and Catholics and North and South Americans are originally brothers under the parenthood of God. Therefore, that separated brothers are united is good, not only for ourselves but for humankind—eventually, also for God. It is steps like this that will truly open up the third millennium for humankind. The men and women of religion must lead the way."

Dr. William Cenkner, conference convener, entitled his closing remarks, "Three Phases of Ecumenism in the Americas." In these remarks, Dr. Cenkner says: "Some will leave this conference with more questions than answers. This is probably the way it should be. What underlies most of the questions is the growing distance between theory and experience, between ideology and practice, between belief systems and socio-political systems, between life within our churches and life in the greater society and world.... Twentieth century life is witness of the growing chasm between public and private affairs. The 21st century needs to bring these two phases of human life into closer relationship and interaction.

"At the core of this problem is the

reality of pluralism, a pluralism within and among religious communities. Pluralism is not a modernist category, but it is a fact of twentieth century life. First, Christianity in the Americas has reached that moment, I believe, to move from toleration to collaboration. We need to labor together.... Second, theology and scripture as collaborative if not more inter-ecclesial disciplines.... Third, a stage of phased reconciliation.... [Finally] In the third millennium, we need to bring into common cause both our Jewish and Muslim brothers and sisters."

The conference concluded with a tour of the cultural and religious sites of Buenos Aires, Argentina, and later that day a joyous Christmas banquet at which the participants were treated to dramatic local dance, and a heavenly choir performing and leading us all in Christmas carols. At the end of the evening, gifts were exchanged.

True Christian ecumenism is a rigorous and demanding task. Many important strides toward authentic, loving harmony in the Christian family were successfully taken during these precious few days in Montevideo, Uruguay. ■■

Reflections on the General Orientation Program Experience in Korea

IN 1982, Father invited three European blessed girls to study in Korea. Two years later, he developed a special scholarship program and encouraged non-Korean blessed children to attend middle and high school at the Sonhwa Arts School (home of the Little Angels)—originally founded as “The Little Angels’ School.” It has been steadily developing into a program that includes over 100 children from around the world, including Koreans who are living in other countries. Because of increasing numbers of blessed children who wish to attend, and because of legal and financial restrictions, the program has had to become somewhat selective.

The aim of the Study-in-Korea Program is to provide our blessed children with: the opportunity for academic study in a Unificationist setting, a unique con-

upon returning to their home countries for their time spent studying in Korea.

The homeland

In November 1995, we had a special celebration. We went out for what may become our traditional Thanksgiving meal. Pizza! at our favorite Korean *shik dang*, Pizza Joy. Everyone enjoyed themselves and gave thanks for the food. November surely brought in the cold northern winds and we finally dug out those winter coats and long underwear. The winter here in Korea let in the Siberian winds and when that happened you could feel the cold to your bones. In the coldest of weather you will see the Korean men and women working hard in the marketplace. We cannot find cause for complaint when we witness such a sight. These are ingenious and sponta-

Every year we put up a tree, decorate our halls and try to create that cheerful spirit we all know and love so well.

All the students are studying very hard as they prepare for exams, to the lament of some who have to hone their study habits. Everyone has made a sincere effort faced with digesting a new culture and language.

There is a festive and serious mood in the air. During winter vacation, students will study Divine Principle and practice lectures.

Homestay

Each child will do a week of “Homestay” where they live with a Korean blessed family. This is one of the most memorable experiences for students of the General Orientation Program (GOP), for it is surprising to see how much Korean language you have learned and yet how little you really understand about Korean customs and culture. Learning through experience can be great fun.

The Study in Korea “General Orientation Program” at the Sun Hwa “Little Angels School” is an enriching experience which is available to blessed children who have completed the sixth or seventh grade in the top third of their class. If you have an eligible child and have not received information, please request it through:

Korean Studies Scholarship Fund
1245 Jackson Street
Peekskill, New York 10566
Fax: (914) 734-1678 ■■

The Study-in-Korea Program is the most highly developed and the most intensive long-term specific program of religious education for Unification Church children that exists anywhere in the world.

text for spiritual development, a memorable experience in the language and culture of their spiritual homeland, and through this to foster a deeper understanding and appreciation of the heart, perspective, and background of our True Parents. We hope, furthermore, that returning students will feel a commitment to share what they have learned and inherited, and thus serve as a bridge between Korea and their native countries.

The Study-in-Korea Program is the most highly developed and the most intensive long-term specific program of religious education for Unification Church children that exists anywhere in the world. It has also come to have a high academic standard, and students who attend normally receive full academic credit

neous people. Many insights they had as to why God chose a man from this country to be His victor. The Korean people have an amazing strength and integrity. At the same time, the reality of the width and depth of our Father’s heart, love and will far outweighs that of any country’s hero.

Dormitory life

In the Sun Hwa Dormitory we do our best to create an atmosphere to match that of our hometowns and countries. Christmas in Korea is still a fairly new concept and to be honest one for which all of us Westerners pine. You can bet all the students will be watching the mail on a daily basis for those precious letters and packages their families send.

Errata

It has come to our attention that in the poem entitled “Desert” on page 22 of the October 1995 issue of *Today’s World*: line 2 should read: “As dawn to a desert.” We apologize for any inconvenience or difficulty caused by this typographical error. ■■

It is the time of spring. We have to sow seeds. I have been sowing seeds this year beginning from South America and then North America. Mother went to Japan, Mother and I went to Korea, and finally we came to the European continent to sow new seed in the ground. Once I sow this new heavenly seed, you have to make sure that these seeds germinate and grow to produce flowers, bearing all kinds of fruits for heaven. That is how you reach the position of tribal messiah. You will become a second True Parents here on your level and then bring all the harvest to heaven, together with your family. The seed which I am planting and the seed which you will harvest have the same value, connecting to the Kingdom of Heaven.

Reverend Sun Myung Moon

November 5, 1995