

TODAY'S WORLD

February 1985



GOD'S DAY 1985: Creation and Building of the Fatherland
DANBURY: Interviews with Mr. Kamiyama and Ex-inmate Ed Farmer

Letter from the Publisher

By Rev. Chung Hwan Kwak



For all of us the beginning of 1985 was a fortunate time. Had Father not been able to come out of prison we would have felt an emptiness inside.

Father came to us in person on God's Day, but all the while his spirit was still in Danbury prison. We should therefore be more serious, receive his message more deeply in our hearts and live it more earnestly than ever before. True Parents are the root of our life and our tradition. Only when we are connected with this root can our lives be alert and energetic. Only then can our lives be linked to the heavenly tradition. We should think seriously about what he showed us during those four days.

From the time he came out of prison until the time he went back, the first thing that mattered to him was God's will; the second thing was God's will, and the third thing was also God's will. He held large meetings with leaders, and conveyed things that were touching his heart. He used the time only for public purpose. We cannot help but feel sorry for Mother and True Children. We should realize once again that all of us are indebted to True Parents' family.

He gave us "Creation and Building of the Fatherland" as this year's motto. Our fatherland is not supposed to be created and built through external powers, military powers, economic powers or the power of knowledge. It can be created and built only through God-centered love, service and sacrifice. When we realize that God wants to embrace all humankind beyond race, culture, and religion, we will come to know that in God's heart other denominations are our second denomination and that other religions are directly connected with our own religion. Whenever we feel this—not with our brain but in our heart, or through our original nature—then we can practice God-centered love. Father again asked us to love our neighbors, other denominations and other religions.

Think of sacrifice and service. Fallen people by nature dislike sacrifice unless strongly motivated. We cannot help but be grateful when we realize that sacrifice

and love are indispensable conditions in humanity's indemnity course. In that sense, we are blessed people.

Who will set up the indemnity conditions True Parents need in order to save the world? Who else can God ask to do this except those who know the Principle and little by little are coming to know the heart of God and True Parents?

As we all know by experience, the process of indemnity, sacrifice and service is difficult to go through. But how precious is our joy after fulfilling this process!

Even though the Bible is not explicit about it, Jacob, Moses and innumerable saints won the victory over themselves through fierce internal battles. And when Moses was ready to lead the Israelites out of Egypt into Canaan, many Israelites could not even dream of Moses' incomprehensible idea. Many even thought of Moses as a murderer.

But Israel could not have started its journey to Canaan without God's support, and God could only work through his leaders here on earth.

Humankind should now return from Egypt—the contemporary atheistic, immoral quagmire of today's society—which is so far from God's will and the original Christian faith. We can now move to the theistic Canaan of true love centered on God.

We Unification Church members should do what True Parents are asking us to do at this time—to visit ministers and show model faith and true missionary attitudes towards all Christians. Furthermore, we should educate those who are just joining our movement by our example of service and by the real practice of our faith, so that they can be leaders in the course of restoration to Canaan.

God longs for the day when all humanity reenters Canaan—our fatherland. ♦

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World Mission Center, midnight God's Day
1985: Father writes the motto for the year.
Photo: Robert Davis/New Future Photos

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FATHER'S PRAYER

MIDNIGHT, JANUARY 1, 1985

Dear loving Father,

We have just entered a new year, 1985, and 1984 is over. In the flow of history, last year was the one that had to absolutely determine our victory or failure in Your providence.

Father, at this moment when the entire world and the spirit world are watching, and particularly when the members of the Unification Church are watching in one heart to receive this new dawn, we offer this moment as a turning point to prepare ourselves for the future, and to remove all of our past faults through repentance. We pray that You can dwell in this place and allow this year to be the one in which all of Your desires can freely be declared.

Your son understands that You quietly prepared the Unification Church through a long period while other people took no notice; that You alone led the history of restoration on the foundation of the sacrifice of numerous saints and sages in order to indemnify the past sad history of all humankind. He understands that You were eager for time to pass quickly, carrying sorrow and misery inside without being able to reveal them to anyone else; and that You have been anxious for Your will to be substantialized in the coming new era. He also knows that You chose a man who became the ancestor of Israel, and centering upon him, guided 4,000 years of tear-filled history to establish the foundation on the individual, family, society, and national levels in order to restore the world. He understands how anxiously You waited to send the Messiah, Jesus, on that foundation, dreaming of the realization of re-creation and the ideal, and the liquidation of all the effects of the human fall.

Nevertheless, Jesus, whom you had sent in the desire that he appear as the Messiah and historical hope before the Israelites, was rejected by his people and the Judaic religion, and the bitter heartache you harbored throughout history was left unresolved. As a result, Christianity had to undergo the path of suffering while giving birth to a new history. Christianity was colored with the blood of saints martyred while they were marching forward to build the Kingdom of Heaven on earth, martyred because of the separation between spirit and body that resulted from the crucifixion.

The worldwide foundation has expanded through the worldwide Tang Gam conditions of 2,000 years, all coming to center upon America, the leading nation of the Christian world. However, although Christianity and the Unification Church were destined to be united as one, due to the ignorance of the church and the state concerning God's providence and their enormous responsibility in the last days, Christianity and the Unification Church went separate ways, resulting in a tragic history of division.

Also, history had previously taken a wrong turn when, at the time of Korea's liberation from Japan, Your will was not fulfilled. At that time Heaven was eager to bring about the reorganization of Christianity and to establish the foundation upon which Your will could be accomplished, centering on a seven-year course.

The Unification Church has now groped its way in indescribable grief and pain for 40 years as a controversial, persecuted church. You know how miserable it has been to walk, gasping, up the steep paths of Tang Gam on the individual, family, society, nation, and worldwide levels. Because Your son standing here knew his heavenly mission was to restore this world, he accepted the paths of tribulation as his life-destiny—but those sad, aching days have already passed away.

In the meantime, the world has changed. I recall how difficult it was in 1974 and 1975 to unify worldwide Christianity for the substantial restoration of the world, in order to indemnify all the persecution our church suffered from Christian churches in Korea. Nevertheless, the responsibility of the Unification movement to reorganize Christianity in America and the world still remains. When we think of how miserable and sad You must have been to watch such a powerless, small group as our church struggling but still hoping to achieve Your expectation, when we think how our shortcomings have often caused You additional suffering, but how You have striven on regardless, and still have protected us from all kinds of hardships, we are deeply grateful to You.



Father, Your son knows that all the members of the Unification Church have been walking a lonely road in America, working hard everywhere, carrying the historical mission to proclaim the worldwide restoration of Canaan. In 1985 it will be 40 years since the end of World War II. The year 1984 was the middle of the three-year emergency condition. Also, because 1984 was the last of the first three years of the Children's Course, we knew that, whatever price had to be paid, it was a crucial time for God's will to be fulfilled. All the members of the church had to be mobilized to indemnify the failures of Korea, Christianity, and the world in accomplishing their historical responsibilities.

Our beloved Heung Jin was sent to You in 1984. By sending me to prison, You desired to change the direction of American

churches and their leaders. Through this Tang Gam condition the grief of Jesus can be soothed, and numerous people wandering the earth in darkness, having lost the guiding light of Christianity, can discover a new light. We have thus reached a transitional point wherein Cain and Abel can develop a new relationship of unity on the worldwide level. When we think of all this, we see that the reward of glory You have granted to us is so immense. And so we earnestly pray that You can guide us to offer 1984 to You in gratitude.

When thinking of our mission to invest all of our energy and power to bring victory for the future, we sincerely pray that this year can be erected as Your year and that all the providential days left from today will continue to be Yours and give You deep pride.



R. Davis/NFP

Please protect all of Your children of the Unification Church in Korea, Japan, America, and throughout the world who are praying on this day. When we reflect that their prayers are to accomplish Your will and to bring in a triumphant day for their teacher, we firmly believe that Your desire will eventually be achieved and Your flag of victory will wave powerfully in heaven and on earth. We fervently pray that this year of 1985 will be the one in which You can extol your victory and glory.

We thank You for granting a new year for us to fight for Your purpose. Although last year could be regarded either as a year of sadness or of pride according to the point of view, by carrying the cross of indemnity, the time has come for Your son to regain what was lost in Jesus' time. When Jesus was going the way of the cross he lost Judaism, his nation, his disciples, his parents, his relatives, and the substance of Christianity. He walked alone towards Calvary, carrying only the spirit world with him. However, when we witness that the modern-day son in the capacity of the True Parent could find the lost children, disciples, families, and churches, and could gather together the scattered groups of humankind by carrying the modern cross of going to Danbury prison, we who had been worried about its consequences cannot help but thank You for these unexpected results.

Thus, despite our own attempts to solve problems, Heaven alone could bring success in such dark circumstances. We again come to realize that You alone are truly great and to be exalted. We earnestly pray that You allow this new year to be Your own, filled with joy, victory, and glory through-

out the entire universe, and that the heartache and bitter feelings You have harbored throughout history can be washed away.

We understand that we are now in the final stage of history. We have battles to fight and tasks to fulfill. Please let us realize again the incredible fact that the result depends on Your son, the major leaders who are directly involved with him, and all the members, and let us accomplish our responsibilities with success.

Our Father, who acknowledges all hearts that request the things necessary for Your will to be done, please allow this year to be the one which restores the harmful events that have happened in America, and determines a victorious outcome on the worldwide level, by mobilizing Heung Jin, Jesus, thousands of saints and sages, kings and presidents from 120 nations, and the righteous and loyal of the spirit world, and unifying them all for the sake of the completion of our goal, "The Creation and Building of One Fatherland on Earth."

We also deeply pray that this new year be the one which can bring oneness between the hearts of Heaven, True Parents, and all the Unification Church members, and the one in which, on that foundation, we implant the flag of everlasting triumph.

Wishing again that all the remaining days in 1985 can be full of joy, pride, and praise for You throughout the world, we offer this prayer in the name of True Parents.

Amen. Amen. Amen.

祖國創造
一九八五年元旦 李承燾

CREATION AND BUILDING OF THE FATHERLAND

REVEREND SUN MYUNG MOON
JANUARY 1, 1985
MIDNIGHT SPEECH
WORLD MISSION CENTER,
GRAND BALLROOM

Translator, Dr. Bo Hi Pak

The slogan for 1985 is the same as last year, which shows a continuation of God's dispensation: "Creation and Building of the Fatherland."

A STONY, GRAVELED PATH

I have missed you for a long time and I am very happy to see your bright, shining faces. You are happy and full of vitality. Our path is a pioneering one. The pioneering path is not easy; it is stony, graveled. It is difficult and tough. Sometimes the pathway can only be opened by a dynamite explosion. That is the way we have to go. Nobody has understood history, especially the history of restoration. I have been pioneering the path of restoration. We have come this far and I say to you that we have won great victory up to this moment.

So many people in history have come to this earth and have undertaken the pioneering path. The path of the spiritual pioneer is always difficult, but the pioneering course of the Unification Church today is the most difficult; it is the path of supreme difficulty. The Unification Church path, which is also my path, has a universal meaning. It started from the bottom of

hell and has been ascending into the highest part of heaven. Thus it contains the highest possible theological dimension.

I want you to understand that God would not give you a precious gift without asking you to fulfill a certain responsibility. We are about to receive the most cosmic, eternal gift from God; thus our responsibility is equal to that. We cannot expect such a blessing to come to us easily. Those who deserve the highest place here on earth and in spirit world are only those who are earning it by pursuing the most difficult and thorny path. That is the way we come to deserve God's blessing.

What is the worst kind of hell one can find here on earth? Externally speaking, we could say that prison is the bottom of hell in any society. I have known all kinds of prisons. I experienced Japanese prison; and I was in the dreadful prisons of communist North Korea. After I went to South Korea, I experienced the prisons there. From my experience in North Korea I knew what kind of prisons the Soviet Union had, so in a sense I even experienced the Soviet Union's prison hell. I knew that in order to graduate from prison, I had one more place to go, and that was the prisons of the United States.

We are about to receive the most cosmic, eternal gift from God; thus our responsibility is equal to that. We cannot expect such a blessing to come to us easily.

MIRACLES AFTER GREAT INDEMNITY

Most people go into prison with a despairing heart. However, when I went to prison I was filled with expectation and enthusiasm, knowing that God can always bring great miracles after great indemnity. I was eager to see what sort of things God would do. Since most people enter prison in despair, there are two major aspects of daily life there. One of them is complaint—people are always complaining about everything. “Why is that man’s face so dark? Why is that man’s face so pretty?” Secondly, there is often fighting, since the men there have so much time on their hands. They constantly curse each other and complain against each other. That is the reality of prison life. But my life in prison has been different. I know the law of restoration by indemnity. I knew that I was paying a great amount of indemnity by being in prison, and after that payment there must come a blessing. I thought about how I could prepare for that blessing, how I could distribute it. I have been in and out of prisons, including this time, on six occasions. Maybe there is one more prison awaiting me, in the Soviet Union or Red China. No matter what, I am always preparing and ready to receive the incredible blessing and inheritance from God and to dispense it to the people who deserve it and who have earned it. Those who are to be the recipients of that blessing must prepare themselves to become worthy containers.

What would you do in order to receive that blessing? There is only one way to go: You must be able to naturally subjugate the people in hell. They must come and bow down before you. You must become the men and women who deserve such a surrender from the satanic people. That is the road of restoration. Restoration cannot come without the indemnity being paid. I did not go to Danbury prison just as Reverend Moon, the leader of the Unification Church, but I entered as a representative of the universal mission, for the sake of the world—not only this physical world but also the spiritual world. I was always standing before two entities, God and Satan, and they were the ones who were the judges of my deeds. I was always mindful of being worthy of God’s blessing.

If you are trying to turn a stage, you cannot do that from the high ground. You must go down to the lowest level, to the ground floor, and then you can turn it. Thus our efforts are always from the bottom upward, not from the top down. But if you are all alone trying to make your upward movement, you can never succeed. You must be supported by your entire environment. The important question, therefore, is how to create the kind of environment that can support you.

Your problem does not have anything to do with lawyers, judges, and government. The problem is how can you gain the support of the people. That is the only way we can achieve a secure restoration and pay the indemnity. We have to turn the world around 180 degrees. By my entering into the prison, the entire world was thrown into commotion. The United States has been thrown into deep controversy. Until I went into

prison, negative attitudes were predominant among the people of this country. But once I went to prison, many people’s attitudes changed 180 degrees. Their eyes began to open to the truth. Now any decent, thinking Americans must find themselves in the position of supporting Reverend Moon.

THE GATES OF PERSECUTION WILL HAVE TO BE CLOSED

It is almost like Reverend Moon has taken off one layer of his skin, like a snake shedding his old skin. Amazingly enough, I don’t have to move. People come and take off that old skin, trying to see for themselves what is really inside. When the external world is doing that, those people who are inside the prison with me are also seeing the true nature of Reverend Moon. When this is done I will become a truly free man. Then the path of the Unification Church and Reverend Moon will no longer require persecution. The gates of persecution will have to be closed. Actually this particular process was supposed to have been done in Jesus’ time so that he could enter the Roman Empire and go through the same steps that I have gone through. If that had happened, Christianity would never have had to suffer the way it did. The time will inevitably come when the United States ambassadors all over the world will be in a position to recognize and welcome me. Can you understand this?

We have the mission to save America and to save the world. Where do you go to save America? You go to the worst possible place there. When you suffer together with the people there, willingly going there, the blessing will come to you afterwards. I am sure that among you Moonies there are those who have a complaining and discouraged attitude. “I have been here too long and I can’t see any changes. I’m getting old and my duties are getting more and more difficult.” You have even more burdens after receiving the blessing. What happens? You have a baby and then you have to worry about him. You worry about when you can get together with your spouse, or how can you support your children. All kinds of worries such as that plague your mind.

For me, whenever I am pushed into a hellish place I determine to turn it into heaven. I know that these words I am giving you today are not satisfying your curiosity. I can look into your eyes and I can see that you are wondering what things are like at Danbury, what kind of a life I am living, and so forth.

You know I have been in prison and you know the tradition I am laying. When you inherit that kind of tradition, you will never decline or perish. I always volunteer for the work chores, even at my age, in the prison. That is because my goal is to transform that hellish prison into the Kingdom of Heaven. When I first entered the prison, everybody was looking at me funny, wondering, “What kind of a man is he?” But when I walked out a few days ago many people waved goodbye to me.

You call yourselves Moonies because you follow Reverend Moon, but I am not a Moonie myself! I originate from God, so



therefore I might be called a "Goddie." Why? It is because Rev. Moon is one man who is totally devoted, completely crazy about God, and his resemblance to God is that he is the absolute image. That is the way people see him.

I ENTERED PRISON TO SAVE AMERICA

Even now I know that many of you do not know the real history of the Unification Church, particularly my own history. Not very many truly know me. It is very difficult for American young people to understand me, since this is such a free, individualistic society. As you know, if I had wanted to I could have avoided going into prison. People of the world are wondering why Reverend Moon went willingly into prison although he could have avoided it. They wonder for whom he is doing it. I entered into prison to save America and those who are going to work to save America. It was for your sake that I did it. Among all the young people of America, you Moonies are the ones who are ardently burning with the desire to save this country. Isn't that true? I would like to bequeath to you the tradition and the spirit that will never be removed from you—the true spirit. This particular spirit of Danbury is not needed by me—I already have it—but it is needed by you. I want to demonstrate it to you, to be the example for you. I want to see the birth of young people who will say, "For the sake of America and the world, I will not avoid even prison itself. I can go to prison anytime for the sake of this country and for the salvation of mankind." I want to see that kind of young people blossoming in this country.

I know that every one of you walked a very difficult path up to and including 1984. I know that you only have one prime time in your life, and you gave up the best part of your lives for the sake of your mission. But then, I know that God has been waiting for such young people, those who were willing to give the prime of their lives for the sake of the world. History has been waiting for the birth of such young people. You know I was very handsome when I was young! But I was willing to give up my youth, my prime. I would like to become the foundation, the launching pad, for many people to take off. I

*For me, whenever I am pushed
into a hellish place
I determine to turn it into heaven.*

want to see many people use me as their stepping stone to get into heaven. Actually, I was never ambitious for fame. But inevitably God pushed me into places of prominence.

The year 1984 was truly a painful and sad year for the Unification Church. It started with the sacrifice of Heung Jin. I went to Korea for the crusade, even though I knew that a time of turbulence and even sacrifice was coming to my own family. I wanted to create seven million IFVOC members in Korea and the same number in Japan. I want to see 45 million in the United States and 70 million around the world. Since Satan knew all these plans, he certainly could not just stand still. Satan has always been trying desperately to stop me or discourage me in any way possible. This was the year of my going into prison, and it was a historic event. Many people thought that the Unification Church would be finished once Reverend Moon was incarcerated. But how wrong they were! While I have been in prison during these past months, I have continued to work and make great achievements. I have met very important people, knowing that those people did not come to see me while I was on the outside. There have been visits by some very distinguished scholars, ministers, and diplomats. When those people came to see me, I would speak to them about my ideal; I taught them with a lot of power and they were very positively impressed. They could not reject what I was giving them.

LIFE IS LIKE AN OLYMPIC GAME

Life is like a marathon or an Olympic game. Until you have won the contest, you are not taken very seriously by others; but once you have won the marathon, others look up to you automatically.

The year 1985 is a brand new year and we are all going to be busy. I want to push you out. In order to jump up high, you have to bend down very low first. I operate according to that principle—I am simply preparing to jump and when the right moment comes, I will move up to higher ground. But you too must be prepared to jump forward, so we can take leaps and bounds together. In a way, I was looking forward to going to prison because I knew that while I was in there, great and incredible things would be happening to the Unification Church. What has happened? Since I have been in prison, great numbers of formerly negative Christians have turned around.

When I was in Hungnam prison in North Korea, I could not preach to the other prisoners directly. However, I gained many disciples from among them, without ever preaching directly to them. By the same token, when I come out of Danbury prison I will have a long line of disciples who will be asking me to take them with me.

Where would you like to go for your pioneering? Would you like to go to prison or would you prefer a nice, open, free place with lots of opportunity? Well, we don't need you in prison. I am there and I will pay all the indemnity for prison. You say "Moscow"? That is good—we must go to Moscow. How about Africa? That would be a great place to make an



extraordinary record for history. When I was in prison in Korea, many people thought I must have been finished, but I was filled with hope for the future, specifically for America. At this time also, many people think I am finished but I am filled with hope for the next step. All of spirit world is filled with hope for the future. What about you? Can you have any complaint in front of me? Do you want to follow your dispensational path, just thinking, "How many more years do I have to go?" Or will you say, "God, I am destined to go. I was born for this mission"? I wrote the motto today, which is creation of the fatherland. Why is that slogan so important? It is because we have not yet gained our country. I want you to understand that God has not yet had His own land and country here on earth. That is why Satan is so strong and can always accuse—he has power over all the principalities of the world. This is why God is still suffering—He does not have His own country.

My desire is always the same—how can I restore that one country for God? How can I restore the fatherland for God? But the fatherland must be a place in which people go beyond races, creeds, and cultures. This is the reason I mingled all the races together in the mass weddings. There has been great controversy because of them, but in the meantime there is one race of God being created. It is not easy; in fact, it is very difficult. I knew that it would be. It is even more difficult for God, because He does not have any physical form. God is spirit, so how very difficult it is for Him to move this physical world. In that sense, I am in a better position than God since I have a physical body. Therefore, I decided to undertake that mission on behalf of God—to do it for Him.

THE YEAR OF SHOWDOWN

This year is the fortieth year since I began to walk the dispensational path. So you see that we have every reason to believe that 1985 is going to be the year of decision, the year of showdown. In order to show the true position, I wanted to

begin the year in prison. I was sent to prison in 1984 and I wanted to start off dramatically in 1985, in these circumstances, and then go on to win the greater victory. What about you? Are you going to follow my footsteps? You must grab the helm of the United States and fight. You are not going to retreat, are you?

You came here today and welcomed me, since I just came back from Danbury. This is not an ordinary occasion; this is a very serious, monumental moment in history. So we will not let this moment pass in a mediocre or half-hearted way. I am now going the road of resurrection. You are too. Let's say that this circle represents the solution to the salvation of America. This X represents the destruction of America. Let's say there is a decisive moment of showdown between the two, and there is only one way to win. You would become desperate because you want to save America. In that case, you would not hesitate to grab any person and show them the truth. But you don't want to become that kind of person, do you? "In that kind of game, I just want to be an observer." Is that what you say? I would like to have every Moonie be dramatic. Those who say, "Yes, Father, I want to become that kind of Moonie," raise your hands, please.

Even though I have been in prison, when I look at your hands going up like that, I would go to prison ten times. I will still thank you. I am grateful. You know, I am different now. Why is that? Before, I was just "Father" to you. But now that I have come back to you from the prison, you know that I have been through suffering. You used to say things without much sincerity, even sometimes lying or making up excuses. But now you will be different and you will be honest with me, won't you? Do you want me to trust your word this time? Those who will say, "Father this time it's real. You can trust me," raise your hands please. Thank you. ♦

(Rev. Won Pil Kim led everyone in the first cheers of Mansei for 1985.)

*No more will we witness on an individual level.
We will bring people in nation by nation.
Whole nations shall be restored.*

CREATION OF THE FATHERLAND AND GOD'S DAY

REVEREND SUN MYUNG MOON
JANUARY 1, 1985
EXCERPTS FROM THE MORNING SPEECH
WORLD MISSION CENTER
GRAND BALLROOM

Translator, Dr. Bo Hi Pak

The title of this morning's message is Creation of the Fatherland and God's Day. As you know, today is God's Day and at the same time New Year's Day. This is the eighteenth anniversary of God's Day.

If there had been no fall, God's Day would have been established first, then Parents' Day, then Childrens' Day, and then Day of All Things. But because of the fall that order was reversed and God's Day was installed last. If there had been no fall, the first family—that of Adam and Eve—would have become the center of all things. God's Day, for example, would have been centered upon that family. The entire universal center would have been based upon Adam and Eve's family.

MORE FREE THAN AIR

Adam and Eve's family was supposed to be the one central family in Heaven and on earth, representing the ideal of God. God's nation and world would have been centered upon them. When Adam and Eve walked, it was supposed to represent the path that all of humankind was to walk. When Adam and Eve walked, what about God? Do you think God would say, "Well, my children are going for a walk"? Or wouldn't He want to go walking with them? You cannot see air, but it fills everything; there is no place without air. Think about God in terms of air. Air is composed of certain elements and it can be analyzed scientifically but God is like "super-air" or spiritual air. He is more invisible, more free than air. For that reason, God is truly ubiquitous—everywhere.

Many people think that material things are solid, but when one looks at them under an electron microscope there are great spaces between the molecules of that material. The human body is a universe of cells. When you walk, you should think that the entire universe is walking and moving. But then when Adam and Eve are taking a walk, shouting out to the universe, "Look at us, universe. We are walking here," would the

whole universe be attracted to them? The important thing would be that Adam and Eve are united into one, as one entity, walking. Then the universe would pay attention to them. The entire creation would say, "We want to go together with them." That is because it can feel excited and joyful to be with them.

God is no exception. Why do you think God would like to walk together with Adam and Eve? Have you ever read anywhere in the Bible where God says, "I love money"? Certainly not. Have you read anywhere in the Bible where God says, "What I need is knowledge"? Or "What I need is power"? Certainly not. Those things are not important to God because He already has all the things He needs; by the same token, He can create more of them, as much as He wants. Money, power, and knowledge are valuable only as tools in the consummation of love. They are things to be used for the fulfillment of love; they were never meant to be our goals or our purpose. What is the one thing that God has been desperately searching after? It is true love.

THE DYNAMIC OF LOVE

Where does true love come from? It must come to you through the opposite sex. It can never be fulfilled by yourself alone. Love is always flowing from the object, through your give and take. It is something which comes from someone other than yourself. Your duty to give and then love comes to you from others. That is the dynamic of love. Thus we have to serve and live for the sake of others. As you know, God is the creator and we are his created beings. But even God needs an object with which to fulfill His love. Without the give and take action of love, God Himself cannot fulfill His love. For that reason, the position of human beings is equally important as that of God. The object is just as important as the subject, God.

Think of it: God created Adam and Eve for the sake of love. He brought to life Adam on the one hand, and Eve on the other

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hand. They were His most lovely, charming creatures. Where would God want to take them—to hell, or to heaven? Certainly, God would want to take them to the highest possible heavenly throne. Do you think God would want to sit upon His Heavenly throne and look at His creatures, saying, “Adam and Eve, you are such lowly creatures. Don’t come near me! Get out of here! Go outside and just bow down.” Would God say that? No. God would say, “Adam and Eve, my beloved ones, please come here to me. Sit right here beside me and let me embrace you.” He would want Adam to stand on His right side and Eve on His left, with perfect freedom to turn around in any position. Turned in one direction, Adam would be in the front and in the other direction, Eve would be in the front. They can turn in any direction, but they will always be one. There is no real value difference between Adam and Eve.

God is a being of dual essentialities. Adam represents one characteristic and Eve represents the other. By uniting together, they can represent the complete image of God. That is why God wants to bring them together into one. When Adam was growing up, he was becoming more and more masculine, a handsome man. His heart was pulsating and his hand was trying to reach out for something. Eve was growing up too. She used to be a little girl, but now she was a teenager with the capability to feel love. She looked at Adam and thought, “I used to think of him as just my elder brother, but somehow my heart is beating faster now. Why is that? Something is happening.”

THE DOCTOR OF TRUE LOVE

Look at God’s universe as His museum of love. Everything within it expresses an aspect of His love. How wonderful a Creator we have! Now you know about true love and you know about the power of the love of God. Does it sound like a good thing to have a family enter into that love of God and dwell forever in it? In that love, the nation wants to dwell. The entire world wants to enter into and dwell forever in that kind of love. The universe, the cosmos, even God Himself wants to enter and dwell forever in that kind of love. All things in the universe—from God all the way down to the smallest level of the creation—want to dwell in the state of true love. Therefore, the most important doctor of all is the doctor of true love. Who is that true love doctor? God is that doctor, along with the True Parents.

No matter where you go with true love—lowly dirty places, among the hungry—everybody will say yes to true love. There is only one entity who will say no and that is Satan. He is the only one who doesn’t want to be around true love.

Are you becoming good students of true love? Even those who are just thinking about true love are on God’s side. Those who are actively pursuing true love are on God’s and the creation’s side—the side of the universe. In fact, even those who are fighting over the subject of true love are still on God’s side. Those who will say that they don’t care about true love—that is Satan.



ARE YOU ABLE TO KISS THAT SMELLY FOOT?

When you have been wearing the same shoes all day long, walking a lot and so forth, they give off a strong smell when you take them off at night, don’t they? That is particularly true of men. Those women who have received the blessing, raise your hands. When your husband comes home from a long, hard day of work and he takes off his shoes and socks, it smells like the devil, right? Will you say to him, “Get out of my sight! I can’t stand it”? Or are you able to kiss that smelly foot? With true love, you can do that. That’s why true love is a mysterious power. God has a mysterious power; He works in mysterious ways. This is why true love creates mysterious tastes.

Now we have come to understand the law of the universe, the principle by which God operates. Life here on earth is the training ground for true love. That is what this life is all about. That’s why the Unification Church is teaching people to live for the sake of others, to go out and work for the sake of the world. We do that because by your giving love unconditionally to the world, you will receive the entire world for yourself.

This is why Jesus taught people to love their enemies. By doing that, you can perfect your true love. By perfecting your



R. Davis/NFP

true love, you will be one with the entire universe. The earthly life is your training ground. Once you have perfected your love here, you can go to spirit world and experience unlimited capacity for movement. You will live harmoniously in the eternal world of spirit forever. That is the way God designed this world; that is God's original ideal.

However, because of the fall of man, that beautiful ideal has been shattered into pieces. Instead of becoming God's children, men and women transferred their lineage to Satan. People receive the satanic blessing and become satanic children. That is the most tragic thing that could have occurred. Everything has been occupied by Satan.

THE PILLAR OF HATRED

The pillar of love was supposed to be the central pillar of the Kingdom of Heaven; instead the pillar of hatred became the pillar of the Kingdom of Hell. Somebody has to come to unwind all the wrongdoings of mankind to restore them.

God is the one who has been searching after the fulfillment of true love, agonizing day in and day out. I want you to know how brokenhearted God has been. When He looks at this universe which He created, which was supposed to be His museum of true love, He sees that it has been plundered, divided, filled with hatred and conflict.

Perhaps some person would say to God, "Why don't You just destroy the world? You are almighty and you have all the power You need. Why don't you just wipe out mankind and start over again? I will help You—You and I together." In other words, God has all the power in the universe, so what is the problem? Perhaps that person would say, "I will be the one to fulfill where Adam and Eve failed; I will be a hundred times more powerful than they were, more powerful than the fallen angels. I will not betray You." What do you think God would answer to that?

On the other hand, suppose some person tells God, "I can cleanse this world. You don't have to wipe out mankind. I have a stronger love than anyone and I will liquidate all of Satan's power." God will certainly tell such a person, "My son, go right ahead! My son, do your will. I will assist you with all the power at my disposal." In that case, that son is in an even greater position than God, in a way. Why is that? When God first created the universe and humankind, He was doing it out of joy; but today in the fallen world there is no lasting joy—only brokenheartedness. Under such circumstances, when someone can transform the world into Heaven, that work is indeed greater than the original work of creation. The person who is thinking about that kind of thing is the Reverend Sun Myung Moon.

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THE IDEAL AND CHALLENGE OF THE UNIFICATION CHURCH

Therefore, that work has become the ideal and challenge of the Unification Church. We are not here to search after joy or to experience greater joy. No, this world has no lasting joy; it is full of despair and hopelessness. In a situation of despair we want to exercise our faith and loyalty and with that power transform the world into a truly joyful world.

Have you committed yourself to restoring true love? Or are you thinking about doing it?

When you are really pushing yourself, single-mindedly dedicated to your mission and exercising your faith, loyalty, and true love, then Satan has no power to keep up with you. He has no place to dwell in you, so he will have to go to the prison. Then I will push all the prisoners to chase away their Satans; they will chase Satan out of the prison.

You must realize that a typhoon is blowing out there. You can't just sit around and relax. There isn't much time. The work of God has been the work of re-creation. Fallen man is being re-created into perfected man, perfected families, perfected clans and tribes, perfected nations and world. God's will is to create a new breed of humanity, new men and women.

SATAN HAS TO DECLARE AN EMERGENCY

The problem of this world is disunity among the five different colors of skin—the racial barriers of the world. But Reverend Moon is the one who is uniting all the races into one in true love. Those who have participated in the Holy Weddings, raise your hands please. Imagine how shocked and dismayed Satan must feel to see all those hands going up. Satan has to declare an emergency. Satan has been working for many thousands of years to achieve division among people according to race, religion, one division after another. He has created division between heaven and earth, between spirit world and physical world. He has been very successful in achieving division on every level. But all of a sudden, a new race came along called Moonies and they are like little worms that make holes in all of Satan's barriers. They go around eating up those barriers all over the place. The Moonies are like caterpillars—they have a strong bite, capable of chewing any wall and laying eggs everywhere. Those eggs are true love eggs. They make holes and make it a transparent true love window. Then Satan comes along and tries to go through that window but he bumps against it. He can't get through. Moonies are not stopped by any barriers; they can go anywhere—Germany, England, Africa, South America—without any limitations. They don't recognize such boundaries.

Satan is looking at the work of the Moonies and is totally dismayed. All his work of thousands of years is breaking down around him. "What can I do?" he wails and he is all over the place, more and more desperate. Finally, Reverend Moon was



R. DAVIS/NFP

put into jail, which is the hell of the United States. Then Satan thought, "Now I can breathe for a little while," but all of a sudden he sees that a big hole is being made in prison. Even in the prison there are holes everywhere. But the Moonies are not standing still or stopping there. They have dug a hole large enough for one person but they will say, "That hole is not big enough. Let's have two people going out at the same time." Then they will make that true love hole bigger and bigger.

"MOONIE COLOR"

As people are going through those true love holes, they are holding the hand of their spouses. Will they all of a sudden look at their partner and say, "Oh no, you are not like me. You are white and I am black!" Would they have time to do such a thing? There is no such a distinction as white, black, and yellow in the Unification Church because everybody is the same "Moonie color." Furthermore, when people are going into that hole of true love they have to close their eyes so that they can move like bullets.

So far, we have created true love holes around the world that are large enough for families to get through. That is what we have achieved. But the hole-digging process is not finished. We have to return to our hometown. All our ancestors, all our tribes, are waiting for us to make a big enough hole so that clans and tribes can come through.

The United States is one nation; we are digging one big hole for the people of this country to pass through. Our people will grow in numbers—by leaps and bounds—so that we will become 100 million, 200 million, and so on. Once we reach

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that point, nothing will be impossible for God. When we have that much strength and influence, even if we don't have our own nation, East Garden will be filled with heads of state coming from all around the world, trying to meet with the True Parents, asking for their help. That is because we can literally save the world—spiritually and physically.

TRUE LOVE'S PERMANENT HOME

What is the fatherland? It is the fatherland of love, where true love can dwell and make its permanent home. That's what we are talking about when we say fatherland.

In order to create the fatherland centered upon true love, we celebrate today the victory of God's Day. This is the meaning of this celebration.

You know why we need one physical fatherland—because Moonies can travel all over the country and the world, but not me. There is no way that I can travel from country to country, because there are so many negative forces out there trying to block my advancement. People who are influenced by these forces certainly don't want me to come to their own country. But once we have our own territory, our fatherland—that becomes a sovereign nation. Then they will have to deal with a sovereign nation. They have to open their doors. They will have to form diplomatic and trade relations.

But the difference between this nation and all others will be that this one land will be centered upon true love. Love will be everything in this land. It is not by conquest, not by infiltration nor by aggression that this world will be made into one. It is by love, truth, true heart, and true spiritual power. The ideal world and the dream of God will be fulfilled when I proclaim the establishment of the fatherland of true love, where spiritual parents and physical parents come together. There you will find your permanent homeland, regardless of your origin or race.

So, are you Moonies ready to follow all the way? Maybe I will not live too long. What then? Will you still follow this way? For that bond to be solidified we need a fatherland. We need a lot of members, and we need one territory where we are all settled, where we all feel at home.

If the fall had not occurred, the creation of the fatherland of God, the homeland of true love, would have been automatic. But because of the fall of man, that has been lost and never regained. When Christianity came forth from Israel, even though the giant Roman Empire was trying to block the spread of Christianity, it couldn't do it. Of course, Christianity paid the price. Today, negative forces are trying to block the Unification Church. However, they will not succeed.

The time is coming when Moonies will be welcomed the world over. But when they cry "Welcome!" they will find that Moonies are scarce. We don't have enough Moonies to go around. So then they will have to come where Moonies are.

You will see your physical parents and physical brothers and sisters, who have been opposing you all this time, turn around and follow you. They will come and say, "Let me go with you to your church."

First your parents will say "My son, my daughter, come home. We want to see you." But since you never go there they will come to you. They will have to move. When I entered Danbury prison, I entered it as the leader of Unification Church. When I come out of Danbury Prison, I am coming not as the founder of the Unification Church, but the spiritual leader of the entire world.

I have not completed that uphill battle. I am still in Danbury prison. We are still in the midst of battle.

CREATE YOUR OWN DANBURY

You don't have to go to Danbury, but you have to create your own Danbury. I didn't have to go there. I willingly challenged it. Danbury is like a giant ship. From there I can drop the anchor of universal love.

I go to Danbury because it is the shortcut to building the fatherland of love. I wanted to hasten in that day as much as possible. That is why I chose this route.

My mission is still in Danbury. Even though my body is here speaking to you, my mind is still in Danbury. When I make a big hole in Danbury, the whole nation will be shaken. The conscience of America will be provoked. The conscience of the world will be aroused. Then no more will we witness on an individual level. We will bring people in nation by nation. Whole nations shall be restored.

The title of today's sermon is "Creation of the Fatherland and God's Day." On this God's Day the most meaningful thing we can do is to pledge ourselves to be champions for the creation of the fatherland of true love.

But we have two great barriers. One is the spiritual barrier, the other is the physical barrier. We are now engaged in a battle to break these barriers down.

Danbury is the ultimate showdown place, the place to unite. This is the place where we can break down all existing walls, spiritual and physical. When we tear all the barriers down and unite them here at Danbury, that will be the dawning day of the fatherland of love.

I want you to understand that the barrier between mind and body created at the fall of Adam and Eve has not been rectified all this time. We have now come to the point where we will break down that fundamental barrier, bringing mind and body together to create mature men and women totally united under God in true love. That is the challenge we have this year of 1985.

We will not bring down the barriers by power, money, knowledge, or any other physical forces. All the military might of the Pentagon could not do that. Our modest weapon is God-given: the power of true love. With that alone we can break down all barriers.

For the creation of this ideal, the taking down of all barriers, and the creation of the fatherland of true love, the members of the Unification Church all over the world are resolved to march forward until it is accomplished. AMEN.♦

FIRST MEMORIAL SERVICE OF HEUNG JIN NIM'S SEUNG HWA CEREMONY

World Mission Center, Bamboo Room

by Leslie Holliday

It was noontime on God's Day. Men and women lined up in the west corridor behind the Bamboo Room on the fourth floor of the World Mission Center. The women were dressed in white *chimachoguries*, imparting a graceful and holy feeling. The men looked distinguished in their white ties and dark suits. They all talked excitedly among themselves while final preparations were being made to celebrate The First Memorial Service of Heung Jin Nim's *Seung Hwa* Ceremony. By special invitation Father had requested the attendance of all couples in the New York area from the 36 through the 777 Blessings, and representatives of the 1800, 2,075, and 6,000 couples.

A signal was given from within and the guests began to file in. The Bamboo Room had been utterly transformed. Pastel, multicolored curtains were draped along the walls and church flags were suspended in long rows from the ceiling. A white cloth covered the floor. The offering table was richly laden with the traditional, patterned stacks of fruit, cookies, and candy; to the fore were plates filled with rice cakes and the best Korean dishes. To the left stood a tiered cake, decorated with yellow roses made of frosting. A few feet in front of the offering table was an altar with candles on each end and an incense holder in the center. Above everything was a picture of Heung Jin Nim, adorned with white streamers and pink flowers, mounted in the center of the large banner which announced the ceremony.

Rev. Kwak drew back the curtain at the south doorway as True Parents

*The heart of the service
is to share
in the very first moment of
Heung Jin Nim's new life.*

entered. They were followed by the younger children, then the elder ones. Father lit the candles while Mother and Hoon Sook Nim helped the younger children form a line. Then, standing before the altar, Father took Mother's hand and began to pray.

Father's Prayer

Father prayed in a low and serious voice for almost exactly 21 minutes. Mother's expression was especially intent as she listened to his prayer, and only once did she brush away a tear.

At the close of the prayer, Yeon Jin Nim immediately came to her parents with arms outstretched and cried, "Omma! Oppa!" After some reassurance she was sent back to the line to perform the rest of the ceremony. True Parents sat down in the gilt, red velvet chairs which had been prepared for them.

First the True Children made one full bow, and then the guests. Hoon Sook Nim was the first among them to approach the altar. She lit three sticks of incense in the flame of the candle, put the sticks in the incense holder on the altar, and then made a full bow. Following her were Sung Jin Nim, his

wife and two children; Hyo Jin Nim, Nan Sook Nim and their child; Ye Jin Nim, Jin Whi Nim and their two children; In Jin Nim and Jin Sung Nim; Hyun Jin Nim and Kook Jin Nim; Kwon Jin Nim and Sun Jin Nim; Yeon Jin Nim and Hyung Jin Nim; Young Jin Nim and Jeung Jin Nim; and finally Un Jin Nim. Each lit one stick of incense and bowed. There was some tolerant and bemused laughter when the two littlest daughters each attempted unsuccessfully to light the incense. With encouragement from True Parents and their elders, their brothers rescued them with some amiable and sensible assistance. Then all the children were seated.

Representing the blessed children, Jin Hun Park came to the altar. Next were Rev. Won Pil Kim, Rev. Reiner Vincenz, Pres. Jae Suk Lee, Dr. Mose Durst and Mr Osami Kuboki, who all came together. Dr. & Mrs. Bo Hi Pak made the last offering of incense and gave their bow.

Hoon Sook Nim prepared a meal for Heung Jin Nim from the offering table, and then she and Hyo Jin Nim lit a candle atop the cake. When they blew it out, the guests offered sustained applause. They proceeded to cut the cake together with a sword in the traditional way.

Heung Jin Nim actually departed for the spiritual world on January 2. The memorial service of his *Seung Hwa* ceremony was held one day in advance in order to prepare symbolically for the day of his arrival. The heart of the service is to share in the very first moment of his new life.



True Parents offer a long and profound prayer at the Memorial Service of Heung Jin Nim's Seung Hwa Ceremony, January 1, 1985.



Hoon Sook Nim prepares a symbolic meal for Heung Jin Nim from the contents of the offering table.

February 1985

It was a time to really focus on Heung Jin Nim's precious heart and destiny. We must understand that Heung Jin Nim was sacrificed in our place.

Sacrificed in Our Place

We should always pray for Heung Jin Nim. As Rev. Chung Hwan Kwak later explained, the purpose of the three-day-prayer vigil which followed the memorial service was to share our love and respect for him, and more importantly, to renew our awareness of his special dispensation. It was a time to really focus on Heung Jin Nim's precious heart and destiny. We should recall his example of loyalty and filial piety, and repent that we have not fulfilled our own responsibility adequately. We must understand that Heung Jin Nim was sacrificed in our place.

Heung Jin Nim's sacrifice and ascension held tremendous significance for God's providence on the worldwide level and for the Children's Course. True Parents could declare the Day of the Victory of Love on the foundation of these events. They did not occur for our benefit alone, but served the whole of the dispensational process by moving it far ahead of schedule. Heung Jin Nim's work in the spiritual world will facilitate more rapid progress for God on earth.

From the spiritual world, Heung Jin Nim has appeared to members in Africa, Asia, Europe, and America, and has directly guided them. He has told them how very busy he is, how ceaselessly he is working in so many different areas. Knowing this, we must renew our dedication and our determination to work hard to fulfill God's will. ♦

I expect to go forward in a miraculous way, by leaps and bounds, like a moon landing. That kind of thinking alone can succeed in establishing the Kingdom of Heaven on earth.

PREPARE FOR "A MOON LANDING"

REVEREND SUN MYUNG MOON
JANUARY 2, 1985
EXCERPTS FROM THE WORLD LEADERS CONFERENCE
WORLD MISSION CENTER

Translator, Dr. Bo Hi Pak

Who is going to be responsible for our world? That is the crucial question facing us today. So far communism has been growing, based on materialism coupled with humanism. Under this ideology, man has put himself in the supreme position and considers matter to be the essence of the universe. A conflicting theocratic ideology exists however, and the time has come when we have to reexamine the very existence of God. History is coming to its final chapter, the point of showdown.

When you recognize the existence of God, God must not be merely a conceptual God, but the living God, related to every facet of human life and all the happenings of the universe. God must be related to the material world, to people, and to history. We can then discover a God that will lead us into the future.

Such a God must play an integral part of our way of life here on earth. Religion has been isolated from reality; it has not produced useful knowledge or practical solutions; it has not brought forth an understanding of God as an integral part of His creation. Religion has failed to expound on this relationship. If there is a movement that will survive and prosper at the end of the world, it must define God as a contemporary God as well as a historical God, related to all of His creation, past, present, and future. This kind of God-centered ideology will help us master the future. If God is the one who is responsible for the creation as well as the beginning of history, then God must be working today. He must have a plan for the future, a certain purpose and culminating goal. We have had a history of division, but in the end there must be a history of unification.

FORCES GOING AGAINST GOD

There is an entity that has always been fighting against God, defiling His creation. The reality of the fall of man becomes very apparent when we witness forces going against God, trying to divide the godly world and take it over. Therefore history has harbored spiritual problems that cannot be overcome without spiritual solutions. This battle is not going to be waged between a good God and an evil god, or Satan. This battle will be waged by their chosen champions on the earth plane, in the midst of our human civilization. Earth is the battleground.

The basic question remains: Is mankind ruled by spirit or matter? Which will play the subjective role? All the battles and conflicts occurring in human society are nothing but the reflection of the struggle between good and evil, or on the fundamental level between God and Satan. They both need material, territory, and human beings as their champions; and they are each pushing their champions, bringing them to clash with each other. This manifests as the struggle of civilization.

So the crucial question can be understood as one of ownership. Who, ultimately, owns the planet earth? It belongs to itself and to the Creator. At the end of the world an ideology must come and proclaim that the world belongs to humanity under God.

Satan would like to take over the earth and all humanity. Satan's strategy is to take over material resources and human populations as much as possible. Governments, master politicians, and rulers throughout history have always contemplated how to con-



K. Owens/NFP

quer the world. All of their wisdom and knowledge has been mobilized to gain influence and power.

How do we define communism as a satanic power? Satan is spirit. He is following along the path of God, trying to put obstacles in the way and block His dispensation. Religion is the focal point of the battle. It is God's tool to restore His original ownership. So from the satanic point of view, religion is the worst enemy; Satan fears and abhors religion most of all. Therefore he must come up with a strategy that will deny religion itself.

In these modern days, humanity is in confusion. There are so many people who do not even know whether there truly is a God or not. Intellectuals reject God; unbelievers say that only weak people go after God. Some theologies have even declared that God is dead.

Amidst this confusion Satan is trying to prove scientifically that there is no God. That is the fundamental claim of communism. Accordingly, matter is the center of truth and the essence of the universe, and the notion of spirit is an illusion which has poisoned humanity. This God-denying ideology has been running rampant, claiming to be scientific. If this ideology were to be accepted by humanity, then Satan would govern and God would be thrown out. To the people it may not matter if there is a Satan or not; nevertheless the planet would become his. This is the most alarming strategy. However, God is real and He must devise a strategy to reaffirm His existence in the minds of the people.

Once you come to realize the existence of God, the next thing you must logically realize is that people and the earth must also

belong to God. The forces of communism are beginning to see that the cosmic plan, the dispensation, is unfolding, and their ideology is no longer making as much progress.

It is now going downhill; it cannot survive. Then who is going to inherit this planet earth and this humanity? God Himself cannot reclaim His ownership: the representative of God must expose and subjugate Satan, and receive the inheritance. The only hope of the world lies with the people who come to the realization that they are God's chosen champions. They must subjugate Satan on the individual, family, tribal, national, and worldwide levels, and ultimately try to restore God's sovereignty from the hands of Satan.

On December 7, 1984, Red China declared to the world that Marxism is antiquated. The entire world, and especially the third world, has been shaken, because one of the greatest communist powers on the face of the earth stated that communism cannot solve the problems of the modern day. Who will step in, then, to take dominion? The democratic world has no ambition to govern; it does not have any concept of saving this godless world. Democracy is prospering here in America, but its goals are narrow and limited to a national scope; America has no sense of global purpose or mission.

A BURNING AMBITION FOR CONQUEST

In a short 67 years communists have overtaken the largest portion of the world because they have a burning ambition for global conquest. They have a determined goal and a plan of action: they want to cover the world with their ideology. If that goal is

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achieved, you cannot imagine the magnitude of the tragedy that will ensue for mankind—truly the end of the world.

Thank God the Unification Church emerged at this crucial time. It is not a coincidence. The religious world is fragmented; it has no unified purpose or global solution; and therefore it has no power to counter communism. God organized the Unification Church, which has a plan for God-centered unification and a purpose to insure the well-being of all humanity. Its most important goal is to satisfy the will of God.

The worst problem of the democratic world today is its bankruptcy of ideology, while the very strength of the communist world lies in its ideology. Its ideological leaders are also its political planners, who define their global goals and purposes and mobilize its offensive strategies. But the free world is on the defensive and destined to crumble. Even if the third world is shaken ideologically by China, it will not necessarily turn from its rebellion to side with America or with capitalism. What is most needed is a fundamental declaration of the existence of God. But America is now morally wounded and spiritually corrupt. So our most urgent and immediate task is to declare to the world, in the shortest possible time, the very existence of God—logically, scientifically, with commitment and integrity—even to the communist world.

We must come up with a new worldview that can defeat Marxism from the point of view of the existence of God, and harmonize Christianity. With such a worldview we can teach the Christian community a new conviction that can have a revolutionary impact and change the world.

American Christians have been opposing me and the Unification Church; they condemn us as heretics. How long can they afford to do that? They have come to the limit and cannot go any further. Satan's strategy has been to mobilize the Christian as well as the communist powers to try to destroy me. In a way, Christianity has been getting the cooperation of communism to defeat me. But I knew that the time would come when they would have to make a choice: either communism or Unificationism.

We have been fighting communism consistently with ideology; we have been trying to harmonize with Christianity. Under adverse conditions of persecution and attack the Unification Church has been growing steadily in all directions. How then can God bring the Unification movement into full blossom on the worldwide level? What is God's strategy?

WE ARE NECESSARY TO THEIR SURVIVAL

One strategy would be for the whole Unification movement to retreat completely. The Christian churches would be left exposed and, all of a sudden, communism would confront them. Christianity would come to realize that the Unification Church has been sheltering and defending them; they would realize that we are necessary for their survival. As the leader of a God-centered movement, I am thinking about how to avoid such acute danger and reverse it for God's advantage.

Ever since I entered Danbury, I have been working and praying for the unification of all minorities. Christianity has begun to turn

around, centering on the religious liberties issue and the fight against communism. Through CAUSA and PWPA, third world countries, particularly in South America, are coming to the realization that our new ideology is their only hope and that Rev. Moon can be trusted. So many religious, national, and world leaders, who come to seek out solutions from me, miss me and realize my value. Once I disappeared from the frontline of American life, they immediately saw the danger coming to them from communism. This was the golden opportunity.

Our goal for CAUSA/IFVOC in America is 45 million. This goal is going to be easy, because unity with all the minorities has been accomplished already. Now, with the Christian churches, we will attain far more than 45 million.

We have been mobilizing resources for a superstructural type of organization with the newspapers, PWPA, CAUSA, Tongil, the science and media conferences, and so forth. Few of the members or leaders have supported me in this; they keep wondering why I don't put more effort into church activities. You just worry about going on day by day, and some of you become disillusioned and lose hope.

There are so many people in the Christian churches, but so far with their foundation they could not deter the power of communism. Do you think we will win by just building up step by step? I expect to go forward in a miraculous way, by leaps and bounds, like a moon landing. That kind of thinking alone can succeed in establishing the Kingdom of Heaven on earth. Now everybody will come to realize how all of this is coming together for the common goal. All the skeptics and agnostics in the Unification Church will come to the poignant realization that I will really win, that I mean what I say.

Now top leaders—from the media, the academic world, business, everywhere—are coming to me, asking if they can help. They see that I have succeeded in recruiting young people, a task which no one has even dared to think about. About one third of the 240 million in this country are young people. These leaders are looking for the kind of committed, motivated young people that are in the Unification Church, but they cannot find them. We have thousands all over the world. I feel confident that I could take a ten-year nap, and that when I awoke everything would be accomplished. I am that confident for two reasons. One: You have inherited my tradition and my spirit; you are second Sun Myung Moons and you will move on no matter what. Two: I built this foundation under opposition; you will not have that opposition, so you have got to succeed.

"I HAVE FINISHED THE TASK IN DANBURY"

I am still in prison. Jesus' final words on the cross were: "It is finished." When I come out of Danbury I will declare to the world: "I finished the task in Danbury. My responsibility is done." We must read God's timetable: Now is the time when all things must be finished. This is indeed the end of the world. It is time to digest communism; it is time to digest the free world. We need courage and determination, and we have the guts to do it.

Our most urgent and immediate task is to declare to the world, in the shortest possible time, the very existence of God—logically, scientifically, with commitment and integrity—even to the communist world.



We have been involved in the religious liberties movement. But we are not going to rest there. I know that as soon as I come out of Danbury that issue will die away, because its power comes from my imprisonment. The president of the United States is going to declare: America is a land of religious freedom; we will amend the rules. There will be no more excitement. Therefore, before that time comes, we shifted the gears. I founded the CAUSA movement, the "God or no God" movement, mobilizing the entire Unification movement around that focus.

All kinds of situations have arisen since I went to prison. John Paul II finally declared that all priests who are united with the Nicaraguan government or who are propagating liberation theology no longer belong to the Catholic Church: they must make a choice. The Catholic University of La Plata in Argentina gave me a doctoral degree "honoris causa," the highest honorary degree that can ever be given to anyone. The Vatican tried to stop it, because it was almost as if John Paul II were endorsing Reverend Moon. But the school president said that he would confer this degree while I was in prison at any cost.

Nothing will stop me—no misery, no hardship—until the American people come to the realization of the truth and bow down with respect. God prepared everything. God prepared them all. God is ready for you as soon as you are ready. He is depending upon your determination. The mission and will of God is the priority.

THE NATURE OF THE MEDIA

I have been experimenting with the VOC concept, Godism, and last year CAUSA became a worldwide movement. In particular I tested it out with the media people. None of them believe in God; their nature is very skeptical. However, we witnessed that in three days they were turned around with our truth. If the most skeptical of all people, the media, can be turned around, then professors, school teachers, scientists, politicians, housewives—everybody—can be turned around. That is my conviction.

The conclusion is that God is the Creator: He has an ideal and purpose. However, the fall of man came. Evil tried to propagate the "no God" concept, trying to divide the world. The world has become so confused. Now the time has come for God and Rev. Moon and the Unification Church to bring forth the ultimate ideology that will insure the declaration of God's existence. From then the turning point will be made; history will be consummated; and the original concept of creation will prevail.

Satan has been working tirelessly, trying to block my advance for 40 years. Like the phoenix I have risen from the ashes to build anew. Finally Satan exercised his power to put me in jail. But I am not defeated. Do you think that from the moment I was put in prison the ideology of heart has been changed? The future world is determined by the Principle ideology and worldview. Ours is the ideology of the love of God, true love. And the solution will be in winning the people.

The people at this meeting here today represent the Unification Church of the whole world. If the people here say, "Yes, Father," then they are going to march forward and win the battle. When this is done, there will be no more battles. I gave you the essence of the message. You are serving me here on earth. That is a privilege not too many people can claim. This opportunity never existed in the past, and it will never exist again in the future.

WHOM SHALL I TRUST?

I have a special mandate from God, and I know that danger is everywhere. Therefore I am always saying to God: "God, You have to protect me, for if I go, there is no one to take over for me. Until my job is done You have to keep me." Whom shall I trust? I have to trust each one of you. That is my duty. You must not betray me; you must not let me down. Are you my branches? Are you part of the same tree? I am the root and trunk, and you are the branches.

Our movement is shaped in the image of mind and body. From the brain stems the nervous system. The ministerial work will function like the nervous system. Each member should approach 120 ministers. The 45 million for the CAUSA/IFVOC network will function like the body. The regional directors know about the detailed plans. We will apply a chain-reaction principle. The mind and body must work together and harmonize to accomplish the goal.

Jesus said: "It is finished." From Danbury I am in a position to say: "It is finished." Let's get down to work. We have made our pledge to Father and Heavenly Father, and we will move on with determination. ♦

A Lesson From the Tree on the Hill

MRS. HAK JA HAN MOON
DECEMBER 22, 1984
EAST GARDEN

*A lot of pain, struggle and difficulty
which we cannot see
is behind the tree.*

I feel sorry that I cannot spend much time with you because of the situations that arise now that Father is in prison.

Father has been directing this movement through various leaders. Usually, Father gives directions through those leaders. Until now my role has been more like that of a shadow to Father, rather than that of a leader. Today I would like to share my experiences and give some guidance to you.

Up to this point, we have all been working to build the fatherland and working very hard in our missions. In order to lay a strong foundation in America, we, the senior couples, must set a superior example. While we are doing our missions to build the fatherland, we must recognize that our mission to build the Kingdom of Heaven on earth is a huge and magnificent one. Until we hear from God and True Parents that we have finished this task, we cannot settle down anywhere, but we must maintain the pioneer spirit. Until we complete the restoration of this whole world, we must not think of resting someplace or just establishing our own individual family.

Woman and the Tradition

When it comes to laying a strong tradition in our life of faith, it usually takes the woman, not the man, to really lay the strong tradition. We all have experienced giving birth and raising children. Suppose one of your children is not as smart as the others. That doesn't mean you can be prejudiced or mistreat the child. Parental love, particularly mother's love, goes especially to the one who is not as good as the other children.

We should learn a lesson from any 100-year old tree that is standing on a hill. We did not observe the process, but that tree has endured so many conditions—stormy and rainy weather, all sorts of things. Yet still it stands there alone on the hill. A lot of pain, struggle, and difficulty which we cannot see is behind it.

If we try to avoid difficulty and struggle rather than face it, this will not benefit us or anyone else. In Father's life it has always been that way. There have been many opportunities for Father to avoid difficult circumstances and take an easier way, but he has never avoided any troublesome situations. He always faced them in light of the Principle.

We have to learn the lesson of that old tree on the hill which sets the tradition and is never swayed. In the same way, we as senior couples must stand in place like that old tree. Even if young people do not understand what we went through, we must stand tall and set the example.

Respect for Those Who Served and Endured

When it comes to the application of our family tradition, the first couples blessed were the 36 couples. No matter how old we are spiritually, we must show respect to the 36 blessed couples. This does not mean that the 36 blessed couples have reached the perfection stage in the eyes of God and True Parents. The 36 couples have served True Parents the longest and went through persecution with them in the most difficult of times. As we work with them we will gradually learn what tradition they are setting around True Parents in serving their family.

We must realize, admit, and remember the lesson of the ancient tree. If we have ever found ourselves accusing Korean leaders or the senior Japanese leaders for their leadership or capabilities, we must understand that is not our tradition. I have felt so sad when I received such reports.

That doesn't mean the 36 blessed couples or the Japanese leaders are perfect. They are the same as all of us who are striving to create the fatherland. We are all in the same situation, working for the same goal. If we go around criticizing brothers and sisters, that is very dangerous, and eventually such behavior will damage your own spiritual life.

You must be humble to enter the Kingdom of Heaven. You must be humble in terms of embracing brothers and sisters. You should embrace them even if they have some flaw.

Live for others! That is Father's motto and that sums up everything. If you practice the principle of being humble when dealing with others, people will come to you—in fact, they will flock to you! If you emphasize your pride and position, they will leave you and not respect you.

If there is anything you want to discuss with me or say to me, please speak with Mrs. Eu. She will help, not hinder your life. She is senior in terms of her life of faith and being a blessed couple. If you open your heart and really discuss things with her, she can help a lot.

We all have much to learn. American women have a tendency to talk a lot. If you try to resemble me more, I don't think you will lose anything. ♦

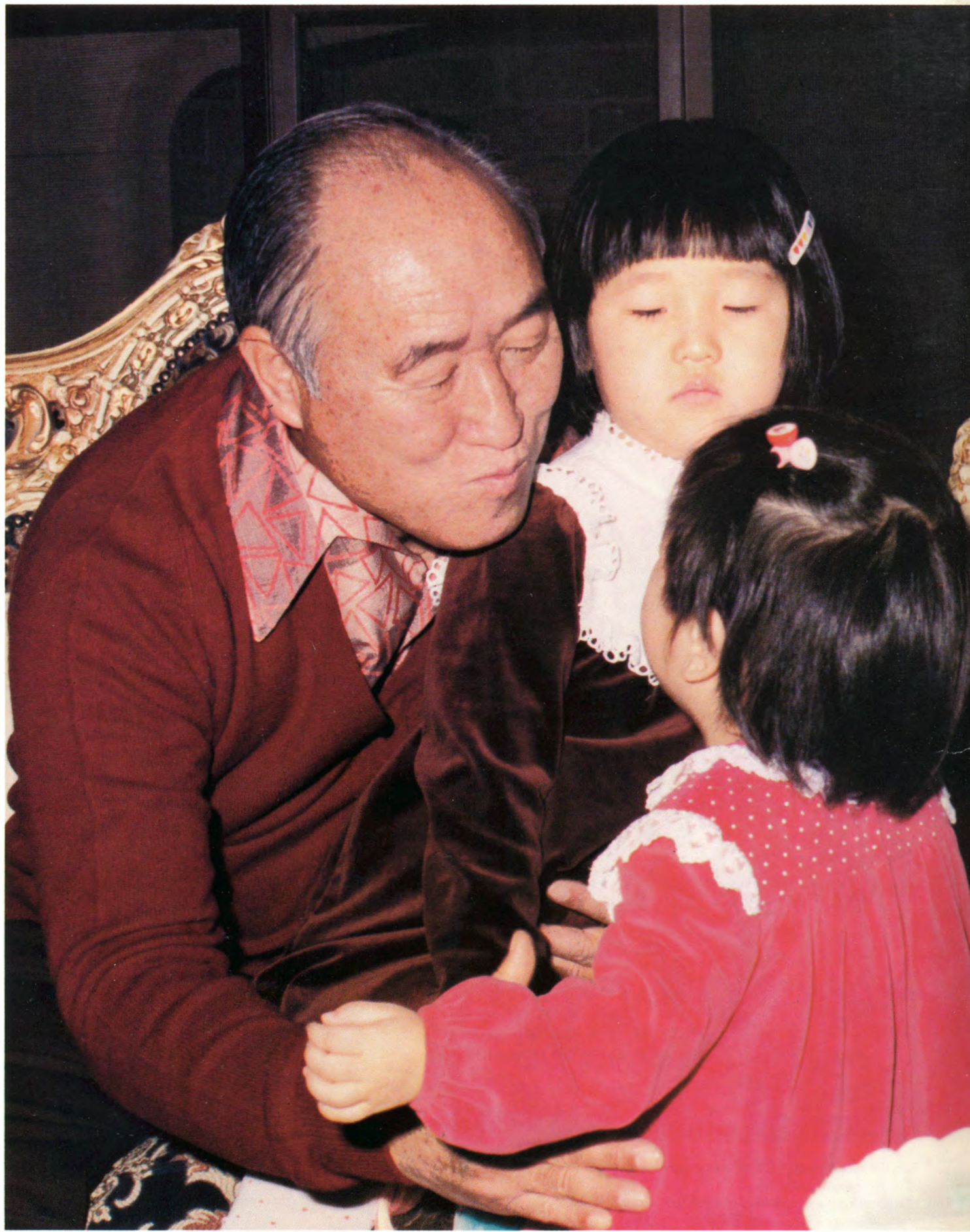
—From notes taken by Joy Garratt



K. Owens/NFP

On December 31, 1984, Father was welcomed home at East Garden by the True Family at the beginning of a five-day furlough from Danbury.

Following pages: Shin Jeung Nim, daughter of Hyo Jin Nim, receives Father with a kiss while Yeon Jin Nim sits on his lap and Mother and Jeung Jin Nim look on.





INTERVIEW WITH MR. KAMIYAMA

EXPERIENCES IN DANBURY PRISON

Interview conducted by Angelika Selle,
December 17, 1984

One week after Mr. Kamiyama's release from prison in Danbury, he shared parts of his diary, as well as insights he had gained while staying with Father, in an interview with Today's World.



Photos: Hiroshi Nagai/CAUSA Int.

The big tree in front of Danbury prison. Father admires its dark green color and grace and often meditates in front of it.

EXCERPTS FROM MR. KAMIYAMA'S DIARY

August 20, Monday, 5:30 a.m.:

Father and I went into the kitchen; outside it was still dark. After we finished all the preparations for breakfast, we waited outside the building until all the inmates had finished their meal.

The time for breakfast is 6 to 7 a.m. After that we would do the cleanup. During the time that we waited outside the prison building, Father and I would have conversations about many different topics, especially about the world of God and the world of love.

On this particular morning when Father spoke about the world of God, I felt God's love with my whole body. Then I saw the morning sun. It looked so beautiful, truly beautiful; then the autumn wind began to blow and I felt chilly. As he looked at the far distant sky, Father said this winter would become very cold. Then, shifting his eyes towards the East he said, "Now they must be harvesting halibut in Alaska." He looked very nostalgic, remembering his tuna fishing in Alaska and in Gloucester.

Then Father started speaking very deeply about his thoughts and feelings about prison: "The person who is in the highest position has to go down to the lowest position and then serve all the way through. That is the true way."

"Similarly, a diamond is the result of coal transformed under great pressure. The diamond is the highest and most valuable of all stones, and yet it corresponds to coal, which is the lowest and most crude. So in a sense diamonds and coal are actually close relatives.

"Likewise, the human reproductive organs are the beginning point of love

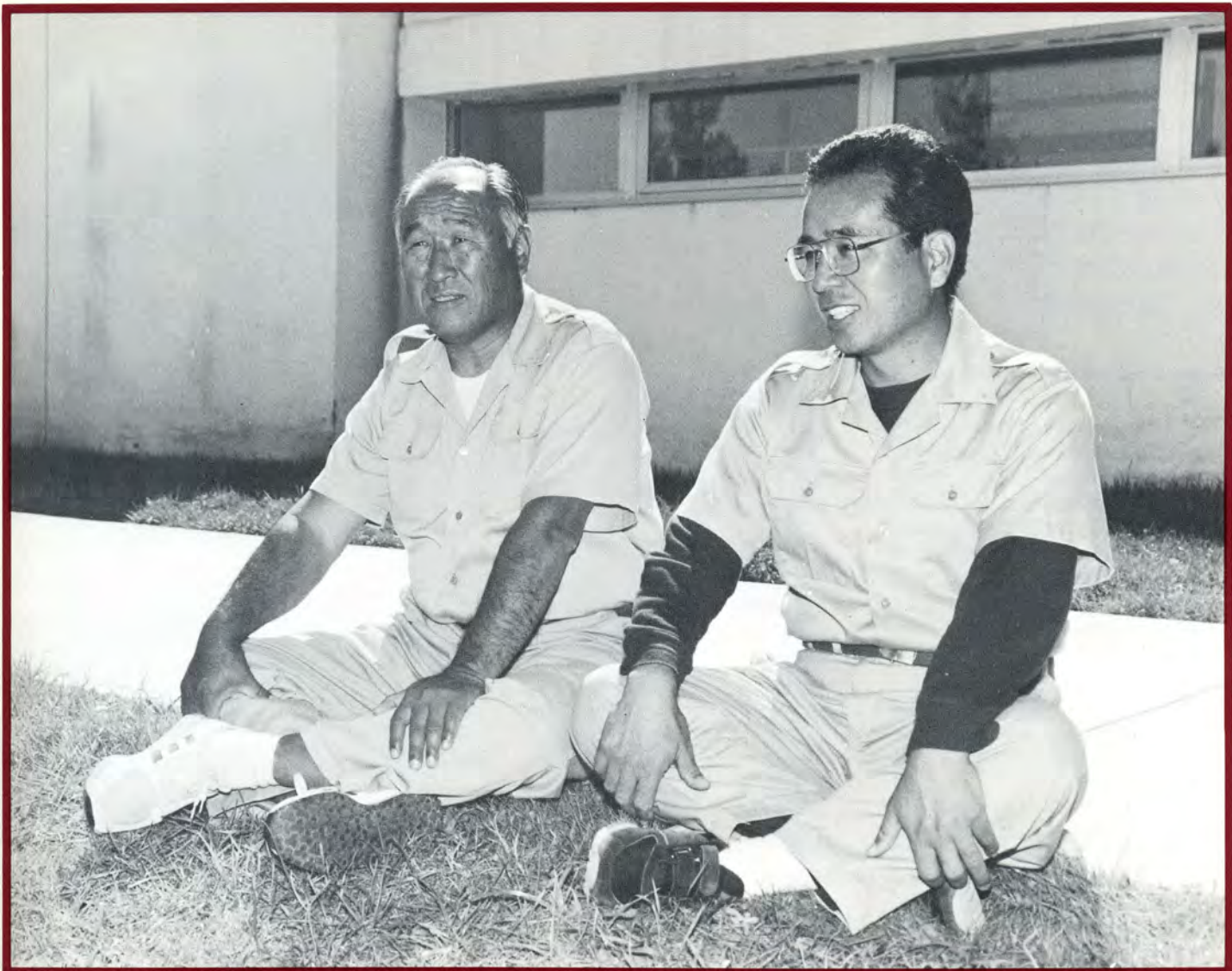
and life, and are called the most holy place, the most important part of men and women. Yet these organs also eliminate the waste of the human body, so they correspond to the highest and to the lowest functions at the same time. Therefore the highest goes to the lowest, and they form an eternal cycle," Father said.

By the same token, in order for Father and Mother to stand in the position of True Parents on the world level, they must go to the hell of this world, to the lowest position. That's what the prison experience means.

They have to serve the inmates and all the people connected to the prison. They have to serve all the way through. By doing so, the position of parents of the world becomes eternal for the first time.

September 13th, Thursday, 8:30 a.m.: Col. Pak and Rev. Kwak visited Father in order to report to him. At 3:30 p.m. everybody went home. After that it was time to study, time to read Father's words. When I read aloud for Father in Japanese, we would often get excited. All the inmates would yell, "Hey, quiet!" So we couldn't read inside when it got dark, but had to go outside and read by the little foot light on the concrete pathway. With that light we kept reading. The chilly autumn wind was blowing. And in the darkness, fighting against that cold wind, the dim light and my tiredness, I read Father's words for hours.

Father himself really focused enthusiastically on his words. He didn't hear any other noise, he forgot to eat, he forgot everything; he was completely involved in listening to the words he



had spoken before. I was reading from the "Source of Filial Piety and Loyalty," given in 1965. Then Father said, "Kamiyama, before you leave this prison I have to check everything that I have ever spoken before." That was Father's determination.

I have been compiling volumes of speeches that Father has given in Japanese. Some of them were given in America and translated from English. There are up to seven or eight volumes already.

September 14th, Friday: After his many visitors went home, Father immediately started to study Spanish. Holding either a Spanish or an English dictionary in his left hand, Father studied very seriously, and with dedication. At 3:30 p.m. we went to the kitchen to work. And then at 6 o'clock, after we had finished all the assigned tasks, we immediately went to study Father's word.

"The person who is in the highest position has to go down to the lowest position and then serve all the way through. That is the true way."

Facing Father I started to read the speech entitled, "Love Race" with a loud voice. Father said, "To read aloud means that the voice which is speaking the truth, the word of God, will be recorded and remembered in the whole universe, both the spiritual and physical worlds." As Father said that, I felt that I should truly be grateful to be able to read Father's own words in front of him in prison, and to be recorded. Father told me many times, "When you speak, say the word of God out loud."

September 24th, Monday: Today was the 56th day since Father entered this prison. When we came to this prison, the yard and the ground were full of weeds, and stones; it looked very dirty and ugly and wild—not nice at all.

Father had predicted that within the first 40 days something would happen concerning the grounds. I didn't know what it could be, but around the 37th day of our stay at Danbury, the leader of prison started pushing everyone to clean up. I felt that spirit world was causing this.

On the 40th day itself—for the first time in prison history—"open house" was announced, meaning that visitors were allowed to see the inside of the prison building. And today, on the 56th day, the grounds were completely tamed and cleaned up—very beautiful. All the lawns had been cut, and pine trees had been planted. The yard became truly

I felt that between Father and nature there is a special relationship or special communication that we do not comprehend—something very profound.

wonderful. These particular pine trees are about 20 years old, so their trunks are about a foot and a half to two feet in diameter. They are nice, sturdy trees.

Anyway, as Father looked at the biggest pine tree, he remembered the time that he planted pine trees at Chung Pyung Lake in Korea. He planted many, many pine trees there in the mountains. Father remembered that very nostalgically and said that he had planted them for the future, so that the land would become a foundation for the university—Father's university and God's university.

So looking at the planted pine trees here in Danbury, he transferred his thoughts back to Korea many years ago.

The pine trees at Danbury prison will become a memorial of Father's imprisonment.

Then Father talked about the pine tree's dark green needles. He really loves them; they are his favorite kind of leaf. So he said, "How do you like this? It's beautiful, isn't it? It's wonderful, isn't it, Kamiyama? I love this green." The autumn wind started blowing, and the pines were waving in the wind. Father watched their movement and said, "Look, Kamiyama, the pine trees are dancing! Waving and dancing! Don't you see?" He spoke very, very poetically. Then he said, "Look, nature exists to please man. Nature is a material resource for the education of man."

Father sat with his legs crossed, and quietly rotated his body about while deeply communicating with nature. At such times he is looking at the past, present and future. His posture is so mystical, so mysterious. I cannot translate it into words because it's beyond description.

Experiencing this with Father, I felt that between Father and nature there is a special relationship or special



Father and Mr. Kamiyama in conversation.

communication that we do not comprehend—something very profound. It is such a beautiful, nostalgic relationship. I felt this strongly and deeply.

FINAL REFLECTIONS

I have made a list of certain points I learned about our Father while staying with him.

Number one: I saw that Father practices love based on forgiveness in the midst of insults and contempt. Because the inmates don't know anything about Father's value, they say, "Hey, Moon!" or utter other kinds of insults that shouldn't even be forgiven. But Father puts himself in the position of servant of servants and forgives all this with love. I have witnessed this.

Number two: I saw that Father digests and dominates the circumstances and his environment with patience, in order to bring victory in his position. Knowing his position as the center of indemnity, he still acts as a servant of love and

controls that dirty prison environment in order to bring victory on the worldwide and universal levels.

Number three: I saw that Father denies himself completely each day for the sake of the future. He said, "Self-denial cannot be self-denial all the way." Self-denial means that you lose yourself; but actually the purpose of self-denial is to bring victory. Father is such a self-denying person.

Number four: I saw that Father turns everything into appreciation and gratitude, thinking that this particular period is an indemnity period. Therefore, even though Father is in an environment where he could complain constantly, he doesn't say even one word of complaint.

For example, Father's prison bed is really junk. If you move it even one inch, it squeaks. Also, there is no wood inside to give support; it's all just wires. I wondered if Father would say something like, "It's very bad for your back," but he didn't say a word. Instead he made a device, putting

Father prays for unity among all the brothers and sisters, especially from among the four nations, Korea, Japan, America and Germany. He prays that leaders and members can always be united.

Number eight: Father serves Cain all the way. He's an expert in that principle.

Tuesdays is "open shop," meaning that you can buy things like cookies, juice and other drinks from a little store inside the visiting room. Father usually bought a lot of these snacks and then gave them away to everybody. People would feel really shocked, but they appreciated it and were grateful to the "Rev," as they call him.

Sometimes I had to rush to work and just left my bed a complete mess. When I came back later on Father himself had already straightened up everything. I was so surprised! Father did that many times. And again, whenever I tried to fix Father's bed, he wouldn't let me saying, "No, no!"

At other times I tried to give Father a massage because he was very, very tired, but he would never let me. "No, I have to do it myself!" he would say, and he went to the corner and rubbed his back against the doorknob.

I came out of jail on December 4th. On that day, when I was about to leave prison, Father himself started to tie my shoes. I said, "Oh, I will do it myself!" But Father said, "No! This is the way to do it," and he himself sat down and tied my shoes. I was so shocked.

Number nine: I witnessed a man of love and deep compassion. He is personally interested in people's lives. So he would ask his inmates: "How are your wife and your children? How is your family life?" etc. He also asked each of them, "Why did you come to this prison? How are you doing?" Father spoke in English and he wanted to know all the details.

Father found that some of the people who were sentenced to Danbury were actually innocent. They had been



Hitoshi Nagai/CAUSA Inc.

pressured or threatened by other people so that they couldn't resist and had to take the blame for the crime on themselves.

One person was threatened with pistols by some gangsters who said, "If you betray us we'll slaughter your wife and family." So he had no other choice but to take the crime upon himself and go to prison.

When Father found out about these things he felt sorry and sympathetic towards those people. Once Father even suggested to me, "Maybe we should help to hire a lawyer again, and get this man another trial and another chance for justice."

Number ten: I have known Father for twelve years, but for the first time I discovered that Father's love for Mother is very deep. Father has many tender feelings for Mother.

When he would wait for the moment that he could talk with Mother on the phone, he was sometimes very shy, like a boy who is longing and deeply in love. So he would say over the phone, "Omma, Mammi, Mammi, good morning!" Sometimes he seemed to be freshly in love. Their relationship is so beautiful.

By the way, one of the instructions I got from Father before I came out of jail was to teach members to express the love between husband and wife more openly. As a Japanese I would never kiss my wife in front of people. So when my wife visited me in prison, Father pushed me: "Go ahead, kiss your wife!" I had no other choice but to do it. When Father would meet Mother in the visiting room, he would also kiss her. They have such a natural, beautiful relationship. In return Mother relates to Father very lovingly. Watching Father

and Mother relate to each other, I learned about the love of a true couple.

Father told me three points: inherit the love of parents, express and reveal the love between husband and wife, and teach children's love.

Number eleven: In order to attend pledge service, Father always purifies his body, takes a shower and puts on clean underwear and socks. Even if it were Sunday and the next day was the first of the month, he would again purify his body and present himself to God in pledge.

Number twelve: No matter what, under any circumstances, Father would still witness and teach the people around him.

Today's World: *What can we, the members, do to help Father, besides pray?*

Every Sunday during pledge service Father prays for unity among all the brothers and sisters, especially from among the four nations, Korea, Japan, America and Germany. He prays that leaders and members can always be united. Therefore, if we make effort to become one, Father's liberation from prison may be faster, I feel.

If the members are united, the Christian churches can also melt together much faster. If people are united within our church, then our church can unite with other Christian churches and then all together we can unite with the nation of America, which is basically a Christian nation.

In Father's prayers he always remembers those who pray for him in prison, that they may receive three times more blessing. ♦

Ex-Inmate of Danbury Prison
Shares His Impressions

REV. MOON WAS ONE OF US

Mr. Ed Farmer of New York City spent three months in the Federal Correctional Institution in Danbury, Connecticut. There his opinion of Father and the Unification Church changed profoundly.

On January 4, 1984, he conversed over lunch with Angelika Selle of Today's World.

I was fortunate: I only had to be in Danbury for three months. I knew I was going, and I knew Rev. Moon was there—they had it in the paper every other day. I was curious. You can't help but be curious about someone who is known all over the world. As it turned out, I was in the cubicle right next to Rev. Moon's, five feet away.

The Rev. Moon has a very good sense of humor. It's hard for me to think of a person as being mean or brainwashing people with the sense of humor he has. He truly loves people. I mean, he likes being with them. He likes being kidded—he likes being teased. I never saw a mean act on his part.

He never asked for special treatment. He mopped floors and cleaned tables, and he helped other people when he was finished with his job.

I used to play pool with him. He would react just as everyone else does when they win: he loved winning. He would react just as everyone else does when they lose: no one likes losing. I am a very poor pool player, and he used to beat me all the time. Even at that, he would encourage me, saying, "Someday better!" Kami used to laugh. He was trying to say, someday I would be better at it.

I have a weight problem; so the Reverend used to sit and



The prison complex. Prisoners return from their work at the T-shirt factory.

He truly loves people. I mean, he likes being with them. He likes being kidded—he likes being teased. I never saw a mean act on his part.

keep count of the laps when I ran around the track. He'd sit there and hold up his fingers—once around, twice around. I enjoyed it very much.

Only once was he deeply troubled for a while, and none of us knew what the reason was. We knew there was something wrong—you could see that he was upset. Then the story came out in the papers about the kidnapping [of Col. Pak]. For a while the Reverend had visits every day while the kidnapping was going on—legal visits. It was a serious situation, and it was a very well-kept secret. The Reverend said nothing about it.

He carries his religion with him. He doesn't need a book. Everyone feels it. It's very evident. It's that way with Kamiyama, too.

Otherwise, when you'd be down in spirit, he'd come along, pat you on the back, and smile and laugh. It would just give you such a warm feeling. It's hard to pick out a specific act because the man himself is the way he is all the time. He doesn't put on a show for anyone. He doesn't put on a face today, or put on generosity or kindness today—and then not tomorrow. The Rev. Moon is the Rev. Moon—a very steady, ongoing force.

Prison is a very easy place to spot a phony, because you're together 24 hours a day. No matter how good an actor a man is, his mask must slip sometime in that 24 hours. And if he's not acting, and he's not a phony, that shows up quickly also.

I didn't like having to go to prison, but just having the chance to meet, talk, and be with him made it worth it. I have no regrets. His being there made the time easier, and it was a very good experience. It's unfortunate that we had to go through that to meet, but I wouldn't change it.

Teaching by Word and Deed

The prison has a system where you're allowed so many dollars to spend on commissary a month. Now the Rev. Moon doesn't bother with a lot of that stuff; he doesn't bother with candy. But there are people there that have no money; they are literally broke. The Rev. Moon used to buy his commissary, and give it all away to people who didn't have money and couldn't buy anything. He would give cookies to this one, and candy to that one, fruit to this one and juice to that one.

The Rev. Moon was generous and kind to everyone, not just to me. He was willing to sit down and discuss his religion, and compare it. We sat down with a Bible, and we were taught. Now he's the head of a church, and doesn't

LETTER TO HUSTLER MAGAZINE

by Justin Ignizio

Editor's Note: Mr Ignizio is an inmate at the Danbury prison. He wrote the above letter in response to an article on Father and the Unification Church in Hustler magazine, which is a pornographic publication. This letter is published with Mr. Ignizio's permission.

I am both an avid reader of *Hustler* and an inmate at Danbury prison. I was rather amused by the article in your magazine on my fellow inmate Reverend Moon. It seems to me and also to a lot of my fellow inmates (I asked them) that if the article was meant to portray the Reverend in a bad light, it missed the mark by a mile.

Other than the rather thin claims of Miss Turner and the obvious effort at hysterical sleaze reporting by Jim Forrest, you show that Moon stands for everything that we in this country say we hope to convey to our children, namely, no pre-marital sex, no drugs, anti-communism, love of wife, and devotion to family. As for the millions of people in his church walking around hypnotized, I wonder why you could only come up with one who appears to be in that condition?

I also wonder why Moon is the only religious "bad guy," when I see nuns in the streets and subways begging

(before I came in here), and I can't go to mass without seeing them passing a collection plate. I also see Reverend Falwell, Oral Roberts, Jimmy Swaggert, Robert Schuller, and all the other religious "hustlers" raking in millions, driving in limos, flying in their private jets, and living high on the hog.

And unless I am sadly mistaken or have forgotten my history, I thought that was what this country was all about: freedom of speech, religious freedom, freedom to worship any God in any way we chose. Larry Flynt, of all people, should certainly know at this point about oppression and the infliction of certain men's wills and laws on other "free" people.

Lastly, let me say this. I work side by side with the "Rev" in the kitchen and have seen him do all that has been asked of him, smiling and without complaint (I wish I could say the same of all the other inmates here), including washing toilets and mopping floors. He never puts on any airs and is just one of the guys. I have my visits on the same days as the Reverend and see him to be a devoted husband, and a loved and loving father. Maybe this country wouldn't be in the sad shape it is in if we had more men like Reverend Moon around. ♦

have to talk to anyone, but he sat down and explained where we agreed and where we disagreed, where the similarities were and where the differences were—for hours on end.

The prison has a rule against him promoting his religion. That wasn't the case: we came to him because we wanted to know. After having met him and joked with him and worked with him—witnessing his generosity and the things he did to help people—we suddenly saw that this man is exactly what he says he is, and that the movement he is running is exactly what the members say it is. There is nothing hidden behind it; there is nothing secret about it. It is a very simple thing and the foundation of it is love. And he is a fabulous man.

I think his religion is wherever he is. I think that man could be happy wherever he went. He carries his religion with him. He doesn't need a

book. Everyone feels it. It's very evident. It's that way with Kamiyama, too.

The Rev. Moon has never complained about what the government did to him. He has never accused the government of a witch-hunt, mainly I think because he refuses to dignify it. They had their day in court; they got what they wanted. Whatever he is going to do, he is going to do through his attorneys from a legal point of view.

I find it almost impossible to believe the stories that they spread about him after having met him. That man would not do those things: it's impossible. My own personal belief is that it was a witch-hunt.

The Politics of Injustice

There was a prisoner in the camp that owed the government \$150,000 in taxes. He had no hope of paying it. He even told the government he wasn't



Hallway through the bed cubicles.

going to pay it. But he wasn't even in prison for that! He was in prison for stealing securities and selling them. He never served a day in prison for the \$150,000 he owed the government, and the government has never even attempted to convict him on that.

Sometimes people have the habit of sitting back and saying, "Well, it doesn't affect me if they put him in jail." But what happens if someone decides they don't like Catholics? What happens if someone decides they don't like some other religion? No matter what religion it is that's involved, it's a bad precedent.

With regard to the charges and conviction, I believe they were politically motivated. There are people in the IRS, all the way up to the top, that were "nothing" people. They would never have been known their whole lives until they had a chance to make a scapegoat of the Rev. Moon and so, get their names into the history books. So they sentenced Rev. Moon. The IRS regularly picks a well-known person and nails him; that's their way of getting publicity. A little everyday person—who pays attention if he's sentenced to jail?

If there was a crime—and I'm not competent to say whether there was or not; I'm not a tax attorney—the punishment certainly didn't fit. In fact,

that punishment has never been given to anyone before for the amount involved. You have to put the amount involved in the proper perspective. You have a movement dealing with millions upon millions of dollars, and the amount in question, relatively speaking, was miniscule. Then you use this as a vehicle to put a man in jail because you're afraid of what he's preaching.

Jail helped the movement. That's a hard thing to say. Authorities were hoping to crush the movement by putting the Rev. Moon in jail, but it's worked exactly the opposite, because what they did was to make him one of the people. He's not asking for any special favors; he does his time like a gentleman. However, he won't have to serve the full 18 months; I think he'll serve 12 months. I think you can get a third of your time off for good behavior.

The Image of the Church

I will tell you God's honest truth. People have this image that the New Yorker is a dungeon-like dormitory for followers of Rev. Moon, and that every day they are sent out into the streets in the cold. Yet I look around: I see people working, I see their faces, the way they are, the way they talk together. Do they look unhappy? Do they look like someone is standing over

We used to have a contest every week as to who had the cleanest cubicle. They were down on their knees, scrubbing the floor, the two of them. They always won the contest!

them with a whip? No, it's completely different. There's no coercion; no one is being forced to attend. There's happiness there.

As far as the followers are concerned, no one forces anyone to leave his home. I believe that the Rev. Moon has given people a true religion, and a cause. Parents cry because their children joined the Unification Church; the fact of the matter is, they would have left home in any event. He didn't knock on their door and say, "Give me your children." For a father to say, "I failed you as a father" when his children left home, for example—that's hard. It's a lot easier to say, "The Rev. Moon stole my children and brainwashed them."

The media sells it—and I say "sell" because the media gets access to people who don't really have a valid basis for what they say. It's the media that has "sold the bill of goods" of bad publicity. I think it's a matter of unfair treatment. The amazing thing is that everyone assumes that if you see someone selling something on the street, he belongs to the Moonies! People are unaware of your other activities and projects; the media doesn't give proper coverage to it.

The scientists and the religious leaders who attend conferences with the Rev. Moon—were they forced to come? People bury their head in the sand and say, "No, the Unification Church is not a religion. It's phony. He's brainwashed them." They can brainwash themselves all they want. The fact of the matter is, it isn't so.

Anyone who really believes that all of the Reverend's followers are there because he brainwashed and kidnapped them is a moron. It's absurd. They go out into the street freely every day. They could leave; no one's holding them. When they walk out that door,

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SEVENTH WORLD MEDIA CONFERENCE

Tokyo, November 19-22

by Jeremy Gaylard

In his opening speech to the seventh World Media Conference, Father challenged the 700 participating media professionals to "recover the public trust, draft an accurate account of history, and gain the approval of God." Publishers, editors and journalists from the print and electronic media had descended upon Tokyo from 88 different countries to discuss the topic "Media Credibility and Social Responsibility" at the beautiful New Otani Hotel.

In harmonious Oriental surroundings, with a traditional Japanese garden and equally traditional Japanese hospitality and helpfulness, the large group soon felt at ease. The media is losing credibility because it has abused its power, and it is up to us to change that trend; this was Father's basic message. In his absence, the speech was delivered by Dr. Bo Hi Pak, president of the World Media Association.

The Moral Responsibility of the Media

"For the journalist, freedom of the press must be exercised according to certain moral standards which are the common ground for all free men," Father wrote. "This is where the responsibility of the media comes in. For this reason, as founder of the World Media Conference, I emphasize and fight for press freedom as well as the moral responsibility of the media."

Although he did not say it, it must have become clear to many of the participants that it was largely because of irresponsible journalism and sensationalism that his name became unjustly smeared throughout the world, resulting in his subsequent

imprisonment. "Ladies and gentlemen, I am writing this message to you from the United States federal prison in Danbury, Connecticut," Father concluded. "More than anybody else, I understand the preciousness of freedom. But I cannot bend my own principles for the sake of my own freedom. I am fighting against injustice and government encroachment not only on my freedom, but on the freedom of millions of oppressed people on the earth."

"Media credibility has plummeted in recent years, with surveys showing that less and less people trust what they see and hear in the media these days," Father said. "You must be strong and free enough to resist the tamperings of governments, and you must be moral and righteous and stand up for justice, or you will abuse the faith of the people and eventually lose press freedom," he added. "The lesson of history is that the result of the abuse of power is the loss of freedom."

The prime minister of Japan, Yasuhiro Nakasone, sent a telegram to the conference, regretting that he could not attend. "As the world enters into the age of a society with highly developed information, the social role of the media increases," he wrote. "At a time like this, I believe that it is extremely significant that experts and scholars such as yourselves have gathered to reassess the social responsibility of the media toward the 21st century."

He was echoed by Foreign Minister Shintaro Abe, who wrote, "I pray this conference will contribute tremendously to peace in the world." This year's conference chairman was a former Japanese prime minister, Nobusuke

Kishi, who brought an atmosphere of dignity and respect into the plenary session of the conference. He described the power of the media as a "two-edged sword" which, if correctly employed, will help rescue mankind from the present crises and will contribute to bringing peace and harmony in the world. But if it is abused, he warned, the crises will be further aggravated and man's march toward destruction will be accelerated.

Communication between Participants and Panelists

The conference, the largest so far, ran surprisingly smoothly for its size, and many participants expressed amazement at the excellent planning and coordination. Larry Moffitt, executive director of the conference, put it all down to his tireless staff, who spared no energy in serving the guests' needs. At the working group sessions, high-quality papers were presented which stimulated lively question-and-answer sessions afterwards. Issues such as "Media and National Security," "Media as Public Servant," "Media Values and News Judgment," and "Media on the Ideological, Social and Political Frontlines," generated a burst of interest.

Simultaneous translation into English, Japanese, Spanish, and French greatly facilitated communication between participants and panelists. One suggestion put forward by participants from the third world was that future conferences should take their viewpoint more into consideration, instead of representing a strongly American point of view. All proposals were taken into consideration, and will no doubt help to

The World Media Conference brings together like-minded people with the urge to communicate, and gives them a sense of comradeship and optimism for the future.



The Seventh World Media Conference was the largest ever, attended by 700 publishers, editors, reporters, scholars and public officials from 87 countries. Discussion centered on the conference theme "Media Credibility and Responsibility."



United States Ambassador to Japan Mike Mansfield, delivered a strong message about the value of the conference at the farewell banquet.



Dr. Jacques Soustelle, conference co-chairman and former vice prime minister of France, offers his comments during the discussion period in one of the sessions.

shape next year's conference, which is to be held in Washington.

This year's deputy chairmen of the conference were Ambassador Douglas McArthur II, nephew of the great general of the same name, and Dr. Jacques Soustelle, former vice prime minister of France and a member of the French Academy. Most mealtimes were highlighted by interesting speeches from special guests such as former secretary of the interior James Watt, Kathryn McDonald, the widow of the late congressman Larry McDonald who was in the Korean airliner shot down by the Soviets, and Kagehisa Tohyama, president of Radio Nippon.

Participants had time to do some shopping and visit some of the sights in the bustling metropolis, and were treated to a spectacular farewell banquet featuring traditional Japanese music and dance. The significance of The World Media Conference, as one of the participants put it, is that it brings together like-minded people with the urge to communicate, and gives them a sense of comradeship and optimism for the future.

Despite the massive power of the so-called "East coast media elite," who influence policymaking with their views instead of reporting the news, the majority of people at the grassroots level read their local newspapers which tell a different story, said one Texas editor. The friendships which are formed, stretching bands around the world, are creating a solidarity between communicators of integrity which will eventually overcome the power of the biased media giants.

CAUSA Seminar in Seoul

After the conference the group split up three ways, with the majority of the participants continuing on to a CAUSA seminar in Seoul, a small group visiting China for a fact-finding tour, and the rest having to return home. The site for the CAUSA seminar was the Lotte Hotel, where the fifth World Media Conference took place two years ago. The high quality of service and heart that we all felt in Korea continues to grow.

The media is losing credibility because it has abused its power, and it is up to us to change that trend; this was Father's basic message.



Former Japanese Prime Minister Nobusuke Kishi receives applause from Dr. Pak, conference co-chairman Jacques Soustelle and former U.S. Secretary of the Interior James Watt.

The day we arrived, the report came through that one South Korean and three North Korean border guards had been killed when a Soviet tourist defected across the border at Panmunjom. Since we were scheduled to visit this place three days later, tension was high and we all wondered if the trip would take place. The incident added emphasis and a sense of "now" to the excellent CAUSA lectures, which highlight the threat of communism and offer a positive alternative. The accompanying slide illustrations, which underline the content of the lectures, were praised by many, as were the high quality audio-visual presentations.

Tom Ward, vice president of CAUSA International, gave a strong personal witness to the vision and untiring labors of our Father to overcome the ideology of communism. The trip to Panmunjom, which was permitted after all, shook many people deeply, and the visit to the North Korean tunnels was an education about communist determination. It was living proof of what we had heard in the lectures.

If there was any remaining scepticism, it was surely erased at the final banquet, held at the beautiful Little Angels School. After touring the classrooms, guided by the students in their traditional Korean flowing dresses, the group was treated to an incomparable performance of the Little Angels' dancing and singing group after dinner. Said one reporter from a Midwest newspaper, "It was better than anything you would see at Radio City Music Hall!"

In moving testimonies afterwards, several of the participants expressed their high regard for both conferences. Having given them a forum for their ideas at the Media Conference, they were open to listen to our worldview at the CAUSA seminar. And it will surely bear fruit which will multiply in the form of more objective reporting and a stronger effort to reach the truth. ♦



James Watt proved to be as volatile a speaker as he was a Secretary of the Interior. His harsh words about the U.S. media ethics seemed to make everybody at the conference either extremely happy or very angry.



Yukio Hashi and Yumeiji Tsukioka (front) are two of Japan's best known entertainers. Following their performance at the conference they are flanked (from left) by former Japanese Prime Minister Fukuda, Dr. Pak, conference Co-Chairman Douglas MacArthur II and U.S. Ambassador Mike Mansfield.

FACTFINDING TOUR IN CHINA

November 27—December 7, 1984

by Robert Morton



Photos: Robert Morton/New York City Tribune

The World Media Association played its "China Card" this year after Moscow failed to grant a group visa for the third annual Opinion Leaders' Tour of the Soviet Union.

As far as we knew, Kremlin leaders shed no tears when our group of conservative powerbrokers, neo-conservative intellectuals and "foreign devil" journalists chose the "Great Wall" over the "Red Square." And, just as likely, the old men in Moscow failed to see the significance of the fact that on the very day (Friday, Dec. 7) that we completed our tour, leaving communist Canton for Hong Kong and the Free World, the *Peking Daily* published a front page editorial proclaiming that "we can no longer depend on the works of Marx and Lenin to solve our modern-day questions."

WMA Executive Director Larry Mofitt led the tour, invoking at times the name of the most famous participant — former U.S. Secretary of the Interior James Watt — to get the ancient China Airlines' Ilyushin prop jets to fly on schedule. His outstanding sense of humor helped tour participants endure two weeks in China, the "People's Paradox," as Ted Agres of *The Washington Times* nicknamed it.

Also on the tour were some prominent conservatives from Washington, including Terry Dolan of the National Conservative Political Action Committee, contributors to *Commentary* magazine, several Japanese journalists, a Costa Rican television news director and



Our guides, knowing China better than we did, almost never took meals with us. They probably slipped out to eateries like this one in Xian.

editors from *The Washington Times* and *New York City Tribune*.

Following are excerpts from my log of the tour which began in Peking shortly after the conclusion of the 7th World Media Conference in Tokyo on Nov. 22.

Nov. 25, PEKING — On the bus from the airport, the 25-year-old tour guide explained that since we weren't

tired, he would take us to the Temple of Heaven before checking into the hotel.

Driving into the city on the two-lane road lined by locust and willow trees, we saw the first of the hordes of bicycles used throughout China by stolid citizens of all ages and both sexes. We also observed horse-pulled carts, taxis from Japan and made-in-Shanghai sedans.

Apartments in the old buildings along the way cost 40 yuan (\$16) per month, our guide said. City dwellers earn from 60-70 yuan per month.

At the Temple of Heaven, which was built in the 1400s as a place where the emperor could worship the god of heaven once a year, we encountered the first of thousands of freelance fundraisers. Such activity aimed at foreign tourists would never have been allowed in the Soviet Union. Why it is officially encouraged, or at least not discouraged, by the Communist Party, is a good question.

Other first impressions which contrasted with those on the previous tours of the Soviet Union:

- Our suitcases were not even opened at immigration.

- We need not have worried about files and publications critical of China's system being confiscated at the airport. The KGB is obviously more insecure about internal security than are the Chinese.

- The food, which, as in the Soviet Union, did not vary noticeably from meal to meal, was nevertheless better. (There is no such thing as a menu in

either China or the Soviet Union. You eat what you are given.)

Nov. 26 — Breakfast was the only meal of the day at which Western tastes were indulged. Every single morning in communist China eggs, toast and coffee were served. In Peking, breakfast was accompanied by John Denver music which, sunny though it was, seemed to have little effect on the waitresses.

The journalists on the tour spurned the bus on their very first day of sightseeing, opting for the American Embassy where they arguably were bamboozled by more misleading propaganda than any tour guide could ever have come up with.

Over lunch with some resident foreign correspondents, we were assured that life in Deng Xiaoping's new liberal China is not as rosy as many news reports or local embassies have led Westerners to believe. Although the Cultural Revolution is history, people are still afraid and do as they are told.

Nov. 27 — On the drive to the Great Wall, Stefan Halper of the Palmer National Bank in Washington, D.C., mesmerized our guides with his explanation of American banking and tax practices. The ideas struck them as foreign and exotic. Along the way we saw large numbers of primitive tractors, horse-drawn carts and a steam-puffing locomotive that looked as if it came right out of a museum.

Driving back to Peking, the bus driver ran a blinking green light and was waved over by the policeman at the intersection. Led by James Watt, several tour participants piled out to photograph and witness the judgment. The driver would have to pay a fine of two to three dollars, he said. While that was not much by our standards, it represented a full day's work in China. Furthermore, the driver would have to pay it out of his own pocket; his company would not be allowed to pay.

Nov. 28 — After viewing the remains of Mao Tse-tung in the morning, the group explored Peking's "Friendship Stores" (which take only foreign exchange currency) and discovered wild variations in prices for the same items at different stores. They also witnessed the apparent emergence of an actual consumer market in China — a tangible contrast to the Soviet Union.

In the afternoon, some of the journalists returned to the American Embassy for a session with the ambassador, while others visited the Institute of Soviet and East European Studies for an interesting briefing (see related articles in the *New*



Foreign tourists to the Soviet Union would never encounter citizens indulging in personal fundraising as above in Xian.

York City Tribune of Nov. 30 and Dec. 10).

Over the one notable meal (Peking duck) of the tour, one of our tour guides and I had a fascinating discussion which began when he asked me, "If journalists in the United States criticize President Reagan, what happens to them?" He found it difficult to believe, first, that the majority of American journalists did criticize Reagan and, second, that they were not punished.

I apologized for the troubles our group had caused him, explaining that American journalists are hard to satisfy and don't readily believe anything. Chang said, "Sometimes that is good, but sometimes it is not." He said that China's government did not respect American journalists because they took no responsibility for and did not in any way represent their own government.

When the subject of North Korea came up, he asked what Americans thought of Kim Il Sung. I told him Kim Il Sung was considered to be a joke due to his own outlandish propaganda and related a tale told by an Australian colleague who had visited there — about the children who ran screaming from him because they thought he was an American, about how they had been educated to believe Americans had fangs, etc.

Our guide sighed deeply and said my description of North Korea reminded him of China during the Cultural Revolution. "I hate to say it, but many doctors and professors were killed," he said. "It was horrible, horrible, horrible."

He seemed depressed when reminded that the current economic reforms could be easily reversed if a power struggle resulted in a new set of slogans and propaganda, but he suggested that the rising collective consciousness of the people might prevent such a reversal.

Nov. 29 — Some participants visited the exclusive "Forbidden City" section of Peking. A couple of journalists talked with a "Western diplomat" who observed that by visiting China earlier this year, President Reagan had really changed his thinking about the world's most populous communist nation. The diplomat stressed that "China is for China," and that ideas about a Sino-American strategic alliance were absurd.

"China is not a great power, but they [the Chinese] think they are," he continued. "Power shouldn't be measured by only military means but by how a nation can influence opinion. China has a lot of influence throughout the world."

Despite the obvious and long overdue modernizing trend now taking place in China, the totalitarian system is still in place, the diplomat stressed. He pointed out that every Chinese still belongs to a "dan-wei" — a group or block structure which insures that everything out of the ordinary is reported. Chinese working at foreign embassy compounds belong to the same "dan-wei" which means essentially that all foreign embassies in Peking are thoroughly penetrated — a most convenient form of communist "home church."

XIAN, Dec. 1 — In this ancient imperial capital of China, pervasive



Teatime in Shanghai's "Old Town."

smoke and dust made the first impression as was also the case in Peking. During a visit to the "Wild Goose Pagoda," we noticed several Buddhas on display, but the atmosphere was decidedly less religious than at similar shrines in Japan and Korea. Strains of Elvis Presley's *Love Me Tender* could be heard in a souvenir shop nearby where five girls attended zero customers.

An afternoon visit to the environs of Emperor Qin's tomb was one of the highlights of the tour. Thousands of terra-cotta soldiers had been unearthed there, and the place has become a tourist trap. The soldiers and a few hundred thousand live servants had been buried near the emperor's tomb in order to protect and serve him in the afterlife. It occurred to me that because all the tourists stopped there, the soldiers had fulfilled their purpose, for the emperor's tomb is still untouched.

One of the guides who majored in hotel management expressed interest in a joint venture hotel at the site to one of the businessmen in our group. And, speaking of free enterprise, the most indelible memory of the "terra-cotta" visit was that of the men, women and children selling small replicas of the soldiers at cut-rate prices (compared to the Friendship Store only ten feet away) through the gate separating them from the tourists.

Dec. 2 — At breakfast, I suggested we try to find a church, and several, most notably James Watt, were enthusiastic. Arriving in the middle of Rev. Chang's sermon, we found two front-row pews emptied for our arrival. Our

slightly nonplussed guides asked if we really believed in religion, and seemed surprised and amused to find that some of us did.

While the sermon seemed less than impassioned, there was no questioning the devotion of the congregation. The service stopped for ten minutes when crowds of older women tried to enter through the rear door and protested loudly when they couldn't. Unison prayers during the communion service were more than ten minutes each time. Everyone was praying deeply, and many were crying.

Over tea with the minister afterwards, we learned that there are two official churches in Xian. His was Protestant, and no allowances were made for distinct denominations: it was all or nothing. He declined to answer the good questions, such as what was he doing during the Cultural Revolution when all manifestations of religion were banned.

To Jim Watt's offer to provide assistance from American churches, the minister replied that Chinese Christians provided for themselves ("the party line," said Jim, not for translation). "Just pray for us," the minister suggested.

SHANGHAI, Dec. 4 — Suffering somewhat from culture shock, the group looked forward to one of China's most westernized cities. But the tour guide here fed us far more ideology than the previous guides had dared serve our irreverent conservative group.

On the drive from the airport, we saw many old European estates that housed eight to ten families each "since the

liberation." The colorful dress and other obvious signs of consumerism were "temporary," our guide said apologetically. Because of the unemployment problem, the government had allowed some young people to buy their own businesses, but that practice would not continue for long, she assured us. Most stores were government owned, she said.

A popular movie at a large downtown theater related an emotional story about war (with the Vietnamese), with plenty of flashbacks to the rural hometowns of the heroes, whose repartee made the audience laugh, and who both died bravely in battle. Confucian relationships were championed. There were devoted and loving wives and mothers, heartistic and heroically selfless leaders, and no sex.

More ideology on the way to the airport. Had we been potential investors, we would surely have been scared away.

CANTON, Dec. 5 — A nice, well-dressed and articulate young guide came with the warm weather here. On the bus, he informed us that Canton was now known as Guangzhou ("goat city"), because that was the name used before the foreigners came. Asked if most Chinese referred to the Cantonese dialect as "Cantonese" or "Guangzhouese," he replied "Cantonese." What about Cantonese cuisine? "Cantonese."

"You ask good questions," he said with a rueful smile.

Dec. 7 — Crossing the border into Hong Kong, *The Washington Times'* William Cheshire quoted Martin Luther King loudly enough for the entire railroad car to hear: "Free at last, free at last! Thank God Almighty we are free at last!"

There was much laughter and genuine agreement with the sentiment. Spotting the hundreds of towering white buildings of the New Territories in Hong Kong, our banker realized the impact of the transfer of Hong Kong from Great Britain to China: "There are billions and billions of dollars of investment here," he exclaimed. "They are going to get it all!"

At a farewell dinner that night, the participants were unanimous in their excitement to be back to civilization and in their enthusiasm about an unforgettable experience. But several said they were also thinking of those who had been left behind. ♦



FOLLOWING "MAHDI'S REVOLUTION" *Our Mission in Iran*

by Essi Zahedi

After so many years of being persecuted by friends and relatives and their families, and even being under government investigation, Iranian members are excited and happy that they have found the True Parents.

Three years ago, before I attempted to come out of my troubled country, Iran, I had a dream in which I saw myself in a dark environment. Something or someone was beckoning me to come out, but there were two black closed gates in front of me, one after the other. I tried to open the first one. It had an old lock. I worked for a while on it, but the lock was rusty, so I could not unlock it without too much difficulty. I passed through the first gate. Then I worked on the lock on the second gate, but I saw the lock was not holding the two parts of the gate together, so the gate was opened easily.

Later I saw the connection between that dream and what happened to me in reality. I believe that the spirit world disclosed to me through this dream that I would meet two major obstacles in trying to leave Iran.

Trying to Leave Iran

The first obstacle I encountered in trying to leave Iran was in crossing the border. I was arrested, but was miraculously released, and I dodged border guards and walked all night and the next day on the hills and deserts without knowing the way.

I met the second obstacle in Pakistan while trying to reach the capital city, where I could meet the family members there and finally to come to America.

But why did I see everything in darkness in the dream? Was the situation in Iran really so dark and bad? If so, why did I come out of that darkness and leave behind the ones I loved so much? These questions have often come to my mind.

Iran and Ayatollah Khomeini

Before the Ayatollah Khomeini came into power, legal freedom for our activities was not extensive, but at least there was not much social oppression and witnessing could be open. The history of martyrdom among the Shi'ites in connection with the development of mystic Sufism has produced a very rich spiritual heritage, which predisposes the Iranian people to seek out righteousness and new religious ideals; so the Unification Church prospered, even underground.

In 1978 criticism and complaint against the old regime grew and opposition became stronger. Khomeini is not communist, but much of the impetus for the revolution came from communist forces, particularly the Russian-connected Tudeh party. Finally in 1979 the old regime fell. Initially there was a kind of freedom in the country, but it was fleeting. Little by little Khomeini became more repressive, and banned many political, social, and religious activities. As often happens in such revolutions, the hopes and intentions of the people were betrayed, and the majority of Iranians now don't like Khomeini. The mullahs (priests) under him are fanatical and interpret Islam in a very narrow, external way. They want to restore order to society by stamping out all immorality, for example. Anyone who breaks any one of the stringent religious codes is suspected of being an enemy of the government. If an unrelated boy and girl are found in any public place together, if unrelated people are found living together, or if anyone tries to convert another person to a different religious faith, they are punished severely.

It was in this climate of repression and unrest that persecution came to us. Most of the charges against us which ended in arrest were initiated by communists, the Tudeh party in particular. We were accused by police and government authorities of being American spies connected to the CIA and of preaching religious heresies. At this time, communistic and anti-American feeling was strong; Khomeini was very fearful of terrorist opposition and wanted to eliminate any possible threats to his government. The communists, of course, made us look very dangerous when they "informed" authorities.

So members who were arrested were sometimes tortured. Also, if we had ever tried to register ourselves as an official, legally-recognized religious body, we would have been hopelessly opposed and oppressed by Jews, Muslims, Christians, and communists alike.

The last time I was arrested in Iran I was charged with heavy political crimes by one very negative official in government. Ironically, I was accused of being a communist! By a miracle, I was released. However, the political situation grew more serious and Khomeini's government decided to eliminate all potential opposition groups by executing their leaders. I knew that if I were involved in any further charges, my release would not easily be obtained. Therefore, it seemed wise to change my situation. At the same time I was asked to attend a 120-day workshop, and feeling that the Blessing might be coming up soon, I decided to attempt to leave the country.

Although my passport was valid, the government was issuing almost no exit visas. The only feasible way of leaving the country was to sneak out by land. Now my passport shows that I escaped, and were I to return to Iran, I would be arrested immediately. (The story of his daring escape appears in *Today's World* of October, 82, p. 25.)

Working with Iranians in Turkey

However, I could not stop worrying about all those who were still there, and I had a strong desire to be with them in their difficulties. So one year after my departure from Iran, I expressed my desire to Rev. Kwak to be closer to the Iranian members. He approved that my wife Katie and I return to the Middle East to work with Iranians and communicate with our movement in Iran. Therefore, we have been living in Turkey since January 1983.

Many Iranians come to Turkey because it is the only country for which Iranians don't need a visa. Some come as travellers, while others escape. Hotels in Istanbul are full of Iranians, so we can witness to them. A few members can legally travel to and from Iran for education, and some relatives of the members are also free to travel to Turkey; so there is communication. Also, I often translate internal guidance speeches and send them to the members in Iran through letters.

Being in touch with Iranians in Turkey and having connection with the members in Iran has taught me much about the life of faith and suffering. In the three years of my life in exile my heart has changed a lot. My wife Katie has especially helped me to bring more love into my heart for Iran, Islam, and Islamic nations.



Sermon at a Friday service in Teheran.

I couldn't imagine becoming a missionary to convert people of other faiths to my faith, nor did I think I could speak well enough about God, His love, and His ideals, because I thought my personality was not made for this kind of work. But if I can feel love in my heart towards people, if I can see the beauties of God's nature within people, if I can be happy and joyful with my situation, then I think I can become an instrument for expressing God's love and ideals to people.

For this I needed help—someone with a gentle heart and genuine love. God gave me that helper when I was blessed with Katie. I can understand now that a man alone cannot be a complete person! He needs his other half to be complete. It takes time to adjust two completely different halves to each other; we meet our own struggles in striving to become one. We are not unhappy about the problems in our relationship; the problems are for us to overcome and thereby grow.

Testimonies of Solid Faith in God and True Parents

We receive a lot of mail from our members, letters which are the testimonies of solid faith in God and in True Parents, and the belief that God's Kingdom on earth will be established soon. I am often amazed how members in Iran can maintain their faith and hold on to the ideal, and hope that God's will for their nation, the world, and for themselves can be fulfilled.

After so many years of being persecuted by friends and relatives and their families, and even being under government investigation, Iranian members are excited and happy that they have found the True Parents. One sister from a very religious family who wrote to me was beaten by her father and brother when

Our members are not thinking about themselves, but about others, even in prison under torture. They try to follow the example our True Father set while he was in prison, thinking about the members who are free.



Maliheh Zahedi dressed as required by the Islamic regime of Iran.



Some members in a northeastern city of Iran.



Khosrow Zahedi lectures at a recent workshop held in the mountains north of Teheran.

"I felt again that I was to be beaten. I just told myself to be calm. The first thing they aimed at was my hands, then my back, neck, head, and legs. My whole body became swollen."

they discovered she was connected to the Unification Church. She has had very little training but her faith is absolute. Also, members who were arrested and tortured did not deny their faith. Of course the guards continued to torture them because they wanted information about the movement and other members, but our brothers were clever enough to answer in such a way that they didn't contradict each other.

One member was arrested for introducing some other members to exit guides who betrayed them to Turkish police at the border. They had attempted to come for the Blessing. To avoid incrimination, the exit guides, when they themselves were discovered in illegal activity, accused the members of belonging to a group opposed to the government and said that they were on their way to a special meeting in Korea. From prison this brother wrote to me:

Dear Essi,

You have probably heard about my situation regarding our involvement with the Intelligence Department. We were arrested by one section of the secret police. They were looking for documents which are directly connected to our family [Unification movement]....

It started when we were in my shop working. The police came and took one brother and me, blindfolded, directly to the prison where another brother... (who had already been arrested 10 days earlier) was being held. They asked us what we knew about the movement and if we had any pictures, booklets, or books about Rev. Moon. Before waiting for my answer, they said that they would go to my house and search. I was worried about my mother's reaction to seeing the police come to our house, so I suggested that if it was possible, they should take me.

We went to my house. My mother was very upset and scared, and I tried to comfort her.

They asked my mother about the movement. While she was crying very hard she explained about everything she knew. They showed her the warrant for my arrest and took me, again blindfolded, to the same place where the other brothers were. They found a Divine Principle book in Persian and other items connected with the movement and took them to find out about our movement's ideas.

Soon they called for me. They blindfolded me and took me to a place which may have been enclosed underground because the room had a loud echo. After I answered the first question they started to beat me up.... I knew that their questions and my answers were not the issue. They just wanted to torture me.... It continued until my body couldn't feel anything any more.... Then they took me back to the same prison.

The next day I was called for the real questioning. My questioner was a young, clean, and handsome man. I answered all the questions sincerely by writing them down. Then they took the other brother. After 20 minutes he came back. His hands were wounded and bloody. Then they called me again. I saw two persons; one of them had a cable and the other had a needle in his hand.

I felt again that I was to be beaten. I just told myself to be calm. The first thing they aimed at was my hands, then my back, neck, head, and legs. My whole body became swollen. My hand was swollen to three inches thick. After "entertaining" (the word the prisoners use for being beaten) all three of us, they threw us into a car (blindfolded) and took us to a bigger prison with about 100 prisoners.

My situation drew the attention of the other prisoners and they were curious to know what had happened to me. One of them came to me and started speaking to me. He was very polite and kind. He warned me of a spy among the prisoners and told me to be careful about what I said to other prisoners.

At dinnertime I couldn't eat because I was not able to move my hands. Because I wasn't eating, some prisoners thought that I was on a hunger strike. They warned me that if the guard knew this, the punishment would be 80 lashes with a cable. I showed them my hands. Then the kind man sat down next to me and fed me. He was very kind and had a good heart. We could make a deep relationship. I was worried about the members....

This brother was worried that the government would arrest other members or that they would scatter and lose faith. He said that he was so worried about the other members that he did not feel any pain.

This letter and dozens of other letters strengthen my own faith and determination to serve God and True Parents. Our members are not thinking about themselves, but about others, even in prison under torture. They try to follow the example our True Father set while he was in prison, thinking about the members who are free.

I am also amazed that although the Iranian members have not received much spiritual

education, they try to follow True Father's example. Another brother who was in prison for several months wrote to me about his schedule there. All the prisoners and guards were surprised by him and thought him very unusual. He served everybody, even those who were not liked by other prisoners. People insulted him and ridiculed him because of his meekness and service. Though he is a strong man and has a black belt in kung fu, he continued to respect them and love them and pray for them. Every morning he woke up at 4 a.m., took a cold shower, prayed, and did exercises until the other prisoners woke up; then he served breakfast. The guards were suspicious of him, especially of his taking a shower every day. So he had to make a religious excuse—that for Islamic prayer a person should be clean. One older prisoner told him, "I never saw such a young man! I couldn't imagine ever meeting a person like you; it is such a shock for me to find you in a prison!"

Actually, arrests are not taking place very much now, not any more. The members have learned to be very careful not to arouse the authorities. They live with their families, their guests are their friends, and they practice their faith quietly.

Iran—A Nation with Religious Zeal

When I think about the members, and their faith and sincerity to serve God's will, I connect them to the faith of the nation. It is a nation with religious zeal. Islam is a religion of faith and submission. Shia is the religion of Iran and is the Islamic sect of suffering and martyrdom. The founder of Shia, Ali, cousin and son-in-law of the Prophet Mohammed, was endorsed verbally by Mohammed himself as his successor. The Shi'ites believe in Ali's immediate right to the caliphate after the death of Mohammed. The Sunni sect, however, which predominates in most of the other Arab nations, believes that because Mohammed's last words were not recorded, his successor should be appointed by an assembly of elder disciples. Ultimately, 25 years after Mohammed's death, the people killed the third appointed caliphate and begged Ali to rule them. Then, six years later, Ali was struck down by a poisoned sword while praying in the mosque in the early morning. To the Shi'ite, Ali is regarded as the greatest saint in Islam. Also, the suffering of Zoroastrians in Iran (Persia in ancient times) under the second Sunni caliphate, who invaded their land, drove them to the side of Ali and Shia. In 1529 Iran's Shi'ite religion was made official and divided from other Islamic nations.

The martyrdom of Ali was followed by that of almost all of his descendants, who together

with Ali are known as the 12 Imams. Shi'ites believe that the 12th Imam disappeared at the age of 75 and will come again in the Last Days as the savior or "Mahdi" (Guide) to establish God's kingdom of justice on earth.

Although many followers of Ali who were persecuted and killed died with a good heart, forgiving their enemies, some Shia writers and scholars distorted the story of Shia martyrs by putting their own resentment and hatred into the books and sayings of the Imams. From these perverted teachings came the prophesy that the "Twelfth Imam" or "Mahdi" will come in the Last Days and literally kill people with his sword until the blood comes up to the knees of his horse.

Now many religious leaders in Iran call those distorted prophesies of the Last Days incontestable truth, and use them to justify any action they do out of hatred and resentment. Even Khomeini can justify his bloody war with Iraq by claiming his actions

If I can be happy and joyful with my situation, then I think I can become an instrument for expressing God's love and ideals to people.



God's Day 1983. Two mothers: on the left Mama Zahedi—seven members of her family joined—and to the right Mama Mamini, whose whole family joined.

to be consistent with those of the coming Mahdi. Now thousands of sincere young people are misled to sacrifice their lives for a false doctrine of Islam, and believe that by shedding their own blood and the blood of their "enemies" they will be rewarded by God.

I deeply regret that this faith and sincerity is not being used by the real "Mahdi" himself, based on the true teaching of Islam and the Principle.

Out of so many thousands of young people who go after the "small Jihad" (holy war for God) of shedding the blood of the "enemy" with hatred and resentment and being "martyred," our brothers and sisters in Iran are going after the "big Jihad," which according to Islam is to purify themselves, have a healthy spiritual life, love their torturers and persecutors, and be true Moslems because they have discovered the true teaching of Islam. They indeed are following "Mahdi's Revolution." ♦



WHY I JOINED THE SIGNATURE CAMPAIGN

Views of a PWPA Conference Participant

*by Dr. Choong Shik Chang
President of Dankook University*

Recently the Professors World Peace Academy of Korea sponsored a series of seminars reporting on the current situation of Rev. Sun Myung Moon in Danbury prison. They were held in the seven biggest cities in Korea: Chungju, Jeonju, Pusan, Taegu, Kwangju, Jeju, and Seoul, from October 17 to October 27, 1984. Between 60 and 210 professors and VIPs attended each time.

At the beginning of each seminar Mr. Dong Moon Joo, secretary general of PWPA of Korea, explained the events that led up to the conviction of Rev. Moon during his stay in the United States, and the reasons that PWPA was sponsoring the seminars.

Three main lectures followed. The first was delivered by Dr. Hang Nyong Lee, president of PWPA of Korea, on the topic, "The Significance of the Conviction in Rev. Moon's Case in Light of the Current Situation in America"; the second was offered by Dr. Se Won Yoon, vice president, on the topic, "The Current Situation of Rev. Moon in Danbury and How He Copes With It"; and the third was given each time by a representative professor of each provincial branch of PWPA on the topic, "The Motivation to Join This Signature Campaign."

PWPA of Korea had a campaign from June 1 to June 20, 1984, to get signatures protesting the conviction of Rev. Moon and urging a reawakening of conscience in America. In all, 647 signatures were gathered for The Statement of Korean Intellectuals on the Tax Case of Rev. Sun Myung Moon: 537 from university professors, 16 from congressmen, 33 from attorneys, 14 from high school principals, and many from other VIPs. Many who attended the seminars also became signatories.

The following is a transcript of a speech given in Seoul on October 27 by Dr. Choong Shik Chang, president of Dankook University in Seoul.

My first meeting with Rev. Moon took place in 1982 when I was attending the ICUS conference being held in the United States. Before that, I knew nothing about the Unification Church and PWPA, nor did I even expect to meet Rev. Moon. What I knew at the time was only that ICUS had been sponsored and supported by the Unification Church and that in this academic conference many good topics were discussed among brilliant scholars from around the world. I participated in that conference to learn, merely as a member of the academic community.

When I expressed my intention to attend the conference to some senior professors at that time, I found to my surprise that there were quite a few who were against it. I know they were, because they worried about me.

What I felt from my first attendance at the conference was, "Why is this kind of conference being held by a religious leader?" The result of the meeting was not only exchanging academic views on the crossroads of religion and science, but also giving those many scientists from around the world a good understanding of the nation of Korea.

I began to think that if we love this country and if we care about our people then we'd better reconsider, even apart from a religious dimension, the real meaning of the conference. Thus, I came to know another aspect of Rev. Moon that I had been ignorant of.

Because I grew up in a Buddhist family and had had unfavorable experiences with Christian leaders, my interest in the conference was academic rather than religious. Like Rev. Moon, I came down to the South after 1946, leaving my hometown in the North where many of my relatives remained. Even so, there were many among my own family who were kidnapped by the North Koreans, and some of them

suffered greatly at the hands of communists.

I know, of course, that there were many senior professors at the conference who had experienced the same kind of suffering. But faced with a real danger, a man can easily change his own principles. Indeed, we saw many cases, even among the senior professors who came down to the South during the Korean War, where they submitted to the communists just to stay alive.

I always think that I am a man who, under any circumstances, can not help but fight against communism. I believe I have that destiny. So I've always been concerned about how to teach my children to prepare themselves for the possible outbreak of a miserable situation.

When terrible events happened, such as the kidnapping of the Pueblo and that barbarous act by the North on August 18, I summoned my only son and son-in-law and told them what to do if real war broke out. I said, "If you want to stay alive, it will require the deaths of your friends and relatives. You can't allow that. You and I have a relationship to God's providence. And if I told you to die in the battlefield because I'm your father, you might take me for one of the most immoral of fathers. But let's not just desire to remain alive. Let's choose to die beforehand with guns in our hands after sending your mother and sister to the rear." I then told them that there is just one decision to be made: "Fight to die." But while educating them like that, I often thought, "Can I really remain assured and stable in the face of real war?" I was even worried about the unthinkable possibility of my own conversion to communism under pressure. It was very difficult to have confidence in myself.

But my first meeting with Rev. Moon gave me the understanding that he was a



Photos: PWPA/Korea

Jeon Buk city seminar.

man who had devoted his whole life to fighting against communism, and his standard was incomparable to that of anyone else. I felt that not only from his words but from his achievements throughout his life. Therefore, if we do something to help him, we are serving not only Rev. Moon, but we are, also serving the fight against communism. It is our destiny.

When I came back after my first participation in the ICUS conference, many people told me that I would have to resign my presidency because I had attended it. But later I joined PWPA, not because I made up my mind to do whatever Rev. Moon told me to do in the fight against communism, nor because I was recommended by PWPA to join. I made that decision myself because I wanted to offer even the smallest support for the members of PWPA who served my university. And if my university, my society, or my educational circles would not accept me on the grounds of my attendance there, then I would attribute it to my destiny. I was determined not to be a professor or president of my university who told a lie to maintain my post.

Frankly speaking, there were many professors before me who had attended the ICUS conferences in many places in the world. But there was none who told me about the character and contents of the conference, about what areas the conference dealt with, and about who provided the financial support. Moreover, even I myself, who had been serving as president of a university for about ten years, didn't know what

PWPA did, how it was formed, and what kind of members it had. I was then completely ignorant of those facts.

In retrospect, I know that there are many among the ICUS members who have suffered from persecution simply because they had joined activities supported by the Unification Church. I made up my mind to present myself before those professors and to endure whatever persecution I had to, if only I could be a help to PWPA's activities. If I had to resign my presidency on the grounds of my involvement, I would have been willing to do so.

One day I had an occasion to invite some of my university colleagues who were members of PWPA to dinner. Of course some professors attended, others did not. At that time I even heard that a few professors I had invited worried about why they were called to the dinner. I said then to the professors that I really had no intention of persecuting them, but that I wanted to act as a messenger who wanted to work for PWPA and their activities.

When I heard the news that Rev. Moon was supposed to go to court on charges of tax evasion, I thought that protesting against the unfairness of the trial would help not only him but also our security in Korea. So I took the lead in that protest. A few days ago I individually wrote a petition to President Reagan demanding the release of Rev. Moon. The answer arrived signed not by Mr. Reagan but by the first secretary of the U.S. Embassy stationed here in Korea.

When Kim In Ho, a Korean living in

Japan, was imprisoned and sentenced to death in Japan, here in Korea there arose quite a strong movement from all over the country to save him. Even lawyers here and abroad came out and volunteered to plead for him, free of charge. And when a Korean living in San Francisco was suspected of murder and put into jail, the same thing happened here in Korea: there arose a large movement to try to save him.

Though I'm not a man with a good command of legal knowledge, it is conceivable that the U.S. government persecuted Rev. Moon because America's self-confidence was hurt by the spectacular growth that an Oriental gained in just one decade, by devoting himself completely to preaching activities and by undertaking many projects, especially in the field of news media and cultural enterprises.

I do not know fully about the background of Rev. Moon's hardships, but I think one of the reasons for his suffering is that we Koreans persecuted him too much. I believe he is very helpful to our country and people. I've met Rev. Moon only three times. But whenever I have met him, I could feel almost intuitively that he must be a man who can do the job of thousands.

Particularly when I visited *The Washington Times* office—previously I had no regard for it—I came to know about his motivation for founding the newspaper. And I was very proud to see the serious faces of those at the paper gathering around the table, and giving careful consideration to everything they do.

I found a noble will in Rev. Moon who believes the world can be one, and who tries to assuage the deep-rooted grudge in the hearts of the Korean people. Because of that, I, as a human being and a Korean, cannot help but pay tribute to him, even though we stand on different sides in terms of religion.

Do you still feel ashamed because you joined a conference sponsored by Rev. Moon? Are you still afraid to tell your feelings to your friends and relatives? I joined the signature campaign not because I tried to attain honor and distinction, and not because I was particularly indebted to Rev. Moon. I did so because I, as a Korean, felt that to help him would be to help my future and my children's future. With this pure motive I joined this campaign. I want to express my deep respect for those who supported the campaign. Thank you. ♦

Continued from page 33

they come back of their own free will. They come back because basically the church is giving them something they need. For some people it might be a sense of love or belonging. For other people it might be a more accurate and comfortable definition of what they feel inside.

If other people find their choice uncomfortable, it's because they are insecure in their own religion. People may say that they're Catholic, for example, because it's a comfortable label for them, even if they haven't gone to mass for a long time as the Catholic Church requires. The reason "Unification Church" is an uncomfortable label is because people don't understand it. They don't want to open their minds to accept a different point of view or a different persuasion.

However, that is no reason to try and destroy that movement, and it's no reason to proclaim that it's false. You can say that you don't understand or that you don't believe in it, but you can't deny someone else the right to believe in it; you can't deny them the right to exist. Maybe that religion works for some people where no other religion could before.

If People Only Knew

The whole church is on the shoulders of one man—the Rev. Moon. How can everyone get to know him? It's impossible. The same is true of Kami.

We used to have a contest every week as to who had the cleanest cubicle. They were down on their knees, scrubbing the floor, the two of them. They always won the contest! Now when you see something like that, when you see them helping someone else to clean their cubicle, when you see them helping other people with commissary because they don't have the money to buy it—how can you possibly say that this man is brainwashing people? It's absurd. He doesn't even think on that level. He's thinking so far above that!

If everyone suddenly came to know, to truly understand what the movement was all about, what the man is about—objections would disappear.

Exposure to the Unification movement is a matter of intellectual curiosity. That's why we went to him and said, "Explain what it is you're saying," for example.

Jail helped the movement. That's a hard thing to say. Authorities were hoping to crush the movement by putting the Rev. Moon in jail, but it's worked exactly the opposite.

People react hysterically because they're afraid. And they're afraid because they don't understand. The problem is one of understanding. Maybe the answer would be to have open houses, so to speak, in the New Yorker Hotel, or special programs to say, "This is what we do." I don't know. I'm not qualified enough to say. I know that it's probably the most misunderstood religion or movement in the country.

Some people in the prison are really hard-nosed, really skeptical. You know, it's funny, but he has even won them over! Bill Sheppard, who is the biggest skeptic in the world—you have never met a more hard-nosed person in this life than him—he came to love the Rev. Moon.

I think that for any religion that's going through its formative years, there's bound to be a lot of misunderstanding about it. Established religions are nervous, thinking, "What are they trying to do?" New religions upset what they consider to be the natural order of things. I think that it basically boils down to a problem of communication.

The Future

The Unification Church has to communicate and project its image of what it's really all about, and put to rest all the old wives' and witches' tales once and for all.

I believe in God absolutely. I consider the Catholic Church to be a translator or interpreter for me. I don't always agree with its interpretations, and when that happens, I follow my own conscience. I'm not a member of the Unification movement, but I'm not afraid of it anymore. I think that anyone who's met the Rev. Moon is no longer afraid of it anymore because they can see through his example that basically,

this man is heading in a good, viable movement, which is well-directed. I'm more afraid of the government not allowing him to preach than I am of what he's preaching. And I'm not afraid of what he's preaching. I'm not afraid of him as a preacher.

You know, I think that most people feel: "Okay, they took their shot at the Rev. Moon. He took his medicine like a man." And that's the end of it. I don't think there's as much objection as there was. Maybe I'm wrong, but I see people suddenly saying, "Gee, it's not the end of the world." They can talk rationally about the church now.

I think that when time has given proper perspective to these events, people in general—irrespective of whether they believe in the Unification movement or not—will judge Reverend Moon kindly. I think they will judge him in his proper light, and judge the actions of the government as being in serious error—as a serious miscarriage of justice. People will judge the Rev. Moon well in the future, and they'll judge the movement well—far better than it is being judged now. It's just going to take time. ♦

IN MEMORIAM



Gertraud Oettl

A 42-year-old Austrian sister, who championed the church's religious rights in her native country, recently died a painful death of cancer, after six months in a Vienna hospital.

Gertraud Oettl died on December 15, 1984, and is survived by her husband Erich of the 118 couple blessing in 1978, and her 2½-year-old daughter, Vera.

Gertraud joined the family in 1969 while studying law in Vienna and working in her parents' coffee shop to finance her education. Since 1976 she has led the Austrian church's legal battle for religious freedom by representing the church in several court cases against the media.

She is remembered by Austrian members as a sister who spoke about the deep and precious experience of praying for others who were in the similar situation of facing a long and painful death. ♦

1985 CALENDAR

I. Holy Days

	Orig. Lunar	Orig. Solar	1985 Solar
God's Day		Jan 1 1968	Jan 1
Day of Victory of Love		Jan 3 1984	Jan 3
Parents' Day	Mar 1 1960	Mar 27 1960	Apr 20
Day of Love of God		May 20 1984	May 20
Day of All Things	May 1 1963	June 6 1963	June 18
Day of Victory of Heaven		Oct 4 1976	Oct 4
Children's Day	Oct 1 1960	Nov 19 1960	Nov 12

II. Birthdays

	Orig. Lunar	Orig. Solar	1985 Solar
Father	Jan 6 1920	Feb 25 1920	Feb 25
Mother	Jan 6 1943	Feb 10 1943	Feb 25
Un Jin Nim	Nov 23 1967	Dec 24 1967	Jan 13
Hyo Jin Nim	Dec 3 1962	Dec 29 1962	Jan 23
Ye Jin Nim	Dec 11 1960	Jan 27 1961	Jan 31
Hoon Sook Nim	Jan 1 1963	Jan 25 1963	Feb 20
Yeon Jin Nim	Jan 3 1981	Feb 7 1981	Feb 22
Shin Jeung Nim	Jan 16 1983	Feb 28 1983	Mar 7
Kwon Jin Nim	Jan 20 1975	Mar 2 1975	Mar 11
Jin Sung Nim	Feb 18 1962	Mar 23 1962	April 7
Sung Jin Nim	Mar 1 1946	Apr 2 1946	Apr 20
Nan Sook Nim	Mar 21 1966	Apr 11 1966	May 10
Shin Bok Nim	Apr 3 1982	Apr 26 1982	May 22
Hyun Jin Nim	Apr 10 1969	May 25 1969	May 29
Jeung Jin Nim	Apr 23 1982	June 14 1982	June 11
Young Jin Nim	May 17 1978	June 22 1978	July 4
Kook Jin Nim	June 14 1970	July 17 1970	July 31
Sun Jin Nim	June 15 1976	July 11 1976	Aug 1
Shin Goon Nim	July 12 1983	Aug 20 1983	Aug 27
In Jin Nim	July 18 1965	Aug 14 1965	Sept 2
Hyung Jin Nim	Aug 6 1979	Sept 26 1979	Sept 20
Jin Whi Nim	Oct 18 1963	Dec 3 1963	Nov 29
Heung Jin Nim	Oct 23 1966	Dec 4 1966	Dec 4

III. Marriages

	Orig. Lunar	Orig. Solar	1985 Solar
True Parents	Mar 16 1960	Apr 11 1960	May 5
Ye Jin Nim		May 16 1981	May 16
Hyo Jin Nim		Jan 7 1982	Jan 7
In Jin Nim & Heung Jin Nim		Feb 20 1984	Feb 20
Orig. 3 Couples	Mar 21 1960	Apr 16 1960	May 10
36 Couples		May 15 1961	May 15
72 Couples		June 4 1962	June 4
124 Couples		July 24 1963	July 24
430 Couples		Feb 22 1968	Feb 22
43 Couples		May 1 1969	May 1
777 Couples		Oct 21 1970	Oct 21
1800 Couples		Feb 8 1975	Feb 8
35 Couples		Dec 22 1976	Dec 22
74 Couples		Feb 21 1977	Feb 21
118 Couples		May 21 1978	May 21
39 Couples		June 13 1981	June 13
2075 (2100) Couples		July 1 1982	July 1
5837 (6000) Couples		Oct 14 1982	Oct 14

IV. Other

	Orig. Lunar	Orig. Solar	1985 Solar
Entry into Hungnam		Feb 22 1948	Feb 22
Release from Hungnam		Oct 14 1950	Oct 14
Establishment of HSA-UWC		May 1 1954	May 1
Entry into prison in S. Korea		July 4 1955	July 4
Release from prison in S. Korea		Oct 4 1955	Oct 4
Foundation Day		Sept 18 1959	Sept 18
Day of Victory of the World (K. of H. estab.)	Jan 6 1977	Feb 23 1977	Feb 25

***“THE MOST MEANINGFUL
THING WE CAN DO
IS TO PLEDGE OURSELVES
TO BE CHAMPIONS
FOR THE CREATION
OF THE FATHERLAND
OF TRUE LOVE.”***

***Rev. Sun Myung Moon
January 1, 1985***